

ABSTRACT

**of the dissertation submitted for the degree of Doctor of Philosophy (PhD)
in the educational program “8D02308 – Russian Philology”**

Nurmaganbet Karlygash Yertayevna

**“The concept of nomadism in the cultural and historical context of
Russian-language literature of Kazakhstan”**

Relevance of the study. The 21st century is an eon of profound transformations in the cultural and historical paradigm, which have significantly influenced the axiological orientations and worldviews of entire ethnic groups. These changes have affected all spheres of human life. Signs of the destabilization of sustainable development have emerged in science and philosophy, politics, and education. This serves as an indicator of the formation of a new problem field in the humanities.

The discrepancy between the worldview of classical rationality and the contemporary reality – defined by constant transformation – necessitates the development of new methodological approaches capable of explaining the processes of post-nonclassical rationality. Within this framework, nomadism, particularly as conceptualized in nomadology, emerges as a key organizing principle of modernity.

Nomadism, originally understood as a traditional mode of life of nomadic peoples, has evolved into a broader cultural strategy of the postmodern era, characterized by mobility, decentralization, and spatial dispersion. In contemporary conditions, it represents not only a form of human existence but also a mode of circulation of cultural artifacts. Technological progress intensifies mobility and diminishes the significance of stable reference points, such as the concept of “home.”

Nomadism in the postmodern era represents a global, planetary form of nomadic existence. The development of new technologies serves as a stimulus for constant human mobility and diminishes the significance of the “point of departure” of movement, which has traditionally been the Home. The possibility of existence within the framework of a single state, a single scientific paradigm, or a single philosophical system becomes increasingly problematic. This leads to the dissolution of the very notion of boundaries. A unified global field—both cultural and ethical – is thus formed. This is a decentered space that levels the value foundations of the individual. In the humanities, new directions emerge that move beyond the classical domains of metaphysics, in particular the concepts of postmodernism and poststructuralism.

Thus, the relevance of studying nomadism is determined by the transformation of cultural reality, which has led to the blurring of identity within the multicultural space of postmodern discourse.

We propose to distinguish three vectors in the study of nomadism: the sociocultural, or historical, within which nomadism is considered as a nomadic type of economic organization; the philosophical, which includes the poststructuralist approach that conceptualizes global nomadism as an opposition to order; and the

translingual, which reflects the existence of the individual at the intersection of languages and cultures.

The relevance of the present dissertation research is also grounded in a key epistemological premise: within the context of contemporary society and its development, nomadism constitutes an integral theoretical domain that encompasses not only the theory of the emergence of a specific type of economic organization and the social structure of a nomadic community – whose mode of existence is determined by particular external factors (namely, the dependence of an ethnos on the natural and climatic conditions of its environment) – but also related philosophical and linguistic fields. Thus, the study establishes an integrative linkage between interrelated theoretical frameworks.

Object of the research is the concept of nomadism.

Subject of the research manifestations of nomadism in Russian-language literature of Kazakhstan.

Aim and objectives of the research. The aim of the present dissertation research is to examine three approaches to understanding the phenomenon of nomadism within the framework of post-nonclassical rationality. The contemporary era, having abandoned the postulate of objective knowledge based on the notion of ideal epistemological objects isomorphic to reality, requires greater methodological flexibility from the researcher – both in the interpretation of terms and in the selection of coordinates for scholarly inquiry. Within the paradigm of post-nonclassical rationality, nomadism is most appropriately considered in three aspects: sociocultural, philosophical, and transcultural.

In the first case, nomadism is understood as a specific type of organization of a social supersystem, characterized by distinctive forms of economic activity and modes of existence. In the second, it is viewed as a reconfiguration of the scientific worldview, involving the expansion of the rhizomatic potential of knowledge. In the third, it is interpreted as a phenomenon of translingualism, serving as one of the manifestations of the writer's cultural mobility.

Each of these approaches can serve as a productive tool for the analysis and interpretation of literary works. In order to achieve the stated aim, the dissertation sets out to accomplish the following tasks.

- to define nomadism;
- to analyze methodological approaches to the study of nomadism;
- to trace the development of nomadism in a diachronic perspective;
- to characterize the relationship between nomadism and the worldview orientations of the Kazakh ethnos;
- to identify the manifestations of nomadic principles in the literary works of Kazakhstani authors.

The research material. The material for the study of nomadic motifs and archetypes consists of the works of Ilyas Yesenberlin (“The Nomads”), Aslan Zhaksylykov (“The Singing Stones”), and Bakhytzhan Kairbekov (“Wandering Across Worlds”). In the first case, we deal with the Russian-language version of the original text – a translation carried out by Maurice Simashko. Owing to the

translator's work, an alternative literary text in Russian emerged, which we also classify as part of Russian-language literature.

A. Zhaksylykov's novel "The Singing Stones" is examined from the perspective of postmodern discourse as one of the manifestations of the philosophical and cultural project of nomadology. The poetry of B. Kairbekov is considered within the framework of culturally mobile writing.

Our hypothesis is as follows: contemporary writers (both Kazakhstani and global) are linguistic personalities of a new formation, and it is therefore justified to define them as transcultural. Accordingly, nomadism can be legitimately interpreted not only as a particular mode of existence (as reflected, for example, in the concept of nomadism proposed by Georgy Gachev), but also as an internal disposition of the linguistic personality toward internal (and at times external) transcultural migrations. As a result of such processes, a literary text of a new level of complexity emerges – semiotically complex, open-ended, inherently dialogic, and not determined by a monolingual paradigm.

Research hypothesis. Contemporary writers can be regarded as linguistic personalities of a new type – transcultural authors. In this context, nomadism is understood not only as a form of life organization but also as an internal disposition toward transcultural and translingual mobility, resulting in complex, open, and dialogical literary texts that transcend monolingual paradigms.

Research methods. In order to confirm or refute the proposed hypothesis, we will carry out a series of research procedures using the following methods:

- a descriptive analysis of the conceptual field of the term "nomadism";
- a diachronic and synchronic review of existing concepts of nomadism;
- the selection of texts that allow for the reconstruction of the conceptual foundations of nomadism.

Scientific novelty of the research. The scientific novelty of the study lies in its interdisciplinary approach to the phenomenon under investigation. For the first time, it is demonstrated that nomadism can be examined in three distinct aspects.

In the first case, we analyze nomadism as a sociocultural phenomenon, a specific type of economic activity and political organization of society, and a supersystem developing according to its own particular laws. As our diachronic analysis has shown, nomadism represents a distinct path of societal development characterized by polycentricity, the absence of consensual centralized authority, and mobility resulting from an authentic mode of economic activity.

The second approach to nomadism was developed by Gilles Deleuze and Félix Guattari, who sought to reconstruct the fundamental principles underlying the existence of nomadic supersystems in the postmodern world. Through their work, the concept of the rhizome entered academic discourse as a principle governing the existence of self-organizing semiotic systems. It was precisely this second approach that provided the impetus for the development of a third concept – that of culturally mobile writers who move beyond monolingual paradigms and produce their works within the framework of transcultural and translingual practices.

Main provisions submitted for defense:

1. Historically, as a specific (“animal-based”) type of economic activity, nomadism transcends its premodern interpretation and is regarded as a new cultural strategy of postmodernity.

2. From a diachronic perspective, nomadism should be considered not only as a particular model of an ethnos’s mode of existence, which may be actualized in a literary text (for example, in the novel *The Enchanted Sword* by Ilyas Yesenberlin), but also as a mode of realizing a new philosophical concept of postmodernity.

3. The principles of the nomadic mode of existence influence the worldview orientations of an ethnos, which crystallize in the archetypal elements and motifs of a literary work.

4. The protagonist of a postmodern text, as a “new nomad,” is characterized by traits such as mobility and a tendency toward escapism.

5. Within the framework of the transcultural paradigm, nomadism may take the form of translingualism as a phenomenon of the author’s movement between languages and cultural loci.

The theoretical significance. The study of nomadism is important for gaining a deeper understanding of various approaches to the development of civilizations, social systems, and worldviews. It sheds light on ways of adapting to a dynamic environment and allows for a reconsideration of the significance of “movement” and “flow” in contrast to hierarchical structures and stasis. Moreover, nomadic concepts – such as flexibility, the absence of centralization, and a tendency toward mobility – can be employed in the analysis of contemporary postmodern culture, in which nomadism acquires the status of a principle of thinking and a new form of self-identification. The analysis of nomadism holds significant potential for understanding both the past and the present, offering a perspective that views them through the lens of continuous movement, cognition, and transformation. It calls into question established sedentary models of world perception. The significance of the concept of nomadism for literary studies lies in the possibility of applying its principles to the analysis of a literary work as an integral whole from different perspectives, each of which foregrounds a particular angle of interpretation.

The practical significance. The results of the study can be applied within university-level courses in literary studies and the history of literature. They may also be used in the development of a specialized course devoted to the philological analysis of literary texts. The findings contribute to the advancement of research on the concept of nomadism as a means of representing ethnocultural features in both multicultural and monocultural works of art. The conducted analysis makes it possible to develop instructional materials for courses addressing both the theoretical and practical aspects of literary studies. The examination of texts with consideration of their linguocultural features provides valuable insights for the theory and practice of intercultural communication, linguoculturology, literary bilingualism, and translingualism. The data accumulated in the course of the research are of significant value for the development of curricula in higher and secondary educational institutions focused on the study of contemporary Russian-language literature of Kazakhstan.

Approbation of research results. During the course of the study, 5 scientific articles were published: 2 in journals recommended by the Committee for Quality Assurance in Science and Higher Education of the Republic of Kazakhstan, 1 in journals indexed in the international Scopus database, and 2 articles in the proceedings of international scientific and practical conferences.

The structure of the dissertation is determined by the logic of the dissertation research. The dissertation consists of an introduction, three chapters, a conclusion, five appendices, and a list of references.