

The Current Development Trends of Relations Between Kazakhstan and Turkey: The Eurasian Idea, the Religious Question and Migration in the Context of Studying Social History

*Nurlan Oralbaevich Baigabylov and Khalil Borisovich Maslov,
Makhabbat Malikovna Kozybayeva and Zhanibek Zeynolla-uly Tuleubayev*

L.N. Gumilyov Eurasian National University, Mirzoyan Street, 2, 010000, Astana, Kazakhstan

Abstract: In the article, authors study the development trends of bilateral relations between Kazakhstan and Turkey by key issues of modern social history. The article provides an insight into how the Eurasian idea is studied and how deeply Turkish scientists are interested in investigating it. Besides, the article analyses the views of modern Turkish politicians on the Eurasian initiative made by the President of the Republic of Kazakhstan Nursultan Nazarbayev concerning the main problems of today under the conditions of global integration. The authors concentrate on such aspects of ideological and spiritual development of these two countries as the religious model of interaction between state and society in the process of building a peaceful community in the civilized world. Investigation of migration flows between Kazakhstan and Turkey and diaspora policy in returning compatriots of both Turkic countries are quite topical problems of modern social history. In general, the authors made an attempt to summarize the scientific experience of writing contemporary social history in the context of experience in solving global problems of two Turkic leaders-Kazakhstan and Turkey, with a glance to regional development of these countries.

Key words: Social history % Eurasianism % Religion % Confession % Migration % Diaspora

INTRODUCTION

Over the past decade, it became urgent to write modern social history that studies such complicated processes as ideological perception of intellectual heritage, religious modernization, migration flows in regional aspects. Noted politicians say from high rostrums about necessity of writing modern history using interdisciplinary approaches, from the unbiased point of view, with due regard for regional peculiarities [1].

No doubt, in the context of social history, it is of great interest to study, the accelerating process of modernization in Central Asian region in the boundaries of development trends of bilateral relations between two Turkic leaders-Kazakhstan and Turkey.

The most urgent questions of cooperation between these countries are: the peculiarities of perception and views on the Eurasian idea that forms an ideological basis for relations between many Eurasian countries, modern religious trends, migration problems.

In 1991, after the Soviet Union had broken up and former Soviet-Turkic republics had declared independence, a notion of Turkic world appeared in Turkey. The main goal was to unite forces of 5 former Soviet-Turkic republics and Turkey in cultural, economic and political spheres. During the Cold War, Turkey considered the Soviet Union dangerous for herself and that's why she limited connections with Soviet republics and she even had no specialists in these countries. The fact that Turkey was not ready for the disintegration of the Soviet Union caused difficulties in establishing friendly ties with post-Soviet countries in the beginning. On the other hand, the centuries-old policy of Kazakhstan and the idea of Eurasian union suggested by the President of Kazakhstan Nursultan Nazarbayev in 1994 could not leave Turkey untouched. Some politicians began to discuss the development of eurasianism idea in Turkey from 1996. From early 2000, Turkish leaders held to the opinion of Russian politician and thinker Aleksandr Dugin in this question. As for today, there are many

contradictory opinions about eurasianism among Russian politicians and thinkers. For instance, some intellectuals see eurasianism signs in ideas of Atatürk. Others consider this point of view erroneous and they think that Atatürk has never been an adherent of eurasianism but only the leader of Turkish independence movement. But Turkish intellectuals and politicians pay special attention to the idea of Eurasian union suggested by the President of Kazakhstan N. Nazarbayev.

Kazakhstan takes a front stand among Turkic countries with which Turkey established versatile and deep relations. Actually, due to its geographic location and natural resources, Kazakhstan is a very important country for Turkey. Besides, because of recent activation of foreign policy of these two countries, their value for each other as strategic partners increases. This state of affairs has deep historical roots. The history of Kazakh-Turkish relations goes back to the Ottoman Empire epoch. According to archival documents, Kazakh Khan Kaip Muhammed sent ambassadors to Istanbul in 1713. After that there were several diplomatic missions between the Kazakh Khanate and the Ottoman Empire [2].

When the independence of Kazakhstan was declared in 1991, the ties that were cut during the Soviet Union period began to develop intensively. It should be noted that on 16th December, 1991 Turkey was the first country that recognized the independence of Kazakhstan. So Turkey played an important role in the history of foreign relations of Kazakhstan as an independent entity of world community [3].

The quickly changing phenomena of modern world need special reconsideration and study in the boundaries of contemporary social history. It is co-decision and search for answers to today's global challenges in aforesaid key questions, as exemplified by Kazakhstan and Turkey, that determine general development trends of contemporary world history.

MATERIALS AND METHOD

This research has its methods, i.e. a certain sequence of actions, modes, operations necessary for reaching goals that were set before in course of studying some phenomenon or process of social history. Social history studies complicated modern processes, such as dissemination of ideas and religious concepts and a versatile migratory situation in the context of interaction between two countries. That is why the methods of this research are interdisciplinary. Dialectical method was used to study a phenomenon in its development. Besides,

the authors used the following general scientific methods: historical method (it studies an object of research in its moving through time), logical method (it studies the inherent essence of phenomena), method of ascent from abstract to concrete, inductive method, method of analysis and description. The research has a summarizing nature, it is aimed to reveal and actualize the key questions of relations between two countries.

Main Part: Turkey observes, with pride and approval, the progressive changes in Kazakhstan under the farsighted leadership of the President Nursultan Nazarbayev and strengthening of the state's position in the international arena. These changes were implemented for a short period of time that passed from the moment when the republic acquired independence. Turkey and Kazakhstan have a great potential for further development of bilateral relations that reached the level of strategic partnership and derive strength from community of languages, religion, history and culture.

The Eurasian idea is one of ideological areas of cooperation between two countries. The history of eurasianism in Turkey and the notion of eurasianism were comprehended differently. Russia and Turkey played the leading role in dissemination of eurasianism. This concept has its peculiarities in these two countries. Russian eurasianism is known for its imperialistic goals, while Turkish eurasianism seeks cooperation with kindred Turkic nations and countries. But one should take into account that there is no common notion of eurasianism for all states yet [4].

The president of the Working-Class Party Dogu Perinçek was one of the first Turkish politicians who began to speak about eurasianism as idea. He shared his thoughts about eurasianism in his book "Eurasia's Choice" published in 1996. This fact was mentioned by the researcher Mehmet Perinçek in his paper "Eurasian Theory and Eurasianism Practice in Turkey". In his opinion, the USA, being in a unipolar zone, will bring the world to crisis, that's why Eurasian countries should unite their forces to withstand and carry on a decisive struggle [5].

They started to discuss the idea of eurasianism more actively after a symposium in the theme "How to Provide a Peace Zone around Turkey" conducted on 7-8th March, 2002 by Military Academies [6]. Some Turkish political intellectuals connect the notion of eurasianism with cooperation of Turkic world. For instance, Namik Kemal Zeybek, who spread a word "Eurasia" in Turkey at one time, says in his speech in October, 2004 that he means

the unity of all Turks by the word “Eurasia”. Thereby, he says: “In my opinion, the notion of Eurasia means Turkic Eurasia. Turkic union should become its basis. This is the first thing. Secondly, we should reach all points of Europe and Asia, especially in deep Asia. In other words, we should keep the door open. All necessary should be done. The second thing is a Eurasian partnership. The first thing is a Eurasian Union. This union should be eternal, it should become our dream. But the notion of partnership can change with time. Yes, we should in Eurasian partnership with Russia” [7]. Eurasianism researcher V. Imanov thinks that Turkish political and intellectual elite has superficial knowledge about Eurasia. As he noted in his book “Searching for National Peculiarities of Eurasian Russia”, they didn’t study geography, history, culture and philosophy of Eurasia deeply, they have little knowledge of main works of Russian classics of eurasianism. It is paradoxical that Turkish eurasianism analysts try to make conclusions and to work out strategies disregarding study of history, geography, language, literature and ethnogenesis of nations inhabiting this territory [8].

The Turkish researcher Omer Goksel Isyar, the author of the book “Eurasia and Eurasianism”, points to the fact that the idea of Eurasian union was suggested by N. Nazarbayev in 1994 during the economic crisis. The union was one of the ways out of the crisis. Isyar notes that, at first, Nazarbayev’s suggestion run counter to the opinion of Central Asian heads of states who are very sensitive to questions of national sovereignty. Nazarbayev noted then: “This idea is based on the fact that the countries of the Former Soviet Union should overcome the difficulties of the crisis shoulder to shoulder, withstand Atlantic reforms together, jointly solve the problems of international terrorism, illegal trade, drug dealing etc.” [9]. Many Turkish authors analyze the Eurasian initiative of the President of Kazakhstan N. Nazarbayev in their books. For instance, the researcher Caglar Akay writes in his article issued in 2006 that the idea of eurasianism was stated for the first time in the Message of the President of Kazakhstan on 3rd June, 1994 when the ten-year plan for development of the country was declared. Then it entered the agenda of other countries of this region [10].

In Turkey, the researchers of the Eurasian idea note a certain disagreement and contradiction, but at the same time there are no new opinions and suggestions for its modernization. Turkish researchers accept the fact that the President of the Republic of Kazakhstan Nursultan

Nazarbayev is the first head of state who began to speak about eurasianism at the official level. However, there are no ways to comprehend the necessity for Turkey to take part in these integration processes. That is why the features of how Turkey perceives this problem and her place in Eurasian integration require a scientific interpretation and analysis in the next years. In this case, the mutual understanding between Turkic and Slavic nations will be established and Nazarbayev’s international political activity will play a great role in transforming this union into an equal-right union of nations.

Another aspect of interaction between Kazakhstan and Turkey is building a cooperation model for state and religion. Cooperation between state and religion continues to be one of the most important aspects of contemporary world policy. It is but natural that Kazakhstan is interested in world experience in solving problems connected with relations between government and religious confession. Examples of such successfully developing Muslim secular countries as Turkey and Malaysia attract the greatest interest. Among Western models, we can point out two “classical” ones-the American and the French models. At the same time, we can say with certainty that none of foreign models will get accustomed in the Kazakhstan conditions in pure form.

The Republic of Turkey populated mostly by the Muslims is a unique country in its way. It means that, on the one hand, it belongs to the Islamic civilization and on the other hand, it has a secular European model of state and it is a member of the North Atlantic Alliance. Besides, it is on the way to joining the EC for more than forty years. This country accumulated a unique historic experience of mutual influence between the Muslim identity and European development guidelines, combining secular and religious traditions, interaction of democracy and political Islam [11].

Turkey is one of few Muslim countries in the region that separate religion from state. The Turkish model of a secular state in Muslim society is characterized by flexibility providing stable development and steady economic growth. Constructive relationship between religious communities and governmental authorities is an important prerequisite for saving the national concord. Moreover, they inhibit the growth of extremism and radicalism.

The Turkish model of a secular state consists of totally European legislation (this is common for both countries) and establishing government control over religious associations (this is the difference).

Turkish Religious Authority combines functions of Religion Agency of Kazakhstan and Clerical Muslim Board of Kazakhstan. It is a powerful state organization with status higher than of a ministry. In Turkey, imams are treated as civil servants; they get a considerable social package from the government.

In the country, there is a network of religious schools financed by the government and theological departments in a row of big universities. Thanks to this, the level of religious competence of clergy and population is quite high. About 97% of Muslims trust the Religious Authority in Turkey. Extremist groups have almost no influence.

Religious relations are strictly controlled by the government in Turkey. Thus, the Religious Authority of Turkey monitors thoroughly the situation around 85 thousands of mosques where about 100 thousands of clergymen are employed. In 2011, the voluntary donations of Turkish citizens amounted to more than 3.2 billions of Turkish pounds, or 1.8 billions of American dollars [12].

We can say that one should learn from Turkey how to provide religious competence and prevention of extremism, but Kazakhstan cannot copy this model in full. First of all, it is because Turkey is practically a monoconfessional country. Muslims make up about 98% of population. Religion has close links with government in Turkey. However, it would be a problem for polyconfessional Kazakhstan.

At the present stage, migration is another key question of developing relations between Kazakhstan and Turkey. Population shift is one of the most important problems. It is considered not only a mechanic movement of people but a complicated social process that affects many sides of life in a country. Kazakhstan and Turkey decide the issues of migration policy at a high level.

According to the recent population census of 2008, population size of Turkey exceeded 71 million people. Ao *a>>Z< Boc: e*>e6 BepeB4c4 >ace: e>4b 2008 (o*a R4c: e>>ocH\ >ace: e>4b GypP44 Bpe&Zc4: a 71 <4: : 4o>. In compliance with data of World Association of Kazakhs, more than 5 million Kazakhs live outside Kazakhstan in 43 countries of the world, including 12 thousands in Turkey [13]. The first migration flow of Kazakhs entered Turkey in 1951 from Pakistan. Ethnic Kazakhs lived mostly in the areas Kayseri, Nigde and Konya, Izmir. Today the majority of Kazakhs live in

Istanbul, in the areas Zeitunburnu, Kazakhkent, Guneshli. Their main occupations are tanning, making goods from caoutchouc and trade.

Diaspora policy of Kazakhstan is reckoned from the early 90s of the 20 century. During his foreign visits, the president of the Republic of Kazakhstan Nursultan Nazarbayev always meets the representatives of Kazakh diaspora. He listens to their opinions and helps to solve their problems. Various government acts and regulations were worked out for improvement of state diaspora policy, including “The State Assistance Program for Kazakh Diaspora” approved by the President of Kazakhstan on 31st December, 1996 [14].

Today, Kazakhstan is one of the countries that invite actively its ethnic compatriots to their historic motherland. Repatriates return from Turkey to Kazakhstan. Simultaneously, Meskhetin Turks, once deported to Kazakhstan, come back to Turkey.

CONCLUSION

Modern social history has a multifaceted character in the context of interaction between two countries. We covered only key questions in this article. The experience in settling these questions can be used by the one or the other party. More than 20 years have passed since the diplomatic relations between The Republic of Kazakhstan and the Republic of Turkey were established. Turkish and Kazakh nations have always remembered that their languages, history and culture have common roots. They have always had feelings of love and friendliness to each other in spite of the separating space and long years of living apart. Common values and the unity of two fraternal nations are the basic element that determines the character of interstate relations.

It is necessary to note one more time that these countries have a common ancient history uniting the whole Eurasian continent. Kazakhstan and Turkey are united even more by such historical personalities as Khoja Ahmat Ysawi and Mustafa Kemal Ataturk. They are the greatest scientists and leaders brought up by the Turkic world. All Turkic nations are proud of them. There is a monument to the founder of Turkish Republic Ataturk in one of the most beautiful places of Astana. Near the entrance to one of the favourite parks of Ankara, there is a monument to the President Nursultan Nazarbayev. These monuments are the symbols of eternal friendship of the countries.

RESULTS

As for today, the study of social history in a regional context has vast prospects. That is why the present research can be continued in comparative study of everyday life of cities and rural areas in two countries, economic and cultural cooperation of Kazakhstan and Turkey.

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