

## LANGUAGE LEARNING IN THE PARADIGM OF INFORMAL SPACE

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### Summary

This article is an attempt to explore the possibility of learning a foreign language from the point of view of an informal approach for people who are under conditions of varying degrees of complexity, from forced migration to financial insecurity. The main problem of the research, which should be solved, is in the internal contour of overcoming internal psychological barriers and financial inability, in the external overcoming of bureaucratic barriers in the form of requirements for formal adaptation outside one's country with the minimum level of language knowledge, formal education system, various programs and resources on a paid and a free basis. It is the search for a spot that will open a universal opportunity for a large category of people or, in a broader sense, a comprehensive approach with scientific justification of its main principles. To define the workspace as an ideal field, one can rely on Foucault's philosophy of transgression and Kuhn's multiparadigmatic approach, because the problem requires going beyond the formal rules of existing and realized experience.

**Key words:** social adaptation, dynamic freedom, unconditionality, human resources development, overcoming psychological barriers, existential challenge, artisan type of specialists.

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### 1. Introduction

The philosophical focus of the article is prompted by the fact that the purpose of the research goes beyond the scope of this work and lies in the broader use and creation of informal spaces as such. Its methodology is subjective-objective approach, intersubjective, quantitative-qualitative, subject, humanistic ones, the principle of unconditionality as well as a continuous research and dynamic development of the extended method or a multi-paradigm one.

The impetus for this was the so-called anomaly introduced into usage by Thomas Kuhn when studying scientific crises. "This anomaly arises when the paradigm that governs a particular community of scientists fails, thus resisting all attempts to change it. Therefore, according to Kuhn, science develops through a change in paradigm initiated by tension" (*Bird, 2022:57*). Continuing to ponder according to Kuhn, it is connected with a constant disciplinary matrix that is unable to solve problems and only accumulates them. But at the same time, a new view forms its own paradigm encountering resistance from the old one, which is established and dictates the disciplinary requirement of the entire research structure starting from perception itself.

“Thus, the denial of the limit and its transgression becomes the engine of the positive evolution of power-knowledge” (*Schutijser, 2019:227*). This approach, called the philosophy of transgression, involves the search and exploration of lifestyles that radically differ from one another. It goes beyond the traditional frameworks that define the cultural world. This approach aims to reveal new ways of understanding and interpreting existing cultural phenomena, emphasizing their complexity and variability.

The natural organization of life, social practice changing another practice, radically changes the situation itself. Such a view is a barely perceptible concept that is difficult to constitute. Its field of work is a special predisposition of perception. The irreversibility of the processes that occur in the physical nature and human society reveals irreversible losses, and this must be taken an advantage of, but for the common good, transforming them into irreversible gains.

## 2. Coverage of the unreachd human resource development

The entire world, all nations, all countries and continents, in other words, people who are not an active part of their economy and society, do not have the financial and qualitative ability to learn a foreign language. The research methodology is neither clearly defined, nor is the task itself. Measuring the potential quantity of vulnerable population is impossible because there is no such statistics. Nevertheless, it is not difficult to imagine a constant portion of the population in every non-English speaking country in the world. These people need free access to language learning in order to have practical proficiency for the purpose of improving their economic status and overall personal development.

There is a number of forced barriers and their overcoming. And among them we can name the following ones: internal: psychological, social adaptation, creative self-expression, voluntary self-limitation. The external ones are financial insecurity, forced migration, bureaucracy, social adaptation, formality of the education system, inadequate effectiveness of various language resources. A practical approach to studying this problem indicates that such people exist in any country and represent the most inert mass of human capital. This includes forced migrants or refugees, who according to UN observations, appear at an average rate of over 10 million from different countries worldwide annually, all in need of language adaptation and economic protection. The realization of an idea that can help and provide impetus to individual action and accelerate personal growth also applies to these individuals. If this effect is applied to the global system, it will yield a multiplier effect for the development of human resources, thereby adding more dynamism to processes in science, economics, and politics as a whole. This may seem like progress, but it is not. Essentially, it is a sign of civilization's backwardness in existential challenges that have existed for a long time.

## 3. Informality as a dynamic freedom without borders

The concept of “informal” is not taken randomly, but from experience and practice to overcome various barriers, especially in wartime. Since informal rules are more naturally developed by the society (this is confirmed by a number of observations at different times) the influence of informal rules is always stronger than formal ones. The same “path dependence” effect is described by Douglas C. North, as in “economic performance through time” (*North, 1993:11–23*). Formal rules will always restrict existing freedom in some way. Perhaps this should be considered by those implementing these new formal rules in reality.

It is desired to see that we are moving forward considering both quantitative and qualitative approaches, but the main focus is still on the psychological approach of overcoming internal barriers which is a component of a broader subjective-objective approach. Subjectivism includes our a priori knowledge of the good of everything. Objectivism, using this by default, opens up new reliable knowledge for obtaining good from everything.

#### 4. Unconditionality as a means of satisfying needs

We regard conditionality as a purely new economic measure that covers the portion of the population that is in dire need of it. Unconditionality is taken here as the one that needs to be used within ethical norms to provide maximum legal freedom. It evokes a primary unconscious intention as a purely psycho-physical reaction. This starting point, in its turn, allowed to derive another fundamental feature, namely that unconditionality of practices and methods for teachers and the same unconditionality for attendance and personal preferences in their choice by the students. Such an environment should be called more as an experimental or open system with “open source code” where everyone can participate at their convenience.

There are “the moments in life when it is necessary to question whether it is possible to think differently than we do and see differently than we see if only we want to continue to think and to see” (*Foucault, 1984:15*). This quote suggests a different perception of the idea of informal space. We live in a harmonious world, but we do not correspond to it. Perhaps it is time to change our thinking, our perception of the reality. The world and we are in a permanent crisis: political, economic, social, ecological, existential. But if we take some distance to see the whole picture, it turns out that the only cause is an ethical crisis. The entire Earth's ecosystem falls into it. In other words, the ethical crisis is global not only for all the humanity, but also for the entire planet as a whole. The informal space is a change of thought, it is a small step towards harmony. The world accepts every breath of fresh air because it is alive, because it holds the truth. Non-formality is an attempt to go beyond the ordinary perception because if we look around, we can only see increasing chaos. Foucault offers his view of the constant initiation of going beyond the existing limit, which he calls “transgression” (*Foucault, 1984:18*). This fits well into the Hegelian cycle or simply the infinity of knowledge. However, the most useful in terms of impact will be considered those senses that are accessible to both the intellectual minority and the ordinary majority. From the point of view of the development, perspectives need to be approached in the working out of material of any idea for its further use by others. It is a kind of a transferable property or mechanism that is embedded, the transmission of the continuation of work. This forms the sequence of transition and the stability of knowledge systems.

#### 5. Humanistic approach as a natural pathway

The informality of education is a modern practice of the humanistic approach, which refers us to the sources of natural philosophy.

Subjective approach transitioning goes into an intersubjective approach. “Intersubjectivity can be seen as a golden mean between objectivity and subjectivity, as it contains characteristics of both epistemological positions. Intersubjectivity focuses on the belief that research is neither purely objective nor purely subjective in its nature” (*Bae, 2017:1*).

Continuous exploration lies within the method. The process involves the development of the method itself by creating new interaction tasks, a kind of micro-laboratories.

The other idea referring to the method is freedom of choice. It is necessary to be remembered both from the side of the teacher and from the participant. There is that kind of interaction where the teacher conducts the development of the material from the direct request of the participants. The general goal is to complement each other naturally.

## 6. New scholasticism or artisanal type of specialists

The new scholasticism requires its own master. A kind of renaissance where the process flows for the sake of interaction itself and at the same time new knowledge, is born not on the spot. It turns out that the disappearance of scholasticism occurred through its prohibition by formal education, that is, by the hands of its own creation. It is not difficult to imagine without reliable statistics that such type of "scholastics" people always exist and will exist in small numbers. In their free approach they will always feel restricted and pressured by the ruling formal model.

This is similar to a blind spot of unrealized potential. This class of teachers is akin to the craftsman type while the majority should relate to the industrial or commercial type. For some of them teaching is a craft, for others it's a function. The assessment of productivity is one thing by quantity, but is totally different by quality. The formal system is also interested in the existence of craftsmen because the limited freedom of its standardized space restricts even thinking to possible novelty. It is not the improvement of the old, but fundamentally new idea similar to a dynamically changing environment.

## 7. The effect of geometric progression

In our case if there is at least one person who utilized this opportunity and earned his or her income, created two additional added values, then there will be more and more such people and at some point, we will get meta-numbers and a general effect that is almost immeasurable. One can imagine all directions of activity as puzzles, and the whole picture comes together in one giant energy of passionarity. It's like underutilized economic resources, but it's much more important because behind all this is not just one human life.

The proposed informal space for language learning addresses this issue by providing fundamentally free access to education, and will also contribute to raising the level of education and qualifications of the population, stimulating economic growth through the active participation of new people in the labour market. Among the points of the essence of informality in the environment we can mention the following ones:

Digital coworking space. Self-organization of the environment. Free of charge. Unconditionality: no leaders, no budgets. There is no need to follow a specific scheme or adhere to a single standard. There is a freedom to choose the level, speaker, time, etc.

Compatibility with formal systems at the preparation stage for certification. Product expertise: the method and program are mandatory.

The expertise of the teacher is desirable but not mandatory. As success and popularity grow, expertise will naturally increase through replacement, conflict-free and unconditionally idea based on the choice of the participants themselves. Standardization of research tools: methods and approaches, their development, and accumulation.

## 8. Conclusions

The search for a candidate solution is always associated with high uncertainty and risk, especially when it comes to social systems. The work is an attempt to challenge this puzzle. During the study a number of auxiliary directions were identified, each of which may have some perspective in its development. This work does not end here but continues the development of the main idea, and if it is truly “alive,” it can have an infinite perspective.

The division of labour only at the level of deepening knowledge is similar to the process of actualizing the latest, not yet applied in wide practice mechanisms.. That is an administrative approach, less complex than an entrepreneurial one, which centralized all possible resources and created a disciplinary matrix in that many systems including the education system found themselves, demonstrating its inability to solve such a type of puzzle. This resembles stagnation in the sphere of progressive knowledge and practices. It is quite obvious that it limits all possible freedoms and has therefore reached a dead end. An entrepreneurial approach and venture thinking are necessary to actualize new knowledge and practices, especially since we are at a crucial stage of forming the future platform of the next industrial revolution or the sixth technological order. Therefore, we expect rapid growth in the long term which means accumulating a significant volume of challenges caused by the absence of reactive approaches in the application of progressive knowledge and by the readiness or predisposition to permanence of change.

Effective overcoming of existing barriers involves the application of informal teaching methods that are more flexible and adaptable to people's real needs. These methods are based on natural, intuitive approaches that correspond to internal psychological and social needs. Open education systems where participants have freedom to choose the time and methods of learning can significantly enhance the effectiveness of the learning process.

While choosing optional ideas and making decisions as far as it concerns the future of ourselves and in this way of our society, it is not always necessary to follow conditional, accepted rules and be as conventional as it used to be before. The changing settings for generalizing ideas have already found their proof in the works of the above mentioned authors. So it is a fully grounded choice in taking advantage of such a totally new approach to conventional studying of a foreign language under changing conditions of the modern world.

The natural organization of life, that is social practice changing another practice, radically changes its view of truth. Such truth is a barely perceptible concept that is difficult to constitute. Its field of work is a special predisposition of perception. So, offering Foucault's view of the constant initiation of going beyond the existing limit, it can be argued that it fits well into the cycle or simply the infinity of knowledge. However, this also indicates the need to review existing formal educational structures to remove limitations and stimulate the full potential of human resources. Future research could explore the effectiveness of various language learning methods, their social and cultural impact, and the best ways to implement informal space as a whole.

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