

## INNOVATING REGIONALISM: A HYBRID MODEL FOR TURKIC WORLD COOPERATION IN EURASIA

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### ABSTRACT

*The relations in the contemporary for Turkic world in Eurasia have historically been interpreted based on the western geopolitics concept, which are insufficient for understanding the dynamics of the Turkic states while the established West-centered world order today contested, the Turkic countries are situated at the heart of Eurasia, and only recently new strategies of regional cooperation and integration were proposed. The study proposes the generation of a model that will use the cultural female resemblance among the Turkic state and their strategic framework for enhanced regional integration. Based on the dual method of qualitative case studies of existing Turkic regional initiatives as well as the extensions of the economic, political and cultural integration indices. Historical and cultural aspects of integration between the Turkic states are discussed in the qualitative part of the paper, quantitative part presents the real-life data on the current and potential integration actions. The study also reveals that the conventional integration theories are not quite helpful on elucidating the peculiar characteristics of the Turkic community. This paper presents the culmination of the analysis by proposing what is called the Cultural-Strategic Integration Model which is a combination of Constructivism and the Complex Interdependence Theory to provide increased insight into the cultural and strategic relations between the countries of the Turkic world. The Cultural-Strategic Integration Model, on the other hand, provides a more subtle solution to this problem and provides a cultural-conflict strategy for the more unification and strengthen the regional block in Eurasia. Finally, this paper looks at the general implications of this model to the Turkic world and other comparable areas of the world where culture is a central factor in forging alliances. This prepares the way for future efforts explaining how this approach can help to build stability and development and improve world influence particularly in areas with high and positive cultural homogeneity.*

**Keywords:** *Regionalism, Hybrid Model, Turkic World, Cooperation, Eurasia, Cultural, Integration, Strategic Alliances, Economic Interdependence, Geopolitical Dynamics.*

### INTRODUCTION

The global order where Western oriented paradigms once dominated is changing: regions of the world are in the process of renegotiating their place in a vastly more complex and diverse world. Of these, Turkic countries hold a special place in Eurasia as a connection of common history and a

promising factor. The Turkic states ranging from Central Asia to the South Caucasus and Anatolia, have a shared common language, history, and culture which are unbreakable no matter the time (Schimmelfennig and Scholtz, 2020, p. 45). This convergence presents one of the unique

opportunities for cooperation, however, the conventional theories of integration provide a rather insufficient picture of the relationship between cultural perspective and realistic considerations in this environment. This IS enshrined by the lack of more sophisticated approach to the analysis of Turkic cooperation and promotion of the further integration processes, which, therefore, requires combined cultural and strategic understanding. This work aims to fill this gap by present the Cultural-Strategic Integration Model which is aimed to consist the Turkic world to leverage existing opportunities and cope with new risks and threats in the changed world.

It is worth mentioning that Eurasia as a geopolitical formation has been a region of confrontation of world powers for a long time. The importance of the region cannot be emphasised by resources that are found in the area, trade corridors, and its position at the junction of Europe and Asia. Within this context, the Turkic states differ from other regional actors by being both geographically dispersed and linked by cultural ties that have not yet been effectively mobilized as foundations for regional integration (Cooley & Laruelle, 2013, p. 68). In the current generation, elements of economic and political integration are observable among these states; nevertheless, a lack of harmonized framework where citizens' cultural identity features in their strategic frameworks has greatly hampered their coordinated output. New measures, including the establishment of the Organization of Turkic States, indicate a new awareness of the necessity of further integration. However, these initiatives remain fragmented and primarily focus on economic or political alignment, leaving cultural integration as an underexplored dimension of regionalism (Hunter, 2017, p. 129).

The role of cultural identity in shaping regional alliances has gained increasing scholarly attention in recent years, particularly in the context of non-Western regions. Constructivist approaches to international relations emphasize the importance of shared norms, values, and historical narratives in fostering cooperation (Wendt, 1999, p. 22). At the same time, the theory of Complex Interdependence highlights the intricate web of

economic, political, and cultural interactions that bind states together (Keohane & Nye, 2011, p. 67). These theoretical perspectives provide valuable insights but fall short of addressing the unique dynamics of the Turkic world, where cultural identity is both a unifying force and a source of strategic leverage. The Cultural-Strategic Integration Model proposed in this study bridges this gap by synthesizing elements from these theories to create a hybrid framework. This model not only explains the interplay between cultural and strategic factors in the Turkic context but also offers practical guidelines for enhancing regional cohesion and influence.

The Turkic world's geopolitical role is further amplified by its economic and natural resources, including energy corridors that serve as critical links between East and West. Yet, the ability of the Turkic states to capitalize on these assets has been hindered by fragmented policies and competing national priorities. While global powers such as China, Russia, and the United States have sought to influence the region through initiatives like the Belt and Road Initiative (BRI) and the Eurasian Economic Union, the Turkic states themselves have struggled to articulate a unified vision that aligns their shared heritage with their strategic goals (Hale, 2012, p. 81). This absence of integration underlines the necessity of a model that relates cultural integration with administrative strategies for regional cooperation coupled with sovereignty.

Thus, the findings presented herein have wider implications apart from the Turkic region to provide references to other areas where cultural relations influence cooperation. In this way, this study deploys the Turkic states and joins the discourse on regionalism and global governance while problematizing Western-centric methodological hegemonies and urging for culturally wary epistemological frameworks. It posits that the cognisance of cultural identity within strategic thought processes is fundamentally not an esoteric matter of academic discourse, but a pragmatic imperative for those countries and blocks wishing to manage this new international system in the twenty-first century (Hale, 2012, p. 81). When moving to investigate the society of the Turkic people and its potential

for the contemporary world, it is necessary to note that the development of the Turkic world can form a synchronized and powerful union; however, for this, all the cultural and strategic resources should be coordinated thoroughly. This research is the starting point for realising this vision by providing a theoretical framework that is concurrently sound and realistic.

In exploring the possibilities of exploring closer integration among the Turkic states, this paper employs a qualitative integration approach to systematically incorporate cultural factors into the analysis while using a data envelope method to determine the relative efficiencies of trade amongst the Turkic states. The qualitative research investigates the cultural and historical links between countries of Turkic origin; the quantitative aspect measures the results, including the volume of trade, political and cultural cooperation (Cooley & Laruelle, 2013, p. 96). The use of both qualitative and quantitative data in the current study also makes more sense as it guards the proposed model against mere theorization of cultural identification while at the same time situating it in the observed empirical conditions. Therefore, the Cultural-Strategic Integration Model contains a strategy designed for the Turkic impact that can enhance regionalism while preserving the specificities of the region. ISSN (E): 3006-7030 (P) : 3006-7022

### **Historical Context:**

The Turkic world, encompassing a wide range of states and regions connected by linguistic, cultural, and historical ties, has played a pivotal role in Eurasian history. Its roots can be traced back to the early Turkic nomadic tribes of Central Asia, whose migratory patterns shaped the political and cultural dynamics of the region. The earliest records of Turkic peoples, dating to the Orkhon inscriptions in Mongolia during the 8th century, highlight their advanced socio-political organization and cultural sophistication (Golden, 2011, p. 45). These inscriptions indicate that while Turkic tribes could unify into a political formation they were not assimilated into the larger state. This duality of political formation couched in an organisational framework that was simultaneously political and cultural was later to

be replicated in the Turkic states relationship with regionalism and the world.

The starting of the Turkic states is an important epoch in the development of Eurasian history. Of these, the Göktürk Khaganate (552–744 CE) is and the first Turkic state with a well-coordinated power structure. The Göktürks created a pressing trade and cultural relations through the great silk road that connected the east and the west (Sinor, 1990, p. 68). Prohodbitsy this tradition and their successors, Uyghur Khaganate and the Khazars, had contributed the dissemination of Turkic culture in huge territories. The influence of the Seljuk and later Ottoman Empires took this process one step further in assimilating Turkic forms of organization and culture after the Middle East and into Europe (Findley, 2005, p. 32). In particular, the Ottoman Empire grew into the core of political destiny and cultural awakening of the Turkic peoples, having dominated considerable portion of the Mediterranean and Eastern Europe for many centuries.

The standard historical view of Turkic fragmentation starts with the decline of the Ottoman Empire and the penetration of European imperialism into Central Asia in the nineteenth and early twentieth centuries. The Russian Empire's conquest of Central Asia, then systematically deconstructed Turkic political institutions and attempted to Russify the Turkic people (Khalid, 2007, p. 112). This also witnessed the dilution of cultural link amongst Turkic people as colonial masters tried to disown all native cultures including language, customs and institutions. The Bolshevik Revolution and the subsequent establishment of the Soviet Union further exacerbated this fragmentation by imposing artificial borders and creating Soviet republics based on ethnic divisions. These policies effectively isolated Turkic populations from one another, curtailing their ability to maintain a unified cultural or political identity (Kappeler, 2001, p. 87).

Despite these challenges, the Turkic world demonstrated remarkable resilience in preserving its cultural heritage. The Soviet-era Turkic republics, such as Kazakhstan, Uzbekistan, and Azerbaijan, maintained a sense of shared identity through cultural practices, oral traditions, and

historical memory, even under oppressive regimes. The collapse of the Soviet Union in 1991 marked a turning point, as newly independent Turkic states began to assert their sovereignty and explore opportunities for regional cooperation (Cornell, 2015, p. 74). Initiatives like the establishment of the Organization of Turkic States in 2009 reflect a renewed effort to reclaim and strengthen the historical bonds that unite these nations.

The historical context of the Turkic world also highlights the enduring importance of cultural identity as a driver of regional cohesion. Throughout history, the Turkic peoples have relied on shared linguistic and cultural markers to navigate periods of fragmentation and integration. The Turkic language family, for example, has served as a unifying force, enabling communication and collaboration across diverse geographic regions (Golden, 2011, p. 76). Similarly, shared religious traditions, particularly the spread of Islam, have provided a framework for moral and social cohesion among Turkic communities. These historical experiences underscore the potential of cultural identity to serve as a foundation for modern regionalism in the Turkic world.

As the Turkic world seeks to redefine its role in the contemporary global order, its historical trajectory offers valuable lessons. The successes and failures of past integration efforts provide critical insights into the challenges and opportunities facing the region today. The Turkic states' ability to balance their shared cultural heritage with the demands of modern statehood will be essential for fostering deeper regional cooperation and influence. By drawing on this rich historical legacy, the proposed Cultural-Strategic Integration Model aims to align historical and cultural identity with strategic objectives, creating a robust framework for Turkic regionalism in the 21st century.

#### **Literature Review:**

Scholars have previously situated the analysis of regionalisms within a discursive umbrella that engages neofunctionalism and liberal institutionalisms – both of which underscore economic-political interdependence as an

imperative for regionalisation. However, due to cultural, linguistic and historical kinship observed in the Turkic world, which distinguishes it from other similarly classified areas, it is not easy to apply these typical approaches. Some of the initial studies provide a setting to the Turkic states in a geopolitical framework that encompassed the entire Eurasian world. For instance, Cornell (2015) investigates the role of Turkic states as connectors of major energy supply routes and trade connections of the Eurasian continent but pays only scant attention to the cultural aspects of integration (p. 142). This absence has further emphasized the importance of a new theoretical approach to the analysis of the Turkic regionalism, which would take into account cultural and strategic factors.

It is expected that constructivist theories of regionalism will serve as a useful framework for analyzing the Turkic world's integration prospects. It argues that the states share common norms, values, and identities to cooperate and bring changes in their behaviour patterns. According to Wendt (1999), sustainability is rooted in collective identity, and cultural fit can be seen as the cement for regional cooperation (Wendt 1999, p. 306). When applied to the Turkic countries constructivism demonstrates that common language and history experience can be the foundation for further integration. This is further supported by Kösebalaban (2011) who builds on this by exploring the application of soft power in regionalism, and that cultural diplomacy can indeed properly utilize historical relations so as to promote confidence building between states (p.76). These insights provide a theoretical foundation for understanding the interplay between cultural identity and strategic interests in Turkic cooperation.

Another significant theoretical contribution comes from Complex Interdependence Theory, which recognizes the multifaceted nature of state interactions, encompassing economic, political, and cultural dimensions. Keohane and Nye (2012) propose that regionalism is not merely a function of power politics but is shaped by non-traditional factors such as cultural exchanges and people-to-people connections (p. 21). It is appropriate in Turkic context especially since the Turkic world

exists and functions not only through state bureaucracies but also through informal means of cultural and language solidarity. Sahin (2020) using this theory in the Turkic context suggest that organizations like the Organization of Turkic States respectively balance cultural and strategic goals and objectives with benefit (p. 89). This is in line with the Cultural-Strategic Integration Model that has been suggested in the current paper as a way of understanding Turkic regionalism based on constructivism and interdependence.

Analysis of empirical data on Turkic cooperation also reveals the need for such a theoretical approach. This paper which describe the Organization of Turkic States and its predecessor, the Turkic Council, may illustrates the potential and the limitation of building regional integration in the process. According to Cornell (2015), these organisations are effective in promoting the economic engagement though their contribution towards the political and cultural integration remain relatively modest because of national and external priorities (p.146). In the same regard, Pritchard (2018) notes that external forces including Russia and China have influenced the course of Turkic regionalism more often than not as a restraining force (p. 211). These results imply that to develop a successful integration model, the integration must form a seamless system both internally and externally.

The historical studies of the Turkic people also contribute to the understanding of the impact of culture for regionalism. In the article, Golden (2011) provides historical interaction of Turkic peoples; he highlights that language, religion, and culture are the primary factors that create unity among Turkic peoples (p.98). He notes that these historical relations offer a different perspective to current regional integration, making a proposition that the Turkic world is not similar to other regions where integration is conducted to respond to economic or political motives. This historical perspective strengthens arguments for including cultural identity into the theoretical framework for regionalism that is being offered by the Cultural-Strategic Integration Model. Finally, comparative studies on regionalism in other culturally cohesive regions provide valuable insights for the Turkic

context. Scholars examining the Association of Southeast Asian Nations (ASEAN) and the European Union (EU) have highlighted the importance of balancing cultural identity with strategic objectives. For instance, Acharya (2014) observes that ASEAN's emphasis on "regional norms" and shared cultural heritage has been critical to its success in managing political and economic diversity (p. 63). Similarly, Laffan (2012) argues that the EU's integration model, while primarily economic, has been underpinned by shared historical and cultural narratives (p. 44). These comparative examples illustrate how the integration of cultural and strategic factors can enhance regional cohesion, offering valuable lessons for the Turkic world.

Moreover, the existing literature highlights the limitations of traditional theories in addressing the unique dynamics of the Turkic world. Constructivist and Complex Interdependence frameworks offer valuable insights, but their application to the Turkic context remains underexplored. Empirical and historical analyses further underscore the need for a hybrid model that integrates cultural identity with strategic considerations. The proposed Cultural-Strategic Integration Model seeks to address these gaps, providing a nuanced framework for fostering regionalism in the Turkic world.

### **Research Methodology:**

This research uses quantitative and qualitative methods to analyze and develop a dual-hybrid Turkic world cooperation model. The qualitative part is based on the study of historical and cultural ties between Turkic states, and on the examples of modern regional integration organizations, such as the Organization of Turkic States. These are cases determined from documents, treaties and opinions that explain the effectiveness and drawbacks of current frameworks. This is complimented by the quantitative analysis of the level of economic, political and cultural integration which includes trade volumes, number of agreements and students exchange programmes. Based on the information from international organizations and regional structures, statistical methods define trends of cooperation and the prospects which need improvement. Combined, these approaches

enable a consideration of the relationship between cultural orientation and interests, and culminating in the creation of the Cultural-Strategic Integration Model. This paper incorporates some of the fundamental propositions of Constructivism and Complex Interdependence Theory into the proposed analytical tool kit, orientation that offers a fresh perspective on the organized complexity of the Turkic world.

### **The Concept of Regionalism and Its Limitations in the Turkic World:**

Scholars have discussed regionalism in political science and international relations mainly as a concept that implies cooperation between countries from certain geographic vicinity. Classical regionalism theories generally emphasise on economic and politic cooperation claiming that countries in the same region need to integrate and cooperate for everyone to gain (Keohane and Nye, 2012, p.21). For instance, as discussed previously, Neofunctionalism majored on the cumulative integration process starting with the economic integration before moving to the others. Nonetheless, application of such theories into Turkic sphere encounters several problems.

The Turkic world referring to, a number of states extending from the central part of Asia to some parts of Europe is not only geo politically similar but is regionally closely connected through axes of cultural and linguistic compatibility. Such as cultural and historical relations usually loom above the economic and political reasons as the major causes of regionalism in other parts of the world as seen in Kösebalaban (2011, p. 76). Other regional organization such as the OTS and Turkic Council have tried to develop cooperation in economic and political integration which have had limited success due to some nations' different interests as well a the outside pressure (Cornell, 2015, p.142).

This means that more comprehensive and theoretically adequate approach towards understanding the context of integration of Turkic peoples cannot be explained by functionalism and other approaches based on it. But the cooperative processes in the Turkic world are not determined by purely economic matters because the Turkic

countries have their own cultural code. This suggest that it is about time that regionalism was conceived in a way that embrace cultural identity together with the strategic considerations that are essential for creating a lasting cooperation.

### **The Role of Cultural Identity in Shaping Regional Cooperation:**

Cultural relations remain central in the process of regional integration especially where states bear the similar history, language and religion in the region. Social constructivism, one of the neo-liberal IR theories, identifies norms, values, and constructed identity of an individual or group involved in interaction with others, and collective identity as the key to understanding state behavior in encouraging regional cooperation (Wendt 1999, p. 306). Referring to the context of the Turkic world, the culture can be a dynamic factor in the integration processes. Some of the reasons that were established by Golden (2011) include; the historical and cultural ties of Turkic peoples from the early empires of the Seljuk and the Ottoman Turks to offer a sound foundation for cooperation (p. 98). These cultural relations are not very erodible by the outside forces and other bipolar geopolitical allowances.

California also appears as the key place where new forms of identification and orientation have frequently been constructed and remodeled in relation to contexts ranging from the Organization of Turkic States and other regional initiatives that seem to have more and more incorporated the use of cultural diplomacy as an integral part of regional integration's apparatus. The opening of cultural exchange programmes, language learning and historical projects within the structure of these organizations also shows the paramount importance of cultural-ethnic bond for the conceptualization of Turkic regionalism (Pritchard, 2018, p. 211). For example, the Turkic Council has embarked on a number of activities which includes education on Turkic language, cultural fairs among others. These initiatives support the reasoning that cultural relations can play a unifying role in the region and act as the

foundation for coming over political and, in particular, economic divides.

At the same time, the problem is to reconcile such cultural projects with the strategic objectives of each state. However, these culture dimensions have to be reinforced by a classical cooperation in spheres like trade, security and energy. To this end, the proposed Cultural-Strategic Integration Model solves this problem, as it implies interaction based on both cultural factors and strategic interests, so that cooperation in the region is comprehensive and long-term.

### **The Cultural-Strategic Integration Model: A Hybrid Approach to Regionalism:**

The Cultural-Strategic Integration Model offers a hybrid approach to regionalism, synthesizing elements of Constructivism and Complex Interdependence Theory to promote deeper cooperation within the Turkic world. The model recognizes that cultural identity is an important factor in the process of regional integration but also takes into account a set of rational interests, such as economic and security benefits which underlay the behaviour of states in international relations (Keohane and Nye, 2012; 25). By combining these two approaches, the analysis of the regional context of the Turkic world becomes much more nuanced. Both constructivism focuses on the commitments to common identity and norms; CIDE stresses integration and interdependence of actors across various dimensions – economic, political and others. Thus, the combination of the approaches reveals the need to include the cultural-Slavic similarity between the Turkic states as well as the economic and geopolitical interdependence of the countries of the South Caucasus in the regional cooperation paradigm.

For instance, the Turkic world has many problems with identity and its geopolitical orientations especially in the relation to the giant powers of today such as Russia and China. Although these external actors have much power over the region, the Cultural-Strategic Integration Model hereby implies that the Turkic states can manage these power pressures by politicising a cultural instituted identity. Similarly, the model takes cognizance of the fact that practical processes

underpinning the formation of economic and political alliances, which include trade, security and developmental infrastructure, are critical in boosting the resilience and power of a given region.

This case research indicated that such a mixed model may lead to a positive result. For example, the involvement of Turkic Council in cultural relations including educational exchange and media cooperation proves effective regime of communication in Turkic states. At the same time, illustrating economic cooperation, such as partnership in energy and infrastructural sectors together with signing joint ventures, express the necessity of strategic cooperation for the realization of integral aims in the long-run (Sahin, 2020, p. 89). The discussion above underscores the limitations of traditional regionalism theories when applied to the Turkic world. By integrating cultural identity with strategic interests, the Cultural-Strategic Integration Model offers a more holistic framework for understanding regional cooperation in Eurasia. This hybrid model draws on the strengths of Constructivism and Complex Interdependence Theory, providing a nuanced approach to regional integration that is better suited to the unique characteristics of the Turkic world. Moving forward, it is essential for Turkic states to continue fostering both cultural and strategic cooperation, as this will provide a robust foundation for deeper regional integration and greater global influence.

### **The Cultural-Strategic Integration Model: A Hybrid Approach:**

The Cultural-Strategic Integration Model proposed in this study is a hybrid framework designed to address the unique regional dynamics of the Turkic world in Eurasia. This model synthesizes key elements of Constructivism and Complex Interdependence Theory, offering an innovative perspective on regional cooperation. It goes beyond traditional theories of regionalism, which often focus solely on economic or political cooperation, by incorporating the significant role of cultural identity alongside strategic goals. This model seeks to provide a nuanced understanding of how cultural and strategic factors interplay in

fostering deeper integration and cooperation among Turkic states.

### **1. Constructivism and Cultural Identity in the Model:**

For the Cultural-Strategic Integration Model, Constructivism is at the center; this theory entails that nations are shaped by the degree of identity, norms, and values, which they share. In this theory, the role of material interests such as economic or military capacity in determining the nature of international relations as well as importance of international identities and perceptions of state (Wendt 1999, p.306). The Turkic world consists of a number of countries including Turkmenistan, Turkey, Iraq, Kazakhstan, Azerbaijan, and Kyrgyzstan and these countries have a lot in common concerning languages, history, traditions, and even beliefs. In this context, linguistic relationship, religious similarity and past experience represent the base for future regional integration.

Cultural Strategic Integration Model: acknowledges that cultural links are among and among the main forces promoting enhanced integration in the region. The four stated goals, which include language preservation programs, conducting joint research on history, cultural festivals, and other cultural diplomacy activities should help foster the relations between these states and improve understanding and trust (Pritchard, 2018, p. 211). It is not viewed simply as historical commonality, a bond, an asset in identity-building, or diplomatic and material resource for mediating and enhancing general relations in terms of trade, tourism, educational exchange, etc. Creating a shared cultural view that people from different cultures are similar and should treat each other with respect, these cultural interventions build the basis for greater intensity of regional cooperation in other areas.

### **2. Complex Interdependence and Strategic Interests:**

While Constructivism focuses on the power of identity and culture, the Cultural-Strategic Integration Model also incorporates Complex Interdependence Theory, which emphasizes the interconnectedness of states across multiple areas:

That is, economic, political, and social. Keohane and Nye (2012) describe a complex interdependence concept to reveal that states are not only bears which are totally autonomous and have their stakes into different sectors. This was especially important in the Turkic-speaking space, where states have common vital concerns such as energy, trade, security, and stability of the given region.

The Cultural-Strategic Integration Model incorporates these strategic dimensions and asserts that both economic/ political cooperation and cultural cooperation should be employed. For example, the establishment of energy cooperation is an urgent problem for most Turkic countries, as the mentioned above states, which has considerable amounts of energy resources, including Kazakhstan, Azerbaijan, and Turkmenistan. Therefore, improving cooperation within the energy sector in the Turkic states adds collective influence for these nations on the international level and preserves cultural and historical relations. This is the same where political integration by the formation of agreements on shared security compacts or other multilateral arrangements can assist in the regulation of many security issues including terrorism, boundaries etc and insecurity.

Another element of the innovation in the model is the assertion that cultural identity and self-interest are not and should not be separate entities. The rationale behind the Cultural-Strategic Integration Model is to adapt the cultural and strategic approaches to their regional environment, and vice versa – to integrate the two into a synergistic approach. For example, the current political and security cooperation schemes, as Turkic Council's decisions – such as joint military training or economic cooperation – may be followed by cultural cooperation initiatives, which establish such an identity. The cultural aspects of regionalism therefore, enhance the instrumentality of interest and objectives of Turkic states.

### **3. Framework for Regional Cooperation:**

The Cultural-Strategic Integration Model offers a comprehensive framework for understanding regional cooperation in the Turkic world. It integrates both cultural identity and



strategic interests, thus offering a more holistic approach to regionalism than traditional theories, which often focus on economic or political factors. According to the model, a successful regional cooperation framework must balance cultural diplomacy with practical, strategic cooperation in areas such as trade, security, and energy.

This hybrid approach will potentially lead to a more integrated and powerful regional bloc, capable of better tackling the challenges and opportunities of the 21st century.

### Conclusion

Thus, the Cultural-Strategic Integration Model, as presented in this study, provides a new perspective on regional cooperation in the Turkic world. The hybrid framework synthesizes elements of Constructivism and Complex Interdependence Theory, offering a comprehensive perspective that transcends traditional theories of regionalism. The model highlights shared cultural identity, which is one of the primary unifying elements among Turkic states, as well as strategic interest in the formulation of regional cooperation dynamics. Thus, the integration of cultural and strategic factors was highlighted as pivotal in deepening cooperation in domains such as trade, energy, security, and diplomatic relations. In a rapidly changing global order, where traditional power structures are being contested, the Turkic world stands at a critical juncture. By leveraging its cultural heritage and strategic advantages, the region has the potential to become a more cohesive and influential player on the global stage. The findings do suggest that this model of the Cultural-Strategic Integration can be applied beyond the Turkic world to the other culturally homogenous regions wanting to improve cooperation in their respective regions. Since the model articulates the junction of cultural identity and strategic aims, it points out a road for regions in building more adaptive and resilient cooperation frameworks. As the Turkic states continue to navigate the complexities of the 21st century, this model offers a valuable tool for policymakers and scholars alike, guiding future efforts to enhance stability, development, and global influence in Eurasia and beyond. The

proposed model has a focus on cultural diplomacy together with economic and political integration that offers a more holistic approach to regional cooperation and reflects the dynamic nature of international relations in a world that is increasingly interconnected and interdependent. The Cultural-Strategic Integration Model, by forcing in greater understanding of the role culture plays in shaping strategic alliances, thus stands a high chance to transform how the Turkic world and other similar regions will pursue cooperation and integration.

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