

THE EDUCATIONAL RELATIONSHIP IS A CONCEPT WITH OWN
MEANING, THAT IT REQUIRES CONCORDANCE
BETWEEN VALUES AND FEELINGS IN EACH INTERACTION

La relación educativa es un concepto con significado
propio que requiere concordancia
entre valores y sentimientos en cada interacción

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Abstract

From the point of view of Pedagogy it can be founded that the educational relationship is a concept with a meaning of its own, related to the character of education, and it requires agreement between values and feelings in each interaction. The aim of this work is the analysis of the educational relationship as a concept which has its own meaning and so, by purpose and meaning, is a distinct relationship. There are several terms that have been used in the pedagogical literature to identify the educational relationship: caring, coexisting and communicating are the most used. These three concepts are necessary but not sufficient conditions of the educational relationship. These synonyms terms have helped to consolidate what characterizes the educational relationship. From each of these terms there is something that remains in the distinctive traits of the educational relationship as it is based on this article. Sometimes the antinomic pairs have been used to interpret and understand the educational relationship. Authority and freedom, for example, have their own place in the educational relationship, but they do not invalidate the necessary reference to the activity and the purpose of education to define the relationship. Defining the educational relationship, really, requires elucidating the traits that determine the meaning of that relationship as an educational relationship. They are traits linked to the founding condition of values in education, the double condition of agent-author and agent-actor of each subject concerning his/her education, the double condition of field of knowledge and of action for education. These traits are constitutive of the meaning of education as a complex object. The educational relationship is the substantive way of educational intervention, it is its concrete act. It is identified with the interaction which we establish to perform the activity of educating. In educational relationship we must go from thought to action, we must go from attained and attainable value to effective accomplishment. We have to know what the theory-practice relation is like in each interaction.

Keywords

Educational relationship, education, educability, moral education, affectivity, feelings.

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Resumen

Desde el punto de vista de la pedagogía se puede afirmar que la relación educativa es un concepto con significado propio, relacionado con el carácter de la educación, y requiere un acuerdo entre valores y sentimientos en cada interacción. El objetivo de este trabajo es el análisis de la relación educativa como un concepto que tiene significado propio y es una relación distinta, por finalidad y significado. Existen diversos términos que se han usado en la literatura pedagógica para identificar la relación educativa: cuidar, convivir y comunicar son los más utilizados. Estos tres conceptos son condiciones necesarias, pero no suficientes de la relación educativa. Estos sinónimos han contribuido a consolidar aquello que caracteriza a la relación educativa. De cada uno de estos términos hay algo que permanece en los rasgos distintivos de la relación educativa tal como se fundamenta en este artículo. A veces se ha recurrido al uso de pares antinómicos para interpretar y comprender la relación educativa. Autoridad y libertad, por ejemplo, tienen su lugar propio en la relación educativa, pero no anulan la necesaria referencia a la actividad y a la finalidad de la educación para definir la relación. Definir la relación educativa, realmente, elucidar los rasgos que determinan el significado de educación. Son rasgos vinculados a la condición fundamentante del valor, a la doble condición de agente (actor y autor en la misma persona) y a la doble condición de conocimiento y acción. Esos rasgos son constitutivos del significado de educación como un objeto complejo. La relación educativa es la forma sustantiva de la intervención educativa, es su acto concreto. Se identifica con la interacción que establecemos para realizar la actividad de educar. En la relación educativa debemos pasar del pensamiento a la acción, debemos pasar del valor alcanzado y alcanzable al logro efectivo. Tenemos que saber cómo es la relación teoría-práctica en cada interacción.

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Palabras claves

Relación educativa, educación, educabilidad, educación moral, afectividad, sentimientos.

Introduction

Johan Friedrich Herbart claims for the educator the specialized pedagogical point of view, under the idea of “own visual circle”, that he builds from the pedagogy, something that, according to his own words, completely forget to form the majority of those who educate before surrendering to that effort. Herbart (1806) tells us that: “Most of those who educate forget entirely to form their own visual circle before giving themselves up to that commitment; it appears little by little in their work [...], if it really developed like this (the child), we should congratulate ourselves for that” (p.1). Faced with this type of action, Herbart (1806) wants to build knowledge that provides reasons to support why an educator should continue acting the way he does or why he should change it: A village school teacher, 90 years old, has the experience of his 90-year routine; he has the feeling of his long weariness, but does he also have criticism of his method and his actions? (p.5).

The science of education in Herbart (1806) involves the use of data, but the theory must be built with functional autonomy, because the data are interpreted from a conceptual framework with intrinsic meaning to “education”:

What pedagogy should do is deliberate on its own concepts and cultivate an *independent reflection*. In this way it would become the center of a circle of investigations and would not run the risk of being ruled by a foreigner as a distant conquered province (p. 8, the italics are mine).

This work is not a reflection on what specialists from other disciplines say about the educational relationship. From the works of Goodwin (1994) we know that the analyzes of specialists from other disciplines are necessary, but they do not exhaust the content of the field of education nor do they demand to live as an apprentice of what they say. A science is used when there is a specific problem of it, which will be, depending on the case, a medical, sociological, psychological or other problem. Every discipline with functional autonomy focuses on the reality it studies, generating the specific mentality of that discipline, which must be externalized in the form of a specialized look of that discipline towards its object of study and intervention. Pedagogy, as an academically consolidated discipline, advances in the development of the continuum “current of knowledge-substantive discipline-focalization-specific mentality-specialized look-discourse-pedagogical intervention” (Touriñán and Sáez, 2015). As it has been possible to justify in a recent work (Touriñán, 2014), this continuum occurs in all the consolidated sciences and, in this case, which is the study and analysis of education, allows to obtain well-founded answers about the structural elements of the intervention (knowledge, function, profession, relationship, agents, processes, product and means).

The mental representation of the action of educating from the perspective of the theory-practice relationship, which is the specific pedagogical mentality, works, either as a presupposition of research in pedagogy, or as an assumption, and determines a meaning and validity of a way of singular thought for the pedagogical function, the profession, the educational relationship and for the knowledge of education itself. The pedagogical mentality is not understood without referring to these four components -because they are specified in each action- nor can they be understood in the discourse and intervention that they generate without reference to the mentality -because they would cease to be specified with meaning and validity-. Precisely for that reason it can be said that they are structural components of the intervention linked to the mentality. The pedagogical mentality determines the specifically pedagogical way of thinking for these four elements.

The “pedagogical look” is the visual circle that the pedagogue of his performance makes. It is mental representation that the professional makes of his performance as pedagogical. It is the expression of the critical

vision that the pedagogue has of his method and his actions. It implies the total pedagogical vision, adjusted to the structural elements of the intervention, which are the four structural components of intervention, linked to the mentality (knowledge, function, profession and relationship) and the four components of intervention, linked to the action (agents, processes, products and media). Specific pedagogical mentality and specialized pedagogical approach converge in the pedagogical intervention that is defined as the intentional action that we develop in the educational task in order to perform with, for the learner with ends and means that are justified based on the knowledge of the education (Touriñán, 2017).

Within the continuum “current-discipline-focus-mentality-look-speech-intervention”, every discipline with functional autonomy focuses on the reality it studies, generating the specific mentality of that discipline, which must be externalized in the form of a specialized look towards its object of study and intervention.

In each concrete pedagogical action, we pass from thought to action; the double condition of scope of knowledge and action for all intervention is given. The specific mentality and the specialized look are representations (knowledge), intervention is the action. Maintaining these distinctions is a requirement to reach the concrete educational action and its control, through programmed educational action.

In recent works (Touriñán, 2013b and 2015), it has been established that educational terms have acquired their own meaning based on knowledge of education, so that the educational relationship is no longer just a moral relationship or a relationship of care and coexistence and communication, but the substantive form of the intervention adjusted to the character traits that determines the meaning of “education” in its real definition.

From the perspective of knowledge of education, we must think of the educational relationship as a form of unique and different interaction, whose meaning does not depend on our associating it with terms endorsed from other disciplinary fields. The same activities that we do to educate are done for many other things, so that the activities do not identify the educational action. In education, people live, communicate and take care of each other, but educating is not each of these things separately or together. Any type of influence is not education, but it can be transformed into a process of educational influence, insofar as we adjust it to the purpose of educating and to the criteria of the meaning of education.

In this article the discourse is constructed on three axes of reasoning:

- The educational relationship is a concept with its own meaning and is different by purpose and meaning.
- Caring, living together and communicating are necessary but not sufficient conditions of the educational relationship.
- The educational relationship requires concordance between values and feelings in each staging and is a form of committed action and not neutral, adjusted to the character traits that determine the meaning of “education”.

The educational relationship assumes the criteria of common use and purpose in its meaning

In 1984, in the VIII National Congress of Pedagogy, which we organized with the Spanish Pedagogy Society, in Santiago de Compostela, Professor E.B Page (1984), president of AERA, gave a lecture in which he referred to the sensation that occurs when a specialist in a field is called to another field, or what it feels when everything in a field of knowledge is resolved from the postulates and achievements of another field. As if doctors, sociologists, experimental analysts or psychologists could exhaust the content of education.

The applied vision of the educational relationship is the vision from the interpretative theories. Interpretive theories, as Professor González Álvarez has said in his classic book *Philosophy of Education* (1977), are “special treaties” of the generating disciplines. They are applications to the education of the concepts of generating disciplines such as psychology, sociology, anthropology, etc. Interpretive theories are not treated as special psychology or special sociology, but special treatises of psychology, sociology, etc. What is specialized is the task, not the discipline, because discipline is always, in the case of interpretive theories, the same generating discipline-psychology, anthropology, biology, sociology, etc., as appropriate- (p.20).

There is talk of general and applied sociology, of general and applied economics, of general and applied biology; we talk about psychology, medicine, anthropology and other autonomous disciplines in the same way. But in each case, when there is that autonomous discipline and we apply it to the interpretation of another field, we are saying, in the words of González Álvarez (1977), that the applied disciplines specialize the task, but not the discipline; they are sociology, psychology, etc. The psychology of education, the psychology of work, the sociology of edu-

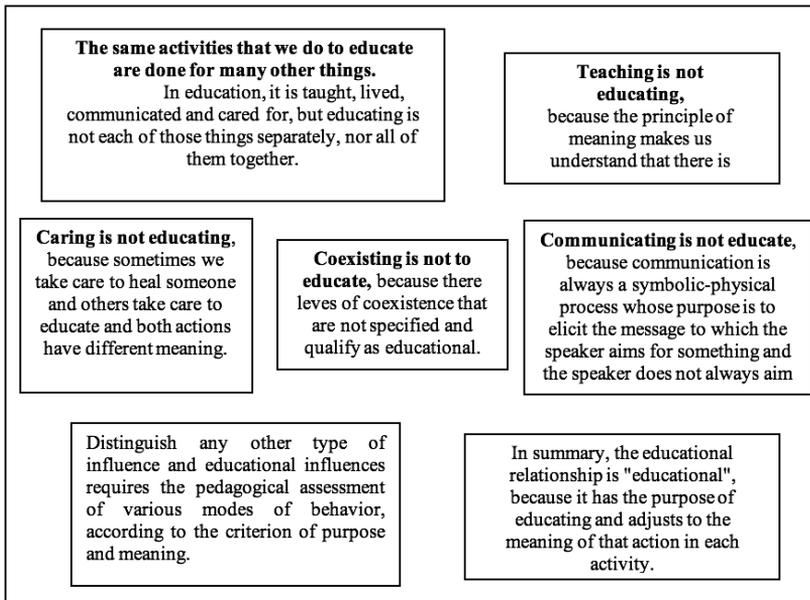


cation, etc., specialize the task and not the discipline; they are and apply sociology, psychology, etc., to different fields; they are applied disciplines. In chapter seven of another work (Tourriñán and Sáez, 2015), I have dedicated space to support that, in pedagogy, we also have applied pedagogies (pedagogy of work, of the family, of general education, of professional education, of the adult education and others) that specialize the task, not the discipline. But as it follows the study of the knowledge of education as an activity (Tourriñán, 2014), the arguments do not exhaust the pedagogy or annul the sense of pedagogy as a discipline with functional autonomy from concepts with intrinsic significance to the field.

We can talk about the psychology of the educational relationship, the sociology of the relationship and so on, but we would always ask ourselves, after applying the analysis of psychology, sociology, etc., why that relationship is educational. We can ask that question with the same legitimacy that we ask the question of why the educational relationship is a psychological relationship from a certain perspective or a sociological relationship from another. We must talk about the educational relationship from pedagogy and face the challenge of solving the relationship in terms of education. From the study of the concept of education (Tourriñán, 2015), it follows that to distinguish any other type of influence and educational influences, requires, from the perspective of the common use of the term and of the activities that are carried out when educating, the pedagogical evaluation of diverse modes of conduct, according to the criterion of purpose. Living together is not educating, because there are cohabitations that are not specified and qualify as educational. To communicate is not to educate, because communication is always a symbolic-physical process whose purpose is to elucidate the message to which the speaker wants, and the speaker does not always aim at education. Caring is not educating, because sometimes we take care to heal someone and others take care to educate, and both actions have different meanings. Knowing a cultural area is not teaching, because knowledge can be separated from action and teaching is not education because we can affirm that there are teachings that do not educate. And so with any other activity. In the educational relationship it is necessary to communicate, but it is not enough to communicate to educate. In the educational relationship it is necessary to coexist, but it is not enough to coexist to educate. In the educational relationship it is necessary to take care, but it is not enough to take care to educate. In the educational relationship we teach, but it is not enough to teach to educate. They are necessary conditions, but not enough to characterize the educational relationship, as summarized in the following figure:



Figure 1
The educational relationship fits the meaning of educating



Source: Touriñán, 2015, p. 81

The educational relationship is, to the same extent that meet the criteria of common use of the term “education” and preserve the purpose of education, if not, it will be any other type of relationship. The synonymic definition is appropriate for the educational relationship, but it must be analyzed in its own traits as corresponds to the real definition of any term. And this requires going beyond the criterion of common use of the term and the criterion of activity as purpose, to understand the distinctive features that determine in each educational act its real meaning.

At the point of departure, it should be clear that if we can talk about the educational relationship, as a matter of education, that is, as “educational” (Touriñán, 2016), it is because the relationship meets the criteria of common use of the term “education”, which are identified as criteria of content, form, use and balance:

1. The educational relationship is so, because it obeys an axiological criterion of content: we do not qualify as educational those processes in which we learn something that goes against values, and this means that we only qualify as educational the learning

of axiologically irreproachable contents. Defending something as educational implies a value judgment on the content that is used. If this is not achieved, we are simply in the process of communication, teaching and learning.

2. The educational relationship is, because it obeys an ethical criterion of form: we do not consider educational acting on an educator without respecting their freedom or their dignity as a person. The educational process must respect the dignity and freedom of the learner, because it is also an agent of their own development. If this is not achieved, we are facing a process of instrumentalization.
3. The educational relationship is, because it obeys a criterion of formative use: we do not qualify as educational those learning in which the learner repeats something that he does not understand or knows how to use. The educational process should make possible the development in the student of some kind of own conceptual scheme about what is communicated. If this is not achieved, we are only in the phase of instruction, training and memory training.
4. The educational relationship is, because it obeys a criterion of balanced development: to speak of education requires that an integrated personality be achieved without the excessive or unilateral development of one of the areas of experience producing unbalanced men and women. The educational process always demands balanced results. If this is not achieved, we stop talking about general training and we are in the specialized training phase.

In the field of knowledge of education, the application of these criteria puts us in a position not to confuse education with any type of influence. Any type of influence is not education, because influencing a person to stop doing what he must do to educate himself, would also be education.

The fact that any type of influence is not education does not nullify or invalidate the possibility of transforming any type of influence in an educational process. Nothing logically prevents the learner, by itself and from the experience that others communicate (self-education process) or through the experiences that others communicate (processes of heteroeducation), can analyze with criteria based on the knowledge of the education that negative influence and transform it into a process of educational influence. Manipulation or transmitting as true knowledge of a cultural area that the theoretical investigation proves false is not edu-

cational. However, it is educational to unmask the manipulation and use false knowledge to prove its error and exercise the skills of using the theoretical test criteria.

The criteria of the language of common use qualifies, in a singular way, the activity that we carry out as education. It can be said that to distinguish any other type of influence and educational influences, requires the pedagogical assessment of various modes of behavior, according to the criterion of the use of language and purpose.

From the perspective of the purpose, education is value because the purpose is a value that is chosen (Touriñán, 2016). As a value, the fundamental objective of education as a task, is the development of skills, habits, attitudes and knowledge that enable people to be, move, intervene, act, learn and interrelate with values, because the objective is to build axiological experiences. From the same perspective, the fundamental objective of education, as a result, is the acquisition, during the educational process, of a set of behaviors that enable the learner to decide and realize their personal life project, using the axiological experience to respond, according to the opportunities, to the demands that arise in each situation, because, in short, what this is all about, is to use the axiological experience as an instrument of the construction and formation of oneself: it is an activity, in summary, oriented to recognize the other in a diverse cultural environment of interaction through values.

If this is so, it is understood that from a descriptive or expository perspective that takes into account the activities listed above, education is development of the general dimensions of intervention and of the appropriate competencies, specific capacities and basic dispositions of each student for the achievement of knowledge, skills-abilities, attitudes and habits related to the purposes of education and the guide values derived from them in each internal and external activity, using internal and external means suitable for each activity.

It is about the student acquiring knowledge, attitudes and skills that enable him, from each internal common activity (think, feel affectively-have feelings, want, choose-do [operate], decide-act [project] and create: build symbolizing) and external (game, work, study, profession, research and relationship), to decide and carry out their projects, responding, according to the opportunities, to the demands that arise in each situation. To comply with these criteria of content, form, use and balance and fulfilling the purpose of education, makes that the educational relationship is not confused with any type of activity and that a relationship is not qualified as educational just for doing an activity.



The educational relationship is not only to coexist

In the common language there is an approximation between “coexistence” and “living with”, which does not hide the deep differences in the use of both terms. Some differences are revealed in the question: With whom do you live? Well, in fact, one lives with the relatives, with the group of friends, with the members of the club or association, with the citizens, with the neighbors, etc. In each of those groups with whom one lives, some things are done and not others. That is why a teenager can lend money to a friend, but he does not lend it freely to any schoolmate. On the other hand, I really “live with” my parents or my wife or my wife and children, etc. One coexists in many areas and there are, from the point of view of education, spaces, areas or sectors of coexistence and there are also levels of coexistence, because coexistence is not the same in all of them, nor is the same level of coexistence between all those who are in the same space of coexistence. “Living with” is not the same as “living together”. From very different works (Tourinán, 2012, Peiró, 2012, Pinker, 2012), pedagogy questions those differences and the school forms in a climate of coexistence. It is necessary to qualify coexistence, because the key in the formation for coexistence is what we are willing to assume. It is necessary to specify the level of coexistence. Each space specifies its coexistence, considering the conditions of that space. The relationship of coexistence is a relation of identity and interaction of identities (between people or also with animals or things), with any qualification and specification that corresponds.

In relation to education, coexistence is a qualified and specified proposal. Education for coexistence implies assuming that:

It is necessary to qualify coexistence, because the key in the formation for coexistence is what we are willing to assume. Not all coexistence is equal and there are levels of coexistence, with respect to oneself and others. Coexistence is, in principle, a question of identity and relationship with oneself, with others and with things that affect third-generation rights. And, if this is the case, education for coexistence is an exercise in education in values aimed at assuming the commitment of the interactive relationship with oneself, and with the other.

It is necessary to specify which level of coexistence, because coexistence takes place in concrete spaces. The training for coexistence is considered as an exercise in education in values singled out by the pedagogical intervention, aimed at building and using axiological experiences to act peacefully in relation to ourselves, with the other and with the other, in the various coexistence spaces.

Training is not the same as living together or equivalent to training for coexistence. It is necessary that pedagogy concern itself about these differences and be formed in the different levels of coexistence, attending to the specificity of the coexistence spaces, with the aim of attributing to the training for the coexistence the place that corresponds to it within the social education and education in general.

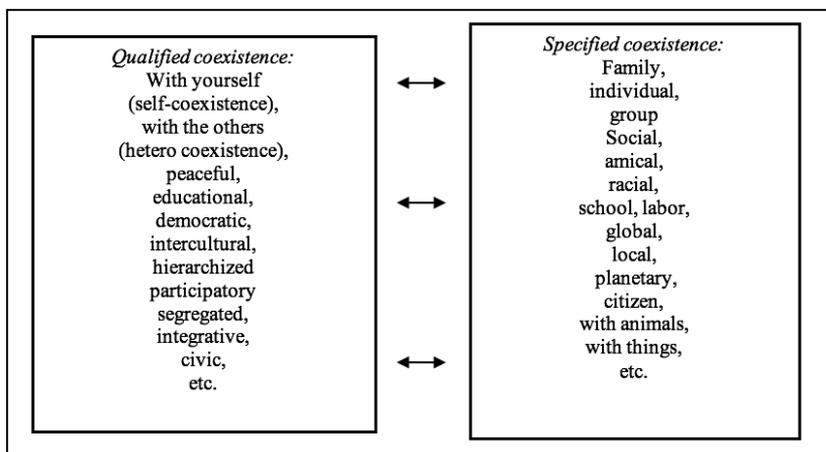
Understand that coexistence as a concept -without any type of qualification- maintains an inverse relationship with the concept of *violence*, as if they had the same causes, but in an inverse sense, implies erroneously attributing to an empirical connection between two concepts the conceptual connection range. It is true that violence occurs in the proper spaces of, or appropriate for, the practice and exercise of coexistence, that is the evidence of empirical connection between both concepts. But there is no conceptual connection, because we also have undeniable evidence that groups identified ethnically, ideologically or socially, as the case may be, show strong ties and practices of coexistence and solidarity among them and at the same time behave in environments shared with other members or groups in a violent way.

We all have evidence of this type of empirical connection-violence and evidence of the non-conceptual connection between the two concepts in violent behavior between two groups of friends confronted in a nightclub, between two families confronted by an inheritance, in clashes between groups religious, ethnic, political fundamentalists, gang members or fans at sporting events. In all these cases it is detected that there is coexistence within the group and strong solidarity among the members of the group, motivated by the sense of belonging to the group or by the goals they share. There is coexistence, but there is also violence. Indeed, there is coexistence in the group that manifests itself violently and there is a strong sense of solidarity among the members of it. But that solidarity does not imply equality or extra-group shared value. Therefore, that coexistence and violence maintain only an empirical connection. Violence does not logically correspond to the concept of coexistence, because it is not a necessary condition.

The empirical (experiential) and non-conceptual nature of the relationship between coexistence and violence, requires qualifying and specifying the spaces of coexistence, to understand the proper of the school coexistence space (classroom, transport, playground, leisure and sports areas, dining rooms) as a space of pedagogically programmed relationship to educate in certain ages and adjusted to the principles of

pedagogical intervention. And if this is so, coexistence has to be qualified and specified, as summarized in the following figure:

Figure 2
Qualification and specification of coexistence



Source: Touriñán, 2014, p. 334

The proposal to qualify and specify coexistence affects each individual and the decision of the subject appears, in this way, as a matter of rights and as an axiological issue and ethical commitment of qualified coexistence (intercultural, civic, educational, participative, etc.) and specified (family, friends, local, citizen, etc.), founded on the guiding values of dignity, freedom, equality, diversity and development, and on the personal qualities of autonomy, responsibility, justice, identity and cooperation. An ethical commitment of personal and institutional wills oriented, in the particular case of coexistence, to coexist in a better world in which education is, increasingly, the effective instrument of transformation and adaptation of man as a citizen of the world, but locally located.

It is certain that in each coexistence space certain values are strengthened that are necessary to achieve it. In *coexistence with oneself* the values of autonomy, responsibility, self-esteem, sensitivity, strength, discipline, control, sense of intimacy, etc. are enhanced. In *coexistence with friends*, values linked to deference, respect, reciprocity, trust, generosity, empathy, etc., will preferably be promoted. In the *workplace coexistence*, values linked to loyalty, sincerity, respect, courtesy, collaboration, compliance, initiative and participation will be promoted, as bases of the relationship. In *family coexistence* values linked to identity, diversity, dif-

ference, equality, appreciation, recognition, complementarity, protection, care, dedication, obedience, availability and affectivity will be promoted. In *coexistence with things*, the values linked to property, the nature of things and the connection to the environment will be especially strengthened. In the *coexistence with animals* there are so many possibilities of a therapeutic and formative type that we are discovering, that we would not be able to highlight genuine values that can be specified singularly beyond identity, affectivity, reciprocity and responsibility.

In any case, it is certain that in any space of coexistence it can be proven that there is nothing in the rights of the human person that opposes the recognition of the place of oneself, of the other and of the other; because what corresponds to the rights of man is to strengthen the meaning of the human condition and its identity in a diverse cultural environment of interaction. Thus, the relationship of coexistence is a relationship of identity and interaction of identities (between people and also with animals and things), with any qualification and specification that corresponds to the concept and we are willing to assume.

The understanding of the relationship of coexistence as a relationship of identity and *interaction of identities* in which there can be conflict, as an exercise in education in values oriented to assume the commitment of the interactive relationship with oneself, with the other and with the other, is what makes pedagogical sense, next to the *educational relationship*, the *mediation relationship* is a new pedagogical function that must be protected and developed.

Mediation is a midpoint between two situations. Its objective is that the two parties in conflict find themselves in an intermediate point that leads to the overcoming of the conflict. There is a possibility of mediation in all areas of relationship life, since in all of them there is the possibility of conflict. The mediating function has been formalized in some areas until becoming professional. Today we speak with a professional sense of family, labor, judicial, etc., mediation.

Mediation is committed to the culture of communication, because it fosters the encounter and provides opportunities for people to find possible solutions to their conflicts on their own. This is a conceptual difference with regard to arbitration, because in it there always arises a decision that forces the parties when they do not reach an agreement (Si(e)te, 2010). The purpose of the mediation is that the interested parties reach an agreement and, in any case, reestablish the relationship, reducing the present hostility. To this end, the mediator promotes proposals and solutions, and promotes processes of respect among the interlocutors. It is

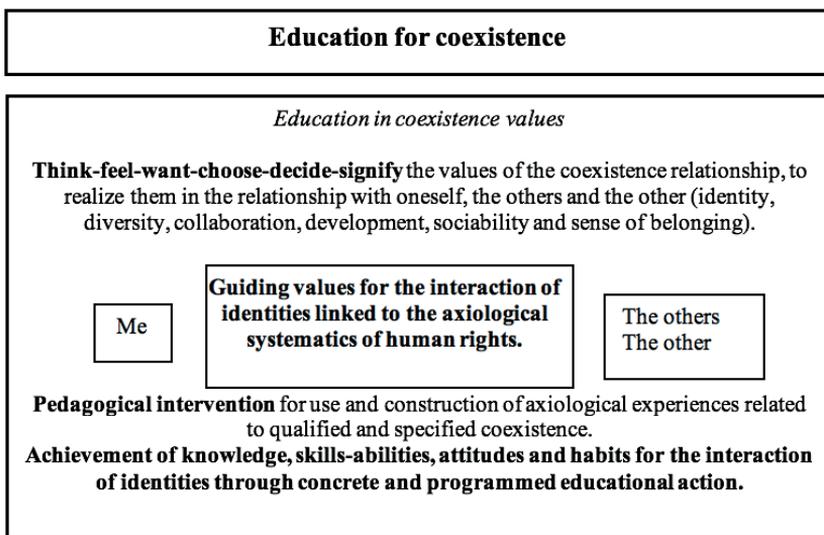
not so much a matter of denying that there are conflicts, but of being able to pose them, face them and solve them, if possible, without limiting the alternatives of intervention to the classic ways of disciplining students.

Mediation should not be confused with a therapy or a legal action (you cannot be mediator and lawyer of one of the parties), nor with the act of conciliation before a magistrate. The mediation precisely seeks to avoid recourse to the courts to resolve a dispute, as is the case of mediation between consumers and manufacturers, between neighbors of a community, etc.

The person who mediates does not have decision or persuasive power. It does not impose, it only propitiates and proposes, it disappears when relationships are remade. It has the function of returning to the parties the control of their conflict and of helping them to recover the confidence necessary to make their own decisions. It is about helping each party to come out of a single partial point of view and to become protagonists of the possible way out of the conflict.

If this is so, it makes sense to affirm that education must be formed in order to face the conflict and to achieve qualified and specified coexistence. A form of education that we try to reflect in a summarized way in the following figure:

Figure 3
Concept of education for coexistence



Source: Touriñán, 2014, p. 335

In coexistence spaces, the values derived from human rights are consolidated as the foundation of education for coexistence that, in principle, involves a commitment of wills in the interaction with oneself, with the others and with the other, which is founded in the acceptance of oneself, of others as human persons and as dignified and equal beings and of the rest as subject-object of rights in our environment. Only in this way does the meaning of education for coexistence is fulfilled as an exercise in education in values oriented to assume the commitment of the interactive relationship with oneself, with the others and with the other.

Finally, from the point of view of the educational relationship, it is worth noting that coexistence is a necessary condition, but not sufficient. Coexistence is an interaction of identities, it is an interactive relationship with oneself, with the others and with the other, but it is not enough to live together to establish the educational relationship.



The educational relationship is not only to communicate

For Stewart (1973), communication is a symbolic-physical process, whose purpose is to elucidate the meaning to which the communicator refers. Be it verbal or non-verbal, communication is defined by the relationship in which something is transmitted so that another elucidates it. From the works of Berlo (1979) and Luft (1976), it is assumed that communication can be transmitted without interaction with the other, but communication is not possible without considering that we are addressing the other. Communicating is not only transmitting, communication has a demonstrable breadth of scope and has made possible a large part of human activity, but that does not make it synonymous with education. In the first place, it is absolutely necessary not to forget that the purpose of communication is not always and necessarily to educate, hence it is possible to affirm that there is no education without communication, but it is possible to communicate without educating. Communication scholars McLuhan and Powers (1995) assume that there is no neutrality of the medium of communication and, accepting that the medium is the message, in communication, as Berlo (1979) says, it is more useful to talk about the purpose of communication in terms of the goal of the creator or receiver of the message, rather than defining it as the property of the message itself (p. 9).

Human communication has defined components that are observed in each concrete process (Berlo, 1979): the source of the commu-

nication or person with the objective of communicating (It could be a school principal, for example); the encoder or mediator that expresses and translates the purposes of the source for consumers (may be the teacher); the message or content; the channel or medium used to transmit; the decoder, which are the internal and external elements that the receiver has to decipher the message (hearing, sight, thought, hearing aids, etc., of the receiver of the message); and the receiver of the communication, which is the person who receives and acts (p.25).

This description of the communication process can be enlarged from the point of view of psychology, under the form of stimulus-response-feedback and from the point of view of the acceptance or not of the meaning of the message to which the sender refers to. In any case, we will always have a place in the discourse for the question about what makes one communication educational and another not.

For the purposes of the educational relationship, what we are most interested in emphasizing about the concept of communication is not the process itself or the content -of whose conditions teaching takes care with its own criteria-. When we talk about educating, all communication is a mediated process of teaching. To teach is to show something by means of signs and to make someone know something by means of a method, be it that of a theoretical or practical nature. Teaching is to order the elements that intervene in the process of making something known, for a given time and space, so that teacher and student know what changes are to be achieved, how they are achieved and what should be done if not achieved. Thus, the communication process is integrated into another process that has its own uniqueness in the field of education: the teaching process, which will be educational if it meets the criteria of nominal and real definition, typical of the term "education".

For the purposes of the educational relationship, we are interested in emphasizing the perspective of personal communication, which is also included in the concept of communication. Contrary to what some people think, communication is not always communication between two people or between a person and a group or between groups. As Redondo (1999) says, communication is, in a basic sense, communication with oneself. And just as coexistence is qualified and specified, communication is also qualified and specified: from verbal to non-verbal, from self to hetero communication, from process to result, from subject to object, from content to communication techniques, from existential communication to educational communication (chapter 9).



Free existential communication, which is a concept analyzed by Jaspers, reflects, according to many authors (Millán Puelles, 1951, Redondo, 1999, chapter 7, Campillo *et al.*, 1974, Gusdorf, 1973), the most basic sense of personal communication. The free communication of existences is an unpretentious dialogue, in which each one opens wide the doors of his privacy to the other, respecting his freedom and refraining from exercising the slightest directive influence. Existential communication, in the words of Redondo, means that the two people are at the same level of equality. Equality is understood not as an arithmetic equivalence, but as the full acceptance of the other, in the promise of accepting it as a “self”, as a subject like me (p.146). Existential communication is the manifestation of the need for communication and its deepest paradox of the relationship of alterity, because (Redondo, 1999):

While I must affirm and defend my freedom in front of the other and stand out from him, I can only accomplish this task, embracing him. Neither the others nor I can make isolated what each one wants to do for himself: I, to be myself, need them; they, in order to be themselves, need me (p.135).

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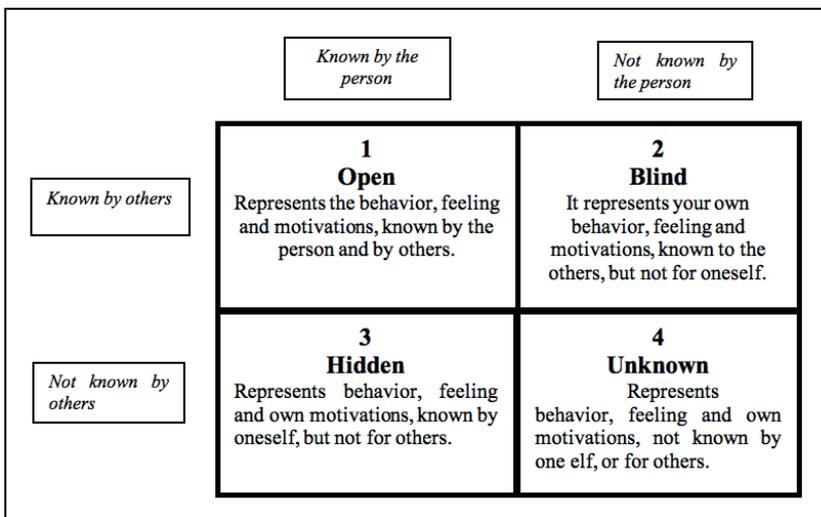
Existential communication is never educational communication, because that does not admit a directive relationship from one to another, but equality of subjects who communicate as adult beings for the desire to participate something. What characterizes personal communication is, from the point of view of the humane, the relation of one's participation with oneself or with another or others, or with an object, so that in the contact something is donated. Well understood that the donation in the existential communication is not material and rude, but a donation that does not imply the deprivation of what is given. That is why the donation or transmission of material objects is not communication. Well understood communication, in the words of Redondo (1999), applies to immaterial realities or the mental and spiritual participation of symbols and meanings, however much their results change material things, relationships and realities of all kinds (p. 179).

From the point of view of the educational relationship, communication is not education or material donation, but one's relationship with oneself, with others or with things, in the form of participation that adjusts to two conditions, according to Redondo (1999): contacting and the donation that one of them makes to the other (or to himself, unfolded for self-communication). The absence of one of these two conditions would be enough to destroy communication (p. 210). Whoever communicates

something does not lose what he communicates, the teacher does not become impoverished, losing what he communicates, a magazine article does not diminish no matter how much we read it and learn its content.

Finally, I think it is convenient to highlight another fundamental aspect of personal communication. It is the awareness of what we share in the contact. This is a question in which it is not usually considered from the point of view of education, but which is especially significant when it comes to managing affections. Luft refers to this problem as the model of the four quadrants (open, blind, hidden and unknown) that represents the person as a whole in the relationship with other people, as detailed below:

Figure 4
Quadrants that represent the person in relation to other people



Source: Luft, 1976, p. 24

From the point of view of communication, the interaction of the quadrants gives rise to the following observations:

- A change in any quadrant will affect all others.
- The smaller quadrant 1 is, the poorer is the communication.
- There is a universal curiosity about area 4, but it is often repressed by social customs and fears.
- Interpersonal learning means that there has been a change that increases the space of quadrant 1 and reduces one or more of the other three.

- Knowing how to appreciate and respect the covert aspects of quadrants 2, 3 and 4 has to do with affective education.

In the communication relationship, the interaction between people gives rise to three modalities: *expose, propose and impose*. Exposing, proposing and imposing are framework concepts in the educational relationship, born of communication and applicable to a relationship between equals and asymmetric relationships. When one exposes, in the interlocutor two actions can take place if attention is achieved: understanding what is exposed or not. When one proposes, in the interlocutor there are two actions -from the perspective of commitment-: accept or reject. When one imposes, in the interlocutor there are two actions -from the perspective of power-: he submits or revolts.

It is undeniable that the educational relationship is beyond mere existential communication and it is also undeniable that the educational relationship is not the relationship between two adult subjects trying to influence each other, nor is it a relationship between a subject and an object that is managed to his whim. The relationship of communication is a relationship in which we share, make a contact and donate, and as in the relationship of coexistence, we manage spaces and manage affections. And all this applies to the educational relationship, but that does not imply communication being defined as educational. Communication is necessary, but it is not enough for the educational relationship. Every educational relationship is a relationship of coexistence and communication, but any relationship of coexistence or communication is not an educational relationship. It is necessary to continue advancing and understand, in addition, the limits between which the caring-educating relationship is framed, a type of relationship that demands the effective existence of a directive relationship, but that is not in itself education.



The educational relationship is not only caring

In the purest sense of the pedagogical tradition (Millán Puelles, 1951, Redondo, 1999, Campillo *et al.*, 1974) there have always been the association between caring and educating, in the conviction that the limits of education would be established in that alliance, against the technical work and political action:

- The technical work is understood in this case as the interaction of a subject with an object that handles at will (or with an-

other subject, which is treated as an object), within a program of mean-end relationship.

- Political action is understood, in this case, as the interaction of an adult subject with another adult subject with respect to a project or objective that is the general interest, or the common good, or the interest of each of the subjects, with the intention of influencing each other regarding that project or objective.
- The work that corresponds to caring and educating is a peculiar relationship through which a subject is treated, who is dependent on care and education with me, as the goal of my intervention and direct my action and his toward the goal of curing it or educate him.

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Now, with that said, it should be clear that the educational relationship is not just caring, because caring is not educating: we distinguish by their meaning the expressions “we take care to heal” and “we take care to educate”. When a doctor “looks” at a body, his or her specialized gaze sees the person from the perspective of the anatomy, physiology and pathology that justify their mode of clinical intervention (their diagnosis, their prognosis and their project of action). The same happens in each science, because each time an action takes place, a problem has been defined. Then, the pedagogue is responsible for defining his intervention problem with a specific mentality and a specialized gaze.

Care is a concept that has been extended, from the maternal model, to other care needs. Since its origin in the maternal relationship, care has been widened to the learning of social behavior. But as Tobío, Agulló, Gómez and Martín (2010) have emphasized, there is a borderline between caring and educating, between the “assistance” and the “educational”, that the laws themselves should not ignore, to avoid confusing contexts and actions of health and education (p.52). For us it is clear that the Ministry of Health is not the Ministry of Education, although in both cases it is necessary to take care of it.

We assume that the care and education are not the same and that the concept of caring applies to people and animals, while that of education only applies properly to people.

If we say with sense of meaning that “we take care to heal” and “we take care to educate”, and we say that caring is the same in both cases, we would be saying that two things equal to a third are equal to each other and, therefore, heal and educating would mean the same thing about caring. The truth is that the care we do to heal and the care we take to edu-

cate are not the same, although in both cases we use the concept of care as attention in a moral sense. Caring for, healing and educating do not mean the same thing.

Even maintaining that caring is not the same as educating, it is fair to recognize that there are issues in the concept of care that force us to refine the educational relationship, because in the educational relationship the relationship of care is given as attention in a moral sense.

The educational relationship is not only heteroeducation, it is also self-education, one's relationship with oneself. Care between people, such as education, is a relationship with oneself and is an interaction or encounter between two human beings, in which the two sides of the relationship -who cares and who is taken care of- plays a role: one gives and the other receives, and as Noddings (1992) says: these two roles are exchanged at different moments of the relationship (p.30).

Care relationships between people are characterized by a genuine interest in the well-being of the other and of themselves, which is reflected in attitudes and actions in which they experience and build a reciprocal search for well-being. The intersubjective relationship of care is built on respectful interactions of attention and listening to mutual needs. When I carefully observe someone and identify that they need something and I give it to them -for example, a student who needs to understand an instruction better, whom I allow to ask and I respond to their concern- the care relationship is only completed, if that someone claims to have received what I gave him (in our example, the student receives and accepts the clarification). Daza (2009) agrees with what was said by Noddings (2002) regarding care relationships. Noddings argues that promoting caring relationships necessarily implies building community among all and it is also a fact that reciprocity in recognition and attention create bonds that make it possible to develop interest for the common good and create awareness about how the actions of each one affects others (pp. 18-28).

The implementation of the ethics of care entails a change of perspective regarding the management of school discipline, going from negative to positive. *Justice* and *caring*, which are two concepts that give title to the work of Katz, Nodings and Strike (2002), are alternatives that are part of the relationship of help between people. But it is not to offer in this work a summary of ethics applied to education from the ethics of care that, by the way, enriches much more than the adjustment of the teacher's action to professional codes of ethics that do not generate, due to the fact that they are formulated, the moral commitment of the profes-



sional: it is not enough to formulate the code so that it is executed and acted upon in accordance with it (Tourriñán, 2013a).

The ethic of care takes us to a new perspective of alterity and difference, of the affective relationship, from the point of view of the acceptance of the other and of suffering, because it is unquestionable that, in education, our students, sometimes suffer with our intervention and, sometimes, we make them suffer; but also it is that sometimes they enjoy our work and theirs and they feel satisfied and happy (Noddings, 2002):

Attention as a moral orientation requires receptivity, displacement of motivations (that the energy of the person is channeled towards the projects or the needs of the person served). Any policy that systematically excludes this interaction can be considered ipso facto contrary to the concept of attention (p.25).

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However, for the purposes of this presentation, it is sufficient to note that the ethic of care (Beauchamps and Childress, 1979, Kemp, 2000, Gilligan, 1982, Nussbaum, 2002) has contributed, in terms of moral education, to expanding the perspectives of the analyzes of the moral stages defined by Piaget or Kohlberg, and to grant to the care (attention and assistance of moral sense) the character of universal value, underlining that, neither the care is a character trait univocally defined in a biological way, nor the evaluation of affectivity and attention to the other constitute a feminine inferiority that detracts from the importance and value of care in education.

That said, we take it for granted, with Esteve (2010), that the educational relationship, like the care relationship between people, must reconcile two requirements: the purpose of the interaction -which in some way makes the other or itself an object of the action- and the condition of subject of the person with whom we interact. But neither the goals nor the intervention are the same when we take care to educate and when we take care to heal, although in both cases an affective and directive relationship of trust and obedience is established; that is, a relationship of care, of attention in the moral sense that in the most classical tradition of pedagogy has always been analyzed as a relation of authority (Tourriñán, 2013a).

In another work (Tourriñán, 2014) we have addressed in detail the consideration of institutionalized authority as a principle of pedagogical intervention. And precisely because of this, in this study, I assume that every directive relationship is asymmetric, in which there is a leader, the managerial relationship must be a relation of authority. Every directive relationship is a relationship of authority, but sometimes authority is un-

derstood only as power and not as prestige and won recognition. “Authority” is attributed to any managerial relationship in which one must lead situations, projects and groups with respect to the tasks that are theirs. The connection between authority and managerial relationship is non-empirical conceptual. There is no directive relationship without authority and there is no authority without a directive relationship. Precisely for this reason we can say that authority is a directive relationship and that the directive relationship is a relation of authority. It is not a particular and exclusive condition of the teaching relationship or the educational relationship. And this is precisely why authority is linked as a principle to the professions that grant expert status in project management and personal interaction. But in a particular way, in the directive relations of care and education, the condition of the directive relationship of authority as prestige and gained recognition, is understood as an asymmetric directive relationship. In these cases, the relationship of authority as prestige gained is defined as a directive relationship based on the trust that one person gives to another to direct their behavior in a certain area of their existence. This authority is part of the institutionally recognized authority of the professor as a professional and is compatible, under certain conditions, with the addition of authority as public office.

Caring for and educating are two forms of interaction that require a directive relationship. And if not every directive relationship is a relationship of care or education, it can be affirmed that in the relationship of care and education, authority is required as recognition and gained prestige. It is about acting in a special way to get another to change and act, but without forgetting that educational relationship is not the same as relationship of authority and that although the relationship of authority is given in care and education, that does not it makes them the same. The relationship of care is not without more educational relationship, because it makes different sense we take care to heal and take care to educate, but the care relationship causes education to pay attention to several conditions:

- The subject condition of the person with whom we interact.
- The purpose of the interaction, which in some way makes the other or himself the object of the action.
- The concepts of attention and assistance, as a moral requirement with respect to the subject with whom we interact.
- The directive nature of the relationship, because it is acted upon by following an established or programmed plan of care

or education with a subject that is not at the same level, since it is in need of help, direction and care.

- The sense of the directive relationship as a relation of authority.
- The sense of responsibility to oneself and “to the other” in the interaction, which is situated responsibility, because it is about responding to the demand of the other that is situated (good or bad, but located), and asymmetric because it is not my equal in the relationship and because I am responsible for the other without expecting the same. As the supporters of the pedagogy of alterity maintain (Mínguez, 2012, Ortega, 2014, Arboleda, 2014): none of them is responsible for me.
- The character of being a shared and derived responsibility. Shared because we are all training and not all have the same attributions in the subject. Derived because the responsibility and obligation to educate arise from the recognition of the human condition and society, as a factor of educational development, the ethical foundation of the rule of law, the educational value of legislation and education as a factor of development social (we have dedicated other works to these issues: Touriñán, 2008a, 2008b and 2012).

In short, care, as moral attention, like justice, is part of the educational relationship and education. They are necessary conditions, but not enough to turn an interaction into an educational one. The educational relationship is “educational” because it has the purpose of educating and conforms to the meaning of that action. But living together, communicating and caring are relations prior to the educational relationship that establish necessary conditions, but not enough.

The educational relationship is relationship and is not resolved in antinomian pairs

The common use of the term “education” helps us to configure the concept, so that we can discern what it is to educate, what it seems to educate. The analysis of the activities helps us to clarify more: not only do we discern (we know their appearance and configuration), but we move towards defining the proper features of education. Besides knowing that something is education, it is necessary to be able to say what education is. You must know what one thing is as opposed to another. But the analysis allows us to affirm that the activities we carry out in education are not

those that determine the real meaning. The same activities that we do to educate are done for many other tasks. We have criteria of use of the term that allow us to discern, but we only reach the space of the real definition if we delve into the features that characterize the thing to be defined.

In the field of knowledge of education and from the perspective of educational relationship, it can be maintained that the activities we carry out are not those that determine the meaning. In education, it is taught, lived, communicated and cared for, but educating is not each of those things separately or together. None of the above cancels the fact that education is an area of reality that can be known in different ways, in which technical, moral and political decisions are made; a scope that can be analyzed from the epistemological levels of theory, technology and practice; an area in which the relationship is also with oneself and not only with the other and the other.

Professor Ibáñez-Martín (2013), in the presentation text of the International Congress of Philosophy of Education, held in Madrid, in June 2012, challenged us from the central problem of the finality, focusing on the care we need do to educate: It is becoming increasingly urgent to rethink an education that is substantially oriented towards care for the integral development of the human being, in which the promotion of the freedom of the learner prevents any design of the educator's action as an imposition that seeks to mold the others according to their own personal criteria, and in which the realization of those who intervene in the educational process is not understood from an individualistic perspective, but in solidarity, knowing how to care empathically for the care of others.

Considering what we have said, it makes sense to affirm that the educational relationship is, generically, a relationship. The relation is one of the Aristotelian categories (Ferrater, 1980). Relationship refers to the "relative", which is defined as the reference of one thing to another, in a numerical, non-numerical, determined or indeterminate, active or passive way. The concept of relationship also refers to categories deduced from judgments and in this sense, it is spoken in Kantian terms of causality and dependence relation, and community relations or reciprocity of action between the agent and the patient. But, in addition, in contemporary thought, from the works of Menne, (1976), we can talk about relationships as a link between facts ascribed to two or more objects, and so we talk about equality, cause and effect, higher to minor, of mean-end. One of the specific forms of relationship is the relationship of human encounter, which is an interpersonal relationship in which we can integrate the relationships of caring, communicating, coexistence, educating, etc.



They can differentiate their symmetrical, reciprocal or transitivity sense, as appropriate, as well as their sense of one-to-many, many-to-one, one-to-one and one-to-oneself relationship.

Following the order of the previous reasoning, we can also say that the educational relationship is, specifically, educational. It is educational to the same extent that it meets the conditions of use of the common language that we have specified and the conditions of purpose, distinguishing it from other specified activities such as caring, living together and communicating. Thus, the educational relationship, in addition to being “relationship”, is “educational” because it meets the criteria of content, form, use and balance. It is a relationship that is not confused with living, communicating or caring, it is not each of these things separately or all together, but all of them are necessary conditions for the educational relationship and determine characteristics that should be assumed in this:

- Like coexistence, the educational relationship is an interaction of identities, it is an interactive relationship with oneself, with the others and with the other. The educational relationship has to be qualified and specified and not confused with violence, mediation or conciliation and arbitration.
- Like communication, the educational relationship is not pure existential communication, nor technical work with objects, nor political action between equal subjects. As in communication, the educational relationship is a relationship in which we share, make a contact, donate and manage spaces and affections.
- As in the relationship of caring, the educational relationship is a relationship in which the subject condition of the person with whom we interact is respected, the purpose of the interaction is recognized, the sense of attention and assistance is assumed -in so much that moral exigency with respect to the subject with which we interact- and it is identified as an asymmetric directive relation -as a relationship of authority in the full sense and as a relation of situated and asymmetrical responsibility-.

I find it impossible to understand the educational relationship without considering these conditions derived from the criteria of use of the common language and the purpose that differentiates it from other activities. The path of the real definition begins in the analysis of the activities that allows us to preserve the purpose. In this way, in addition to discern, know the aspect of something, we define the features of education, to get to understand them in their operation, because knowing what

education is to discern, know how to define and understand the concept. And this requires going beyond the criterion of common use of the term and the criterion of activity as a purpose to understand the distinctive features of the character of education, which determine in each educational act its real meaning.

From the point of view of the pedagogical tradition, it is about seeing clear what to do, how and why to do it. Dürr (1971) in his work *Education in freedom tells us*, paraphrasing Froebel (1999) in *The Education of Man*, that what needs to be done in any complete educational action is a “follow up action”, which cares for and understands the learner, and an “anticipatory action”, determinant, prescriptive and demanding. The author maintains that both actions identify, in a special way, the “maternal love” and “the paternal authority”. His own reasoning leads Dürr (1971) further, to be able to say that all educational action has always revolved between those two pillars that have been translated in very different ways into alternative pairs, of not always antinomic meaning and which we identify today from the following mode: authority-freedom; coercion-freedom; authoritarianism-no interventionism; free-bind; direct-let grow; freedom-ordination; authority-obedience; freedom-education; prepare for life-to live life; task-result; light the fire-fill the glass; impartiality of the judge-attentive, vigilant, assistance and service of the caregiver (p.25).

The existence of these alternative pairs makes Dürr (1971) believe that the “pedagogical realization” manifests without exception as a risk, because “the uniqueness of the pedagogical encounter, in ‘its concern’ summons the whole man, so that the educator must accept and take on himself the risks and failures”(p.30). An idea in which Professor Ibáñez-Martín (2010) deepened, in the inaugural lesson of the 2010-2011 academic year, talking about old and new risks in the educational action, with the hope of seeing in each student the whole rainbow: Interest to learn, Reflection on the perceived, Incorporation of what they bring, Overcoming challenges (pp. 24-25).

Undoubtedly, the educational relationship is a relationship essentially of freedom and education. It is necessary to recognize that all the discords that arise around the conjunction of these two terms in the educational relationship are neither gratuitous, nor are they fruit of minds that are hypersensitive to pedagogical advice. The most elementary shadow of common sense obliges us to make amends for certain real contrasts in the relationship: if liberty demands independence and autonomy, and education is a way of influencing people, how do we intend to establish links between these two very opposite concepts?

At first glance, the dilemma seems to embark us to a dead end. However, the contradiction between the terms only exists when, as we can see, the character of independence of freedom or the influence of education is excessively requested. In a correct understanding of both terms there is no contradiction, but reciprocity. At the most, there is the contradictory appearance that is typical of all antinomian approaches.

The pedagogical tradition maintained, in the words of Whitehead (1965), that in the face of a naturalistic vision in which, from the incipient liberty of the learner, a self-perpetuating discipline would arise voluntarily that would lead to moral freedom, the relationship between freedom and education demands realistically rhythmic demands of freedom and discipline, requires a peculiar rhythm that forces the educator to dose their influence on the incipient freedom of the learner, according to the degree of development of the provisions of this (p 56). As Bantock (1970) says: "The highest freedoms of the human being imply, in order to exercise the required skill for freedom, restraint and discipline essential to the process of becoming free" (p.67).

It is not, therefore, to sign up to the mottos "more freedom, less education" or "less freedom, more education", but to assume realistically that the maximum of freedom requires in each case the maximum of education. As an educator, I always have the freedom I have, and in order to improve it, the best education I can receive is required. It is about letting the learner choose to use his freedom, because he learns, exercising it in his possibilities, that is, it is about *educating in freedom*. But it is also about *educating for freedom*; in such a way that the educator, departing in each case from the educator's capacity to organize according to his human condition, leads the student to master the necessary requirements to choose.

In summary, an education of freedom is needed, because only to the extent that the learner knows their situation and condition and learns to master them, exercising them, acquires competence to act and decide. The relation between freedom and education is education of freedom, education in and for freedom. The terms "freedom" and "education" are not exclusive in themselves, they are not antagonistic by meaning, although they can be instrumentalized and distorted so that they appear so. The truth is that freedom and education are non-antagonistic terms, because they are needed, and they need each other. Freedom and education do not oppose each other, they want each other (Tourriñán, 1979). And while the freedom-education relationship is established taking freedom as the first term, this does not mean that this relationship should be considered transitive, but in the freedom-education relationship, free-



dom goes ahead because it belongs to the person and education goes then because it is something that the person receives.

There is no contradiction between the terms of the relationship, on the contrary, there is reciprocity between them. Freedom, in the words of Yela (1956), benefits from education, but education also benefits from freedom. For if education is a process of helping the individual so that he can fully realize humanity in himself, education benefits from freedom because, as knowledge advances, ideas that until then can be adequately refuted can be refuted until they consider accurate and forms of education that are more in line with what is human, which must be valued, chosen and carried out, can be decided (p.208). It is not to say that education claims freedom, because it benefits from it and is an instrument for education. It is, rather, to understand that freedom and education claim each other at the same level of need: freedom is necessary to carry out education and education is necessary to complete freedom.

Some authors have tried to deny the demand of education on the part of freedom, however, this amounts to maintain, against the most basic common sense, that man cannot improve his freedom or that the individual spontaneously reaches perfection of his freedom: neither our reality obeys us unconditionally, nor learning the demands imposed on us by our own and others' reality in each situation is achieved without the help of others.

The freedom-education relationship requires defending education as a principle of freedom, because freedom comes from education, since freedom must be educated and, in this sense, education for freedom and freedom as a goal of education is spoken of. But we must also defend freedom as a principle of education, because education comes from freedom, since in education you must choose, and the learner is a free agent who is educated. Without freedom, we do not educate, we train, and, in this sense, we talk about education in freedom and freedom as a means of education (Touriñán, 1979 and 2014, chapter 5).

This is so because, by nature, the person is an unfinished being: his response is not univocally determined by his structure, he has needs that do not mark him in an unconditionally effective way to satisfy them; the human being is not born with a pre-established insertion in a way of life but must decide a way to be fulfilled. By nature, the person is an incomplete being in a double sense: first, he is not born able to use his dispositions lucidly and second, he does not learn by himself, spontaneously, without the help of others. Likewise, by nature, the person is a limited being: the human response not only produces the effects that he wants,



but those that have to occur, regardless of whether he thinks about them or wants to consider them; the response affects your internal and external reality in each circumstance and according to the opportunities.

Thus, the human being, by being as he is, has freedom in the natural way, in the human way, that is, unfinished (it is not determined univocally by its structure, although it does not choose in the absence of impulses), limited (not only occurs the effect that he wants) and incomplete (he is not born trained to use his dispositions or learn by himself). And precisely because we have freedom in this way, incomplete, we talk about education as the principle of freedom, because only thanks to education we learn to competently use freedom. But precisely because we have it unfinished, we can also speak of freedom as a principle of education, since it is obvious that it would lack all possibility, if the human being were a mere set of reflections univocally determined, that is, if it were determined and without possibility of intentionally assuming his life and the kind of existence he wants. In addition, since freedom has it in a limited way, to satisfy its needs we have to learn to set goals and learn to achieve them, because any object does not satisfy equally every demand or need, since each object has some properties and, as they are, they affect the properties of the requirement that we want to satisfy. In this way, knowledge of those relationships and the real opportunity to achieve them is the path of concrete educational action.

Freedom demands education as a necessary condition, because we must achieve the lucid habit of choice and education demands freedom as a necessary condition, because if the student were not free, could not be educated, everything would be determined for the human condition. Freedom and education claim each other with logical necessity and that implies, in addition, that freedom and education are not excluded, because, although freedom demands independence and education is presented to influence the student, it cannot be seriously maintained that the Educational influence is negative or that the independence demanded by freedom is total and unconditional.

Before moving on, it is important to make clear that affirming education as a principle of freedom is not the same as saying that education gives us freedom. There is no doubt that some have understood this, but education cannot be understood as a process of creation in the full sense. If the human being did not count on his natural ability to be able to choose, it would be impossible to choose, because learning to choose rightly implies the existence of the property of choice. Rather, we must understand that education is an act of creation in an analogical sense. Therefore, the educa-

tion of freedom is not equivalent to creating freedom, but it is equivalent to -according to our reflections- to putting the appropriate means for the student to update that attribute of the human condition.

It is true that the act of decision implies independence, but the independence that demands the exercise of freedom does not mean the absence of any help. Of course, it is not equivalent to an imposition of others. However, between the crass abandonment of the learner before reality and the constriction of the same to the expectations of the educator, the whole field of the pedagogical council is extended or: the field of systematized educational activity. In the words of Kant (1966):

Man does not have the instinct of the animal and it is necessary that he creates for himself his own plan of behavior. But since he is not immediately capable of doing so, but comes to the world in an immature state, he needs the help of others (p.70).

The relation liberty-education demands, in the words of Ibáñez-Martín (1969), to awaken in the student the desire to personally seek the correct solutions and not to suffocate it with legitimate opinions that must be weighed and, if pertinent, rejected, exposing not only the reasons of its invalidity, but also the causes for which such an opinion has been reached (p.93). This means that the educator's interest in cultivating the freedom of the student will lead him to adopt, sometimes, a position of silence or abstention, and not because he defends neutrality as a motto of education, but because he is aware that the student has on those occasions all the means and conditions necessary to make a lucid choice.

In the same way, his desire to take the student to the right exercise of freedom will force him, in all those educational situations that overflow the decision-making possibilities of the student, to weigh the arguments for and against each possible solution. Other times he will be forced to act as an impartial arbiter who decides without favoritism, although he would have liked it more than the solution would lean towards a certain side. In many others he will make exhibitions excited in favor of the relationship between a statement and the reality it expresses. All this is because the performance of an act requires understanding, interpretation and expression of what is decided. The procedural strategies that are used are very diverse and always oriented to the objective of choosing those modes of intervention that guarantee the training of the student to choose their way of life and their position before the values. If this is so, the basic premise of the teacher's action is responsible commitment so that the student learns to distinguish between value, assessment, choice, obligation, decision, conviction, inter-



pretation and feeling. For this, at times, he will act as devil's advocate and sometimes he will ignore the solution to the problem and will even look for the student to see the importance of not taking a stand on something, of abstaining or of making him see his own preference as a sense of action and sense of life, but always from the responsible commitment to teach him to choose, distinguishing the value of something and the choice of that something, whether that something linked to tradition, innovation, greatness of vision or dignity, whether contemplated from the perspective of truth, goodness, beauty or creation.

The true position of the school is, as Weiss (1967) affirmed, the position of committed freedom and responsible activity, since the guarantee of freedom is not the teacher's neutrality, but respect for the integrity of the student's personality (p.1). The true position of the school was summarized by Jeffreys (1955) as the one that forces to judge and decide on all the fundamental schemes in the formation of man, so that students know what they will receive from the Institution (p. x). Ultimately, it is a position that, rejecting naive concepts of freedom, tries to educate using freedom as a means and as a goal. The education of freedom implies education in and for freedom.

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The educational relationship is identified with the interaction we establish to educate

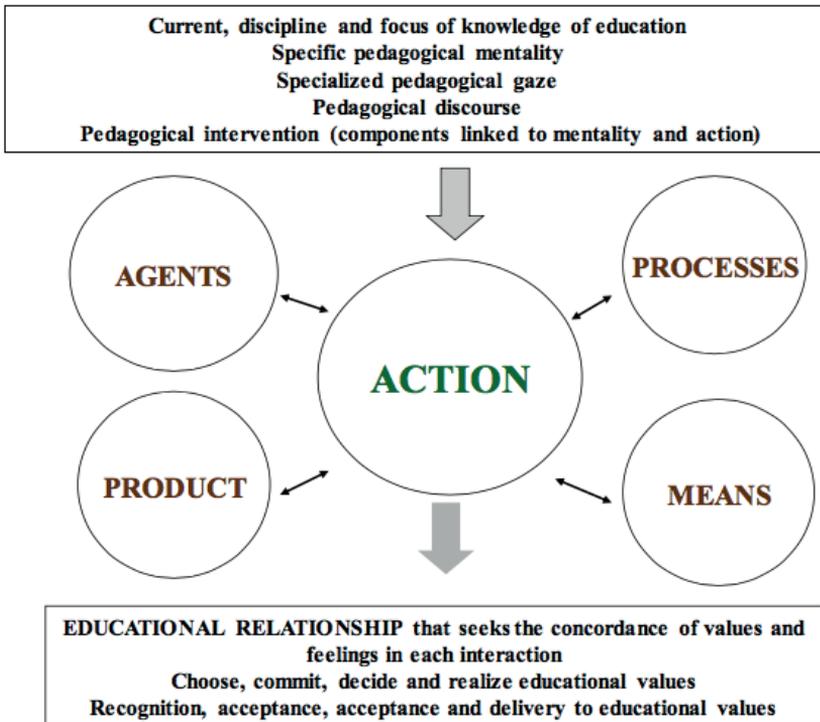
The educational relationship is the substantive form of educational intervention, is its concrete act. The educational relationship is identified with the interaction we establish to carry out the activity of educating and, precisely for that reason, the educational relationship be the set of caring actions we do to educate. The educational relationship is generically "relationship", and this means that it respects and adjusts to the conditions of any relationship. However, it is distinguished from other actions that meet the relationship criteria because it is qualified as substantially educational. Precisely for this reason we also say that the educational relationship is specifically "education", and this means that it must respect the criteria of use, purpose and meaning of "education", if it really wants to be.

In the educational relationship we strengthen the ability to make the action of education compatible and our knowledge of such activity, with the aim of responding in each concrete educational action to the question: what activities do they have to educate and what counts in the educational activities? For this, we must choose and value in relation to

the knowledge we have of the educational action, since “education” has its own meaning.

Therefore, I see the educational relationship as no more than as the interactive relationship we establish to carry out the activity of educating, as reflected in the following figure:

Figure 5
Educational relationship as an interaction to educate



Source: Touriñán, 2015, p. 120

The complex vision of human reality does not fit two realms, the one of the heart and the one of the head, however much capturing power expressions like this have “educate addressing only to what people have above their neck” or “there are people who only think with their hearts “or” think only below the waist”. Slogans, metaphors and antinomian thought must be assumed in their limitations of meaning, they do not substitute in logical rigor the definition and, precisely for this reason, any position linked to complexity cannot be limited to those two concepts of heart and head. From the complexity, if we keep the compari-

son, we should talk about affective intelligence, volitional intelligence, operative intelligence, projective intelligence, symbolizing intelligence and reasoning intelligence, because they are applications of intelligence to the real and different dimensions of our activity, which in each case require being well managed. Being stuck to the concept of emotional intelligence is, as we have already developed in another work (Touriñán, 2016), degrading affective education to emotional education, and if we assume that emotion and feeling are not the same, emotional education is not synonymous with affective education, because in the feeling is integrated affection, value and expectations.

From the perspective of pedagogy as knowledge of education that values each medium as educational and of education as an area of reality with intrinsic significance in its terms, we are obliged to maintain intellectual education, affective education, volitional education, operational education, projective education and interpretive-mental-symbolizing-creative education, as dimensional spaces of intervention that are not confused with each other, and respond to human dimensions of differentiated internal common activity, to adequate competencies to specific capacities, to basic dispositions, to knowledge, skills, attitudes and fundamental habits of development and specific purposes.

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The educational relationship requires systematizing character traits

As stated above, the educational relationship is, insofar the same extent that the criteria of common use of the term “education” are met and the purpose of education is preserved. Otherwise it would be any other type of relationship. The synomonic definition is appropriate for the educational relationship, but it must be analyzed in its own traits as with the real definition of any term. And this requires going beyond the criterion of common use of the term and the criterion of activity as a purpose to understand the distinctive features that determine in each educational act its real meaning.

Distinguish what makes a relationship educational, requires the pedagogical assessment of various modes of behavior, addressing not only criteria of use and purpose, but also criteria of meaning internal to the concept itself. Ultimately, we must build the thought that allows us to justify that the educational activity is “educational”, because: it conforms to the criteria of use of the term, fulfills the purpose of educating

in its activities and its adjusted to the real meaning of that action, that is, it conforms to the traits of character and meaning that are proper to it, as well as any other entity that is defined and understandable.

Character is the distinctive feature or set of characteristics that determine something as what it is. The nature of education is its determination, what determines it and what determines it is born from the object complexity of education that requires solving in each concrete case of action the relationships between value, choice, obligation, decision, feeling, thought and creation that are characteristic of the internal common activity of man. The character, the set of features that determine the meaning of education, is linked to the *objectual complexity* of education. The objectual complexity is the property of the pedagogical research that makes us maintain with realism the connection of the individual human, social, historical and species condition with the object “education”, and attend to the characteristics of this, whose relations make possible identify their internal determinant traits (of character) and confront each intervention as knowledge and action and as a link between value, choice, obligation, decision, feeling, thought and creation. The relations established between these elements have been developed in other works (Touriñán, 2014 and 2016), here it is enough to affirm that these relationships make it possible to identify the internal determinants (of character) of education.

Today we can say from the pedagogy that the complexity of the object of “education” knowledge arises from the very diversity of the activity of man in the educational action: we intervene through the activity to achieve educated activity and this means that we pass from knowledge to the action to form the individual, social, historical and species-specific human condition, taking into account the characteristics of the object “education”, which make it possible to identify its internal determinant traits (of character). The activity is the central pillar of the complexity of the object “education”. It is possible to systematize the complexity of the education object from three axes that determine character traits of education:

- The foundational condition of values in education.
- The double condition of agent-author and actor-actor of each subject regarding their education.
- The double condition for education in the field of knowledge and action.





Regarding the first condition, we must say that education lacks any intelligible justification when the fundamental character of values is rejected, since we do not have to be all the same in life, it is necessarily inferred that each person would decide how to fulfill his own life, when he is able to reveal the value of that specific way of carrying it out, with its own capabilities and with the help of others. But, moreover, since man is not born perfect nor attains the perfection that is his own in a spontaneous way, he will not correctly understand the value of such a concrete form of realization, as long as education does not provide the adequate means so that he can build skills for lucid choice. And this relationship between education and values is what makes education in values an inexorable necessity. Education is always education in values and choice of values and any type of influence is not education, although any type of influence can be transformed into a process of educational influence. We must know, estimate, and choose values. Education is a value, it teaches values and - when we educate - we are choosing values, because we set goals and the purposes are chosen values. And we give them a sense of action responsibly from the resolution of the mean-end relationship. The educational relationship, from the fundamental condition of value, is made axiological and is necessarily understood as education in values for the construction of processes and operational habits of choice that are specified in the creation of a responsible sense of action, from the perspective of linking means and ends.

The fundamental condition of the value makes the object “education” is as it is: chosen values. From the perspective of value, education implies *value-choice relationship*, because we construct goals and that means we must develop *operational habits* that allow us to relate the things we choose and order them as ends and as means. We must achieve in each student operating habits, which are linked to the sense of responsible action. Responsibility and the sense of action are principles of education linked to the axiological character of it.

Through the first condition, education acquires axiological character, which means that education is always education in values and choice of values and any type of influence is not education, although any type of influence can be transformed into a process of educational influence. In each action we set goals, which are chosen values and we give them a sense of action responsibly from the resolution of the medium-end relationship. Values are eligible, because we set goals, which

are chosen values. The axiological character determines education as construction of processes, of means-ends relationship.

Regarding the second condition we must say that the meaning of agent marks a character trait in education that cannot be ignored, without facing the risk of giving up education. The educational relationship is always thought of as a relationship between two, but the truth is that the educational relationship is -unequivocally- a relationship with oneself. In the educational relationship we are each one of us agent-actors who let ourselves be guided and obey the people who exercise the condition of educators. We conduct several guided operations to educate ourselves, but we are also agents-authors who guide ourselves in educational processes, deciding our goals and integrating our actions in our projects. Through education, we undertake the task of being actors and authors of our projects, even if our decision is to act as others tell us. In each case, as agents, we are led by education to undertake the task of being authors and actors of our own projects.

From the point of view of agents, the peculiarity of educational action does not lie in the fact that they are one or two agents, but in the unquestionable truth that each person is an agent-actor and author-of their own development in some way, consequently, we must achieve in each student *volitional habits*, of wanting things and committing to them, compelling oneself; as well as *projective habits*, that allow us to integrate the things in our projects, identifying with them. Volitional habits are linked to personal commitment and projective habits are linked to the meaning of life, that is, I educate so that the student can educate himself and decide and develop his life project and training. Not only do we operate (we choose to do things, we do operations, we act), we also obligate ourselves (voluntary commitment) and we project (we do projects, we decide to act). In the educational relationship, the learner is also the subject of his education that must find control of his own life, developing the patrimonial sense of his individual, social, historical and species human condition. I set goals and I force myself, and autonomously control my choice, deciding the actions from my project, even if my decided project is to do what others tell me. From the point of view of the agents, different thinkers (Ferrater, 1979, pp. 119-155; Dearden *et al.*, 1982), agree that education is personal and patrimonial, and requires an understanding of the value-obligation and value-decision, because in the educative action, together with the operative habit, volitional habits and projective habits have their place.



By means of the second condition, education acquires personal and patrimonial character. Personal character means that the educational action respects the agent condition of the student and prepares him to commit and personally bind himself (it is the genuine origin of his choice), voluntarily, in his actions and to invent or create original-singular ways (that are born in him and of him) of realization of existence, facing his human condition (individual, social, historical and of species), with autonomy and responsibility, within the space participating in a culture, moving away from the repetition or cloning of pre-established models. Regarding education as an action, very diverse authors (Arendt, 1974, Damasio, 2010, Gervilla, 2000, Haidt, 2006, Marina, 2009, Morin, 2009, Pinker, 2011, Mosterín 2008a, Touriñán, 2013a) agree that, in addition to operational habits, we need volitional habits of commitment and personal obligation to action. This marks the personal meaning of education as a personal and original commitment, born of oneself towards education, which should not be seen separated from the existence of the others and the other in each intervention. We commit voluntarily to values to comply with rules and regulations. The commitment and the origin of the action in the person who is an agent are principles of education linked to personal character.

The patrimonial nature of education means that, when we set goals, we do not only estimate the value, but we also assume that value in the finality as an integral part of our life project; we make our own patrimony. The identity, the individualization and the sense of life are principles of education linked to the patrimonial character. Affirming the patrimonial nature of education means that we are, each one of us, a legacy; that we learn to choose, to commit ourselves and to define our goals, in order to determine our life project, responding to our needs in each circumstance, building ourselves as our own patrimony. From the point of view of the axiological experience (Touriñán, 2006), deciding which of our needs should be addressed, here and now, in our life project, involves deliberating and assuming, considering the knowledge, values, feelings, attitudes and interests that we have at that moment. It is a patrimony that we can correct, and change sheltered by opportunities, in the circumstances and in the education, we have received, but that we cannot avoid having at the moment of making a decision. The patrimonial character determines education as the construction of personal goals and projects. The end becomes a goal, because it is integrated into our projects. Regarding the third condition, I can choose to do something, I can commit to that something and I can even decide

to integrate that something as part of my projects, but I must do it, I must move from thought to action, I must pass from the realized and realizable value to the effective realization. From the third condition, we must insist that education is an area of reality susceptible to knowledge and an action that is carried out through the educational relationship. It could be said, therefore, that both methods of thought and methods of action are appropriate for education, in the most classic and universal sense of methods of theoretical rationality and practical rationality (Mosterín, 2008b). This double condition identifies the complexity of the educational action for pedagogical knowledge, which must resolve in each case the theory-practice relationship: I must pass from thought and knowledge to action. For that it is not enough to know, choose, commit and decide, you also must take a step further and feel, that is, to link affection, value and personal expectations so that feeling occurs in the form of a positive attachment to the value of the achieved or what we want to achieve. The effective realization of the action requires -in the execution- understanding, interpretation and expression of what has been decided.

For this to be possible, in addition to making an affective integration -for we express ourselves with the feelings we have in each concrete situation and we link affectively through positive attachment, what we want to achieve with specific values- we need to achieve *cognitive integration* relating ideas and beliefs with our expectations and convictions, so that we can articulate thought and believed values with reality, because our action is based from rationality, explicitly, with knowledge. We also need to make a *creative integration*, that is, we must give meaning to our acts by means of symbols, because every act we perform requires an interpretation of the situation as a whole and the set of our actions and projects within our cultural context: we build culture by symbolizing it.

The operative habit, the volitional habit and the projective habit demand, in order to carry out the action, the *affective habit* that is derived from the value-feeling relationship and generates a felt experience of value. We move from sensitivity to feeling and link, with a positive attachment, what we want to do with what is valuable. We need affective habits, but the concrete realization of the action is not possible without the intellectual habit and without the creative, symbolizing-creative habit.

The personal qualities of the agents imprint character to the intervention, as concrete and singular staging, because they cannot stop

having the values and feelings they have in each specific situation. That personal and unique sense puts us in a position to understand that educational action forces us to assume the value-feeling relationship and offers us not only a theoretical-practical perspective, but also an intrinsic artistic and aesthetic perspective.

Through feeling we manifest the state of mind that has occurred, according to whether or not our expectations are fulfilled in the action; we declare and expect recognition of our choice; we express and expect acceptance of our voluntary commitment; we express, and we hope to welcome our projects and express our commitment to them. Choosing, committing, deciding and feeling positively a value has its affective manifestation in attitudes of recognition, acceptance, and dedication to action. What characterizes the attitude is its condition of significant learning experience born of the affective evaluation and the positive or negative results of the performance of a certain behavior.

By means of the third condition, education acquires an *integral, gnoseological and spiritual character*. Integral character means integrated dimensional development of each student from their common internal activity: thinking, feeling affectively, wanting, choosing-doing (operating), deciding-acting (projecting) and creating (constructing symbolizing), to develop the possibilities of success the individual, social, historical and species-specific human condition in situations that arise in all areas of life (personal, family, local, school, professional, etc.). The integral nature of education means education of the student in his entirety as a whole from its internal activity, not as a sum of parts. The positive bonding of attachment and the implication of the agent make that positivity and dimensional development be principles of education derived from the integral character of it.

From the perspective of the integral character of education, it can be said that all education is intellectual, but not everything in education is education of intelligence; there are other educable intervention dimensions, which can be specifically addressed. And the same can be said of each of the other dimensions of intervention: all education is affective, but not everything in education is education of affectivity; all education is volitional, but not everything in education is education of the will; all education is operative, but not everything in education is education of the ability to do; all education is projective, but not everything in education is education of the capacity to morally decide; all education is notative, symbolizing, creative and aware, but not every-



thing in education is education of spirituality, of mental corporeity, of consciousness, of meaningful apprehension, of creativity.

From the pedagogical point of view, in the integral educational action are joined *intelligence* (cognition and reasoning), *affectivity* and *emotions* (dimensioned feeling), *volition* (willingness with determination and commitment), *operation* and *projection* (sense of action and meaning of life, construction of processes and goals), *creation* (construction of symbolizing culture) of the people in development and contextual variables that allow us to configure an “all agreed” between values, thoughts, feelings, obligations, choices, decisions and creations. All dimensions intervene in each case and education is not resolved by attending only one of them.

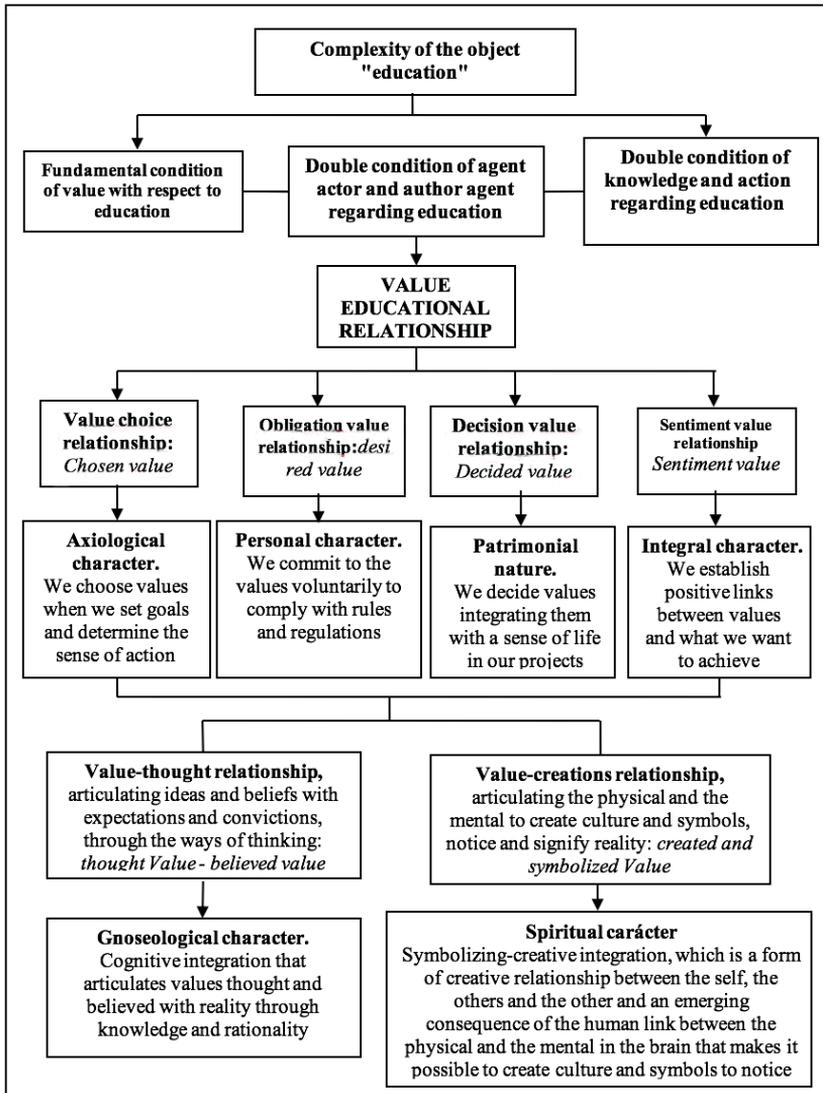
The gnoseological character of education means that we are capable of cognitive integration, that is, we learn to relate ideas and beliefs using the ways of thinking, so that we can articulate thought values and values believed with reality through knowledge and rationality through each of our choices, volitions, projects, feelings, thoughts and creative interpretations. Cognitive integration is the principle of education derived from the gnoseological character.

The spiritual nature means that we generate awareness and creativity that makes it possible, from the human condition itself, to create symbols to notice and signify the self, the others and the other, in the physical world, in the world of mental states and in the world of the contents of thought and its products. The spiritual nature of education means that education is done in the human way and generates mental events in the students; we improve the awareness of ourselves and of reality through symbols, in the human way, that is, as mental corporeity that integrates in an emergent way in the brain the physical and the mental, and establishes a form of creative relationship between the self, the others and the other, by means of symbols. Spiritual character means that we can build culture, this means that we can build symbolizing. The creative (symbolizing-creative) integration is the principle of education linked to the spiritual character.

For me, education is defined according to character traits that determine the meaning of education. Nothing is education if it does not meet the conditions of common use, purpose and character traits. Every educational action is distinguished from the others by the common use and by the activity, but it is also singled out, considering criteria of real definition because, from the objectual complexity of education, the educational action is attributed character traits that determine

the meaning. Thus, it can be said that every educational action has an axiological, personal, patrimonial, integral, gnoseological and spiritual character, as summarized below:

Figure 6
Character of education derived from the objectual complexity of "education"



Source: Tourián, 2014, p. 645

The educational relationship requires concordance between values and feelings

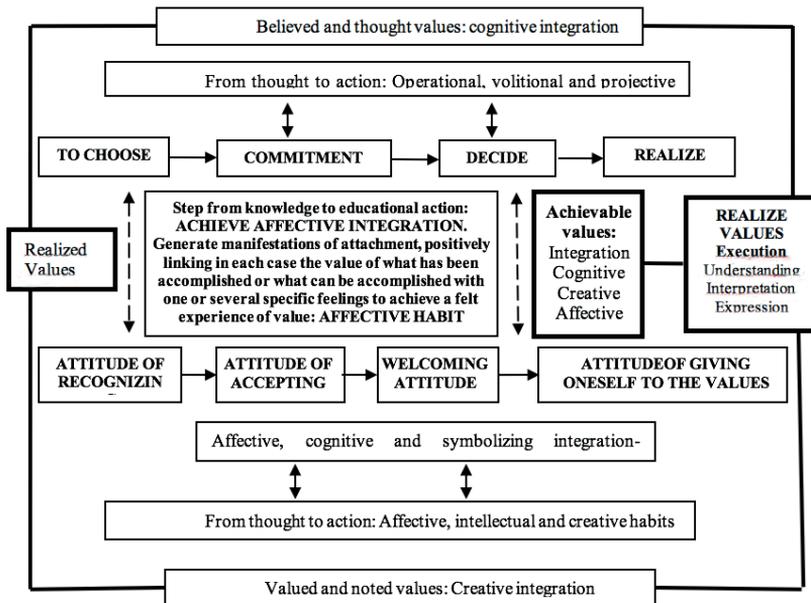
As we said, each person can commit to that something and can decide to integrate that something as part of their projects, but then it must move from thought to action. And to realize implies execution through the action of the interpreted and understood, expressing it. There is no education without affectivity, that is, without facing the problem of generating the felt experience of value. For this we need operative, volitional, projective, affective, cognitive and creative habits. The effective realization of the action requires operational, volitional and projective habits, but, in addition, we need affective, cognitive and creative habits, only in this way we arrive at the realization of the action that always implies -in the execution- comprehension, interpretation and expression of what is decided (cognitive, symbolizing-creative and affective integration).

Through feeling we manifest the state of mind that has been produced by fulfilling or not our expectations in the action; we declare and expect recognition of our choice; we express and expect acceptance of our voluntary commitment; we express, and we hope our projects are welcomed and express our commitment to them. Choose, commit, decide and positively feel a value, has its affective manifestation of attachment, in attitudes of recognition, acceptance, and commitment to action. What characterizes the attitude is its condition of significant learning experience, born of the affective evaluation of the positive or negative results of the performance of a certain behavior, as we reflect in Figure 7, in the form of a complex common internal value-activity relationship activity of the learner, agreeing values and feelings in the passage from knowledge to action:

We arrive at the concrete realization of a value, counting on opportunities, but we must always have operative, volitional, projective, affective, intellectual habits, notative-signifiers, creators. Every time we do something we think, we feel, we want, we choose to do, we decide projects and we create with symbols. Only in this way do we arrive at the concrete realization of something that always implies, choosing processes, obligating oneself (voluntarily committing oneself), deciding goals and projects (according to opportunities and in each circumstance), feeling (integrating affectively), thinking (integrating cognitively) and create culture (integrate creatively, giving meaning through symbols).



Figure 7
Value-feeling concordance in the passage from knowledge to action



Source: Touriñán, 2014, p. 356

Only by this way is it possible to carry out an action as agent-author, according to the opportunities and in each circumstance. The effective realization of the action requires -in the execution- understanding, interpretation and expression of what has been decided. For this to be possible, in addition to making an affective integration - because we express ourselves with the feelings we have in each specific situation and affectively link, through positive attachment, what we want to achieve with specific values - we need to make cognitive integration relating ideas and beliefs with our expectations and convictions, so that we can articulate values thought and believed with reality, because our action is based explicitly from rationality with knowledge. But we also need to make a *symbolizing-creative* integration, that is, we must give meaning to our acts by means of symbols, because every act we perform requires an interpretation of the situation as a whole and the set of our actions and projects within of our cultural context.

If our reasoning is correct, the double condition of knowledge and action places us in the integral vision of the complexity of the action. The operative habit, the volitional habit and the projective habit demand -to

carry out the action -the affective habit that is derived from the value-feeling relationship and generates felt experience of value. But the realization of value is not possible in its effective execution if we do not, in accordance with the opportunities and in each circumstance, an affective, cognitive and creative integration in each action.

From the perspective of the passage from knowledge to action, in each action we make a two-way road that allows us to go:

- From the choice, the obligation and the decision to affectivity and vice versa.
- From affectivity to cognition and creativity and vice versa.
- From cognition and affectivity and creativity to aesthetics and viceversa.

Creativity and affectivity are linked through attitudes towards innovation and the felt experiences of emotion and value. Creativity produces unique feelings and feelings drive or inhibit creativity. Cognition and creativity are linked by the possibility of generating a higher cognitive integration in each apprehension of innovative reality. We use cognition to interpret, signify and innovate. Cognition and affectivity are linked because we are conscious and thinking affectivities: we relate ideas and beliefs, and we generate convictions about what we choose, what commits us and what we decide and feel, reaching felt experience of what is valuable, of reality, of our acts and our thoughts. Cognition, creativity and affectivity are linked to aesthetics, because we can make interpretations and attribute meanings to beauty as harmony or relationship between forms, generating felt experience of that relationship. In the articulation of action, we can pass, in each act, from sensibility to feeling and from cognition and affectivity to creativity and aesthetics.

Each case of intervention is an exercise of freedom, commitment, decision, passion and compassion; each case of pedagogical action requires resolving the agreement of values and feelings in each situation, as an explicit expression of attitudes of recognition, acceptance and commitment to educational action. But, even so, this does not completely resolve the passage from knowledge to action, because it also requires reason and creation: each case of intervention is a staging whose implementation implies, according to the opportunities and in each circumstance, understanding, interpretation and expression, in the execution of what has been decided, which therefore requires affective integration, cognitive integration and symbolizing-creative integration.

Each action is a path that implies the value thought and believed, value created, symbolized and meaning, chosen value, committed value, decided value and meaning value. The passage from knowledge to action installs us in the complexity of the realized value, the realizable value and the realization of the value. The educational relationship is made of an axiological, personal and patrimonial character and of integral, gnoseological and spiritual character.

Within the framework that I have just explained, I want to talk about the educational relationship as a concrete act, not as a matter of educability that would lead us to enumerate the human capacities that make it possible to receive education; neither as a matter of *educativity*, which would lead us to enumerate the competences that make it viable for a subject to be able to provide education; nor as a matter of formal and real liberties that guarantee the *opportunity* to educate in a legally determined territory and that constitutes the institutional form to raise the relation between justice and care. I want to deliberate on the very concept of “educational relationship” that combines educability, educativeness and the opportunity to educate in a single act, and I want to deliberate on that concept by cultivating an independent reflection, as Herbart would say. The result of my thinking on that question is what I intend to offer. So, my approach is the following:

- The educational relationship is the substantive form of educational intervention, is its concrete act. The educational relationship is identified with the interaction we establish to carry out the activity of educating and, precisely for that reason, the educational relationship be the set of care we do to educate.
- In the educational relationship we strengthen the ability to make the action of education compatible and our knowledge of such activity, in order to respond to each question in each concrete educational action: What activities do they have to educate and what counts in the educational activities? For this we must choose and assess in relation to the knowledge we have of the educational action, since “education” has its own meaning.

Therefore, I see the educational relationship, neither more nor less, than the exercise of education and this implies assuming the complexity of education and that I have systematized in a triple conditional axis: values, actor-actor and author, plus the concurrence of knowledge and action. This triple condition must be met in each specific case of the educational relationship, because from the complexity are fixed the features

that really determine the meaning of “educational” and allow singling out the relationship with other types of relationships. If those features of meaning that characterize “education” are not met, the educational relationship will be generically related, but it cannot be specifically educational, because it would not be able to characterize itself in relation to other relationships. We must assume that:

- In the educational relationship a link between value and choice is created, so that we can improve the responsible sense of action, in compliance with the axiological character of education.
- In the educational relationship, a link between value and obligation is created, so that we can improve the voluntary commitment of action, in compliance with the personal nature of education.
- In the educational relationship, a link between value and decision is created, so that we can improve the individualized sense of life that this action has, in compliance with the patrimonial character of education.
- In the educational relationship, an attachment or dependency between value and feeling is created so that we can orientate ourselves towards the achievement of felt experience of value through affective integration, in fulfillment of the integral character of education.
- In the educational relationship, a connection is created between ideas and beliefs with expectations and convictions, through the ways of thinking, so that we can cognitively integrate the thought and believed values with reality, in compliance with the gnoseological character of the education.
- In the educational relationship a link between signs and meanings is created, due to the human relationship of the physical and mental, so that we can perform symbolizing-creative integration of value and give meaning, in compliance with the spiritual character of education.



Each of these links that are established in the internal common activity of the human being generates and gives rise to a trait of character that determines the educational relationship with other types of relationships. Character is a requirement of the real definition. The objectual complexity of education originates the character of it from the internal common activity and the educational relationship must meet these requirements by principle of meaning: nothing is educational if it does not have the characteristics of the character of education, only this way the

relationship will be educational. The educational relationship is, therefore, interaction to educate and this implies assuming the complexity of education and the demands derived from the character traits of education, as I have been specifying in the previous section.

Conclusions: the educational relationship is not neutral

The educational relationship is “educational” because it has the purpose of educating and conforms to the meaning of that action. But coexisting, communicating and caring are relations prior to the educational relationship that establish necessary conditions, although not enough for it. The educational relationship is, generically, relationship and is, specifically, educational. The educational relationship is a concept with its own meaning, linked to the character of education and requires concordance between values and feelings in each interaction.

The triple condition derived from the consideration of values, agents and educational action marks the objectual complexity of education “and makes the knowledge of the educational relationship - if that complexity is respected - to be understood without renouncing the features derived from the complexity that determine the meaning of “educational” in the relationship, singling it out for other types of relationships.

The educational relationship, I reiterate, is not basically a teaching problem, because it can be used to educate or not, nor a problem of knowledge that can remain separate from the action. The educational relationship is a problem of knowledge and action linked to the meaning of education in each area built to intervene. All this is, in my opinion, is what makes that the educational relationship cannot be understood if it is not interpreted as an exercise of committed freedom and as a responsible activity.

There is no neutrality of the task. If the relationship we establish is educational, we must *commit* ourselves and defend the meaning of education in the educational design of each intervention space categorized as an education area. We have been able to base in other works (Touriñán, 2015, Touriñán and Longueira, 2018) that the field of education is the result of the educational evaluation of the area of experience that we use to educate and that is why in the field of education the meaning of education is integrated, the intervention processes, the intervention dimensions, the areas of experience and the forms of expression in each technical sense of “scope”.

The intervention is always oriented to action from the educational design, which is a representation of the built education field (we value the area of experience as educational). The design is the ordering of the components of education scope (area of experience, forms of expression, criteria of meaning, general dimensions, intervention processes, technical consensus of discipline). The educational design promotes the educational relationship adjusted to the principles of education and the principles of intervention in each individual pedagogical action, to form the individual, social, historical and species-specific human condition.

The educational design is compatible with and necessary to make a coherent instructional design in each pedagogical intervention under the principles of education and pedagogical intervention. To make the educational design we must not only understand the components of “education field”, but we must implement a concrete educational action, controlled and programmed from the common activity of the students, using the appropriate internal and external means in each circumstance and degree school.

The educational design is defined for me in this work as the rational ordering (spatial-temporal) of the components of education scope to intervene counting on the internal and external means pertinent in each circumstance and school grade.

The educational relationship implies committed activity and, in addition, it is a responsible activity, because we take care to educate, that is, so that each educator, together with the student, generates in each student the educational relationship with oneself, in such a way that he becomes not just an actor, but also the author of his own project of life, in each area of created intervention:

- In the educational relationship, a link between value and choice is created, so that we can establish the responsible sense of action, building processes from the means-ends relationship.
- In the educational relationship, a link between value and obligation is created, so that we can establish a personal commitment to action.
- In the educational relationship, a link between value and decision is created, so that we can establish the individualized sense of life that is sought in that action, building goals.
- In the educational relationship, an attachment or dependence between value and feeling is created, so that we speak of felt experience of value as affective integration.

- In the educational relationship, a connection is created between ideas and beliefs with expectations and convictions, through the forms of thought, so that we can cognitively integrate the thought and believed values with reality.
- In the educational relationship a connection between signs and meanings is created, due to the human relationship of the physical and the mental, so that we are able to make symbolizing-creative integration and give meaning to the human condition in the symbolized world, building culture.

The educational relationship has a singular and specific meaning from the personal qualities of its agents. Each case of intervention is an exercise of freedom, commitment, decision, passion and compassion, reason and creation, in which the felt experience of the concrete action relates values and feelings in such a way that the execution of the action has to go on creating its specific sense in the very process of realization, from the personal qualities of the agents who cannot stop having the values and feelings that they have in each concrete situation. In the educational relationship, educational areas are managed and in each area each, one of the relations derived from the objectual complexity of education is managed.

The educational relationship, I reiterate, is not a question of educability, nor of educativeness, nor of opportunity to educate, but all this together in a concrete action. And as a concrete action, it is defined in its own terms that are established from the fundamental condition of value, the double condition of agent and the double consideration of knowledge and action for the object “education”. From the objectual complexity of “education” it follows that the educational relationship responds to definite real traits of an axiological, personal, patrimonial, integral, epistemological and spiritual character.

The way to take responsibility for the educational relationship and to commit oneself pedagogically to it, marks a deep sense of education, also removed from the fundamentalist threat of indoctrination, the anti-pedagogical illusion of neutralism and the manipulative proposal of manipulation, and intimidating coercion, errors always possible, but avoidable, during training. When one educates, a directive relationship of authority is established, based on the trust that one person gives to another to direct their behaviors in a certain area of their existence -in this case, the student-, which is guided by responsible activity so that decide to do what you must, to obey and to undertake the task of being an actor and author of his own projects.

In short, the educational relationship is “educational” because it meets the criteria for the use of the common language for education, has the purpose of educating and adjusts to the meaning of that action. In the educational relationship we interact to carry out the activity of educating, and for that we care, teach, live together, communicate and mediate, but always with the present purpose of educating, that is, of fulfilling the conditions of meaning of that concept in each concrete educational action. All this makes the educational relationship an exercise of committed freedom and a responsible and compassionate activity that is exercised in each concrete educational action.

Something has changed, and something remains in the pedagogical debate regarding the issues that affect the freedom-education relationship. The true position of the School is the position of committed freedom and responsible activity, because the guarantee of freedom is not the neutrality of the teacher, but respect for the integrity of the learner’s personality: a subject who thinks, has feelings, commits, chooses to act, decides projects and creates symbols to signify reality and culture from his own human condition as agent, actor and author. From the perspective of the educational relationship, education is education of the intelligence, of the will, of affectivity, of the construction of processes framed in ends and means, of the construction of goals and determined projects and of the construction of culture. That is what corresponds to the common internal activities and the general dimensions of intervention linked to them.

In education in general, each act of realization of value involves the passage of knowledge to action and that means that, given the opportunities and available resources, we must execute, understand, interpret and express. When we choose goals, we do not only make an estimate of the value, but we also assume that value in the finality as an integral part of our life project and we feel it; we make our own patrimony and identify ourselves in the decisions we adopt, with positive feelings towards and from that identification. We act with freedom, determination and decision, and we do affective, cognitive and symbolizing-creative integration. We articulate thought and believed values with reality through knowledge and rationality. We establish a creative relationship between the self, the others and the other, creating culture and symbols to notice and signify reality from the human condition itself. We express the different degree of commitment to ourselves and to the others and the other through the complex relationship between values and common internal activity of the learner. Through feeling we manifest the state of mind that has been produced by fulfilling or not our expectations in the action;

we declare and expect recognition of our choice; we express and expect acceptance of our voluntary commitment; we express and hope that we welcome our projects and express our commitment to them. Choose, commit, decide and feel positively a value, has its affective manifestation in attitudes of recognition, acknowledgment, acceptance and delivery to action, which always requires cognitive and creative integration. And for all that, regarding the educational relationship, freedom and compassion are principles of intervention: we choose and have feelings towards ourselves and the rest, we must feel compassion, feel with ourselves and with the others and the other in every election, from our human condition. To deprive ourselves of it is to deprive ourselves of a fundamental part, integral to the internal common activity of the man who manifests, whether we like it or not, in the human condition.

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