



TRANSFORMATION OF THE CONSCIOUSNESS OF POST-NOMADS IN THE CONTEXT OF GLOBALIZATION



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Abstract: Globalization has changed traditional society's many aspects. The relevance of this study lies in the fact that one of the consequences of globalization is the loss of nomadic peoples' traditions, culture, ideology and uniqueness, including post-nomads. The purpose of this study is a detailed analysis of the literature on how the post-nomads' consciousness changes from globalization processes, and how nomads adapt to such processes. Having analysed all the problems and challenges for the post-nomads' consciousness in the adaptation to globalization, it was revealed that the post-nomads' cultural identity in the Kyrgyz Republic, with successful adaptation to modern living conditions, remains important. It is established that it is more expedient to introduce original development, in the form of a harmonious combination of traditions and innovations, to improve living standards. In the course of the study, recommendations were developed for the revival and preservation of post-nomads' traditional values and culture, in the context of globalization, to preserve identity and ethnic identity.


Keywords: Traditional society. World integration. Nomadic peoples. Postmodern. Sociocultural change.

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Resumo: A globalização mudou muitos aspectos da sociedade tradicional. A relevância deste artigo reside no fato de uma das consequências da globalização ser a perda das tradições, cultura, ideologia e singularidade dos povos nômadas, incluindo os pós-nômadas. Analisamos a literatura a respeito de como a consciência dos pós-nômadas muda a partir dos processos de globalização e como os nômadas se adaptam a tais processos. Tendo analisado todos os problemas e desafios para a consciência dos pós-nômadas na adaptação à globalização, revelou-se que a identidade cultural dos pós-nômadas na República do Quirguizistão, com uma adaptação bem-sucedida às condições de vida modernas, continua a ser importante. Está estabelecido ser mais conveniente introduzir um desenvolvimento original, na forma de uma combinação harmoniosa de tradições e inovações, para melhorar os padrões de vida. No decorrer do artigo foram desenvolvidas recomendações para o renascimento e preservação dos valores e da cultura tradicionais dos pós-nômadas, no contexto da globalização, para preservar a identidade social e a identidade étnica.

Palavras-chave: Sociedade tradicional. Integração mundial. Povos nômades. Pós-moderno. Mudança sociocultural.

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TRANSFORMATION OF THE CONSCIOUSNESS OF POST-NOMADS IN THE CONTEXT OF GLOBALIZATION

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Abstract: Globalization has changed traditional society's many aspects. The relevance of this study lies in the fact that one of the consequences of globalization is the loss of nomadic peoples' traditions, culture, ideology and uniqueness, including post-nomads. The purpose of this study is a detailed analysis of the literature on how the post-nomads' consciousness changes from globalization processes, and how nomads adapt to such processes. Having analysed all the problems and challenges for the post-nomads' consciousness in the adaptation to globalization, it was revealed that the post-nomads' cultural identity in the Kyrgyz Republic, with successful adaptation to modern living conditions, remains important. It is established that it is more expedient to introduce original development, in the form of a harmonious combination of traditions and innovations, to improve living standards. In the course of the study, recommendations were developed for the revival and preservation of post-nomads' traditional values and culture, in the context of globalization, to preserve identity and ethnic identity.

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INTRODUCTION

As of 2023, two types of society with different thinking coexist, namely traditional and modern society. D. R. Youngda (2016) notes that if a society follows its ancestors' way of life, where culture and customs dominate, such a society is considered traditional, whereas a modern society is one in which people are more rational and open to new changes. In modern conditions, accelerating globalization in combination with changes in the world economy and the society's digitalization, the technological progress and the analysis of the features of the transformation of the post-nomads' consciousness, as a special socio-philosophical aspect, becomes relevant. From a philosophical point of view, this study aims to understand the deep philosophical aspects and philosophical issues of consciousness transformation. A philosophical approach enables the examination of significant aspects within the domains

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of worldview, values, identity, mentality and belief systems, all of which exert influence on the post-nomadic groups' perception and interactions with their surrounding world. Philosophical analysis serves to uncover profound and foundational dimensions of alterations in consciousness and culture (Doszhan, 2022). Globalization challenges traditional values, peculiarities of thinking, behavior, cultural aspects, identity and experience of previous generations, which is the traditional post-nomadic society's consciousness. In this paper, "consciousness" is used as an umbrella term referring to the worldviews, values, identities, mentalities and belief systems that shape how post-nomadic groups perceive and engage with the world. It encompasses their cultural perspectives, ideals, attitudes and lenses for interpreting experiences. The problem of transformation of the traditional societies' consciousness in the modern world, in the context of globalization, is one of the main problems since the traditional societies' traditional thinking and culture a, at the present stage of development, are constantly changing and require a new understanding (Yeboah et al., 2022).

The study uses a variety of methods that allow for a deeper analysis of the problem of transformation of the post-nomads' consciousness in Kyrgyzstan under the influence of globalization processes. In particular, the bibliographic method was used to select and analyse literary sources. The hermeneutic method helped to clarify the essence of such basic concepts as "modern society", "traditional society", "nomads" and "post-nomads". Information analysis and comparison were used to identify the nomads' and post-nomads' distinctive features (Table 1).

Table 1 – Comparison of Nomads and Post-Nomads

Attribute	Nomads	Post-Nomads
Lifestyle	Fully nomadic, moving seasonally with herds	Partially nomadic or settled, some seasonal movements
Livelihood	Pastoralism focused on livestock herding	Mix of livestock herding, agriculture, wage labor
Settlement	Temporary camps and housing like yurts	Permanent villages and towns, some seasonal camps
Social structure	Tribes and clans	More integrated into modern state structures
Values	Traditional customs and belief systems	Blend of traditional and modern worldviews
Technology use	Minimal, basic tools	Increased use of modern technologies
Connection to land	Strong ties to ancestral grazing lands	Weaker ties, loss of traditional land rights
Cultural change	Slower, isolated from external influences	Rapid, impacted by modern media and ideas

Source: Authors' elaboration.

The comparison method was used to analyse the positive and negative effects of globalization at different stages. The method of synthesis was used to identify various aspects and manifestations of the transformation of post-nomadic consciousness. The statistical analysis, conducted by the National Statistical Committee of the Kyrgyz Republic, was key to understanding the tangible effects of these global shifts, revealing relevant data on unemployment and poverty. These statistics, when juxtaposed against the historical and cultural backdrop of the nomadic to post-nomadic transformation, offered invaluable insights into the challenges and opportunities faced by post-nomads in modern Kyrgyzstan as they navigate a globalized world's complexities. Using deduction and induction, the reasons for the post-nomads' current situation were investigated, and recommendations for their adaptation to globalization were developed.

There is limited literature in which the problem of transformation of the post-nomads' consciousness is discussed. M. A. Tantray and H. A. Mir (2021), in their study of traditional and modern society, concluded that there is a need to preserve traditional values and social ties in contemporary society to achieve a balance between tradition and modernity. When examining the living conditions, as F. Shekari *et al.* (2022) observe, traditional societies do not disappear, but rather undergo transformations in various aspects due to the impact of external factors or changes in internal circumstances. Moreover, this researcher focused on the impact of globalization on the transformation of modern Kyrgyz' food culture, establishing that Kyrgyz nomads underwent several changes in the life system from the middle of the 19th century to 2021, from a nomadic life to a semi-nomadic and sedentary one. The collectivization of farms, urbanization and planned economy led to changes not only in Kyrgyz nomads' diet, but also in their lifestyle, which considerably affected its quality and level of health. N. Tugjamba *et al.* (2023) directed their attention towards examining the nomadic life's transformation in the face of climate change in modern conditions. It became clear from the study that the use of traditional knowledge for adaptation has its own problems associated with its limited availability. V. Dzhanibekova *et al.* (2021) conducted a study focusing on the transformation of the Kyrgyz people's consciousness in the context of the institution of the family, thereby determining that within a short period of time, dramatic processes of total modernisation took place, affecting Kyrgyz life's all spheres.

Due to the rapid changes in the world and the insufficient research available, problems are taking on new dimensions that demand a comprehensive examination. The modern world's main problem is the transformation of the people's and societies' consciousness in the context of globalization. Of particular interest is a transformation from a philosophical standpoint, which allows comprehending changes in the people's mentality and consciousness. The relevance of this study is due to the fact that, in the modern and traditional societies' conditions of coexistence, an important aspect is the preservation of traditional societies' traditions and identity in the process of globalization, which is reflected

in the analysis of the transformation of their consciousness. The main goal of this study is to assess the impact of globalization on various ethnic groups' consciousness and culture. The main purpose of the article is to provide a philosophical analysis of the transformation of post-nomadic consciousness and the impact of globalization on it. As for the gaps in knowledge, it is important to note the insufficient attention that this issue has received so far, as well as the need for comprehensive philosophical research in this area.

1 GLOBALIZATION AND TRADITIONAL SOCIETIES: THE IMPACT ON POST-NOMADIC CONSCIOUSNESS

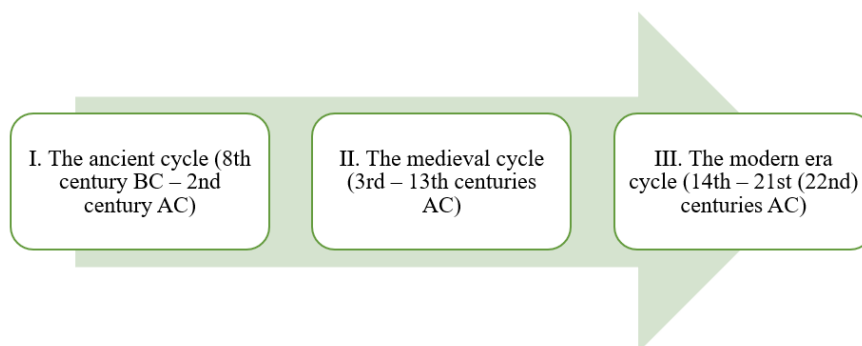
The modern world represents a modern societies and traditional ones' fusion (Eisenstadt, 1973). Their examination is especially important in the socio-philosophical context. In the 21st century, there are a considerable number of traditional societies. Examples of such traditional communities include indigenous tribes in South America, island nations in the Pacific Ocean and various nomadic peoples in Asia. Nomads and post-nomads are also one of the traditional society's forms. They can be determined from traditional societies' characteristic aspects. Firstly, such a society is characterized by adherence to traditions and customs, established values that strongly influence the people's way of life, who are in it. Secondly, such traditions, customs and rituals are passed down from generation to generation. Thirdly, this type of society is characterized by life in small groups that lead traditional lifestyles (cattle breeding, nomadism, agriculture) (Tantray; Mir, 2021).

To investigate, in detail, the impact of globalization on post-nomads, it is pivotal to analyse the very concept of globalization and its features. Globalization, the totality of integration processes affecting all human life's spheres, is an objective process that cannot be resisted (Mancinelli, 2020). Social, economic, legal, socio-cultural and other integration processes, within the framework of globalization, have led to many changes in traditional societies that have maintained their uniqueness and resistance to external influence for many hundreds of years. This is the process of accelerated dissemination of technologies, culture, ideas, goods and services around the world, which leads to an increase in interdependence between countries and peoples. The characteristics of globalization include: the increase in international trade operations, investments and capital flows; the rise in the people's mobility and of information; the creation of new global institutions and organizations; the development of transnational corporations; the spread of a unified culture and language; the acceleration of economic growth and development in world's different regions (Dymchenko *et al.*, 2022). However, globalization also brings about new social and economic problems, such as inequality, loss of cultural identity, environmental issues, and more.

The term "nomads" means nomadic peoples who lead a sedentary lifestyle, which distinguishes them from other existing groups of people in certain historical, spatial and

temporal frameworks. Previously, this word emphasised the mobility of people's movement. But, in the 21st century, this word means a special way of life (Trisno *et al.*, 2023). Traditions in such a society occupy a special place in the people's minds, who connect past and present life (Younda, 2016). According to the results of the study by N.M. Mukhamedzhanova (2010), globalization in world history has gone through three cycles (Figure 1).

Figure 1 – Cycles of globalization



Source: Authors' elaboration.

During the first cycle, nomads had an authentic culture from the standpoint of consciousness, since they believed in gods, practised shamanism (Engvall, 2020), engaged in cattle breeding and led a nomadic lifestyle (Tugjamba *et al.*, 2023). During the second cycle, some nomads became settled, while strengthening traditions and the consciousness of their own uniqueness. That is, the first and second cycles of globalization made positive adjustments to the nomads' consciousness. These changes actively began in the 20th century, acquiring new features and qualities. Accordingly, researchers use the term "post-nomads" in the modern context within the framework of the third cycle of globalization, meaning traditional nomadic peoples who underwent considerable changes in lifestyle, culture and consciousness. A striking example of the post-nomads is the Kyrgyz people, who, for a long period of time, led a nomadic lifestyle and engaged in cattle breeding in Central Asia. Thus, they were treated as traditional nomads for a long time. However, with the advent of the postmodern era, they changed their lifestyle to sedentary, gradually adapting to society's new conditions (Kozhemyakin, 2018).

It would be useful to demonstrate the difference between "nomads" and "post-nomads". "Nomads" refers to traditional nomadic peoples who have historically led a mobile lifestyle, grazing livestock over vast areas of Central Asia and migrating seasonally with their herds. This has been their way of life for centuries. They refer specifically to the peoples' traditional mobile lifestyle of Central Asia before the 20th century. "Post-nomads" refer to the modern period after nomadism was abolished, but these people still retain some nomadic

practices and identity. Changes occurred during the twentieth century, especially under Soviet policies. So, in essence, “post-nomads” are the traditional nomads’ settled descendants.

Globalization can have both a positive impact on the transformation of the traditional societies’ consciousness and a negative one. The process of qualitative changes, in the traditional societies’ consciousness, is a transformation, making a new consciousness fundamentally different from the previous one (Chung, 1988). On the one hand, in modern conditions, globalization shows a harsh and destructive attitude towards local cultures, including post-nomads. The disruption of knowledge transfer systems, the influence of modern technologies – all puts the nomadic peoples’ traditional knowledge at risk (Radeny *et al.*, 2019). To which the response of the post-nomads is to form a more critical attitude to the globalization aspects, emphasising their commitment. On the other hand, the effects of globalization are manifested in improving the post-nomads’ integration into the world economy, with subsequent adaptation to new technologies. Globalization can also lead to the loss of environmental sustainability and the destruction of the natural environment (Koznarska & Didyk, 2022), which played an important role in the nomadic tribes’ life. For example, climate change and environmental problems can considerably affect the nomads’ traditional way of life, including their hunting methods, pasture farming and other activities related to the use of natural resources.

That is, there are two scenarios for the traditional society’s development in the context of globalization: the preservation of the traditional basis and the alienation of progress or the combination of traditions and progress (Kozhemyakin, 2018). The second scenario is quite common in the countries belonging to the former Soviet Union of the Socialist Republics (USSR) of Central Asia, namely Kyrgyzstan. Preserving traditional society’s many aspects, Kyrgyzstan, in the 1990s changed its course to modernization and globalization without a combination, which, as a result, showed the collapse of such a development of events (Urmanbetova; Abdrasulova, 2009). That is, during modernization and globalization, the country paid more attention to external aspects of development, such as economic reforms, attracting foreign investment and adapting to international standards. Nevertheless, it overlooked the preservation and consideration of its people’s traditions, values and socio-cultural characteristics. As a result of such an insufficiently balanced approach, problems and difficulties have arisen that can be considered as a collapse or failure in achieving the desired development.

3 KYRGYZ POST-NOMADS: BETWEEN PAST AND PRESENT

Trying to modernize society without considering the Kyrgyz post-nomads’ life’s features, from a socioeconomic standpoint, the consequences are represented in the population’s high unemployment and impoverishment. According to the National Statistical

Committee of the Kyrgyz Republic, in 2021, the poor population was 33.26% (2.24 million people) of the total population, the extremely poor population was 6.03% (0.41 million people), with the number of unemployed, in 2022, of 7683 people (National Statistical..., 2023c). There was a clash between globalization and post-nomads consciousness. In the modern scientific world, Eurasia is the birthplace of nomadism. There are few facts, in the scientific literature, about the nomads' settlement and the increase of the nomads' and the nomadic population's places. According to unconfirmed reports, there are calculations that currently there are the largest number of nomads in the Asian and African continents. The traditional societies' nomadic lifestyle has disappeared almost all over the world (Kovalev, 2022). For example, in some countries of North Africa, the Middle East and Central Asia, where nomadic tribes previously prevailed, modern socioeconomic changes have led to their gradual disappearance.

In the first half of the 20th century, attempts to combine traditional society's progress and aspects in Kyrgyzstan had both positive and negative consequences. For example, during the modernization process in the country, attempts were made to unify and standardise the education system, legislation and economic models, which did not always consider the nomadic communities' unique characteristics and needs. As a result, conflicts and contradictions arose between the old traditions and the modern society's new requirements. For instance, the gap between nomadic lifestyle and urban industrialization has led to social and economic problems in nomadic communities, including the loss of historical land rights, limited access to pastures and resources, and loss of cultural identity (Nurtazina; Toktushakov, 2017). Kyrgyz post-nomads are groups of people who have a semi-pastoral lifestyle, moving among various seasonal pastures in the mountainous regions of Kyrgyzstan. This way of life, they lead in warm seasons: spring, summer and autumn. They live in yurts, traditional round tents that are easily disassembled and transported. The Kyrgyz post-nomads' main occupation is cattle breeding, mainly sheep breeding and nomadic animal husbandry. They graze their animals in high mountain pastures, where there are enough grass and water.

Even before the USSR's emergence and the Kyrgyz Republic's entry into its composition, Kyrgyzstan was a country of nomads. After the introduction of the collectivization policy, the Kyrgyz nomads' lifestyle underwent fundamental changes. The construction of towns and villages led to the settlement of many Kyrgyz. However, not all nomads adopted a new way of life. Currently, Kyrgyzstan is an agrarian country, more than 67% of the population lives in rural areas (Vdovenko *et al.*, 2023). There are still people, in the country, who have either always lived in constant motion, or returned to a nomadic lifestyle after the country gained independence in 1991 as a result of the USSR's collapse (Sakibaev *et al.*, 2022). These nomads are scattered across the mountains of Kyrgyzstan and continue to maintain their traditional way of life. Notably, nomadism is seasonal – starting

in spring and ending in late autumn. Mostly they breed sheep. They also engage in hunting and traditional crafts, such as embroidery and carpet making (Assarsson, 2023).

Separately, it should be mentioned that Kyrgyz nomads have a high skill in riding. They skilfully manage horses, using them for daily highland tourism (to summer pastures) and movement through mountainous areas. Currently, issues of reviving traditional knowledge, in the field of animal husbandry, are being raised. In addition, shepherds use horses to graze cattle on steep mountain slopes. Kyrgyz nomads are skilled in creating felt products, as they have an excess of this material. One of the most popular handmade products is shyrdak – a dense rectangular felt carpet, which is decorated with bright Kyrgyz patterns. These carpets are durable and are used for laying on the floor in yurts, nomads' traditional dwellings (Figure 2).

Kyrgyz post-nomads have a developed culture and traditions. They preserve their unique music, which they reproduce from hand-made komuz (a wooden three-stringed instrument). Important are the dances, the epic of Manas, which is a real masterpiece of the Kyrgyz people's oral folk art. It is known all over the world, primarily, for the fact that this is the most voluminous work among all known epics. Hospitality is an important aspect of their culture, and Kyrgyz post-nomads treat their guests with great respect and generosity. Traditional holidays and celebrations, such as the Navruz national holiday (the First Day of Spring), are also important elements of their culture.

Figure 2 – Shyrdak



Source: The process of making the Kyrgyz national carpet – Shyrdak (2023).

Back in the USSR, the Kyrgyz people's consciousness was suppressed, and ethnic individuality was minimised in the Soviet man's general concept (Beyer; Finke, 2019). There was a process of alienation from the primordial historical principles of the worldview. Many forms of traditional culture were considered primitive, remnants of the past. The ideological concept of creating a new social community, "the Soviet people", dominated. The greatest negative change in the consciousness of it is manifested in the parallel use of the Kyrgyz language and Russian. Kyrgyz became part of Soviet culture, but destroyed the internal system of culture and mentality (Urmanbetova; Abdrasulova, 2009). It is the loss of culture that can most affect people's identity and self-perception (Perdikaris *et al.*, 2021).

For a clearer understanding of the consequences of globalization, it is necessary to consider its various aspects of influence. Globalization processes have brought some positive changes for post-nomads in Kyrgyzstan. First, access to health care and education has improved through the construction of schools and hospitals in rural areas. This has helped to reduce the disease rate and increase literacy. Secondly, new technologies, such as mobile communications and the Internet, have improved communication and access to information. This has broadened the post-nomads' outlook. Third, economic opportunities have increased through trade and tourism. This has allowed some to earn additional income from the sale of traditional products and services. Thus, globalization has brought some benefits to the post-nomads' well-being and opportunities. However, globalization has also had devastating consequences for the post-nomads' traditional culture and way of life. First, there has been an intergenerational gap in knowledge transmission as young people have become increasingly distanced from their ancestral way of life. This led to the loss of language, folklore and skills. Secondly, collectivization and urbanization disrupted traditional nomadic pastoralism and the post-nomads' connection to their lands. Third, the spread of mass culture has led to the displacement of traditional arts and crafts. Thus, globalization has weakened the post-nomads' cultural identity and way of life.

Globalization is affecting the post-nomads' minds, confronting them with new ideas and ways of life. However, traditional values remain an important pillar of identity. Globalization can cause conflicts of worldviews, but it can also contribute to the synthesis of cultures and new identities. The post-nomads' high mobility among diverse cultures fosters the emergence of hybrid identities, blending elements from their multifaceted experiences. Their linguistic code-switching weaves together vocabularies picked up in different places. Their cooking fuses ingredients and flavors from cuisines worldwide. Their art and music synthesize techniques, materials and motifs from varied traditions. Their friend circles bridge cultures. Through it all, post-nomads intermix philosophies and perspectives, reconciling worldviews. Their identities become amalgamations, knitted together from exposure to many ways of life. With selves shaped by cultural crosscurrents, post-nomads epitomize hybridity. For them, identity is not singular but plural, not fixed but fluid, not purity but synthesis.

This cultural mixing enriches post-nomads, who draw eclectically from a kaleidoscope of influences to craft unique hybrid identities.

The transformation of post-nomads' consciousness in Kyrgyzstan, within the context of societal globalization, is a process of adjustment and adaptation to changing living conditions while preserving cultural identity. Unfortunately, during the period of globalization, one of the traditional society's main values is collapsing – the mechanism of transmission from generation to generation of traditional knowledge (Chung, 1987). One of the traditional society's essential features is the continuity of generations, in which knowledge, skills, practical skills, traditional customs, rituals and spiritual values are passed from generation to generation to produce established values that were one of the main factors of sustainable development. During the intergenerational transfer of knowledge, there is a process of transmitting unique material and spiritual heritage products that possess both utilitarian and axiological significance. The discontinuity of passing down ancestral knowledge from elders to youth profoundly transforms post-nomadic consciousness. As languages, oral histories, skills, rituals and belief systems fail to be adequately transmitted, the cultural fluency and worldviews, binding these societies together, erode. The sacred knowledge and cosmology shape their collective identity and memory fractures. Vulnerable youth lose the lenses and coherence in which previous generations relied upon to make sense of the world. Ultimately, rupturing the intergenerational chain that sustains post-nomadic cultures severs their connection to the past and leaves their consciousness unmoored. Revitalizing this traditional knowledge transfer is thus crucial. It reforges broken links, which are essential for maintaining the integrity and continuity of their threatened ancestral wisdom in modern times.

In 2023, to preserve the post-nomads' traditional and value aspects, the following actions, related to the problems identified during the analysis, are recommended:

- Firstly, the preservation of valuable knowledge about cattle breeding and the careful use of natural resources.
- Secondly, assistance in the development of social infrastructure, including healthcare and education, to improve the post-nomads' quality of life.
- Thirdly, stimulation of the development of traditional sectors of the economy, such as cattle breeding and handicrafts, and creation of opportunities to promote the post-nomads' products on the world market.
- Fourthly, the development of educational programmes aimed at popularizing the post-nomads' traditional culture and knowledge, which will help preserve their values and reduce the cultural gap among generations. This can be achieved through hands-on activities, such as building yurts, making shyrdak carpets, playing traditional Kyrgyz instruments, and more. Collaboration with elders to create a curriculum that conveys oral histories, spiritual beliefs and traditional

skills, such as herding and crafts. Making programs accessible and interesting to youth through summer camps, after-school programs, and field trips.

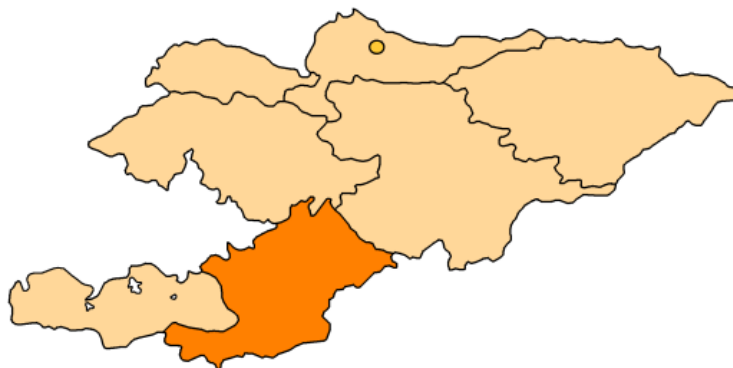
Kyrgyzstan's example of the transformation of post-nomadic consciousness under the influence of globalization can be generalized and extended to other Central Asian countries with traditional nomadic peoples. After all, they share a common historical past and have faced similar challenges of modernization. In particular, in Kazakhstan, Mongolia, Turkmenistan and Uzbekistan, nomadic tribes have also experienced dramatic changes in their way of life that have affected their consciousness and identity. Soviet collectivization, industrialization and urbanization destroyed the nomadic peoples' traditional way of life. After the Soviet Union's collapse, globalization processes brought new ideas and values that contradicted patriarchal foundations. As a result, there is a loss of language, culture, customs and a transformation of worldview. But globalization has also opened up new opportunities. Therefore, post-nomads are trying to combine traditions and innovations to preserve identity in the new environment. Kyrgyzstan's experience provides insight into the general trends of these processes and can be useful for developing strategies for the adaptation of traditional communities in the region to globalization.

2 THE INFLUENCE OF SOVIET IDEOLOGY AND INTER-ETHNIC CONFLICTS ON THE TRANSFORMATION OF THE KYRGYZ POST-NOMADS' CONSCIOUSNESS

Analysing the change in the Kyrgyz people's consciousness, researchers Zh.K. Urmanbetova and S.M. Abdrasulova (2009), in their study, draw attention to the fact that the most detrimental consequences on the post-nomads' consciousness were caused by the Soviet ideology. The authors conditionally divided the Kyrgyz people into two groups. The first group refers to the intelligentsia who achieved self-realization within the framework of Russification during Soviet times, which has shaped their consciousness up to the present day (Palmer; Drbohlav, 2022). The second group consists of the rural population who preserves their unique character, customs and traditions, making them more conservative compared to the intelligentsia. The Kyrgyz people (post-nomads), in this study, are analysed as a single society. In modern conditions of globalization, the problem of the society's division into conservative post-nomads and those who support globalization processes aggravates the situation (Zhanbulatova *et al.*, 2020). Kyrgyzstan had two interethnic conflicts in the 1990s and 2010s. In June 1990, an ethnic conflict between Kyrgyz and Uzbeks occurred in the cities of Osh and Uzgen, part of the Kirghiz SSR, which is now Kyrgyzstan. The conflict is known as the Osh riots or Osh events. The conflict was between the two Turkic ethnic groups, and it resulted in many deaths and injuries. The conflict was caused by a dispute over land and resources, as well as ethnic tensions between the two groups. The conflict was

eventually suppressed by Soviet military forces. The Osh riots were a significant event in Kyrgyzstan's history and had a lasting impact on the country's political and social landscape.

Figure 3 – Osh events of 1990



Source: Authors' elaboration.

In April 2010, Kyrgyzstan experienced a revolution, known as the Second Kyrgyz Revolution. The revolution began with Kurmanbek Bakiyev's ousting, Kyrgyz President. The protests and riots led to Kyrgyzstan's democratization and the consolidation of a new parliamentary system. The revolution lasted from April 6 to December 14, 2010, and resulted in hundreds of casualties and injuries. The revolution spared Kyrgyzstan a descent into a prolonged repressive era.

Figure 4 – Revolution in Kyrgyzstan (2010)



Source: Kyrgyzstan's latest revolution (2020)

The conflicts that have erupted in Kyrgyzstan have involved Kyrgyz and Uzbeks as the main actors. The Kyrgyz group, as the largest ethnic one, has a nomadic pastoralist cultural heritage and a long history of tension with the Uzbeks, who are predominantly settled in the country's south and lead an agricultural lifestyle. This tension has its roots in Soviet times, due to conflicts over land and resources. The Soviet Union's collapse only deepened these tensions as groups competed for power and resources in the new national structure. The 1990 Osh riots involved disputes between Kyrgyz and Uzbeks over land issues, leading to violence and deaths. In 2010, during a political uprising and the Kyrgyz president's ouster, violent conflicts erupted again in Osh and Jalalabad, including attacks on Uzbeks, perceived to be supporters of the old regime, resulting in numerous casualties and the forced displacement of thousands of people. These conflicts have led to segregation and distrust among the communities, with underlying grievances still unresolved. They highlight the challenges of interethnic relations and power balances in Kyrgyzstan, arising from its Soviet history and traditional cultural make-up. Resolving grievances over land and resources remains a key issue for stability.

These two interethnic conflicts that occurred in Kyrgyzstan, in the period from 1990 to 2020, had a profound negative impact on public consciousness, further exacerbating the value conflict (Dzhanibekova *et al.*, 2021). In their study, Zh. K. Urmanbetova and S.M. Abdrasulova (2009) note that, since each era has influenced the transformation of post-nomads' consciousness, it is currently neither feasible to fully restore all aspects of their identity nor necessary in modern society. The transformation of Kyrgyz consciousness, due to globalization, can lead to various problems associated with the loss of traditional values, culture and lifestyle, which requires serious attention and research from scientists and the public. For the post-nomads' adaptation, it is necessary to return some aspects of thinking that are relevant in modern conditions of problems of cultural identity. The return of relevant aspects of thinking means drawing attention to traditional skills, knowledge and customs that contribute to the preservation and strengthening of the post-nomads' cultural identity. This may include the preservation and transmission of oral heritage, knowledge of traditional crafts, rituals, customs, and a deep understanding of nature and the environment (Chung, 1997).

A. S. AL-Mohannadi and R. Furlan (2019), in their study on the nomadic peoples' transformation in the context of globalization, determined that the population's accelerated growth and the migration flows, from rural areas to urban centers, contributed to changes in their way of life. The authors emphasise that harsh climatic conditions and mobility are integral aspects of the nomads' survival. In contrast, settling in rural areas and maintaining a nomadic lifestyle are considered a departure from the usual living conditions. It is important to preserve identity and cultural heritage, which attach great importance to pastures (for the Kyrgyz people's nomads) as a valuable historical landmark. In modern times, it is not crucial to relinquish the benefits of civilization and a decent standard of living in favor of preserving

identity and cultural heritage (Pohranychna, 2023). It is advisable to gradually transform the post-nomads' consciousness, which will ultimately have a minimum of negative consequences.

By examining the impact of political processes on nomadic tribes, authors Büsow *et al.* (2011) analyse how political changes and decisions can influence the nomadic peoples' role, status, interests and traditions. Researchers indicate that nomadic tribes are also influenced by political processes that can impact the local societies' thinking and consciousness. Firstly, it can manifest itself in the nomadic tribes' roles and places during political changes. Secondly, political decisions may affect the nomadic peoples' interests and traditions. M. Tedeschi *et al.* (2022), within the framework of the studied problems, point to such an aspect of globalization as transnationalism, which also negatively and positively affects the transformation of the post-nomads' consciousness. On the one hand, there may be consequences in the form of access to new knowledge and technologies that positively affect the post-nomads' adaptation to globalization. On the other hand, there may be a loss of values, traditions and identity, which can directly destroy the post-nomads' culture.

V. E. Chernikova (2018) focused her attention on the change of cultural tradition in the postmodern era. By analysing attitudes towards traditions in the eras of conservatism, modernity and postmodernity, the researcher concludes that postmodernism denies the existence of tradition, but subjects its meaning to transformation with subsequent creations of new cultural aspects. However, the conducted study considered possible scenarios of further transformation of consciousness with minimal negative consequences for post-nomads in the context of globalization. Meanwhile, researcher N. M. Mukhamedzhanova (2010), referring to S. Huntington's concept, indicates that, in the clash of civilizations, there are a weakening of Western influence and a revival, a strengthening and a self-assertion of local traditions. A. Kovalev (2022) focused on the society's modernization within the framework of globalization, where modernization directly influences changes in traditional, industrial and post-industrial organizations. Specifically, it leads to changes in the process of evolution, which is reflected in the organization's structure. Modernization affects changes in the evolutionary processes of traditional, industrial and post-industrial organizations, which is reflected in the transformation of their structure. This, in turn, can affect the organizations' perception and consciousness, especially the ones of the traditional type. The processes of modernization and globalization inevitably lead to changes in the organizations' structure and functioning, including traditional ones. It is important to take into account that modernization can cause a mismatch between old and new values, which, in turn, can lead to the loss of traditions and identity (Doszhan, 2023).

In analysing the literature, differences were noticed between the studies already conducted and the data. Among the researchers directly or indirectly related to this problem, it is worth noting E. V. Lvova *et al.* (1989). In their study, the researchers emphasized that

nomads played an important role in the Turkic peoples' formation. The researchers note that there is a distinctive consciousness in the post-nomads, which is characterized by a connection with nature. They believed in the nature's power and worshipped the nature's gods and spirits. At the same time, the post-nomads believed in the world of spirits who controlled natural phenomena. However, the researchers did not investigate the socioeconomic consequences of globalization for post-nomads, which are also important in the process of changing consciousness. This study showed that the root causes of the transformation of the post-nomads' consciousness were coming into contact with sedentary peoples, land development, transition to agriculture and participation in political and economic processes. These processes led to a change in the post-nomads' lifestyle and traditions, which affected their worldview and consciousness.

E. Handayani and G. R. Hastoro (2019) suggest that traditional tribes should modify their traditional ideas towards embracing modern society, which will have a positive impact on future generations in terms of social life, norms and behavior, thereby avoiding social deviations from traditional norms. At the present stage of post-nomads' lives, it becomes evident that the most viable approach is an alternative type of consciousness and life transformation through authentic development. This will assist the Kyrgyz people in avoiding the negative consequences of modernization and globalization (Kovalev, 2022). The basis of the original development is the connection of the traditional basis with the aspects of progress. It is possible to preserve one's own identity, economic and cultural independence, and the society's values in a gradual introduction of the mankind's latest achievements (Kozhemyakin, 2018). When implementing such a concept, initially, attention should be paid to the society's features, for which it is being implemented, and the country (Sun *et al.*, 2022). The Kyrgyz people need to strive for original development, preserving their identity and values. In addition, it is important to consider the features that will preserve Kyrgyz's uniqueness and cultural heritage, while ensuring their social and economic development.

CONCLUSIONS

Globalization, as a social phenomenon, is a natural consequence of the integration processes that can be observed in the 21st century. Progress, gradually reaching the whole world and forming a new way of life, penetrates both into modern society and into the traditional one, such as, for example, post-nomads. Based on this study, it should be noted that the transformation of the post-nomads' consciousness is a complex process with many determinants in the context of globalization. On the one hand, the impact of globalization is a positive aspect for post-nomads, since it makes it possible to resolve economic and legal problems. On the other hand, the desire for globalization to build a world society's unified consciousness creates problems for traditional societies, including post-nomads. It is natural

for the ethnic groups' consciousness to transform and adapt to constantly changing living conditions. In addition, the study showed what problems ethnic groups face in adapting to new sociocultural conditions, and how they can be helped to preserve their culture and traditions in the context of globalization. However, the transformation of the post-nomads' consciousness is inevitable and necessary, as the world is changing and developing. Therefore, to successfully adapt and preserve the post-nomads' cultural identity, it is necessary to find a balance between preserving traditions and adopting new ideas and forms.

Since the problem considered in the study is quite relevant, analysis of the transformation of the post-nomads' consciousness in society is valuable for the international scientific community, since it allows identifying the traditional society's problems of adaptation to modern living conditions and the reasons for countering globalization. The post-nomads are concentrated not only in Kyrgyzstan, but also in other Central Asian countries. Therefore, the practical value of this study is manifested not only in the creation of measures for the successful development of the post-nomads' life in Kyrgyzstan, but also in the Central Asian region through a reasonable combination of traditions and innovations, which is facilitated by the choice of a certain strategy for the society's distinctive development. The limitation of the study is the simplification of the cyclic model of globalization, which tries to explain the main transformations of globalization through three clear stages, without taking into account all the necessary nuances of this complex phenomenon. An analysis of the influence of traditional religious and cultural practices on the transformation of the post-nomads' consciousness can be considered a prospect for further studies. By compiling the results of the study on the transformation of consciousness and the influence of traditional religious and cultural practices, it is possible to develop effective practical measures to help post-nomads adapt to modern conditions.

Globalization causes complex transformations in the post-nomads' consciousness. On the one hand, it brings economic development and new opportunities. On the other hand, it destroys traditional ways of life, knowledge and identity. Post-nomads' adaptation requires the preservation of heritage with careful modernization. Their development should be based on their own values and culture. With a harmonious blend of tradition and innovation, post-nomads can thrive while maintaining a unique identity. Kyrgyzstan's experience provides lessons for the similar communities' adaptation in the region.

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