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Changemaker in academia. On invisibility, unlearning and the new university community

Summary

This interview with Adam Jagiełło-Rusiłowski explores the crossing of boundaries in education through socially engaged art, systemic innovation, and social entrepreneurship. The starting point is his work with marginalised youth, described as breaking the "boundary of invisibility." Theatre is presented as a space for experiential learning and empowerment, which later evolves into broader interventions in prevention programmes, academic teaching, and curriculum design focused on critical and creative thinking. A key concept in the conversation is "unlearning," understood as a necessary process of dismantling inadequate cognitive, educational, and cultural patterns, particularly urgent in the context of artificial intelligence development and the crisis of epistemic authority. The interview also addresses the figure of the changemaker and the tension between social impact and the economic rationality of education. The discussion concludes with a critical reflection on the university as an institution that must rethink the relationship between power and knowledge and embrace a more dialogical and participatory academic community.

Keywords: unlearning, invisibility, social entrepreneurship, critical thinking, changemaker

Jarosław Jendza [JJ]: Adam, as you remember, we met at the "Viva Dydaktyka" conference, which was devoted to the issue of boundaries in academic teaching, and you were one of the guests invited to the expert panel of people who work in various ways, transcend something, do something with boundaries in teaching. Perhaps we could start with a question about what boundaries you have crossed or what boundaries you have seen?

Adam Jagiełło-Rusiłowski [AJR]: I think I started with a boundary that I would call the boundary of invisibility. Invisibility is a concept that is already quite well established in the social sciences, but here I am thinking of invisibility in the sense of ignoring certain students¹.

I started with the invisibility of children from poor backgrounds, from neglected environments – culturally and excluded in many ways, including communication. I started with children who were marked at school as those “not expected to have a career”. This concerned specific districts of Gdańsk,

¹ See, for example, Books, S. (ed.). (2015). *Invisible children in society and its schools*. Routledge.

and to put it bluntly, these were mainly working-class communities with a high unemployment rate, communities that are often referred to as "pathological". These were therefore places and people affected by addiction and structural poverty associated with inherited unemployment.

I started my career while I was still at university, working with the "Wybrzeże" Theatre and inviting such children to classes. First, there were day camps at the theatre, and then there were year-long programmes. In the meantime, there was the Odyssey of the Mind², and I showed that such children can win competitions in creativity tournaments. I showed that children who are labelled as "they won't have a career, they won't function educationally" can indeed achieve a lot, but it all depends on rejecting these labels and, above all, rejecting this category of invisibility. To be clear, we are talking about the mid-1990s of the 20th century.

I started working in 1994, to be precise, so in those years we are talking about a kind of invisibility where there were simply no support systems for certain groups of people and for children from these backgrounds. And the theatre became a neutral space that could, above all, provide these children with experiences of success.

Even though it was success on stage, it later translated into educational success, into getting rid of or simply breaking through this barrier of invisibility and making a name for themselves at school, for example as winners of Odyssey of the Mind, and later as its finalists. These children, who were absolutely unseen and unnoticed at school, suddenly come back with tenth place from the United States, dressed in American clothes, with several articles in the local and even national press, and a television report.

I think this is the first experience of crossing borders and showing that it is worth taking children out of school to a neutral space so that they come back noticed, and then they themselves see the space to cross the barriers associated with the self-fulfilling prophecy. What was obvious until now – that is, the approach that if you are from a certain neighbourhood, you live somewhere in a garage or a shack, you are not worth paying attention to, you are not worth investing in. I heard such very discouraging words openly from school principals; I even heard it from parents. They used to say that if I wanted to help a family, I should rather pay their overdue electricity bills than invest in education or, even more so, art. That was the beginning.

Then I started to work more systematically, because the "Wybrzeże" Theatre became involved in prevention, including prevention in schools. And here, a line was crossed that was more related to teaching, in the sense of questioning how we organise learning.

Firstly, that it is not about organising learning on the basis of information transfer, especially information transfer underpinned by fear or intimidation. We tackled difficult issues, such as what addiction is, what alcohol is, what drugs are. My approach concerned the then fledgling development

² Odyssey of the Mind® is an international educational programme and competition for children and young people, developing creative and critical thinking through teamwork to solve open-ended problems that do not have a single correct answer. Participants learn cooperation, innovation and independence, combining knowledge from various fields with imagination and practical action. The programme encourages young people to think boldly, break patterns and create their own solutions instead of reproducing ready-made models. For more information, see: <https://odyseja.org>, accessed on 25 November 2025.

of critical thinking. Very often, we did this by first laughing at something and then thinking about what we were actually laughing at and why.

So here we see a boundary being crossed, with young people themselves taking charge of their education. Let us add that these are people with direct experience of danger, addiction, or even contact with drugs. We approached this in our creative and educational activities in a distanced manner, with a large dose of humour. It is worth adding that we are talking about young people who are now, and have become, recognisable stand-up comedians. And then, as teenagers, they came up with their own projects and these projects entered the school – in the sense that the school entered the theatre space to learn.

To learn, or rather to unlearn. This is also an important category related to boundaries, or rather to crossing boundaries in pedagogy. It is education through unlearning³.

For example, the issue of peer pressure was more related to unlearning the search for cheap acceptance, which guaranteed a very illusory sense of belonging, that is, it gave a sense of belonging at any cost. This was quite important and schools accepted it very well, in the sense that they really relied on young people. So, it was a kind of crossing of the line, in that the students, I say "kids", began to decide to choose a play, I don't know, Abelard Giza's "Warzywniak" (The Greengrocer), for example, rather than a talk with the school nurse or teacher, who had been involved in alcohol prevention for years. This model, where prevention is something that young people do for themselves and where adults don't scare them, but instead engage in critical thinking, distancing themselves from roles, distancing themselves from their experiences and entering into these roles, playing out very different perspectives.

In this way, they pass on important experiences to each other, not just some theoretical knowledge, not some ready-made strategies, solutions or rules. And indeed – using the example of coping with peer pressure – it is this distancing and distinction between belonging to a group "just so as not to be lonely or even bullied" and belonging to a group for the sake of creating something together, expressing oneself – including through artistic means – was the boundary we crossed together. And that was probably my most important experience, which later turned into building around this system and systemic change.

This experience led me to Ashoka⁴, which supported me in scaling up the programme from the "Wybrzeże" Theatre locally, i.e. to "invite" myself to the university, to organise postgraduate studies, and then to "insert" elements of methods that engage critical and creative thinking into the programmes, thinking that makes one immune to simple messages, to learning ready-made content to be memorised, and above all – respecting individual experience, learning through experience and

³ Durst, S., Heinze, I., Henschel, T., & Nawaz, N. (2020). Unlearning: a systematic literature review. *International Journal of Business and Globalisation*, 24(4), 472-495.

⁴ Ashoka is an international non-governmental organisation that operates under the slogan "Everyone a Changemaker™". This is an idea according to which every person can be an initiator of social change. Ashoka's mission is to build a network of change leaders and transform institutions and cultures in such a way that they support activities and initiatives that change social reality. For more information about Ashoka, see: <https://www.ashoka.org/pl-pl/about-ashoka>, accessed on 25 November 2025.

inclusion, and, through this very criticism, unlearning imposed strategies, imposed so-called "good practices" that simply do not work in many contexts.

Prevention was a very good example. Ashoka went hand in hand with my academic career, where I simply incorporated it into my programmes. These programmes were not traditional. They involved introducing artistic, social and theatrical training for students, creating places for learning through experience, also through the use of artistic means in non-traditional, neutral spaces; with activists, artists, campaigners, or simply with people managing culture institutions.

Later, it moved to a higher level in terms of the universities themselves or inter-university cooperation, i.e. involving universities in various types of projects, consortia, research and teaching networks introducing methods, mainly service learning. Yes, in short, that's my path.

I thought I would go more into advising between universities, but today, as we speak, I got a "toy" – that is, a university that says, "Don't ask about funding. Let's just set a deadline for the task." It is simply an incredible comfort that we are dealing with, for example, critical thinking and unlearning in the context of cooperation, engagement, technology – above all, artificial intelligence. And I do hope that this will be a kind of closing of the circle, that learning through experience⁵ and unlearning through experience will be something most appreciated and urgent in the context of how quickly the younger generation, how quickly students, are adopting tools.

Piaget's and Vygotsky's theories are very relevant here. What I mean is that young people can be very, very technically proficient, but without the scaffolding⁶ provided by experienced educators, they will get lost and fail to develop basic skills, such as understanding the concepts that allow them to navigate any scaffolding. I am referring to basic cognitive strategies. And they will not learn to unlearn, because if we believe everything we see on the screen in any form, especially if it is dressed up in very good text language, it is not good, because we simply cannot distinguish valuable content from fake content.

That's how I see it when it comes to personal development, from, say, an activist artist to – I don't know what to call myself now – but a person who, having access to very influential, in terms of social influence, networks of resources, decision-makers – can simply operate on a large scale.

[JJ]: Adam, this story is full of threads, and each of them could be the subject of a separate interview, but let's go back to the beginning of this story and try to touch on some of the issues that have come up one after another.

Firstly, what really intrigued me was the category you mentioned – invisibility. And you know, I wonder what a social innovator or a committed educational activist, or simply a person who wants to cross a certain Rubicon, must have within them. Because it's not even a boundary, is it? It's a kind of

⁵ Experiential learning consists of a cycle of four phases: experience, reflection, conceptualisation and experimentation. See, for example, Kolb, D. A. (2014). *Experiential learning: Experience as the source of learning and development*. FT press.

⁶ Scaffolding is a teaching strategy derived from constructivism, which involves providing learners with temporary cognitive and organisational support that enables them to perform tasks beyond their current capabilities. As the learner's competence develops, this support is gradually withdrawn, leading to independence in action and thinking. See, for example, Wood, D., & Wood, H. (1996). Vygotsky, tutoring and learning. *Oxford review of Education*, 22(1), 5-16.

absence of a certain group of people. I would like to turn to this figure, this person who initiates such action. What do you need to have within you or who do you need to be to decide to take such action?

[AJR]: I don't know exactly, but I think the shortest answer is simply empathy, although in academia it's not that simple. Do you remember Professor Bauman⁷, who snorted a little when she heard "empathy" as a didactic category, as something we want to develop – because how do you capture it, how do you measure it, and so on. But I think I've always been – as a child, as a teenager, and then as an English teacher – very action-oriented.

I could have done many things in life, but I chose theatre because as a teenager I experienced theatre workshops – mainly improvisation – and I saw how it helped me, on the one hand, to distance myself from various negative experiences and judgements, and such pigeonholing – that "you won't be this, you won't be that" – because, for example, I heard very early on in these theatre classes that I would not be a good actor. They justified this by saying that I had a poor memory and was too sensitive.

Exactly, I am too empathetic. There was also a lot of negative feedback about my physical fitness, appearance and health, because I did indeed have big problems with all of these things. And seeing what theatre had given me, I really wanted to share it as soon as possible.

While still at university, I was planning projects in shelters for minorities or in schools. And then theatre gave me power, space and authority. For example, when I entered a juvenile prison with all my "software", let's say, a set of various tools, they didn't know how to classify me: was I doing therapy or teaching language? So, I taught language, because where they didn't want theatre, I came in as an English teacher – I supposedly taught language, but I used drama and put on plays.

So, I was able to act like this: thrown out the door, I came in through the window, with a completely different story and a different motivation for what I was doing. I think that's the kind of person you need.

First, someone who is empathetic, and secondly, someone who can't be thrown out. If someone threw me out the door, closed the door on me, I was able to come in, deciding to make a change. So, here's another category – mine as a "changemaker," as a person who simply feels that change is inevitable, necessary, but not a matter of time, because it won't happen on its own. Someone must do it. When it comes to initiating change, it was often a case of, "If not me, then who?" For example, in this place. Or, "Why not me, since I have an idea and we have some resources?" And it was like that; nothing could really discourage me.

⁷ Teresa Bauman (born in 1955 in Cieszanów, died on 15 March 2017) – Polish educator, habilitated doctor of humanities in the field of education, specialising in pedagogy, associate professor at the University of Gdańsk. In 1978, she graduated from the Faculty of Pedagogy and Psychology at the University of Warsaw. In 2003, she obtained her habilitation at the University of Gdańsk on the basis of her scientific achievements and a monograph entitled "The University in the Face of Socio-Cultural Changes. The Case of the University of Gdańsk." She was an associate professor at the Institute of Pedagogy at the Faculty of Social Sciences of the University of Gdańsk, and then worked at the Gdańsk School of Banking as the director of the Institute of Humanities and Social Sciences. She was a member of the Committee on Pedagogical Sciences of the Polish Academy of Sciences and belonged to the Gdańsk Branch of the Polish Pedagogical Society. Source: Wikipedia, accessed on 25 November 2025.

You also need a certain naivety, a belief that anything is possible. You reminded me of a moment, for example – it was already at the stage where I had promised the kids who deserved it that they could take part in the finals in the United States. And the time came to buy tickets to the States. I didn't have the money saved up. I just went to the agency and took the tickets on account, knowing that it wouldn't be paid on time, but I just did it. I knew that this was the only way it would work – and it did. Unfortunately, the agent who believed me had some problems afterwards, but luckily she wasn't fired, and somehow everything worked out.

Another thing is the willingness to take risks and the willingness to disable the self-fulfilling prophecy. I couldn't have done that at school – that's for sure – but I could do it at the theatre, which was several million in debt, so money was irrelevant. Later, the boss changed and said that "money is an illusion", especially in the theatre, so why worry about it.

I think these are the things: empathy, which rejects exclusion and harm, and therefore recognises the need for change and the possibility of change. Then – figuring out how this change is to be achieved; then securing resources and embedding this change in the system so that it is not a one-off, but creates a qualitative change, a lasting "break" in the system.

[JJ]: You know what, we're discussing the question of changemaker, the person who brings about change, because, as you know, this is also a very close issue to my heart. And what I hear in our conversation is that the starting point is empathy – your attitude towards other people and recognising that other people are important and that you need to empathise with them in some way. There is also a kind of – you call it naivety, maybe idealism – that you have to believe in something. At the same time, I'm wondering about something else. You are talking a lot about this metaphor of "coming through the window when the door is closed" or looking for opportunities. What I see here is a tireless social innovator or educator facing an oppressive system that creates barriers. And we have to "hack" this system. It's quite a tragic vision of a person who wants to cross boundaries.

[AJR]: Not necessarily, because I think there's a lot of fun in all this. This needs to be emphasised: a person who likes to change – to "break" the system – enjoys the very act of breaking it and simply derives enormous satisfaction from it.

I would say that a person from whom I did not expect such a review, literally a week ago, said about me that I am a person who, without challenges, begins to get bored and burns out and needs change. I have this inner conviction that if I don't take care of it, no one else will want to. If I don't initiate and organise a group to "break it down", it will take several more years until someone else comes along and breaks it down. I'm doing this because it excites and develops me.

It is important to remember that a changemaker is a person who does something with the conviction that it is very meaningful, that it will succeed, and that the benefit is twofold: first and foremost, a social benefit – good; but also, a material or financial benefit – for me as the changemaker.

I was able to organise resources so that I didn't go hungry and didn't feel like I was working for free all the time. At the same time, by creating a system, I also have a business model that allows me to maintain it all. Then such a change will not only be a matter of one project, one specific grant, but will show everyone that it also makes financial sense.

The World Bank clearly shows that education does not pay off where only the amount of work, time, equipment, etc. counts. Only innovation does: organising learning in such a way that it actually reaches a specific group of students, that it is an organised, well-thought-out process, constantly checked, so that is the social benefit.

Of course, kids also want to learn meaningfully by seeing their successes, but at the same time, this is education that pays off. It is not money wasted but “transforms” into skills. I would like us to think about change in these two axes: social profit (social good) and resource multiplication.

In my opinion, financial gain and money in education are nothing to be afraid of; they can be good things. From the perspective of change, it is simply a matter of nature, a system of motivation and a sense of success. If we move resources to a better place where they bring greater benefits in these two dimensions – not only social good (social change, impact), but also finances, the finances of those who organise it and the finances of those who pay for it. I am talking about something I have observed.

Fortunately, in recent years, the World Bank has done some excellent research and shown that good education is one that invests in the quality of educational experiences through teachers who understand relationships and competencies very broadly, teachers who know how to set up programmes so that they are effective; matching tools, interactions and the environment, rather than formally accounting for “the years spent by students in the classroom” or “what the school is equipped with”.

[JJ]: This is a very interesting perspective because, as you know very well, our discipline is dominated by a line of thinking according to which education is either rooted in emancipation values or neoliberal. If you say, for example, that the World Bank conducts research and shows the profitability of education in a nuanced way, it would be difficult for many people who are critical of neoliberalism to hear. Meanwhile, if I understand your interpretation correctly, there is no contradiction between sound financial policy and social good.

[AJR]: From the perspective of a social entrepreneur, a social innovator – no. Because a social innovator is not an idealist, not an ideologue, not an activist or even an artist – they are an entrepreneur. “Entrepreneurship” means transferring limited resources to environments that will make the most of those resources. Let me emphasise once again that this is done for two reasons: social good and the multiplication of resources.

Of course, this may sound “neoliberal” – multiplying resources, profit and so on – but profit is both social and material, and these must work together. You cannot create good without resources – it is not possible. You can write cool books, hold cool debates, but resources need to be organised and optimally managed in order to have an impact. I like the term “impact” because it refers to both social influence and influence on the resources themselves and how they are obtained.

Civilised governments understand this type of policy. It is not an ideology – although ideology will always be involved, of course – but it seems to me that if we are talking about crossing boundaries, the social entrepreneurship approach is a breakthrough because it must lead to facing reality.

For example, Minister Katarzyna Hall⁸ spoke about such "wise educators"; some are very consistent in what they produce – articles, speeches, publications – but when asked how to organise it, transform it into a system, secure it in the long term in terms of resources, they believe that this is not their question.

And I ask, but who else should we ask about schools and education if not educators? By avoiding this question and solutions, educators themselves give space to the neoliberal narrative. I suggest that we look at school as an institution that must be financed, and then questions such as: "Is it profitable to have a school in a village where there are few children?" The neoliberals will say - "No, it's too expensive." And that's it. These only fuels educational exclusion through communication exclusion. To remedy this, a social entrepreneurship perspective is needed, it is indeed essential, and I know of many places where it is the basis for building an education system.

[JJ]: I would like us to pause for a moment on an issue that caught my attention and concerns what you call "unlearning." I ask this because we often think of education as acquiring new skills. We have this code of "building or adding blocks". We add more blocks, and the more blocks we have in our resource portfolio, the better. Meanwhile, you say that an important way of pushing boundaries in teaching is unlearning.

[AJR]: If a child learns words, concepts, and let's say that one of the first is "dog". Then a cow will also be a dog for a while, because it has four legs. And that's the category - anything with four legs is probably a "dog". And this has to be unlearned, that a cow is not a dog.

This happens, but we don't appreciate it. And when we do notice it, we don't understand it as important learning, but as stupidity or childishness – and we use punitive methods.

Teachers very often say "unlearn", but they do not reward this unlearning. This unlearning must be organised on the basis of experiential learning. We usually understand experiential learning as experiencing and learning new things, but in fact, the essence of this learning through experience is colliding with reality, confronting what we think we know or can do. And this is only the beginning of the transition to a higher level.

It seems to me that we have reached a wall in our encounter with artificial intelligence, which "spits out" something to us and tells us to accept it uncritically. And here – this is the imperative of unlearning: perceiving, for example, good, authoritative language as a trusted source of knowledge. This must be unlearned.

I haven't mentioned my experiences in the Gaza, where I had to unlearn many things. For example, an exercise that is brilliant for concentration in Poland: "Imagine that we are walking on thin ice and we are moving in such a way as to distribute our body weight so that the ice does not collapse under our feet". And those children, where the average annual temperature is around twenty-something degrees, invited me to do this, and I said to myself then – I have to unlearn this.

I have to unlearn this because one's own experience is the closest thing they have. Someone may have no experience of ice at all, may not understand what ice is because they have never touched

⁸ Polish teacher, educational and social activist, local government official, Minister of National Education from 2007 to 2011, Member of Parliament for the 7th term of the Republic of Poland.

it, never seen it and certainly never walked on it. As a teacher, I have had to unlearn many times the notion that certain experiences are "basic for everyone".

In my opinion, unlearning not only frees up a certain cognitive resource (available memory – for instance), but also allows us to let go of habits, confront hidden assumptions, and, above all, in matters of mass manipulation and fake news, distinguish between fake and truth. Unlearning superficial trust in what is "wise," sounds educational, is written in flawless language. This is an important task both cognitively and, even more deeply, emotionally and motivationally.

If we are constantly motivated by competition, by being the best in the class, better than others, and we put this above cooperation, teamwork, above appreciating diversity and valuing originality, innovation and creative solutions, then we must finally unlearn this.

Remember the issue of divergent questions and divergence in questions. It is not enough to learn new questions. We need to stop valuing questions with one correct answer. This is extremely difficult in the system, because the system only rewards correct answers, because then it is efficient, seemingly objective – these are all things to unlearn. Here, crossing boundaries is really very important.

Creative responses are much more difficult to assess. Critical thinking is much more difficult to assess because it involves processes and must be viewed as a journey. It cannot be compared, ranked or based on competition.

We also need to unlearn the idea that if a student does something brilliantly, they must have cheated. In the context of artificial intelligence, this is something that very quickly discredits teachers in the eyes of their students. If someone says, "ChatGPT did it for you" or "you took it from the Internet," and young people know that the teacher has no basis for this judgement, "This is too good to be yours."

At the same time, the teacher is not ready to encourage the process of writing down questions for artificial intelligence and evaluating those questions, evaluating the entire path to a cool solution. And of course – divergence and difference – because we are talking about generative AI, which also involves the issue of divergence and difference. These are things to unlearn – on both sides.

I do not see all learners, including students, as angels. Why bother – imposing the expected time, which, for example, in determining ECTS, a student should have a minimum of thirty hours, and when using AI, they will do it all in half an hour. Whose fault is it and what needs to be unlearned?

We do need to unlearn the belief that "you learn well in a minimum of thirty hours" – because that is no longer true. We need to unlearn the assumption that any use of AI is cheating, that it is unethical, and so on. These are all things to unlearn.

[JJ]: Adam, what I'm hearing now makes me want to say that a university should be – especially in its teaching activities – a place for unlearning.

[AJR]: Well, I don't know if I would be that radical [laughter]. Undoubtedly, a large part of teaching is universal and still makes sense. However, unlearning must certainly involve embracing technological change and combining proven good practices with technology and the students' experience with technology, because it will always be higher than that of teachers.

On the other hand, the level of students will never be higher in terms of teaching, especially when it comes to organising learning, which is systematic, theoretically grounded and based on scaffolding. Students will, however, unlearn wasting time, and I think they have already unlearned trusting statements such as: "You need to set aside 30 hours for this task." Whether we like it or not, there are lots of more interesting things to do in that time.

In academic teaching, the issue of connection is also important. If we know a lot of interactive methods, then technology needs to be introduced into this interaction between students – not only as a means of communication, but also for generating solutions, challenging each other, and testing. We know that artificial intelligence can unexpectedly "turn" and "fly" somewhere. AI confabulation and hallucinations occur when least expected.

There is also the issue of solidarity among students in their critical approach to technology, but also solidarity with lecturers and teachers and trust in their intuition. This is probably a new element of crossing certain boundaries. This intuition was not really respected at the university. And here – how do you recognise confabulation, hallucinations? Mainly through intuition, right? Something doesn't add up, because there was a sudden twist, and it looks beautiful, the whole structure seems logical, but somewhere "the book has changed", something has happened.

I fell for it too. I read the beginning of the text, it made sense, but then it went off track. You need a team, confrontation, intuition and various strengths, like in de Bono's Hats⁹ - everyone has something. These things are relevant and need to be learned. So, we have to be careful in the movement between unlearning and learning. We must have something to unlearn. If we go too far in the other direction, all we will be left with is the experience of unlearning. There must be a balance here.

[JJ]: Slowly, we are coming to the end. One last question concerns the boundary that we must quickly and urgently cross in academic teaching?

[AJR]: There is a category called "power-knowledge"¹⁰. I think this is the most important boundary. We have nothing to hold on to when it comes to power at the university. We have no power over the unilateral generation of new knowledge. We have no power over its assessment, storage and transmission – this has been democratised. Students can access sources of knowledge and content they need much more quickly, content that is valued outside the bubble of a particular professor or lecturer.

⁹ De Bono Hats - a concept of creative thinking developed by Edward de Bono, consisting in adopting different cognitive perspectives symbolised by six colours of hats: white (facts and data), red (emotions and intuition), black (critical thinking), yellow (positive thinking), green (creativity and idea generation) and blue (managing the thinking process). The method serves to organise team thinking and develop reflectiveness and a multi-perspective approach to problems. See, for example, De Bono, E. (2017). *Six Thinking Hats: The multi-million bestselling guide to running better meetings and making faster decisions*. Penguin UK.

¹⁰ Power-knowledge - a concept derived from the thinking of Michel Foucault, meaning the inseparability of knowledge and power. In this view, knowledge is not a neutral description of reality, but is always entangled in power relations that shape what is considered "truth", norm and legitimate knowledge. At the same time, power cannot exist without producing knowledge that legitimises and perpetuates it. See, for example, Foucault, M. (1980). *Selected interviews and other writings 1972– 1977*, Foucault, M. (2012). *Discipline and punish: The birth of the prison*. Vintage.

Insisting that "I have power because I grade you and I can fail you" – that's gone. The issue of power, imposed authority, and academic arrogance is something we need to get rid of, we need to unlearn it as quickly as possible.

The university is a community where students are a very important part. They are also the ones who create knowledge, both through play and through questions. Sometimes these questions may seem naive, but they test the usefulness of knowledge, inform us about challenges and their needs. This is the boundary of our ivory tower, which we must deal with as quickly as possible.

[JJ]: I think this is a fantastic conclusion to our meeting, for which I thank you very much.

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