

## Summary

### PSEUDO-RELIGIOUS ELEMENTS IN DICTATORSHIP SYSTEMS. EXAMPLE OF TURKMENISTAN

#### **Bachelor dissertation**

The objective of the dissertation in catholic fundamental theology is to provide an empirically supported theological analysis of elements reminding religion and its acts in official actions of modern dictatorship systems.

The paper is supported by the authority of expert works at modern dictatorships, the philosophers Hannah Arendt, Eric Voegelin, Raymond Aron and the politologist Hans Maier. It provides a summary of substantial elements in the dictatorship of French Revolution and in atheistic totalitarian régimes of bolshevism, fascism and nazism. In part, the paper makes efforts to extend the matter from positions of theology of evidence. Based on tomistic concept of religion, it characterizes pseudo-religious elements as practices of sourcing external forms from religious acts in the secular dimension, however without their intrinsic content. The paper sees their possible roots in cultural heritage, in limitations of adequate human resources for expression of the highest values and in abusing such acts as effective tools of human manipulation.

The mentioned systemisation is applied to the example dictatorship of the 21st century in today's Turkmenistan, concretely to relevant questions regarding the régime of the autocratic president *Saparmurat Turkmenbashy*, to its differences from the mentioned European dictatorships, to the crisis of supported Islam by the president and to the prime of the mandatory dictator's cult as the source of pseudo-religious elements in this Mid-Asian country. The analysis of parallels between these elements and the christian life and institutions emphasizes for example the relation between Turkmenbashy's honorific Prophet and its biblical sense, between the dictator's book *Ruhnama* and the Holy Bible.

The conclusion of the work contains the thesis that tendencies of people to look for surrogates to religion (here suppressed by such a system and there in decadence) will be still topical provided that régimes suppressing human rights exist. Man's as "religious creature's" own steps from emptiness of nihilism into the sphere of certain transcendency may be finally seen in searching for sense of life within ideologies, paying honours to dictators, their works and images.

**Key terms:** Pseudo-religious elements, dictatorship systems, political religions, Turkmenistan, Saparmurat Turkmenbashy (Nijazov).