Eurasian idea of N.A. Nazarbayev as the basis of modern integration

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Abstract

This paper analyzes the role of Eurasian idea of the President of the Republic of Kazakhstan N. Nazarbayev in developing integration process of Eurasian continent. The following issues are of central attention: characteristics of the formation and development of Eurasian idea (Russian emigrant’s views and modern views), analysis of N. Nazarbayev’s project and its evolution, importance of the Eurasian idea in economic (Eurasian Economic Community, Customs Union), security spheres (OCST), N. Nazarbayev’s idea as the the basis for cultural dialogue with the countries of the Turkic world.

Keywords: Eurasian idea, project of N. Nazarbayev, Eurasian Economic Community, Turkic world;

1. Introduction

Major geopolitical changes took place on the map of the world owing to the emergence of new independent states in Eurasian space after the disintegration of the Soviet Union. Kazakhstan was also among the states that declared their independence realizing newly established historic realities. The very first initiatives of independent Kazakhstan demonstrated the peaceful disposition of our country’s foreign policy to the world community. The question about the construction of our own statehood and the formation of favorable conditions for the worthy integration into the world community as a sovereign state was brought up before our country led by N.A.Nazarbayev. Kazakhstan is a landlocked country, but at the same time it has sufficient energy and mineral resources, so from the very beginning, the government of our state was fully aware of impossibility of remaining in certain regional framework, because it was necessary actively to develop relations with all countries of the world, especially with neighboring ones. To solve these problems, significant reforms for the transition to market economy, for the creation of an own model of social-economic and political development started to be carried out. The foreign policy of the government of the Republic of Kazakhstan was also aimed for the creation of the atmosphere of mutual confidence and cooperation on the regional and international levels. The long-term initiatives proposed at that time

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were particularly significant, and they actual at the present stage. One of the important initiatives is the Eurasian idea, which is associated with the personality of N.A. Nazarbayev, the President of the Republic of Kazakhstan.

Today, we can say with certainty that the Eurasian idea of N.A. Nazarbayev has become the rallying point for the Eurasian peoples in the economic, political and cultural spheres. A particular attention is paid to the economic cooperation among the states. The President of the Republic of Kazakhstan N.A. Nazarbayev stated: “At the beginning of the 21st century, the idea of Eurasian integration takes real features of the Common Economic Space. It has proven its historical prospective viability as a fair way to the prosperity and well-being of our countries and peoples”. (“Idea of evrazyiskom soushe otvechaet duhu vremeny, 2012).

In the light of above-mentioned, the Eurasian idea takes a new meaning; reveal its relevance and vitality in all aspects of social reality. The Eurasians of the President of Kazakhstan N.A. Nazarbayev is unique for its orientation to the strengthening of the cooperation between Europe and Asia as a basis for the development of the multi-vector foreign policy of the Republic of Kazakhstan at the present stage. In this regard, the study of the role of the Eurasian idea of the President of the Republic of Kazakhstan is important. One of the greatest achievements of N.A. Nazarbayev as a leader of modern times who thinks deeply is the advancement of the idea of the Eurasian Union. Over the years, the President of Kazakhstan has developed the conceptual basis of the Eurasian doctrine in his writings theoretically and emphatically promoted the formation of a real and an effective structure of the Eurasian Union at all levels and in all aspects. The activity of a number of international organizations such as the EurAsEC, CSTO, SCO, the Common Economic Space, TURKSOY and others has become a real embodiment of the Eurasian integration.

It should be noted that the Eurasian idea of President N.A. Nazarbayev was based on the big theoretical framework of the Eurasian movement. In this regard, it is important to determine the nature of the Eurasianism and consider the origins of the movement. It is necessary to examine the works of such theorists as K.N. Leontyev, P.N. Savitsky, L.N. Gumilev and characterize their views. Of course, domestic and foreign researchers examined certain questions on the history of Eurasianism and its manifestation at the present stage in the different regions. The thematic spectrum of publications have been cited around the theoretical and practical identity of “classical” Eurasianism, its transformation into modern forms of “neo-Eurasianism”, as well as around the possibilities and prospects of the Eurasian project. The study of the issues of integration based on the Eurasian idea of President N.A. Nazarbayev has become a hot topic in the Kazakh science especially recently. K.T. Zhumagulov, the head of the chair of Al-Farabi Kazakh National, Honorable Prof. of Gottingen University, pays much attention to this issue. Professor Zhumagulov is the first Kazakh medievalist. The problem of the history of the Huns and Avars in Eurasia and Europe has special importance and conceptuality, being raised by Prof. Zhumagulov. It directly relates to the history of the Turkic peoples and Kazakhstan (see K.T. Zhumagulov works). In his work, Professor Zhumagulov also considers the prospective viability of the Eurasian idea of President of the Republic of Kazakhstan Nursultan Nazarbayev in the light of modern integration processes. As he notes in one of his articles about Eurasian integration: “Today we can say with certainty that the Eurasian idea of President N.A. Nazarbayev established itself. On the continent, a number of international organizations work in many areas of the political, social, economic and cultural exchange; the projects of integration establishments are being implemented (Zhumagulov, 2008, p. 221). “Nazarbayev’s Eurasian doctrine”, the comprehensive work, which contains all the statements of the President of Kazakhstan N. Nazarbayev about Eurasianism and the experts’ opinions, can be also very useful in the study of the Eurasian idea in Kazakhstan (Evrazyiskaya doktrina Nazapbayeva, 2010).

Great attention to the problems of the formation and development of the Eurasian movement is paid in modern Russia. The works of A.S. Panarin (Panarin, 1993 and 1994), A. G. Dugin (Dugin, 2010), A.V. Bondarev (Bondarev 2011), A.S. Sarayev (Sarayev, 2011) are devoted to these subjects. Among them, Dugin and Panarin consider the problems of modern integration based on the Eurasian idea in the academic papers. They analyze the features of the integration processes in the Eurasian region and support the initiative of the President of Kazakhstan N. Nazarbayev. Alexander Dugin, who is a specialist in geopolitics, noted in an interview: “The only logical form of the national idea is the Eurasian one. What I have always maintained is obviously for a huge number of power elites ...
Incidentally, Nursultan Nazarbayev is also saying about it now. I fully support him. This is our national idea”.
(Dugin, 2002, p. 89).

The Eurasian problem studied by Western researchers such as J. Erickson (Erickson, 1999), Dmitry Shlapentokh (Shlapentokh, 2007). They are investigating the problem of the development of Eurasians by Dugin and the geopolitical perception of Russia at present.

All of these issues to some extent are covered in the domestic and foreign studies on Eurasian subjects. However, at present there are very few works containing a comprehensive analysis of the Eurasian idea of the President of Kazakhstan and its implementation in the form of the integration processes on the Eurasian continent. On this basis, this article explores the idea of the President of the Republic of Kazakhstan on the establishment of the Eurasian Union and draws attention to its significance as a symbol of a sovereign state. For the disclosure of Eurasianism as a symbol of the country, the origins and conceptual framework of the Eurasian movement are first examined, and then the main difference and the content of the Eurasian idea of Nazarbayev are considered.

2. The origin and development of the Eurasian movement in Russia

Eurasianism is a philosophical and political movement that determines the uniqueness of the Eurasian continent. According to Russian specialists in geopolitics, it is important to distinguish two stages in the development of the Eurasian movement.

The first stage is associated with the appearance of the Eurasian idea among the post-revolutionary immigration in the early 20’s. The founders of the Eurasian movement are considered the authors such as N.S.Troubetzkoy (1890-1938), a linguist and philologist, P.N. Savitsky (1895-1968), geographer and economist, G.V.Florovsky (1893-1979), an Orthodox theologian, who became a priest later, and P. P. Suvchinsky (1892-1985), an art historian. Among the émigré authors and politicians who found themselves in exile, there were two points of view on what happened in 1917-1920 that sharply dominated. The figures of liberal-Westernizing trend, who were in majority, considered the revolution and the Bolshevik dictatorship as a result of the victory of the tradition of the Asian-Tatar “uncivilized” Russian statehood over the fledgling institutions of Russian democracy, which was established in February 1917. Not numerous patriots and national royalists generally refused any meaningful analysis of what happened. However, there were people who equally rejected both points of view. The younger generation of emigrants had an especially strong desire understand the deep roots of what happened in Russia in an unprejudiced way and to learn lessons for the future. These representatives of the “young emigrants were the backbone of the circle of the “Eurasianists”. The most prominent representatives of the "Eurasianism" were N.S.Troubetzkoy, P.N. Savitsky, G.V. Vernadsky, N. Toll, and E.Khara-Davan. The methodological novelty of Eurasian ideas was of no less importance. Eurasianists were the first to apply to a real study of the relationships that exist between the geographical conditions of life of the individual and the people and the nature of their culture. Unlike the majority of Western European and Russian historians, Eurasians was focused upon the understanding of the naturally historical patterns of the life of peoples and nations (Khara-Davan. 1992, p. 7).

In their writings, they paid much attention to the projects of reconstruction of the social order that existed in Russia at that time. They continued the tradition of the Slavophiles, the origins of which lie in the writings of the scholars such as K. Leontyev, N. Strakhov and N. Danilevsky, which focused on the central role of Russia in Eurasia.

K. Leontyev ideas presented in expanded form in his work “Byzantium and the Slavs” were the closest to Eurasianism. He defended the following points:

1. He develops his concept of organic development. The gist of it was the following - any society in history passes three stages: primary, epic simplicity and patriarchy; complex flowering with diverse and harmonious creativity and development united in the highest spiritual and national unity; and the secondary mixing and simplification with subsequent degradation and ruin, caused by destruction of the diversity and leveling progress...

K.N. Leontyev tried to prove the legitimacy of his theory with the whole course of history, drawing his attention to Russia and the Slavonic people in the face of the threat impending from the West, which came in its last third period according to his classification.
2. Considering the state of the Slavic that was current to him, Leontyev concludes that “there is Slavic, but there is no Slavism as a cultural establishment, it has already disappeared or it has not emerged yet, or Slavism has lost forever, melted due to its own primitive simplicity and weakness, under the combined action of Catholicism, Byzantism, Germanism, Islam, Magyars, Italy, etc., or, on the contrary, Slavism has not had its say yet and hides like a fire under ash. In any case, the Slavs in the development of this cultural Slavism need power, which only Russia has” (Leontyev, 1996, pp. 6-8). Thus, he formulated the idea that “there are Slavs, but there is no common Slavonic culture of no”.

3. He was the first to come to the Eastern roots of Russian culture, attributing it to the Byzantine type. K. Leontyev saw the salvation of Russia in the following Byzantism, which in the state organization is the autocracy in the religion - Orthodox Christianity, in a moral sense - the antithesis of the idea of universal equality and overall freedom..

In “Byzantium and the Slavs” K. Leontyev associated one of the ways of the salvation of Russia with the resolution of the Eastern Question and the occupation of Constantinople. The cherished, “crazy” dreams of the part of Russian society that saw Russia as an heiress of Byzantium were associated with the city (Leontyev, p. 6-11).

Danilevsky’s ideas contributed significantly to the development of the Eurasian movement. In his main work "Russia and Europe", which had its ideological influence on the views of Eurasians, he continues the traditions of the Slavophiles. While studying N. Danilevskiy’s work, it is necessary to emphasize the following features:

1. He suggested a theory of cultural-historical types as the antithesis to the Universalist European concepts of history. The Europocentric approach did not give an objective scientific explanation of the history of Russia and the Eastern people.

2. Unlike Eurasianists, he attributed Russia to the Slavic cultural-historical type.

3. N.Ya. Danilevsky suggested the concept of polycentricism the culture types instead of the mono centrism of the European civilization and multi-variety of development instead of linearity.

4. In the works, he contrasted Russia with Europe from a geopolitical point of view and in historical perspective, asking the question “Why is Europe hostile to Russia?”: “The fact is that Europe does not acknowledge us. It sees something foreign to her in Russia and the Slavs in general, and it also sees something that cannot be used as simple material from which it could derive its benefit, as it gets benefit from China, India, Africa, most of America, etc. So Europe sees Russia in Russ and the Slavs not only an alien, but also hostile principle” (Danilevsky, 1991, 50-51).

Undoubtedly, Doctor Erenzhen Khara-Davan can be reckoned among the prominent figures of the science with every right. Gumilev and VyacheslavYermolaev completely characterize his role in the Eurasian movement in the introduction of the reprinted book by E. Khara-Davan. The details of E. Khara-Davan’s biography are virtually unknown. It can be said for certain that Dr. Hara-Davan left Russia in the flow of the first wave of Russian emigration and settled down in Yugoslavia, where his book being published in the author’s own funds saw the light. In his scientific activities abroad, Dr. Khara-Davan joined one of the most important and major historical and political schools, called “Eurasianism”. The relation of E. Khara-Davan to “Eurasianism” itself is, unquestionably, the key to an understanding of the book about Genghis Khan. A completely new look at the role played by the military and political legacy of Genghis Khan in the Russian history became the main paradoxical conclusion in Eurasians’ historiography. Eurasianists were the first Russian scientists to abandon the concept of the Tatar-Mongol yoke. This borrowed and deeply superficial concept was formally established in Russian historiography since the times of V.N.Tatishchev and N.M.Karamzin, that is, with the final victory of Russian Westerners (Khara-Davan, 1992, p. 6-7).

Being based on the ideas of the Slavophiles, Eurasianism took on a new meaning in the early 20th century, when undivided attention was focused on the notion of “Russia-Eurasia.” In this approach, the geopolitical factor was of primary importance. Geographer and economist P.N.Savitsky should be considered as one of those ardent theorists of the Eurasian Movement and the chief founder of the Eurasian movement. Petr Nikolayevich Savitsky was a disciple of V.Vernadsky and P.Struve. He as a kind of revolutionary Slavophiles initiated the beginning of the Eurasian Movement in 1921. As a person interested in geopolitics, P. Savitsky presented his views in his book “The adoption of the Eurasianists.” Examining his main work, you it is possible to define the following theses and ideas:
First, Russia-Eurasia is the developmental space, which is a special geographical world. Eurasia is the developmental space, which is an integral form of the existence of many smaller developmental spaces.

Second, Russia is a media state, which is a special form of civilization. As he notes: “Russia has much more reasons to be called the “Middle Kingdom” than China”.

Third, Russia-Eurasia is a synthesis of the world culture and the world history, deployed in space and time. It being a special type of civilization was formed on the basis of several cultures and traditions, such as the Aryan-Slavic, Turkic nomads and the Orthodox one.

Fourth, P. Savitsky considers Turan as part of Russia-Eurasia and justifies the Mongol-Tatar yoke. He notes: “Russia, the successor of Great Khans, the successor of Chモンghis and Timur’s work, is the unifier of Asia. It combines both historical “resident” and “steppe” element” (Dugin, 2000). Thus, he shows Russia and Eurasia as a synthesis of European Forests and Asian Steppe.

Fifth, P. Savitsky offers the principle of ideocracy. He implies a term, which combines all forms of non-democratic, non-liberal government based on non-materialistic and non-utilitarian motivations. It should be noted that Savitsky pays attention to the fact that ideocracy is peculiar to Land, whereas the sea is characterized by a liberal democracy.

Eurasian Movement, which acquired its real features on the basis of works of P. Savitsky, began to spread to Europe. The time should be considered as the second period of the Eurasian Movement. Paris became its main center in Europe. In “Paris center”, “Eurasian Chronicles» continued appearing and newspaper “Eurasia” was being published. During this period, L.P. Karsavin was the chief theoretician of the Eurasian movement.

Later Eurasianism being enriched with Lev Gumilev’s ideas took on a new meaning. Neo-Eurasianism became to be associated with the name of Gumilev in academic circles. And the most interesting fact is that his ideas were formulated under the influence of P. Savitsky. After the capture of Prague by Soviet troops in 1945, Savitsky was arrested and sentenced to 10 years in the camps, where he met with L. Gumilev.

L. Gumilev as a disciple of P. Savitsky and a representative of neo-Euroasinism continued the tradition of his predecessors. His ideas had been widely disseminated by the beginning of the 21st century. One of the momentous events of 2012 is the 100th anniversary of the birth of Lev Gumilev, an outstanding Russian scientist and thinker, historical geographer, orientalist, ethnologist, the creator of the theory “passionarity” of ethnogenesis, explaining the reasons for the birth and replacement of the entire nations. However, in his interpretation such concepts as ethnicity, superethnos, ethnogenesis, and the theory of “passionarity» began to serve as the main determinative ones in the idea of Eurasianism. He developed the ideas concerning these terms in his writings “Ethnogenesis and the Biosphere”, “Millennium around the Caspian Sea”, “From Russ to Russia”, and “The Rhythms of Eurasia.” In his writings, he developed the concept of ethnogenesis, the theory of “passionarity”: “The ethnogenesis refers to the process of active adaptation of human groups in the ethnic and natural environment. Consequently, the unique combination of landscapes, in which one or another ethnic group was formed, defines its uniqueness, both behavioral and, in many ways, cultural one (Gumilev, 2010, p. 61). Gumilev’s works contain the following important conclusions: first, any ethnic group is a community of people united by a certain stereotype of behavior; secondly, the ethnicity and the manner are formed in specific geographical and climatic conditions and remain stable for a long period of time, which is comparable to the lifetime of the ethnic group; thirdly, super ethnic integrities are formed on the basis of a generalized stereotype of behavior shared by members of different ethnic groups of united superethnos.

Thus, in general, before the draft concept of the President of Kazakhstan, the concept of “Eurasianism” was regarded as a philosophical and political movement, in which Russia played a significant role in Eurasia. And in this concept of the unification process, to the factors such as the Eurasian civilization (as a symbiosis of several traditions and cultures), the geographical environment and the landscape, forming a pattern of behavior of the ethnos, the designation of super ethnic community and others were paid considerable attention in the works of the representatives of the Eurasian Movement. In this context, a reasonable question arises: “Where lies the uniqueness of the Eurasianism of Nazarbayev?” or “Why has Nazarbayev chosen Eurasianism for Kazakhstan?”
3. The Eurasian idea of N.A. Nazarbayev and its role in integration processes

The Eurasianism of the President of Kazakhstan Nursultan Nazarbayev is unique because it is based on the principles of economic benefits and multi-vector integration. In general, the Eurasian strategy of the President of the Republic of Kazakhstan Nursultan Nazarbayev has been worked out for years. From the very first foreign policy moves, the leadership of Kazakhstan declared its intention to act as a middle link between Europe and Asia. As early as December 2, 1991, at a press conference on the results of the presidential elections, N. A. Nazarbayev said that Kazakhstan, which has a middle position in the continent, must become a bridge between Europe and Asia.

First, the Eurasian idea was announced by the President of Kazakhstan N.A. Nazarbayev in a speech at the Royal Institute of International Affairs “Chatham House” on March 22, 1994. It was given a new shape after the speech of N. Nazarbayev at the meeting with the faculty of Moscow State University named after M.V. Lomonosov. At the end of the report, the President called to the following: “There is a need to move to a qualitatively new level of relations between our countries on the basis of a new international association formed on the principles of voluntariness and equality. The Eurasian Union (EAU) could become such an association. It must be based on the principles different from CIS’s ones, because the basis of the new association should consist of supranational bodies, which are obliged to solve two key issues: the formation of a single economic space and the provision of common defense policy” (Idea o evrazyiskom sous e otvechaet duhu vremeny, 2012. p. 11)


The content of the project “On the formation of the Eurasian Union of States” can be divided into an introduction and the main area, which includes five sections. In the introductory part, the basic reasons for the formation of a new integration association called the Eurasian Union are revealed:

- The need for economic integration of the states of the former Soviet Union on a new, market basis;
- The provision of the success of market reforms;
- The need to develop the mechanisms of deterrence, localization and settlement of conflicts of different types;
- The need for the integration of research and development in science and technology;
- The solution of the problem of environmental safety.

EAU is an independent union of equal independent states, aimed at the realization of national interests of each Member State and the existing set of integration capabilities. (Evrazyiskaya doktrina Nazapbayeva, 2010, pp. 16-17).

In general, according to the content of the project by Nazarbayev “On the formation of the Eurasian Union of States” the specific areas of cooperation, such as the economy, science, culture, education, defense, and ecology were determined. Then, it is concluded that it is necessary to take a chance of entering the twenty-first century with a civilization way. The implementation of the integration potential of initiatives for the creation of the Eurasian Union is one of the means.

Thus, the project of President Nursultan Nazarbayev about the creation of the Eurasian Union proposed in 1994 served as the basis of the closer relations of Eurasian states on integration principles. It should be noted that the Eurasian idea of Nazarbayev is not limited to this project. Up to the present, the President of Kazakhstan Nursultan Nazarbayev has developed a conceptual framework of the Eurasianism of Kazakhstan in his speeches and interviews. One of the recent examples is an article by Nazarbayev on the theme “Eurasian Union: from the idea to the history of the future” in the newspaper “Izvestia”. The President continued the discussion of the Prime Minister of Russia Vladimir Putin and the President of Byelorussia about the prospects of Eurasian integration. The main difference of this article from the original statements of Nazarbayev is that the real picture of the development of integration associations in the post-Soviet space is estimated and the predictions about the interaction of Kazakhstan to Europe and Asia as a whole are made in it. The real situation is that on the basis of the Eurasian idea President N.A. Nazarbayev, for cooperation in three main areas the following integration associations have been created:
In the economic sphere, first, the Central Asian Economic Community was created in 1994. In April 1994, the Presidents of Kazakhstan, Kyrgyzstan and Uzbekistan signed the Agreement on the establishment of common economic space amongst the three states. In 1995, the heads of governments of Kazakhstan, Russia and Belarus signed an agreement about the Customs Union. Later Kyrgyzstan and Tajikistan joined it (Zhumagulov, 2008, p. 219). However, the lack of preparation of the national economies of the republics of Central Asia, the civil war in Tajikistan and the indecision of the countries themselves on the way of integration slowed down the process of economic integration.

Second, attempts to create a customs union within the CIS were made in the early 90s. Then, the Eurasian Economic Community based on the Customs Union within the CIS was established in 2000. EurAsEC included CAC and Uzbekistan. The concept of close and effective economic and trade cooperation to achieve the goals and objectives, which were previously specified under the Agreement on the Customs Union and the Common Economic Space of February 26, 1999 was laid in the Agreement about the establishment of EurAsEC. It should be noted that, despite the changeable position of Uzbekistan in the organization, the activities of the EurAsEC promotes the transition to a new level of economic integration and the increase of the economic interdependence of the Member States.

Third, the first real practical step towards the formation of the Eurasian Union was the creation of the Customs Union within Belarus, Kazakhstan and Russia in 2010. The Customs Union, as a form of exclusively economic integration was aimed at the economic cooperation of the member states. An agreement on the Common Economic Space, which is to come into force in 2012, was also signed. The creation of the common economic space is the next stage of Eurasian integration. The subscription the Declaration on the establishment of the Eurasian Union by leaders of Russia, Kazakhstan and Belarus on November 18, 2011 should be unquestionably called the main achievement of the implementation of the Eurasian idea in the economic sector. This event and an active discussion between the leaders of the three countries clearly demonstrate their intent to develop the potential for integration on the Eurasian basis. Vladimir Putin being the Prime Minister said in an interview for the newspaper “Izvestia”, “Now from the Customs Union, we are taking a step to the Common Economic Space. We are creating a huge market with over 165 million consumers, with the unified legislation, free movement of capitals, services and labor power”.

V. Putin presented his project published in the newspaper “Izvestia” on October 3, 2011. The author reasons the creation of the Eurasian Union on the basis of Russia, Belarus and Kazakhstan, which is “able to become one of the poles of the modern world”. In prospect the following steps are suggested:

1. To create a model of a powerful supranational union capable to become one of the poles of the modern world and play the role of an effective “liaison” between Europe and the dynamic Asia-Pacific region. It is necessary to move to closer coordination of economic and monetary policy, to create a full-grown economic union on the basis of the Customs Union and the Common Economic Space.

2. The Eurasian Union will serve as a center for further integration. That is, the formation of the Union will happen through the gradual merging of the existing structures - the Customs Union and the Common Economic Space.

3. Russia and its partners of the Eurasian Union will actively work to improve the institutions of the CIS, to launch specific attractive initiatives and joint programs. A significant progress in the coordination of positions on the Agreement on the free trade area, based on the principles of the World Trade Organization and aimed at full-scale removal of various barriers is expected.

4. The accession of other partners and uppermost the countries of CIS to the Eurasian Union is welcomed. The Eurasian Union will be based on the universal principles of integration as an integral part of Greater Europe. Thus, the participation in the Eurasian Union, apart from direct economic benefits, will allow each of its members to integrate into Europe more quickly and in a stronger position (Putin, 2011, p. 1-5).

The government of Kazakhstan supported the project of the Eurasian Union by V. Putin. Thus, the President of Kazakhstan Nursultan Nazarbayev expressed confidence in the prospects of the creation of the Eurasian Union and identified the following clear and concise strategy for actions in the article published on October, 26 2011:

First, the Eurasian Union should be initially created as a competitive global economic union.
Second, the Eurasian Union should be formed as a solid link, concatenating the Euro-Atlantic and Asian areas of development.

Third, the Eurasian Union should be formed as a self-sufficient regional financial institution, which will be part of a new global monetary system.

Fourth, the geo-economic and in perspective geo-political maturing of the Eurasian integration should go exclusively evolutionally and voluntarily.

Fifth, the creation of the Eurasian Union is possible only on the basis of broad public support (Idea o evrazyiskom souse otevechaet duhu vremeny, 2012, pp.36-42).

The Eurasian idea of President N. Nazarbayev is also implemented in the field of security. Kazakhstan is an initiator of many integration organizations as CICA, Cooperation Council of Turkic speaking states. It should be also noted the active work of our country in the organizations such as the Collective Security Treaty Organization and the Shanghai Cooperation Organization. The transfer of the presidency of the CSTO from Byelorussia to Kazakhstan in 2012 places a great responsibility upon our country. At a briefing in Moscow, the Former Minister of Foreign Affairs E. Kazykhanov stated: “Today Kazakhstan announced the priorities of his presidency. Among our priorities there are: protecting the information space of the member states of the CSTO. The development of collective defense army, the collective protection of airspace, the reform of the anti-drug strategy. I would like to emphasize that we have always supported the development and strengthening of the Collective Security Treaty Organization, and intend to work actively as its chairman”.

The Eurasian Doctrine of the President is a symbol of the union of the peoples of Eurasia in the cultural and humanitarian sphere. For example, the Eurasian Association of Universities (EAU) was established on the base of the Association of Universities of the USSR. It deals with the matters of the preservation of a common educational space in the region. The current members of the Association are 98 universities of Armenia, Azerbaijan, Belarus, Georgia, Kazakhstan, Kyrgyzstan, Latvia, Moldova, Russia, Tajikistan, Turkmenistan, Ukraine, and Uzbekistan. The personal credit of President N. Nazarbayev is the fact that the major national university in Astana is named after the Russian thinker Lev Gumilev. The networking programmes for undergraduates in the frameworks of the exchange between the KazNU and the Peoples’ Friendship University of Russia, the University of the Shanghai Cooperation Organization makes a great contribution. The role of the Eurasian idea of President Nur Sultan Nazarbayev is particularly important in the development of cooperation with the countries of the Turkic speaking world. The creation of TURKSOY was directed, first of all, to revival of the traditions of spiritual communication between the kindred nations and countries of the Turkic-speaking area. However, the multi-sectorial work of the Organization contributes not only to strengthening the cultural exchange and cooperation within the member states of TURKSOY, but also to the establishment of the stable peace, dialogue and solidarity among all people of good will on the planetary level.

The activities of the International Organization of TURKSOY receive continued support of the Heads of Turkic-speaking countries. This is reflected, in particular, in the final documents of the Summits held in Istanbul (October 1994), Bishkek (August 1995), Tashkent (October 1996) and Baku (April 2000), in which the positive value and timeliness of the creation of the organization was stated with satisfaction, its important role in the identification, development, distribution and promotion common cultural values of the Turkic world at international level was emphasized (http://www.turksoy.org.tr/RU/belge/5-11199/---ix-----.html).

The role of the Summit of the Council of the Cooperation of Turkic-speaking countries is also significant. The presidents of Kyrgyzstan, Turkey, and the Prime Minister of Azerbaijan attended the second summit in August 2012. The President of the Academy of Sciences of Turkmenistan Gurbanmyrat Mezilov attended the Summit as a guest of honor. At the end of the Summit, the Agreement on the financial rules of the Cooperation Council of Turkic-speaking states, the agreement on the formation of the Turkic Academy of the Cooperation Council of Turkic-speaking countries and other documents were signed.

Conclusion

Thus, we can conclude that the source of modern Eurasian integration has become the “project of the formation of the Eurasian Union of states” proposed by the President of Kazakhstan Nursultan Nazarbayev in March
1994. Nazarbayev proposed the project of EAC, which is not only the actual integration idea, but also a practical guide for action for the increase of the cooperation of the post-Soviet countries in order to conserve the economic, political, transportation, and social ties between the peoples of Eurasia existing for a long historical period and to put them at a new level.

The peculiarities of the Eurasian idea of President N.A. Nazarbayev are as follows:

First, the basis of the idea of the Eurasian Union was the principle of integration of its member states on the basis of the economic reasonability. The formation of economic relations based on mutual partnership and the application of the same criteria and principles to the economic cooperation are put in the forefront. Economic interests determine the closer relations of the independent states. According to N. Nazarbayev, the regional integration must serve as the basis of the multi-vector integration.

Second, in consideration of the fact that the representatives of the Eurasian movement focused on the concept of “middle land”, the geographical location of Kazakhstan, which is located in the heart of Eurasia, provides a great opportunity for the country. The continental geographic location of Kazakhstan, the presence of rich energy resources, the nature and landscape are of great importance.

Third, Kazakhstan is a “steppe” country largely. And according to one of the founders of the Eurasian Movement P. Savitsky, the presence of steppe space is important, as it determines the unity of the Eurasian, creating a sense of the continent.

Fourth, Kazakhstan is a multinational state, it says about the symbiosis of different nationalities. The respect for any race, any nation is a fundamental principle enshrined in the Constitution of the Republic of Kazakhstan. The rights of the various nations also implemented within the framework of the Assembly of Peoples, a unique alliance in the post-Soviet space.

Fifth, the President of the Republic of Kazakhstan also pays great attention to the Eurasian civilization, which has the integrity that does not suppress and assimilate the uniqueness of peoples, but on the contrary is fed with its diversity. The peculiarity of modern Eurasia is its ethic and cultural richness and symbiosis of the elements of the Slavic Orthodoxy, Islam-Turkic, Buddhist-Mongolian civilizations, relations that are based on equal rights for leadership and their mutual complementarity. “We are, - the President says, - the Eurasian country with its own history and its own future. Therefore, our model will not look like anyone else’s. It will absorb the achievements of various civilizations” (Eurazyistvo & XXI, 2012).

Sixth, the Eurasianism of President Nazarbayev is not anti-Western in nature. On the contrary, this idea serves as the main instrument of convergence of Europe and Asia. It promotes a dialogue of Kazakhstan and Asia, and Europe, laying “the path to Europe”. Significant steps in the foreign policy of the leadership of the Republic of Kazakhstan in the European and Asian areas such as the chairmanship of the OSCE, the chairmanship in the OIC, the realization of the program “the Path to Europe” are best examples of the Eurasian strategy of our country.

Thus the importance of Eurasian idea of the President N. Nazarbayev in integration processes is increasing. His project is based on pragmatism, real estimation of the International and regional situation and first of all, on national interests. Only cooperation of Eurasian continent countries can provide the stability and prosperity every of them. In such case the project of N. Nazarbayev’s idea is actual.

References


N. Nazarbayev Eurasian Union: from the idea to the history of the future Available at: http://izvestia.ru/news/504908