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Universal and Present-day Dilemmas and Paradoxes in the Life of a Creative Teacher

ABSTRACT

The article aims to show traditional and contemporary dilemmas and paradoxes present in the teaching profession as well as to pay attention to the importance of developing the creative potential of pupils. The professional role and status of teachers is constantly changing due to permanently changing realities of life. The teacher should not only convey a set of knowledge but teach how to acquire it, indicating the various learning strategies, solving problems, guiding the comprehensive development of students, paying particular attention to the development of personality and social abilities of pupils. At present, we witness an unprecedented need of the effective educational activities aimed at shaping the humanity of students. It is about the idea expressed in the Greek *paideia* and then in the Universal Declaration of Human Rights of 1948, the idea, generally speaking, that teaching and upbringing are about the comprehensive development of man, about the full realization of his personal potential, about equipping him with the necessary comprehensive knowledge about the world and himself. It is therefore about shaping the personal culture of the pupil, as well as about effectively introducing him into a historically shaped culture and the world of universal values, including humanistic ones. And finally—it is about the successful adaptation to individual and social life. In other words, this idea is about shaping

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a person with a rich spirituality and developed creativity, an independent and critical mind, and an awakened moral and humanistic sensitivity. Currently, there is a need for modern pedagogical thought tailored to the great theoretical constructions of the leading authors of the “new pedagogy” of the last century, such as pedagogical thought developed by John Dewey, Stefan Szuman, Zygmunt Mysłakowski, or the concept of permanent education introduced by Bogdan Suchodolski.

Introduction

In the age of omnipresent scientific and technological progress, a person is obliged to constantly adjust to the surrounding reality, so it is of crucial importance to learn to think and act in a creative manner. Education is a multidimensional process the objective of which is not only transmitting knowledge, but also shaping skills, norms and values. In effective education, we have to take into account the differences among students and adjust teaching methods to an individual’s abilities, so that we can develop his/her potential in the best possible manner. Irrespective of the time in which a teacher lives, his/her basic task is to provide all students with the optimum intellectual development, regardless of their potential. A teacher should not only fulfil a given curriculum specified by the educational system, but he/she should also give students general tools due to which they will be able to develop their abilities to think critically, focus attention, improve imagination and fantasy, and develop his/her interests. The challenges of modern times impose even a greater responsibility on a teacher. Moral relativism, quickly developing technology, rapidly changing culture—all of this results in the fact that an educator has to meet very high requirements.

In the new way of thinking about education and pedagogy, two complementary research directions can be noticed. One of them is orientation towards complexity, towards moving from one-dimensional to multidimensional knowledge, becoming open to novelties and to the diversity and multidimensionality of different phenomena. Education is to prepare young people for living in the society; in the world as it is now and as it will be in the next decades, when students become adults. What we teach and how we teach this at school must, therefore, comply with what they will need to live in that world, to

fulfil their potential and to find their place in the society. Thus, education must change according to the changes that occur in the world and in the society.

The difficult role of a teacher in the times of transformation is noticed by, i.a. Anna Brzezińska. The author indicates contradictory requirements and tendencies addressed to teachers. On the one hand, a teacher is required to be the guardian of tradition, the representative of “classical” knowledge, the instructor of activities deemed necessary and universal for the functioning of a person in social reality. On the other hand, we want to believe (and we demand that from teachers) that teachers are preparing students for living in a changeable and unpredictable world by shaping proper competences in them (Brzezińska 2008: 35).

Modern education is characterized by the multitude of paradoxes and contradictory theoretical approaches. The most typical, unprecedented paradox, is the fact that the correct development of education requires new methods and forms of action, or even, perhaps, a new thinking paradigm. On the other hand, education reveals the necessity for a brave, broad and critical turn towards the traditional and classical, universal and historically tested theoretical and methodological heritage of elder educational arts (Szmyd 2019). The paradox of the teaching profession is expressed in the very fact that the job is the same as other jobs, yet completely different. Apart from the typical aspects, such as professionalism, adequate skills and abilities, good preparation and constant improvement of one’s competences, the following subjective factor plays the crucial and necessary role in a teacher’s job: the human factor.

Educational discords of postmodernity

Those who carefully and critically watch the modern reality become aware of the fact that our civilization has entered the new phase of its history. This is not only about the rapid changes in almost all areas of human life, but also about the fundamental revaluations that are taking place at the moment. As a consequence, more and more experts in various fields of knowledge agree with the statement that, in the second half of the 20th century, the age of modernity ended. In the area of thinking, modernity was characterized by

aiming at the precise, rational and scientific way of learning about the objective reality, and, in terms of acting, modernity aimed at the achievement of high effectiveness and efficiency in all kinds of undertakings (Skolimowski 2009). A modern person lives in the time of deep cultural changes that result from the development of new technologies, changes in social structure, and the processes of globalization and mass media dominance in shaping social attitudes and awareness. Contemporary people live in the civilization of noise, as well as the media and information chaos (Bauman 2000). In the past times, which were called modernity, the attribute of being normal was following certain rules that introduced order and made it possible to predict some events. Now, people are breaking this principle and become oriented towards the present time which is focused on unpredictable future, as a result of which no one is actually prepared for this future (Dziamski 1995). Current cultural and civilization changes are the basis for educational discussions, and the pedagogy of the times of postmodernism is searching for some opportunities and benefits for itself in the age of this cultural crisis. In the era of a technocratic society, we are witnessing a significant change in lifestyles and personal models. This makes it difficult or even impossible to maintain the traditional educational and upbringing values. Postmodernity, as a new stage of civilization changes and tendencies, inevitably results in important changes in the way of thinking about school and education (Śliwerski 2003).

Many forward-thinking social activists and thinkers ascribed teachers a significant role. Andrzej Frycz Modrzewski, in his work: *O poprawie Rzeczypospolitej* [*On the Improvement of the Polish Commonwealth*] placed the “school class” on the same level as the highest social classes. He assumed that only a perfect teacher can shape true virtues in his/her students. The creator of Polish pedeutology, Jan Władysław Dawid, in his dissertation: *O duszy nauczycielstwa* [*On the Soul of Teachers*] wrote that the essence of a teacher’s vocation is the love of human souls that constitutes the basis for the effectiveness of work and self-education, which also depends on conscientiousness, the sense of responsibility, justice and moral courage. In his opinion, school is an educational and upbringing institution the task of which is to educate and bring up young people. However, a series of important questions appear: does school actually fulfill these tasks? Can we

really trust modern school? Is it reliable in fulfilling its basic task of preparing students for their adult life? How many of them can say that school actually prepared them for life? Are school graduates able to cope with the challenges we face in the modern reality?

There is no doubt that school teaches and brings up young people, but in doing so, this institution makes a lot of mistakes. School should shape a person's ability to use his/her knowledge, which is an important condition for functioning in the modern world. We cannot force a student to learn mechanically, in the so-called encyclopaedical manner. Teachers have to do their best to make such knowledge useful in real life (Kwieciński 1995).

Bogusław Śliwowski presented his considerations on doing a teacher's job. He mentioned several so-called pedeutological "corsets":

- the curriculum-methodological corset, i.e. the national *curriculum*, i.e. the requirements of the core curriculum and comprehensive education,
- the ideological corset, which results from the necessity to "reduce" one's system of values and convictions to become "politically correct,"
- the temporary corset related to a teacher's time which is usually insufficient to fulfil educational tasks with energy and proper reliability,
- the legal corset which includes implemented (often modified) legal norms that "standardize" a teacher's actions,
- the corset of professional promotion which appeared along with the educational reform of 1999, and which is related to giving teacher's different degrees of qualification (Śliwowski 2015).

The constantly changing social and educational reality results in the changes in the contents of teaching and methods of working with students. Also, it modifies the role of a teacher in a specific manner. The increasing wave of criticism concerning modern school systems, which include teachers, also results in the change of the relationships between students and pedagogues. Jan Szmyd is right to claim that one of the most serious and alarming consequences of difficult situations that occur in the globalized world is the situation of modern education, which is usually described as an educational crisis (Szmyd 2015).

In this situation, *paideia* seems to be the only remedy, because it emphasizes the multifaceted intellectual and moral development of a person. That is why, modern pedagogical theory and practice should not only, thoroughly and profoundly, reflect their age, with its features, properties and changes, but it should also influence that age in an efficient and desired manner (Szmyd 2019).

A teacher in the time of social and educational changes

Education, including that on the academic level, according to the etymology of the word (it is derived from Latin *educare*—educate, teach; Milerski, Śliwerski 2000: 54), is the process during which we lead the educated person out of the state of ignorance, cognitive, psychological and spiritual hibernation, and we encourage the person to discover, experience, understand the diversity of the world and himself/herself (Adamska-Staroń 2009). Thus, to educate is to open a specific space in front of the educated person; to develop a certain horizon in front of him/her on which ideas, knowledge, values, phenomena, events and actions appear; to more consciously build their mood and sensitivity to the above-mentioned qualities, to another person, to understanding, interpreting, experiencing, feeling and educating themselves. To educate is to encourage someone to search for constantly new shapes of existence, i.e. introduce someone to creativity, open a space in which the student can find the meaning of his/her own existence and his/her own being in the world.

As it has already been emphasized, in the modern reality many technological and social changes occur in various areas of life. The interest in the quality of teaching and the improvement of practical skills, and in the adjustment of knowledge to modern social requirements, is getting more and more popular. All these factors result in the necessity for professional self-improvement and teachers' qualifications increase. Nowadays, teachers are not only perceived from the perspective of the institution of a school, but also in the context of the roles they play in modern society and culture (Zieliński 2012: 57–71).

School experiences various difficulties caused by the problems of the contemporary world. Thus, what teachers do we need in modern education? Donald Schön, Henry Giroux and Joe Kincheloe

have been trying to answer this question, specifying the following models next to a traditional teacher model: “a reflective practitioner,” “a transformative intellectual” and a “post-positivist practitioner” (Kupisiewicz 1994).

The concept of “a reflective practitioner” was elaborated by Donald Schön who assumed that, in the conditions of the changing reality, scientific knowledge is not directly useful because it is too general. In his opinion, a teacher should be a practitioner who analyses practical situations, “is the analyst of one’s own practice,” and searches for solutions adequate to particular tasks. In this way, he/she creates his/her own *ad hoc* theories that are independent of scientific theories. His/her actions are accompanied by the reflection in the form of considerations leading to the processing and analysis of a given situation (Kupisiewicz 1980).

Henry Giroux created the concept of a “transformative intellectual.” In his opinion, school should not be a place of training children in order to adjust them to social, cultural and political conditions. In the situation in which school should be included in the processes aimed at creating a better society, a teacher must be open to the needs of the environment. Also, he/she should be willing to discuss with others and defend his/her opinions. A teacher should be the “promoter of progress and democracy” (Kupisiewicz 1980).

According to Giroux, a “transformative intellectual” is a teacher whose qualities make him/her credible and efficient in his/her actions. A teacher should be involved in the processes of democratic transformations; he/she must be able to read social phenomena and effectively plan his/her work (Kupisiewicz 1999a).

The model of a “positivist practitioner” was created by Joe Kincheloe. He presented the image of a teacher who, in his opinion, meets the requirements of the current and future times. The attitude of such a teacher consists of ten necessary elements:

- reflectiveness which consists in the ability to analyse one’s own practice;
- connecting thinking with the social context;
- active participation in the students’ creation of their own image of the world;
- the ability to improvise (thinking in action);

- shaping tolerance that makes people understand that others may have different views and attitudes;
- critical personal and social self-reflection (the willingness to dialogue with others);
- the involvement in creating school democracy;
- the knowledge of cultural differences in the environment, respecting the rights of minorities and cultural differences;
- orientation at action (connected with cognition);
- being sensitive to the emotional aspect of contacts with students (Kupisiewicz 1999b).

Also, Czesław Banach emphasizes the special role of a teacher in reforming education. He indicates five areas/objectives of education and teachers' obligations:

- pedagogical ones: learning about and acquiring values, skills; gaining knowledge and studying;
- social ones: shaping and supporting people in choosing their educational path and careers;
- political ones: preparing people for social-political activity, and for valuable life in the civil and pluralist society; teaching how to carry out a dialogue and negotiate;
- cultural ones: developing students' ability and need to participate in and co-create culture in order to become resistant to relativism, consumerism and the dominance of "having over being";
- economical ones: preparation for work and professional activity, shaping motivations and competences (Banach 2005: 40–52).

The role of a teacher in the technocratic society is ambiguous. This ambiguity results from the differences in approaching a person, his/her objectives and tasks. Banach emphasizes the role of a teacher as a human being, because a good teacher is, first and foremost, a human. This fact is the most important and decisive in doing a teacher's job. Changes in the modern school and education, as well as in culture and social life, depend on what a teacher is like, what his personality traits are, and to which degree he/she can fulfil their tasks in the changing conditions of modern social and natural reality. A good teacher, who is competent in the fulfilment of educational objectives and tasks, uses his/her praxeological skills in diagnosing

and planning educational work, and in selecting adequate methods, resources and ways of fulfilment of particular tasks. Such a teacher is able to evaluate himself/herself and others, and assess the quality of educational processes. Also, he/she is ready to implement changes and creative solutions, to improve his/her own work, and to develop his/her cooperation with the school and other entities (Banach 2005: 40–52). Thus, a teacher should be a good diagnostician due to his/her constant observation of a child, as well as due to his/her empathy and ability to sympathize with the child. Only then the teacher will be able to understand the child's world, problems and needs. One of the basic tasks of a teacher is supporting the child's (self-)development (Korczak 1992).

According to Jan Władysław Dawid, the essence of a “teacher's soul” includes features such as the love of human souls, the need for perfection, the sense of responsibility and obligation, inner truthfulness, and moral courage. Zygmunt Mysłakowski, in his dissertation entitled *Co to jest talent pedagogiczny* [*What Is a Pedagogical Talent*], concludes that an important feature of a pedagogical talent is being able to make contact with other people, and its background includes: liveliness of imagination, parental instinct, the ability to express emotions and psychological orientation outwards. Stefan Szuman, in turn, claims that the personality of a perfect teacher consists of the following two elements: the first one includes what a teacher has and what he/she wants to give others; the second one—the way of giving, especially the ability to influence others. Rich personality, mature character, great knowledge and beautiful soul do not yet constitute a talent. The ability to influence others, persuasive skills or the ability to make contact with others are not enough to declare a talent either. Only the harmonious coexistence of all the elements make a teacher's full personality (Okoń 1962: 15).

Nowadays we can see the need, or even necessity, for preparing a new model of a teacher. This model has to present a teacher who, on the one hand, will face “old,” universal tasks, and, on the other hand, will have to play new and demanding roles, and undertake new tasks. In other words, taking into account the main educational goals and tasks of a modern teacher, i.e. education “for now” and “for the future,” apart from “old” or traditional functions, “new” objectives and tasks are being outlined. In the past, education and upbringing, apart

from the elementary personal function, i.e. acting for the intellectual, emotional, personal and physical development, mainly played the adjustment function: the cultural and professional function, i.e. it made young people adjusted to living in the society and culture, and it taught them perform activities that are necessary in everyday life (Szymd 2019). Thus, the task of modern pedagogues is to adjust young people to the existing reality. It involves teaching creativity and self-criticism, encouraging them to innovation, creativity, and acquiring competences needed to change the surrounding world. Therefore, we should specify educational objectives in a different way. In doing so, we have to be oriented at the subjectivity of the educational process participants, and at perceiving learning as a creative process, etc. (Bereźnicki 2004). There is no doubt that standard teaching, which consists in acquiring specific methods and principles of behaviour tested in previous generations, is not enough today. What we need is a new type of studying, adjusted to the existing problems. The introduction of a new teaching system is very difficult, because it is related to transforming the whole modern educational system, which also refers to teachers (Bereźnicki 2004). The most characteristic feature of the times of a “permanent change” is teaching an individual how to process, reconstruct and apply knowledge that is used for active dealing with the reality. In this sense, modern education is perceived as “the general influence on an individual (...) which facilitates his/her development and use of skills in a way that makes it possible for them to achieve active self-fulfilment, to gain unique and permanent identity, to develop their SELF in the course of fulfilling ‘over-personal tasks,’ through maintaining the continuity of their SELF in the course of fulfilling ‘distant tasks’” (Kwieciński 1995).

Creativity as a necessary element of a teacher’s competence

In modern times, the model of education based on the transmission of knowledge and the ability to reproduce it in a thoughtless manner is no longer useful. The basic tasks of school is to prepare a student for living in the dynamically changing environment—in the world of information technology that emanates a variety of information. There is no doubt that working as a teacher has been and should be a vocation. A person who decides to work with young

people is required to be open and sensitive to students' needs and to accompany them in their development. A teacher and his/her way of working with students determines whether a student will be motivated to or discouraged from being creative. Thus, can a teacher of the Polish school shape creative attitudes of children and youth?

A young person's creative activity, which is a non-stereotypical action that leads to unusual solutions, should become the basis for education. Such an activity deserves to be noticed and appreciated by teachers. What we mean by creative activity is an activity that is taken on eagerly, satisfactory, based on one's own ideas, conscious of one's objectives, and stimulated by the tasks integrated with the needs of an individual (Krzywoń 2008). Creative activity includes all kinds of cognitive and emotional-motivational actions leading to subjectively or objectively new and valuable products in all areas of life (Dąbek 1998). Bogdan Suchodolski perceives a creative attitude as an approach to life that is expressed in the ability to think on one's own and solve unknown problems/tasks. Such an approach exists where new qualities and values appear that are the result of personal actions and quests (Suchodolski 1980).

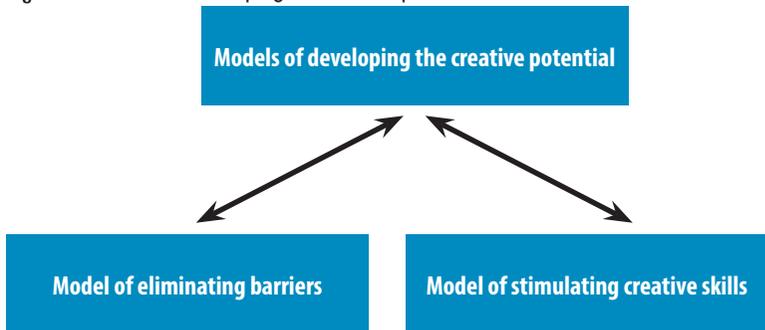
According to Krzysztof Szmidt, the basis for teaching and education should include aiming at shaping a creative person. He lists some features that may facilitate specifying such a model. They include: a particular way of perceiving the world, independence and courage, spontaneity and expressiveness, not fearing the unknown, the ability to focus on a task and being fascinated with it, kindness and sense of humour, as well as the ability to integrate the opposites. These are just a few, yet important, properties of a creative person. The factors that influence creative thinking include: fluidity, flexibility and uniqueness of thinking, as well as sensitivity to problems (Szmidt 2007). Stanisław Popek claims that a creative attitude is an active approach to the world and life, which is expressed in the need to get to know and consciously process the existing reality and one's "self" (Popek 1988).

A systematized path of developing a student's creativity is the didactics of creativity which determines the direction of studies in developing the creative potential of a student. In the publications concerning didactics of creativity, we can find some models of supporting creativity, as well as the principles and methods of creativity,

which may constitute the first determinant for supporting a student’s creative actions (Szmidt 2007). There is no doubt that a young person is able to shape his/her own personality, which is why a teacher should always take into account the student’s real good and happiness. While undertaking educational and upbringing activities, a teacher should always aim at the multifaceted development of a young person (Surma 2012).

Krzysztof Szmidt (2007) specifies two models of developing our creative potential: (1) **Elimination of barriers**—this model assumes that each person has a creative potential which is often blocked by internal and external barriers. The task of didactic programmes is eliminating barriers which block our creative potential. Thus, the methods of exerting influence should consist in fighting such barriers as: stiffness of thinking, the dominance of analytic thinking, excessive aiming at achieving success, conformism, and the lack of tolerance for diversity and contradictions. (2) **Stimulating creative skills**—this model indicates that not everyone has creative skills, which is why, during workshops and training sessions, we have to apply certain procedures and techniques for developing such skills. Their main objective is stimulating fluidity, flexibility and uniqueness of thinking (Szmidt 2007).

Figure 1: Models of developing the creative potential



Source: the author’s own work based on: Szmidt (2007).

Proper conditions are needed to develop human talents. According to Kazimierz Czarnecki, people with a relatively high general intelligence and specific talents need proper stimulation, i.e. a system

of care over their creative development. Czarnecki specifies the following methods of supporting creative people:

- methods that stimulate creative development: talking, discussing, exchanging thoughts concerning people's creative life;
- methods that activate creative development: encouraging to creative action, convincing, releasing creative energy;
- methods that release creative thoughts and actions: cooperating, working together, specific support, rivalry;
- methods that shape the direction and contents of creative thinking: independent actions, designing, constructing, creating and fulfilling ideas.

The method must be adjusted to the development stage and possible ability to create, and to the direction and field of an individual's creativity (Czarnecki 1996).

The creative process includes the following phases:

- (a) discovering the problem,
- (b) analysing the problem situation,
- (c) creating the ideas for solving the problem,
- (d) verifying the ideas for solving the problem (Kozielecki 1969).

There is no doubt that in educating children and youth we should look for new educational strategies aimed at stimulating their creative potential. Krzysztof Szmidt (Szmidt 2018) analysed various programmes that shape creativity. He concluded that they referred to shaping the whole creative attitude of a person (the cognitive, emotional and behavioural aspect). It is because creativity is not just an intellectual phenomenon, and it is not enough to stimulate cognitive processes only (creative thinking processes) (Szmidt 2018). A child's own activity, starting from the earliest periods in life, is mainly of creative nature and this not only refers to extraordinary, talented children, but to most children, if only they grow up in the environment which does not clearly hinder their inborn tendency to explore and modify the world in an active manner. It is important to encourage them to act and systematically, not occasionally, motivate them to undertake creative activities. The role of a teacher is emphasized, as he/she is a "person who helps in development and creation" through organizing educational situations that release the child's own activity, his/her involvement in solving open and semi-open tasks, and

activating his/her internal and external resources within the areas of speaking and thinking (Płóciennik 2011).

Summarizing the considerations of some pedagogues and psychologists concerning creativity and the creative attitude, we should emphasize that what they have in common is the conclusion that a creative attitude is an active approach to the world, the willingness to learn, self-expression, and a certain emotional-motivational disposition that—in favourable external circumstances—makes it possible for a person to create or discover. Thus, proper stimulation and direction of a young person may develop some features of an active attitude in him/her. The system of education plays a special role in developing them. Activeness is the condition for a person's development and proper regulation of his/her relationships with the world. Quoting the words of Korczak: "The caregiver who frees rather than forces, lifts rather than drags, shapes rather than pinches, teaches rather than dictates, asks rather than demands, will experience many inspired moments with a child, will not infrequently watch teary-eyed as the angel fights with the devil, with the white angel carrying the day" (Korczak 1993). Modern pedagogy ascribes a student's own activity a special role in the process of learning and development. Thus, organising and stimulating this activity is the most important educational task of school. In school pedagogy, a factor that integrates contents, strategies, methods and forms of education, as well as the control and evaluation of students' achievements, is a teacher. He/she can and should undertake actions that facilitate cognitive and creative activity of students. While organizing this kind of activity, a teacher has to be familiar with students' sources of interests. The most effective way of developing students' creative activity is applying the strategy of problem solving based on the methods that facilitate independent search for knowledge.

Conclusion

The above considerations confirm the necessity for shaping a new type of thinking an approaching to education, for creating an innovative philosophy and its fulfilment in practice, and for a broader look at educational institutions which, in the changing environment, must anticipate changes and adjust their educational actions to those

changes. Teachers have always played their roles in specific social conditions. They often experienced various problems related to different aspects of school functioning. The presentation of problems experienced by teachers in the contemporary school makes it possible for us to understand the specific features of a teacher's job, his/her dilemmas and the role he/she plays in the society. Teachers have always fought with many problems that are still valid. Such difficulties include, first of all:

1. problems related to the way in which members of the school environment (students and teachers) function;
2. didactic problems related to the process of teaching;
3. financial and organisational problems;
4. technocratization of the society;
5. professional burnout.

There is no doubt that so-called pedagogies of postmodernism constitute a separate quality in the educational thought, as compared with the theoretical and ideological output of "old educational arts." Modern pedagogies are based on separate paradigms and they contain a lot of worldview, ethical, humanist and pedagogical elements. These general analogies of the "new education" of the so-called technocratic/market society are reflected in specific tendencies and actions. Education cannot be just the "production of knowledge." It should shape citizens who will be able to control their own lives and conditions in which they create and gain knowledge. Thus, a teacher/educator is to perform a very difficult task: teaching students to live an active life in the society based on the principles of democracy, freedom, justice, cooperation and creative activity. Most normative pedeutologists, and teachers themselves, believe that a good teacher is not the one who is equipped with proper knowledge and technique of teaching, with adequate skills and didactic abilities, but the one who—apart from these qualities, or perhaps, first of all—has a rich personality and good manners, who boasts a broad scale of personal traits and virtues treated as necessary features of a good teacher in normative pedeutology. Irrespective of how unique and rich that personality is, and how many good traits it can boast, they are always desired and expected in the profession in question, because it is impossible to be a good teacher without them. This results from a double, but not always possible to fulfil, function of the job: the didactic

and upbringing function. Nowadays, schools need a teacher who is a guide, a caregiver and an organiser of students' life and collective actions. It has to be a person who can participate with his/her students in the atmosphere of mutual kindness. According to Szuman, in a pedagogical profession personality play the key role "because a teacher is not an inhumane container of knowledge; he/she is not a speaking handbook or a vessel in which knowledge is mechanically collected to be later poured into smaller (so far) vessels, i.e. students' minds" (Szuman 1962: 90).

Therefore, taking into account the needs of schools, a teacher's profession requires "(...) not special, outstanding talents or skills, but people ready to become devoted to their work. This approach should be strong and important enough to make a teacher's individual and neutral traits and dispositions grow into talents. Then, the personality willing to undertake a pedagogical mission to fulfil this task, will aim at becoming deeper, extending its internal richness and achieving spiritual maturity" (Szuman 1962: 90).

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