

Politics of Immortality in Central Asia

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The paper aims to provide a preliminary research on the issue of immortality in politics considering post-soviet Central Asian countries.

In the first part, I will consider a possible characterization of immortality in politics relying on the Arendtian lesson. The concept is built on the Greek ideal of breaking the circle of life through political actions in public spaces characterized by isonomy, that equal level of different perspectives enabled by the polis. The possibility of actions that bring something new into life and their shared development together with other citizens is recognized by the physical and cultural structure of the polis, leading to the immortality of the actors.

In the second part, I will appraise the problems that arise applying the Arendtian conceptualization to Central Asian states. In particular, I will connect the different characterizations of action that emerged from the post-Platonic Greek world, when the public space suffered a revolution and political actions became a question of accomplishing an initiator's action, and the classical Aristotelian characterization of tyrants, as usurpers of the public space for private interests, to post-soviet Central Asian politics.

In the third part, I will consider how, combining the Western model of depoliticization with an autochthonous form of megalomania and a post-soviet environment of political disengagement of the citizenry, Central Asian politics so far has proposed an unmistakable and hyper-modern privatization of political immortality in the form of wealth accumulation, self-built monuments, self-appointed greatness, courtiers' deference, up to narcissistic temptations of physical immortality via biotechnologies research.

In the conclusion I will try to understand if a genuine form of political immortality is still possible in Central Asia and if it could be extended globally.