Йоланта Мацьонг,

доктор педагогіки, викладач інституту
початкової і дошкільної освіти
Поморської академії
(м. Слупск, Польща)

Jolanta Maciąg,

Ph.D Institute of Pedagogy
Pomeranian University in Słupsk
(Słupsk, Polska)

ВИКЛАДАЧ ПОЧАТКОВОЇ ОСВІТИ В РОЛІ ТВОРЦЯ-МИСЛИТЕЛЯ ЛІБЕРАЛЬНОГО ВИХОВАННЯ

TEACHER OF EARLY EDUCATION IN THE ROLE OF A TRAPPER-CREATOR OF LIBERATING EDUCATION

The modern civilization is characterised by a significant degree of development in the fields of science, technology and industry – which leads to numerous transformations in the functioning of traditional communities and societies, population migrations and creation of new groups and socio-professional layers. Due to the above-mentioned transformations, human interpersonal relations are frequently subject to the process of depersonalization, manifesting a tendency to objectify people. Observing social changes that have been transpiring in Poland recently as well as attempts to reform the educational system result in an increased importance of questions concerning the role played by teachers and tasks they are to perform.

According to Aleksander Nalaskowski, "a school is worth only as much as the teachers who work in it"[1]. Answering the questions of "Who currently works in Polish schools?" "Who are our teachers?"- the author comes to the conclusion that we no longer encounter teacher teams at schools but only purely accidental gatherings of teachers. Such arbitrarily composed teacher assemblies do not form a unity, a characteristic group with numerous individual traits[2].

I consider it worthwhile to focus on the issue of professional awareness and professional competences and qualifications of the teacher of children in the pre-school and early school stages (the so-called early education). School functioning is, after all, all the more effective if the teachers cooperate with one another, have a better understanding of children's needs and are able to jointly improve their individual styles of work. In this article, I shall make an attempt to present a story of a teacher on a road, a trapper (to use a metaphor), a free man/hunter in the process of permanent learning of the surrounding world. A reality which is to the same extent expected and unpredictable as it fluctuates between the known and/versus the discovered. The postmodern view of the world is characterized by „adventurous indecisiveness" as it is pluralistic, has no definite form – undergoing a cycle of permanent creation and disintegration. In this very aspect one can find a space for freedom of a teacher/hunter of the liberating education who – through his actions – reconstructs his own experiences while the ability to take advantage of the already acquired experience becomes another essential trait of his self-perfection[3].

Keywords: liberating teaching, education, dialogue, teacher.

One of the fundamental goals of the modern education on the level of pre-school and early school teaching is developing the belief that every person is an autonomous subject able to shape their own life and the surrounding reality in accordance with their own aspirations, dreams and a viewpoint. The sense of freedom is shaped from the earliest years – children are placed in situations enabling them to make choices on a regular basis. This is why it is worthwhile to quote after Zygmunt Bauman "a saturated with contradictory associations" *metaphor of being on a road*[4], constituting a peculiar exposition of sequences making a situation of a traveller more specific: as a drifter, pilgrim or a nomade. In the modern times, it appears well-founded to compare a teacher to a trapper/hunter searching for freedom for himself and his students in the face of encountering ambivalent events in the existential and professional aspects. In the following narrative approaches I shall make references to a captivating adventure trilogy by Krystyna and Alfred Szklarski "The Gold of the Black Hills"("Złoto Gyr Czarnych"). In a masterful fashion, a reader is guided through expanses of the then virgin territories of the North America. It is a fascinating literary expanse which shall serve as a background for a *traveller*.

Episode one: *Preparation. The concept of meaning and the objective of a journey.*

Women prepared a leather bag equipped with a wide belt enabling to sling it over one's shoulder and put in it three pairs of loafers with hard soles that were worn on the Great Plains, a bodkin and seams for the purpose of repairing shoes, leather lariats, leather shirt, bags with fat and paints, ground cooked corn and pemmican. Tehawanka slung the bag over his right shoulder, quiver with arrows over the left in such a way that it was placed over his back and he could reach the arrows with with right hand (...) Ready to go (...)[5].

While preparing oneself for the road it is recommended to find answers to questions such as WHAT FOR? WHY? HOW?. Every action is, after all, designed to achieve a specific objective, a previously set result. A self-conscious person needs to understand the meaning behind undertaken actions. Without such an orientation, he or she shall not

perform an effort necessary to overcome obstacles appearing during his or her *journey* Each and every person needs a concept lending meaning to their existence. A significant meaning is, however, in such a content of the sense of being which "can be continuously modified in accordance with new experiences of a given individual and his or her new perspectives"[6]. A person conscious of their goals and the fact of what purpose they perform certain actions for will be able to direct their behaviour and activity and modify them to meet new situations and even resign from doing them for the sake of a different, more appropriate one. They become the subject of their actions. The concept of meaning behind undertaken actions "should inspire one to take into consideration interests of every individual so that a person navigating life in accordance with it would never strive for destruction – of oneself and others"[7].

A teacher undertaking the effort of such a journey should provide it with meaning through making goals of the planned enterprise more specific. In the case of goals which are complex and difficult to achieve, separate so-called preparation actions are specified. They require a reflection, diagnosis, designing, gathering - as well as updating and complementing one's knowledge. Achieving it all is necessary to initiate an implementation process. Preparation activities of a teacher are a type of space where his methodical and technical qualifications might meet with pedagogical innovation – i.e. searching for improvement solutions.From an educational point of view, such a preparation stage "leads to the conviction that it is possible to change an object of action, to focus mental energy (motivation) necessary in order to overcome difficulties, recognize the field of activity"[8]. The preparation aspect of designing a project of change is a prospective activity, forcing one to form a time perspective. The past becomes the content of activity which remains in relation with developing such personal traits as the sense of responsibility and freedom[9]. According to K. Obuchowski, having a superior objective and maintaining it as a focus of attention appears to be one of the more difficult tasks before a human individual intent on shaping one's own biography"[10].

While analysing the term of objective and its varieties, one can assume that they are: 1) the reflection of one's aspirations, a desirable state of things, 2) a regulator and direction of activity based on one's preferences, 3) a conscious choice determined by one's aspirations. Indicating objectives of teaching and education we pose questions concerning a design of changes that should take place in personalities and actions of students. Hence, during the preparation activity, one should, above all, take into consideration the relations between subjects of the educational process.

Among the basic conditions for improving the efficiency of activities of pre-school and early school activities, one should include precise establishing of objectives of teaching and education which are the superior points of reference. Currently, in the early education an emphasis is placed on an active participation of children in the process of formulating its objectives and autonomous specification on their part of learning tasks.

Educational objectives are not merely concepts or philosophical propositions but also their concrete and consistent implementation. Therefore, numerous axiological and teological propositions are undoubtedly interesting and useful, but they are, in essence, simply offers to take advantage of in the process of designing educational activities.

Correctly formulated objectives ought to meet the following requirements:

1) they should be in accordance with ideals and tasks they were derived from,

2) the value of an objective depends on how much it means for a given pupil now and how much it shall mean for them in the future,

3) objectives should be comprehensible for other people so that those persons who take advantage of them in the course of a given program are able to understand them in a manner their creator envisioned them,

4) objectives need to be adjusted to requirements and needs of children,

5) objectives should be combined in a logically interrelated categories so that on their basis one is able to plan both methodical units and check eventual results,

6) objectives should undergo a periodical analysis for the purpose of performing their verification,

7) objectives should specify both the expected behaviour of children and the content and context in which this behaviour takes place,

8) objectives should be realistic and include content which could be shaped into a syllabus and didactic process,

9) objectives tend to evolve, they indicate the direction and not he finishing line[11].

Correct functioning of education depends to a considerable extent on the teaching and learning process. It provides a structure which could be graphically presented on a diagram.

Diagram 1. Basic components of the educational process and their interrelations.
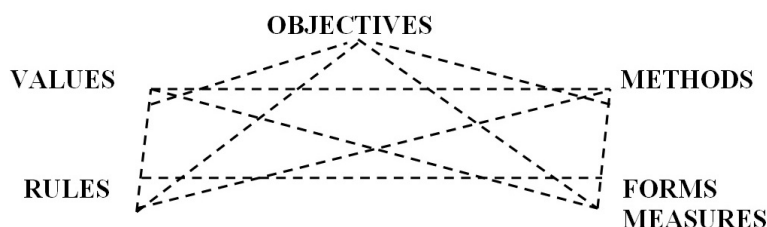
Source: K. Denek, Currents in the development of the Polish educational system (Kierunki rozwoju polskiej edukacji) [in:] Educational transformations in the modern school (Przemiany edukacyjne we wspyłczesnej szkole), ed. by M. Jakowicka, WSP Towarzystwa Wiedzy Powszechnej, Warszawa 1998, p. 40.

The interrelations presented above between basic components of the educational process indicate that the most significant emphasis is placed on objectives. Each change introduced within this process must be in accordance with its objectives. Hence the main guideline in the modernization of educational process: the rule of purposefulness which assumes that all activities must be compatible with given objectives.

Educational objectives are not merely an initial and final concept of the educational process but also a tool for changing a subject/child. They take place in his knowledge, abilities, cognitive skills and interests. This function of educational objectives enables us to answer the following question: into whom do children change and not merely who they were before initiating the educational process. The modern perspective of educational objectives encompasses the following categorisation: development of personality, shaping attitudes, viewpoints, preparing a student for his self-development and, consequently, providing him with skills and knowledge. As a result, primacy of knowledge (encyclopaedism) was replaced with the priority of shaping a personality.

The paradigm of subjectiveness in education as well as referring to the system of universal values led to the situation that it was possible to view objectives in such a fashion that developing personalities of students in accordance with their requirements and systems of beliefs moved to the foreground. Such a principle enables creating an opportunity of introducing an entirely new quality in the scope of formulating objectives and choosing contents, methods and means of educational process in the pre-school and early school stages.

The second episode: Searching for one's own way.

The Cunning Snake was crossing the prairie. His face was not covered with paint, but he was armed nonetheless. He carried the quiver with arrows and a bow on the left side of his back and a short club as well as a Chippewaian knife were stuck behind his leather belt. Under his white wolf skin covering his shoulders, a travel bag could be seen slung around his right shoulder[12].

A teacher on the way – fulfilling the role of a trapper and frequently a hunter – is searching a meaning behind his professional activity. In the context of the modern challenges it is a new perspective on his function and professional role. Along with a progress of knowledge and technological means of education – requirements which need to be satisfied by a teacher also increase. There appears a real need – even a necessity - brought about by an increase in the number of professional tasks – to undergo self-improvement. A teacher needs to notice such changes as well as understand their nature and apply them to his or her professional practice. Otherwise, he or she shall cease to be a significant person in view of his or her students. It is hardly an easy task for a teacher who – stuck in a jungle of constantly changing guidelines – needs to create a model of interactive, dialogue-based and effective cooperation in his or her educational activity. In our pluralistic world, characterised by a variety of ideological and cultural orientations, it is difficult to perform exclusively a role of a gardener[13] or a guide[14]. A fundamental basis for those concepts was the consistency of axio-normative rules as well as a relative permanence of living and working conditions.

Currently, a teacher performs not only cognitive, educational and teaching functions but primarily existential ones: he or she teaches how to live, how to create a meaning of life, how to cope with problems as well as how to improve one's knowledge and perform self-evaluation. A fundamental objective of education lies in preparing a child to make decisions in the context of the lack of a clear judgement criteria traditionally based on dichotomous system of good versus evil[15]. A significant role is played here by a teacher's ability to understand the modern reality, its nature and dynamics of changes and to recognize the directions of its development. The dual nature of human consciousness and condition leads to a situation where the space in which a modern teacher is supposed to function is not completely specified.

In the context of transformation-related involvement of education in the process of educational and macro-social changes, a teacher becomes a searching *trapper*/discoverer. It is a different function from the one proposed until now – that of a guide – which presupposes a figurativesness of human nature, its susceptibility to modelling according to a previously created strategic program[16]. The term of a *guide* is additionally burdened with associations related to taking away any autonomy of choices. In such a situation a meeting between a teacher and a student becomes far removed from a dialogue-based co-existence.

On the other hand, the calling of a teacher-gardener, his psychological *credo* is creating a psychological climate which provides favourable conditions for children's development. A teacher who fulfills such a function is aware of three conditions suggested by Carl Rogers, which should be met in order to create a favourable atmosphere of dialogue-based cooperation: authenticity, acceptance and emphatic understanding[17]. In my opinion, a teacher who is a supporter of therapeutic approach in relations with children might also emphatically enter into such relations - which signifies the necessity to be available to others. One of potential consequences of this kind of relation might be limiting the self-realization possibilities, even to the point of losing one's empowerment. According to Robert Kegan[18], "Western cultures are more inclined to favour independence and not support relations. Improvement is seen more like an increase in the area of independence, self-reliance – while a desire to belong is perceived as a type of "dependence" – and clearly less valued"[19].

The concept of a human being created by Carl Rogers – in spite of the interest it attracts – is far removed from reality. The author himself admits – in a form of a marginal comment – that a human being he described does not really exist[20]. The vision of education is currently becoming a vision of "a garden without a gardener – or with an incompetent one". It cannot be an arbitrary, frequently improvised activity, but should, in contrast, be performed with a sense of one's identity severly lacking in the performance of current *gardeners* of educational institutions. It

is worthwhile to make a reference to an interesting reflection made by Aleksander Nalaskowski according to whom a teacher should not only develop in a child specific skills, but also take responsibility for whether – and in what manner – those qualifications shall be taken advantage of by this student in practice as well as with what kind of results. "It is necessary to constantly search for new didactic means and simultaneously learn how to give up others. One should be able to tell oneself that since *the Pyrenees* are beyond reach except for a video tape, it might be more worthwhile to take interest in the nearby water mill"[21].

Self-awareness, reflected in the knowledge concerning oneself, is developed in the relations with oneself and others – a skill possessed by a *trapper/hunter*. Preschool and school as work places are becoming a source of diverse experiences which, on the one hand, might transform a teacher's self-awareness, enrich it and, on the other hand, a given person's self-image might have an impact on a character of reception and a manner in which these experiences are understood. In the process of analyzing professional functioning of teachers one should also emphasize the necessity to change the understanding of the role of a 'facilitator'[22]: from 'playing the role' – a teacher differentiates perceiving oneself as a person and a teacher: transmitting knowledge in accordance with objectives and values specified by others – to being an autonomous subject prepared to make choices, co-define objectives, in other words, being a creator of changes. "It is a conscious form of independent teaching – freed of rules of an externally forced role, a teaching of individual responsibility identified with its activity and taking responsibility for it"[23]. The suggested paradigm of teachers' professional preparation "results from abandoning indoctrination for the sake of critical awareness"[24].

Autonomous functioning of teachers is possible while meeting numerous conditions which determine their professional development which exceeds the conventions forced upon them through detraditionalization of everything which limits their progressive development and is not conducive to open education. Henryka Kwiatkowska indicates the following interrelation, namely: "teacher's activity for the sake of changes (...) is all the more efficient the more a teacher himself is susceptible to developmental processes, the more he is self-aware and also aware of the implementation by his school of his own professional needs (cognitive and skill-related) as well as existential ones (for example, a need to be recognized, and autonomous)"[25]. Developing reflexive awareness requires general knowledge, intellectual activity as well as being aware of socio-political events. It is hard to imagine a teacher competently performing his tasks in a total isolation from the world in which he exists. This is why any reflection over his role is firmly rooted in the context of everyday life, interconnected cultural influences, personal experiences, diverse interactions and mental experiences.

Episode three: *Carrying on the search. In the direction of dialogue.*

At first, when the Cunning Snake appeared in the view of a herd, mustangs immediately started running and quickly disappeared in the distance. Yet the Cunning Snake patiently followed their trail, kept circling in the surroundings of the herd forcing it to be constantly on full alert. (...) Now when they stopped to rest or drink from a water hole, they kept raising their heads, looking around restlessly, pricked up their ears, pounded their hooves against ground[26].

In the modern times, the role of children's activity in their own process of development is on the increase; it is referred to as "self-socialization". A different perspective in the philosophy of upbringing and educating results in the fact that a modern educator begins to "treat children as authorities in their own matters". Children from passive educational institutions become active subjects or creators of their environment and "competent actors" – a new image of a child, new theoretical construct determine scientific thinking"[27]. In the course of studying scientific literature on the subject, one is able to notice a certain emerging duality of beliefs – or rather a lack of correlation between a modern educational discourse and praxis. And so, in the same vein, Alain Touraine warns that "in a widely carried out "heated" discussion concerning education it turned out that its numerous participants are more concerned about public safety than providing each child with an opportunity to construct their own individuality"[28].

In subsequent considerations, Lech Witkowski argues that "without dialogue-based opening to others there is no possibility to construct both an authoritative and creative perspective of developing identity. This signifies that critical educators – as "transformative intellectuals" – cannot perform any "translation" aimed at transferring senses of "represssed voices of minority cultures"[29].

In accordance with the idea of pedagogy of coexistence[30], it appears important to develop within a child interpersonal expanses – requiring not only an innovative approach to tasks of a modern preschool and school, but also a permanent refinement of tools of working – including teaching qualifications. According to Andrzej J. Sowiński, "a dialogue-like process takes place when dialogue-based interaction transpires at a given time – resulting in a series of progressive changes within participating persons"[31].

Dialogue should be treated as a meeting of two subjects during which takes place an exchange of senses characterizing a chosen expanse of reality through coexistence in such an interaction. The consequence of such negotiations will be a similarity of beliefs and reaching a compromise when each party of a given dialogue maintains its stance and knowing one's partner's arguments makes it possible to understand their point of view. Developing such a skill – based on a relation of coexistence – is a difficult task especially considering the fact that from early childhood pupils are trained to receive monologues of adults, adopting their senses and opinions. If we made a reference at this point to observations by Hans-George Gadamer, a conclusion would be natural that an ability of dialogue-based being (participating) in the world consists in conversing with another human being and oneself in search of meaning[32]. In this

kind of an approach, "dialogue specifies a condition of a human being and their identity as one rooted in coexistence with others – in a constant struggle of mutual opening and understanding"[33].

In the social reality, one can distinguish the following categories of dialogue: 1) dialogue as a form of persuasion (treated as a method of education), 2) dialogue as a struggle between monologues which take place simultaneously (where the one possessing a larger clout rather than better arguments tends to win), 3) a searching dialogue – the purpose of which is to arrive at an optimal solution, 4) dialogue online (in a cybernetic expanse)[34].

In all considerations concerning education, dialogue should remain a fundamental context and specific reference. Is it possible, then, for arguments of teachers and children to meet? It would appear that it is indeed feasible, but only when in the process of teaching and upbringing there is a real, dialogic LINGUISTIC/IDEOLOGICAL COEXISTENCE/ COLLABORATION of conversing people. "The consequence of that is that the I-YOU-OTHERS-WE relations in interpersonal communication are divided/joined, brought closer/pushed away, strengthened/weakened, clarified/ complicated, provided with meaning or deformed by the presence/distance/proximity/power of the word: both spoken and left unsaid"[35].

The fact whether a given teacher is able to create bipolar relationship with a child is dependent on his ability to ensure conditions necessary for his students to achieve progressively higher levels of developmental maturity. It is important to add that a child by noticing a relation between an offer made by a teacher and his own current way of enriching knowledge concerning the world "is able to perform its revision through constructing new senses or reconstructing the already-existing ones"[36].

Danuta Waloszek draws our attention to a certain ambiguity of the *dialogue* category. This author makes a distinction between a dialogue and the above-mentioned dialogic situation. She argues that "dialogue is able to exist outside of a given situation – as a stylistic figure; the dialogic situation, on the other hand, is a manner in which such a figure is used. Someone might possess a knowledge concerning dialogue and simultaneously be unable to enter into a dialogic situation"[37]. In addition, "for a teacher to be able to approach a child and learn about their ability to enter into dialogue – he must understand the essence of a dialogic relationship. (...) He should talk to a child, address him as an individual instead of communicating a given task to the whole group"[38].

Dorota Klus-Stańska, on the other hand, emphasizes a polysemic dimension of dialogue which appears in between a dialogic transaction of senses and a dialogic exchange (of statements) in conversations. According to her, "dialogue of people exchanging words might be a monologue of senses, while this monologue might initiate a dialogue of senses". This interrelation indicated above by the author might disguise a monologue on the part of one of people taking part in a dialogic situation which, consequently, leads to objectification of the other party of conversation and this might be classified as a false dialogue[39].

While analyzing the educational reality, one might notice it is devoid of dialogue. It is difficult to classify as dialogue those masterfully planned school "talks" and - expected in scenarios of classes - answers of children to questions posed by teachers – or even a situation when pupils are forbidden to voice their observations and opinions and are, instead, to talk only "on topic". Where (?), then, was it that we lost in the everyday routine the ideal of liberating education which provokes unconventional events – simultaneously focusing on a child in pre-school and school of dialogic thinking.

In numerous educational situations, we encounter "inertia" of children's expression caused, among other things, by the specific form of questions posed by teachers with an intention of obtaining a required answer, informational and business-like nature of talks, lack of the culture of conducting dialogue (without ensuring the right to criticize, acknowledgement and credibility) as well as strictly physical conditions of answering, etc[40].

A fundamental condition for any dialogue in education to happen is, then, for teachers to notice the process of ideological transformation as well as the evolution of the paradigm of education which is currently taking place – from the transmissive and uniform one to the emancipation-oriented.

Episode four: The end (?) of the journey. *Have we reached freedom/emancipation (?)*

It was only now that the stallion raised his head. Focused his fiery gaze on the hunter, widened his nostrils, neighed in a warning and, in one sudden move, pulled back. At this precise moment, a rope whistled in the air and an outstretched loop for a brief moment hang over the mustang's head and immedaitely fell on his slender neck. A wild stallion, as if he was flogged with a whip, jumped up with his four legs with a loud squal, and then, in a long leap, started running[41].*(...)*

The desire to be free is a superior objective of existence of each individual – also in their social functioning – although it is hardly easy in the context of the *world of human drama* demonstrating "(...) multi-faceted, diverse and filled with conflicts interrelated dramatic stories forming a widely perceived life dialogue of a human being with other human beings"[42]. Any form of participation of the subjects of dialogue in the same drama might lead to a deeper exchange of reflections, intimate experiences and even motives of behaviour. In such a case, we deal with a personal dialogue, the condition and fundamental value of which is responsibility and Freedom.
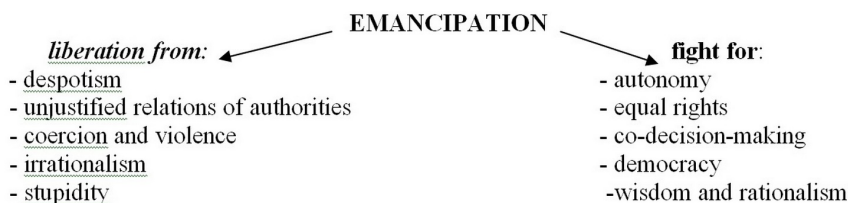
Numerous scientists have attempted to educate children in the climate of freedom. Among those who popularized the idea of emancipation, antiauthoritarian and non-directive pedagogy are, above others: Paulo Freire, Carl Rogers, Aleksander Sutherland Neill, Rudolf Steiner, Henry Giroux and Hubertus von Schoenebeck. Their concepts respecting

children's rights to freedom, despite differences in the philosophical foundations as well as in the strategic approaches, constitute a specific unity in their heterogenousness.

If the modern pre-school and early school pedagogy emphasizes concepts of supporting a human being in the process of their development – then, by default, it should be emancipatory in nature. By the term of *emancipation* we understand not only the liberation of individuals from social pressure, but also an autonomy as well as acquiring on the part of a student an internal independence. Hence the emancipatory orientation of a child is related to an expanse shaping their autonomy and independence.

Diagram 2. Definition of the concept of emancipation

EMANCIPATION

liberation from: *fight for*:

- despotism
- unjustified relations of authorities
- coercion and violence
- irrationalism
- stupidity

- autonomy
- equal rights
- co-decision-making
- democracy
- wisdom and rationalism

Source: B. Śliwerski, Modern theories and trends in education, op. cit., Krakyw 1998, p. 265.

The only individual that can be free is one who is able to express their beliefs (act) without any restraint whatsoever – as it is because of this fact that they become a subject of a created reality. As a result, it leads to a perspective of transforming the existing situation and events. According to Paulo Freire, a person subject to enslavement cannot resort to specific forms of domination or desires of vengeance as their role is "the restoration of humanity" within themselves or in aggressors[43].

In accordance with the idea of emancipation pedagogy, the person of a student is situated in the central place as an active individual who is autonomous and self-realising. The basic condition of liberating education is creating a favourable context so that one could *inspire curiosity*, allow children to search for new directions according to their expectations and interests, *release the sense of inquiry*, that is: leaving the freedom to ask and unconstrained educational exploration and experiences. I believe that it requires, among others: 1) acceptance of a primary objective, 2) creating situations inspiring activity, a child needs to have an opportunity to be autonomous, as well as 3) triggering faith in oneself and stimulating readiness and open-mindedness – which, as a consequence, teaches a child to make decisions.

Danuta Waloszek was right to point out that eventually it all – from the perspective of teachers - signifies "acting in order to "save" a child from a position of an extra surrounded by other important roles, diverse scenarios, plans, programs in which there is no place left for this child's uniqueness, individuality, autonomy and independence (…) One can assume that a child slowly "learns to find in himself" his individual strength, that is, answers the relevant questions of who he is (…), what kind of person he is (…), where he is?"[44]

The Cunning Snake, enthralled, was looking at the grassland quickly passing by underneath his stallion's hooves. Drunk with the warm wind whipping his face, he began to hum quietly his victory song[45].

[1] A. Nalaskowski, Horizons of education (Widnokręgi edukacji), Wyd. Impuls, Kraków 2002, p. 220.

[2] Ibidem, p. 220-221.

[3] C.f. Z. Melosik, Pragmatism and education in the United States: between the beliefs of J. Dewey and the modern reality (Pragmatyzm i edukacja w Stanach Zjednoczonych: między poglądami J. Deweya a współczesną rzeczywistością) [in:] Varieties of thinking on education (Odmiany myślenia o edukacji), ed. by J. Rutkowiak, Wyd. Impuls, Kraków 1995, p. 94.

[4] quoting L. Witkowski, Subject as a humanistic challenge for education (Podmiot jako humanistyczne wyzwanie dla pedagogiki (przeciw skrajnym podmiotowcom) [in:] Varieties of thinking on education (Odmiany myślenia o edukacji), ed. by J. Rutkowiak, op. cit., p. 148.

[5] K. and A. Szklarski, The gold of the Black Hills. The curse of gold (Złoto Gór Czarnych. Przekleństwo złota), vol II, Wyd. Dolnośląskie, Wrocław 2006, p.29.

[6] K. Obuchowski, The Galaxy of Leeds. Psychology of human aspirations (Galaktyka potrzeb. Psychologia dążeń ludzkich), Wyd. ZYSK and S-KA, Poznań 2000, p. 52.

[7] Ibidem, p.34 and 55.

[8] W. Kojs, Dangers and opportunities of educational systems (Zagrożenia i szanse systemów edukacji) [in:] Problems of improving educational system in Poland (Problemy doskonalenia systemu edukacyjnego w Polsce), ed. by H. Moroz, Wyd. Impuls, Kraków 2008, p. 38.

[9] Ibidem, p. 38.

[10] K. Obuchowski, Galaktyka potrzeb. Psychologia dążeń ludzkich, op. cit., p. 46.

[11] Quoting M. Szczepańska, Sztuka działań innowacyjnych. Program autorski. Metoda projektów. Metoda gier dydaktycznych. Metoda symulacyjna, Grawipol, Słupsk 2003/2004, p. 14-15.

[12] K. and A. Szklarski, Złoto Gór Czarnych. Przekleństwo złota, op. cit., p. 97.

[13] C.f. A. Nalaskowski, Education as a garden: culture and nature (Edukacja jak ogród, czyli kultura i natura) [in:] Widnokręgi edukacji, A. Nalaskowski, Wyd. Impuls, Kraków 2002, p. 361-369

[14] H. Kwiatkowska, Pedeutology (Pedeutologia), Wyd. Akademickie i Profesjonalne, Warszawa 2008, p. 27.

[15] Ibidem, p. 27.

[16] Ibidem, p. 27-28.

[17] Quoting B. Śliwerski, The modern theories and trends in education (Współczesne teorie i nurty wychowania), Wyd. Impuls, Kraków 1998, p. 120.

[18] Robert Kegan – a researcher who based his studies primarily on a structuralist cognitive development theory by J. Piaget, expanding it with an aspect of "locating" one's I in the world; c.f. O. Speck, Being a teacher. Educational problems at the time of socio-cultural changes (Być nauczycielem. Trudności wychowawcze w czasie zmian społeczno-kulturowych), translated by E. Cieślik, Gdańskie Wydawnictwo Psychologiczne, Gdańsk 2005, p. 157-159.

[19] Quoting O. Speck, Being a teacher. Educational problems at the time of socio-cultural changes (Być nauczycielem. Trudności wychowawcze w czasie zmian społeczno-kulturowych), op. cit., p. 158.

[20] Ibidem, p. 183.

[21] A. Nalaskowski, Education as a garden: the culture and nature (Edukacja jak ogród, czyli kultura i natura) [in:] Widnokręgi edukacji, op. cit., p. 369.

[22] The term "facilitator" was introduced into pedagogy by C. Rogers, who specified by it a new type of teacher endowed with traits which make it possible for him creating for students particular conditions in the course of the educational process (the atmosphere of work through authenticity, honesty and emphatic under standing); quoting: W. Puślecki, Autonomous teacher (Nauczyciel pełnomocny) [in:] Professional development of teacher (Rozwój zawodowy nauczyciela), ed. by H. Moroz, Wyd. Impuls, Kraków 2005, p. 190.

[23] H. Kwiatkowska, Education of teachers: contexts-categories-practices (Edukacja nauczycieli: konteksty-kategorie-praktyki), IBE, Warszawa 1997, p. 74-75.

[24] Quoting S. Dylak, Teachers' educational ideologies and educating teachers (Nauczycielskie ideologie pedagogiczne a kształcenie nauczycieli), In: Pedagogy in the teachers' room (Pedagogika w pokoju nauczycielskim), ed. by K. Kruszewski, Wyd. Szkolne i Pedagogiczne, Warszawa 2000, p. 189.

[25] H. Kwiatkowska, Education of teachers (Edukacja nauczycieli), op. cit., p. 57.

[26] K. and A. Szklarscy, The gold of Black Hills. The curse of gold (Złoto Gór Czarnych. Przekleństwo złota), op. cit., p. 99.

[27] H.M. Griese, A new image of a child in pedagogy – the concept of "self-socialization" (Nowy obraz dziecka w pedagogice – koncepcja „autosocjalizacji") [in:] New contexts (for) alternative education of the 21st century (Nowe konteksty (dla) edukacji alternatywnej XXI wieku), ed. B. Śliwerski, Wyd. Impuls, Kraków 2001, p. 40.

[28] Quoting L. Witkowski, Breakthrough in the duality in Polish pedagogy. History, theory, criticism (Przełom dwoistości w pedagogice polskiej. Historia, teoria, krytyka), Wyd. Impuls, Kraków 2013, p. 698.

[29] Quoting: L. Witkowski, Challenges for authority in social practice and symbolic culture (critical digressions in search of discourse for theory) Wyzwania autorytetu w praktyce społecznej i kulturze symbolicznej (przechadzki krytyczne w poszukiwaniu dyskursu dla teorii), Wyd. Impuls, Kraków 2009, p. 456.

[30] C.f. B. Dymara, Interpersonal coexistence of children and adults as a phenomenon and educational tasks. Closer to the pedagogy of coexistence (Współbycie interpersonalne dzieci i dorosłych jako fenomen i zadania edukacji. Bliżej pedagogiki współbycia) [in:] Education of a little child, Theoretical references, trends and problems (Edukacja małego dziecka. Teoretyczne odniesienia, tendencje i problemy), ed. by E. Ogrodzka-Mazur, U. Szuścik, A. Gajdzica, vol I, Wydział Etnologii i Nauk o Edukacji UŚ, Wyd. Impuls, Cieszyn-Kraków 2010, p. 75-78.

[31] A.J. Sowiński, Essays on the theory of creative education (Szkice do teorii wychowania kreatywnego), Wyd. Impuls, Kraków 2013, p. 140.

[32] Quoting: A. Olczak, Dialogue in the dyad of child-adult (Dialog w diadzie dziecko-dorosły) [in:] Przestrzeń i czas dialogu w edukacji (Expanse and time of dialogue in education), ed. by D. Waloszek, Centrum Edukacyjne Bliżej Przedszkola, Kraków 2011, p. 117.

[33] D. Klus-Stańska, Between pre-school and school: from monologue to dialogue of people and senses. (Między przedszkolem a szkołą: od monologu do dialogu osób i znaczeń) [in:] Expanse and time of dialogue in education (Przestrzeń i czas dialogu w edukacji), ed. by D. Waloszek, op. cit., p. 139.

[34] C.f. A.J. Sowiński, Essays on the theory of creative education (Szkice do teorii wychowania kreatywnego),   op. cit., p. 142.

[35] Quoting A. Olczak, Dialogue in the dyad of child-adult (Dialog w diadzie dziecko-dorosły) [in:] Expanse and time of dialogue in education (Przestrzeń i czas dialogu w edukacji), ed. by D. Waloszek, op. cit., p. 117.

[36] J. Zwiernik, A global kid as a partner in the dialogue with a teacher (Globalny dzieciak jako partner w dialogu z nauczycielem) [in:] Expanse and time of dialogue in education (Przestrzeń i czas dialogu w edukacji), ed. by D. Waloszek, op. cit., p. 29.

[37] D. Waloszek, Situational support for children in experiencing the world (Sytuacyjne wspieranie dzieci w doświadczaniu świata), Wyd. Naukowe Uniwersytetu Pedagogicznego, Kraków 2009, p. 74.

[38] Ibidem, p. 74.

[39] D. Klus-Stańska, Between pre-school and school: from monologue to dialogue of people and senses. (Między przedszkolem a szkołą: od monologu do dialogu osób i znaczeń) [in:] Expanse and time of dialogue in education (Przestrzeń i czas dialogu w edukacji), ed. by D. Waloszek, op. cit., p. 143.

[40] Quoting A. Olczak, Dialogue in the dyad of child-adult (Dialog w diadzie dziecko-dorosły) [in:] Expanse and time of dialogue in education (Przestrzeń i czas dialogu w edukacji), ed.. D. Waloszek, op. cit., p. 115.

[41] K. and A. Szklarski, The gold of the Black Hills. The curse of gold (Złoto Gór Czarnych. Przekleństwo złota), op. cit., p. 108.

[42] J. Tischner, The philosophy of drama (Filozofia dramatu), Wyd. Znak, Kraków 2001, p. 183.

[43] B. Śliwerski, Modern theories and trends in education (Współczesne teorie i nurty wychowania), op. cit., p. 268.

[44] D. Waloszek, Pre-school education. The metamorphosis of status and subject of research (Pedagogika przedszkolna. Metamorfoza statusu i przedmiotu badań) , Wyd. Naukowe AP, Kraków 2006, p. 161-162.

[45] K. and A. Szklarski, The gold of Black Hills. The curse of gold (Złoto Gór Czarnych. Przekleństwo złota), op. cit., p. 111.

Bibliography

Denek K., Currents in the development of the Polish educational system (Kierunki rozwoju polskiej edukacji) [in:] Educational transformations in the modern school (Przemiany edukacyjne we współczesnej szkole), ed. by M. Jakowicka, WSP Towarzystwa Wiedzy Powszechnej, Warszawa 1998.

Dylak S., Teachers' educational ideologies and educating teachers (Nauczycielskie ideologie pedagogiczne a kształcenie nauczycieli), In: Pedagogy in the teachers' room (Pedagogika w pokoju nauczycielskim), ed. by K. Kruszewski, Wyd. Szkolne i Pedagogiczne, Warszawa 2000.

Dymara B., Interpersonal coexistence of children and adults as a phenomenon and educational tasks. Closer to the pedagogy of coexistence (Współbycie interpersonalne dzieci i dorosłych jako fenomen i zadania edukacji. Bliżej pedagogiki współbycia) [in:] Education of a little child, Theoretical references, trends and problems (Edukacja małego dziecka. Teoretyczne odniesienia, tendencje i problemy), ed. by E. Ogrodzka-Mazur, U. Szuścik, A. Gajdzica, vol I, Wydział Etnologii i Nauk o Edukacji UŚ, Wyd. Impuls, Cieszyn-Kraków 2010.

Griese H.M., A new image of a child in pedagogy – the concept of "self-socialization" (Nowy obraz dziecka w pedagogice – koncepcja „autosocjalizacji") [in:] New contexts (for) alternative education of the 21st century (Nowe konteksty (dla) edukacji alternatywnej XXI wieku), ed. by B. Śliwerski, Wyd. Impuls, Kraków 2001.

Klus-Stańska D., Between pre-school and school: from monologue to dialogue of people and senses. (Między przedszkolem a szkołą: od monologu do dialogu osób i znaczeń) [in:] Expanse and time of dialogue in education (Przestrzeń i czas dialogu w edukacji), ed. by D. Waloszek, Centrum Edukacyjne Bliżej Przedszkola, Kraków 2011.

Kojs W., Dangers and opportunities of educational systems (Zagrożenia i szanse systemów edukacji) [in:] Problems of improving educational system in Poland (Problemy doskonalenia systemu edukacyjnego w Polsce), ed. by H. Moroz, Wyd. Impuls, Kraków 2008.

Kwiatkowska H., Teachers' education: contexts-categories-practices (Edukacja nauczycieli: konteksty-kategorie-praktyki), IBE, Warszawa 1997.

Kwiatkowska H., Pedeutology (Pedeutologia), Wyd. Akademickie i Profesjonalne, Warszawa 2008.

Melosik Z., Pragmatism and education in the United States: between beliefs of J. Dewey and the modern reality (Pragmatyzm i edukacja w Stanach Zjednoczonych: między poglądami J. Deweya a współczesną rzeczywistością) [in:] Varieties of thinking on education (Odmiany myślenia o edukacji), ed. by J. Rutkowiak, Wyd. Impuls, Kraków 1995.

Nalaskowski A., Education as a garden: culture and nature (Edukacja jak ogród, czyli kultura i natura) [in:] Widnokręgi edukacji (Horizons of education), Wyd. Impuls, Kraków 2002.

Nalaskowski A., Horizons of education (Widnokręgi edukacji), Wyd. Impuls, Kraków 2002.

Obuchowski K., Galaxy of needs. Psychology of human aspirations (Galaktyka potrzeb. Psychologia dążeń ludzkich), Wyd. ZYSK i S-KA, Poznań 2000.

Olczak A., Dialogue in the dyad of child-adult (Dialog w diadzie dziecko-dorosły) [in:] Expanse and time of dialogue in education (Przestrzeń i czas dialogu w edukacji), ed. by D. Waloszek, Centrum Edukacyjne Bliżej Przedszkola, Kraków 2011.

Puślecki W., Autonomous teacher (Nauczyciel pełnomocny) [in:] Teacher's professional development (Rozwój zawodowy nauczyciela), ed. by H. Moroz, Wyd. Impuls, Kraków 2005.

Sowiński A.J., Essays on the theory of creative education (Szkice do teorii wychowania kreatywnego), Wyd. Impuls, Kraków 2013.

Speck O., Being a teacher. Educational problems at the time of socio-cultural changes (Być nauczycielem. Trudności wychowawcze w czasie zmian społeczno-kulturowych), translated by E. Cieślik, Gdańskie Wydawnictwo Psychologiczne, Gdańsk 2005.

Szczepańska M., The art of innovatory actions. Proprietary program. The method of projects. The method of didactic games. The simulation method (Sztuka działań innowacyjnych. Program autorski. Metoda projektów. Metoda gier dydaktycznych. Metoda symulacyjna), Grawipol, Słupsk 2003/2004.

Szklarski K. and A., The gold of Black Hills. The curse of gold (Złoto Gór Czarnych. Przekleństwo złota), vol II, Wyd. Dolnośląskie, Wrocław 2006.

Śliwerski B., Modern theories and trends in education (Współczesne teorie i nurty wychowania), Wyd. Impuls, Kraków 1998.

Tischner J., The philosophy of drama (Filozofia dramatu), Wyd. Znak, Kraków 2001.

Waloszek D., Pre-school education. The metamorphosis of status and subject of research (Pedagogika przedszkolna. Metamorfoza statusu i przedmiotu badań) , Wyd. Naukowe AP, Kraków 2006.

Waloszek D., Situational support for children in experiencing the world (Sytuacyjne wspieranie dzieci w doświadczaniu świata), Wyd. Naukowe Uniwersytetu Pedagogicznego, Kraków 2009.

Witkowski L., Subject as a humanistic challenge for education (Podmiot jako humanistyczne wyzwanie dla pedagogiki (przeciw skrajnym podmiotowcom) [in:] Varieties of thinking on education (Odmiany myślenia o edukacji), ed. by J. Rutkowiak, Wyd. Impuls, Kraków 1995.

Witkowski L., Breakthrough in the duality in Polish pedagogy. History, theory, criticism (Przełom dwoistości w pedagogice polskiej. Historia, teoria, krytyka), Wyd. Impuls, Kraków 2013.

Witkowski L., Challenges for authority in social practice and symbolic culture (critical digressions in search of discourse for theory) Wyzwania autorytetu w praktyce społecznej i kulturze symbolicznej (przechadzki krytyczne w poszukiwaniu dyskursu dla teorii), Wyd. Impuls, Kraków 2009.

Zwiernik J., A global kid as a partner in the dialogue with a teacher (Globalny dzieciak jako partner w dialogu z nauczycielem) [in:] Expanse and time of dialogue in education (Przestrzeń i czas dialogu w edukacji), ed. by D. Waloszek, Centrum Edukacyjne Bliżej Przedszkola, Kraków 2011.