

PHENOMENOLOGICAL SIMILARITIES BETWEEN SOCIAL PEDAGOGY AND SOCIAL SYSTEMS

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ABSTRACT:

The pedagogical process, individually considered, contains approaches of self-realization, self-formation and self-perception. Several stages of self-realization will be implied in the course of theoretical-analytical considerations. In doing so, we will not dwell on its essence in detail. We will talk much more about the preparatory stages of the pedagogical process than about the purposeful empirical events. Therefore, self-realization will be shown in certain places in a rational existential way, but ultimately will sink into the understanding of the preparatory procedures. Self-perception is a kind of projector that displays various (theoretical, hermeneutical and empirical) events from the point of view of the entity in whose name they occur. Hence it is clear that it will also be in some way tacitly implied, in the meaningful contents of the events. We will present self-formation most exhaustively because it directly implies theoretical-analytical states independent of their scope. All these general drivers of the process will be articulated by the universal model of social pedagogy. Most importantly, we will compare the pedagogical prerequisites for the growth of the subject with the life of the social group that strives to become a system, in order to see how the universal model of social pedagogy fits into their framework. In doing so, we will apply a purely theoretical approach.

Keywords: *social pedagogy, social systems, epistemological self-projection, self-formation, immanent functions*

Instruction

Let us announce immediately: our aim is to face the challenge of a theoretical self-conceptualization of social pedagogy that stands on glass legs (Hämäläinen, 2015). Social pedagogy strives to shape the subject into a legal and dynamic factor from two sides. On the one hand, it encourages him to self-form in accordance with certain epistemological self-projections. On the other hand, the meaningful connections that he needs to create in order to maintain himself in a state of significant, or more euphemistically speaking, optimal factor in society, community and family, are a confirmation of his epistemological achievements and catalyze future aspirations. Epistemological self-projections are the subject's representations of himself that allow him to see himself as an educated entity that applies certain meanings. These representations not only help him build meaningful connections with other subjects and life factors, but also train him to properly shape and even suppress connections that encroach on his social and personal integrity. Meaningful connections, in turn, are complex interactive situations that strengthen and positively revalue the

subject's self-expression in the community. Thus, these coordinates in his life are spontaneous and intentional pedagogical means that allow self-formations to requalify. In this sense, self-formation is the way in which the subject acts as a consequence of the influence of epistemological self-projections and unpredictable meaningful connections and the state in which it finds itself qualitatively in different historical periods. More generally, self-formation is an attempt to reconcile "personal integrity with social integration" (Rothuizen and Harbo, 2017, p. 17), thereby stabilizing a field of permanent tension. In order for there to be predispositions for subjective social self-formation, subjects who need to be shaped and educated in accordance with social pedagogy need to possess three qualities:

- a) dignity as awareness of the integrative value of one's own being,
- b) subjective potential as compressed energy that can be flexibly redirected from one goal to another and channeled into epistemological initiatives that are most complementary to the subject's being; and
- c) resourcefulness, which represents all situations of complex interaction in which the subject articulates meaningful connections through the medium of acquired knowledge and experience.

Acting from a position of knowing things strengthens the identity of the subject who strives to become a social factor as much as material work. It is a way of communication that helps self-formations to express themselves in the best intelligible light because it shows the magnitude of epistemological self-projections and draws the best out of the challenge of meaningful connections. Therefore, education and the concrete demonstration of knowledge is equally important as technical self-display and the achievement of its utilitarian wonders.

Social systems set themselves a similar task through their own theory. They replace the subject with the group. The group is transformed in a systemic way, regardless of its capacity to fit into other larger structures. It is like the subject whose value position in society depends not so much on whether others will recognize its epistemological depth and whether they will discover how skillfully it articulates meaningful connections, but on its internal readiness and strong self-consciousness of authority that wins over social factors, even when they fear such a circumstance. Larger structures are for the group that develops its own system, what social circumstances are for the subject who wants to educate himself on the basis of the ratio between his personal strengths and the challenges that are imposed from the outside. In other words, most of the challenges of the group, which is a potential system, come from within rather than from without. In order to establish a meaningful relationship with the environment that will serve to maintain its autopoietic function, it must epistemologically contemplate all potential contacts and clashes with it. It must have some knowledge of the potential situations that allow its habitus to shine. Knowledge brings formal experience, and formal experience helps to cushion the first contacts with the objects that encourage the meaningful relationship, thus deformatizing the experience and making it partial because the subject cannot contemplate it completely the first time. In this sense, the group learns, follows, and applies the same pedagogical steps as the subject, with the difference that its self-projections and self-formations are collective. However, the summary challenges that the group faces, and which educate it to form its own system, have a different dimension, despite the fact that they presuppose approaches similar in spirit.

The dimension of pedagogical challenges inherent in groups, and even complex systems,

forms such an environment. The group initially exists in micro-circumstances. Micro-circumstances are events in which objects exist objectively, as they are given independently of the form of dynamic order that they implement and represent. The very form of dynamic existence is petrified and objectified in the circumstance that itself partially constitutes. All moments in the life of the group are identified with the independent perspective, no matter how significant and how intrusive they seem. On the other hand, micro-situations can be the same events, the form of which is taken into account, which means that the form itself is radicalized and acquires an exclusively intra-systemic validity, and even becomes a central moment in the life of a certain segment of the group, or of the entire group. These two “ecological” categories provoke the first impulses of unpreparedness before certainty, that is, before possible and obvious connections whose meaning they do not know. They alert that the group (in a similar sense, the subject too) should take pedagogical measures, which actually refers to epistemological self-projections and adaptive self-formations.

This threatening experience warns the group that it needs to develop self-referential self-awareness, that is, to create a precise picture of the state in which it finds itself at a given moment. Self-analyses and analyses of the situation that should bear epistemological fruit and give an account of the status and potential of the given connections, create a macro-level that elevates the group above the unpleasant experience and at the same time gives it empty directions for a way out of the problem. Knowing the potential of the given connections is different from knowing the objective parameters of the micro-situation, for example, the cause of the given conflict or cooperation. How the micro-situation will unfold depends on the interpretation of the connections and their operational predispositions. The objects that constitute the micro-situation together with the connections are only means by which the intentional connections come to light. The whole problem becomes pedagogical precisely because relations biasedly contextualize collective circumstances, distorting even cooperation with bias, whether the bias manifests itself as shared euphoria or as defiance of the wounded ego. Thus, they poorly instrumentalize behavior and draw into its problematic character all individual behaviors regardless of their involvement and “guilt”.

Universal principles of social pedagogy

Finally, both the group and the subject follow a social-pedagogical metalogic. They acquire the knowledge embodied in epistemological self-projections in order to use for the benefit of their social authority the meaningful connections that they create by entering into such a kind of self-formative relationship. The probability that the group or subject will not meet expectations is directly proportional to the quality of articulation of the connection and the self-projective predispositions. The impression that the group or subject will leave while dynamically synthesizing these features of the process that establishes their identity and their dignity reflects the degree of pedagogical maturity. Such a relationship between knowledge, probability and the uplifting power of connections as a product of the interaction of the participants that is constantly reproduced can be traced everywhere in the philosophy of Hume (2022). All these components of the process that arise from pedagogical “instructions”, “orientations” and “navigations” are values that directly influence behavior and shape it. The situation is pedagogical whenever behavior is guided by a previously given or anticipated scheme of life values and tries to reach, realize or imply them. However, a pedagogical process is not only pre-interactive training, but also the informal experience that arises from unexpected situations that shake and shake the implemented pedagogical perspectives. Accordingly, values can also be formatted if the pedagogical model recognizes the shortcomings through the imperfect and degrading interaction of the subject or group with other entities. In any case, the subject or group

that follows an approximately perfect pedagogical model establishes an interaction that is able to manipulate both types of communicative codes (Bernstajn, 1979): the limited code that receives only facts and is reduced to them, excluding itself from the field of interest, and the elaborate code that always puts egocentric self-consciousness at the center first and then connects it with highly sophisticated abstractions.

This universal scheme of relations by which the quality of educational approaches is measured, at first glance, seems to be radically self-referential. But self-referencing benefits this holistic understanding of the relationship between society and the immature entity, because, as Lyman himself (2001) argues, self-referencing erases the distinction between subject and object. Thus, self-referencing allows for a mutual and neutral pedagogical exchange to occur. As if it refers exclusively to the needs of the subject and the group and their social well-being, and rejects society and the idea that every interaction, communication and authority exists to nourish its homeostatic, that is, structural-functional organism. However, in the end, directly or indirectly, society and its well-mannered elements benefit equally from the self-elevation of the subject and the group that are grounded in social-pedagogical methods. The well-mannered elements receive various spiritual and material gifts from the collective consciousness of the self-referential society and inspire all those who will repeat their feat thanks to over-imitation, deliberate adoption of certain characteristics and selective learning of the deepest habits. The nosographic tape characterizes the way in which well-bred, and that is, in some way prominent individuals who set an example, manage to harmonize their identity with socio-pedagogical criteria. It is a tape on which their ups and downs that occur in accordance with the socio-pedagogical conditions of self-formation can be traced. This path to the recognizable peak or inserts that are themselves local pedagogical operations and heal certain social “cells”, turns into a trajectory-pattern that restitutes the norms of general rebirth. All this begins with the analysis of the circumstances in which the central part is occupied by the entity that should apply socio-pedagogical ideals to itself. In fact, this comprehensive analysis, which attempts to articulate the interaction between objective values and personal social behavior, is itself the most prominent pedagogical approach (Knight S., at al., 2014).

So, the subject and the group always have in mind both their own good and the good of society, which elevate their personalities, preserve their dignity, build their identity, develop resourcefulness, increase their objective potentials through communicative knowledge and absorb knowledge in pragmatic self-projections. The fact that self-analysis fits into the analysis of the overall social conditions in which they find themselves and with which they measure their progress and the effectiveness of pedagogical methods is not a strong indicator that their motives are not mercantile. However, behavior in appropriate situations that exceeds even legal expectations unequivocally reveals that values shape motives and that socio-pedagogical ideals govern the relationship between values and behavior. Often, self-sacrifice, commitment to life regardless of its form, for example, can destroy reputation only because of the spontaneous and mechanical non-acceptance of deformations and their appearance. Then, it is the value that directs behavior, even when such an act, prompted by the rules of upbringing, conflicts with the beliefs of society. Accordingly, the socio-pedagogical value system can be intimately and at the same time explicitly rigorous in various ways. It does not place personal upbringing above and at the expense of relations with society. It advocates that the acquired education that results from the universal social-pedagogical model should balance the active coexistence of the entity and society, and even introduce new values that will “quietly force” society to change its attitude towards life challenges and their understanding. The more society draws the entity into its organized life and binds it to its mechanisms, the more the entity can change the “self-consciousness” of society and its self-formative tendencies.

Social-pedagogical approach to the group-as-system and the subject

In every unity, the seeds of discord are already embedded, or, ultimately, thorny differences simmer at the bottom. One of our favorite methods for describing certain phenomena or differences is our preconscious mechanisms of orientation in the “operational” space. Both the social system (the group), and the subject (every individual who strives to secure a certain social recognition or is an unconsciously unobtrusive model), apply immanent functions in self-analysis, general analysis, and while formulating and creating specific social-pedagogical schemes of interaction with other entities or elements of society. Two immanent functions that apply to the group and the subject, but manifest themselves differently because they belong to different circumstances, are: prereflection, self-coordinated reflection and reflex response.

- 1) Pre-reflection is an attempt to encompass in a single whole all the anticipations inherent in the apparent object of interest, in order to amortize the interactive initiative.
- 2) Self-coordinated reflection is the way in which the mind organizes itself so that it can treat each of the anticipations separately and synthetically. This reinforces the aforementioned amortization.
- 3) Reflexive response is a standard procedure that allows the interactive (or communicative) entity to respond quickly to any challenge that at the given moment is extremely confusing, even blatantly dangerous and erodes its public dignity. This procedure must be transformed into a permanent habit, and even better into an immortal instinct that will demonstrate the stability of the one who acts in society.

Such preconscious models that encourage social-pedagogical action are indispensable, especially since the behavior of the immature entity is questioned in each individual situation (Úcar, 2013). It is difficult to fail to see why these immanent functions are directly related to social upbringing and its universal model and why they subsistently sharpen its manifestation. The coupling between immanent mechanisms seems to offer “an overly elegant understanding of a [personal] situation that is easily destabilised when information beyond its paradigmatic limits breaks through, producing uncomfortable knowledge” (Singleton et al., 2022, p. 76). But this is not so, their chain effect consolidates being on a purely individual-ontological level.

The group acquires knowledge, transforms it into epistemological self-projection, uses the epistemological self-projection to conceive connections or to manage already conceived connections, recapitulates formal and informal experiences, and tries to perform better after diagnosing itself and finding solutions to problems. In this, society and the elements of collective consciousness are not neutral challenges that go away as they come, but correlates that co-constitute the being of the group, as much as it co-constitutes them. The mutually conceived connection catalyzes and promotes their separate mechanisms that consist of identical subjective properties. The identical subjective properties of the two correlative participants are permeated through the conceived connection and are mutually transformed, thus creating two convergent ways of self-formation. This ends one phase of self-formation of the group, which will bring semi-consistent results, until the model adapts to all situations equally. The same pattern of universal social-pedagogical behavior is followed and practiced by the subject.

At first glance, the three immanent functions fit into the group just as they fit into the subject. But microscopically perceived, the subject is more interested in the relationship with the

individual other than in the situation in which he finds himself. The circumstance is not important to him as much as the approach of the individual other to him. For him, the macro level is not the conditions that encourage the individual other to behave as he does, but the total behavior in which characteristic elements can be recognized. These elements become guiding threads towards an appropriate response. In contrast to the subject, the group, since it is itself a collective body, is interested in how the entities of the environment with which it comes into contact are related. It initiates self-referential and interoperable processes by focusing on the micro-circumstances. Then, following the pattern of its own behavior, it seeks specific forms of interactive configuration in the external environment in order to be able to counter its intrusive, passive-aggressive or disinterested self-organization. In other words, it adds the microsituation to the microcircumstance, or considers the microcircumstance from the perspective of the microsituation. After analyzing this organically connected information, it will create a picture of the way it should behave itself. In doing so, it will consolidate the objective macrolevel. It will consolidate the objective macrolevel by nourishing it with diverse circumspective analyses; with self-analyses and general analyses.

It seems that the subject and the group are aiming at the same target. In both cases, there are three dimensions with their specific constitutions that are synthesized into a whole with sublime environment. But there are shifts that cannot be reduced to the same objects. For example, the group begins with the circumstance, i.e. with the objective arrangement of objects. The subject begins with the individual other without worrying about his position. Also, the group anticipates the synthetic functions of the collective and self-organized objects in the external environment, tries to guess how they will behave or why they behave as they do. It is keenly interested in the collective situation. The subject, fixates on the behavior of the individual other, not in order to guess it. He perceives the type of behavior in advance, but in order to compare it a priori with his own possibilities and choices. In essence, there is no real macro level for him, except for the necessity to act here and now, and to pray that he will choose the appropriate reaction. Even if he changes the priorities of attention, even if he has miraculously sharpened holonomic senses, the subject will not be able to control the situation because it is greater than his salient capacities. The difference seems too small, theoretically it can even be corrected and changed, but in reality, the starting positions of the subject and the group are always paradoxically displaced. This displacement, and especially the phenomenology that hides behind it, are the main reason why immanent functions are considered in different ways.

Social systems as much as the members of society, the subjects, are educated through universal models that join concrete situations. Each model offers an approach that approaches self-identical circumstances from different sides, and reshapes them and themselves, through the connections that they mutually conceive and trace. Thus, the models adapt to impose themselves as machines for engineering circumstances. But there is no entity that can meet their criteria if it does not enter into situations that help it to apply the pedagogical model to become a better part of the collective consciousness. Events are always spontaneous, but they remain on the level of accidental existence, whenever the participant does not develop experience with them. A condition that allows the pedagogical entity to learn to deal with the situation and reshape itself at the same time is the immediate involvement in the process. Social pedagogy easily becomes an essential aspect of existential therapy. The first thing to keep in mind is the necessity of understanding pedagogical education, joint efforts and self-help as a comprehensive process, as a center in which all factors of personal growth are networked. Second, from a self-reflexive and self-stimulating point of view, perhaps more important than that, is for the pedagogical entity to nurture and develop immanent functions. They are connected to and progress through direct participation. Accordingly, here is how these functions manifest themselves in the life of the group and the subject.

In order to navigate the environment of micro-circumstances, micro-situations and the macro-level, the group needs to unite all the striking observations in pre-reflection and “squeeze” the necessary anticipations from them. Pre-reflection aims to establish a connection between the striking content and the anticipation, after which a certain precept should spontaneously emerge, that is, a certain pure cognition that will be transformed into meaning. But this is only half the way. After that, the group will need to isolate this pure cognition and process it on its own. The instrument that will make this possible is self-coordinated reflection. It organizes itself in order to be able to transform the anticipations that are equivalent to pure cognition and encapsulated in it into concrete contents. Such an approach should be transformed into a compulsive action. It should take the form of a reflex response whenever an opportunity arises which in turn will enable the group to develop self-formatively and to seize the chance to upbringing itself in the right spirit. According to this, the reflex response is not only an empirical act of proving one’s own value, but also a subsistence affect, which fits into the preconscious mechanisms of designing pedagogical self-formations. The group should not only perceive in this way all degrees of relationship with the external environment and its organization, but also graft this approach onto pedagogical initiatives and ideals. From whatever point of view we view the preconscious role of the immanent functions, they are fundamental orientations. Every orientation offers clear ideas for a way out of a given situation even when the basis of its endeavors are visible structures and their recognizable signs. More precisely, an orientation is an idea (Parsons, 2009) that post hoc organizes the significant elements of understanding. The immanent functions also work according to this principle.

Each level of relationship with the environment separately passes through the three procedures of the three immanent functions. Finally, the overall analytical picture of things, the systematic understanding of organically related information, will independently and again, pass through the sieve of the same functions. The subject must use the functions cyclically and stepwise, just like the group. But in doing so, he must introduce into their computational apparatus the dynamic structures that are appropriate to his pedagogical “pedigree” and constitute his self-formative challenges. The latter are composed of educational programs, epistemological self-projections that embody the programs, and connections that need to be conceived interactively. The immanent functions, this is obvious because in both cases they play the same “underground” role, are the locomotors of the pedagogical initiative understood as interactive and epistemological self-formatting; as self-improvement that uses social and educational circumstances as a catalyst; as a synthesis of conceptual values and the behavior that justifies and demonstrates them with its forms. Additionally, epistemological interest is distinct from the need to know things. It turns knowledge into a double of the desired identity because the deep essence of knowledge is reflected in the aspirations of the pedagogical entity.. Knowledge itself does not encourage the entity to claim any status, but the awareness of the depth of knowledge, which is the first sign of epistemological interest. This whole focus raises the first impulse for self-formation and constitutes all pedagogical endeavors.

Discussion

The theses we have put forward above show that the upbringing of any social entity depends on several key factors that are closely related to its self-perception. Life values, coordinated behavior, aspects of self-formation, epistemological self-projections that are educational correlates of self-perception, immanent functions that guide the preconscious intentions of the pedagogical entity. The intentions themselves have shaped some general goal. This general goal, for example,

the idea that one should be educated in some way or realize certain life values in order to preserve dignity, is an initial and roughly defined orientation. What makes it preconscious is that this idea-of-self is general. The pedagogical entity cannot put itself in a preconscious state if it does not first set itself a certain goal and if this goal does not manifest itself as a somehow represented initial orientation. Moreover, self-perception is greater than self-projections. At first glance, projections are purposive images of oneself, and perception is an objective tool that encompasses various contents in focus. But in this case, self-perception simultaneously articulates multiple contents, including epistemological self-projections, because the latter are only one part of the whole picture of self-formation, of transformation into a significant social subject. Hence, the process of self-formation, that is, pedagogical procedures, take place under the arm of a complex and catalytic infrastructure in the background.

Conclusion

Although we have covered many pedagogical qualities, the most significant are the immanent functions. They form the key pedagogical infrastructure. Once the hereditary processes begin to take place, they accelerate, improve and “perpetuate” self-formation and its ready-made manifestations. Life values transform all other elements of self-perception into qualitative categories, especially behavior, which is more related to self-formation than to self-perception. In this sense, self-formation is the way in which the pedagogical entity practically self-realizes itself, and self-perception is the way in which it defines and sees self-realization. Epistemological self-projections and all theoretically oriented qualities of the attempt to gain dignity, to develop resourcefulness and to open the field of objective potentials are properties of self-perception. Life values are maps of self-perceptive and self-formative actions, because they suggest contents on which the schemes of understanding and action (or observationally speaking, behavior) depend. Immanent functions are also divided into self-perceptive and self-formative. Pre-reflection is a passive-active apparatus. It serves to enable the production of understandings. Self-coordinated reflection must process understandings as much as it must process actions. It is a dynamic correlate of life values. The reflexive response relies on understandings, but at the same time, it is an engine that allows mature self-perception to show in concreto what self-formative qualities it has. The role and health of immanent functions can only be threatened by the psychotic character of hyperreflexivity, too much and too little experience with oneself (Sass, 2003). This perspective leaves room for new and fundamental insights. However, in this way, the circle of ritualistic pedagogical procedures is closed, which ground all concrete manifestations of the social entity.

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