

NOMADISM XXI CENTURY

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The concept -nomads in the social sense of forming the first time have used by one of the greatest contemporary French philosophers Gilles Deleuze, in collaboration with the psychoanalyst Felix Guattari, in his book "Capitalism and Schizophrenia." In the chapter "War and Peace", the final part of the work, they tried to justify the concept of nomadism, rhizome, scattering, and other eccentricities. Rhizome - is a metaphor modernist series reticular structure, which has no center and the growing breadth (eg the mycelium, germinating anywhere), gave the name of the book Deleuze 1976. In place of the ecological metaphor can substitute ethnographic, and then the root will be a settled and rhizome - a nomadic culture. The result of this substitution - was the "Treatise on Nomadology", which entered the second volume of "Capitalism and Schizophrenia" (1980) [1].

One of those ideas that have influenced the authors of "Schizophrenia" was undoubtedly the theory of the great French scientist Georges Dumézil tripartite social structure of the Indo-Europeans. J. Dumézil in their studies has managed to transform the individual, sometimes apt and interesting observations of his predecessors in a harmonious and, at first glance, well-grounded conception of the original social ternary fission of ancient nomadic societies not only Indo-Iranians, but virtually all Indo-Europeans. Dumézil came to the conclusion that Proto-functional society was divided into three estates - the priestly (Brahmins), military (Kshatriya) and farming (Vaishya). According to the theory Dumézil, protoarii had a three-term social stratification, leading a nomadic lifestyle. Dumézil theory about the triad of deities, assumed the existence of three castes: the Brahmins, Kshatriyas and Vaishyas asserted, with varying success.

In theory Dumézil authors of "War and Peace" attracted by the fact that the Indo-European mythology "political power or authority, has two guises: the leader and the priest-magician-judge. Raja and Brahman, Romulus and Numa, Varuna and Mitra, the despot and the legislator. In his book, they compare the war with chess and game GO. Chess - a war of settled society, and second - the war waged by the nomads. The war GO - war without front lines, without direct confrontation, without rears up to a certain point without a battle - it's a guerrilla war of: pure strategy, whereas chess - it semiology. Warriors nomads may appear in the most unexpected place "hidden stem" can develop anywhere and take any configuration, because the rhizome is not linear, "the world has lost its core." And the main object of their attack was the ideology of the state and the state, for the state of settled society they regarded solely as an institution of spiritual oppression, as an institution of government, which - affects the person seeking its submission. The authors introduce a number of new concepts such as "desiring machines", "body without organs", - this is the reality of social production, as well as the concept and kompars dispars. If the first - is the designation of the legal field, and dispars - the principle nomadic smooth space which is perceived tactilely rather than visually. Nomad is clearly moving, but moving while sitting, he always sits when moving (the Bedouin in the canter sits tucked under her feet.) Immobility and speed, numbness and impetuosity, "stationary process", immobility as a process - these features fully characterize the nomad.

Modern French futurologist Jacques Attali in his book "On the threshold of the new millennium," examines the evolution of the planetary society in the next quarter-century, its economic, political, social and ideological organization. According to Jacques Attali, democracy - is the best political system, trading system - the engine of progress, the omnipotence of money - the just order of the Board. According to Attali,

globalization creates a new nomadic elite - Nomad, which must be cut off from their national roots, which will create a new social order - nomadism. However, the society of the future is far from utopia. Poverty is still here will be combined with the richness, only this time on a global scale. But perhaps the most sinister predictions of futurist - is the disappearance of the state institutions and the destruction of the family. [2] Winners and losers in the coming world order - the "rich nomads" and the crowd of people, whole countries, driven into the bond of hopeless and desperate poverty.

Literature

1. Deleuze G. Treatise on Nomadology: War Machine. // [Http:// philosophy/delez/6/j49.html](http://philosophy/delez/6/j49.html)
2. Jacques Attali. On the eve of the new millennium. M., "International Relations" in 1993.