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Titolo	Political regimes and neopatrimonialism in Central Asia : a sociology of power perspective // edited by Ferran Izquierdo-Brichs, Francesc Serra-Massansalvador
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Collana	The Steppe and Beyond: Studies on Central Asia, , 2524-8367
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Nota di contenuto	Chapter 1. The Sociology of Power in Central Asia -- Chapter 2. Russia's role in the consolidation of the elites of Central Asia -- Chapter 3. The Belt and Road Comprehensive Strategy: Redrawing Sino – Central Asian Relations -- Chapter 4. Power competition in Uzbekistan: neopatrimonialism and authoritarianism during and after Karimov -- Chapter 5. Turkmenistan: Stability Through Regime Mobilization -- Chapter 6. Kleptocracy, Elite-Pact Consolidation and Authoritarianism in post-war Tajikistan -- Chapter 7. The turbulent relationship of elites and opposition in Central Asia: The case of Kazakhstan -- Chapter 8. Kyrgyzstan and intermingling of elites: from a state of enlightenment to a shadow state.
Sommario/riassunto	“This book provides a thorough and well needed analysis of the dynamics of power in Central Asian republics. By focusing on the role played by neopatrimonialism, these contributions are able to shed light on the fundamental features of governance in the “Stans”: clientelism, corruption, crony capitalism, concentration of power in the hands of a closed circle of ruling elites and the absence of democracy. A must read for any scholars studying this part of the world.” – Jean-François Caron, Associate professor in Political Science and International Relations at

Nazarbayev University This book adopts a sociological approach in understanding how power structures emerged in Central Asia since the Soviet collapse. The independencies in Central Asia did not happen as a consequence of a nationalist struggle, but because the USSR imploded. Thus, instead of the elites being replaced, the same Soviet elites who had competed for power in the previous system continued to do so in the new one, which they had to build, adapting themselves and the system to their needs. Additionally, the social movements and capacity to mobilize the people were very weak in the new Central Asian states. For this reason, the configuration of the new systems was the product of a competition for power between a very small number of elites who did not have to answer to the people and their demands. Thus, the new power regimes acquired a strong neopatrimonial component. Analyzing the structure of societies, economies and polities of post-socialist states, this book will be of great interest to scholars of Central Asia, to sociologists, and to scholars of China's rise.

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