S. Mya[1] , B. Meirbayev[2] , S. Baizhuma[2*]

[1]Istanbul Okan University, Turkey, Istanbul
[2]Al-Farabi Kazakh National University, Kazakhstan, Almaty
*e-mail: samet-kz@inbox.ru

PLURALISM IN FUTURE CITIES OF KAZAKHSTAN AS A PROJECTION OF THE IDEA OF VIRTUOUS SOCIETY

Public places are significant urban elements that offer a positive impact to the quality life of the citizens. A good city is always receptive, inclusive and meaningful. They are the important ingredients of a successful, benevolent city that helps to build a sense of community, civic identity, culture, and community revitalization. At the same time, it is the very place, which acts as a catalyst in uniting the segregated diverse group of local community while it could also be a platform in engaging with the global community when it acts as a major gathering spot. Due to lack of research done in the area of planning cities in regards to becoming a vital tool in promoting pluralism; tensions and segregations within the communities are being overlooked easily as of only political, religious or social concern. It can therefore damage the public goods such as liberty, equality or justice, which will result in decelerating the country's development. There is an urgent need to revive the true essence of people-centered city planning especially in the area of designing cities. In the studies of (i) placemaking, (ii) designing public places emphasizing on inclusive urban management and social planning strategies, (iii) planning cities with more profound reflection on urban segregation, exclusion, social hierarchies, and inequalities; this paper address the need to introduce pluralism in planning future cities of Kazakhstan. Expected findings will become a vital tool in connecting people and generating peace and pluralism for future cities.

Key words: Future Cities, Virtuous City, Perfect Societies, Public Places, Kazakhstan and Pluralism.

С. Мья[1], Б. Мейірбаев[2], С. Байжұма[2*]

[1]Окан университеті, Түркия, Стамбұл қ.
[2]Әл-Фараби атындағы Қазақ ұлттық университеті, Қазақстан, Алматы қ.
*e-mail: samet-kz@inbox.ru

Қазақстанның болашақ қалаларындағы плюрализм – ізгі қоғам идеясының проекциясы ретінде

Қоғамдық орындар – қала тұрғындарының сапалы өмір сүруіне оң әсер ететін қаланың маңызды элементтерінің бірі. Ізгі қала әрқашан жақсылық, жаңашылдықты қабылдаушы, инклюзивті және мәнді болып келеді. Олар қоғамдастық сезімін, азаматтық бірегейлікті, мәдениетті және қауымдастықты жандандыруға көмектесетін табысты әрі қайырымды қаланың маңызды құрамдас бөліктері болып табылады. Сонымен қатар, бұл оқшауланған әр түрлі жергілікті қауымдастық тобын біріктіруде катализатор ретінде әрекет ететін орын, ал ол ізгілік идеясы негізінде адамдарды жинаудың негізгі орны ретінде әрекет еткенде әлемдік қауымдастықпен өзара әрекеттесу алаңы бола алады. Плюрализмді ынталандырудың маңызды құралына айналу тұрғысынан қалаларды жоспарлау саласында жүргізілген зерттеулердің жетіспеушілігі себебінен қоғам ішіндегі шиеленістер мен жіктелулер тек саяси, діни немесе әлеуметтік негізге деп ескерілумен шектеліп жатады. Осылайша, бұл бостандық, теңдік немесе әділеттілік сияқты қоғамдық игіліктерге нұқсан келтіруі мүмкін, бұл елдің дамуының баяулауына әкеледі. Халыққа бағдарланған қала құрылуының шынайы мәнін, әсіресе, қалаларды жобалау саласында жаңғыртудың қажеттілігі зор. Инклюзивті қалалық басқару және әлеуметтік жоспарлау стратегияларына баса назар аудара отырып, қоғамдық орындарды жобалау, қалаларды бөлу, оқшаулау, әлеуметтік иерархиялар және теңсіздіктер туралы тереңірек бейнелейтін қалаларды жоспарлау зерттеулерінде бұл жұмыс елімізде болашақ қалаларды жоспарлауда плюрализмді енгізу қажеттілігін негіздейді. Күтілетін нәтижелер адамдарды ізгі қоғам идеясы негізіндегі байланыстырудың және болашақ қалалар үшін бейбітшілік пен плюрализмді қалыптастырудың маңызды құралы болады.

С. Мья¹, Б. Мейрбаев², С. Байжума²*

¹Университет Окан, Турция. г. Стамбул.
²Казахсикй национальный университет имени аль-Фараби, г. Алматы, Казахстан
*e-mail: samet-kz@inbox.ru

Плюрализм в будущих городах Казахстана как проекция идеи добродетельного общества

Общественные места являются важными городскими элементами, которые оказывают положительное влияние на качество жизни горожан. Добродетельный город всегда восприимчив, инклюзивен и наполнен смыслом. Они являются важными составляющими успешного и доброго города, которые помогают сформировать чувство общности, гражданскую идентичность, культуру и оживление сообщества. В то же время, это место, которое действует как катализатор в объединении изолированной группы различных местных сообществ, в то время как оно может служить платформой для взаимодействия с мировым сообществом, когда оно выступает в качестве основного места сбора людей на основе идеи добродетели. Из-за недостатков исследований, проведенных в области планирования городов с точки зрения превращения в жизненно важный инструмент поощрения плюрализма; напряженность и сегрегация внутри сообществ легко игнорируются как имеющие исключительно политическое, религиозное или социальное значение. Таким образом, это может нанести ущерб общественным благам, таким как свобода, равенство или справедливость, что приведет к замедлению развития страны. Существует настоятельная необходимость возродить истинную суть городского планирования, ориентированного на людей, особенно в области проектирования городов. В исследованиях по размещению, проектированию общественных мест с акцентом на инклюзивное городское управление и стратегии социального планирования, планирование городов с более глубоким осмыслением городской сегрегации, изоляции, социальной иерархии и неравенства; в этом документе рассматривается необходимость внедрения плюрализма при планировании будущих городов страны. Ожидаемые результаты станут жизненно важным инструментом для объединения людей и создания мира и плюрализма в городах будущего.

Ключевые слова: города будущего, добродетельный город, совершенные общества, общественные места, Казахстан и плюрализм.

Introduction

Pluralism plays an important role in many of the global development factors. The 2030 Agenda for Sustainable Development, implemented by all United Nations Member countries in 2015, delivers 17 Sustainable Development Goals (SDGs). Among them, three of them are in line with this study being: SDG 10 – Reduce inequality within and among countries, SDG11 – Make cities and human settlements inclusive, safe, resilient and sustainable and SDG16 – Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels. The two areas of studies have to be distinguished and merged in this paper: first being Pluralism and second being Placemaking in urban setting.

Scientific research methodology

Based on the reviews of existing literature and current scenario, this concept paper proposes the following methodology to explore and examine how pluralism can be integrated in the planning future cities of Kazakhstan.

Justification of the choice of articles, goals and objectives

Placemaking

Placemaking is the concept of creating 'Places' out of the 'Spaces'. Gehl (2010) describes a city's public domain includes its parks, squares and streets is the place where people meet to interchange ideas, relax, trade or simply to enjoy themselves. A well designed

public places inspire the people who live by them at the same time poorly designed places can brutalize their citizens (Schnell and Kipnis 1989) (Talen 2006) (Mohd Isa 2011) (Arapoglou 2012) (Friedmann 2016) (Salama 2017). In the world with divisions and segregations on every corner, placemaking in public places came to play an important role in creating equilibrium within a city. This is the very place where we can develop safe, lively, healthy and inclusive sustainable cities and we are undermining the importance of it. The strengthening of community must be initiated through well designed public places in a city.

Pluralism

Firstly, there is a need to distinguish the terminology. There are many nuances of the terminology and although in discussion, many seemingly revolve around the same term but the concept and practices may differ. In short, people may assume they are discussing the same issue when in fact they are not. Kennedy-Dubourdieu (2006) stated that the policy has been variously described over the years as Protective Discrimination, Affirmative Action, Reverse Discrimination, Multiculturalism and many more. All of these terms have different semantic which are often highly idiosyncratic. That is why very choice of the terminology indicates the ideological standpoint of the scholar and his/her study. This study intends to choose 'Pluralism' over other terminologies.

Research Design

Case studies are most appropriate in examining and developing an in-depth analysis of a case according to Creswell (2014). The case study for this research will be carried out in Almaty. The use of case study as the main method for this research is corresponding with Yin's view is that: "Case studies are the preferred strategy when "how" or "why" questions are being raised, when the investigator has little control over events, and when the focus is on the contemporary phenomenon within real-life context" (Yin, 2009). Referring to Leedy & Ormrod (2013), observations, semi-structured interviews and survey questionnaires will be used to collect data in this survey and interviews to aid the survey data. With speedy globalization and in the world of cross-cultures where people have many loyalties to different identities, it has become important to provide a peaceful and healthy way to coexist with individuals from diverse cultural backgrounds (Seelye & Wasilewski, 1996), (Harari, 2016). Relying only on literature of possibly biased historians is rather insufficient. Nuances need to be examined. Short-term visitors cannot expect to understand much of one's culture and traditions when to count into consideration of integration and pluralism. Therefore, spending a good amount of time in observation has to be a start. Which types of people are least favored or have the hardest time integrating in urban setting has to be observed thoroughly to initiate proper integrations.

Michael Sandel, a Harvard professor, a political philosopher and one of the best known public intellectuals in America stated that democracy does not require perfect equality, but it does require that citizens share a common life. What matters is that people of different backgrounds and social positions encounter one another, and bump up against one another, in the course of ordinary life. On his study on justice and just society, he pointed out about the increase of segregations in the society. One of the interesting examples Sandel (2013) point out is the growth of executive boxes at sports grounds – "skyboxification", as he calls it. Not only are our societies divided by race or gender, it happens increasingly because of social standards. The same football match we go to watch in stadium, there is different seating for different social classes. Just bringing people together with a so-called placemaking concept is not enough. How do you get people to mingle? Sandel (2013) suggested positive kind of patriotism or nationalism has to be created instead of the popular right-wing policies. National level sport encouragements are one of the best possible approaches for initiating pluralism in public places. Many other possible indicators are to be observed in this study. Semi-structured interviews are targeted for scholars, planners, architects or policy-makers and to find out their opinions and approaches that they have been using in designing places. After finding out more indicators for creating pluralistic places, survey questions are intended for users of the city.
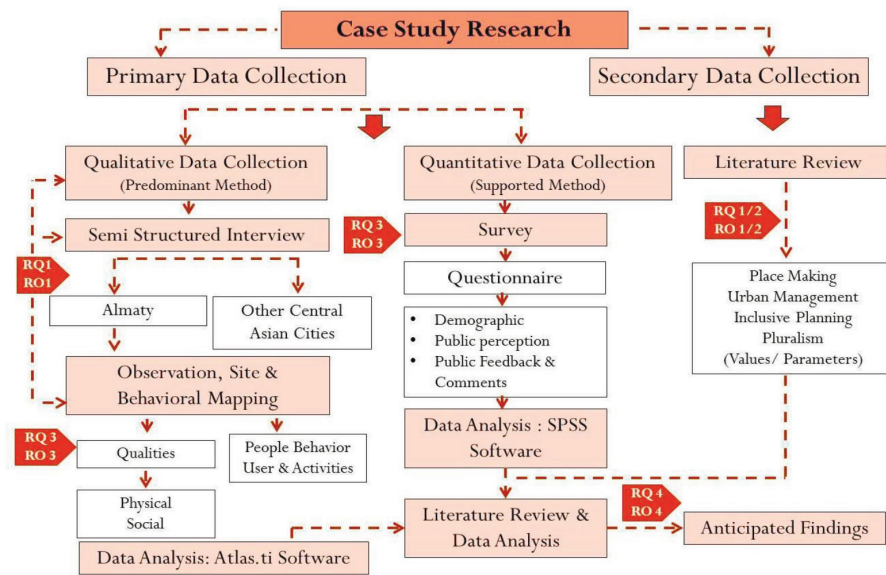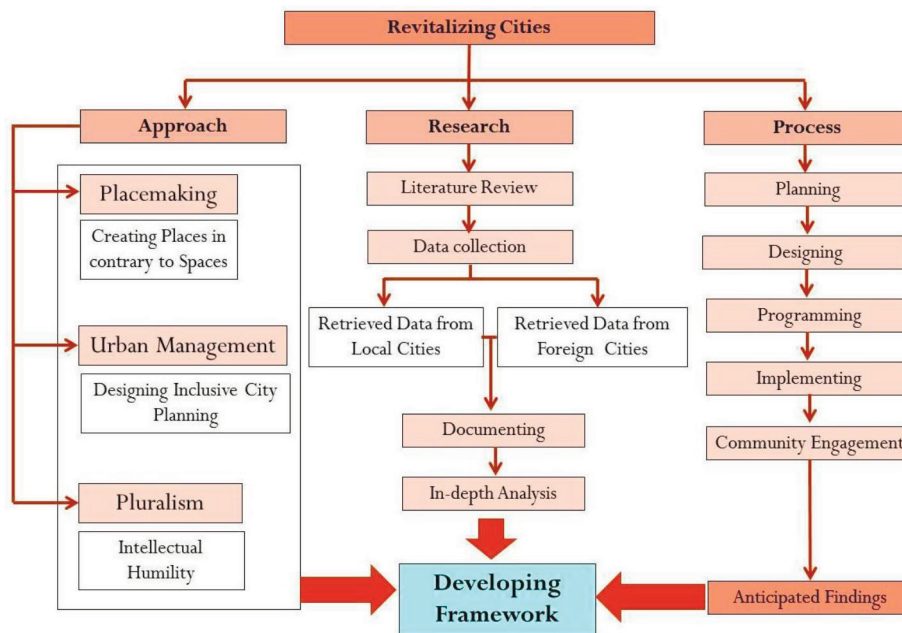
Figure 1 – Research Design

Figure 2 – Theoretical Framework

Main part

Lassman (2011) claimed that the notion of 'pluralism' has become so pervasive that almost every modern political theorist is a pluralist. He defined the core of pluralism in a broad sense as 'the recognition of a multiplicity of persons and groups…' 'Pluralism' is a weightier word in building societies than 'Inclusive', 'Diversity' or 'Multicultural-

ism' because it indicates a form of society in which all members: with age, gender, ethnics and all different backgrounds are well considered and able to maintain their independent cultural traditions. It is an important notion to cherish these traditions because the modern dominant culture's obsessive pursuit of 'equality' and 'egalitarianism' demands that all distinctions be erased whether gender, class or race (Yusuf 2017). This dysfunctional pursuit of

the 'singularity point' where we call it diversity in inclusive city planning is totally against the idea of 'Pluralism' that this study intends to press on. On the flip side of Pluralism, Yusuf (2017) highlights the danger in pursuit of monoculture of homogeneity where we all eat the same food, dress the same and all our towns and cities look the same. Modern architecture makes it hard to differentiate the essence of traditions where a park in Tokyo and Milan would looks the same. Globalization has sullied many beautiful cultures and imposed conformity on most places across the world. Seelye & Wasilewski (1996) stated that even in this day and age 'mainstream societies', millions of people have roots in two or more distinct cultures. These people often develop a view of the world and their place in it that has been enriched by contrasting systems of thought and affect. This enables them to see many things from fresh perspectives. But sadly, they have to continually adjust their values and actions to accommodate people in two or more distinct societies because our societies are not pluralistic and accepting enough in nature. Contrary to the West, many parts of Asia still have the rich distinctive authenticity of the traditions that we celebrate even within our ordinary day to day lives which should carry on to be preserved.

In the case of Kazakhstan, many traditions and cultures have overlapped in the history and in contemporary days which is indication of pluralism flourishing in future cities of Kazakhstan. Kudaibergenov, Ismagambetova, & Abirova (2018) highlighted the architectural significance on the blue and white ceramics on buildings of Turkistan and spiritual heritage of the past, for the rich culture of Kazakhstan. Islam played an integral part in the life of the Kazakh people for centuries and continued to do so for a major bulk of the citizens. However, the country adopted the Law about religion "Freedom of religious belief and Religious Association" on 1991 after the independence has allowed many people to follow any religion and many religious movements have started. Altayeva & Zatov (2017) discussed the significance of the growth of Mormon Church within the country. Such organizations being funded by religious communities from abroad, the followers usually attend conferences and seminars both locally and abroad. Being introduced to new religious movements also means the incoming of new ideas, knowledge, architecture, the way of living, growth of economy, more awareness to pluralism and to create peaceful equilibrium within the country. At the same time, we should always be careful about putting labels in dealing different community groups. As Haque (2003) pointed out the weakness of putting labels. These labels have made people always already immigrants in their own homeland. They hold on to notions of cultural authenticity, origins and racial 'otherness' that are inconsistent with the contingent nature of cultural identities. The pairing of historical and contemporary national identities implies inclusion but – simultaneously – exclusion.

Urban Placemaking

Harrison & Dourish (1996) best described the difference of Space and Place as in its behavioral essence which does not come from a sense-of-Space, but instead from a sense-of-Place. The key value describes the relationship between the two where Space being the opportunity and yet Place is the understood reality. Wyckoff (2014) stated Placemaking as the process of generating quality places where people want to live, work, play and learn in. The problem we are facing nowadays in creating inclusive cities is that the people are not efficiently using public places to create vibrant, vital and livable societies that people want to live, play, work, and learn in. Friedmann (2016) concluded that is the result of the intense competition among cities in their hunger for global capital for infrastructure, housing, and production. Along with this, the private sphere has expanded at the expense of the public, as governments, eager to capture the attention of potential investors, turn entrepreneurial themselves, hoping their cities will reach world-class status through public–private partnerships essentially geared to profits. Many local governments attempt to "brand" their cities, as if cities were a commodity for sale, promoting extravagant projects to catch the attention of the world such as Dubai's Burj Khalifa super-skyscraper. In this situation, the needs of ordinary people and the neighborhoods they inhabit have been forgotten. Sandel (2013) noted about the good city by quoting Aristotle that a city is not determined by its GDP but instead it is about 'a good life' of the people living in it.

Along with the government, planners and architects, public and stakeholders should engage in revitalizing, reusing, and creating public spaces using various short and long term techniques entrenched in social engagement and new urbanist design theories. PPS (Project for Public Spaces) in New York, Think City in Malaysia or Urban Forum in Kazakhstan are such organizations with the positive initiatives whose focus is on people-centered placemaking. When we discuss about a Place, a parking lot,

a major street, a house or neighborhood parks could be of it. However, the main concern we intend to highlight is such places that people care about and want to be in it. That is how a Place differs from a Space. Such of those with strong sense-of-place give most people feel that way about their homes and these are the places where people want to be and businesses want to be. Wyckoff (2014) would define such places: Quality Places. According to Jacobs (1961) and Gehl (2010), Placemaking or the major characteristics in forming such Quality Places are (i) Safe, (ii) Connected, (iii) Welcoming, (iv) Allow authentic experiences, (v)Accessibility (ability to easily circulate within, along or between public places), (vi) Comfort (address perceptions about cleanliness, character and charm), (vii) Quiet (unless they are intentionally designed to be otherwise), (viii) Sociable (have a physical fabric where people can connect with one another) and (ix) Promote and facilitate civic engagement.

In discussing further details about the public places, Jacobs (1961) pointed out about the generalized parks which are to justify, even if their districts are well livened by them. Many of them are unsuitable, whether by size, location or shape, to serve the community. When they are relatively small, the best they could do is simply pleasing the eye and be a borrowed landscape. Visitors cannot go there themselves on tight city areas and they do not need to as these vertical compact landscape features can still please the city dwellers from where they are. The other problem with the public places is that when they are located exactly where people do not pass by or probably never will. In such areas, many of Placemaking strategies need to be considered to bring people in. Sports, ambiance, music, lights, food, the weather, the color and simply unexpected events will cause the curiosity to draw people in and will make them visit again and again.

'Urban Forum', an active organization for urban developments in Kazakhstan, has many ongoing projects to rejuvenate the cities. 'Safe way to School' is a project collaborated with Eastern Alliance for Safe and Sustainable Transport NGO – EASST that conduct theoretical and practical lessons, study the basics of environmental safety, methods for measuring environmental safety, carry out measurements and eventually to result in a more positive and youth friendly sustainable environment. 'Q-Lab', a laboratory of urban projects, addresses the topics of city development, architecture, urban planning, design and art through the use of STEM + art approaches and intend for the development of creative com-

munities in Kazakhstan. It holds open air cinema programs, transport and road safety programs, programs for kids and many other activities and projects across the country.

Such organizations have to be encouraged and supported by the government to practice bottom up management instead of top down. Foreign experts and consultants should be continued to advise them to create communities with people-centered neighborhood design approaches. With more support from the government and funders, such organizations can bring a great deal of positive impacts to the communities in the near future.

Pluralism in Urban Setting

Seelye & Wasilewski (1996) argued that the great challenge of our time is to view diversity and pluralism as a resource rather than as a problem. Virtually every country is facing intensified cultural diversity, contradicting and challenging earlier traditions of nationalism and homogeneity and we need positive ways to address this issue. A Yale psychology professor Gordon insisted that youngsters need to study multiple cultures to learn how to develop multiple perspectives. According to his theory, this capacity is essential to develop intelligence and enable the students to use broad, often conflicting bodies of information to arrive sound judgment. Therefore introducing pluralistic mindset is not only beneficial to the betterment of a nation but also maximize the intelligent growth on the individual level. This indicates that in creating pluralistic urban areas, the best way is to start from parks and play areas where the target group needs to focus not only on diverse groups of adults but also on the children as well.

After in-depth research on place diversity, Talen (2006) stated that human settlements should be socially and economically diverse, meaning the places must support the people of mixed income and usage, and allow to commingle communities of different ethnicities, races, genders, occupations, ages, or households. Smart- growth advocates, urbanists, planners, sustainability theorists—all have advocated the ultimate goal of what could be called 'place diversity' or 'inclusive city planning' as the main corner-stone of their remedies in modern urban reform which indicates that a diversity of functions and people should be spatially mixed.

According to the theory of the book 'Place Matters' by Dreier, Mollenkopf, & Swanstrom (2001), "where we live makes a big difference in the quality of our lives" as we view the problem and solution

as "primarily political in nature". It is an interpretation of Place that dismisses the planning and design of cities. But reality seems to oppose it. Pluralism is achieved through the plan itself. Based on what Talen (2006) cited and Meyersonand Banfield (1955) critically recognized is that a plan for the physical design of places is through "a single intention". Originally apprehended plans by traditional, progressive-era planners must be revised with the absolute intention adopting pluralism. That is why today's planners are being asked to consider about the linkage between pluralism and design in a progressively explicit way.

Anguelovski, Connolly, & Brand (2018) questioned who are the urban parks really for? Who are the real beneficiaries of restored or new green amenities in cities? Do we consider marginalized people of the community or do we design public places solely for the privilege community? Jacobs (1961) stated that public places should rely on the combination of different uses that need an enormous diversity of ingredients, stretching from the daily enterprises, functions, markets, and many other enjoyable magnets. In order to obtain pluralism within the built environment, Jacobs (1961) introduced several essential factors. Firstly, the public places should offer multi-functions to ensure that user groups are present and benefit from several choices. Secondly, the physical setting of the public place should be designed to serve the walking users to allow the diversity of views and perceptions. The physical architectural context is also an important condition that should offer diversity of sizes and styles and in order to include different tastes and stakeholders. Finally, there should be a massive amount of people with different cultural and social backgrounds. This aspect of inclusiveness and pluralism will serve the perception of 'see and be seen' by allowing people to interact and socialize.

Inclusive Planning

Cohesion has long been objective of most societies. Kennedy-Dubourdieu (2006) stated that over the centuries, countries have to adopt this policy in an ad hoc manner if not a deliberate political choice. The most extreme ways of achieving cohesion is by the eliminating 'the other' either by direct aggression or simple neglect. This is usually justified as 'Social Darwinism' where only the most adapted culture or race dominates and the fittest survives. But this concept has become less acceptable and no longer working in this day and age with rapid globalization. Modern media's scrutiny is one thing,

but Kennedy-Dubourdieu (2006) also warn about the situations and possibilities of 'the other' striking back for that ideology. That is why since the beginning of twentieth century, many societies has started to realize the importance of pluralism where the minorities have a right to be different and yet accepted as a part of the whole. Watson (2006) claimed that current sources of planning according to the moral-philosophy are no longer fitting to guide especially on the issues of ethical judgment in a context of strengthening social differences and an increasingly hegemonic perceptions. Watson (2006) continued to argue that there are two main factors of excluding pluralism in planning and which has become extremely problematic. First is lack of focus on the process and second being the negligence of the outcomes. By failing to consider this important notion of pluralism in planning, it will lead to more chaos in the already problematic world with much of inequality and injustice.

Kazakhstan has its own unique historical traditions that had overlapped throughout history. After the collapse of USSR, as one of the rapid growing countries of Central Asia, Kazakhstan focus on the modernization processes. Shakhnovskaya (2013) stated that Kazakhstan started to adopt the act on "Freedom of Conscience and Religious Associations" in the year 1992 which allows individuals to have religious freedom. The missionaries from different religious associations have flocked in to the country and the religious organizations have increased from initially 60 to more than 4500 by the year 2011. Vilkovsky (2014) also pointed out that various foreign Islamic centers of the Middle East had begun to try binding the Muslim region of Russia and Central Asia on political, economic and infrastructure to the Islamic world. Their aim was to demonstrate interest in the integration under the slogan of Islamic solidarity. As a result, these regions were also influenced by a new wave of Islamic missionary. The Islamic foundations and charitable organizations of the Arab world streamed uncontrollably into these countries. Vilkovsky (2014) pointed out the million-dollar investments from Kuwait, Saudi Arabia, Oman, U.A.E, Qatar and other OIC countries in various aspects: economic, charity, educational and infrastructural including the master plan of new capital city. With growing foreign influences and the urge for revival of national identity as a new country, scholars and professionals had been having ongoing debates on how future cities and communities of Kazakhstan should be.

Olko (2012) challenged planners and architects to reconsider the direction in architectural planning. He claimed that change does not happen through the architecture itself, but rather in the mind of the architects. He suggests that architects should stop taking refuge in self-indulgent virtues or esthetic and commit to express in designing the built environment of a shared vision of collective life by embracing pluralism. He stated that urban icons nowadays, would only work when they become more pluralistic. Pluralism is not just a combat authoritarianism; it opens channels of engagements and communications between the public symbols of a nation and the real-life of society. Pluralism is the key element to consider in the evolution of architecture.

According the Scandinavian saying 'People come where people are', active programming is important in public places. Children who see the other children from window will rush outside to play with them and curious people will be inspired and attracted by the activity and presence of the other active users. Gehl (2010) describes that the lively city is not just a goal itself but it could also be a starting point for holistic city planning that embraces the vital qualities that make a city sustainable, safe and healthy.

Results and discussion

The Global Context

Due to its population and size of the country, many orientalists see Asia as a 'China Plus'. We live in a historical mindset today where everything is about China. We assume the future is China. But the author of the book 'The Future is Asian' (Khanna, 2019) pointed out that out of 5 billion people in Asia, only 1.5 billion is Chinese. Some of the fastest growing countries in the world are in the stretch of South and South East Asia. A lot of investments are now being diverted from China to these areas due to the lower wages of these countries. According to the estimation, if these countries grow only 5% in their economy, even though countries like India have already growing faster than that, they will equal China's present GDP in just 10 years. Khanna (2019) noted that if the 19th century highlighted the Europeanization of the world and 20th century the Americanization, then the 21st century is the time of Asianization. Americans and Europeans see the walls going up, but across Asia, they are coming down and governments are focused on inclusive growth and social cohesion. With this in mind, planners and architects of Asia should be subsiding the no longer fitted planning principles and accommodating the pluralism in building the betterment of their nations. Much like the statement of Olko (2012), the need for roof, mound, enclosure, and hearth to protect the flame being the starting point of architecture; now is society's need of pluralism in the evolution of planning and architecture. Belt and Road Initiative (BRI), the most significant diplomatic project was conceived, launched and will be led by Asians. 'Belt' refers to the overland routes for road and rail transportation whereas "road" refers to the sea routes. According to BRI, there will be much more development and inter-relations across Asian countries. Kazakhstan being one of the most potential countries of developing Asia in BRI by huge border with China, close alliance with Russia, growing cooperation with OIC countries and potentially closer bond with India and South East Asia should expect one of the most busiest pluralistic capitals of Asia linking to the West in few decades. Which is why planners and architects in Kazakhstan should be prepared to hold a grip on the oncoming opportunity of economic growth potential that the BRI will create and make use of the pluralist placemaking to help Kazakhstan community thrive and become a renowned place of prosperity for different cultures.

Figure 3 – Asia's biggest future project, Belt and Road Initiate Route expects to connect many more cities across Asia

Philosophical Worldview or Paradigm

The groups of scholars that are critical theorists and of racial and ethnic minorities usually fit to the category of Transformative Worldview (Creswell, 2014). By observing at the major fundamentals of the research being inclined to the type of city planning and being change-oriented, this research belongs to Transformative Worldview. This specific philosophical approach is for theories and planning principles, which do not fit to the marginalized groups in our society.

Conclusion

As Khanna (2019) noted, Asians seek not conquest but respect; and a sufficient degree of respect for one another's interests is enough to coexist. In a way, it could be the reason why pluralism has a better chance of thriving faster in Asia than the West.

Kazakhstan's renowned scholar Abu Nasr Al-Farabi (C. 872) whom in the West known as Alpharabius and in Islamic philosophical tradition known as the 'Second Teacher', after Aristotle, is now named for the National University of Kazakhstan. One of his most famous works 'Principles of the Opinions on the Inhabitants of the Virtuous City' is often compared with Plato's 'The Republic' since the two works claim to contain the models of an ideal city which ensure the ultimate human perfection and happiness that remains relevant in our time. Ali and Qin (2019) argued that people usually overlook the presence of religiopolitical context in Al-Farabi's Virtuous City contrary to Plato's Republic; that aspect we believe contributes a lot in forming pluralistic cities. Other notable remarks by Al-Farabi to have an ideal city are for the ruler to have eloquence oratory skill and to introduce love and support to the justice system. While Plato criticizes rhetoric, Al-Farabi pressed this important point, which ultimately plays an important role in unifying diverse groups of people. Ali and Qin (2019) highlighted another people-centered planning view of Al Farabi's Virtuous City in which he stated that an excellent city is a city 'in which people aim through association at co-operating for the things by which felicity in its real and true sense can be attained'.

'Pluralism' and 'Safe Commerce' are fundamentally two major components in thriving civilizations. A compulsory religious studies subject has been taught throughout the secondary schools of Kazakhstan to instill the knowledge of different world religions since early age and pluralism is the popular subject widely known and discussed among the youth of Kazakhstan. Thus, to summarize the article, with substantial attention giving towards minorities and pluralism in various spheres of the country, future cities of Kazakhstan will have epic growth once the commerce start to function properly.

References

Ali, Ishraq and Qin, Mingli (2019) "Distinguishing the Virtuous City of Al-Farabi from That of Plato in Light of His Unique Historical Context." HTS Teologiese Studies / Theological Studies 75 (4).

Altayeva, N. A. and K. A. Zatov (2017) Mormon Church in Kazakhstan. https://www.globalmediajournal.com/open-access/mormon-church-in-kazakhstan.php?aid=87283

Arapoglou, V. P. (2012) "Diversity, Inequality and Urban Change." European Urban and Regional Studies 19: 223–37.

Friedmann, John (2016) "Place and Place-Making in Cities: A Global Perspective." Readings in Planning Theory: Fourth Edition 9357: 503–23.

Gehl, Jan (2010) Cities for People. Washington, Covelo. – London: Island Press. – 288.

Gordon, E. W. (1999). Education and Justice: A View from the Back of the Bus. Teachers College Press.

Haque, M. S. (2003) "The Role of the State in Managing Ethnic Tensions in Malaysia: A Critical Discourse." American Behavioral Scientist 47(3): 240–66.

Harrison, Stevew and Dourish, Paul (1996) "Re-Place-Ing Space: The Roles of Place and Space in Collaborative Systems." Computer Supported Cooperative Work 7: 67–76.

Jacobs, Jane (1961) "The Death and Life of Great American Cities." Vintage Books Edition 84: 487–92.

Kennedy-Dubourdieu, Elaine (2006) Race and Inequality: World Perspectives on Affirmative Action. Hampshire, England: Ashgate Publishing Limited. – 216.

Kudaibergenov, S. E., Ismagambetova, Z. N. and Abirova, B. I. (2018) "Architectural Importance of the Ahmed Yassawi Memorial-Complex Important Moral, Patriotic Value for the People of Kazakhstan. Objects Such as the Khoja Ahmed Yassawi Mausoleum, Objects of the Altai Territory, Southern and Western Kazakhstan Are Now Kn." №1 (17): 29–36.

Lassman, Peter (2011) Pluralism. – Cambridge, U.K.: Polity Press. – 320.

Mohd Isa, Norliza (2011) "Cities Design and Planning with People' S Perception Consideration: A Methodology to Elicit the Perseptions of Experts on the Meaning of Islamic Built Environment in Malaysia." Journal Cities and Planning with People's Perception Consideration (2): 1–14.

Salama, Ashraf M. (2017) "Plurality and Diversity in Architectural and Urban." 11(2): 1–6.

Sandel, Michael J. (2013) What Money Can't Buy: The Moral Limits of Markets. – NY, Farrar, Straus and Giroux. – 36.

Schnell, Izhak and Baruch a. Kipnis (1989) "Well-Being in a Pluralistic Society: Toward a Policy-Oriented Methodology." Geoforum 20 (3): 303–13.

Seelye, H., Ned and Jacqueline Howell Wasilewski (1996) Between Cultures: Developing Self-Identity in a World of Diversity. – Illinois, U.S.A.: NTC Publishing Group. – 234.

Talen, E. (2006) "Design That Enables Diversity: The Complications of a Planning Ideal." Journal of Planning Literature 20(3): 233–49.

Wyckoff, Mark A. (2014) "Definition of Placemaking: Four Different Types." Planning & Zoning News. https://www.canr.msu.edu/uploads/375/65824/4typesplacemaking_pzn_wyckoff_january2014.pdf

Yusuf, Hamza (2017) "Pluralism in a Monoculture of Conformity," Renevatio: The Journal of Zaytuna College. Dec. 15, 2017. https://renovatio.zaytuna.edu/article/pluralism-in-a-monoculture-of-conformity