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## Philosophy of life in the context of neomadism: traditions and modernity

This article examines neomadism as a sociocultural and philosophical phenomenon that combines a nomadic lifestyle with the infrastructures of digital capitalism. It analyzes the key motivations for digital nomadism, including the desire for flexibility, freedom, and emancipation from traditional labor relations, as well as the sociopolitical aspects of this phenomenon. The study aims to philosophically reconstruct neomadism as a form of life (Lebensform), linking it to nomadic traditions and digital technologies; identify its influence on value orientations, social mobility, and labor practices; and outline normative guidelines for policy regarding mobile labor. Using an interdisciplinary approach, this article examines the economic, social, and technological aspects of neomadism, aiming to identify its philosophical, social, and economic aspects, as well as to understand its role in transforming notions of freedom, boundaries, and self-realization in the context of globalization and the digital economy. The study reveals that neomadism is becoming not only a tool for professional self-realization but also an important part of the global process of labor transformation, requiring new approaches to regulation and social integration. A philosophical analysis allows us to understand the duality of the phenomenon and establish normative guidelines for mobility policy: supporting autonomy without romanticization, social guarantees without territorialization, and recognizing the nomadic contribution to cultural and economic diversity.

*Keywords:* neomadism, digital transformation, mobility, digital nomads, traditions, emancipation, socialization.

### Introduction

The modern world is rapidly changing and transforming under the influence of digital technologies, globalization and new economic realities, where one of the key phenomena of such transformation is neomadism—a lifestyle in which a person is not tied to a specific place of residence or work, but moves depending on opportunities, needs and interests. The philosophy of neomadism reflects the values of freedom, autonomy and constant self-development. Neomads are close to existential philosophy, emphasizing conscious choice, personal responsibility and the search for the meaning of life, echoing the concept of stoicism, which teaches us to maintain peace of mind in the face of change. Life in conditions of constant movement and adaptation requires a high degree of self-discipline, emotional management and awareness of the impermanence of being. Neomadism is an evolution of the traditional nomadic lifestyle adapted to the conditions of the digital economy, reflecting global changes in labor, social connections and philosophical views of the world, opening up new opportunities for self-realization and a mobile lifestyle. Therefore, modern neomadism can be considered a form of emancipation, where technology becomes a tool for liberation from geographical and institutional restrictions. Digital nomads do not just move, they rethink the ways of interacting with space, work and identity. This transformation is associated not only with the development of remote work technologies, but also with changes in global ideas about social mobility, success and state borders. The study represents scientific novelty due to the interdisciplinary approach to the study of the phenomenon of digital nomadism and its philosophical, social, economic and legal aspects, allowing not only to understand this process more deeply, but also to propose new approaches to its regulation and assessment.

### Literature review

Neomadism is a contemporary social phenomenon that combines traditional forms of nomadic lifestyle with new technologies and digital economy, reflecting the transformation of labor mobility, lifestyle and philosophical views on freedom, borders and self-realization. Unlike traditional nomadism, which is conditioned by economic and natural factors, neomads consciously choose mobility, using the opportunities of remote work, digital technologies and flexible economy. Young people around the world

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continue to move domestically and internationally due to a variety of factors that either push them out of their country/place of origin or attract them to the destination region. Some of these factors include employment, education, marriage, and escape from poverty, violence, conflict, and environmental change (United Nations Department of Economic and Social Affairs (UNDESA), 2016 [1]; International Labour Organization (ILO), 2023) [2]. This mode of work is characterized by an emphasis on knowledge-intensive and often complex projects, frequent interaction with clients, medium- and long-term contractual agreements, and flexibility in terms of space and time for work [3–5].

Nomadism consists not only of homelessness, but of the ability to recreate one's home anywhere [6; 138]. The adult individual is freer in the process of identification, in determining for himself which elements of his culture to choose, reject, or transform [7]. Digital nomadism is seen as a promising path to emancipation, offering the opportunity to rethink traditional forms of employment based on the use of the Internet and new digital work practices, allowing knowledge workers to distance themselves from corporate structures, societal norms (social expectations) and the territorial borders of nation states [8]. This phenomenon is described through concepts such as freedom, flexibility, escape from traditional frameworks, emancipation and revolution [9, 10]. This perspective emphasizes digital nomadism as a means of self-realization and liberation, where true freedom lies in the ability to live and work anywhere in the world without territorial restrictions, combining travel and professional activity [11].

Digital nomads are engaged in a complex quest where the key source of information is their choice of destination. Accordingly, this study investigates the main themes that influence the digital nomad's choice of destination. To this end, data mining methods are applied to analyze user-generated content (UGC). Raquel Huete, Konstantina Zerva, Francisco Javier S. Lacárcel (2024) highlight the long-term desire for quality of life and technological connectivity as the main factors that motivate digital nomads to choose destinations [12]. As more states introduce "digital nomad visas" to attract foreign nationals engaged in remote work, these new images of nomads are also acquiring international political and legal significance [13]. Understanding the current appeal of the nomad category requires a deeper understanding of its rich and multifaceted history. The embrace of nomadism since the mid-twentieth century can be understood as a response to the experience of increasing cultural hybridity and a perceived loss of national roots.

Nomadism is the quintessential category applied to those on the move. Although the category has been met with harsh criticism, it has had and continues to have a dynamic social and political life [14]. Based on previous engagements with this conceptualization, the socio-political life of the category of nomads, according to Anthony Howarth, Jaakko Heiskanen, Sina Steglich, Nivi Manchanda, Adib Bencherif, refers to how certain figurations are historically constructed and how they come to live a life of their own, leading to very real socio-political consequences for those who are assumed to fall within their categorical parameters. In this sense, the social and political life of categories refers to generative processes in which concepts, like the social relations that animate and are in turn shaped by them, are shaped by the temporal intertwinings that generate political categories and make them natural, empirical and self-evident [15]. Nomadism and the sedentary project of modernity, linked to the ideal of the nation-state, represent a paradox in this sense: despite the reality that millions of people marked as stateless are on the move in modernity, the idea that the modern being is sedentary, at best migrating for specific purposes, remains normative and influential [16-17].

Analyzing the review of international scholars, the authors concluded that:

1. Neonomadism as a lifestyle and socioeconomic model. It is not just a style, but a sustainable form of life (*Lebensform*), changing the ontology of labor, space, and belonging—"to be" increasingly means "to be in motion", and employment is organized around networks and platforms, not territories and institutions.

2. Freedom, flexibility, digital infrastructures. The ideals of autonomy and self-realization are realized through digital environments (clouds, platforms, remote teams), intertwining the professional and personal, reinforcing the demand for self-governance.

3. Difference from classical nomadism. Unlike historical "forced" mobility, neonomadism is primarily a conscious choice, based on the cultural values of individual freedom and the technological mediation of labor.

4. Institutional adaptation. States and corporations are gradually reconfiguring their regimes—special visas, hybrid tax schemes for remote work, corporate policies for distributed work, infrastructure "hubs" (coworking/coliving spaces) as new spaces of domicile.

5. Along with opportunities (self-realization, career mobility), risks are increasing—platform dependence, algorithmic governance, the erosion of social guarantees, legal uncertainty, and digital security issues.

Thus, neonomadism should be understood as a new stage in the global transformation of labor and social structure, where freedom and mobility are commensurate with the demands of infrastructural and regulatory reorganization. The philosophical challenge is to define the framework for a dignified mobile life—the compatibility of autonomy, social protection, and an ethic of responsibility in the context of digital globalization.

### *Materials and methods*

The research methodology is based on an interdisciplinary approach that combines philosophical, sociological, economic and technological methods of analysis, using both qualitative and quantitative research methods. The methodological basis of the research includes:

- a philosophical approach based on the analysis of the concepts of freedom, mobility, globalization and digital society;
- a systems approach based on the consideration of neonomadism as a complex phenomenon that includes economic, technological and social factors;
- a comparative analysis based on a comparison of traditional forms of nomadism with modern digital nomadism;
- an interdisciplinary approach based on a study that includes elements of sociology, economics, information technology and philosophy.

The research is based on the following methods:

- 1) Qualitative methods: analysis and interpretation of scientific literature, content analysis.
- 2) Quantitative methods: statistical analysis (data from international organizations (OECD, World Bank, ILO).

Using a comprehensive approach—a combination of philosophical, economic, sociological and technological analysis—allows us to most fully reveal the phenomenon of neonomadism, its origins, modern manifestations and development prospects.

### *Results*

Neonomadism is not just a lifestyle, but a philosophy that combines the traditions of mobility with the possibilities of the digital age, challenging traditional ideas about stability, property and work, offering new ways of existence in the global world. Therefore, in the context of digital transformation, neonomadism is becoming not only a personal choice, but also a new social and economic reality shaping the future of global society.

Unlike the traditional nomadic way of life, based on natural and economic conditions, neonomadism relies on digital mobility, remote employment and freedom of movement.

The nomadic way of life has always been an integral part of the cultures of many peoples, including the Kazakhs, Mongols, Bedouins and other ethnic groups. Traditional nomads lived in harmony with nature, using seasonal migrations for survival and development, where the following principles are the main ones (Figure 1).

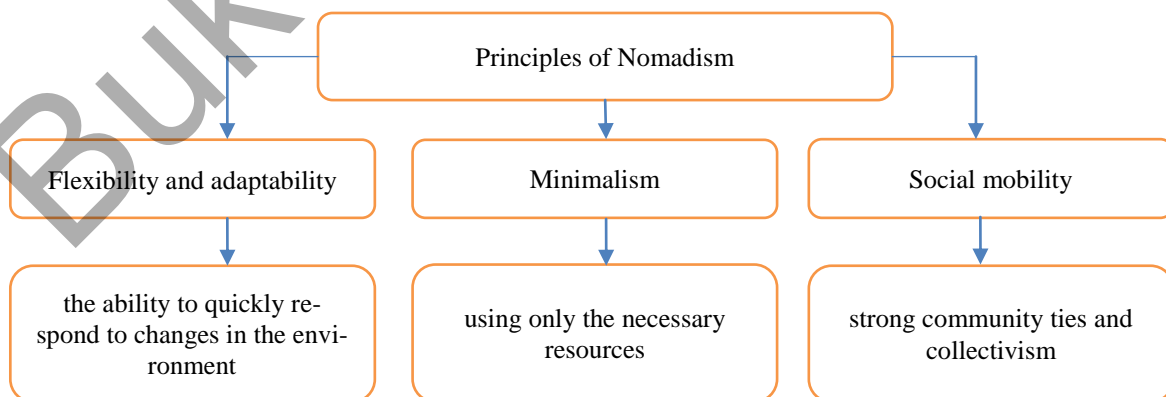


Figure 1. Principles of neonomadism

These principles formed stable cultural and social structures passed down from generation to generation. Modern neonomadism has inherited these principles, adapting to the conditions of the digital age. To-

day's digital nomads do not move in search of pastures or sources of water, but in search of better economic opportunities, inspiration and work-life balance. Nomadism has deep historical roots, especially in Central Asia, where people have led a mobile lifestyle for centuries, adapting to natural conditions and seasonal changes.

From a philosophical point of view, neonomadism is based on the philosophy of freedom, flexibility and independence. Modern nomads (digital nomads) choose mobility not because of economic necessity, but thanks to the opportunities provided by digital technologies:

- remote work and flexible hours;
- independence from national borders and traditional institutions;
- minimalism and eco-friendly consumption;
- focus on personal development and self-realization.

Accordingly, neonomadism intersects with the concepts of postmodernism, existentialism and transhumanism, focusing on the following (Figure 2).

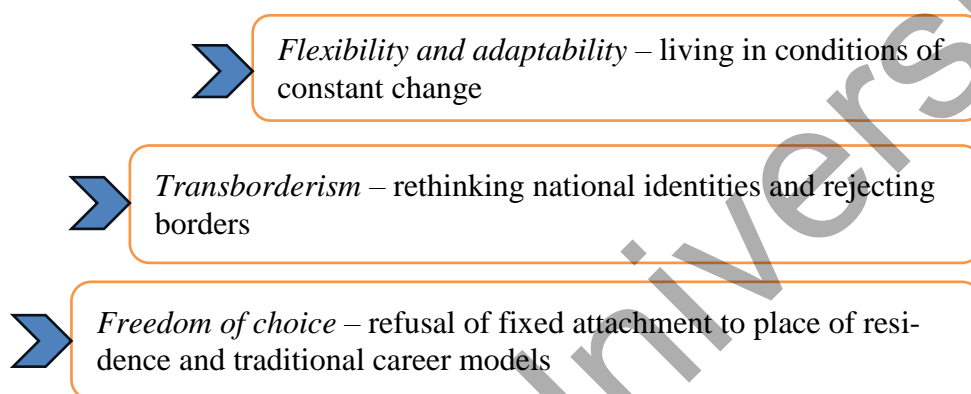


Figure 2. Presentation of neonomadism from a philosophical point of view

Focusing on social mobility (hereinafter referred to as SM), we note that SM is understood as the ability of the current generation of citizens of the country to live better than the previous ones. The connection between neonomadism and the global social mobility index is traced through the influence of digital nomadism on the socio-economic parameters that determine the level of mobility of citizens in different countries.

The rating of the global social mobility index is formed on the basis of ten socio-economic parameters:

- quality of health care;
- access to education;
- quality and equality of education;
- opportunities for continuous learning;
- access to technology;
- employment opportunities;
- fairness of wages;
- working conditions;
- social security;
- efficiency and openness of public institutions.

Today, neonomads are remote workers, freelancers, entrepreneurs and creative individuals who use technological advances to work from anywhere in the world, whose lifestyle is based on the following key aspects (Figure 3).

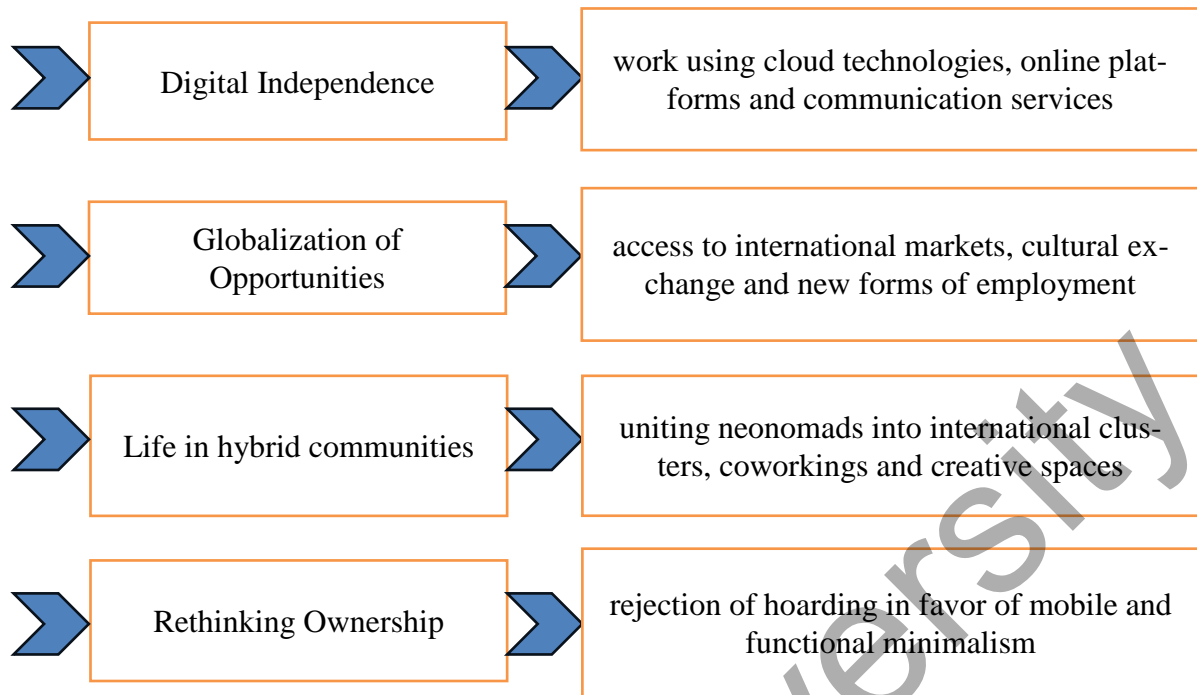


Figure 3. Key aspects of the modern manifestation of neonomadism

Kazakhstan ranked 38th with 64.8 points, ahead of countries such as Russia (39th place, 64.7 points) and China (45th place, 61.5 points) (Figure 4) [18].

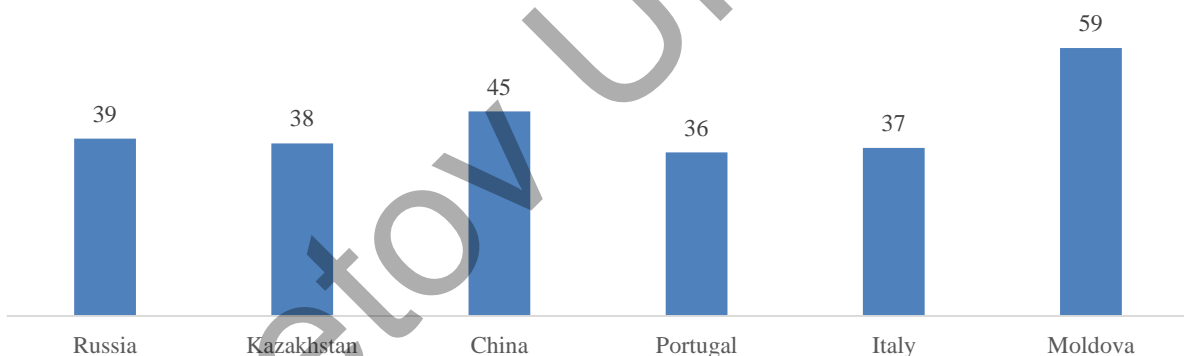


Figure 4. Global Social Mobility Index indicators

The main points of contact are the following parameters (Table 1).

Table 1

#### Key points of contact between neonomadism and the Global Social Mobility Index

№	Contact	Justification
1	Access to technology	- digital nomads actively use the Internet, cloud technologies and remote work; - wide access to technologies allows neonomads to live and work in different countries, choosing the most comfortable conditions for life and self-realization; - countries with a high level of digitalization create the best conditions for the development of neonomadism, promoting the growth of social mobility.
2	Employment Opportunities	- neonomadism gives people the opportunity to work regardless of their geographic location, which reduces the impact of economic crises and local employment problems; - countries that support the digital economy create conditions for attracting highly skilled workers, increasing their social mobility.

3	Fair wages and working conditions	- digital nomads often work for international companies or conduct business in the global market, allowing them to earn income above the average level in their country of residence; - flexibility in work and the ability to choose working conditions increase the level of social mobility, allowing neonomads to quickly adapt to changes in the market.
4	Quality and equality of education	- digital nomads have access to online education, international programs, courses and webinars; - educational platforms (Coursera, Udemy, edX) allow you to improve your skills and master new professions, regardless of where you live.
5	Social security and public institutions	- the development of neonomadism requires the adaptation of state institutions to new realities (introduction of visas for digital nomads, tax breaks, social protection); - countries that provide favorable conditions for digital nomads increase their attractiveness and level of social mobility.

Neonomadism influences the global social mobility index through expanding employment opportunities, access to technology, improving education and creating favorable working conditions. In turn, a high level of social mobility makes countries more attractive to digital nomads, creating a synergy effect between these phenomena.

The number of remotely employed people in the Republic of Kazakhstan increased by 18.6 % over the year, amounting to 46.7 thousand people in the fourth quarter of 2024. A year earlier, an increase of 5.4 % was noted. At the same time, the share of remote workers in the total number of employed people remained extremely insignificant (at least according to officially available data): over the year it increased, but only from 0.44 % to 0.51 % [19].

With the increase in the number of remotely employed people, the share of those who are provided with the means of communication and communication for work provided by employers is also growing. Over the year, the indicator increased from 3.8 % to a noticeable 13.7 %, or from 1.5 thousand to 6.4 thousand people. Correlation analysis showed the following key relationships between remote employment indicators in 2020–2024 (Figure 5) [20].

Number of remote workers, thousand people	1,00	0,99	-0,46	0,75
Share of all employed, %	0,99	1,00	-0,36	0,71
Own means of communication, %	-0,46	-0,36	1,00	-0,85
Communication tools provided by employers, %	0,75	0,71	-0,85	1,00
Indicators	Number of remote workers, thousand people	Share of all employed, %	Own means of communication, %	Communication tools provided by employers, %

Figure 5. Correlation analysis of the relationship between remote employment indicators in 2020–2024

Regression analysis showed a high degree of dependence of the number of remote workers on three factors: share of all employed (%), own means of communication (%), means of communication from the employer (%).

The following results were obtained:

- R<sup>2</sup> (determination coefficient) — 1.000;
- F-statistics — 18390.0;
- P-values of all coefficients < 0.05
- Durbin-Watson — 2.763 (norm)

Interpretation of the regression analysis coefficients showed that:

- the main driver of growth in remote employment is an increase in the share of workers among the entire population;

- a high share of own means of communication and means from employers may mean limited access to specialized equipment or organizational difficulties, which slightly reduces the overall growth (Table 2).

Table 2

### Interpretation of regression analysis coefficients

Variable	Coefficient	Interpretation
Share of all employed	+93.30	A 1 % increase in the share of remote workers increases the number by approximately 93 thousand
Own means of communication	-0.61	An increase in the proportion of those using their own funds slightly reduces the overall number
Funds from employer	-0.53	An increase in this share also has a negative impact on the overall indicator.

The results of the regression analysis clearly demonstrate that the growth in the number of remote workers is determined primarily by the expansion of flexible (remote) forms of employment, rather than by access to communication tools per se—indicating a shift in the labor paradigm. In philosophical terms, this indicates that technological infrastructure serves only as a condition of possibility, while the driving force is the transformation of subjectivity and work ethic.

1. The data confirm the transition from a sedentary worker identity to a nomadic subjectivity: the choice of a remote format is not a byproduct of technology, but a conscious life strategy (*Lebensform*), where space is conceived as a network of nodes, and professional biography as a route.

2. Network society and the platform economy. The statistically recorded expansion of flexible forms is an empirical indicator of labor beyond the institutional boundaries of a firm/territory. However, the expansion of mobility is associated with a new dependence on platform rules and algorithmic assessment.

3. Power, discipline, and self-governance. The fact that the flexible work format is the key predictor indicates a shift from external control to internal self-discipline and entrepreneurship.

4. The transition to remote work alters not only space but also temporality—acceleration, asynchrony, and the individual's own rhythmicity of the day. The regression result confirms that the possibility of rhythmicity (and not simply a communication channel) is the primary motivating factor.

5. The Ethics of Recognition and Meaning. The growth of remote employment in Kazakhstan empirically marks a shift in value orientations—the priority of freedom, self-realization, and meaningful work over simple inclusion in hierarchical structures requires new modes of recognition of nomadic work and the right to dignified mobility.

The results of the regression analysis confirm the philosophical hypothesis of neonomadism as a form of life: the decisive factor is not the technology itself, but the subject's willingness to engage in a flexible work regime that rethinks freedom, boundaries, and belonging. The rise of remote employment in Kazakhstan is an empirical symptom of a socio-philosophical shift toward nomadic subjectivity, requiring updated regulatory frameworks for dignified mobility in the context of a platform economy.

### Conclusion

Contemporary neonomadism is a multifaceted phenomenon that converges nomadology, mobility theories, and a critique of platform capitalism. It combines the traditions of a nomadic lifestyle with digital infrastructures, blurring the boundaries between labor, personal freedom, and territoriality. Unlike forced migration caused by external shocks, here mobility is a conscious strategy for self-realization, that is, a form of life (*Lebensform*) in which the subject constructs themselves as “being-in-motion”.

Neonomadism cannot be interpreted simply as a technological trend: it is a socio-philosophical shift that makes the mobile subject a political and economic factor. Hence, the tasks of the philosophy and politics of labor:

- ensure the portability of social rights (insurance, pensions, labor guarantees) across borders;
- enshrine the right to disconnect, data protection, and algorithmic transparency;
- develop node infrastructures (legal visa regimes, tax clarity, public spaces) that support community without a fixed location;
- minimize vulnerabilities (legal gaps, unstable incomes, erosion of integration).

Thus, the growth of remote work—including in Kazakhstan—is an empirical symptom of this transformation: technology merely makes it possible, while the decisive factor is the reorganization of conscious-

ness, work attitudes, and values, in which freedom, mobility, and responsibility are reimaged as a unified philosophy of life.

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## Неомадизм жағдайындағы өмір философиясы: дәстүрлер мен қазіргі заман

Мақалада неомадизм (жаңа көшпенділік) цифрлық капитализм инфрақұрылымымен ұштасқан көшпелі өмір салтына ұмтылыс ретінде әлеуметтік-мәдени және философиялық құбылыс тұрғысынан қарастырылады. Цифрлық көшпенділіктің негізгі уәждері — икемділікке, еркіндікке, дәстүрлі еңбек қатынастарынан азат болуға ұмтылыс және осы құбылыстың әлеуметтік-саяси қырлары талданған. Зерттеудің мақсаты — неомадизмді өмір формасы (Lebensform) ретінде философиялық тұрғыдан қайта құрастыру, оны көшпелілік дәстүрлерімен және цифрлық технологиялармен байланыстыру; оның құндылықтық бағдарларға, әлеуметтік мобильдікке және еңбек тәжірибелеріне ықпалын айқындау; мобильді еңбекке қатысты саясаттың нормативтік бағдарларын белгілеу. Пәнаралық тәсіл негізінде неомадизмнің экономикалық, әлеуметтік және технологиялық қырлары зерттелген. Бұл тәсіл оның философиялық, әлеуметтік және экономикалық аспектілерін ашуға, сондай-ақ жаһандану мен цифрлық экономика жағдайында еркіндік, шекара және өзін-өзі іске асыру ұғымдарының өзгерісіндегі рөлін түсінуге бағытталған. Зерттеу нәтижесінде неомадизм кәсіби өзін-өзі жүзеге асырудың құралы ғана емес, сонымен қатар еңбектің жаһандық трансформациясының маңызды бөлігіне айналып келе жатқаны анықталды. Бұл үдеріс еңбек қатынастарын реттеу мен әлеуметтік интеграцияға жаңа көзқарастарды талап етеді. Философиялық талдау феноменнің екіжақтылығын айқындап, мобильділік саясаты үшін нормативтік бағдарлар ұсынады: романтизациясыз автономияны қолдау, аумаққа байланыссыз әлеуметтік кепілдіктер ұсыну, көшпелі өмір салтының мәдени және экономикалық әртүрлілікке қосқан үлесін мойындау.

*Кілт сөздер:* неомадизм, цифрлық трансформация, мобильдік, цифрлық көшпенділер, дәстүрлер, эмансипация, әлеуметтену.

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## Философия жизни в условиях неомадизма: традиции и современность

Статья рассматривает неомадизм как социокультурный и философский феномен, соединяющий тяготение к кочевому образу жизни с инфраструктурами цифрового капитализма. Анализируются ключевые мотивы цифрового кочевничества, включая стремление к гибкости, свободе, эмансипации от традиционных трудовых отношений и социально-политические аспекты данного явления. Цель исследования — философски реконструировать неомадизм как форму жизни (Lebensform), связать его с традициями кочевости и цифровыми технологиями; выявить влияние на ценностные ориентации, социальную мобильность и трудовые практики; обозначить нормативные ориентиры политики в отношении мобильного труда. На основе междисциплинарного подхода исследуются экономические, социальные и технологические аспекты неомадизма, направленные на выявление философских, социальных и экономических аспектов неомадизма, а также на осмысление его роли в трансформации представлений о свободе, границах и самореализации в условиях глобализации и цифровой экономики. Результатом исследования является выявление того, что неомадизм становится не только инструментом профессиональной самореализации, но и важной частью глобального процесса трансформации труда, требующей новых подходов к регулированию и социальной интеграции. Философский анализ позволяет увидеть двойственность феномена и задать нормативные ориентиры для политики мобильности: поддержка автономии без романтизации, социальные гарантии без фиксации к территории, признание кочевого вклада в культурное и экономическое разнообразие.

*Ключевые слова:* неомадизм, цифровая трансформация, мобильность, цифровые кочевники, традиции, эмансипация, социализация.

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