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Three-subject Model of the Educational Relationship

Trójpodmiotowy model relacji wychowawczej

Abstract: The relationship between the educator and the pupil is of fundamental importance in the optimal education of the young person. Therefore, the very process of education and its effectiveness depends on its understanding and structure. In this article, two previous basic models of the educational relationship (single-subject and two-subject) are discussed and a three-subject model is proposed. Its presentation is the primary aim of this article. Based on the study of the sources and our own findings, it was assumed that the following subjects can be distinguished in the proposed model of educational relationship: 1) the external educator "You," i.e., the educator in the traditional sense; 2) the "I-caller," i.e., the normative self-image internalised in the pupil; and 3) the "I-(re)called," i.e., the pupil present 'here and now' with all the contexts (biological, psychological, cultural, spiritual, historical and future) that led him to the 'here and now.' It is assumed that this particular dialogue which takes place in the space of the pupil's inner world is by far the most significant in terms of upbringing; hence, the importance of the inner upbringing relationship is highlighted in the three-subject model.

Keywords: upbringing; educational relationship; models; educational theory; pedagogical anthropology.

Abstrakt: Relacja wychowawcy z wychowankiem odgrywa zasadniczą rolę w optymalnym kształceniu młodego człowieka. Dlatego od jej rozumienia i struktury zależny

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jest sam proces wychowania oraz jego efektywność. W artykule zasygnalizowano dwa dotychczasowe, podstawowe modele relacji wychowawczej (jednopodmiotowy i dwupodmiotowy) oraz zaproponowano model trójpodmiotowy. Jego prezentacja była zasadniczym celem artykułu. Na podstawie badania źródeł oraz własnych ustaleń przyjęto, że w proponowanym modelu relacji wychowawczej można wyróżnić następujące podmioty: 1) zewnętrzny wychowawca „Ty", czyli wychowawca w jego tradycyjnym rozumieniu; 2) „Ja-wołające", czyli zinterioryzowany w wychowanku normatywny obraz samego siebie; oraz 3) „Ja-(po)wołane", czyli wychowanek „tu i teraz" obecny ze wszystkimi kontekstami (biologicznymi, psychicznymi, kulturowymi, duchowymi oraz historycznymi i przyszłościowymi), które doprowadziły go do „tu i teraz". Przyjmuje się, że ten szczególny dialog dokonujący się w przestrzeni wewnętrznego świata wychowanka ma zdecydowanie największe znaczenie wychowawcze, stąd też w modelu trójpodmiotowym wyeksponowano znaczenie wewnętrznej relacji wychowawczej.

1. Introduction

The issue of interpersonal relationships, including those in education, is a very common topic addressed by social science literature. A review of the literature indicates that research field related to educational relationship is particularly important today. In addition, the recent COVID-19 pandemic, which forced the search for alternative ways of teaching and contact with students/pupils, has made researchers all the more inclined to investigate educational relationship itself and how its change affects the developmental processes of pupils (cf. Domagała-Zyśk, 2020; Pyżalski, 2020a, pp. 7–12; Pyżalski, 2020b). Two particularly common features can be identified among the many issues addressed by researchers in this context. First, it is assumed (but not always explicitly expressed) that educational relationship is a positive phenomenon, and therefore desirable. As Umberto Fontana notes, 'everyone today agrees on the special value of the relationship for the construction and balance of the person' (Fontana, 2002, p. 18). Secondly, as is evident from the above assumption, the (educational) relationship is given the status of an independent variable in the structure of this research, and is essentially bivalent (exists *versus* does not exist). In such a theoretical scheme, first of all, those social/educational phenomena that depend on the educational relationship itself

are analysed. These may include, for example, school achievement, students' level of social involvement, emotional maturity, etc. On the other hand, the educational relationship itself is, in such an arrangement, a 'tool' for achieving the aforementioned developmental states.

In this article, I would like to propose a reflection on the phenomenon of educational relationship as such. It is about the conceptual and structural analysis of the interpersonal relationship from a pedagogical perspective. To achieve this goal, in the first part, the understanding of educational relationship will be presented, followed by the possible varieties of educational relationship, culminating in the presentation of the three-subject model of educational relationship.

2. A definitional view of educational relationship

The first stage of this research presents a definition of educational relationship. Hence, it is necessary first to search for a definition of the relationship itself, and then, by isolating pedagogical conditions, to present a definition of educational relationship. Urszula Ostrowska notes that relationship as a scientific issue was discovered by the ancient Greek philosopher Aristotle (Ostrowska, 2006, p. 183). However, in presenting issues related to relations, Aristotle focused not so much on relations themselves, but rather on relationality as a category of being. Thus, if he addressed the issue, it was from the side of being itself. Accordingly, to describe the relationship itself, he proposed two terms – *pros ti* and *pros heteron* (Duma, 2017, pp. 58–59). He explained that 'relative (*pros ti*) is called something that, as what it is, is judged about another, or in some other way remains in relation to something else' (Arystoteles, 1990, p. 43). Elsewhere, he explained that relative things (beings) are those 'whose relation to something is a necessary condition for their existence' (Arystoteles, 1990, p. 47). The Stagyrite showed that for a relationship to exist, there must be ends of the relationship that are separate in being, and the relationship itself is 'something derivative and something that attaches to it' (Arystoteles, 2008, p. 83). Aristotle is credited with formulating the first important definition of a relationship, recognising its real mode of existence (and not just its mental or linguistic mode) and distinguishing its structure.

Despite centuries of scientific tradition, new ways of defining relationship are still emerging, to discover its essence increasingly accurately, because, as Martin Heidegger puts it, 'the unexplained remains what relationship is' (Heidegger, 1978, p. 163). Among modern definitions of relationship, the following ones can be pointed out. Mieczysław Albert Krąpiec describes relationship as 'a reference, the consequence of which is a way of being between two ends' (Krąpiec, 2007, p. 712). Umberto Galimberti presents it as 'a relationship between two variables, captured in a specific situation, according to forms of identity, succession, dependence, causality, etc.' (cited in Fontana, 2002, p. 19). Arthur and Emily Reber speak of a relationship between two or more events, objects or persons, as well as interpersonal interactions (Reber & Reber, 2000, p. 939). Krzysztof Kalka writes that a relationship is 'a dependent being, it occurs between two dependent principals, or two dependent beings supported by the beings it links' (Kalka, 1997, p. 171). An important element of the exemplary definitions of relations presented, becomes the category of 'reference' (Latin *relatio*)[1] or 'attribution' (Latin: *habitudo*). This, in turn, supposes the necessity of the existence of something to which something is attributed. Thus, a distinction is drawn between the attributed realities and the attribution itself. Such a statement allows us to conclude that the relation is a separate reality; in other words, it is a being. However, it is an entity conditioned by the correlates of this attribution. The literature also raises the question of the reason for the relation's origin (cf. Krąpiec, 2007, p. 716). It arises from the question of the purpose of the bond between two realities. Based on the above analyses, the basic definition of a relation can be rendered as follows: it is the attribution of anything to anything for a specific purpose. This definition allows us to identify the basic structure of the relationship, which will include the correlates of the relation, the bond (attribution) of the relation and the reason for its formation, i.e., the purpose.

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[1] The Greek *pros ti* was rendered before the Latin *relatio,* which comes from *referre* – to relate.

3. Understanding the educational relationship and its variations

In the next stage of the research, the question of the understanding (definition) of the educational relationship should be answered. In other words, out of the rich field of phenomena that meet the conditions of the definition of relations given above, it is necessary to isolate only those that can be called educational relationships. This means that relations in general are given another condition, i.e., their educative dimension. To provide an explanatory criterion for this condition, it is necessary to refer to the search for specifically pedagogical research conditions (cf. Magier, 2017, pp. 132–135). In the literature, this issue is often referred to by the term *specificum paedagogicum* and boils down to including an anthropological and teleological condition in the study of relationships (Jeziorański, 2022, pp. 43–47).

Thus, we refine the meaning of a relationship (understood as the attribution of anything to anything for the sake of a specific goal) to the following definition of educational relationship: it is an interpersonal attribution whose goal is personal development. Educational relationship can also be defined as the totality of processes and mutual interactions taking place between persons aimed at comprehensive personal development. The second definition develops in pedagogical terms the content concept of 'assignment' based on the definition of education by Milerski and Śliwerski (2000, p. 274). On this basis, from the formally outlined definition of the relationship, the part that meets the conditions of *specificum paedagogicum* was extracted, and the wording of the definition of educational relationship thus created was transformed such as to not only delimit its framework of meaning but also approximate the content of the phenomena to which it refers.

As indicated above, the structure of educational relationship can also be framed, which will not essentially differ from the one provided earlier. Here, however, the various elements of this structure will acquire specific names, due to pedagogical considerations. Thus, instead of the correlates of the relationship, there will be persons (or subjects), in place of bonds (or assignments); there will be 'the totality of processes and mutual interactions,' in place of the goal – 'comprehensive personal development.' Based on the structural elements presented, it is possible to organise the multiplicity of possible relationships according to the criterion of their individual parts. This will build, I trust, a comprehensive

view of all possible models of educational relationships. Thus, these will be classifications of models of educational relationship due to its subjects, bond and purpose (for more details, see: Jeziorański, 2022, pp. 116–124).

At this point, we are interested only in those models of educational relationship that have the subject of the relationship as their criterion of division. Therefore, first of all, it is necessary to clarify the understanding of 'subject'. I am aware that in pedagogy, and even more so in the study of other sciences (such as psychology or philosophy), the issue of the subject is very widely developed (cf. Dziaczkowska, 2012). Here, not only is it impossible to analyse it fully, but there is no need to do so too because I do not want to use a term that, through its very wide and diverse range of meanings, opens up fields of discussion that I have not planned. I only want to name the reality I am describing most appropriately. In this regard, I refer first of all to the source etymological understanding of the term, which, referring to Greek *hypokeimenon*, means 'to be a base, a foundation,' this, in turn, being derived from *hypokeimai* meaning 'to lie, to be under something' (Górska, 2008, p. 75). Based on these meanings, Lucyna Górska points to the ontic and epistemological content of the subject:

> in the ontic sense, the subject means something 'which, being self-contained, underlies something else,' is its foundation, the bearer of certain properties. The epistemological understanding of the subject presents it as one that is active in the process of learning about reality and directs this process, in contrast to the rather passive object of study, the subject (Górska, 2008, p. 75).

Based on the above content, I assume that the subject is a certain separateness of being characterised by active participation in the process of education. In other words, it is that component of educational relationship from which the initiative of educational activities emerges.

On this basis, two basic models of the educational relationship can be identified. One can be called the single-subject model and the other the two-subject model. The theoretical model itself – and this is the one in question here – always simplifies reality to its essential elements (Nowak, 2008, p. 35) by which, on the one hand, it enables studying this reality from the position of the research assumptions. Without this simplifying reproduction of reality, it would be impossible to subject it to scientific reflection at all, due to its rich,

multi-level complexity. On the other hand, it must be considered that the necessary model-based simplification deprives the studied reality of its fullness. Reality always remains much richer, but also less 'readable.'

3.1. Single-subject model of educational relationship

In this model, the process of education is seen as one-step, starting from the educator and directed at bringing about changes in the pupil, who should submit to them. This model of educational relationship appeared chronologically as the first in pedagogical practice and thought, as the search for the subject in the process of education opened pedagogical interests in general. The first to discover this subject were the sophists, who, bringing into existence the state of educators (Jaeger, 1962, p. 307), pointed out at the same time that it is the other person – the educator – who is endowed with the potential to educate. They also immediately declared themselves educators. Plato, in turn, in Protagoras, warns against recklessly taking on the role of educator for the very reason that it is the educator who has a decisive influence on the education of man (Platon, 1995, p. 30). This position of the philosopher confirms the understanding of the educator as a subject in the process of education. This single-subject view of educational relationship is also reflected in the language. There is a clear division in it between the active and passive elements, between the subject and the "worked" object of education (Kotłowski, 1964, p. 28; cf. Magier, 2010; Braun, 2017). In later approaches, the subject of education is no longer associated so clearly as in the sophists with the personal educator alone. Increasingly noticeable are the innate conditions of the pupil (J. J. Rousseau, E. Key, M. Montessori) and environmental influences (J. Locke, K. Marx, W. Dilthey, J. Dewey). Thus, today, speaking of the single-subject model of educational relationship, we can indicate the following variations of it, depending on how the educator will be understood: 1) most often the subject is the personal educator. This is the situation in traditionally understood education, in which the pupil fully submits to the disposition of the teacher (master) (ancient Greek school); 2) self-education is also its special variety. It stems from the belief that a person is able to make changes in himself based on recognising, valuing and choosing from among the contents suggested by exogenous (environmental) or endogenous (hereditary, inborn, organic) factors.

3.2. Two-subject model of educational relationship

The essence of the two-subject system is that in a single educational rela-
tionship, it is possible to identify two sources of educational potentiality that
condition and complement each other. I want to point out right away that
this is not a situation in which, while recognising the educator's influence on
the pupil, it is also assumed that the pupil too affects the educator. I classify
this situation as the first type described above. I would rather call it a dual
single-subject arrangement. This is because an important distinguishing ele-
ment of the two-subject model is that two subjects can be identified in a single
educational process, i.e., according to the definition of subject given earlier,
two elements showing educational initiative. The most common situation
of this type is one in which, besides the educator, the pupil herself/himself is
also recognised as the subject of educational interactions. This means that the
pupil's active contribution to the upbringing process is recognised. This type
of two-subject model of educational relationship is based on the anthropology
of the philosophy of dialogue and personalist philosophy.

The theoretical justification for such a model is Aristotle's theory of edu-
cational factors as interpreted *inter alia* by S. Kunowski (2004, pp. 185–187)
and M. Nowak (2008, pp. 275–277). In their view, the *logos* factor takes on an
anthropological dimension and is closely identified with the free self-activity of
the pupil, rather than being reduced to a mere intellectual shaping dimension.
In the personalist interpretation of Aristotle's educational factors (Arystoteles,
2010, pp. 203–204) *logos* is understood as the conscious and free activity of the
pupil. There is also another interpretation in which every other potential of
upbringing (i.e., *physis* and *ethos*) is merely a kind of proposal, that the pupil
can accept or reject. The situation described here is when, for example, both
the educator and the pupil are given (or seen to be given) the initiative for
educational influence. This approach recognises the active contribution of the
pupil in the process of his/her development.

4. External and internal educational relationship

In the aforesaid definitions of educational relationship, one can see the histor-
ical development of thought on the participation of the pupil in the process of

shaping himself/herself. The starting point in this development is the passive treatment of the pupil. In such an approach, the pupil was understood only as an object of educational interactions, without showing any significant influence on the process of his/her own change, or, more precisely, no significant expectations were formulated on the part of the educator towards the pupil, which could affect his/her optimal change. This approach is evident in the original single-subject model.

This thought evolved towards granting the pupil an increasingly greater field of decision-making concerning his/her personal development. This change resulted from the increasing recognition in the pupils themselves not only of their capacity for action but above all, because of the anthropological appreciation (Kron, 1971, p. 119), placing both the educator and the pupil on the same level of relationship to each other. In the 20th century, Janusz Korczak expressed it in the famous saying: 'there is no child, there is a human being.' The development of this pedagogical perspective led in time to the formation of a two-subject model of educational relationship. In turn, the deepening focus on the anthropological value and significance of the pupil led to an increasingly radical questioning of the legitimacy of the educator as such for human development (Braunmühl, 1975, p. 123; Schoenebeck, 2009, pp. 46–47). Such an approach can be described as radicalising paidocentrism, while the position granting full responsibility to the educator as radicalising didascalocentrism. Both these approaches, being mutually opposed, are united by a whole range of intermediate solutions.

Nevertheless, another solution is also possible, based on R. Guardini's antithetical dialectic, where, as W. Böhm points out, the two opposing poles complement each other, reinforcing rather than cancelling each other out (Böhm, 2004, p. 14), thus creating a kind of synthesis. In this approach, the actions of the educator towards the pupil do not exclude or oppose the actions of the pupil towards himself/herself; on the contrary, these two types of educational interactions mutually reinforce and condition each other. They can be adequately called: 1) the external educational relationship and 2) the internal educational relationship. On the ground of German-language pedagogy, the conceptual arrangement of this issue was dealt with by F. März, who assigned to these two processes respectively the names: 'upbringing' (*Erziehung*) and 'education' (*Bildung*). März stated that: 'education (*Bildung*) is neither the formative intervention of another person nor the result of it but can only be understood as the self-education of a person. An educated person, as Johann

Heinrich Pestalozzi once said, is the work of himself' (März, 1965, p. 115). Education (*Bildung*), however, as 'the realisation of oneself would be impossible without the biological and dialogic help of others. This help is nothing other than upbringing (*Erziehung*)' (März, 1965, p. 115). According to the German pedagogue, upbringing (*Erziehung*) describes the relationship between the educator and the pupil (external relationship), and more importantly at this point, education (*Bildung*) speaks of the relationship within the pupil himself/herself (internal relationship).

It is worth considering the issue of internal relationship. This is because the external educational relationship is clear from the side of the subjects that form it (educator – pupil). Such clarity is lacking concerning internal educational relationship. It is necessary to ask what kind of subjects (and this is the condition for the existence of an educational relationship, as shown earlier) form this kind of educational relationship. The following will show selected sources from pedagogical thought, which – while not always *explicite* – indicate the possibility of distinguishing in the pupils themselves two subjects, i.e., according to the definition of the subject adopted in this article, two potentials (initiatives) of educational action.

The first source, indicating that the inner world of the pupil is heterogeneous and that a creative dialogue is present in it, can be found in Greek poetry. In this area, a very important indication is Pindar's doctrine of personal model: 'become as you are' (Pindar, 1987, p. 99). Jaeger explains that it makes 'the impression of the sum total of all his [Pindar's] educational reflections. That is the point of all those mythical examples that the poet shows to people, that they can see themselves in them, but themselves elevated to a degree of perfection' (Jaeger, 1962, p. 239).

Pindar's maxim is worth a closer look. The original states: *génoi' (h)oîos essì mathōn* [γένοι' οἷος ἐσσὶ μαθών]. Jaeger notes, however, that:

> authors quoting this passage often omitted the word μαθών. However, it is precisely the word μαθών that instructs us that Hieron is to become his 'true self' only by virtue of the fact that Pindar revealed to him his own essence (Jaeger, 1962, p. 477).

Thus, this maxim contains the suggestion of an anthropological picture in which person carries their true, ideal "I." The educational challenge is to

discover the true "I" and take action to realise it. In the anthropological picture thus outlined, something like an intra-personal dialogue appears between two kinds of "I." The often-abandoned word *mathon* [μαθών] points to the pupil's own work towards himself/herself and importantly, concerning the pattern self-discovered within himself/herself.

The category of *maieutikos* [μαιευτικός], derived from the Greek *maieutikos* [μαιευτικός], meaning midwife, which is taken up in pedagogical personalism today, alludes to a similar intuition of thought. Socrates, using the metaphor of midwifery, explains the extraction of knowledge from the mind of the student. The Socratic dialogue thus involves 'a mature person, the teacher, awakening the student's consciousness of ideas by asking guiding questions about relevant human problems' (Gutek, 2007, p. 33). This method focuses not so much on imparting knowledge to the student as on extracting knowledge from him/her or, in other words, making him/her aware of the knowledge present in him/her. Personalism, on the other hand, transfers the image of midwifery work to education in general. M. Nowak writes that:

> the highest goal of upbringing, therefore, is to enable the subject (the pupil) to take charge of his own development process. It is about such an approach to upbringing that brings it closer to the process of 'maieutics of the person,' that is, the awakening of the person in the pupil (Nowak, 2005, p. 243).

Further, in the pedagogical works of J. J. Rousseau, one can see indications of the fact that the essence of educational relationship includes an internal dialogue within the pupil himself/herself. In *Emile*, the Genevan pedagogue writes:

> you would stupefy him [the pupil], it is true, in this way, if you were constantly directing him, if you were constantly telling him: come, come back, stay, do this, don't do that. If your head is always directing his arm, his own head becomes redundant to him (Rousseau, 1995, p. 476)

and then adds, 'if once you replace reasoning in his mind with authority, he will not reason anymore; he will simply become a plaything of someone else's opinion' (Rousseau, 1995, p. 478). In the assertions cited above, Rousseau vividly depicts the three essential elements of educational relationship: the head of

the educator, the head of the pupil and the arm of the pupil, and makes a plea for the absolute preservation of this understanding of education, especially by recognising the head of the pupil as the absolute priority element in this scheme.

Other contemporary examples demonstrating the dual subjectivity of upbringing are the anthropological concept of H. Nohl and the pedagogical concept of J. W. David. The former notes that 'man in himself is divided: he finds in himself a conscious "I" that formulates goals, and a driven "I" that needs to be educated' (Nohl, 1988, p. 165). Nohl calls upbringing a spiritual process: 'from the inner space of the subject, in his being with other subjects, forms are constantly brought out which are in themselves meaningful and important, becoming the norm of life' (Nohl, 1988, p. 161). It is worth noting in this statement the formation of certain educational duties, which are ontically fixed in the subject (i.e., the pupil), being in the cultural and social environment. In turn, it becomes a kind of trigger that sets this axionormative process in motion. Nohl calls it 'objectification' (*Verobjektivierung*) (Nohl, 1988, p. 161).

In turn, the Polish pedagogue J. W. Dawid, in his *On the Soul of Teaching*, argued that:

> education is a natural process, something that becomes as it only can and must become according to the laws governing the physical and spiritual organism of man. At the same time, however, some guiding force is active in the whole matter, to which the causally and mechanically determined forces are subordinated: some plan, pattern and idea of what is to happen, what should happen. This pattern, this idea in itself, is embodied by the educator (Dawid, 2002, pp. 33–34).

He adds: 'life has an enduring value through and insofar as we create it ourselves, insofar as to some extent we stand outside of it, we rise above it, such as it is by itself…' (Dawid, 2002, p. 53).

The above sample sources are only exemplary statements that focus on the pupil himself/herself, or more precisely, on the processes recognised inside his/her personality. Depending on ontological, anthropological and epistemological assumptions, the cited authors make different statements about the dynamics of the inner world of the pupil. It is not the purpose of this compilation to

somehow reconcile these statements with each other, classify or value them. Here, the primary reason for citing them was to show that from the perspective of different theoretical approaches, a certain kind of internal dialogue in the upbringing is captured and, consequently, also the 'protagonists' of this dialogue, i.e., the subjects of the internal educational relationship. W. Herzog says that this inner relationship of the pupil with himself 'is an objective part of reality, even if it is impossible to grasp it factually (empirically)' (Herzog, 2001, p. 541). Intuitively, this was recognised at the very beginning of thinking about education, i.e., by the ancient Greek thinkers. This is due, as Jaeger explains, to the imperative of their search for the holistic form of man. The scholar of ancient literature explains it as follows:

> their discovery of man was not the discovery of a subjective self, but the realisation of the universal laws governing human nature... This is authentic Greek *paideia*, just as its image and model was formed in the mind of the Roman statesman. Its starting point is not the individual, but the idea. Above man as a member of the bunch, but also above his supposedly autonomous self, stands man as an idea, and this is how not only Greek educational thought, but also Greek poetry, art and science have always seen him (Jaeger, 1962, p. 27).

As per the above content, due to the richness of content and the dynamics of the processes that take place in the inner world of the pupil, I propose that educational relationship should be viewed in a three-subject way. In my opinion, two-subjectivity in thinking about the educator–pupil relationship loses (and if it notices, it loses in a way inadequate to its importance) the complex world of the pupil. I assume, therefore, that in the educational relationship, besides the educator in its traditional sense (whom I call the external educator "You"), it is possible to identify two more entities present in the space of the pupil's internal world. I propose to call them "I-caller" and "I-(re) called" and define them as follows: "I-caller" is the normative self-image internalised in the pupil, while "I-(re)called" is the pupil here and now present with all the contexts (biological, psychological, cultural and spiritual on the one hand and historical and future contexts on the other) that brought him/her to this place.

5. "You" – "I-caller" – "I-(re)called"

The three-subject educational relationship is, concerning the definition of educational relationship, the totality of processes and mutual interactions occurring between such subjects as "You," "I-caller" and "I-(re)called," aimed at comprehensive personal development. The names of the various subjects of educational relationship introduced in the above definition are of their own origin. Following H. Blumer, they can be referred to as sensitising terms, which the American researcher distinguished from defining terms. The former, according to E. Noise,

> do not contain characteristics indicating the objects to which they explicitly refer. While definitional terms – as Halas further explains – provide provisions for what to see, sensitizing concepts only show what to look at. They rely on a general indication of what is important (Hałas, 2007, p. XV).

Of course, the above distinctions and names are a feature of the model, and therefore a theoretical and simplified construct; hence, their separate discussion is an artificial procedure for cognitive purposes. In reality, educational relationship is a phenomenon in which the various processes overlap and condition each other, and the boundaries between the subjects (especially those recognised in the pupil himself/herself) are blurred. In the following, the various subjects of upbringing will be described by presenting their characteristic features and functions in the three-subject model of educational relationship.

5.1. "You"

The subject "You" is first of all a personal, specific educator. It is the one who, in the history of pedagogical reflection, was noticed first. It is not important here whether this will be someone who, concerning the pupil, is in a relationship of kinship (mother, father, grandmother, grandfather, sister, brother, etc.), in a formal-legal relationship (fulfils a certain role: teacher, guardian, etc.), in an emotional relationship (e.g., enjoys the recognition of the pupil: a significant person, a model, a personal role model, etc.), or has found himself/herself in relation to the pupil as a result of chance, such as a coincidence (an accidental

meeting, a statement heard, a life testimony read, etc.). The variety of individual relationships is, of course, relevant to individual educational situations, but here, when the model itself is described, these issues do not play a significant role.

It is worth emphasising that the educator "You" can only be a person. This fits in with the conviction very much present in pedagogical reflection from the very beginning (Kot, 2010, p. 15). F. März believes that an educator in the strict sense can only be a person. In *Einführung in die Pädagogik*, he writes that education appears as:

> an interpersonal phenomenon. A person is educated only by a person because nothing, other than another person, in this experiential world, can provide the growing person with the kind of assistance that 'aims at the self-realization of the person in accordance with his nature and needs' (März, 1965, p. 148).

Similarly, according to K. Twardowski, who, during his lecture at the convention of members of the Pedagogical Society in Lviv on July 5, 1909, said the significant words that 'in the proper sense, only man educates man' (Twardowski, 1992, p. 413).

Based on the above, it should be said that the subject "You" in the three-subject model of educational relationship should be understood as an educational potentiality. That is, it is a 'place' from which a certain kind of educational provocation, a certain content, comes out towards the pupil, which the pupil must confront. It is worth adding that if one were to consider in the subject "You" only the educator, this would be an external control in upbringing. And while in certain circumstances one can agree to this (e.g., in the situation of a young child), the optimal situation is when one strives for an ever-increasing recognition of the importance of the educating "I-caller" subject. Hence, the "You" is (and should be!) an educational provocation that interacts in different circumstances with varying intensity, but cannot (not only in the ethical sense but also in the ontic sense) impose its proposals on the pupils.

5.2. "I-caller"

The second subject in the educational relationship is the "I-caller." The presentation of this subject is more difficult than that of the "You" subject, first of

all, because this content belongs to the group of issues specific to the model introduced here. In addition, it was previously enough to say that the educator of "You" is the other person. Simplifying, it was enough, as it were, to indicate it is the educator "You," which means that the subject "You" submits to empirical cognition. This time, it is impossible to 'point the finger' and see 'with the bare eye' who the "I-caller" is.

The argument for the presence of this subject in the educational relationship is based on the content cited in the previous section of the article. They pointed to the creative and authentic inner dialogue in the person of the educator. One of the parties to this dialogue is the "I-caller," which, I recall, was defined as the normative self-image internalised in the pupil. This definition calls for a detailed explanation, which includes three constitutive components: image, internalisation in the pupil and normativity.

Image – using the metaphor of the image, I reach first of all the category *das Bild*, which is present mainly in the German-speaking pedagogical tradition with a humanistic orientation. Nowak explains that:

> this category is understood as an 'inner image' ('authentic'), in the sense of an orthodox 'icon' so to speak, distinctly different from a physical phenomenon, phenomenon or fiction. It is about the real dimension of existence, perceived in the 'mystery of the icon' (Nowak, 1999, p. 285).

Thus, it will be a kind of immanent individual personal pattern, which presupposes its real existence. It is precisely the reality of the existence of the "I-caller" that I want to emphasise, which is why I am talking about the subject (!) in my approach here. Thus, according to the definition adopted earlier, the "I-caller" is a certain separate entity, characterised by active participation in the process of upbringing.

The question arises as to what this distinctiveness of being consists of. What content constitutes this entity? Or, put another way, what does this inner image represent? In answering these questions, it is necessary to start from the statement that the "I-caller" is the future presentation of the pupil himself/herself, currently present in himself/herself. In an attempt to name this content in more detail and to present it in a specific order, I will use Kunowski's stratification theory (Kunowski, 2004, pp. 197–200), using it here as a tool. On this basis, it should be stated that the "I-caller" is composed of 1) biological, i.e., innate and

inherited, 2) psychological, i.e., intellectual and emotional, 3) social, related to the environmental context of the upbringing and life, 4) cultural, related to the recognition and creation of symbolic space, and 5) spiritual, i.e., those related to the personal search for what is true, beautiful and good. As can be seen, the "I-caller" is not only the "I-ideal," but the whole picture consists of both endogenous and exogenous contents, those realised by the pupil and those unconscious, those that he himself/she herself has chosen and those that have been proposed to him/her, overt and covert contents. All this builds an incoherent image full of internal contradictions, but it is an image that is authentically present in the pupil and has a significant impact on the process of his/her upbringing.

Interiorisation in the pupil – "I-caller" is located in the person of the pupil (hence the "I" in its name). As shown above, it consists of both endogenous and exogenous contents. The former, such as the biological, part of the mental content, are present in the pupil, but are not fully recognised and acknowledged by him. The pupil must recognise them to know and understand himself/herself better. In turn, the environmental content builds the structure of the "I-caller" due to the educational activity undertaken.

An important feature of the "I-caller" is that it assumes the characteristics of a personal pattern. Nowak writes that a personal role model is always someone specific, it is always someone else's role model, which poses a developmental challenge to the pupil (Nowak, 2008, p. 349). In this case, the "I-caller" is the individualised personal pattern of the pupils themselves. It is not someone different from the pupil. It *is* the pupil.

Normativity – "I-caller," despite its location in the pupil, has very clear characteristics of the educator. That is why the name includes the addition of 'caller,' which indicates a normative dimension. However, it is special in that it does not have within it an external, imposed compulsion on the pupil. Each educator represents a certain normative state, with which the pupil may agree or disagree, may accept and recognise it, or may reject it. It is different in the situation of the "I-caller."

The normative content contained in this entity consists of the following areas: 1) first of all, the content fully chosen by the pupil, because it is himself/herself – the individualised personal pattern of himself/herself. That is, the "I-caller" can be described as a desire of the pupil or as a state for which the pupil consciously yearns. Metaphorically, the pupil has given the "I-caller" its

face. Without this free act of the pupil, no content, even the content most desired by the educator, will enter the structure of the "I-caller." Such normative content of the "I-caller" can be rendered by the attitude of the educator expressed by the phrase: 'I want!'; 2) the content that the pupil hides within himself/herself. These are his/her interests, inclinations and aspirations. Concerning these contents, it is impossible to say that the pupil consciously chose them. Rather, it should be said that he/she discovered them in himself/herself, and then accepted and embraced them. Such normative content can be rendered with the phrase: 'I feel like it'; 3) areas of the normative content of the "I-caller," which were neither chosen by the pupil nor discovered by him/her. This is a certain unconscious area of content, such as mechanical behaviours, habits, customs, endogenously and exogenously conditioned life patterns, which also 'call out' to the pupils, attract them, and make them realise certain behaviours and lifestyles. Such normative messages can be rendered with the expression: something attracts, or, rather, with the expression: something attracts him/her because the pupil himself/herself is not aware of this type of 'calling.' At this point, it can be noted that the work of education will be to help the pupil discover the veiled content of this call so that through this, he/she can take an increasingly active part in building his/her life.

Earlier, I pointed out that the structure of the "I-caller" can be incoherent and contradictory. This is the point of contact (occurring between the indicated types of normative content), which requires the pupil to agree. However, a common feature of the normative 'call' of the "I-caller" is that there is nothing in this message that the pupil would identify as violence against himself/herself, as a desire to manipulate or impose alien beliefs on him/her. On the contrary, he/she is driven by a deep need to realise this image. Therefore, it can be said that the "I-caller" is the most important educator. He/She is the most effective educator. In a sense, he/she is the *only* educator.

The "I-caller," through its normative nature, has the characteristics of an educator. Thus, the question arises as to how it is different from the educator "You" since it is a separate entity in the educational relationship. This can be rendered by indicating the opposition between you should and I should. The first form of the imperative points to the external source of the origin of the obligation, and the second to the internal. The educator represents the first form "You," and the second by the educator "I-caller." The important boundary

between the external and the internal is not so much the physical separateness of the persons, but the (in)presence of an external coercive element in the duty relationship. The duty relationship expressed by the command 'you should' has an element of external, imposed coercion in it, and thus the pupil, before submitting to this command, undertakes a confrontation with it. It may end in a complete rejection of the coercive content, i.e., an internal disagreement with the expected action. Such a situation also occurs when a pupil is compelled to perform a certain action and ends up performing it. This struggle can also end (and most often does) with the pupil accepting a compromised version of the imperative, in which he/she perceived the content of the command as an inspiration to change his/her own thinking or actions. Then the 'you should' imperative becomes an 'I should' imperative. This is a radically new normative situation. At this point, the pupil, one might say, expects certain ways of life from himself/herself. This is the moment when he/she has transferred the content prompted to him/her by the "You" educator into the area of the "I-caller" educator. The duty content coming out of the "I-caller" has no element of imposed duty. This is the fundamental difference between the "You" educator and the "I-caller."

In summary, it can be said that the "I-caller" is the main initiative of up-bringing. "I-caller" is the image of the pupil in himself/herself, but it is not an ideal image, it is not the pattern or goal of upbringing, because it is subject to constant change and is susceptible to both exogenous and endogenous influences. It is also fraught with imperfections and sometimes internal con-tradictions. The essential feature of this subject of educational relationship is constant calling, i.e., directing to the "I-(re)called," a continuous message to which the pupil must respond.

The "I-caller" thus plays, in part, both the role of the educator and the pupil. If the "I-caller" emphasises the category of the internal image more and is, therefore, more identified with the pupil, then, towards the subject, the "You" will form an external educational relationship. If, on the other hand, more emphasis is placed on its normative exchanges directed towards the pupil, then the "I-caller" will be identified more with the educator and, therefore, it will be possible to speak of the existence of an educational relationship with the pupil. It will be an internal educational relationship. The following diagram captures the content presented here.

external relationship   internal relationship

You ——————— I-caller ——————— I-(re)called
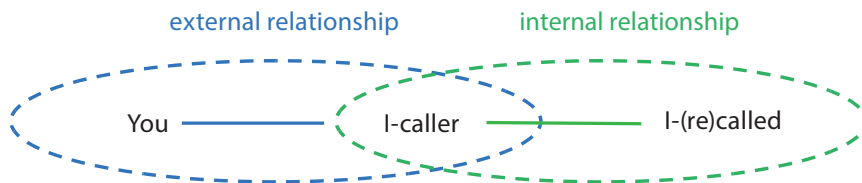
Diagram 1. Relationships in the three-subject model
Source: own elaboration.

5.3. "I-(re)called"

The third subject in educational relationship is the "I-(re)called." Referring to the theory of A. Schütz, this subject can be described as the 'central zero point' on the spatial-temporal coordinate axis of the pupil. According to the Austrian thinker, this is:

> the place in the world where my body, or my 'here and now,' is located, is the starting point of my orientation in space.... In relation to my body, I group together the elements belonging to the environment, arranging them into categories that are to the right and left, behind and in front of me, above and below, near and far, etc. In the same way, my current 'here and now' is the starting point for all the temporal perspectives within which I organise the events taking place in the world, in categories such as before and after, past and future, simultaneity and succession, etc. (Schütz, 2012, p. 29).

"I-(re)called" is therefore the pupil (person) here and now present with all the contexts (biological, psychological, cultural and spiritual on the one hand and historical and future contexts on the other) that brought him/her to this place. Calling this moment, the 'central zero point' does not mean that it is a *tabula rasa* situation for the pupil, that it is devoid of meaning. Rather, it indicates a full range of developmental possibilities – determined by many factors, of course – but not so determinative as not to allow a clear path for further development.

"I-(re)called" is closely correlated with "I-caller" and refers to a person's decision-making centre. It is in this that decisions are made regarding the shape of the educated person's life. The very name of this entity indicates two areas of decision-making.

First, the decisions made by the pupil are a response to the calls made by the "I-caller." The pupil is called upon to respond to them. The word 'called' indicates that every decision made by the pupil regarding the shape of his/her own life is a response to a proposed situation. The initiative comes from the "I-caller" or "You." "I-(re)called" is free to make the decision to choose.

Second, "I-(re)called" also means accepting the consequences of one's decision. The word '(re)called,' which is very prominent in the name of this entity, does not point to the religious context in which God calls human being to certain tasks, but by breaking down this word, points to what comes after the 'calling,' that is after the decision is made. It, therefore, points to the consequences of these decisions. The essential consequences relate to the pupil himself/herself, to the essence of life. "I-(re)called" is a real person who, through the choices and decisions made, is constantly changing, so each time, on the timeline, it is a different "I-(re)called" of the same pupil.

Finally, it should still be noted that the "I-(re)called" is not only responding to outgoing "I-caller" and "You" initiatives. "I-(re)called," being the subject (!) in this relationship, according to the previously accepted meaning of the term, is also endowed with educative potentiality, i.e., it also initiates change in the pupil. Therefore, it can be said that the "I-(re)called" (according to Krystyna Ablewicz citing Dutch pedagogue M. J. Langeveld), is a natural force belonging:

> to the anthropogenesis of man…, through which man 'aligns' his inner world and 'aligns' himself with the other and the world. This intentionality is the most primordial and natural aspiration of man to be 'someone,' which is also the constitutive condition for obtaining personal identity (Ablewicz, 2007, p. 34).

Ablewicz also points out that this inner strength should not be equated with consciousness, which awakens in a person gradually as he/she develops. This inner strength accompanies him/her from the beginning. M. J. Langeveld explains that:

the child as a human being from the beginning of life himself wants to be 'some-one.' The process of upbringing does not take place without his fully intentional participation. The term 'fully intentional participation' is not equivalent to 'fully conscious control of one's own life' (Ablewicz, 2007, pp. 33–34).

In sum, the essential characteristic of the "I-(re)called" is to make a decision and assume responsibility therefor.

6. Summary and conclusions

The proposal of a three-subject model of educational relationship grows out of anthropological reflection on the pupil himself/herself. Based on the exemplary sources cited from the history of anthropological and pedagogical thought, it can be deduced that an educationally creative dialogue between what has been called the "I-caller" and the "I-(re)called" is taking place in the pupil himself/herself. It is a dialogue between the internalised, normative image of the pupil in himself/herself and who he/she currently is, here and now, with all his/her contexts (biological, psychological, cultural and spiritual on the one hand, and historical and future contexts on the other) that have brought him/her to this place. This dialogue, expressed through experiencing inner tension, is the main engine of a person's development; it is, one might say, the primary educator giving direction to the life of the pupil.

Adopting this perspective also decisively changes the educational attitude of the external educator "You." In this perspective, the external educator is no longer fully responsible for the formation of the pupil (as in the single-subject model), but also the relationship (here: external) into which he/she enters with the pupil (as in the two-subject model) is no longer that primary field of educational interaction. In the three-subject model, this area is the internal relationship within the pupil. The educator's "You" seeks to intentionally shape the "I-caller." The effort of the educator ultimately meets the internal decision of the pupil which determines whether or not the given content will be included in the structure of the "I-caller" image. It is not possible for the educator to interfere with the content of this image without the consent of the pupil. The educator stands, as it were, only before the threshold of the house and cannot enter it. This home is the inner world of the pupil, built by his/her

own decisions and choices, in the making of which no one can replace him/ her. Continuing with this metaphor, we can say that the work of the educator consists in providing optimal materials from the point of view of preconceived assumptions that could form the content of the "I-caller," who in turn directs the call to the "I-(re)called."

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