



Copyright: Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

International Relations Between Turkic Speaking States

Javohirkhon Sobirov

Teacher At The Department Of International Relations, International Islamic Academy Of Uzbekistan

ABSTRACT

This article highlights the role of the Cooperation Council of Turkic Speaking States in international relations. Also, the participation of the Central Asian countries in this international organization is shown. The importance of the development of the integration of the Turkic world has been highlighted.

KEYWORDS

Turkic Council, Turkic language, integration, Turkic-speaking countries, bilateral cooperation, economic ties, Central Asia, democratization, free-market relations.

INTRODUCTION

The closeness between the Turkic peoples is due not only to the common culture, language, religion and similar values but also to the fact that trade relations have been established and cooperated since ancient times. These ties were severed during the former Soviet era,

although limited, by the years of independence, the sense of brotherhood had found its old roots again. In the Turkic countries of the former Soviet Union, the emphasis on national identity has increased, historical traditions have been revived, and

relations with Turkic-speaking countries have intensified [6].

The history of the origin of the Turkic peoples dates back to the millennia BC. Ancient Turkic states such as the Turkish Khanate, the Qarakhanids, the Ghaznavids, the Seljuks and the Khorezmshahs were among the most powerful kingdoms of their time. Under their influence, the Turkic language and way of life began to spread, science, culture and art flourished, and many great scholars grew up. Their great discoveries and rare works have made a significant contribution not only to the Turkic-speaking peoples but also to the entire world civilization.

MATERIALS AND METHODS

The Cooperation Council of Turkic Speaking States (Turkic Council) was established in 2009 as an international intergovernmental organization with the main goal of developing comprehensive cooperation between the Turkic-speaking countries. The initiative to establish it was put forward by the former President of Kazakhstan in 2006. The founding members of the Council are Turkey, Azerbaijan, Kazakhstan and Kyrgyzstan. In 2018, Uzbekistan's membership in this organization raised its status to a new level. Turkmenistan and Hungary are also participating in the organization.

In his speech at the summit of the Cooperation Council of Turkic Speaking States, the President of Uzbekistan said: "We are interested in further developing mutually beneficial cooperation within the Turkish Council. At this stage, we are ready to participate in its activities in areas of practical interest to our country." [4].

The leaders of the Turkic-speaking countries established an equal community of fraternal peoples with a common language, soul, culture and religious beliefs in the early 1990s. In 2009, in the Azerbaijani city of Nakhichevan, Turkey, Azerbaijan, Kazakhstan and Kyrgyzstan agreed to establish a Cooperation Council of Turkic Speaking States to take this friendship and cooperation to a new level. The main principles of the organization's activities are set out in the Istanbul Declaration which was adopted in 2016.

The Turkish Council is an intergovernmental organization committed to the goals and principles of the United Nations Charter and other universally recognized principles and norms of international law, including sovereign equality, territorial integrity and inviolability of internationally recognized borders, as well as international peace, security and good neighbourliness [5].

At the same time, it is constantly striving to develop friendly relations and cooperation between member states.

The activities of the Turkish Council are aimed at strengthening peace and stability, developing broad cooperation and opening up opportunities for the common development of member states [15].

Although the organization unites a particular country group, it does not use an exclusive approach. On the contrary, it tries to serve as a new regional tool for the development of international cooperation on the Eurasian continent, especially in Central Asia and the Caucasus, through the development of deeper ties and solidarity between the Turkic-speaking countries.

The Turkish Council, built on four pillars: common history, common language, common identity and common culture, is not limited to these common features. On the contrary, it is aimed at expanding existing areas of bilateral cooperation, such as multilateral cooperation between member states in the interests of the region in the fields of economy, science, education, transport, customs, tourism and others. The Turkish Council does not limit to its member states and also cooperates voluntarily with neighbouring countries to ensure peace and stability in its region, especially in transport, customs, tourism and other fields. In the territories of the Turkic-speaking countries, the rules in force in the European Union allow for the free movement of people, goods and services.

The development of the integration of the Turkic world will help strengthen the statehood of all Turkic states. Thus, Turkic-speaking countries can have a significant impact on the global political process. Moreover, the Turkic-speaking countries now represent a serious force together. The gross domestic product of their economy exceeds \$ 1 trillion 150 billion. The number of members of the Turkish Council is 160 million. It should be noted that Central Asia has very large historical and cultural boundaries. This is where most of the Turkic-speaking peoples live. According to UNESCO information, the region includes, in addition to the 5 post-Soviet countries, Mongolia, Western China, Punjab, North India and North Pakistan, northeastern Iran, Afghanistan, the south of Russia, the Asian Taiga zone. Due to the integration of the Turkic-speaking countries, these lands can form a large allied axis that can occupy a special place in the world history, adhering to the principle of historical continuity, as in the past.

Of course, the unification of Turkic-speaking countries must take place without the creation of a single centralized or federal state like the Great Turan, as stated in the Pan-Turkism Doctrine. The unity of the Turks must not be allowed to undermine any imperial project, the corresponding ambitions of the interested players. One of the founders of Pan-Turkism, the Crimean Tatar teacher Ismail Gasprinsky (Gasprali), called it "a cultural movement aimed at achieving greater unity among Turkic peoples around the world." For these purposes, he even created a single Middle Turkic language (based on a simplified Turkish language mixed with Tatar) [3].

However, later Gasprinsky's ideas began to be used for political purposes "first to explain the actions of the Ottoman Empire and then the Republic of Turkey in the Caucasus and Central Asia".

In modern times, the ideas of political pan-Turkism are rising to a secondary level. According to several experts, Turkey began to advance its ideas after gaining independence with Central Asian countries in the early 1990s. Ankara then realized the need to work together to develop the integration of the Turkic Council, including the Turkic-speaking countries of Central Asia. As a result, Ankara has benefited from a complex combination of bilateral interactions, multilateral institutions, economic ties, and soft power toward Central Asia since the mid-1990s [1].

However, reliance on ethnolinguistic identity has never completely disappeared from Turkey's policy towards Central Asia. At the same time, the development of multilateral relations between Central Asia and Turkey also pursues pragmatic goals, including transit access to the markets of EU countries, noting

that Turkish culture has long included elements of European cultures.

Western countries, in turn, have welcomed the Turkish-Central Asian dialogue, saying that the rapprochement will help remove the region from Russian influence, while at the same time reduce the influence of China and Iran. The West is also interested in the implementation of the Turkish model in the region, which is considered to have achieved great success in socio-economic spheres and terms of statehood. The Turkish model of development is attractive in that it envisages a secular path of development, democratization and free market relations. For the Western countries, which are striving to successfully fulfil their tasks in the geopolitical space of Central Asia, the transformation in these areas was very necessary, and the development model of Turkey, in their opinion, was very suitable for Central Asia.

For republics with a predominantly Muslim population, which has embarked on the path of building a secular state, the Turkish model, with its successful introduction of secular democracy and its achievements in multiparty politics, seemed very attractive. For this reason, in the 90s of the last century, the leaders of the countries of the region expressed their readiness to adopt the Turkish model of development. Unfortunately, it soon became clear that Ankara was overestimating its potential to build a common Turkish political and economic community, that it did not have sufficient resources in this area, and that it had failed to deliver the promised economic aid to newly independent Turkic-speaking countries. As a result, the Turkish model has lost its appeal to regional leaders.

Turkey's main goal was to develop ties and bring it closer to Central Asia. Commerce and business are important, of course, but the most important thing was to maintain cultural ties. In the early years of independence, Turkey supported the idea that a unique bloc should be formed to promote integration among the Turkic peoples. But as the Central Asian republics stood on their own feet as independent states, they wanted to follow the path they had chosen. Sovereignty was important, not integration.

After 1996, Turkey began to reorganize relations with the Turkic-speaking republics. Now this policy was backed by real political tools and long-term calculations. Although pathetic ideas such as pan-Turkism were abandoned in the second phase of relations, the principle of developing multifaceted relations with the countries of the region on a specific ethnolinguistic basis was preserved. Proof of this is the establishment of the Council of Turkic Speaking States.

In addition to cultural and historical ties, it should be noted that the Turkic-speaking countries have limited opportunities for economic and political integration. In particular, the development of trade relations is specifically mentioned in the charter of the Council. It emphasizes the issue of "Creating favourable conditions for trade and investment, further simplification of customs and transit processes, financial and banking operations to facilitate the movement of goods, capital, services and technologies." According to Eurasianet, based on data from the International Monetary Fund, the total trade volume between members of the Turkish Council decreased in 2018 compared to 2008. After 2009, this figure increased for some time,

in 2012-2014, but by 2018, it decreased from 2009. Even when these figures are taken as an example of individual countries, growth trends are not visible. In particular, before the establishment of the Council, trade relations between Azerbaijan and Kazakhstan with Turkey were better. While Turkey's trade relations with Azerbaijan and Kyrgyzstan have grown since 2009, Kazakhstan's participation in the Council has not affected trade relations.

Most Turkic states pay more attention to developing relations with other states and integration associations, which are a priority for them. In short, the political elite of the Turkic states does not see participation in this Council as an alternative to effective work within other organizations. This will likely remain an unchanging policy shortly.

CONCLUSION

The development of relations with Turkic-speaking countries within the Central Asian region, the formation of cooperation between the countries of the region can be the basis and stable prospects of the Turkish Council.

The participation of the countries of the region in the Turkish Council complements the regional integration process and serves to intensify this process. At the same time, the more questionable the prospects of the Turkish Council, the more realistic the concept of Central Asian integration.

REFERENCES

1. Beng, P. (2008). Turkey's Potential as a Soft Power: A Call for Conceptual Clarity. *Insight Turkey*, 10(2), 21-40.

2. Retrieved December 28, 2020, from <http://www.jstor.org/stable/26328672>
2. Berdiyev, B. (2020). Central Asia: International Relations as a Factor of Regional Stability and Integration. *The American Journal of Political Science Law and Criminology*, 2(10), 118-122.
3. Rehimov, R., & Amuyeva, Ü. (2020, March 20). Гаспринский: Мыслитель тюркского мира. *Www.Aa.Com.Tr*. <http://aa.com.tr/ru/общество/гаспринский-мыслитель-тюркского-мира-/1773035>
4. UzA - Cooperation Council of Turkic Speaking States - another step towards mutual trust. (n.d.). *Uza.Uz*. Retrieved December 30, 2020, from <http://old.uza.uz/oz/society/turkiy-tilli-davlatlar-am-partnership-kengashi-zaro-ishonchga-yana-17-09-2019>
5. Institute for Strategic and Interregional Studies under the President of the Republic of Uzbekistan. (n.d.). *Www.Isrs.Uz*. Retrieved December 30, 2020, from <http://www.isrs.uz/uz/articles/uzbekist-on-turkiy-tilli-davlatlar-kengashi-uchun-angi-nafas>
6. https://www.s-cica.org/page_ol/ccts12/
7. Muhammadsidikov, M. (2018). Özbekistan'da toplumsal yaşamın ana özelliği hoşgörü. *Atatürk Üniversitesi Sosyal Bilimler Dergisi*, (54), 7-14.
8. Muhammadsidiqov, M. (2018). The Influence of "religious factor" on Ethno-Political and Confessional Conflicts in Muslim Countries. *The light of Islam*, 2018(1), 18.
9. Muhammadsidiqov, M. (2019). Problems of regulation of secularism and religious principles in Arab

-
- countries. Bulletin Social-Economic and Humanitarian Research. No. 4(6).
 10. Mukhammadsidiqov, M. (2020). The importance of regulating the relationship between the state and religion in ensuring the stability of society. *The Light of Islam*, 2020(2), 12-17.
 11. Mukhammadsidiqov, M., Turaev, A. (2020). Influence of US Neoconservatism on Formation of National Security Paradigm. *The Light of Islam*. Vol. 2020: Iss. 3, 113-120.
 12. Nazirov, M. (2016). Some thoughts on the study of the evolution of political processes in Uzbekistan in 1989-1991. The Strategies of modern science development: Proceedings of the XI International scientific-practical conference, North Charleston, USA. CreateSpace, 60-65.
 13. Nazirov, M. (2020). Processes of forming new centres of power in the SCO space. *The American Journal of Political Science, Law and Criminology*. Vol 2, 11, 26-32.
 14. Nazirov, M. (2020). Youth as a leading power of Uzbekistan. *Light of Islam*. 4, 107-116.
 15. Şahin, Köksal & Candan, Gökçe. (2018). Scientific productivity and cooperation in Turkic world: a bibliometric analysis. *Scientometrics*. 115. 10.1007/s11192-018-2730-x.
 16. Saydaliyeva, N., Nazirov, M. (2018). Features of the state youth policy in Uzbekistan. *Paradigmata poznani. Paradigms of knowledge*. 4, 117-120.
 17. Saydaliyeva, N., Nazirov, M. (2020). Youth policy as a priority area of development. *Sociosphere*. 3, 104-111.
 18. Sobirov, J. Participation of Uzbekistan in The Cooperation Council of Turkic Speaking States. Scientific Collection «InterConf», (39): with the Proceedings of the 8th International Scientific and Practical Conference «Science and Practice: Implementation to Modern Society» (December 26-28, 2020). Manchester, Great Britain: Peal Press Ltd., 2020. 1851