



Ризоматическое обучение как феномен современного образования

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АННОТАЦИЯ

Введение. Актуальность исследования заключается в том, что ризоматический подход в обучении получил в последние годы достаточно широкое распространение, и, в связи с этим, возникла настоятельная необходимость в его научном осмыслении. *Целью статьи* является выявлении сущности, структуры и содержания ризоматики, т.е. создание целостной характеристики ризоматического обучения как феномена современного образования. В качестве задачи выдвинута оценка возможных преимуществ и недостатков ризоматического обучения в сравнении с традиционной, существующей не одно столетие теорией и практикой классно-урочного обучения.

Материалы и методы. Автором используются аналитико-синтетический исследовательский метод, метод анализа научной литературы, а также системный исследовательский подход. В качестве исследовательских материалов использовались работы российских и зарубежных авторов, опубликованные в ряде периодических изданий и в виде монографий.

Результаты. Показаны философские истоки этого феномена современного образования, указаны авторы концепции ризомы (Жиль Делёз, Феликс-Пьер Гваттари), раскрыты основные характеристики ризоматического обучения. Ризома характеризуется как структура, которая может быть использована для представления нового знания. Охарактеризованы две главные причины, способствовавшие распространению ризоматического обучения. Первой такой причиной выступает то обстоятельство, что в ходе осуществления ризоматического обучения в качестве драйвера используются концепция и практика коннективизма. Коннективизм выступает необходимым условием реализации ризоматического обучения; без него ризоматическое обучение было бы беспомощно. Второй причиной является то, что официальные учебные заведения не всегда способны в полной мере удовлетворять разнообразие постоянно возникающих и быстро изменяющихся запросов на знания.

Обсуждение и выводы. Отмечается, что ризоматическое обучение представляет собой попытку современных педагогов придать педагогическому процессу большую привлекательность. Потенциал ризоматики велик, особенно в дистанционном обучении и в процессе использования различных онлайн-ресурсов: социальных сетей и блогов. Дальнейшее распространение IT-технологий и потребность в освоении еще большего объема информации будут способствовать развитию ризоматической модели обучения.

КЛЮЧЕВЫЕ СЛОВА

ризома, ризоматическое обучение, коннективизм, Делёз, Гваттари, Сименс, Даунс, Бокова

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Rhizomatic learning as a phenomenon of modern education

V. B. POMELOV

ABSTRACT

Introduction. The relevance of the study lies in the fact that the rhizomatic approach to education has become quite widespread in recent years, and as a result, there is an urgent need for its scientific analysis. *The purpose of this article* is to identify the essence, structure, and content of rhizomatic education, i.e., to create a comprehensive description of rhizomatic education as a phenomenon in modern education. The objective is to assess the potential advantages and disadvantages of rhizomatic education compared to the traditional theory and practice of classroom-based education, which has been in place for centuries.

Materials and methods. The author uses an analytical and synthetic research method, a method of analyzing scientific literature, and a systematic research approach. Numerous works by domestic and foreign authors published in a number of reputable periodicals, as dissertations and monographs were used as research materials.

Results. The philosophical origins of this phenomenon of modern education are shown, the authors of the rhizome concept (Gilles Deleuze and Felix-Pierre Guattari) are indicated, and the main characteristics of rhizomatic learning are revealed. The rhizome is characterized as a structure that can be used to represent new knowledge. Two main reasons for the spread of rhizomatic learning are identified. The first reason is that the concept and practice of connectivism are used as a driver in the implementation of rhizomatic learning. Connectivism is a necessary condition for the implementation of rhizomatic learning; without it, rhizomatic learning would be helpless. The second reason is that formal educational institutions are not always able to fully meet the diverse and rapidly changing demands for knowledge.

Discussion and conclusions. It is noted that rhizomatic learning is an attempt by modern educators to make the educational process more attractive. The potential of rhizomatic learning is great, especially in distance learning and the use of various online resources such as social media and blogs. The continued spread of IT technologies and the need to acquire even more information will contribute to the development of the rhizomatic learning model.

KEYWORDS

rhizome, rhizomatic learning, connectivism, Deleuze, Guattari, Siemens, Downs, Bokova

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INTRODUCTION

The issues of improving the learning process have always attracted the attention of educators in many countries [1]. Rhizomatic learning as a term isn't an official educational program or concept supported by UNESCO. However, the rhizomatic approach to learning, which can be seen as a flexible, nonlinear, and interdisciplinary model of education, aligns with some of the principles promoted by UNESCO, particularly in the context of education for sustainable development (ESD). UNESCO actively promotes the ideas of ESD, which aims to develop global thinking and understanding of the interconnections between environmental, social, and economic aspects in students. In this context, the rhizomatic approach can serve as a way to implement the principles of ESD, allowing students to approach sustainable development issues in a more flexible and creative manner. For example, when studying the topic of climate change, rhizomatic learning allows students to choose the aspects they are interested in (such as the impact of climate change on a specific region, the role of technology in addressing the issue, or the social consequences) and create their own learning path by connecting these elements.

In the last two decades, the model of organizing educational work as rhizomatic learning has been increasingly discussed in publications of didactics and educational practice [2; 3]. Rhizomatic learning is a learning model in which content of education isn't constructed on basis of predetermined input information coming from teachers; it's constructed, discussed and assimilated in real time by those who are involved in learning process, i.e., first of all, by students themselves.

Rhizomatic learning is based on the idea that content of curriculum and technologies of its implementation depend, first of all, on context of educational situation, needs of students and their previous experience. This is how its adherents imagine essence of this new educational model, which aspires to become a full-fledged didactic technology [4]. The aim of this article is to identify the essence and structure of rhizomatic learning, i.e., to characterize its most important features.

The author aims to assess potential advantages and disadvantages of rhizomatic learning compared to traditional learning theory and practice.

MATERIALS AND METHODS

In the course of the study, the author used methods of critical analysis of scientific literature, primarily foreign literature, methods of comparison, analytical data processing, as well as an axiological approach to assessing achievements of didactics, which allows to identify the value content of rhizomatic learning as a potential model for building learning process. In the work on the article, the author used works of a number of authors (D. Masny, I.N. Ainoutdinova, P.K. Grechko, G. Deleuze, F.-P. Guattari, A. Caines, M. Bali, A. Koutropoulos, D. Cormier, J. Baranova, M.A. Mozheiko, etc). Their materials have been published in such journals International Journal of Educational Technology and Distance Learning; A Journal of Educational Strategies, Issues and Ideas; Innovative Technologies in Education; The Journal of the Canadian Game Studies Association; Journal of Critical Postmodern Organization Science; The Journal of the Canadian Game Studies Association; Applied Linguistics and Curriculum&Instruction; International Journal of Educational Technology and Distance Learning; Qualitative Research in Education; Perspectives of Science and Education; Modern Journal of Language Teaching Methods; as well as in the form of monographs and dissertations.

RESULTS

Rhizomatic learning owes its name and the very idea of such a learning model to two French philosophers of the mid-20th century, who identified themselves as poststructuralists and postmodernists [5]. Gilles Deleuze (1925-1995) and Felix-Pierre Guattari (1930-1992) in 1976, in a book called "Rhizome: Introduction", were the first to introduce concept of "rhizome" into science [6]. They considered this word to be an exact antithesis to classical "tree of knowledge," which must have a "trunk" of some kind, i.e., an authoritative doctrine on which descending "branches" of knowledge are based. The educational rhizome, as understood by these philosophers, is an object without a structure; there is no hierarchy in it, and therefore this object can express an understanding of

didactic approach they proposed, which they also referred to as a "nomadological" or "nomadic" project. "Nomadology" refers to a method of education in which students "nomadize" from one "educational company" or educational technology to another in search of knowledge [7].

According to them, rhizomatic learning should counteract the linear educational components that have remained unchanged since the time of J.A. Comenius, such as education system, class-and-lesson system, curriculum plan, academic year and stable textbooks, as well as constant class composition [8]. Proponents of rhizomatic learning believe that rhizome has a number of characteristics that make it a concept that can be actively and successfully used in didactics.

Let's examine these characteristics in sequence.

1. A rhizome is a structure that can be used to present new knowledge to learners. J. Deleuze and F.-P. Guattari used the concept of rhizome to characterize their concept, i.e., to describe a theory or research that allows for multiple, non-hierarchical, and non-ordered entry and exit points during presentation and interpretation of new knowledge. In their work "The Thousand Plateaus," they contrast rhizome with traditional, hierarchical, tree-like representation of knowledge, which reflects dual categories and binary choices, as well as vertical and linear connections. Rhizome reflects horizontal/interspecies and planar connections. To illustrate horizontal/interspecies and planar connections in rhizome, scholars use a phenomenon from biology, such as relationship between flowers and insects that carry their pollen. They also employ concept of "mutualism" to describe interaction between two different species in order to create a substantive multitude that isn't bound to single species. According to them, other examples of horizontal connections in rhizome include hybridization and horizontal gene transfer [12, p. 113].

2. Rhizome is a model that generates unexpected and non-systematic differences that can serve as a basis for the transfer of knowledge.

The concept of rhizome originates from the plant world. It refers to a specific type of rhizome that resembles a tuber with a diameter of several centimeters, but lacks a distinct central above-ground stem. An example of a rhizome is the intricate root system of a plant like moss. The rhizomes of ginger are connected to each other, forming a "network without a trunk." The mycelium also doesn't have a single "trunk". According to Deleuze and Guattari, rhizome has no beginning, no end, no center, no centering principle and no single code. According to authors, rhizome is capable of generating non-systematic and unexpected differences that can't be identified by presence or absence of a dominant trait. This function of rhizome is due to its structure, which includes lines of division and "comparative speeds" that constitute its organization. Connections of rhizome lines form a so-called plateau, i.e., a temporary zone of stability in its constantly pulsating configuration. Authors fundamentally oppose these zones of stability to binary vectors of development typical of "tree-like structures." According to M.A. Mozheiko, "rhizomorphic environments have an immanent creative potential for self-organization" and can be described as synergistic [13, p. 175]. Naturally, this statement applies primarily to humanitarian texts, such as pedagogical texts [14, p. 122].

3. In rhizome the following essential elements can be identified: connectivity, heterogeneity, insignificant discontinuity, cartography, decalcomania, indivisibility, and multiplicity.

Connectivity refers to the mutual connection and interdependence of all elements of rhizome, including all participants of educational process, in space and communication. There is a shared functioning, and any barriers are permeable.

Heterogeneity is the presence of different components (i.e., participants in the learning process with varying levels of readiness) within rhizome, or learning community. In rhizome there is no hierarchy, no "center" and no "province." It lacks strict hierarchical systematization, binary structure, and isn't structured around a single center: rhizome doesn't have such a center at all, i.e., there is a lack of centering. Different levels of readiness of participants in educational process give rise to a "Socratic" dialogue that can trigger didactic interaction.

There is a sense of discreteness and potential for a dialogue to be resumed from any point. A rhizomatic set can lead to a break in any place, which will serve as a starting point for possible growth in another direction [9, p. 133].

A minor gap. Almost any gap in rhizome isn't critical due to peculiarities of its structure. In relation to educational process, this property can be interpreted in different ways, for example, as an opportunity to quickly eliminate gaps in knowledge of individual participants, which can be achieved through efforts of other participants in "educational rhizome". There is a movement in rhizome to master knowledge, which occurs at different speeds among its participants.

Naturally, there is an acceleration of some and a delay of others. The conflict between the speed of different participants generates content of rhizome. The "break" forces us to pause and "reboot our knowledge," and it's during this period that an idea of rhizome becomes particularly powerful.

Cartography is the modeling and display of spatial arrangement, combination, and interconnection of educational objects. Rhizomes are constantly transforming, offering new paths of knowledge and learning, similar to a map. In other words, everything that serves educational goals should be "placed" at the "right time and place" [15]. *Decalomania.* A rhizome isn't a tracing paper or a template; it can't repeatedly reproduce the same knowledge for the same or other participants in educational process. Rather, it's a kind of "living" map that constantly changes, constantly producing new knowledge. *Indivisibility.* A rhizome is indivisible, but its individual parts, when combined with each other, acquire a new nature.

Multiplicity. It means, in relation to didactics, the denial of "the only possible sources of knowledge," which are usually understood as traditional sources, primarily, of course, such as a teacher and a book. If a rhizome is presented in the form of a book, then it will have neither a subject nor an author.

Let's put the following question: "How is rhizomatic learning conquering the educational space?" It seems that there are two main reasons that have contributed to the emergence and then the spread of rhizomatic learning. The first reason is that the concept and practice of connectivism are used as a driver in the implementation of rhizomatic learning. Connectivism is a necessary condition for the implementation of rhizomatic learning; without connectivism, rhizomatic learning would be helpless. This is why rhizomaticists place great importance on using didactic potential of a concept of connectivism, which is gaining popularity in Western education systems. Its origin is associated with the names of George Siemens and Stephen Downs [17].

Connectivism is a theoretical framework for understanding learning in the digital age [17, p. 261]. Internet technologies, such as web browsers, search engines, wikis, online discussion forums, and social networks, have potential to create new pathways and methods of learning. These technologies have enabled individuals to explore and share information through the World Wide Web and among themselves in ways that weren't possible before the digital age. Learning takes place not just within an individual, but also within and between networks [18, p. 8].

The concept of connectivism is based on ideas from mathematics and physics, such as chaos theory, networks, self-organization, and complexity. It provides a theoretical framework for understanding learning in the digital age. According to this concept, learning occurs when connections or links are established and maintained between different "nodes" of information. To describe how data is connected in this network, researchers use terms "node" and "link."

A node is any object that can be connected to another object (for example, a learning community, a person, a book, a web page, a mobile app, or even a thought or idea). A set of nodes connected by relationships forms a network. Internal nodes are located in a person's mind, while external nodes include books and other people. Thus connectivists view knowledge as a distributed information network.

Connectivism focuses on network interactions, which serve as the driving force behind rhizomatic learning. Proponents of the connectivist concept, as well as rhizomaticists, believe that learning is no longer an exclusively internal activity of a student, but can also occur outside of them, in computers and databases.

According to connectivism, knowledge is also not something that belongs to a single person, such as a teacher; it's also external, existing in interactions between people, distributed across a network, and can be stored not only in physical (material) form but also in digital format.

In our opinion, the second most important reason for the emergence and subsequent spread of rhizomatic learning is that formal educational institutions are no longer able to fully meet diverse and rapidly changing demands for knowledge (skills, competencies). As is well known, in most professions, in order to "grow", it's necessary, first of all, to become an IT specialist, as well as to change the direction of one's career from time to time. This circumstance makes it necessary to look for quick ways to master new professional and knowledge areas [20, p. 200].

However, the existing infrastructure of higher and secondary vocational education, which has been formed over hundreds of years, unfortunately, doesn't allow for this to be achieved to the full extent [4, p. 74]. On the other hand, corporate and regional training programs are developing more and more intensively, aimed at quickly solving the problem of training personnel required by a corporation (region).

At the same time, such new technologies (methods) of training as baddiing, mentoring, peer-to-peer, etc. are used. It's important to note that a vast amount of implicit knowledge is also present in learners themselves; in other words, students can teach their peers and sometimes even their teachers a great deal.

Therefore, it's necessary to find a way to "liberate" this knowledge from depths of their consciousness and deliver it to a potential recipient, who needs it.

Illustrative examples of how a concept of rhizomatic learning is implemented are concepts such as life-long learning and the above-mentioned corporate training, where needs and goals arise from periodically changing professional tasks and life goals of an adult learner. According to René Charney, rhizomatic learning is a kind of educational practice that has destroyed traditional, standardized institutional system of education, and has made us think about how, when, and in what forms this learning should take place [21, p. 47].

Rhizomaticians believe that in the future, everyone will be able to become a "source of learning" and will be able to receive individualized training from a virtual expert, bypassing educational institutions. In all likelihood, this would be a kind of "peak" of the implementation of rhizomatic learning in practice [22, p. 10].

In fact, this process is already underway. In recent years, attempts have been made to create something like a new theory of learning based on ideas of above-mentioned authors [23]. A number of authors believe that ideas of postmodern philosophy have an impact on Russian education system [24].

Let us briefly describe some ideas of rhizomatic learning.

1. *The rhizome is the knowledge itself.* Any knowledge can't have a center or boundaries. Knowledge is made up of many parts, and any of them can be deepened and developed. The content of lessons isn't the most important thing, nor is the mechanical memorization of terms and dates. When using rhizomatic learning, it's important to have discussions and reflections by students, which can and should lead to the development of individual or collaborative research projects. In practice, rhizomatic learning allows students to choose their own team for collaborative assignments and even develop their own control and assessment questions [25, p. 42]. Canadian educator and blogger David Cormier describes rhizome as a metaphor for knowledge we acquire through learning [26]. He believes that knowledge doesn't have a central point or predefined boundaries. On the contrary, any knowledge consists of almost independent parts, each of which can be studied in isolation [27].

2. *A student is encouraged to evaluate their own work using the criterion-based assessment method.* This method involves evaluating students' knowledge and competencies based on specific criteria that represent concrete indicators of success. This means that the assessment isn't based on comparing students with others, but rather on the extent to which a student has achieved specific learning goals and outcomes. The main idea behind criterion-based assessment is that each aspect of knowledge or skill can be broken down into individual, measurable criteria.

3. *In rhizomatic learning knowledge has no center, no "trunk":* it doesn't follow a plan, moving from one topic to the next. Instead, knowledge consists of individual particles that can be studied individually or in combination with each other in any order. Instead of a top-down curriculum, the order of knowledge acquisition is determined by community of learners, and topics for learning

depend on their competence, past experiences and needs. Cormier organized an online course, which formed basis of his peculiar manifesto of rhizomatic learning "Community as a curriculum" [28, p. 12]. Russian teachers talk about pedagogy of online courses [29].

4. Freedom of choice when completing a task. In an interview, T.N. Bokova, a well-known proponent of rhizomatic learning, noted: "If it's necessary to reinforce a lesson at home, students should be shown all options for doing so and given the right to choose. For example, instead of writing an essay, they can write a short story or poem, create a drawing, or make a video. This increases their engagement in subject. In project activities, it's more useful to choose tasks that develop competencies necessary in real life: critical thinking, an ability to work with information, and teamwork" [30]. This view is shared by foreign colleagues, who believe that freedom of choice leads to the development of creativity [31].

5. Interdisciplinary approach. A rhizomatic lesson is interdisciplinary; its advantage is the synergy effect [32, p. 155]. Such a lesson provides a complete picture of the world, unlike fragmented knowledge that is often impossible to apply in practice. For example, as a homework assignment or project, a teacher suggests a topic that combines history, geography, and world art culture. Students explore how people used to look, what they wore, and where they lived, etc.

During study of a foreign language students make projects at intersection with other disciplines, for example, prepare a report about a famous person in English, compare articles in American and Russian children's magazines, and conduct an English lesson with theatrical elements. Together, they create an appropriate atmosphere in a classroom, design costumes and stage skits [33].

5. Non-linearity. In rhizomatic teaching, topics in a classroom aren't taught according to textbook's table of contents. A teacher can change content of each lesson at any time, breaking a rhizome and creating a new branch in an unexpected direction. The main goal is to create necessary conditions for students to acquire knowledge. This can be achieved by leveraging children's fascination with gadgets and Internet. For example, a teacher can provide students with QR codes or links to online resources that will be used throughout the course [34].

DISCUSSION

1. Proponents of rhizomatic learning believe that their approach allows a learner to become effective in an era of uncertainty. However, we haven't found any significant evidence that this approach makes a learner more effective. Furthermore, a concept of "era of uncertainty" can be applied to almost any historical period; for example, the current era is no more or less uncertain than any other in human history.

2. Rhizomatic learning depends on the context and therefore becomes unpredictable. Its main characteristic is uncertainty. Of course, this type of learning is definitely not suitable for teaching fundamental knowledge. D. Cormier himself admitted that he wouldn't trust doctors who had been trained using this method. Note, that they had been trained using his method! However, he believes that in other cases, rhizomatic learning can prepare students for unexpected circumstances and search for non-trivial solutions [35]. This is an "interesting" statement: the author of the concept doesn't trust medical professionals who were educated according to his method, and yet encourage others to trust "specialists" who received such "education".

3. The fundamental principle of rhizomatic learning is "community as curriculum". This means that topics for study and study formats are chosen spontaneously, based on experience of people who have gathered to study together [36]. But if they are just going to learn something, it means that they lack experience and relevant knowledge. Where, then, will "curriculum" that proponents of rhizomatic learning rely on come from?! We have to agree with V.S. Mikhailov, who believes that in rhizomatic learning, a student "wanders chaotically in the space of knowledge" [37, p. 20].

4. The role of a teacher in rhizomatic learning model is facilitation (from the English word "facilitate," which means "to make easy"), which is a set of tools and methods for organizing group meetings. Facilitation helps to create an environment where it's comfortable to brainstorm and resolve conflicts. A facilitator guides group activities and manages discussion in a way that helps a group to achieve its goals more effectively. A facilitator sets a pace of discussion and guides it in the

right direction, prevents conflicts, and summarizes discussion at the end, formulating a solution to the current problem that is acceptable to all team members.

Facilitation helps to: set clear and measurable meeting goals, define roles of participants, choose appropriate tools for achieving goals, create an atmosphere of trust and respect in a group, and involve and inspire all participants in the discussion.

All these arguments look impressive at first glance. However, a teacher's role is essentially that of a guide, event host, or even a toastmaster, who can be listened to or ignored by an audience, and this has only a tangential connection to the teacher's role.

5. Equality between a teacher and a student. Rigid and categorical statements aren't acceptable in rhizomatic learning. Dialogical forms of learning and innovation take center stage. Supporters of rhizomatic learning point out that if a student decides to supplement their teacher's story with interesting facts about mammals that they have read online, that's great! Another student may disagree with conclusions about a historical event; in that case, he should raise his hand and offer his own interpretation of an event. Other students will either argue with him or accept his point of view, and a teacher will support and develop this discussion. In this way, a teacher becomes an active participant in learning process, even to some extent a learner, and at the same time, an author of their own spontaneous forms of learning [38].

It turns out that a teacher must be a facilitator, an author of spontaneous forms of learning, an active participant in this process, and at the same time, he also plays a role of a student! But if he is a student himself, then the question arises: how can he teach others? And teach them the same things that he is learning himself! As for dialogical forms of teaching, a natural question arises: what prevents us from using them outside the framework of rhizomatic teaching? The same applies to students' active participation in a classroom, such as adding to teacher's narration or offering their own perspective on a particular event. This is a common occurrence in almost every classroom in Russian schools, and few people attribute it to rhizomatic teaching.

6. Learners don't "consume" information, but work with it, add new meanings, and share their experiences. For example, the group's educational materials are divided into four categories based on how they can be interacted with: from unreliable anonymous Wikipedia articles to the most useful ones created by the group itself. In other words, the knowledge created by the group itself is the most valuable knowledge, according to the proponents of rhizomatic learning.

7. In rhizomatic learning, it isn't the end result that is important, but the process itself, so there is usually no evaluation system, and participants' motivation depends on them, because they take responsibility for their own learning and the learning of others. It seems to us that the main drawback of an idea of rhizomatic learning is that its proponents, – philosophers, university professors, academic staff and journalists, – place too much hope in students themselves. They portray ordinary students as fanatical schoolchildren who are eager to take advantage of every opportunity to expand their knowledge. While there are undoubtedly such students in every educational institution, they don't make up a significant percentage of overall student population. We believe that it would be a big mistake to place responsibility for their education on children who aren't yet socially, intellectually, or physically mature.

8. Supporters of rhizomatic learning believe that the method they recommend allows students to tailor their learning experience to their own interests and needs, making it as personally relevant as possible. However, they leave the content, organizational forms, and teaching methods to the students. Meanwhile, this "prosaic aspect of life" is the most crucial component of learning process, and it's precisely this aspect that "rhizomists" leave up to students, who, by definition, have no understanding of it. However, they do note that a teacher should help students find the content or method of learning.

9. There are some controversial statements in the literature on rhizomatic learning, for example: *"The learning community can be the content of learning itself, where there are no ready-made solutions or answers."* According to ideas of rhizomatics, in the absence of ready-made solutions and answers, it's necessary to study... ourselves. "Rhizomatic education works best in areas that deal with complex structures and require non-standard solutions." According to these ideas, in complex and non-standard cases, a teacher-facilitator shouldn't find a solution themselves, but rather delegate the study of educational material and the search for non-standard solutions to children themselves.

CONCLUSION

Rhizomatic learning is an attempt by modern scholars to make educational process at school as attractive as possible. We agree with authors of publications that speak positively about rhizomatic learning, that it to a certain extent expands knowledge of students, encourages equal cooperation and can take place anywhere with the use of various learning tools. It seems obvious that the potential of rhizomatic opportunities is great, especially in distance learning and in the process of using various online resources: social networks and blogs.

Rhizomatic learning can take the form of intensive libraries, books, and manuals. It's becoming widespread in foreign countries, but so far only in alternative schools. In the most recent publications Russian authors are considering the possibility of introducing elements of rhizomatic learning in Russian schools, highlighting such characteristics as decentralization, discreteness, event-based construction of reality, antibinarism. It can be assumed that subsequent publications in the field of rhizomatic learning will include new groups of tasks and principles, methods, and tools that the authors will link theory and practice. Undoubtedly, the further spread of IT-technologies, the development of democratic relations in educational institutions, and the need to master even more information will contribute to the development of the rhizomatic model of education and the emergence of other models that haven't yet been proven in theory and practice of education.

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