Pituła / Wyganowska / Mocek (eds.)

Between Freedom and Security

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Beata Pituła / Małgorzata Wyganowska /
Piotr Mocek (eds.)

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With 68 figures

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Introduction

Life is a value and an inalienable right of every human being. However, it can be enjoyed only if individual's right to freedom and safety is respected. There is no doubt that preservation of life is related to concern for safety, while the hierarchy of values is disputable. Is life a value that is superior to freedom or vice versa? The question inherently remains unresolved in the face of acts of sacrificing life to maintain freedom and giving it up precisely to preserve life. And while safety and freedom are instrumental values to the value of life, there is much to suggest that they can function in opposition to each other, be in conflict with each other, one can limit the other. Researchers of the problem agree that it is impossible to achieve a state of total freedom while maintaining complete safety. Research and observation of social life prove that an excess of freedom obtained at the expense of giving up safety breeds anarchy, while in turn, security obtained at the expense of freedom leads to subjugation and inertia. *So, to what extent and to what degree is it possible to give up freedom for the sake of preserving safety, "how much" safety is really necessary for an individual to carry out assigned functions and tasks while maintaining a sense of autonomy and independence?*

The search for an answer to this question seems to be crucial today in view of the radical transformation of human needs and the changing model of society. Inherent for centuries, at the core of human existence, the need for survival has become less important today in the face of social aspirations and the pursuit of the highest quality of life. Thus causing the need to abandon the perception of safety in traditional terms: as a state in which the absence of a subjective feeling of threat is confirmed by the absence of its actual existence, in favor of expanding its dimension to include the autonomous, independent decisions and activities of a given subject caught up in it; moving away from a competing model of the relationship between safety and freedom to building a network of their interdependent, complementary interrelationships.

Given the dynamics and characteristics of the modern world created by the latest technologies, artificial intelligence, and, above all, the eternal dream of mankind to make it ideal (which, as the concept of a super intelligent society 5.0

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assumes, has a chance to become a reality today), the authors of the publication thought it worthwhile to lean into the problem of the limits of human freedom as defined by human safety in the work environment. The results of the theoretical and empirical explorations of engineers and educators are presented in the following chapters of the study.

The first part of the monograph, entitled *Problems with Freedom and Safety – Reflections of Humanists*, takes up reflections on the essence and contextualization of the key concepts in the study: freedom and safety. Analyses include their significance and role in human development, life and work. Presented here are the results of research on the formation of creative attitudes and their implications for the creation of inspiring working conditions and for the coherence of human feelings in the dimension of individual judgments and independent activities.

At the center of the considerations here are also the issues of shaping the work culture and technical culture of employees as an effective prevention for the numerous hazards occurring in the course of performed work, which are a consequence of assisting man in the implementation of professional tasks by technology.

Consideration has also been given to the special importance of employment for people with disabilities, experiencing many limitations because of them; the role of work in building and reinforcing their sense of security, self-esteem and dignity. The need and opportunities to eliminate existing barriers in the education sector and the labor market were identified.

Much attention has been paid to the teaching profession and the ever-increasing social expectations associated with it. Formal-legal restrictions on the freedom to function in the profession and their objective justifications, as a consequence of the imperative to provide the safety of students and safety of the school/institution, are shown. Areas of apparent teacher autonomy in the bureaucratic space of the school are revealed, and in this context an attempt is made to answer the question of its scope, content, determinants and possibilities for safely expanding the boundaries of teacher freedom.

This part of the study concludes with a presentation of the method of working with feature film as a way to initiate a reflective discussion on the framework of freedom and subjugation in relation to topics such as educational ideologies, parenting styles and adolescent development.

The second part of the monograph, entitled *The Road to Safe Freedom in the Work Environment – Reflections of Engineers,* covering issues of safety in a broad sense, including general safety, presents studies from the field of safety engineering. The first chapter in this section discusses the use of the co-learning-co-teaching method in training in the field of occupational safety and health. This

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method can significantly improve the effectiveness of training and benefit both trainees and trainers.

The approach to assessing errors made in an organization marks the maturity of both the safety culture and the error culture. Seen as part of an organization's culture, safety culture reflects the rules, values, attitudes and behaviors of its employees in the area of H&S. Safety is inextricably linked with acceptance and reacting to mistakes and undesirable behavior. That is why the attitude of management in enterprises in situations where such mistakes are made by employees is so important. The research presented in next chapter of the monograph presents employees' opinions about employers' behavior in such situations. At the same time, the study paid particular attention to the impact of the error culture on H&S behavior in an organization. Studies have shown that it is important for employees to be both appreciated for their efforts at work and treated properly when they make a mistake. From a similar area, issues are presented in the chapter on human factor and behavioral safety in the context of the effectiveness of activities undertaken within the framework of the occupational safety and health management system. As shown, the most common cause of occupational accidents are inappropriate human behavior and errors, so behavioral safety should be an integral part of the occupational safety and health management system, allowing it to improve in areas where, despite efforts to minimize risks, the number of undesirable incidents is not decreasing. Thus, following chapter identifies areas of increased risk of occupational accidents, which can be used, among other things, to carry out the tasks of state supervision of working conditions.

In the following part of the study, various areas of safety are discussed in very practical terms with specific examples being given. Safety issues in the context of the incidence of cardiovascular disease and sudden cardiac arrest as a global public health problem, results of numerical simulations of a car fire in a short tunnel or noise in the work environment. Using the results obtained as an example, the changes that occur in the hearing organs of workers due to exposure to industrial noise are presented, and attention is drawn to the need to take measures to constantly control the level of noise at the workplace and implement solutions to reduce it and better protect workers from its disastrous consequences. Accidents continue to be a serious problem for employers and cost money to both companies and the social security system. The cause of accidents is the material environment (machinery and equipment), as well as the social environment (employees). Increasing employee awareness and raising the level of safety culture are key elements of health and safety at work policies in modern companies. In order to raise the level of safety culture at work, managers responsible for managing occupational health and safety systems implement organizational and technical solutions to enable employee participation in creating

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safe working conditions. A key element in ensuring the active participation of employees in the creation of technical and organizational solutions is the implementation of training to raise awareness of the role of employees in the creation of safe working conditions, as well as the implementation of projects to motivate employees to behave pro-safety and take active measures to improve the state of occupational safety in the company. The chapter presents the activities of the occupational health and safety service carried out to improve the safety culture in automotive company.

The final part of the presented monograph presents the issue of public safety: it examines public sentiment among mine workers in connection with the Fit for 55 package being introduced, or the difficulties of ensuring public safety under conditions of induced seismicity.

We remain hopeful that the book handed over to the Readers, at least to some extent, will inspire the search for optimal solutions to eliminate the dissonance between what is objectively necessary and individually justified in the work environment, so that individuals seeking professional fulfilment may be both free and safe.

Beata Pituła, Małgorzata Wyganowska

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Part 1:
Problems of freedom and security – reflections of humanists

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Urszula Szuścik[1]

Freedom and Security and Education for Creativity

Introduction

A man is self-determined, but in order for this process of her/his development to be able to fully reach the possible dimensions of her/his abilities conducive to this process, s/he should have a sense of freedom and security. These are the categories that need to be considered in terms of philosophical (thoughts and ideas), psychological (conditions and possibilities) and sociological (effects and effects) analysis. The areas of these considerations are important for pedagogy, where a number of questions can be asked: Who and how do we educate? What is the meaning of pedagogical work? and What kind of lives do we want the children and youth we work with to lead? These are the questions about the meaning of life and its quality, as well as about the meaning and motivation of self-improvement and learning. I am a pedagogue, a pedagogue concerned about children and youth, about their creative development and thus about the place of art in their lives and education.

Each education system adopts a specific image of the person subject to it. Gerald L. Gutek[2] remarks that such an approach results from the accepted philosophy of man, understanding the world as a result of existing knowledge and the development of science and technology. I believe that the boundaries of the requirements and personal shape of the pupils are thus set, i. e. to what extent they are shaped by their awareness of the possibility of knowing and developing their individual potential, their abilities and skills, as well as their reflective, independent and critical thinking. In my reflection, this approach is also related to the sense of security from the pupils and the teacher, i. e. I am able to learn, study, live without a sense of threat, impossibility of self-realization. Upbringing

1 Professor of human sciences, University of Silesia in Katowice, Institute of Pedagogy, email adress: urszula.szuscik@us.edu.pl.

2 G. L. Gutek, *Filozoficzne i ideologiczne podstawy edukacji,* transl. A. Kacmajor, A. Sulak, GWP, Gdańsk, 2003.

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one to freedom is very demanding and responsible, i. e. I am able to experience, develop, but not at the expense of the other person and with respect for their self and the differences, otherness that they bring to our mutual relations. Education for freedom is the most important category determining the conditions for development, the way to growth[3]. Józef Tischner aptly observes: "The arguments about the essence of freedom that have been taking place in modern philosophy since Descartes were more than arguments about our freedom. The way of posing and resolving the question of freedom radiated on the way of treating many other philosophical issues, such as the concept of God, the meaning of historical development, the problem of the limits of scientific knowledge, and vice versa – the way of solving those problems determined the fundamental direction of solving the problem of freedom. The general theoretical and even practical context of the dispute not only gave the question of freedom a metaphysical depth, but also the meaning of a dramatic dispute, because it is still relevant"[4].

Tadeusz Gadacz rightly observes that, "education to freedom is the very essence of education, because freedom is the essence of man. (…) All education must begin with the recognition of the individual freedom of each person (regardless of whether he or she already uses it consciously or not yet). A person deserves affirmation not because of the values he embodies, but because he is a person, because of his freedom. (…) Thus, human life cannot be governed by fear or authoritarian coercion. If anything in the world has value, it can only be realized through freedom. (…)"[5]. Freedom always refers to the world of values. What's more, it adds new value to the world. It is absolute in the sense that, thanks to it, some value will either be realized in the world, or not. Due to this possibility of realizing values, but also their negation, freedom finds itself in an antinomian situation[6].

Also, the sense of security allows us to be free, that is, function in the environment of our life and develop the possibility of growth for self-realization. While building the image of a man in a man, one should remember the words of Antoine de Saint-Exupéry: "I can't foresee, but I can lay the groundwork. Because the future is something that builds"[7]. Education has always been and is up-

3 More on the topic: J. Bartmiński, St. Niebrzegowska-Bartmińska, *Nie ma (prawdziwej) wolności bez odpowiedzialności. O kontrowersjach wokół pojęcia wolności,* [in:] *ODKRYWANIE SŁOWA – historia i współczesność,* pod red. U. Sokólskiej, Wyd. Uniwersytetu w Białymstoku, Białystok 2015, pp. 13–38.

4 J. Tischner, *Świat ludzkiej nadziei,* Wydawnictwo Znak, Kraków 1994, p. 126.

5 T. Gadacz, *Wychowanie do wolności,* "ZNAK" MIESICZNIK, Kraków Rok XLV, nr 460 (9) Wrzesień 1993, p. 4, 7, 8.

6 See also very fruitful remarks by R. Rosicki, *O istocie i poczuciu bezpieczeństwa,* [in:] "Przegląd Politologiczny", Rok XV, nr 3, 2010, pp. 23–32.

7 A. Saint-Exupéry, *Twierdza,* transl. A. Olędzka-Frybesowa. Wydawnictwo MUZA S.A., Warszawa 2005. Księga XX, p. 98.

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bringing through values and towards values, while the shape of upbringing can either take on a creative, developmental or negative, destructive dimension. It is A. de Saint-Exupéry who observes: "I hate what's easy. You can't be human if you don't resist."[8] It depends on what we assume as the goals of activities on the part of people and institutions that teach and educate.

The idea of freedom in education

The essence of freedom is important for the issues of upbringing and education, because it results from a specific philosophy of education, and from it the style, methods of work, the system of social and cultural values. I believe that education for freedom is a necessity and a sense of freedom and security are the basis for self-realization. Among others Thomas Gordon[9] or Bogusław Śliwerski, as well as a number of other pedagogues and historians of education pay attention to the educational style and the resulting methods and effects in the form of a specific personality of a child, who will become a mature person in the future. B. Śliwerski distinguishes three models of raising a child in the modern world. The first model – the most traditional one, in which the basis for raising a child is the belief that an adult knows better what a child is allowed to do in order to become a fully human being. The child does not create culture, but participates in it passively. The second model is the model of equality, isonomy in the relationship between a child and an adult, "being the same person as an adult". A child is the same person as an adult and they are authorities for each other. They learn from each other. The third autonomous model of the child-adult relationship is referred to as self-education or self-socialization of the child. A child lives by experiencing, learning and trying. Thus, the scholar remarks "Education is understood here as a path from natural to reflective dissidence, which children prefer to test themselves and should organize for themselves. They distance themselves from adults, however, using their experiences."[10]

The style of upbringing is related to the value system preferred in given socio-economic and political conditions. And the issue of values in education introduces the understanding of freedom, i. e. what is important in shaping a young person, what patterns he/she receives and prefers in his/her socio-cultural environment.

8 A. Saint-Exupéry, *Twierdza…* Księga XXIX, p. 126.
9 Th. Gordon, *Wychowanie bez porażek,* transl. A. Makowska, E. Sujak, IW PAX, Warszawa 1991.
10 B. Śliwerski, *Pedagogika dziecka. Studium pajdocentryzmu,* GWP, Gdańsk 2007, p. 110.

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Zbyszko Melosik believes that "there is a widespread belief that we live in a period of collapse of great meta-narratives that concentrated human life around one idea (or ideology)".[11] In his opinion, their place was taken by a different narrative defined today by the "culture of consumption"; I would add a global attempt to make people fully informed, the spheres of education, life and influence on them included. The basic assumption of the ideology of consumption is pleasure and joy, and the obligation to be happy at all costs, immediacy and speed, as well as easy access to information and means. It is becoming an "instant" culture, characterized by a slogan-like triad: *fast food, fast sex, fast car*; once again, I would add *fast life* to this enumeration. This is the source of feigned emancipation. Today, disciplining identity is about "the duty to be fragmented"; one can be anyone (at the same time). In modern society, the center of gravity of life has shifted from the public to the private. Consumption in all spheres of life tries to impose on us needs, lifestyle, living conditions. We're free, but only when we tell you what's good for you. This is a hidden manipulation that leads to a lack of independence of decision and action. A global lifestyle is preferred, propagated by popular culture and ideologies of consumption. There comes an idol, that sets patterns of behavior and being as well as a system of values. People stop living their lives, taking on the second lives of real or fictional idols instead. General reflections from the texts by Z. Melosik, Maria Dudzikowa, as well as many other contemporary educators underlie the dimension of values and their role in broadly understood education, its axiological context included[12].

In Polish pedagogical texts, the philosophy of J. Tischner is quite often invoked as a philosophical reference, especially the texts from the book *Thinking by values*[13], devoted to various aspects connected to this notion of "thinking by values". A observed by Katarzyna Olbrycht, such thinking is defined by the author as "thinking at the axiological level, what indicates the thinking that prefers the truth."[14] J. Tischner himself, while, analyzing various philosophical approaches to freedom, draws attention to its axiological context, in which freedom appears to us as a value. His words: "being in the middle of a world of values, freedom is above all an affirmation of positive values"[15] remain the most evident example of such interpretation.

11 Z. Melosik, *Teoria i praktyka edukacji wielokulturowej,* Oficyna Wydawnicza Impuls, Kraków 2007, p. 29.

12 Z. Melosik, *Teoria i praktyka edukacji wielokulturowej…* p. 29. M. Dudzikowa, *Uczyć się od idola,* [in:] M. Dudzikowa, M. Czerepaniak-Walczak (red.), *Wychowanie. Pojęcia. Procesy. Konteksty. Interdyscyplinarne ujęcie.* T. 2., GWP, Gdańsk 2007, pp. 217–276.

13 J. Tischner, *Myślenie według wartości,* Wyd. Znak, Kraków 1982.

14 K. Olbrycht, *Prawda, dobro i piękno w wychowaniu człowieka jako osoby.* Wydawnictwo Uniwersytetu Śląskiego, Katowice 2000, p. 37.

15 J. Tischner, *Świat ludzkiej nadziei,* Wydawnictwo Znak, Kraków 1994, p. 157.

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It is also determined by the conditions in which we live, study and work. At this point, I recall the brilliant and well-known concept of psychological development proposed by Lev S. Vygotsky[16], called the zone of proximal development of the child. L.S. Vygotsky[17] recognizes that the zone of proximal development is important for the child's development process, e. g. in the course of learning, because the learning process is not based on mature (i. e. completed) but maturing processes in the sphere of proximal development. Teaching at every stage of a child's development requires the maturity of certain mental functions as necessary prerequisites. The child's development does not follow the school curriculum, but is guided by his/her own internal logic and by those features that have not yet matured at the time of starting school. I accept the zone of the child's closest development as the zone of his/her potential abilities and skills. This process takes place in the child as a result of contact with all manifestations and forms of life, its own activity and its stimulation. It is necessary to take into account the activities of the child, which s/he is able to develop independently, creative expression included. The process of formatting conditions for full, creative development and life also requires a change in the style of work and putting the teacher in a situation that forces them to look for optimal conditions, for interesting and motivating work in the process of learning and growing. The teacher her/himself becomes ought to become creative as well as child- and learner-orientated.

> "According to Nikos Kazantzakis the ideal teacher builds a bridge of her/himself, invites students to cross over it, and having made it easier for them, happily collapses, thus encouraging them to build their own bridges".[18]

Being creative within the notion of freedom

From the pedagogical point of view I understand freedom as a process that helps formatting conditions for the development of a person's creative potential, the ones that show their possibilities and allow the learners, as well as their educators (in the broad sense of the word) to notice, discover and develop.[19] Optimizing the

16 L.S. Wygotski, *Narzędzie i znak w rozwoju dziecka,* transl. B. Grell, PWN, Warszawa 1978.
17 L.S. Wygotski, *Wybrane prace psychologiczne,* tłum. E. Flesznerowa, J. Fleszner, PWN, Warszawa 1971, p. 521.
18 L.F. Buscaglia, *Radość życia. O sztuce miłości i akceptacji,* transl. E. Wojtych, GWP Gdańsk, 2005, p. 9.
19 Among others they write about it: G. Hüther, *Kim jesteśmy – a kim moglibyśmy być. Zachęta neurobiologiczna,* transl. V. Grotowicz, Wyd. Dobra Literatura, Słupsk 2015. G. Hüther, U. Hauser, *Wszystkie dzieci są zdolne. Jak marnujemy wrodzone talenty,* transl. A. Lipiński, Wyd. Dobra Literatura, Słupsk 2014. Á. Bilbao, *Mózg dziecka. Przewodnik dla rodziców,* transl. Z Zawadzki, Wyd. Bukowy Las Sp. z.o.o., Wrocław 2018.

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conditions for the development of a child and/or a youngster shapes their awareness of their personal capabilities. The learners illustrate it in various forms of expression, in creative activity.

Freedom is related to creativity, or creative activity, by getting to know oneself through creativity. This notion has been emphasized, among others, by[20] Władysław Stróżewski, Tadeusz Gadacz or – more generally – Hubertus von Schönebeck.

W. Stróżewski, when writing about the nature of the creative process, emphasizes its dialectic nature, which consists in the fact that "in each of its aspects appearing to the researcher, there are opposing moments or forces, which only in their short circuits show the essential features of this process"[21]. Creativity, resulting from the creative process, is expressed in the form of expression, in the personal characteristics of the individual. It is characterized by novelty[22], the social attitude of the audience and its influence over time on culture, science, art and even technology. All this, as we know, is the result of the effort and intellectual, and creative work of individuals that affect the shape of reality. Creativity, which is the result of creative activity, is referred by Tony Proctor to "the ability to look at a given issue from a new point of view, different from the previous one. It involves the processes of questioning and restructuring of all existing knowledge, which enables a new perspective on a given issue."[23]

The concept of self-actualization, self-fulfillment, and self-creation was formulated by Abraham H. Maslow[24], a humanistic psychologist who defined the pyramid of human needs; the concept itself results from the possibility of satisfying the basic and higher needs of man for life and remains in line with the idea of freedom, so that a human can fully know and realize her/his potential abilities and/or skills. Maslow does not only refer creativity to products, but also to people in the characterological sense, as well as to processes, activities and attitudes. He distinguishes creativity as a special talent, understanding it as a notion resulting from personality, which usually appears in ordinary everyday life activities (e. g. running a home, teaching etc.). It is a higher need that arises when having satisfied the necessary lower order needs, such as: physiological, safety, esteem,

20 T. Gadacz, *Wychowanie do wolności,* "ZNAK" MIESICZNIK, Kraków Rok XLV, nr 460 (9) Wrzesień 1993, p. 6. Wł. Stróżewski, *Dialektyka twórczości,* PWM, Kraków, 1983. H. von Schönebeck, *Kocham siebie takim, jakim jestem,* Oficyna Wydawnicza Impuls, Kraków 1994.

21 Wł. Stróżewski, *Dialektyka twórczości,* PWM, Kraków 1983, p. 27.

22 Z. Pietrasiński, *Myślenie twórcze,* PZWS, Warszawa 1969. R.J. Stenberg (red.), *The nature of creativity. Contemporary psychological perspectives,* University Press Cambridge, UK 1988. E. Nęcka, *Proces twórczy i jego ograniczenia,* Oficyna Wydawnicza Impuls, Kraków 1995. K.J. Szmidt, *Pedagogika twórczości,* GWP, Gdańsk 2007.

23 T. Proctor, *Twórcze rozwiązywanie problemów,* GWP, Gdańsk 2002, p. 17.

24 A.H. Maslow, *W stronę psychologii istnienia,* transl. I. Wyrzykowska, IW. PAX, Warszawa 1986.

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belongingness and love. The need for self-fulfillment is related to the realization of the potential capabilities of the individual. The scholar also distinguished aesthetic, cognitive and transcendental needs. One of the characteristics of self-actualizing people is not only their high level of autonomy (i. e. independence), but also the ones of self-acceptance, solitude, tolerance towards others, sense of humor, high degree of self-awareness, and/or involvement in social matters.[25]

Carl Rogers also belongs to the circle of humanistic psychology. In his opinion, a creative man has the courage to be himself. Such a person reveals his emotions and feelings; he is open to experience. A creative person is also free in their decisions, does not meet the expectations of others, does not feel their pressure[26]. C. Rogers mentions the self-actualizing tendency, inherent in every human being, which consists in constant striving for development and improvement. Another researcher, Ellis P. Torrance[27] also believes that basing the teaching system on the process of creative thinking will trigger the desire to learn in students. The creative process is based upon a specific problem solving, its first stage being to identify ambiguities, disharmony, gaps in the information system. This is associated with the feeling of emotional tension, the removal of which is associated with solving the problem. Thus, E.P. Torrance believes that creativity is a quality that can be both learned and trained. Creative thinking is a basic concept embedded within the concept of creative learning and teaching; this is the basis for the process of acquiring knowledge and skills, i. e. creative learning[28].

Both C. Rogers and E.P. Torrance base the teaching process on the student's intrinsic motivation to learn, although each of them approaches this process differently. E.P. Torrance cites the concepts of divergent thinking presented by Joy P. Guilford[29]. Among the techniques for developing creative thinking, E.P. Torrance mentions brainstorming, (later developed by Alex I. Osborn[30], Sidney J. Parnes's[31] creative problem solving, William Gordon's[32] synectics, and Jacob L. Moreno's[33] socio-drama. Both C. Rogers and E.P. Torrance treat the process of teaching as a creative activity. One of the foundations for implementing the

25 Ibid, pp. 135–146.
26 C. Rogers, *Freedom to learn.* Columbus, Charles Merill, Ohio 1969.
27 E. P. Torrance, *Creativity in the classroom*, National Education Association, Washington 1977.
28 C. Rogers, *Freedom to learn.* Columbus, Charles Merill, Ohio 1969. E. P. Torrance, *Education and creative potencial*, University of Minnesota Press, Minneapolis 1963. E. P. Torrance, *Creativity in the classroom*, National Education Association, Washington 1977.
29 J.P. Guilford, *Natura inteligencji człowieka,* transl. J. Czarnicki, B. Czarniawska, W. Kozłowski, PWN, Warszawa 1978.
30 A.I. Osborn, *Unlocking Your Creative Power,* Meyers Press, 2007.
31 S.J. Parnes (ed.) *Compendiums of research on creative imagination*, Creative Education Foundation, New York 1960.
32 W.J.J. Gordon, *Synectics: The development of creative capacity,* Pub. Harper & Brathers, New York 1961.
33 J.L. Moreno, *Sociometry and the Science of Man,* Beacon House 1956.

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principles of such understood creative teaching is individualization. In this regard, E.P. Torrance believes that the process of getting to discover a young learner's inside is continuous; such student develops and changes, and the teacher's role is to aptly follow the process of these changes. Among the teacher's activities supporting the child's creative activity, E.P. Torrance lists: taking into account the child's questions, developing the child's ability to ask questions and/or respecting the child's ideas.[34]

According to Mirosław S. Szymański[35], E. P. Torrance not only established environmental conditions, especially didactic and educational ones, conducive to the development of creativity but also formulated directives for the teacher's creative behavior with students. Thus, the teacher should be able to value new [students'] ideas, educate children in the ability to be open to experience, stimulate them to manipulate objects and ideas, and – last but not least – teach how to systematically analyze and evaluate each oncoming idea. Some other directions for the teacher responsible for the formation of one's creative atmosphere should be: development of the tolerance towards new ideas; being aware not to impose mental patterns; making a creative atmosphere in the classroom; being able to avoid criticism of other teachers; putting down the [new] ideas; to providing materials for action; developing patience and striving to implement an idea; arousing cognitive curiosity, being able to educate courageous, non-conformist people. These elements are also mentioned in Klaus K. Urban's[36] "model of creativity". Also Joan Freeman[37] draws attention to the situational context of a child's creative activity, and David H. Feldman[38] states that there is a relationship "between the cognitive development of children and adolescents" presented by Jean Piaget and the development of creative abilities. The researcher emphasizes that a child, reaching each of the oncoming stages of her/his cognitive development, experiences the phenomenon of insight, typical of artists experiencing this phenomenon in the moments of creative involvement.

The ideas of creative development of individuals and groups were included, among others, in the concept of transgression, whose author is a Polish psychologist Józef Kozielecki[39]. The scholar, while developing the idea id transgression, analyzes human activities in the context of the needs approached by

34 E. P. Torrance, *Education and creative potencial,* University of Minnesota Press, Minneapolis 1963. E. P. Torrance, *Creativity in the classroom,* National Education Association, Washington 1977.

35 M. S. Szymański, *Twórczość i style poznawcze uczniów,* WSiP, Warszawa 1987.

36 K.K. Urban, *Recent trends in creativity research and theory in West Europe,* "European Journal For High Ability", 1, 1990, pp. 99–114.

37 J. Freeman, *The psychology of gifted children,* J. Wiley and Sons, New York-London 1985.

38 D. H. Feldman, *The development of creativity,* [in:] R. J. Sternberg (red.), *Handbook of creativity,* Cambrige University Press, Cambridge UK 1999, pp. 169–186.

39 J. Kozielecki, *Koncepcja transgresyjna człowieka,* PWN, Warszawa 1987.

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humans and actions resulting from them. J. Kozielecki[40] emphasizes the importance of the phenomenon of intentionality in human activity, as a result of which man creates new values. At the same time, man lives in the intentional world of culture. These two terms: the individual and the culture the individual exists in, not only interact with each other but also interrelate. These are the activities that consist in the fact that a person consciously crosses the existing material, social and symbolic boundaries. J. Kozielecki calls them transgressive actions, (or transgression for short). It is thus transgressive activity, i. e. such transgressive acts that allow one to transform reality. Human activity is dependent on external (objective) and internal (subjective) influences, i. e. on environments and personalities. Awakening needs and cognitive activity force the pupil to look for solutions in the light of his/her previous knowledge and experience, which coexists in symbiosis with the values of the social and cultural environment. These are called by J. Kozielecki the so-called psychological transgressions. They prepare the pupil for future functioning in social life and for assuming specific social and professional roles. This is related to creativity understood as a specific type of expansion, the one expanding the existing boundaries of knowledge, opening a new space that no one has noticed so far. Creative activity, according to J. Kozielecki, requires commitment, strong and lasting motivation, expenditure of energy and time, concentration of attention on a difficult problem, and – sometimes – "inspiration". One of the peculiarities of creative transgressions analyzed by the scholar is that preparatory (strategic) activities dominate over executive activities. The strategic level determines the direction and control of activities. At this level, heuristics play a key role, i. e. general rules, principles and methods that guide the creative process, determine its dynamics and changeability. In addition to shaping the issues of solving problems and overcoming individual barriers, students in the course of education come into contact with cultural values, that are the result of historical transgressions, which are related to inventions, outstanding works of art etc. They learn and expand their cognitive field with aesthetic values, which are an expression of artistic and non-artistic beauty. What is actually taking place is – according to Krystyna Ferenz[41] – a process of acculturation.

Krzysztof J. Szmidt[42] remarks that in pedagogy, one can find many concepts that define school as a place of crossing the existing boundaries and possibilities of the student, and thus his/her creative development.

40 Ibid.

41 K. Ferenz, *Konteksty edukacji kulturalnej,* Uniwersytet Zielonogórski, Zielona Góra 2003.

42 K. J. Szmidt, *Współczesne koncepcje wychowania do kreatywności i nauczania twórczości: przegląd stanowisk polskich,* [in:] K. J. Szmidt (red.), *Dydaktyka twórczości. Koncepcje-problemy-rozwiązania,* Oficyna Wydawnicza Impuls, Kraków 2003, pp. 19–133.

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Among the group of contemporary Polish educators who emphasize the value of creativity in education is also Roman Schulz[43]. One of the issues the scholar points out is that pedagogical creationism was shaped at different stages of the development of education. He also emphasizes that all activities spotted in the field of education and upbringing should be creative in order to be effective. This applies to both school, teachers and learners, but I would also add their parents. Pedagogical creationism formulates and promotes the idea of a creative school. The pedagogy of creationism treats the student as a subject of creative activity. R. Schulz[44] also believes that pedagogical work (both the activities related to teaching and these connected with upbringing) is creative, as school is a place of innovative activities that naturally trigger creative behavior of students.

As we know, the idea of an active student was formulated within the framework of pedagogical progressivism called the Trend of New Upbringing, also called the active school, or the creative school. The ideas of the creative school were defined by John Dewey[45], William. H. Klipatrick[46], Ovidiusz Declory[47], Celestyn Freinet[48], Hubertus von Schönebeck[49] and others. The whole topic closely is related to the ideas of student activity (and his/her education-directed activation) in the teaching process, individualization of education, problem-based teaching, making students' work independent, creativity, etc.

The idea of an active school has not lost in its attractiveness. Quite the contrary, the idea of an active school has been enriched with many new issues, propositions and solutions, both in the area of idea itself, as well as the one of experiment and practice. There are many interesting and still inspiring concepts of education that allow one to discover oneself and the other person, lead them in harmony with themselves and consent to the otherness of others. It is enough to mention Maria Montessori[50], Rudolf Steiner[51], Celestyn Freinet, Jean Piaget[52], Alexander S. Neill[53], Jerome S. Bruner[54], Arno Stern[55], Hubertus von Schönebeck,

43 R. Schulz, *Studia z innowatyki pedagogicznej,* Wyd. UMK, Toruń 1996.
44 Ibid.
45 J. Dewey, *Sztuka jako doświadczenie,* transl. A. Potocki, Zakład Narodowy im. Ossolińskich, Wrocław 1975.
46 W.H. Klipatrick, *The Project Metod,* Teachers College, Columbia University, New York 1929.
47 O. Declory, È. Monchamp, *Gry wychowawcze,* transl. H. Berggruenerowa, NK, Warszawa 1931.
48 C. Freinet, *Wybór pism, O szkołę ludową. Pisma wybrane*, transl. H. Semenowicz, Wydawnictwo Zakład Narodowy im. Ossolińskich, Wrocław 1976.
49 H. von Schönebeck, *Kocham siebie takim, jakim jestem*, Oficyna Wydawnicza Impuls, Kraków 1994.
50 M. Montessori, *O kształtowaniu się człowieka,* transl. L. Krolczuk-Wyganowska, PWN, Warszawa 2019.
51 R. Steiner, *Ogólna wiedza o człowieku jako podstawa pedagogiki,* transl. A. Winiarczyk, Wyd. GENESIS, Gdynia 2008.
52 J. Piaget, *Jak sobie dziecko wyobraża świat,* transl. Z. Zakrzewska, PWN, Warszawa 2006.
53 A.S. Neill, *Summerhil,* transl. B. Białecka, Oficyna Wydawnicza "Almaprint", Katowice 1991.

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Ken Robinson[56], and many other creative, courageous educators, psychologists, artists and teachers who make a constant effort to cross the current boundaries of education, life and science in a positive direction of the development of child and/or learner on a daily basis. We know that what children will be like, such will be the future world; and they are just like us, they break out of the framework of our world, which often overwhelms them and does not allow them to be free in their decisions, plans and expression of sensations, experiences and artistic expression. Freedom is an important value in life, education, art and science, because it triggers creativity.

L. F. Buscaglia gives the following quote from one of wise and beautiful books written by A. de Saint-Éxupery[57] "Perhaps love (here, if one only wants to, one can replace the word 'love' with 'education') is that I gently guide you back to you again. (…) But not to you, as I would like you to see, but to you as you really are."[58]

Consolidation

The fulfillment of the conditions and implementation of creative assumptions in pedagogical work allows for the fulfillment of the postulates of freedom and security recognized as necessary conditions for optimizing the children's creative potential. This involves respecting their dignity, the right to respect and development. This task is a very difficult one to follow, mostly because it makes them be responsible and demanding, creative and open to new experiences, inspirations, looking for interesting, original methods of work, solutions, brave, not afraid of failures and related difficulties. Such teachers go parallel with the child and at the same time a step behind her/him, without imposing themselves and their subjective solutions. A perfect and difficult job to fulfill.

It seems a longish quote from a book by Jean Liedloff may be the most suitable and just for the conclusion: "the secret lies in the experience. (…) Development stops where the demand for experience ceases to be met. (…) Different aspects of emotional, intellectual and physical abilities coexist in each person, and in individuals, who experienced deprivation in childhood, the degree of their ma-

54 J. Bruner, *Kultura edukacji,* transl. T. Brzostowska-Tereszkiewicz, UNIVERSITAS, Kraków 2006.
55 A. Stern, *Odkrywanie śladu,* transl. M. Bizub, Wyd. Element, Gliwice 2016.
56 K. Robinson & L. Aronica, *Kreatywne szkoły,* tłum. A. Baj, Wyd. Element, Kraków 2015.
57 A. Saint-Exupery, *Ziemia planeta ludzi,* transl. Z. Bieńkowski, W. Bieńkowska, PIW, Warszawa 1987.
58 L.F. Buscaglia, *Radość życia. O sztuce miłości i akceptacji,* transl. E. Wojtych, GWP, Gdańsk, 2005, p. 35.

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turity varies greatly. All developmental abilities, those that may have matured and those that have been retained, work together in the form they currently happen to be. Each of them is waiting for a specific type of experience that will satisfy the need encoded in it. If it actually happens to experience some other, incorrect, need, there is no development. Human well-being largely depends on how and in what aspects their actions are limited".[59]

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59 J. Liedloff, *W głębi kontinuum,* transl. C. Urbański, Wyd. Mamania, Kraków 2010, pp. 43, 52–53.

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