

THE PROSPECTS OF EURASIAN INTEGRATION AND NATIONAL POLICY OF KAZAKHSTAN

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Abstract: The successful integration into the world economic system is possible on the basis of the regional association of countries in the different kind of interstate unions. Taking full advantage of economic unification of the world, it is necessary to avoid the problems that caused the globalization processes. These problems are mainly in the humanitarian area, because it is not so much caused by economic contradictions as civilization differences between peoples. Today, for each country and region faces a difficult question - how in the new environment to ensure sustainable development. In the situation of globalization of contemporary Eurasianism is of particular relevance.

Key words: integration, Eurasianism, the national policy of Kazakhstan, multiculturalism, Eurasian interethnic integration.

ПЕРСПЕКТИВИ НА ЕВРАЗИЙСКАТА ИНТЕГРАЦИЯ И НАЦИОНАЛНА ПОЛИТИКА НА КАЗАХСТАН

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Анотация: В световната икономическа система е възможно успешно интегриране въз основа на регионалното свързване на страните в разнообразни междудържавни съюзи. Ако се възползват предимствата на икономическата унификация в света, е необходимо да се избегнат проблемите, които предизвикват глобализационните процеси. Тези проблеми са най-вече в хуманитарната област, тъй като тя не е много засегната от икономически противоречия поради цивилизационни различия

между народите. Понастоящем всяка страна и регион са изправени пред труден въпрос - как в новата среда да се осигури устойчиво развитие. В условията на глобализация съвременното евразийство е от особено значение.

Ключови думи: интеграция, евразийство, националната политика на Казахстан, мултикултурализъм, евразийската междуетническа интеграция.

INTRODUCTION

In modern conditions, the key trend of world development has become regional cooperation, regardless of their level of socio-economic development and political weight in the world arena. In the twenty-first century, regional integration has become an important factor in countering various global risks.

The most realistic and practical processes of regional integration are in Europe (European Union), North America (NAFTA) and the South-East Asian Nations (ASEAN).

On January 1, 2015 the Eurasian Economic Union (EAEU) has begun to operate - the international economic integration association, established to strengthen the economies of the participating countries and "convergence to each other" to modernize and improve the competitiveness on the global market.¹

EAEU member states are Armenia, Belarus, Kazakhstan, Kyrgyzstan, and Russia. The intention to cooperate with the EAEU expressed Turkey, India, Vietnam, and Israel. It is obvious that in the near future EAEU will grow into a powerful geopolitical entity, which could become a center of attraction for many countries.

Even more urgent theme of "Eurasianism" - a social modernization, economic development while preserving the cultural and national identity. "Eurasian integration" - is not just a scientific and political current, but the real, active factor of contemporary global processes.

¹ <http://www.eaeunion.org>

Integration - is not only economic and geographical concept. In the context of the formation of the EAEC, as well as on the background of a very difficult international situation, the "national question" forms one of the most serious challenges. In many conflicts taking place in various parts of the world, ideological and value differences "detonate" the manifestation of the ethnic factor, cause outbursts of radicalism, nationalism and xenophobia.

In these circumstances, the political leadership of states, in particular EAEC members need new approaches that would understand the reasons for the actualization of the ethnic factor in many conflicts and offer a qualitatively new ways of solving them to preserve the unity of the multinational societies.

In this connection, the scope of research of interethnic and interfaith relations requires serious attention.

HISTORY

Political mainstreaming of Eurasianism is determined by the fact that the problem extends to the reintegration of the former Soviet Union in a modernized form, in accordance with geo-economic conditions.

However, the Eurasian ideas have deep roots in the history of political science, the term "Eurasia" was first introduced in 1883 by Austrian scientist Eduard Suess and was originally the designation of geographical space.

Later in the twentieth century it acquires a political meaning. Eurasianism announced itself in the early 1920s. In 1921 in Bulgaria was published first collection of Eurasians "Exodus to the East", where writers with common "mood and outlook" presented themselves as "a new beginning in life thinking and working on the basis of a new attitude toward indigenous determining life issues, a radical transformation of the

hitherto dominant worldview and life order"². Analyzing the political and cultural views of the Eurasians it should be noted that they are generally based on the requirement of tolerance towards other cultures.

One of the most prominent representatives of the latest generation of Eurasians is Lev Gumilyov (1912-1992), he urged to abandon the "Eurocentrism", offering to consider humanity as a mosaic integrity, as a kind of divided into different landscapes, "Eurasian polycentrism suggests that there are many centers, Europe - the center of the world, and Palestine - the center of the world. Iberia and China - the same, etc. Centers can be "calculated by the similarity of landscapes"³. According to his geopolitical concept, Eurasia was only that part of the continent, which lies between China, Tibet's mountain ranges and the western peninsula - Europe, bounded on the north "taiga sea", a continuous strip of forest, and from the south by deserts and mountains, which are located at the foot of the oases, the current CIS territory, including East Turkestan and Mongolia.

After the collapse of the Soviet Union, it has begun to talk about "post-Soviet Eurasia". Researchers and practitioners still too often perceive the post-Soviet countries as a whole region.

KAZAKHSTAN'S ROLE IN MODERN EURASIAN INTEGRATION

Immediately after the collapse of the USSR the majority of former Soviet republics (except the Baltic States, they have taken a clear course to join the EU) there was a tendency for the mutual integration. In the first phase, they manifested themselves in attempts to weaken the disintegration processes in the same single economic space, primarily in

² Трубецкой Н.С. Об истинном и ложном национализме // Исход к Востоку. София, 1921, с. 71-85; Bassin M. «Classical» evrasianism and the geopolitics of russian identity // Ab imperio. 2003. №2, с. 257-266.

³ Гумилев Л.Н. Ритмы Евразии. Эпохи и цивилизации. - М.: Экопрос, 1993, с. 27.

areas where the termination of relationships are particularly adverse impact on the national economy.

Since independence, Kazakhstan is constantly working actively to translate into practice the integration processes, including in the direction of the Eurasian vector.

On March 29, 1994 at a meeting with the professors' staff of the Lomonosov Moscow State University President of Kazakhstan Nursultan Nazarbayev outlined his vision for the future development of post-Soviet states. He put forward the idea of creating an entirely new combination of the CIS countries and offered to call it a Eurasian Union⁴.

Kazakhstan initiates many projects of the Eurasian Union. In December 1991, The Commonwealth of Independent States (CIS) was established in Almaty. During the period of 1995-2000 almost all of the most significant in the CIS integration initiatives came from Kazakhstan. the Customs Union has been started creating. Big victory in promoting the Eurasian idea was the creation in EurAsEC.

Nursultan Nazarbayev in the project "On the formation of the Eurasian Union of States" essentially initiated a new stage in the development of Eurasianism as an intellectual concept, as a political ideology, and integration services.

In the modern Eurasian concept it is determined the genuine integration of unconditional observance and respect for the sovereignty and independence of states and their genuine equality.

In modern conditions of the East-West dialogue Eurasian initiative of Kazakhstan is presented as a popular time of the doctrine of intergovernmental political, economic and cultural cooperation based on the principles of tolerance, peace and stability in the region, the partnership mutually beneficial relationship.

⁴ Первый Президент Республики Казахстан Нурсултан Назарбаев. Хроника Деятельности. 1994-1995 годы. Астана, 2010 г.

Modern Eurasianism - is not only the integration and economic aspects, but also more civilized approach to the solution of many global problems. Kazakh President states: "Speaking of integration, we must bear in mind not only the economic aspect. There is also the human dimension of integration"⁵.

The idea of the Eurasian creation and tolerance has become a fundamental state policy pursued in the country. It resonates in harmony with the spiritual nature and national feature of Kazakh people: tolerance, good neighborliness, friendliness, openness. Closely intertwined with the national spirit, the idea of Eurasianism synthesized a tolerance, the unity in diversity. As an ideology, the idea of Eurasianism advocates respect, acceptance and appreciation of the rich diversity of our world's cultures, forms of expression and manifestation of human individuality.

This entire situation clearly demonstrates the transition from predominantly Eurasian theoretical or cultural nature, in which he remained in the 1990s to the practical projects, real-term development of the region in an international context.

THE FORMATION OF THE NATIONAL POLICY OF KAZAKHSTAN

The state's role in the regulation of ethnic relations is reflected in its national policy. National policy - it is a purposeful activity to regulate relations between nations, ethnic groups, as reflected in relevant policy documents and legal acts of the state.

In 1991 Kazakhstan became an independent state. The unprecedented break-established economic ties between enterprises of the former USSR adversely affected the socio-economic situation in Kazakhstan.

In fact, after the collapse of the Soviet Union, Kazakhstan had to build an entirely new economic model and system. When catch-up

⁵ <http://e-history.kz/ru/contents/view/1395>

modernization reforms are implemented and controlled from above, often have to overcome considerable opposition groups actively opposed the unpopular, but necessary and inevitable changes. Therefore, it is essential the existence of centralized authority and firm will of the leaders. Therefore, Kazakhstan has created a centralized presidential republic.

Any pluralism of opinion in terms of ethnic diversity in weak, just newly born public institutions threatened an all-out civil war catastrophe.

Events of the last decade in the post-soviet territory show that the feasibility of finding at the helm of government politicians and political parties is determined by the ability to carry out effective social policies consistent with the expectations of the people. Regular turnover of managers is not always the key to successful social and economic development of the state. The nations get rid of the rulers of unfulfilled hopes. Proof are the consequences of the "orange revolution" in Ukraine and the "tulip revolution" in Kyrgyzstan. Political leaders who came to power on a wave of protest, could not achieve a significant improvement in the lives of the population. The peoples of these countries quickly disappointed in these policies, and they will not stay in power.

After Kazakhstan gained its sovereignty, the creation of the state with a socially oriented market economy has begun. Higher value of society has become a man and his well-being.

In sovereign Kazakhstan live more than 130 ethnic groups, and there are 17 denominations, the total number of which is 17 million people. For multinational Kazakhstan in the hierarchy of values of domestic and foreign policies the issue of inter-ethnic peace and harmony - the number one issue.

In this difficult situation, the government of Kazakhstan in 1992 put forward the thesis of the necessity to build a multi-ethnic state of Kazakhstan and institutionalize inter-ethnic relations. New ethnic policy of the state was aimed at the formation of the Kazakh nation as a political community of citizens. That made possible to create an optimal model of

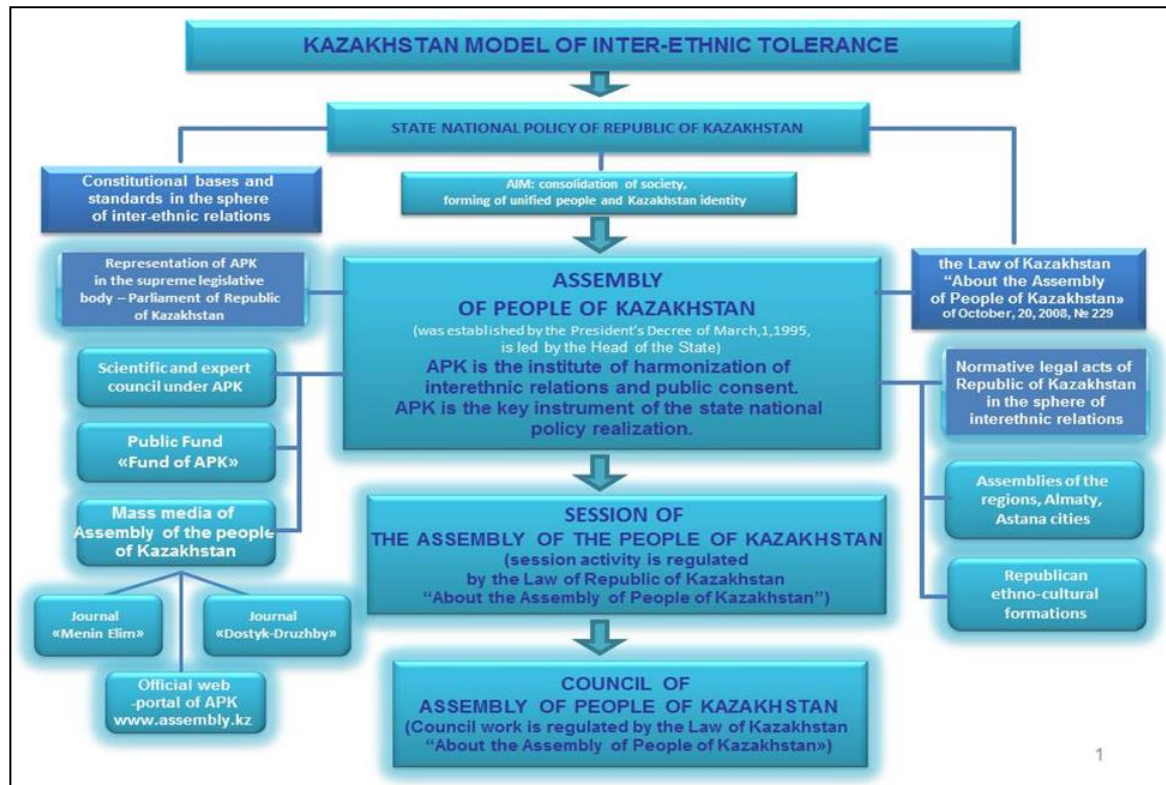
the relationships between all the ethnic groups of the country, to establish a dialogue of different cultures and faiths, and to put into practice the equality of citizens regardless of their ethnic and religious affiliation⁶.

The main element of the political system of Kazakhstan representing the interests of all ethnic groups and ensuring protection of rights and freedoms of the citizens regardless of their nationality became the Assembly of People of Kazakhstan which was established on March 1, 1995 on the initiative of President of Kazakhstan Nursultan Nazarbayev⁷. The Law of "On the Assembly of People of Kazakhstan" defines the legal status of the Assembly.

⁶ Тугжанов Е. Ассамблея народа Казахстана как институт государственной национальной политики //Ассамблея народа Казахстана как институт консолидации гражданского общества: Материалы международной научно-практической конференции. – Астана, 2009 с. 10-20.

⁷ Указ Президента Республики Казахстан «Об образовании Ассамблеи народов Казахстана» // 10 лет Независимости Республики Казахстан: Сборник законодательных актов. – Алматы: Жеті жарғы, 2001. – 760 с.

THE STRUCTURE OF THE ASSEMBLY OF PEOPLE OF KAZAKHSTAN



Source: <http://assembly.kz/en/structure-assembly-people-kazakhstan>

The Assembly of People of Kazakhstan - the constitutional body. The Assembly elects nine deputies of the lower chamber of the Parliament - Mazhilis. Elected Assembly deputies represent its interests as a set of interests of all ethnic groups of the country, and they established parliamentary group "Zhana Kazakhstan" (New Kazakhstan) that is effectively functioning at present.

The Assembly headed by its Chairman – President of the state. At the XXII Session of the Assembly of People of Kazakhstan on April, 23 has been appointed new Deputy Chairmen of the Assembly of People of Kazakhstan. For the first time a woman Lyubov Ni. becomes I Deputy Chairwoman of the Assembly of People of Kazakhstan. And second Deputy

Chairman of the APK has become Oleg Dimov – representative of ethnic Bulgarian group⁸.

In 2014, the Assembly of Peoples of Kazakhstan “institutionalized” in a new format – it was decided to open departments of the ANC in the leading universities of the country.

Today the Assembly - is a powerful institution that unites public and government agencies around the idea of peace and harmony, independence and national unity. The role of the Assembly was to unite all the ethnic groups of the country, to consolidate around a common idea, build common values and continuously maintain, preserve and develop ethnic culture, language and identity of the people.

The main activities of the Assembly on the formation and implementation of public policy is promote a common civic and national values, based on strengthening the independence, statehood, common destiny of the citizens of Kazakhstan through the cultivation of ideas of independence, freedom and respect for state symbols, to facilitate the strengthening of the new Kazakhstani patriotism, state identity and national unity. The task of the Assembly is to expand the scope of the development of the state language and languages of other ethnic groups living in Kazakhstan⁹.

The alarming situation in the world, where political discussions profitable option bet on nationalist rhetoric, is also a threat for Kazakhstan. “This is a matter of survival. No country which is multi-ethnic is immune from inter-ethnic or inter-religious conflicts”, said Foreign Minister of Kazakhstan Erlan Idrissov. “We understand that one match is

⁸ <http://strategy2050.kz/en/news/20687/>

⁹ Указ Президента Республики Казахстан «Об утверждении Концепции развития Ассамблеи народа Казахстана (до 2020 года)» // <http://www.akorda.kz/upload/%E2%84%96%20552%20%D1%80.pdf>

enough. You may be successful for 10 years. But if you one day relax and ignore the issue, and a match appears on that day, a big fire can occur"¹⁰.

Kazakhstan has taken and improved measures to protect inter-ethnic relations, mainly considered the civil rights of every citizen. "We will harshly punish any form of ethnic radicalism, no matter from which side it comes," said President Nazarbayev at congress of ethnic groups intended to build cross-cultural unity¹¹.

INTERETHNIC MODEL OF KAZAKHSTAN AND THE PERCEPTION OF THE EURASIAN INTEGRATION

The phenomenon of the Kazakh model - a special culture of non-conflictual behavior, which became the property of the entire population of the country and provided the society with immunity from inter-ethnic conflicts.

Skeptics sometimes argue that this phenomenon exists as "the inertia of the Soviet mind", but such an assessment is fundamentally incorrect: the Soviet legacy is shared by all the CIS countries, but, such immunity does not have all the post-Soviet countries.

The special spirit of tolerance entrenched in the minds of the people of Kazakhstan at the genetic level, long before it came active in political science lexicon. There was objective historical background. For several centuries, Kazakhstan was the site of mass and not always voluntary movement human resources. These are thousands, tens or hundreds of thousands of outstanding personalities from different ethnic backgrounds, people with progressive thinking, high intellectual potential. With goodwill

¹⁰ http://www.washingtonpost.com/world/europe/in-kazakhstan-fears-of-becoming-the-next-ukraine/2015/05/01/10f7e73c-e878-11e4-8581-633c536add4b_story.html

¹¹ http://akorda.kz/ru/page/page_219853_vystupleniya-prezidenta-kazakhstana-n-nazarbaeva-na-khkhi-sessii-assamblei-naroda-kazakhstana

hospitality of Kazakhs and with their help and effective sympathy they gained on this earth a new home.

Thus, the factor of “joint overcome the problems” had a significant impact on the formation of the Kazakh model of harmonization of interethnic relations in which diversity is the foundation of the unity of the multiethnic nation.

In the Kazakh political thought Eurasian idea is not dominant, but the social basis for this is available.

Statistics¹² on how citizens perceive integration issues, shows that the vast majority of respondents (90.5%) said that Kazakhstan should be involved in the activities of the various inter-state unions and associations. The majority of respondents (84.9%) more or less support the further development of integration processes on the basis of the Customs Union. Thus more than one third (38.6%) - absolutely. A critical attitude towards such integration expressed 7.5% of respondents. The main arguments expressed in favor of further integration based on the Customs Union and against it have clearly ideological nature. So, as an argument in favor of further integration is most often (49.4%) suggests that it is beneficial to all project participants. One in three (34.4%) indicates the position of “together we are strong”. One in four (25.8%) makes reference to the historical closeness of the peoples of the integrating countries. The majority of respondents (83.5%) believed that the first stage of the formation of the Eurasian Union is necessary to focus on economic issues. Integration into the political sphere - as a rule must be a matter of the second (38.1%) or the first (35.5%) stages. The second stage is desirable for the respondents and integration in the humanitarian field (40.4%). The most desired form of the creation of the Eurasian Union is the format of the population by type of union of the states of the European Union. Every

¹² Восприятие гражданами вопросов евразийской интеграции и участия Казахстана в Евразийском союзе (по результатам социологического исследования) — Алматы: КИСИ при Президенте РК, 2014, с. 14.

third respondent (32.6%) expressed this position. Every fifth respondent (20.8%) indicates the acceptability of the formation of a single federal state.

The model of interethnic relations can be a real incarnation of the Eurasian ideology in national policy, which allows not only to neutralize the potential ethnic and religious conflicts, but also to abolish them as a phenomenon.

Eurasianism is based on the idea of a joint life of nations in Eurasia, according to the principle of common historical destiny, when taken as a basis does not divide but unite factors. In this case, all the ideas of ethnic conflicts exhausted themselves.

In the context of the Eurasian Economic Union, responsibility for inter-ethnic peace and harmony of the prerogatives of national governments goes to the supranational level. The ideology of Eurasianism really seems universal to such large-scale and complex composition of association, which is the Eurasian Economic Union.

Model of inter-ethnic and inter-religious harmony in Kazakhstan shows the viability of the concept of interculturalism, and multiculturalism theory can be applied in the future, when the example of the Eurasian Union will be formed, and then Kazakhstan and other states will interact on an equal political, economic and cultural rights, as an example examine the idea of the European Union.

THE FUTURE MODEL OF EURASIAN INTERETHNIC INTEGRATION

National and ethnic problems are among the most acute and painful in the modern world. This phenomenon was a reaction to the trend of increasing unification of spiritual and material culture in the context of globalization.

The main trends in the development of ethno-political processes in the world today are: the peoples' desire to preserve and develop their identity, the cultural and political self-assertion, and participation in public life. All of this should be taken into account in the definition of national policies. Moreover, this is a basis for a certain model of ethnic policy (ethnopolitics). The most popular model is multiculturalism.

The concept of multiculturalism emerged in the context of globalization, the development of the international labor market, where as a result of transnational migration is becoming increasingly difficult to maintain and justify cultural homogeneity.

The main component of multiculturalism – “legitimation of cultural diversity”. Variety is positioned almost as an aim in itself. Proponents of this concept believe that "multiculturalism is associated with an individualistic approach to protect the right of every individual to "go out "of its cultural group. Instead of considering society as consisting of the majority and the minority, multiculturalists seek to redefine the modern state as a variety of cultural groups in constant motion and blurs the boundaries between them.

Multiculturalism is a form of ethnic policy in which there is no need for the non-titular population to go to the forced cultural loss (assimilation) for conflict-free coexistence with the dominant majority or withdraw into a ghetto to keep the group identity and not be discriminated.

National policy is to manage the national processes. This is the main tool for implementing national policy. It is a specific type of activity of the state, socio-political organizations, systematic, conscious, purposeful influence on the development of national relations in order to achieve certain goals. Starting point in the study of the national policy of a state is to determine its national-territorial structure. History knows three main forms of state existence and development of nations and national and

ethnic groups: a unitary state (or unitary), a confederation and a federation.

Federation is a form of decentralization of state power, assuming the distribution of powers between the authorities of the federation and the subjects of the federation. Federated entities (states, lands, republics, regions, and so on) - a component of the federal state, which are the legislature and the executive, acting in accordance with the division of competences between the federation and its subjects.

Federations differentiate on ethnic ("national") and territorial principle. Along ethnic principle: the state's population consists of several ethnic groups, each of which forms the subject of the federation. On the territorial principle: the population - mainly ethnicity or ethnically homogeneous community - lives at historically became isolated areas. The population of each such territory forms the subject of the federation. Federation built along ethnic lines - a rare exception. In the era of the industrial development of the sovereign state is valuable in itself for ethnic groups.

Progressive example of integration is the European Union. European Coal and Steel Community was proposed by Robert Schuman in his declaration of 9 May 1950 and led to the union of the coal and steel industries of France and West Germany. Belgium, Luxembourg and the Netherlands joined the project, which have already reached a certain degree of integration between each other. Then Italy joined them, and they all signed the Treaty of Paris on July 23, 1952. These six countries, called "Inner Six" (opposed to "external seven" who formed the European Free Trade Association), went even further. In 1957, they signed a treaty in Rome, which laid the foundation of the two communities, together known as the "European Community" after the merger of their leadership.

Thus, since the beginning of the 1990s to the present day, the European Union has gone through a significant transformation path, who turned it into a full-fledged political entity with its own and unique

institutional structure. However, given the fact that it includes are countries with different levels of economic development, as well as the position of the heads of state who are not ready to lose sovereignty to the extent that it provides for the contracts, we can say that the political integration of the European countries under auspices of the European Union carried out not fully and requires further transformations and improvements.

Meanwhile, more and more talk about the failure of the policy of multiculturalism. Critics of multiculturalism argue that the result is a complete destruction of the centuries-old cultural attitudes and developed cultural traditions, because such mixing always leads to homogenization. In their view, if the low level of cultural development of migrants undoubtedly increases, the high level of culture of the target country of multiculturalism invariably falls. In the 2010s a number of European leaders, stick to the right, the center-right and conservative views (Angela Merkel, David Cameron, Nicolas Sarkozy) have stated that they consider the policy of multiculturalism in their countries failed¹³.

Critics of multiculturalism can stand in the position of cultural and social integration of different ethnic and cultural groups in accordance with the existing laws and values of the country. In addition, critics may insist on the assimilation of various ethnic and cultural groups, leading eventually to a unified national identity.

Undoubtedly, the next 5-10 years will be a serious challenge not only to the strength of the European Union, but also the viability of the idea of European integration, or as it is said now, European identity. If it has ignored the external factors, the successes and failures of the EU would depend largely on the ability of any of his captains to ensure consistency of processes of deepening and expanding integration.

¹³ <http://rt.com/news/european-leaders-multiculturalism-f/>

In this connection, simulation of multiculturalism under the Eurasian integration should take into account the pros and cons of European integration.

The peculiarity of the Eurasian tolerance is that it is based not simply on tolerance, but on the understanding of the world to each other, on the consciousness that we have to take the best from each other, learn from each other¹⁴.

Eurasianism in domestic policy - is a unified strategic management and many ethnic groups, each of which is not a national or political entity, but is part of common spiritual treasures.

At present, the Eurasian Union is seen primarily as an economic union that provides a "pragmatic integration" of states on an equal and mutually beneficial basis in order to increase competitiveness in global markets. However, along with this idea of scientific, cultural and humanitarian integration are becoming more common. In the midterm period there will be necessity to develop a comprehensive concept of integration in the region.

In this regard, models of cultural integration of multi-ethnic societies are widely considered. The European Union in practice demonstrates the advantages and disadvantages of the various methods and tools to ensure a fruitful and voluntary cooperation of member countries. In this regard, models of cultural integration of multi-ethnic societies are widely considered. The European Union in practice demonstrates the advantages and disadvantages of the various methods and tools to ensure a fruitful and voluntary cooperation of member countries.

CONCLUSION

Regional integration has become one of the main trends of the modern world. At the same time, regional forms of association can be

¹⁴ <http://ia-centr.ru/expert/19755/>

sustained in that case when they are based on patterns of economic and social development of the XXI century, and the powerful civilization factors. For the post-Soviet countries, which are Eurasian in its history, such a factor is membership in the Eurasian civilization and Eurasian space. And it's not only brings together the cultural and historical traditions of the Eurasian countries and peoples, not only means the community of geographical space, but also creates the possibility of forming a new powerful geopolitical center of the modern world of the XXI century.

The idea of Eurasianism is not identified with any single country, it focuses on is the unity and integrity who would not suppressed or assimilated unique people, but rather develop their diversity. After all, the fundamental feature of contemporary Eurasia is an ethno-cultural richness and connection in one-model elements of Turkic, Muslim, Slavic and Western civilizations.

Now, when the global crisis manifestations occur, there is no alternative to integration, so the relevant processes are initiated. The Eurasian Economic Union has begun to operate, which has a great future, despite the current difficulties.

Eurasian context is gradually expanding. Now Eurasian perspective includes not only the CIS countries, but also the interaction of Europe and Asia as a whole. Kazakhstan expresses the need for good-neighborly relations of confidence on the entire Eurasian continent. Kazakhstan, being the center of Eurasia, can play the role of economic and cultural link between rapidly growing regions - China, Russia and the Muslim world and West.

The experience of the Assembly of People of Kazakhstan may be used by countries of the Eurasian Economic Union as a basic foundation of ethnic policy. Kazakhstan can offer a unique experience in building a solid foundation of international agreement in the so-called multiculturalism.