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UPBRINGING AND ITS MODERN DISINTEGRATION

Abstract: This work discusses social community and an individual in the context of physical systems. It also considers the presence of the entropy-balancing principle of an open system—the exchange of energy and information with the environment, in their dominant characteristics. It also specifies the features of liberal societies in concrete terms, and with regard to them, determines justification of their characterization as an open organization. The work discusses the way in which an individual is psychologically formed in a liberal social environment. Based on the above, the (im)possibility of human educational structuring in the contemporary context of Western society is determined.

Keywords: liberalism, open system, upbringing

INTRODUCTION

Social capital is a prerequisite for the success of a community. It is determined by the characteristics of culture (values and norms) that contribute to the creation and maintenance of mutual trust and cooperation among members of a social group. It is closely related to fidelity, honesty, interdependence and other civic virtues (Majetić et al., 2017). The moral structure of citizens, capable of cooperating in organizations wider than their nucleus family, facilitates coordination in achieving common goals (Fukuyama, 2000).

Common indicators of social capital are mutual trust of citizens, level of civil networking, and trust in institutions. Estimating its level is based on insight into the willingness to trust unknown members of the group, while the perception of widespread corruption is a predictor of trust in institutions (Štulhofer, 2004). Developed civil society and strong social participation are characteristics of communities rich in social capital (Majetić et al., 2017).

Although it is not established by political will but maintained by informal interactions of individuals, analysis of the progress of underdeveloped and developing countries shows its prominent importance in the transformation of

the community (Štulhofer, 2003). The representation of social capital makes societies more economically successful, more stable, more creative, healthier, safer, happier and more satisfied (Štulhofer, 2004).

While the importance of social capital is considered on a wider social level, in the pedagogical community (class), the importance of trust and reciprocity is thematized by the concept of collective efficiency. Collective efficiency is determined by the level of social cohesion, trust and supportive relationships in an educational group, as well as the willingness of participants in the pedagogical process to assume responsibility, promote and protect common interests (Pavičić Vukičević et al., 2019). To achieve a collective, individual teachers need to be highly efficient. An effective teacher who understands the upbringing of a child as a demanding process is convinced of his pedagogical effectiveness. Possessing an internal locus of control, a teacher adopts various teaching skills, encourages children to learn with understanding, works hard around demanding students in an attempt to raise their motivation, does not give up on those who do not want to learn, and develops strategies for approaching a child who has a problem with discipline (Pavičić Vukičević and et al., 2019). A self-efficient teacher, by considering each child as a goal worthy of his effort, creates a positive school climate and an atmosphere of support and empathy among students.

The concept of school climate is closely related to collective effectiveness. School atmosphere is defined as a set of circumstances determined by the network of relationships established among participants in the pedagogical process (Čilić, 2017). It represents the quality of the environment that contributes to feelings of personal value, dignity and importance of all individuals while at the same time supporting their sense of common belonging to something outside themselves (Freiberg and Stein, 2005, as cited in Bojčić et al., 2022). Research examining the perception of students, teachers and parents about the contribution of individual factors to the overall efficiency of primary schools showed that teachers and parents consider school climate to be the most important. According to students, the involvement of parents in school events is a prominent contribution to their effectiveness (Čilić, 2017).

Cooperation, guided by mutual trust, is an obvious prerequisite for the effectiveness of a wider social or smaller communal unit. The very tendency to trust in another, ultimately, develops in the closest community unit - a person's family. An educationally effective family relationship is based on achieving the child's trust in a reliable mother. Optimal primary interaction forms a secure attachment as a working model for the individual's relationship with others. Research confirms that an early adopted attachment style affects the quality of establishing relationships later in life (Blažeka Kokorić and Gabrić, 2009). If the figure of affective attachment is interested and available for his needs, an

emotionally reliably connected person continuously experiences self-worth and belief in the world as a safe place to live.

To better understand the importance of reciprocity and trust at the community level and at the individual level, this paper will examine them in the context of the characteristics of physical systems. Community and individual, like all systems, are characterized by continuous dynamism. To maintain their integrity, they overcome the constant natural tendency to deconstruct and destroy meaning. Entropy is a fact, and disorganization, disintegration and chaos are necessary tendencies of a system (Žugaj, 1996). To maintain integration, each unit must effectively manage disorder. Open systems successfully meet the aforementioned requirement, while in contrast, the entropy of an isolated organization rapidly approaches its maximum (Žugaj, 1996). The openness of a system refers to its ability to exchange information (meaningful messages) and constructive energy (love) with the environment.

For liberal societies and a modern individual belonging to them to be successfully maintained in their integrity, it is necessary that their characteristics are harmonized with the characteristics of open systems. Justification of identifying characteristics of Western communities with definitions of open organizations will be considered in the first part of this paper. With regard to the expectation of reflecting the characteristics of a group in the characteristics of individuals belonging to them, the ability to realize modern man as an open system is problematized below, and the consequent (im)possibility of his upbringing is explained.

LIBERAL SOCIETY AS AN OPEN SYSTEM

Liberal thought supported an individual's emancipation. Traditionally, liberalism advocates a rational, autonomous, individually self-determining individual (Brčić, 2006). A thoughtful, self-responsible man, an independent creator and organizer of his own existence, is the cornerstone of the liberal ideological concept (Perović, 2017).

Empiricist philosophy associated with liberal principles, by glorifying man's common sense, encouraged challenging the divine legitimation of monarchical power, which had been established until then. Aspiration to break the shackles that imprison people in the social position acquired by birth resulted in the establishment of social institutions that enable the realization of an individual's economic interests and his own ideas about a good life (Kovačević, 2015).

By reducing inappropriate sources of power, liberalism expands its ideological intent, subordinating every form of social authority to the individual. A self-legislating subject, underestimating the importance of social ties, forms a belief about their enslaving character. Inheriting such an idea, in the modern context, for example, when talking about upbringing, it is clarified that it is

inappropriate to perceive a child as an unfinished or incomplete adult or as a member of one's own family, given that his views and attitudes may differ from those of his primary community (Slunjski, 2012). It is stated that a child needs education for maturity that opposes keeping people on a leash, that resists subjecting a child to what is considered good, that opposes guarding against what is considered bad−it is education for independent judgment, for self-discipline and self-criticism, voluntary sobriety and using one's own abilities (Slunjski, 2012). By insisting on the liberation of man from an oppressive society from an early age, the liberal concept tends to understand how human beings are disinclined to establish relationships with others. Moreover, they prove their independence precisely by overcoming the discipline of upbringing, culture and other social obstacles to their self-authority (Perović, 2017).

An individual assesses the legitimacy of established relationships by questioning whether they result from a personal choice, determined by judgment of how much they benefit his rational interest (Deneen, 2020).

The individual's resistance to collective determination of individuality turns his state into a strong handmaiden who is obliged to guarantee his independence.

As Hobbes, the prominent originator of modern liberal thought, explains, although the individual is unsocial, the state must be established. Namely, in a hypothetical, presocial state, people of equal strength and intelligence have comparable hopes for the possibility of achieving their goals. If they want the same, they are ready to subjugate or destroy the other. A collection of self-interested individuals, unregulated by a central authority, is characterized by a state of mutual distrust, ruthless preemption, uncontrolled force and vile cunning (Hobbes, 2013).

In a state of merciless war of everyone against everyone, it is pointless to trust others. An agreement that is not executed in the present is considered void. An agreement given through words is too weak to restrain human greed, avarice, or anger. Individuals need a force capable of forcing them to execute mutual agreements. Whoever, without a jointly established government, would be the first to carry out the contract, would voluntarily surrender to a malicious enemy, which is contrary to inalienable right to defend one's life and livelihood (Hobbes, 2013). It is concluded that although sociability is an anti-natural, prison state to a man, lack of personal trust in others needs to be replaced by a strong state of law.

Although liberalism, by making it possible to overcome the fixity of social roles, significantly improved human condition and conceptually supported dynamic social development, progress of liberal societies is not based on consistent actualization of thoughts similar to Hobbes's ideas. The progress of the first modern liberal democracy, the American one, was primarily based on a legacy that liberal communities are challenging but have difficulties replacing.

Although not necessarily believers themselves, almost all founders of modern America believed that strong religious life was important for the success of American democratic society (Fukuyama, 2000). A network of voluntary organizations to which the individual subordinated his narrow desires was considered a traditional characteristic of the USA. Although an individual's interest and contractual commitment were considered important factors of association, it was understood that the most effective organizations are based on agreements of people with the same ethical values. Consensus in such groups is not necessarily formally regulated because the adopted moral consensus gives them a reliable basis for mutual trust.

As an idea of a community as a set of independent, self-responsible individuals who, in their individuality, isolated, self-interestedly take care of their own good for the purpose of their own self-preservation as the ultimate goal. strengthens, society, as a system, continuously shuts it down. Instead of exchanges, such a vision promotes interest-exploitation interactions within the community, as well as outside it.

InternalThe internal organization of such societies lacks the spirit of sacrifice, courage, pride, and charity (Fukuyama, 2000). The inherited idea about the hostile character of interpersonal relations makes individuals powerless in assigning human meaning to each other. Competitiveness and rivalry, instead of understanding and cooperation, support mutual distancing of individuals, directed toward safe confinement in individuality.

Liberally organized communities as a whole in relation to other ideological and cultural groups tend, like the individuals of their society, to act communicatively disabled. A belief that their social paradigm is a result of rational insight leads to the conclusion that only liberal beliefs and political concepts can be rationally explained (Kovačević, 2015). It follows from the above that the life of those in societies with alternative ideological orientations is more unworthy of a human being, and dialog with them is meaningless.

Disorganization, as a consequence of the commitment to operate according to the principle of a closed system, is reflected in the status of America in the 21st century. It is established that if the direction of its development remains marked by perceived imperialism in the postimperial period of history, being stuck in colonial relapse in the postcolonial era, selfish indifference in facing global interdependence, and cultural orthodoxy in a religiously diverse world, the crisis of the American superpower will become terminal (Kovačević, 2016).

In the belief that they have reached the final point of ideological evolution of humanity with their social concept, the countries of the West ignore that their world domination is at stake. Due to aggressiveness and insensitive global interventionism, they lost their economic supremacy. Obstacles that hinder their contemporary ability to shape the international environment in their favor are not a result of a reduction in their economic capacities. Powerlessness stems

from communication limitations that make them unable to see how others see them and how they react to them (Mahbubani, 2021).

Closed communities of separated individuals are doomed to fail in the long run. The inability to attach meaningful significance to the environment results in uncontrollable entropic chaos. The dialogical failure of the group, based on rivalry and misunderstanding, points to justification of re-examining its ability to educationally support the development of healthy, psychologically cohesive individuals of its society.

MAN AS AUTOPOIESIS

The modern child of early and preschool age, according to the social educational paradigm, is interpreted as an autopoietic system.

The basic example by which such a system is defined is a biological cell. Composed of various biochemical components and organized according to a certain structure, the eukaryotic cell represents autopoiesis. Cell structures, based on the flow of molecules and energy, produce components that continue to maintain the already existing formations within which they operate. The system operates autonomously, guided by its built-in structures. It is independent and self-regulated−it renews itself according to its own genetic framework, subordinating changes in the environment to the maintenance of its own organization (Rupčić, 2012).

An autopoietic system is self-relational - its interactions with the environment are governed by the pattern of relationships determined by the organization. Although it is open and responds to environmental stimuli, its reactions are not determined by the characteristics of the environment but are based on redefinition of structural templates that are present in the system (Rupčić, 2012).

The pedagogical template, by specifically designing an educational process intended for children of early and preschool age, indicates how humans are understood autopoietically. It is interpreted that a child is an actor who largely determines his life and development (Ministry of Science, Education and Sports, Ministry of Education and Sports, 2014). In kindergarten, he learns self-regulation in self-initiated activities. The role of an educator, based on indirect participation in the self-organized process of child learning, is reduced to preparing materials intended for independent use. Great attention is given to material, learning incentives because, as stated, space is the child's third educator (Slunjski, 2012). An environment rich in material enables an autopoietic child to transform information into meaningful messages through independent learning. He/she freely chooses and participates in his/her activities. His freedom implies relief from the educator's direct intervention because it is, as an independent and self-determining organization, unnecessary for him. A child autonomously

builds meaning structures with its own internal components. He interprets information he receives from the environment independently.

However, contemporary pedagogical identification of a child's self-initiated activities with free activities is unclear. Freedom is thoughtful self-ownership. An individual driven by the compulsion of internal impulses is neither his own master nor free. A child of early and preschool age needs, which is a dominant characteristic of him, spontaneous activity of play, through which he processes and sums up his experiences. Play is a voluntarily chosen, personally directed and intrinsically motivated process guided by the child's instincts, ideas and interests, which he deals with in his own way (Klarin, 2017). Choosing an activity, instead of a free one, often represents the child's spontaneous choice.

The insistence on equating freedom and spontaneity points to the need to justify a specific pedagogical demand for self-determination. In the modern paradigm of upbringing and education, it is considered that, instead of a goal, self-determination should be understood as a dominant organizational criterion (Gojkov, 2009). However, if a child is free to determine himself, he is also responsible for his upbringing. Given that the basic premise of childhood is freedom from responsibility for one's own development and social relations, this order terminates the basic privilege of human growth (Bašić, 2012).

A child's effectiveness in selected learning activities is significantly determined by his or her beliefs about his or her own abilities, confidence in his or her own capacities, and expectations of successful interactions with the physical or social environment (Sorić, 2014). Child's ideas about his own efficiency are dominantly formed by his original family relationships.

A child is not autopoiesis. It is not a self-determining being. It is born as an unfinished creature (Brajša, 2000). In early childhood, he is physically and psychologically dependent on his guardians. According to Kohut (1990), self is the essence of a person's psychological being, composed of sensations, feelings, thoughts and attitudes about oneself and the world. In the early stages of development, he is immature, and the child relies entirely on caregivers as a source of self-cohesion.

A newborn child is symbiotically united with his mother. To acquire healthy predispositions for his development, growing up at an early age leaves the primitiveness of that position as he becomes psychologically independent. An optimally frustrating caregiver enables the child to overcome the illusion of omnipotent wholeness with him. Realizing that the parent is a private entity with its own needs and rights, the child overcomes the vision of himself as omnipotent and the parent as perfect. Dissatisfaction experienced at the same time, after regret, is resolved in reconciliation. A child becomes able to experience the object as both good and bad. It integrates opposites into unity while maintaining the experience of love and the feeling of trust as the dominant orientation toward oneself and the other.

The development of a cohesive self (Kohut, 1990) takes place along three poles: grandiosity, idealization and alter ego connection. Grandiosity implies a child's need to be mirrored in his emotional states, to be admired by his parents, and to be confirmed by the environment. Optimum development of grandeur enables maintaining a positive and stable sense of self-esteem, developing focus on realistic ambitions and dedication to significant tasks and projects. Idealization is a characteristic of the stage of development in which the child perceives the parent as perfect and considers himself part of an omnipotent whole with him. Adequate psychological development implies leaving this state and transforming it into the ability to form and maintain a stable system of ideals for setting goals. Adequate alter ego connection is expressed in a child's experience of belonging to a group, the feeling that his goals, interests and qualities are understood and accepted by others. Such a child is capable of being part of larger groups and organizations (Kohut, 1990).

A man reacts to the environment guided by his internal structures. However, they are only an assumption for the creation of his psychological organization. Structures formed on the basis of relationships determine an individual's approach to himself and the world. Man is an educable being.

Moreover, he is capable of realizing, understanding and consciously changing his own psychological structures based on the quality of interactions with the environment. Man is free − he is self-educated.

The importance of understanding a child as an open, not an autopoietic system, is visible in explaining the characteristics of educational styles. Parental style is defined as the totality of parental attitudes toward the child and the emotional climate around which different parental actions take place (Obradović and Čudina-Obradović, 2003). Parenting styles differ with regard to the dimension of parental warmth (which implies the level of love and support that the family provides to the child) and parental control (which represents the extent to which parents monitor the child and the events that are part of his life) (Klarin, 2006). Based on these aspects, four educational styles can be distinguished. Authoritative style is characterized by firm discipline (behavioral control) with highly expressed emotional warmth and concern for the child, while authoritarian style is characterized by strict discipline (psychological control) with little emotionality and affection. A permissive style is manifested in weak control and absence of clear demands and expectations toward the child - his decisions and behaviors are approved without criteria, with warm emotionality. Neglecting style is a combination of low control and nonexistent emotional expressiveness − nothing is given to the child, nor is anything demanded from him (Sorić, 2014).

If early relationships are characterized by an open exchange of energy and information, the constructive structuring of the child's relationship with himself and others is supported. If transmission of meaningful messages and

constructive energy has failed, the child develops difficulties in intrapersonal and interpersonal functioning.

An authoritarian parent represents a system that is closed to the child – he cannot reflect information sent to him into meaningful messages. He is unable to give meaning to the child's statements because he lacks an active interest in another human being. He has no sense of the needs of others. Oriented to his own expressive set, which he unilaterally passes on to the child, he cannot communicate. He does not understand the conversation as connecting the interlocutors, but the intention of his speech is supervision, passing on orders (Brajša, 2000). The requests, which he considers an expression of his parental duty, pass through a communication channel thick with hostility. The child receives an order but is deprived of supportive emotional support.

As a child raised in an authoritarian manner is not communicatively reflected in the guardian, he often has low self-esteem (Joelle and Iben, 2018). Given that his messages are rejected, he considers them to be worthless and that it is impossible to reach an understanding with the environment. That is why he is socially closed. In the absence of social skills, he communicates unsatisfiedly and hostilely with the environment (Žižak, 1993).

A permissive parenting style noticeably characterizes modern family communities (Shaw, Wood, 2009). An emotionally engaged parent treats a child in an accepting manner. With his approach, he dynamizes the child's psychological system. However, as his demands for the child's mature behavior are rare and the control of the child's behavior is weak, he chaotically manages what he receives. It has been observed that children brought up permissively are dependent, immature, persistent and lack self-confidence (Žižak, 1993). In addition, they often show a tendency toward impulsive and aggressive behavior (Čudina-Obradović and Obradović, 2006).

A permissively raised child has difficulty communicating. As the parent is not inclined to set clear expectations, he is directed toward exploitative instead of mutual-exchange interpersonal relations. By fulfilling all the wishes of his child, the parent keeps him in the primitive position of experiencing the world as his own extension. Without the ability to think outside of his own needs and unable to connect socially, the child creates an image of another as an object of consumption intended to satisfy his own needs. He fantasizes about his unique, special, exalted position among others, but essential loneliness makes him anxious and frightened (Kohut, 1990).

Indifferent parents are completely closed systems. In communication suspension, they express themselves neither with energy nor with information. Due to the impossibility of establishing a close relationship with the parent, the child experiences core, development-blocking shame. The approach of indifferent parents supports the development of a child characterized by hostility

who has difficulty acquiring social competence and school performance (Čudina-Obradović and Obradović, 2006).

The optimal socialization factor is considered to be an authoritative educational style. Parental setting of limits to the child's behavior, carrying out appropriate supervision, expressing realistic demands with emotionally warm support supports the child's curiosity, happiness, motivation and independence (Raboteg-Šarić et al., 2011). An environment that, in its understanding of child's potentials and weaknesses, simultaneously communicates empathy and demands enables realization of optimal development (Ljubetić, 2012). The fact that authoritatively raised children are psychologically effective testifies to the importance of parent–child interactivity as two interacting, unified informational and energy-free circulating, open systems.

CONCLUSION

The importance of approaching an individual as an open system has been promoted since ancient times. This is especially evidenced by the myth of Narcissus and Echo (Ovidie Naso, 1998). Narcissus, timid and arrogant, a lonely young man, refuses company, including the unfortunate Echo. At the end of his wanderings, looking at his reflection in the lake water, intoxicated by his own beauty, he falls in love with his own image. In an attempt to touch and hug himself, he tragically drowns, turning into a flower.

Psychologically immature Narcissus, meeting others superficially, does not recognize himself in them. Convinced that he does not need a social mirror to confirm his own existence, he enthusiastically tries to find himself within himself. In an attempt at isolated self-investment, he deconstructs.

The difference between Echo and Narcissus is more secondary than essential. Her speech is reduced to repeating what she heard. Although imprisoned in silence, unlike Narcissus, she strives for social reciprocity. She tries to find a solution to her isolation in communicative submission to the other. Looking for someone whose spoken words she can appropriate as her own, she escapes the unbearable anxiety of solitude. She tries to incorporate her property into another and appropriate someone else's as her own. A failed attempt at parasitic fusion with Narcissus hopelessly pushes her into a lonely void of abandonment. Alienated and unrecognized, she retreats and by disuniting her organization, disappears, turning into air.

Drowning, Narcissus wails, and the sound of his wail echoes through the forest. Anxious privacy is overcome by shared pain - Narcissus and Echo become one through suffering.

Along with ancient mythology, Christian philosophy also propagates the necessity of respecting the reciprocity of human nature. The God of Christian faith is revealed as a triune God. Speaking of the essential Trinity, Christians

confess the Father, the Son and the Holy Spirit. Perfect and almighty, although one, He is not alone. Man, created in God's image, like Him, is destined for union with another. Intelligence and love, as traces of God in the human, enable him to interact with the world (Poli and Cardinali, 2008).

Scientific studies have led to similar conclusions. Neuroscientific research shows that the genomes of humans and apes differ by approximately 2% (Urlić, 2018). Observing the characteristics of life of a person's relatives indicates sociability of their nature, dedication to the group and high ranking of the importance of mutual relations. The hierarchy of the group is established as a function of leadership, not dominance. Although coercion and threat of force are an integral part of the relationship, their togetherness is permanent because such intentions are overcome. The use of force is often replaced by mutual persuasion. Deep attachment of individuals, based on mutual dependence and cooperation, makes it possible to achieve peaceful solutions to their conflicts (Wall, 2001).

From a mythological, religious and scientific point of view, sociability is a human necessity. Interpretations of liberal ideology deviate from this attitude. Although the liberal thought concept was necessary for the improvement of social relations, the continuous overemphasis of the original principles despite the changed circumstances deformed its basic ideas.

A liberally structured man, independent, rational and free, cuts social ropes that cripple his autonomy. Interpreting interpersonal dependence as an anti-emancipatory obstacle to his independence, he recognizes in the other a rival or a thing. By overcoming competitors, he lives for himself. Identifying others with objects, he uses them for consumption in his own interest. He is powerless in creating a common space of interpersonal reciprocity in which he gives and receives. Unable to establish a relationship that would acknowledge his own likeness to others, he dwells in anxious solitude.

Lack of faith that it is possible to humanly recognize a person leads him to consider that it is unnecessary to raise him. He leaves the raising of children to the material. He justifies the inconstancy of active energy to deal with others by defending their right to free self-determination. His abandonment of upbringing consequently disintegrates the man.

Observation of individuals and society indicates that the basic prerequisite for maintaining an individual's psychological cohesiveness and the integrity of a community is precisely interactive participation. It is made possible by dialog through which individuals and communities stand up for life, fighting against chaos of self-enslavement, self-deception and lies (Camus, 1976). Energy and information reciprocity support the connection of psychologically stable individuals united by their common, social destiny.

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