

Digital and Historical Nomads

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Abstract:

Digital Nomads - a modern brand, conceptual innovation, symbolizes freedom without boundaries. Digital nomads are entirely different people. These are clearly distinct Western rationalists. In the West, the satiation with the technical achievements of culture occurred earlier, and there arose some sort of nostalgia about the natural motives. And this induced them to create some sort of illusion for themselves. This illusion exists because their way of thinking remains that of the contemporary people, nevertheless, this is some kind of a challenge. A challenge in itself, above all, at the level of personal development, and also a challenge against the society that imposes some sort of framework, making life very "tight". These are people who deny the established canons. These are quite interesting people, but these are people who relate to the term 'nomad' in an illusionary manner. They are interested not so much in internal, as much as merely external parameters. A nomad lives life not being tied to a geographical location. But to what extent, how deeply do they perceive the phenomenon of a nomadic way of thinking? The majority of digital nomads is simply people who want something new. There are only a few that get imbued "to the bones". Those who immerse themselves entirely, perhaps, experience a reassessment of their values. Even if they do not become real nomads, they let it in through their external existence and, accordingly, change. Over the course of the 21st century, this brand will become even stronger, because the challenges of globalization allow finding unusual solutions. The term 'nomad' stands for, on the one hand, one of the ways of surviving and preserving harmony with this world, and, on the other hand, it implies approaching the world in a slightly different perspective.

Keywords: Digital nomad, Globalization, Archetype, Traditional nomad, Central Asia, Lifestyle, Freedom, Dynamism, Spatiality, Symbol, Dialogue, Culture.

Purpose of the study - to relate the concept of "digital nomad" and "traditional nomad" to determine the similarities and differences. The main emphasis is on the analysis of historical nomadic culture of thinking as the archetype of nomadic culture.

The novelty of this article - it shows that the fundamental difference between digital and traditional (historical) nomads is in contrast to the way of thinking. Western rationalism of digital nomads and contextual thinking of traditional nomads - two different understanding of the

meaning of life. This is the unifying element - the dynamism in the perception of the world and way of behavior in this world.

Introduction

As demonstrated by numerous studies and the emergence of the phenomenon known as ‘digital nomadism’, the phenomenon of nomadism has been undergoing a sort of renaissance in the present times. Why is it happening, and what are the similarities and differences between traditional and contemporary nomads, e.g. the location-independent workers who are referred to as digital nomads? At first glance, digital nomadism is a way of life, which implies movement free of any space constraints. However, the major focus should be directed towards the particular way of thinking; thus, a lifestyle is merely its projection. What is particular about the traditional nomadic consciousness shaped in the vastness of Central Asia, and contributed to the emergence of a particular way of life, which was opposite to the sedentary lifestyle? What is the essence of nomadism? And what is the relation between nomadism as a historical phenomenon, and digital nomads projecting the modern hypostasis of nomadism? The topicality of this question is apparent given the steady increase in the number of digital nomads and the unquenchable interest in the phenomenon of nomadism itself in an era of globalization. In this regard, archetypes of thought and culture are significant; they provide invaluable assistance in understanding the essence of the processes of identification in the present. In this sense, C. Jung was right, saying “if we cannot deny the archetypes or otherwise neutralize them, we are confronted, at every new stage in the differentiation of consciousness to which civilization attains, with the task of finding a new interpretation appropriate to this stage, in order to connect the life of the past that still exists in us with the life of the present, which threatens to slip away from it.” (Jung 2002, 91) Comparison of traditional nomadic thought (the representatives of which were located in the history of Asia and the Middle East), and contemporary Western thought (in this context, the kind of people who have chosen the nomadic way of life) generates an original interpretation. The major question investigated is the following: how do the way of thinking and the way of life of the historical and modern digital nomads intertwine?

Traditional nomadic thought as conceptualized by historical nomads

The cosmic sensation in one’s own ‘oecumene’ constituted the traditional paradigm of thinking pertaining to the Central Asian nomads. Due to the nomadic lifestyle, for traditional nomads, the idea of a journey inherently served as the basis for life. The journey was conceptualized as a conjunction between a human being and the Universe; meanwhile, Heaven and Earth served as major reference points for comprehension of life. The categories of Heaven and Earth are universal. However, in ‘being’, as understood by the ancient nomads, the sky personified the guardian of a human’s destiny. At times, ‘Tenir’ (the Kyrgyz word for ‘Heaven’) was envisioned as a supreme deity; thus, enhancing nomads’ contemplation. Contemplation process required rich imagination,

filling in the gaps in the knowledge about existence. Human-nomad possessed a high and subtle level of sensitivity, thanks to which he felt oneness with the world, nature. Contemplation was key to understanding being, whereas micro-world (human being) and macro-world (the Universe) intertwined into each other at the level of imagination. The world was envisioned as infinite space, the immensity and boundlessness of which the human being attempted to perceive, and define one's own place within it. The need for change dominated nomad's consciousness, forasmuch as the constant movement from place to place were norms of existence and forms of world cognition. Thus, a human being could easily adapt to the new situations, embracing it as an extension of the uniform world. This is the reason why *dynamism* is approached here as an element of perception, which has eventually become the inherent trait of the nomadic world outlook. To a nomad, movement implies a way of thought, a lifestyle, and the major value of being, i.e. movement is substantial to the nomad's perception of the world. In this respect, due to the dynamic approach to the environment, *activism* constituted a life stance characteristic for a human-nomad. Nomad was not submitting one's own self to the world, or to the forces of nature; instead, s/he felt as an equal to them, because, indeed, s/he was a child, a creation, of this very nature, who lived in harmony with nature's rules. Thereby, when compared to the mentality of the sessile representatives, the elements of the traditional thinking as conceptualized by nomads pose significant difference.

The dynamic display of their outlook emanated from the intrinsic sense of freedom, which organically constituted the nomads' way of thinking. Nomads were free in their thoughts, aspirations, and actions; their activities were not confined to the limits of the pre-assigned behavior. To follow the logic suggesting that, from nomad's perspective, the world was immense space unfolding the freedom of existence, it would be sequential matter-of-course to suggest that the human-nomad derived freedom of action from freedom of space, thus becoming a subject of the world. The very mode of existence – permanent nomadism – determined the perception of freedom as a given condition of life; this way, freedom of thought reflected freedom of universe. In this lied the deep dialectical understanding of nomadic being, his/her own destiny, and relation to this world. This kind of understanding was inherent to nomads, renouncing whatever canons. Freedom as natural process of self-awareness gave birth to heroic consciousness in a nomad, a kind of militancy as the underlying character trait. The sedentary way of human existence objectively restricted by the frames of territorial and geographical space gave rise to a completely different mode of existence in this world, and fostered different attitude to the things taking place in it. Another manifestation of freedom could be seen in nomad's tolerance to 'otherness' as a result of awareness about the benevolence of the Universe, and deep understanding about that various members are supposed to coexist in it.

The nomad's sense of the world extended to a cosmic scope implied particular sensibility towards nature (*environment-oriented way of thinking*), when nature was envisioned in the role of life-giving initial force, and continuation of human Self. Nature and human being merged into one whole, thus forming a sort of natural harmony, in which a human personified a son of the Universe.

Nature's perception of the nomad was understood as spiritual; it was projecting the moral principles of human existence: the sky was associated with eternity; mountains – wisdom and mightiness; water – life itself, its source. The natural life cornerstones dominated the hierarchy of the moral values. In this sense, one may claim that the principles of nomadic life in Central Asia originally were *non-religious* per se; and for the knowledge of the essence of life, nomad did not try to resort in anything of extramundane character. Nomad adhered to the given reality: “There is explanation to everything in the world in the everyday consciousness of a nomad, and a prophet would be bursting through an open door in an attempt to enlighten him [the nomad] regarding the ‘truth’”. (Auezov 1993, 59)

The harmony of the nature-and-human relationships resulted in the respective system of cults: Earth and Water as the progenitors and source of life, and Fire as the guardian of the family hearth. The elements of the natural world constructed specific images, through the prism of which the dialogue with the world-Universe was taking place. Thus, nomadic thinking distinguished itself in its *concreteness*, because spatiality enabled localization of objects in space. In attempts to understand existence, the un-comprehended was intuitively replenished with the belief in the unity of the world. Thereby, the development of *intuitivism* contributed to contemplativeness and speculative character.

Contemplativeness was an expression of the *philosophic* way of thinking in nomads. Nomads did not develop their own conceptual philosophical tradition, as it occurred in the East and West; the sensuous-symbolical way of world perception constituted the nomadic mode of thinking, and it did not find its place in the philosophical treatises. Surpassed by written sources for centuries, the culture of oral tradition had been rapidly developing. This unique phenomenon was captured in the epic compositions as examples of artistic thinking. Epics played a similar role to nomads as myths to sessile peoples: they were a source of spiritual culture, a historical form of world outlook at early stages of development. The fusion of real and unreal was characteristic of epics, it functioned as a reflection of nomadic consciousness, which had *mythological* quality; epics offered an interpretation of a unified undifferentiated world. Epics expressed the integrity of consciousness, and memory served as a preservation criterion of the ancient nomadic culture. To quote Hegel's apt remark, “the genuinely epical event is not a single casual deed, and that consequently it is not a purely accidental happening which is related, but an action ramified into the whole of its age and national circumstances so that it can be brought before us only within an outspread world and demands the portrayal of this world in its entirety”. (Hegel 1975, 1051)

The ancient nomads' model of life was based on the traditional understanding of the world, where space prevailed over time. Hence, *spatiality* was another characteristic feature of the nomadic thinking. The world of nomads “was a spatial world, in which a human lived, and upon which he depended, it was all-powerful and all-generous, as god, as the earthly embodiment of god”. (Aitmatov 1972) The priority of the spatial cornerstones in the nomad's consciousness of world perception did not utterly deny the time criteria of being. Nomad's understanding of time was

particular; it was cyclical, and thus it was contrasted against the linear understanding adopted by the sessile peoples. The cyclical perception of the world in time was determined by the natural cycles of development. Due to sensibility to the processes occurring in nature, a nomad projected these cycles onto one's own course of life. Thusly, time synthesized its hypostases, which was recognized as unity: past, present, and future coexisted in impersonal space at once. And this is an extremely important characteristic of nomadic thinking, projecting its originality in the relationship between the generations.

The unity of time modes found expression in the unique feature of nomadic consciousness - self-consciousness was generated in the attempts to comprehend the spirit of past eras inhabited by past generations. This was not a sort of succession, which was common in the Western or Eastern cultures, where each generation was associated with a particular stage of history. With regard to the Central Asian culture, continuity was understood as a coherent process of constructing-and-localizing one's own 'Self,' which was supposed to be in congruent relation with the traditions of past generations. This can be described as a sort of inner spiritual kinship, which was not fading away within the course of time; on the contrary, it was strengthened by its appeal to cultures for being always up-to-date, contemporary. The continuity of generations was determined by the level of self-consciousness in a nomad; his/her link to the historical traditions of Central Asia mattered. Nomad adhered to the norms of being as upheld by ancestors; thus, the traditional thinking in nomads played a supreme role in succession of the culture of nomadic thinking, in general.

Each generation of nomads, to a certain degree, expanded understanding of the underlying principles of existence that constituted nomadic world outlook. The ancestor cult provided symbolical and spiritual guidance to a nomad who wanted to comprehend the mysteries withhold within the cosmic world perception. This way, it was believed that the ancestors stood for a lively and imperishable symbol encompassing historicity of the nomadic life; the lack of knowledge in this field led to the tragedy in the succession of nomadic culture. Traditionally, nomad was ought to know about the seven generations of his ancestors, and knowing these things was a way to appreciate one's own existence, an indication of historical co-participation. The succession of generations was made apparent in the ethnic memory, and its distinctiveness should be explained. Commemoration of ancestors, was, metaphorically speaking, a thread connecting generations; it was regarded as an identity depth criterion applied to nomadic consciousness. In regard to ethnic memory, the following is important to keep in mind: the nomad's 'I' was inseparable from the procession of 'I's of the ancestors, which was a different case in sedentary cultures emphasizing time-criterion. Contrary to the vertical historical development, the historical domain of nomads could be better described as horizontal.

Another essential characteristic of Central Asian nomadic thinking was its *symbolism*. The genesis of this unique way of thinking has obtained a symbolical value to it. The nomadic lifestyle, implying constant movement, contributed to the establishment of a dialogue between East and West. "The penetration of the nations of charioteers and horsemen from Central Asia -which did,

in fact, reach China, India and the West and introduced the horse to the ancient civilizations - had, so he [Alfred Weber] argues, analogous consequences in all three regions. The men of these equestrian peoples came to experience, thanks to the horse, the vastness of the world. They took over the ancient civilizations by conquest. In hazards and disasters they experienced the problematic character of existence, as master-peoples they developed an heroic-tragic consciousness that found expression in epic". (Jaspers 2014, 16) Thus, the center of Asia became the mainspring of the world contacts. This process contributed to the expansion of history, fostering the development of the Western and Eastern thinking; meanwhile, the Central Asian nomadic consciousness was being preserved as a symbol of eternal movement, the springhead of the interaction between sessile peoples.

The historical role of the nomadic consciousness preconditioned formation of an innate *tragedy*. The tragedy of the Central Asian culture reveals its distinct fate: although nomads pioneered the idea of a journey as a way of life when the cornerstones of being were laid and pushed forward the dialogue between East and West, nevertheless, the nomadic civilization itself remained for many centuries unseen and unexplored. This way, the criteria of this distinct mode of thought manifested in a symbolical sense; in this state of things unveils itself the tragedy of the nomadic culture of Central Asia, which, at the same time, constitutes its unique quality. This tragedy of the Central Asian cultural development was expressed, preserved and passed on in the epical heroic consciousness.

The symbolism also penetrated the world of human relations: the beginning of life was associated with the image of a particular animal. It was a manifestation of historical memory of the once undivided unity of a nomad with nature. This fundamental feature of the nomadic way of thinking received ambivalent interpretation in both, Eastern and Western cultures, which relied on the stereotypical patterns of thinking inherent to them. However, the relation between human and nature was less apparent, less direct in these culture-systems, and this explains why the animal symbols remained preserved in their heraldic cultures.

Nomadic culture implied a certain coexistence of humans and animals within the unified natural world. The symbolism inherent to nomadic thinking was also exemplified by ancestors (Arbaces), who had been serving as symbols of stability and continuity of generations for a long while. The instinct of self-preservation in nomads ordained construction of cultural traditions to preserve the distinctive 'container' of the ethnic memory, which gained symbolical significance within the course of time. This contributed to the preservation of the archetype of the nomadic consciousness passed on generations by the descendants of the Central Asian culture.

Another distinctive feature of the nomadic way of thinking in Central Asia that should be addressed here is *contextualism*, i.e. awareness of the context in which one's own self is being located. This kind of self-awareness was regarded as something that had been already predetermined by the way of existence – constant movement in the wild nature setting required unity of a human with fellow tribe members because one could hardly manage to withstand the hardships and adversities

of nature being left on his/her own. In the age of antiquity, this feature played an overly positive role, thus promoting cohesion among nomads in the difficult moments of life. Feeling of belonging to the context of a tribe remained innate to nomadic consciousness for long period of time afterwards.

In light of demand and practical capacity, the aforementioned characteristics of nomadic thinking led to the possibility of creating a peculiar unaltered cultural model, which served as a basis for—and became an archetype of—a fundamentally different way of life and perception of life. Thus, nomadism in the history of mankind's origin and development is an essentially unique phenomenon, demonstrating specific characteristics.

Development Stages of Central Asia: from Nomadic to Sessile Lifestyle

Certain characteristics of the traditional nomadic thinking determined the emergence and development of a particular mentality among the representatives of Central Asia, which became a historic area of ancient nomads. When compared to the history of East and West, Central Asia with its unique history has undergone the periods of incoherence because the tradition of the nomadic culture has not been originally preserved. This suggests that the characteristics of the archetype of the Central Asian way of thinking have been preserved on a subconscious level. The same processes at work can be traced in the structures of a variety of other ethnic cultures in Central Asia, dating back to the ancient Turkic tribes inhabiting this area. At the core of the traditional world outlook is the archetypal way of thinking, which is essential to the existence of Central Asian culture. The nomadic ancestors made the psychic mindset salient, thus shaping the traditional mentality over historical time, which became a cornerstone of national character. Accordingly, the traditional mentality is fundamental to the formation of national consciousness. The cultural system underwent significant changes because of the transition to sessile lifestyle; the values constituting the nomadic culture were reconsidered, however, the most functional ones remained. The latter prevailed in the consciousness of the peoples who were highly aware of their unity with the nomadic archetype. This natural process of self-awareness within the new conditions of life led to the mutual enrichment of principles constituting the nomadic and settled world outlooks, and this contributed to *syncretism* in thinking.

The entry into the Soviet epoch of development led to a reorientation of the nomadic way of thinking, which had been eventually superseded by the fusion of the Eastern and some Western characteristics of consciousness. The traditional world outlook did not perish entirely, certain manifestations were preserved in the form of national traditions and customs; however, the major criterion constituting the nomadic outlook on the world was pushed to the level of the subconscious. The course of further development placed significant value on the principles constituting the sessile culture; those received obsolete status.

The next leap in the traditional cultural system occurred with the acquisition of sovereignty by the Central Asian republics. This process created a crisis in the nations' self-determination,

accompanying the process of independent development up to the present time. The process of sovereignty raised the issue of the revival of the Central Asian cultural archetype. The Central Asia as a single territorial and geopolitical region manifested itself in the process of the republics' self-development. At the national level, there occurred the necessity in re-interpretation of the past socio-cultural experience. In contemporary scholarship, the emphasis is placed on studying the specifics of mentality. The surge of national consciousness contributed to the revival of the traditional cultural values. Simultaneously, another trend of development persisted: the process of globalization promoted the penetration and 'absolutization' of the universal values. In the context of this situation, national, regional and global interest become intertwined. The processes of modernization also have an impact on the cultural system and its expression in terms of values. In its turn, the public system reflects the contradictions of the so-called transitional period.

Accordingly, certain parameters of the nomadic mentality remain on a subconscious level today. They manifest themselves in the ability to adapt to changing conditions of life relatively easier, and this has to do with the previously mentioned dynamism of nomadic thought, coupled with the nomad's inclination to take an active role in the perception and the development of their new world. However, it should be noted that the modern descendants of nomads are no longer representatives of the classic nomadic way of thinking. The contemporary way of life was foreordained by the sessile way of existence together with the invasion of the global stereotypes and universal values; today, the lifestyle of the nomads' descendants negates the relevance of some of the features of the traditional nomadic thinking. In addition to that, the history itself repeatedly reaches the points when updates of the traditional system of thinking become a necessity. Affirmations about globalization entering the phase of post-globalization highlights the complexity of this development, and its contradictory nature. Along with the incitement of unification, globalization deepens the processes of identification. In such state of things, the archetypes of thinking forcefully come to the surface of consciousness, revealing their power and validity, and promising the possibility of a new 'push' towards a better understanding of one's own culture and being. Thus, nomadism, which represents one of the archetypes of thinking and culture, receives an opportunity of reinterpretation within the given cultural systems.

The particular aspect of nomadism contributing to its popularization today manifests itself in the phenomenon of digital nomadism, which has a lot to do with the endless migration sweeping the world as a way of human existence – the consequence of globalization.

Digital nomads in relation to the historical nomads

Digital nomads comprise a solely modern-day phenomenon, which has become of profound current interest and gained importance in Europe and the U.S., i.e. concentrated in the Western world. On the one hand, the very name "digital nomads" signifies technological determinism of this phenomenon, suggesting the high level of the current world civilization development. This phenomenon would be unimaginable without the advances in the digital

technologies; hence, this is phenomenon of the world of reason. On the other hand, the combination of the Western way of thinking with conscious preference for nomadic way of existence in the modern times suggests an ambivalent interpretation of the term “digital nomads”.

Technological achievements of the human civilization allow the contemporaries to take advantage of freedom as a way of existence: when it comes to work disposal, the opportunity of remote work implies that an individual has more freedom to decide. Hence, in regard to space and time, the major criteria of being, the contemporary world appears in a slightly different perspective. The pace of time is fast; as a result, the time has become regarded as both, something given and luxury. Previously enclosed and framed, space became perceived as open. At the present time, the borders between states lost their significance thanks to the emergence of the Internet and the Internet-related technological developments. The concept of the virtual space gained significance because it contributed to the emergence of a particular world. This implied that time and space as the criteria of human existence enabled the possibility of a new approach to their understanding, perception, and function. In this regard, digital nomad projects an up-to-date vision of nomadism-phenomenon by adopting the metaphor which refers to freedom, i.e. it can be viewed as a contemporary brand, an innovative concept, a symbol applied to designate freedom without limits. This is a product of globalization, which can be approached as a universal value “packaged” as contemporary nomadism. And that was the first interpretation of the term “digital nomads”.

Along with this interpretation, there exists a second one, which penetrates deeper into the essence of nomadism. According to this interpretation, digital nomad is someone who chooses freedom not merely for the sake of flexible allocation of time, but also for a deeper purpose – the opportunity to perceive this world and one’s own place within it in a quite different light, i.e. nomadism as a way of thinking in addition to the way of life. In this sense, how does digital nomad relate to the classical nomad? To what extent does this metaphor correspond to the archetypical historical phenomenon?

Dynamism is the most acclaimed quality in the appropriated image of a nomad, interpreted as constant movement, roaming entity. Thus, mobility alters itself from the characteristic of a contemporary man into an inherent characteristic of the individual’s essence. The second characteristics of such kind of freedom without limits, the preference in favor of space that is non-oppressive, similar to time, towards the human being’s consciousness. Such understanding of freedom allows a comparative approach to a digital nomad, a contemporary representative of the technical and technological civilization, with the historical one respectively, i.e. the traditional nomad whose approach to the perception and understanding of the world is very distinctive.

However, parallels that can be drawn between the preferences of the traditional and contemporary nomads do not necessarily signify absolute approximation of the carriers sharing similar characteristics. What distinguishes the contemporary digital nomad from the traditional one? The lack of nomadic thinking integrity: despite their presence, certain nomadic characteristics, such as the nomadic way of thinking and way of life, in the contemporary representatives of the

Western world do not constitute the perception of nomadism as the philosophy of life. Why is integrity important? Because one can feel oneself a nomad only in a certain systematization of thought, i.e. when despite the understanding of freedom as the supreme values of being, a nomad retains such qualities of thinking as contemplativeness, intuitiveness, spatiality, symbolism etc. Such integrity of thinking is at the core of invariant model of behavior. In this case, all these qualities become natural and functional, rather than superficial.

To the most degree, digital nomads are representatives of the West pertaining Western mentality inherent to them, with a strongly pronounced rationalism. Most of them are quite rational people. I suggest that their rationality manifests itself in their deliberate search for a life stance for some kind of relief, escape from imposed stereotypes and standards. Their goal lies in the alteration of life quality; this means that certain burdens related to life organization are pushed into the background. Wherein, obtainment of one's own "Self" takes place not in the context of the accepted norms, but rather in spite of them. Speaking of the history of traditional nomads, such kind of rationalism was inappropriate to them; traditional nomads were more organic to the nature that "enveloped" them. Bearing this in mind, the contemporary Western nomads appear as adopting the idealized version of the metaphor of nomadism, which offers new rhythm and originality to the contemporary life.

In fact, a closer look at the comparisons drawn between the traditional nomadic and Western ways of thinking can serve as a point of departure for the analysis of the opposition of these parameters. The major characteristics of the Western way of thinking are: anthropocentrism (as opposed to the nomadic cosmocentrism), as a result of which technological thinking subduing nature (in opposition to the organic environmental susceptibility) comes to foreground; the prevalence of the timeline-oriented criteria of existence (as opposed to the spatiality-oriented mentality inherent to nomads), and the perception of time is linear (rather than cyclic as perceived by traditional nomads); theoretical thinking (as opposed to contemplation and intuition); egoism and pragmatism (as opposed to contextuality), rationality (as opposed to emotional irrationality); abstractedness (as opposed to concreteness); vertical continuity constituted by the vertical hierarchy of memories (as opposed to horizontal); the culture of rights as opposed to tribalism.

Dynamism with accompanying easiness in perception of changes taking place in the world is the only aspect uniting nomadic Central-Asian and Western ways of thinking. However, digital nomads' adoption of freedom of movement does not imply acceptance of a particular spiritual perception, enlightenment present in true nomads. Only a few people are able to embrace the values of this lifestyle fully, and comprehend over time the distinctiveness of its spirit, which "refills" them anew. Digital nomads are a product of globalization with its universal values and virtual space. Spatial limits of the real world get blurred in the context of technological progress; hence, the world becomes open space, accessible to everyone, and, as a consequence, desired. The world without borders implies freedom; however, the perception of such freedom might turn out to be an illusion of sort. In this sense, the contemporary nomads, as already explained, simply adopt the metaphor

of nomadism, which serves the new purpose of discovering one's own "Self" in the context of the dynamically changing world. A comparison drawn between the ways of thinking of settled and nomadic civilizations suggests that the West (categorized as a traditionally sessile civilization type) does not offer natural conditions pertinent to nomadism. Thus, the conscious choice of the nomadic way of life in modern times does not imply the primordially natural perception of the world and life; contrary to the situation of historical nomads, it entails no harmonious coexistence of a human and nature. This seems to be the fundamental difference between digital and historical nomads. Despite this difference, the western individual's pursuit of adopting nomadic lifestyle as a way of existence—by putting one's own self into the state of being-in-between, and constant movement—shows that such an option is conceived as natural and organic in the era of globalization as a consequence of a high level of technological progress.

Conclusion

Determined by globalization with its destruction of common borders and its involvement into the construction of a "unified world," the openness of the contemporary world, implies understanding nomadism as the most up-to-date way of human existence, in general. This means that in the set of circumstances when the dominant sessile way of existence becomes deciphered through the lenses of the certain types of civilization and cultural systems, nomadism acquires the role of a unifying foundation for all cultures, states, and peoples. This is a human's response to the challenge of history and time, i.e. the indication of deeper understanding of nomadism as a way of life. In this case, nomadism is but one of the ways, on the one hand, to survive and preserve the harmony with this world; and on the other hand, this is an attempt to see the world in a slightly different perspective. In this regard, it should be noted that nomadism is destined to play a role in the particular periods of history.

History itself created this distinctive feature: when the East and West were undergoing the period of formation and were practically unknown to each other, nomads filled the roles of informants communicating to the West and East about each other's existence. Thus, nomads contributed to the formation of world history. At the end of the twentieth century, the socio-cultural boom took place because of the destruction of the enormous state, an empire; these conditions gave rise to chaos. In these circumstances, the concept of a nomad re-surfaced again, serving the purpose of some sort of bridge connecting different cultural worlds. That explains the "hype" around this term; no wonder it is being commercialized because we are living in the age of technological determinism: we want to package everything and lay out for sale to produce profit. Nevertheless, we should keep the uniqueness of this phenomenon in sight: nomadism did not perish within the course of history; on the contrary, it came to surface again with renewed vigor. And in this lies the huge potential, enormous power of nomadism as a phenomenon.

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