Methodological Potential of Nomadism Concept in Describing Educational Strategies

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Abstract: The realities of the modern world are marked by rapid changes, which bring dissonance to the process of social development and human existence, depriving him of clearly defined guidelines and priorities. The sociocultural context of the epoch, based on changing, liquid versions of modernity, presents a series of challenges to a person and the social institutions, including education, he has created. Education is responsible not only for finding adequate answers to the civilization challenges of the epoch, but also for outlining the further directions of its development. The methodological ideas of the concept of nomadism allow to consider education as a complex sociocultural formation, which is in the state of constant change and is marked by openness, not linearity, the ability to acquire new outlines and characteristics. The understanding of education, which is transformative and humanistic in nature, pluralistic in content, which responds to sociocultural changes flexibly and proactively and updates the forms of training organization has been presented. It is stated that the development of education should be based on the priority of the new knowledge creation instead of the ready information consumption, should focus on the ability to consider problems comprehensively and contextually and to outline new ones in familiar to a person situations, should be carried out by engaging in educational activities of the personal experience and life practices of learning subjects, to promote their ability to self-education and self-transformation in order to realize their own life potential.

Keywords: *education; nomadism; network; transformation; openness; complexity; self-replacement.*

How to cite: Hanaba, S., Voitiuk, O., Hrishko-Dunaievaska, V., & Bahrii, H. (2020). Methodological Potential of Nomadism Concept in Describing Educational Strategies. *Postmodern Openings*, 11(1), 195-210. doi:10.18662/po/115

Introduction. Topicality

Sociologist Z. Bauman (2002) uses the metaphor of “liquid modernity” in his writings to signify the qualitative changes that modern humanity has encountered. These changes are connected with the processes of globalization, informatization, communicative revolution and indicate the formation of a new-type society. Such a society is characterized by the destruction of stable social structures, which have defined a human life so far and is considered as a situation of cultural and civilizational transition, which is caused by the shift of emphasis from the norms and values of the industrial society to the information one. Contemporaneity appears as a mobile, sparse, fragmented, dispersed, fluid version of modernity that does not fit into any boundaries or schemes and involves the elimination of any stamps, patterns and examples. Depicting social development as an unpredictable and somewhat unforeseen reality, Z. Baumann (2002) states: “After half a century of clear delineations and clarity of goals, a world emerges, devoid of [not only] a visible structure, but also, no matter how sinister as it sounds, of any logic” (Bauman, 2002: 105).

Uncertainty and possibility are attributes of the era of “liquid modernity”. A changing and liquid world can hardly be reduced to a clear, comprehensive classification, since it is able to change its own configuration extremely fast and unpredictably, to find new horizons of its development. Deprived of structure and pre-determination, a chaotic and fragmented modernity is fraught with both a confusion in the perception of reality and many possibilities and options for the development. Disorder and chaos are understood not so much as evidence of destruction, but as “creative potential” in the formation of new order and harmony. However, this order has a completely different nature, since chaos is not a contrast to the harmony as the ancient Greeks considered, but it is a necessary requirement. According to Z. Bauman (2002), the world is capable of acquiring harmony not in its homogeneity, but in its complexity and multiplicity. Then many of the phenomena, processes and events will not be brought outside of the world. “Harmony is not homogeneity, it is always a combination of different motives, each of which has its own sound, and this sound supports the overall melody,” – writes the researcher (Bauman, 2002: 118). The harmony of the modern world order is reflected in the complexity and causes this complexity.

The new context of the social reality has a significant impact on the human existence. A person of the epoch of “liquid modernity” is no longer

squeezed into the tight grip of the social world. The destruction and variability of ordinary social structures and norms, the deployment of information flows and the emergence of a network organization of social processes cause a disbalance between such notions as “social” and “individual”. Today, society is becoming more individualized as the private is conquering an increasing territory of the social, and the individual is gaining more sovereignty. His interests are recognized as a certain value that should not be unified with the values and interests of the society, should not be adjusted to them. Nowadays the “rarefaction” of previously stable structures of the order, into which the individual was “soldered”, frees him and sends him into a free single sailing by the rough waves of the modern times. The rescue of drowning people has really become the problem of the drowning people themselves” – states L. Horbunova (Horbunova, 2008: 47).

The society which has lost its static character and stability cannot guarantee a person a carefree and safe life. The events of public life, changing like kaleidoscopic mosaic, give rise to a fragmentation of worldview and understanding of the world, and consequently to a crisis of self-identification of a person who is accustomed to stability and order. A person is in a space of danger, disorder, potential risks that he has not encountered yet. This leads to the tension in relations with nature and society as well as with himself. He feels less and less like a creator and master of his own destiny as he becomes a hostage to the world, he has created himself, facing the realities of the future every second and lacking the sufficient ability to adapt to a fast-moving life. The modernity presents a series of challenges to the individual and the society. They relate to images and ways of thinking, cognitive capacities, cognitive priorities, moral, ethical and aesthetic values, etc. The way of a person’s life in the modern society is not its stability, but mobility, permanent existence within different cultural communicative fields. In a contemporary context it seems possible to be successful only through the mobility. Instead, isolation, locality, inertness foredooms a person to the role of the eternal outsider in the processes of global civilizational transformations. They testify to the social degradation and, eventually, his death as an individual. Migration between cities, communities, etc. (both in the real world and in the virtual one) provides a new nomadic life for a person. The nomad man is constantly leaving his settled world (in real and virtually), which is a certain fulcrum for him. It is in a kind of cultural pause, in a state of liminality. This state is a certain form of his identity that demonstrates a change of his status and declares the desire to live and care for his future in the face of rapidly changing social realities. The mobility of society and the speed of change, no matter if it is

bad or good, reinforce the sense of isolation from the “roots”. A person finds himself in a danger zone and, at the same time, in a space of new possibilities and unrealized potentials. In order to realize them, to find cultural forms that are commensurate with the spirit of the epoch, to maintain a balance in the modern liquid society, he must construct his own trajectory of development according to the realities of time.

Educational institutions will help a person to avoid a shock in the face of the future and to take into account the ripple of new time. Education has always been an important factor in human socialization. It does not exist outside of the reality, on the contrary, it acquires its new characteristics and outlines in the context of the demands of a certain historical epoch. In this regard, the issue of what modern education should be, in order to help a person to find adequate answers to the challenges of modernity by fulfilling the preventive function of preparing him for life in the modern era is becoming relevant. What educational strategies may be relevant in the context of a “liquid” existence? How can education teach a person to adapt to transience and uncertainty?

Scientific and technological innovations change a person’s life style and his culture of consumption, turn the process of obtaining knowledge into a kind of industry, producing a number of social phenomena, including educational ones. Creating a network model of education, e-learning resources, improvement of media of information resources, the emergence of new forms of learning that contribute to the development of visualization in education, change previous ideas about learning. They take it beyond the boundaries of educational institutions, making it open and accessible, contributing to the forming digital culture. In the field of education, there is a shift from a “culture of education” to a “culture of navigation”. Educational activity is increasingly focused on developing learning ability. It is regarded as a self-discovery process, as the creation of the environment and the person, and is focused on the development of a powerful motivation for its self-development. In the educational sphere, a new human identity is being formed – a person-autopoiesis, a person, which creates himself. A person appears not as something existing, but as a process when he creates himself through the disclosure and activation of his potential capabilities. His activity in obtaining new knowledge is compensated by cognitive and spiritual practices.

Modern education aims to fulfil the preventive function of preparing a person for life in the epoch of “liquid modernity”; therefore it is focused on the development of person’s ability to consider problems comprehensively and contextually. It contributes to the development of a

new way of thinking, which is adequate to the modern world realities, takes into account the complex, holistic nature of a person, contributing to his capacity for self-transformation, self-education and for fostering a planetary ethic of coexistence.

These problems and other problems of modern education require philosophical and methodological reflection. One of the possible options in searching for relevant methodological guidelines for understanding the problems and prospects of education is the concept of nomadism.

The purpose of the article is to consider the possibilities of methodological ideas of the nomadism concept in building a strategy for the development of the educational sphere as a relevant one in preparing a person for life in the era of variability and uncertainty.

Methodological strategies of the nomadism concept and the possibility of their explication in the field of education: the review of researches.

Nomadism, as a project of the new understanding of the world and as a methodological concept, has been analysed in a number of studies. This definition as a way of constructing a new worldview, which is in opposition to the classical metaphysical one, is presented in the works of J. Attali (1996), J. Baudrillard (2014), F. Guattari (1992, 2010), G. Deleuze (1992, 2010), M. McLuhan (2003), R. Park (2003) and others. So, J. Attali (1996) believes that it is modern information and network technologies that have turned a person into an eternal wanderer. The person in search of the necessary information is doomed to wander on social networks constantly. Traveling in the virtual world is an indispensable sign of his being. (Attali, 1996). In this perspective, M. McLuhan (2003) considers the problem of the nomadic human existence. He regards the modern world as a “global village”, where network communications are able to spatially integrate the remotest corners of the world and ensure human mobility. The researcher, resorting to figurative metaphors, defines the existence of a modern person as the being of a nomad who “abandoned the closed world of the tribe for the sake of an “open society” and traded an ear to an eye using technologies” (McLuhan, 2003: 156). Some scholars also consider that “information exchange and communication media allow us to cover long distances and thus contribute to the “unification” of different lifestyles, worldviews and cultural values of the human race”. (Hanaba, Miroshnichenko, Shumovetska, Makohonchuk, Halimov, & Bloshchynskyi, 2019).

Network technologies should not be considered as a purely technical phenomenon. Today, they have entered the person's world quite deeply and organically, penetrating into both all socio-cultural practices, up to the everyday life, and his physiological nature. The research of A.-I. Diaconu (2019) is an illustration of it. She presents interesting ideas about changes in a person's professional sphere. She is concerned that, despite the fact that new jobs contribute to the improvement of all aspects of human life as well as to the solution of a number of problems in everyday life, there are many professions, which disappear or are going to disappear. These jobs are replaced by the ones, which are based on individual qualities and personal characteristics, creative abilities of a person. This fact outlines a number of new challenges for education and at the same time new strategies of its development (Diaconu, 2019). Such strategies are also realised through distance learning. According to some scholars (Melnychuk, Kalyniuk, Humenna, Rohalskyi, Yastremska, Strazhnikova and Bloshchynskyi, 2019), this way of obtaining education provides the specialists of future with "equal access to education" while "covering all the amount of information with the purpose of mastering their professional competence" ((Melnychuk, Kalyniuk, Humenna, Rohalskyi, Yastremska, Strazhnikova and Bloshchynskyi, 2019: 54).

R. Park explores the connection of changes in the space and consciousness of the nomad person in his works. He states that the development of diverse and multifaceted in style and purpose communicational network technologies is changing the person's life and the person himself (Park, 2003). The explication of these views in the field of education presents it as a space of freedom in a person's self-development, which is understood as complex, holistic and at the same time open to new changes. Thus, B. L. Jackson (2019) reveals the mission of educational institutions in fostering basic human values and points out their importance due to the fact that in the conditions of "liquid modernity" a person loses the habitual soil of his being (Jackson, 2019). Some scholars such as I. Melnychuk, I. Drozdova, I. Savchak & I. Bloshchynskyi (2019) emphasise that higher school instructors' pedagogical skills need certain improvement according to the changes of the 21st century and its demands in order to become a "basis of educational strategy for development of students' professional training" (Melnychuk, Drozdova, Savchak & Bloshchynskyi, 2019: 170). Communication as a traditional and fundamental form and method of obtaining knowledge is of particular importance in the epoch of "liquid modernity". Such scholars as I. Melnychuk, N. Lupak, O. Pryshlyak and I. Bloshchynskyi (2019) think that "the expansion of new and traditional

media through the transformation of information into knowledge” is very important for obtaining knowledge, in particular professional knowledge, and media communication is considered as “an exchange of information with a help of various communication channels, communication forms” (Melnychuk, Lupak, Pryshlyak & Bloshchynskyi, 2019: 2).

Nomadism as a cultural opposition to any order and power constructs, as a project of the functioning of the world, which abandoned the ideas of strict determinism and structural ordering of the realities of the universe in favour of its nonlinear potential development, was presented in the works of G. Deleuze and F. Guattari (1992). The original ideas of his nomadological project were expressed in the work “Logic of Sense” by G. Deleuze. They were further elaborated and detailed in the work “Capitalism and Schizophrenia” by G. Deleuze and F. Guattari. In their research, the authors characterize the life of a modern person as a nomad, who went on an intelligent journey through landscapes of information and communication networks. These trips do not have a clear route of travel. On the person’s path, there are only signs that serve more as guidelines for further journeys, as points for rest before new journeys and searches. At these points, the nomad person organizes the gained knowledge, re-evaluates the knowledge, which he has acquired in order to have inspiration to move on. In a changing world, there is a need to adapt to the realities of a changing world, where the main skill is the ability to get rid of and do without any habits (Deleuze, Guattari, 1992). The nomad person lives beyond any boundaries and demarcations; he destroys them constantly, thus gaining the opportunity for further movement and development. Only in such a way he is able to realize the dream, to gain new experience and knowledge which can be guidelines in a changing world. Describing the features of the modern world, the researchers use a number of terms, such as: deconstruction, plateau, rhizome, etc. In particular, they not only denote the special nature of network formations by the notion of a rhizome, but also use it as a methodological guideline for their explanation. They borrowed this definition from botany, where it denotes a special kind of rhizome that lacks a central stem. The place of the central stem is occupied by a series of arbitrary, chaotically interwoven roots and shoots that demonstrate the ability both to grow, forming new chaotic interweaving, and to die off, giving way to others. Thus, this concept-metaphor allows you to see and comprehend the world that loses centralization, symmetry, order, and turns into an acentric, non-hierarchical one, that is, capable of developing not from a single centre but from every corner of it. It that there is no dividing into major and minor development factors in the world. This

is the reality, where even a small chance can be a driver for further development, leading to global changes and consequences. Rhizome, in fact, intervenes in other people's evolutionary chains and forms "crosswise connections" between "divergent" lines of development. It gives rise to unsystematic and unexpected differences, which are unable to contrast each other clearly with the presence or absence of any sign. Thus, the concept of "difference" loses its ontological meaning, which it had in the doctrine of structuralism, symbolizing the principle of binarism, "distinction" turns out to be "uniformity" (Deleuze, Guattari, 2010). Difference is considered as an opportunity to grasp a new image of the world, based on its complexity and integrity. It is in the differences that the rational kernel lies and a new understanding of reflection is affirmed. Coincidence, a situation of opportunity that can change very quickly, acquiring new configurations and meanings, is significant for building new intelligent strategies. The implication of the methodological guidelines and the ideas of the concept of nomadism in the field of education will help to outline the strategies for its further development. In this perspective, G. Neofet's research (2019) deserves attention. She states that modern technological innovations form a new social morphology of social life. There is no hierarchical subordination of elements in social realities. They appear as a certain rhizome, mobility, constant change of "borders", which demonstrate their interaction, development and decline, interpenetration of phenomena and processes. The "border" appears to be mobile, flexible and feasible. So, education is getting more and more transformative to be relevant for the modern person. It outlines the perspective of what it can give this person in the future (Neofet, 2019).

Education as an open, complex, rhizomorphic system

The methodological ideas of the nomadism concept allow to look at the education as an open, complex, rhizomorphic system that is in the process of self-changing and self-formation. Computerization of the educational activities, improvement and distribution of electronic storage media, social networks, interactive installations in the arts, computer animation, digital video and photography, etc., present new educational space. Its novelty is manifested not only in new technologies, forms, learning tools, such as: distance learning courses, various online programs for self-education, online educational projects, seminars, conferences, online competitions, contests, online consultations, etc. It lies in the fact that information and network technologies are destroying it as a stable, closed

social organism with a clear hierarchy. The consumers of educational services have open access to a variety of cultural practices. The educational environment is open. It has no age, gender, national or geographical demarcation lines to construct a communicative space. Previously, education used to bind a person to a certain topos (territory, country, culture, region, specialty, profession), but now it is not essential. Those ones who want to get modern education go on a wandering through the endless landscapes of information and communication networks. These wanderings do not have clear routes, but they are full of new knowledge, interesting impressions and surprises; they are rich in events-meetings. They have only short breaks for rest, rethinking of the acquired knowledge and search for new ideas for new wanderings through endless information spaces. Thus, the development of education in a networked, non-hierarchical way is substantially different from the traditional one, which in the conditions of a “liquid” modernity is not able to play a priority role in the society development. “In the eyes of netocracy, the academic world is becoming obsolete and decaying. Its closed system of coordinates, strict hierarchy, inability to perceive criticism constructively undermine its credibility”, – states L. Horbunova (Horbunova, 2003: 48). The alternativeness also lies in the fact that education that is created by information and network technologies directs educational activities to the design of an unknown future. Such education seeks and offers bold projects, how to teach a person to live in the unpredictable realities of existence, how to create a non-teaching society, but a learning one, etc. Networking technologies offer another principle for building an educational process. It is based on the logic of functioning and development of networks as self-referential, self-organized, super-complex, non-linear entities. The educational model built according to the hierarchical principle is being replaced by the educational model, which is created according to the rhizomatic principle. It cannot be specially designed or created in an authoritative, orderly manner. Education emerges as a self-organizing and self-evolving system.

In this context of reasoning L. Ropolyi's thoughts are interesting (Ropolyi, 2012). The Hungarian researcher considers the system as an intellectual property and a value of the modern era. He illustrates his position on the example of a computer as the embodiment of a mechanical device of this era. The network, in his opinion, is the personification of the post-modern era. The Internet is emerging a self-organized mechanism of the modern age. According to the researcher, it allows to qualify the current state of the society and its institutions, in particular education, not as a structural hierarchical formation that embodies all the features of systemic

formation, but as a networked decentralized environment capable of producing unexpected variants of its development (Ropolyi, 2012: 35).

Considering socio-cultural shifts in the network space of education, one should pay attention to the influence of information and network technologies on the participants of the educational interaction. This influence is ambivalent. On the one hand, technologies open up unlimited possibilities for self-development, self-affirmation and self-realization of a person. Providing users with free access to electronic information resources, they do not regulate the amount and content of information, do not specify the directions of its search. Unlike technological innovations of previous epochs, information technologies allow not only communication, but also searching for an unknown addressee through chats, dating sites and social networks. According to I. Melnychuk, L. Rebukha, T. Zavgrodnia & I. Bloshchynskyi (2018), self-education helps the people “to successfully implement their expertise both in the changing conditions of the modern world and in future professional activities” as it broadens their outlook (Melnychuk, Rebukha, Zavgrodnia & Bloshchynskyi, 2018: 712). On the other hand, the ability to realize amazing opportunities and incredible desires contains a number of warnings and threats. Firstly, the network is not inert towards the user. It shows the ability to influence his intellectual, emotional, moral, spiritual and physical substantiality significantly. Paying attention to this fact, researchers I. M. Turculet, R. Achiricesei & M. Mutu (2017) focus on the socio-cultural nature of the Internet as a social network. The authors consider the Internet as a complex, self-organized and non-linear entity that affects a person and his life. The network substitutes for her the real world, presenting the virtual, fictional and perfect world for a person (Turculet, Achiricesei & Mutu, 2017).

The determining principle in educational practices is the principle of connectivity. In the construction of the educational process, connectivism provides, first of all, the possibility of the subjects of educational interaction to have a free choice among the variety of approaches and suggestions of methods, ways of learning, what they are interested in and what they need. Previously, the educational problem was based on finding the necessary information, the ways to obtain it, but now it lies in the ability of education subjects to find the necessary information resources among the existing variety. It should be noted that the possibility of choice can be carried out at all stages of the educational process, namely: when setting educational goals, choosing the directions of classes, forms and pace of learning in various educational fields. This approach provides the principle of individualization. In the network model of education, it consists in the fact that there are no

incapable pupils/students, each individual is capable in his or her own way. The educational process focuses not only on the informational, scientific, value, normative, activity aspects of the personality, but also on the components that concentrate on the cognitive, emotional, psychological capabilities of an individual, not an abstract person.

Knowledge as a source of personal transformation of learning subjects

Another methodological idea of the nomadism concept is to understand the nature of knowledge as not complete truths. Learning is not so much result-oriented but process-oriented. Education is perceived as an area of continuous producing and revision of knowledge, which constantly emerges in fundamentally new conditions and is relevant in changing situations of existence. According to S. Hanaba, this sphere is intended to create space of thought constantly, and not just to consume its results. In such a situation, the researcher claims, “thinking no longer focuses on operating only with specific information. The task of education is not so much to teach them how to think about the things as they are, but how much they can change and what traits they may acquire in the future” (Hanaba, 2014: 194). Under such conditions, knowledge is not a goal in itself, a certain sum of established truths and axioms; it is probable and variable, produced depending on one’s creative potential and human needs. They are considered not as a source of domination and power, but as a means of personal growth and cultivation of a person’s own identity, the development of his creative and vital capabilities in the broadest sense of the word. The learning process acts as a process of self-knowledge, self-creation, self-building of the participant in the educational interaction and the social environment, where he is. He is increasingly concentrating on developing the capacity for learning, namely: how to teach to study and how to learn to relearn, that is, to change the configuration of acquired knowledge depending on the socio-cultural changes of the epoch.

The reference point in this case should be the theory of three levels of education by the American researcher Gregory Bateson. The researcher says that the first level learning or “proto-learning” is the transmitting of a certain amount of theoretical knowledge, which the participant of the educational interaction must remember. According to G. Bateson, this knowledge is weakly connected with the practical component of students’ life, since it almost does not affect the motivational-value sphere of a person and joins his world through multiple repetition. Therefore, the level of “proto-learning” must be supplemented by “subordinate education”. In the

educational process, it can be represented as “learning to learn”, that is, to acquire the skills of searching for information, the ability to navigate in different life situations, to form tasks in a certain perspective, etc. Defining the benefits of “subordinate education” in the development of one’s personal potential, G. Bateson writes: “Progressive” educators insist on training “intuition”, more conservative ones insist on training memory” (Bateson, 2002: 16). However, this level of learning retains its value potential and relevance, provided that stability is maintained in the world for which the skills and competencies of thinking and cognition were obtained “The usefulness or harmfulness of a habit that was acquired during subordinate education depends not so much on the diligence or talents of the students, on the competence or efforts of their teachers, but on the characteristics of the world in which these former students will have to spend their lives”, states Z. Bauman (Bauman, 2003: 156). Analyzing the concept of G. Bateson, the researcher claims that the first two levels of learning correspond to the evolution of natural resources of a person in conditions of sustainable development and only the “third-level learning” provides the formation of the ability to change the way of thinking, change the set of options for building the meanings and tasks that they mastered in the process of secondary learning (Bauman, 2003: 156). In the context of radical socio-cultural transformations the “tertiary learning”, which provides knowledge on how to turn fragmentary elements of experience into hitherto unknown patterns, how to break free from generally accepted patterns and addiction, is relevant in the educational process. According to the formula of the content of the third level of education, it is the ability to “learn how to relearn”, to change the set of those options for constructing tasks and meanings that students have mastered in the process of the second level of learning. It is really new in the sense that, in relation to the previous state, it is not linearly “derived” from it by the obvious and the only consequence. Z. Bauman describes “tertiary learning” metaphorically in the following way: “People of the postmodern era must be able not to unearth the hidden logic in a bunch of events or to find the hidden meaning in random combinations of colour spots, but to destroy the preservation of artificially designed pictures in their minds immediately and to disrupt them in one sharp movement, i.e. be able to perceive their experience like a child who is playing with a kaleidoscope that was found under the Christmas tree. The success in life and, therefore, the rationality of postmodern people depends on the speed with which they are able to break free from old habits, and not on the speed of the acquired ones... the habit that is acquired in the course of “tertiary learning” is the habit which demands no habits” (Bauman, 2003:

158). This level of learning requires that the participants of the educational interaction get rid of stereotypical rules, avoid template patterns, unified approaches, focusing on the personal vision of the outlined problem and creative approach to its solution. The only valued knowledge is that one, which is fed by uncertainty, which encourages search, analysis, new interpretation and the formation of a new knowledge configuration. The configuration of knowledge is considered as a certain cycle, a union (gestalt), which is not reduced to a single meaning, but on the contrary, leads to a new reflection.

The necessary condition for “tertiary learning” is the development and realization of the creative potential of the individual, of that vital energy that is present in a person by nature and allows him to stand out from universality and commonness, to acquire unique personality traits. Creativity as a general anthropological property, in fact, is not formed, is not brought up, is not “instilled” from the outside by using a certain set of methods and techniques. As one of the essential characteristics of a person, it is possible only “to awaken” it by activating and actualizing the inner potential of each individual in the creation of a new knowledge resource. Education aims to foster the spirit of innovation and experimentation, that is, the spirit of its epoch.

Conclusions

The realities of the modern world are marked by rapid changes, which bring dissonance to the process of social development and human existence, depriving him of clearly defined guidelines and priorities. The sociocultural context of the epoch, based on changing, liquid versions of modernity, presents a series of challenges to a person and the social institutions, including education, he has created. Education is responsible not only for finding adequate answers to the civilization challenges of the epoch, but also for outlining the further directions of its development. This circumstance necessitates a reflection of the essence of education, an understanding of what it can offer in the future from the point of view of the further civilizational development of humanity. Understanding the possibilities and potential of education as an indicator and catalyst for social changes requires the use of effective theoretical and methodological approaches. The implication of the methodological guidelines of the nomadism concept will allow to consider education as a complex sociocultural formation, which is in the state of constant change and is marked by openness, non-linearity, the ability to acquire new outlines and

characteristics. The educational environment appears as a complex one, which is in the movement and self-development. The difference is considered as an opportunity to understand a new image of the world, based on its complexity and integrity. It is in the differences that rational kernel is and a new understanding of reflection is affirmed. Coincidence, a situation of opportunity that can change very quickly, acquiring new configurations and meanings, is significant for building new intelligent strategies.

The authors present an understanding of education, which is transformative in nature, humanistic in nature, pluralistic in content and democratic in nature, which responds to sociocultural changes flexibly and proactively, updates the forms of training organization. They believe the development of education should be based on the priority of the new knowledge creation instead of the ready information consumption, should focus on the ability to consider problems comprehensively and contextually and to outline new ones in familiar to a person situations, should be carried out by engaging in educational activities of the personal experience and life practices of learning subjects, to promote their ability to self-education and self-transformation in order to realize their own life potential.

Taking into the account the importance and diversity of the identified problem, it is worth continuing it. In the future, we are planning to consider the problem of the methodological potential of the concept of nomadism in the formation of a new way of thinking, based on an understanding of the complexity and integrity of human nature.

Given the importance and versatility of the problem outlined, it is worth continuing. In the long run to consider the problem of the methodological potential of the concept of nomadism in the formation of a new way of thinking on the basis of understanding of the complexity and integrity of the human nature.

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