Creativity in education: Clearness in perception, vigorousness in curiosity

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This article is based on the proposition that a process of creativity may be experienced in education in situations where an individual’s (learner’s) perception is kept clear and his curiosity is vigorous. An attempt to clarify this proposition is made through the ‘conceptual approach’ and/or paradigm that we put forward as the ‘5C model’. The 5C model, as stated above, is a ‘conceptual approach’ and/or paradigm where ‘C’s stand for “connectivity”, “content”, “community”, “communication” and “commerce” (value), each representing a distinct value, which complement each other and which should be taken in the order given here. In this study, the approach was tested by use of a ‘brainstorming’ session with undergraduate students to provoke questions regarding the practical application of the need for “keeping clearness in perception and vigorousness in curiosity for a creative education and/or creativity in education”. Qualitative data, in the form of student comments, obtained from brainstorming, which was designed to test students’ approaches to this proposition is analyzed with the 5C model.

Keywords: Creativity, curiosity, library and information science education

“Learning without thinking is useless and thinking without learning is dangerous”
(Confucius)

1. Introduction

Education is a process that equips the individual with skills to acquire information, to see the whole and its details, to think and to manage behavioural changes. Education as a discipline may be defined as an art of ‘creating values’ at an individual level. Education is a process starting with birth and continuing throughout life. It comprises the concepts of both learning and teaching. Learning is an effort that accords us the light to see farther than others and also a calling [1]. Learning embodies both individual and collective actions and efforts; in other words it is both an individual and a social action. Teaching, on the other hand, is a process through which information is provided to guide learning activities.

In its broader sense education is a process by which individual behaviour is changed. Individuals taking part in any educational process are expected to change
along desired paths. Demirel, defines education as “a process in which a desired behaviour is ensured for an individual through his/her own life experience and deliberate culturing” [2]. The term “life experience” in this definition denotes the impression that an individual gains as a result of his interaction with other individuals and his environment in general. Culture is acquired and learned after birth. It is commonly accepted that the human being is the only entity capable of transferring acquired information and habits to next generations. It is for this reason that teachers are regarded as transmission belts of cultural heritage. As to culturing, it is the process by which cultural values are imparted to individuals. According to behavioural psychologists, behaviour is the reaction given by the organism to any effect or any effect responded to a given reaction. The process of education is multi-dimensional, continuous, lifelong and driven by life experiences. It is limitless in term of time and space and, most importantly, it forms the culture.

The basic thesis put forward in this paper – about the basis of the process of education in general and that of vocational education in particular, can be summarised as follows: “Creative talents may be set in motion if individual’s (learner’s) curiosity can be kept vigorous and perception clear in the process of education.” Creativity is a very special talent kept in subconscious, which can manifest itself only by learning and acquiring information. Librarians, as professionals holding the mission of socialising knowledge, need to cope with the pace of change and transformation probably more urgently than individuals in other professions. As such, it is essential for librarians to be equipped with creative talents especially in developing solutions to problems and clogging in the production and circulation of knowledge.

Creativity in education starts with curiosity; it ripens through the acquisition of knowledge produced by the earlier creativity of others, progresses via learning, critical thinking and assimilation and ends up with ‘intellectual transformation’ to pave the way for fresh starts.

Creative life and creative education requires, on the part of the learner, the absorption and digestion of accumulated knowledge that already exist. The very existence of candidates ready to create with their brains and hearts as well as the possibility of the process to have any ‘creative’ value presupposes a suitable ‘cultural environment’ [3]. The formation of such a cultural environment encouraging creativity in the process of education depends, largely, upon the ‘creative’ nature of the programme, methods and strategies designed and employed by the teacher (educator). Still, creativity in education or creative education requires a ‘learning environment’, ‘learning climate’ and ‘learning culture’ which should be jointly provided by both the teacher and learner. In this context, both parties in an education process should first ask themselves the following two questions:

– Why am I here?
– What am I supposed to do?

Ludwik Fleck maintained, “Anything which is known always seems, to the person who knows it, as systematic, proven, applicable and whose trueness is beyond any
doubt; similarly, any alien system of knowledge, on the other hand, seems contradictory, unproven, inapplicable, imaginary or mysterious” [4]. What is known is theoretical knowledge and/or ‘pragmatic information’ obtained from application or experience, which also embodies a response to the question “what is truth?”. While knowing and what is know imbues feeling of confidence, not knowing and what is not known induces feelings of doubt and fear.

2. “Information circulation and production” in lifelong learning process

Individual’s need and desire to know and his stand against not knowing continues throughout life. It is for this reason that education is seen as tantamount to lifelong learning. In this context, it will be rewarding firstly to examine the process of information circulation and production (ICP) through which lifelong learning takes place. The ICP process will be examined by using the ‘conceptual approach’ and/or paradigm which we call the ‘5C model’.

The 5C model, as stated above, is a ‘conceptual approach’ and/or paradigm where “C”s stand for “connectivity”, “content”, “community” (common aspects-similarity-relevance), “communication” and “commerce” (value), each representing a distinct value, which complement each other and which should be taken in the order given here.

An individual acquiring information about any ‘thing’ – e.g. profession, discipline, subject, entity, event, phenomenon and concept- is driven by the motive of getting to know and thus feeling secure while acceding to ‘know what is not presently known.’ In line with this motive which we may call ‘intellectual’ and/or ‘scientific curiosity’, the individual turns to what is dubious, contradictory and inapplicable to him and relates to that (connectivity). There must be a reason for this connectivity. The reason can be stated as ‘orientation to knowledge’ emerging as a result of desire to satisfy an intellectual and/or scientific curiosity appearing as a need or question. The crucial point at this stage is individual’s knowledge about ‘what is not known’ and his awareness that knowledge is necessary to know. Following the stage of connectivity, the individual sets in motion his perceptions such as seeing, hearing and touching as well as skills such as reading and observing. He concentrates his curiosity and perceptions on that ‘thing’, tries to grasp the essence and content of the same “things” and describes it (content). Then, the individual tries to find similarities between his past experience and what he is experiencing now; moves to couplings between his perceptions and what he has in his mind on the one hand knowledge about the content of what he is directed at on the other and strives to find common aspects (community). After having spotted similarities and points of connection, he engages in interaction and/or communication with the object of the ‘thing’ concerned and, in line with his original motivation, undergoes a process of finding a response to his earlier question or desire, that is his curiosity (communication). He makes visits to what he has as knowledge in his mind and what exists in the minds of others. In a sense, the
individual, by reading and/or verbal communication, communicates with writers, scientists, thinkers or artists at intellectual level and acquires further knowledge. He compares information through critical thinking, gives a systematic formation to this knowledge in his mind, establishes relevant connections and assimilates the knowledge. At the end of this process which lays the basis for new dynamics, the individual is not at the place, intellectually and mentally, where he has started for he has just experienced a transformation at an abstraction level: It is an ‘intellectual and/or mental transformation’. At the end of this ‘adventure for knowledge’ that he has been initially driven by curiosity, the product of the transformation experienced is either reserved in mind as a ‘conclusion’ or ‘answer’ or registered to share with others for the benefit of mankind. The ‘value’ is knowledge acquired through learning (commerce).

Whether this ‘value’ is any ‘innovation’ is related to whether the object of curiosity or question posed at the beginning has been posed earlier by others. Response to a question that has never been raised before is a ‘value’ since the output or product of the process is knowledge having the value of being new. Nevertheless, even if the object of curiosity and related question has been raised before either on intellectual and scientific grounds, the ‘validity’ of responses or propositions reached may be re-questioned and retested with reference to the temporal, geographical and cultural circumstances of a given moment. This re-questioning or retesting may either confirm or reject the earlier proposition. What comes out of this is also a ‘value’ regardless of whether the earlier proposition is confirmed or falsified. However, it should never be forgotten that in the context of ‘producing knowledge’ it is totally in vain and also against science ethics to seek answers to those questions that have been posed and solved earlier by others under the same circumstances and/or in connection with the same variables. At this point we want to draw attention that ‘circulation of knowledge’ and ‘production of knowledge’ is not used in the same meaning. Not all circulation of knowledge give rise to the production of knowledge; nevertheless, in the ‘circulation’ process in which allows for intellectual interaction with those who have found answers to the same or similar questions is a ‘value’ for an individual (learner) who seeks answers to his questions arising out of his curiosity. Further, it is not possible to speak about any knowledge production if this process does not entail and circulation. This is because knowledge, as a result of its cumulative value, proceeds by adding on what has been produced earlier.

If the circumstances of a given moment are different from those of an earlier moment, any confirmed proposition is taken as valid for the new moment and therefore response to the object of curiosity constitutes a value. There is still a ‘value’ even when the proposition is falsified since false analyses may have accompanied the earlier proposition even if circumstances of the ‘moment’ remained as they were. In case there are some assumptions on this situation and in case clarity is given to the question why or how the proposition is falsified, the resulting outcome both further clarifies the ‘issue’ as the object of the question and also guides other possible questions in the same context on sounder grounds. It is through this process that
‘value’ is created by reaching ‘innovation’ at intellectual and scientific levels. To sum it up, ‘innovation’ and ‘difference’ are both needed to create a value. What brings about novelty and difference is curiosity; curiosity, its turn, starts with questions posed and the process requires the individual to think with his and others’ minds at intellectual level. Accordingly, the basic principle in the process of creating value is to investigate, in order to avoid duplications, whether the question concerned has been asked before, what answer has been given and under the circumstances of what moment.

The output of the ICP process including transformation at the intellectual level during the circulation stage does not have to be ‘knowledge’ that has some ‘innovative’ value. Even if the output of transformation has already been produced earlier, the individual noticing it creates a ‘value’ at his own level.

This approach which we have developed for the ICP process as a lifelong learning activity examined under the paradigm we call the ‘5C model’ may also be used, in general, to evaluate the process of education and ‘creativity in education’. With respect to the ICP process presented above, the process of education is related to the 2nd phase (circulation of knowledge) of value creation (commerce) whereas ‘creativity in education’ is related to the 1st phase of the analysis (production of knowledge). In this context, as stated before, education is an art of ‘creating value’ at individual level.

As for the ICP process, the educational process too finds its connectivity in asking questions and making definitions for the goal it seeks or the process of value creation (commerce) it targets. While asking questions presupposes thinking, asking right questions and defining questions posed correctly require critical thinking. The number of questions increases beyond earlier expectations and questions gain further content in the process until the ‘value’ is reached.

3. Creative education: 5C model

‘Curiosity’ triggers questions and thinking. ‘Curiosity’ in the process of education may be, as in the IPC process, at both intellectual and scientific levels; but in education it is rather the ‘scientific curiosity’ that needs to be induced. Through questions, the learner is related to the subject that his field of education or discipline addresses (connectivity). In this process, the learner, with the support of his mentor, tries to penetrate to the variables or the essence or content of the subject which is the object of the question concerned (content). After this, the learner tries to discern similarities with his earlier life experience, finds couplings between what he already knows and the content of the ‘thing’ he is working on and moves to find some similarities (community). For alternative responses to the question, he gets involved in interaction and exchanges with his mentor and/or other learners in concrete terms and with writers, scientists, thinkers and artists who have already formalised the knowledge they produce in more abstract terms (communication). He mobilises his
perceptions; imparts what he obtained as knowledge from communication to his established perceptions; couples pieces of data and/or information, establishes linkages and/or relationships between and registers all these in his mind by assimilation. It depends on the learner whether he will share the alternative solutions to the problem with his ‘learning environment’ [5]. The learner will have created ‘value’ if he has also undergone intellectual transformation at the end of this process (commerce). The value created remains ‘personal’ if not shared with others, but is transformed into a ‘community’, ‘social’ or even ‘universal’ value when shared with others. The process analysed here represents what is desired in education and depends on the assumption that each state of the 5C model is accomplished at desired level.

In the process that targets posing new questions and engaging in analysis by creating ‘value’ and thus embracing a range of new ‘values’ neither any intellectual transformation nor creation of value may take place at the destination point (commerce). It is possible to have no connection at all at the very inception of the process, to have no curiosity at all to trigger questioning and critical thinking. While some elements of the 5C model are duly observed others may be omitted or some steps may be skipped. The individual may attempt to make efforts to reach a value without first asking question(s) and without knowing what he is looking for. These are tantamount to failure in the value creation process. In all cases, five stages each having its specific importance and which altogether make up a whole -connectivity, content, community, communication, commerce- are expected to be manifested at optimal level, especially if the value sought is ‘creative education’.

The catchword ‘clearness in perception and vigorousness in curiosity” foreseen for creativity in education or creative education is embedded in the essence of the paradigm presented above. The process will be there ready to induce relevant motivations. Nevertheless, in each and every model, success is closely related to the perception, will and effort of the person involved in the process. Consequently, for any successful application of the 5C Model, respective roles of both the learner and teacher must be performed fully in every detail in the process of education.

4. How have these concepts been put into practice

As an educationist I follow the ‘interactive learning method’ which upholds the motto “keeping clearness in perception and vigorousness in curiosity for creativity” in both undergraduate and graduate/doctorate courses. In the pursuance of this objective, it is considered essential to create a good ‘communication environment’ and/or ‘communication climate’ where students can express themselves freely without any hesitation and efforts are made to ensure such an environment.

In efforts to ensure mutual openness and a learning environment based on mutual trust I tell her students that I am “learning” too with the information and different points of view which they provide and therefore I emphasise the importance of mutual interaction.
After having been informed about the purpose, content and outline of the course, students are asked to forward questions starting from the first session. Thus, the course is built upon not just the draft course outline but also on questions put forward by both the teacher and learners and a range of responses to these questions.

5. Brainstorming

In the 7th week of the academic year 2005–2006, I conducted a “brainstorming” session in my undergraduate course “critical reading” based on the approach outlined above. This brainstorming session was designed to provoke questions regarding the practical application of the need for “keeping clearness in perception and vigorousness in curiosity for a creative education and/or creativity in education”. There are many ways to follow in resolving a question or problem and brainstorming is one of these ways. What makes brainstorming essentially different from other approaches is that it brings many individuals together to discuss a common solution and that it is a way of finding solution with more fun than other methods.

Brainstorming “is one of the techniques of extracting many ideas from a group of people in a rather short period of time” [6]. As this definition suggests the process of brainstorming is characterised by “many ideas”, “a group of people” and “short time period.” Brainstorming is also a method that stimulates creativity since it introduces a systematic approach and divulges some original thinking which may have hitherto remained concealed or unspoken.

During the course, the discussion platform based on a 60-minute brainstorming provided a very natural, vivid and pleasing atmosphere with the contributions of students as well as those from the tutor.

The brainstorming session was structured around four basic questions. In the context of creative education and/or creativity in education, students were asked:

- What “keeping clearness in perception and vigorousness in curiosity for a creative education and/or creativity in education” meant to them;
- How it could be achieved;
- What methods they would employ, if they were educationists, to “keep clearness in perception and vigorousness in curiosity for a creative education and/or creativity in education”; and to
- Evaluate the “Critical Reading” course in this context.

Before brainstorming started, students were requested to think about the questions for 15 minutes and to note down the main headings they were going to present. Since the technique envisages the evaluation of opinions put forward only after the closure of the session, I made no remark or evaluation during the process and I only recorded views and suggestions expressed by participants.

Inputs obtained from brainstorming are presented below, observing the sequence of comments and as far as possible retaining the manner in which they were expressed:
The mere fact that you pose such a question to us (students) and your request to evaluate the course in this context makes me interested in this course and is sufficient to ensure that I “keep my perception clear and curiosity vigorous” (connectivity). You were the first teacher ever asking me to evaluate the course. What I understand by “clearness in perception” is full concentration in the course (content). Your approach is sufficient for me to concentrate in your course.

“Clearness in perception” is to investigate continuously and develop new ideas even by assuming we don’t know certain things even if we do (content). This also helps us keep our curiosity vigorous. Clearness in perception and vigorousness in curiosity can be achieved only by asking questions. “Critical Reading” is an important course for me.

In this course I have learned how to think differently on a given issue and how to ask different questions (commerce). Asking questions, seeking answers to questions posed, imparting the views and/or answers of others are all essential for creative education. In this context we both learn and have fun in this course.

Thinking implicitly, I think clearness in perception and vigorousness in curiosity means being fully open to learning. Clearness in perception means willingness to learn; in other words it means avoidance of limiting ourselves (content). If I were an educationist I would keep myself open to learning new things. I would try to learn about things that fall beyond my specific area (communication). I think we have learned many things in this course. They were helpful and will be so. Now we avoid stereotype approaches to many issues. We have learned how to investigate, be curious and to evaluate (commerce). The course may be boring sometimes but it is still good.

You involve us all in the course. You accord value to our opinions and you make us feel it. I am at home in this course unlike all other courses (connectivity-community). There is an Indian proverb:

* “I may forget if you just tell me
* I may remember if you show me
* But I will understand if you involve me”.

That is what you have been following in this course.

In an individual with curiosity there is the desire to “know what is not known” and consequently his perception is clear. I would like to undergo a process of learning to satisfy my curiosity by leaving aside my preconceived ideas and earlier experiences to the extent possible (communication). That is what “clearness in perception” means to me.

What attracts me to this course and keeps my interest is the feedback you take from us, just like you are doing now (connectivity). If I were an educationist, I would keep an eye on the tendencies of students and give consideration to their wishes and tendencies (communication).
Creative education or creativity in education is founded on an “environment of trust” between teachers and learners. Different opinions should be freely expressed in the class devoid of any concern whether these opinions would be regarded as of value or without or sufficient or not. But consistency is also important in this environment of trust. I think, once formed, this environment of trust should be continuously fed to make it keep going. For me, the main element in “keeping clearness in perception and vigorousness in curiosity” is the creation and maintenance of an environment of mutual trust in the class. In other words, none should fear that he or she would be overlooked by classmates just for expressed ideas and views (connectivity-communication).

The fact that you insist on our continuous questioning regarding issues covered in the course motivates me to concentrate my attention on the discussions all the time (connectivity). But I still have some difficulty in speaking in the class since I am not much accustomed to this pattern of involvement and learning (communication). After class, when I sit down to review my notes I realise that many possible questions and answers were already in my mind but I couldn’t say them out loud (commerce).

I think, with your method of posing questions you are trying to let us gain some experience in learning how to think. Still I think that it is somehow difficult for us mainly for not having such an experience earlier in our lives (connectivity-community).

Since we are allowed to present our opinions freely, I feel myself content for expressing my views. I can tell that you motivate us in this way. This attitude of the teacher keeps my –speaking personally- curiosity and desire to learn living (connectivity-commerce).

If I were an educationist, I would ask students to pose questions about learning before supplying them any preliminary information in order to keep their perception clear. In other words, I would encourage them to think what questions need to be posed in order to understand the issue. This will help keep ‘vigorousness in curiosity’. As a matter of fact, you did this in your first lecture if I remember correctly; I mean you wanted us to think first. I think you managed this and you were successful. This is what today’s discussion proves (communication-commerce).

If I were an educationist I would take notice of different stances in the class. We are different from each other. Each one of us has a rather different focus of interest, mode of learning and motives. I would first try to find out which group wants what (connectivity). There may be some who want to learn by writing; other may learn better while speaking, listening, doing or observing examples. I would try to draw the attention of audience to the course by giving some concrete examples from the daily lives of students- young people (communication). This is what “keeping clearness in perception and vigorousness in curiosity” means to me (content). Then, at the end of the class, I would ask students to write down what “new” things they have learned today. This would give me feedback.
Finally, in order to create that “trustful environment” within the class, as my friend mentioned earlier, I would act modest and sincere without compromising seriousness (communication).

– The first thing which comes to mind while thinking about this issue is what was once done by Socrates. By asking questions, Socrates demonstrated, that uneducated people had some ideas about issues which they thought completely unfamiliar to them. By asking them question after question he tried to thin the fog that surrounded their minds, make them think and by thinking find out about things about which they are assumed to have no information (connectivity). This is exactly how you work with us. You create a climate of thinking by putting forward various questions and asking each of us to offer his or her opinion whether it is correct or not. We start out as if we know nothing, then discuss and finally reach some conclusions (communication). By this method we both nurture our curiosity and also we develop some unforgettable snapshots relating to the issue in question (commerce). You leave us with some new question marks relating to the next topic to be addressed.

– You can stimulate curiosity in us, even when it is “dead.” But when it comes to ‘clearness in perception’ you behave somewhat hastily and fill in our perception immediately (communication).

– Our curiosity remains vigorous and our perception clear in terms of both materials provided and the way the course is conducted. Moreover, occasional evaluations such as this one further contribute to the vigorousness of our curiosity (motivation to learn more) and clarity of our perception (focusing exclusively on a given issue) (content-commerce).

– In one of your classes you read us an “ironical” essay without saying that is what it was and then you asked us what we got from this essay. Many views were expressed but you never made any remark about the essay. Now I think that you remained silent in order to keep our perception clear. Further, your reaction to different opinions from the class went no more than saying “may be” (communication). During that experience no one could find out whether his or her comment was correct or not. And this provoked our curiosity. Speaking for myself, I was quite curious about what the exact message the author wanted to give in that essay (connectivity-commerce).

– I would like to give an example from my own experience: When I first saw the name of this course (Critical Reading) I thought it was about the “criticism of reading”. Frankly speaking, firstly I had no interest at all in such a course. Now I can tell that the “brainstorming” you conducted in almost every class impressed me quite a lot (connectivity). It is a course which encourages students to think and thinking is one of the most important defects of students these days. In reaching the target of creativity in education, I think the dialogue between the teacher and students is also very important. Your keenness in trying to learn the name of each student deepened my interest in your course and also made me think about what kind of an educationist you were. Your approach is an indicator that you actually assign some value to us (communication-comerce).
– We examine a given issue by referring to different sources. Maybe even more important, we discuss (communication). The method of question/answer is fine. Since it is the first time that we approach these issues, our perception is clear while discussions make our curiosity vigilant (connectivity).

– When you talked to us in the class, I mean when you informed us about the content of the course I felt myself unproductive -I can’t tell whether this feeling was correct or not- (community). But I can focus on the course when you read us some texts and ask questions about. It is certain that we can express ourselves better after taking this course (commerce).

Due to her personal problems, one student could attend the course for the first time when the brainstorming session was held (7th week). After the class, this student talked to me about her situation, explaining that her presence for the first time kept her from talking, but she would like to give her opinion if possible. The following are her views:

– First of all I would like to state that your course was quite pleasing and interesting for me. I am a person who has not yet managed to make reading a routine part of her life. But I believe that it is necessary. I am quite impressed by your approach to students in the class including giving them opportunities to express their ideas, your attentiveness while they are speaking, your mimics, body language, etc. (communication-connectivity). It may sound exaggerated but this attitude of yours was sufficient to motivate me to reading and learning. The first thing I am going to do after this class will be to find something to read (commerce).

Students confirmed the proposition “vigorousness in curiosity and clearness in perception is essential for creativity in education and/or creative education” which was asserted by the author in the article. If data obtained from brainstorming which was designed to test students’ approaches to this proposition is analyzed with the 5C model, we find;

Students stress that their interest in the learning process and content grows primarily through the method of posing questions, the approach of the teacher and the ‘climate of trust’ formed in the class; in other words it is through these that students can keep their perception clear, concentrate on the content of the course and establish linkages (connectivity). While trying to find out about the issue which is the subject and/or object of the question in terms of its variables, essence and content, students think that it is both pleasing and productive to synthesise what they already know with materials provided during the course, information they draw from the teacher and other class mates in an open discussion in which different perspectives are expressed (content). Through this way they feel it necessary to establish linkages and similarities between what they have learned in the process and their earlier life experiences (community). Students say that after connectivity, content and community are all in place, they can engage in a more active process of interaction, intellectually, with resources in both printed (also electronic) and oral channels of communication while trying
to find alternative solutions to the problem in question (communication). And at the final stage students think that they express themselves better in the process of learning; acquire new information and different methods of thinking; that is, they become capable of creating additional “value” through enriched modes of living and thinking (commerce). In a nutshell, students experience a process of “intellectual transformation”, which is the indicator of creating “value” in the process of education and/or learning as stressed earlier.

Data obtained from brainstorming indicate that students, once their tendencies and orientations are considered and their participation in the learning process is ensured through stimulation, can be communicated or even they can impart the principles of ‘comprehension’, ‘perception’ and ‘conception’ which are needed for the most flawless working of the process of ‘creative education.’ The experience undertaken by the author as an educationist via the brainstorming technique can be considered both “interesting” and “promising” in terms of disclosing the inherent potential of students whom we have as a source of “value.”

6. Conclusion

Thinking in the context of our professional education, ‘creativity’ in education has become a “must” under present circumstances. Creative education will provide a perspective for students in formal education, our colleagues in the process of lifelong learning and for us, academics, to perceive, understand and grasp new social values. Today, we may have to reconsider our ‘professional culture’ embodying out professional cultural values while trying to understand the content – essence- of the discipline we are working in and determine our principal social responsibilities–targets or values – we want to reach. We may have to check cultural elements which we consider as ‘values’ in our profession and discipline against the needs and realities of the country. As a result of this checking, we may face the task of recollecting or restoring worn-off values, if any, in the context of socialising information which constitutes our major area of responsibility. We may further need to impart colours and motifs of new understandings to the fabric of our professional culture. And finally we may need to develop new service configurations responding to the changing nature of knowledge as well as mankind as the subject of knowledge.

It may be necessary for us to build the understanding of ‘novelty’ which will allow for better service designs. Creative education and creativity in education present opportunities to respond to all these ‘needs’ in a realistic and rational way. Besides, the approach which expects schools to teach all that is to be learned has long lost its validity. Such individual-centred concepts as “information culture”, “self-learning” and “learning to learn” are the rising values of our times. Education and learning cannot come as a result of force or pressure. What counts here is the receptiveness of the individual; if he is receptive he keeps his perceptions open and collects knowledge. Curiosity is the first step necessary for this process; if there
is curiosity, it motivates the individual to think and interpret. Therefore, learning is an individual-centred process. The process of acquiring knowledge and learning starts and continues only if the individual concerned has a desire for it. If not, it ends up with a university education of 4 years. This, however, runs counter to the changing nature of knowledge. Furthermore, developing and applying principles and models of creative thinking is a “must” for our discipline and/or profession whose very existence invokes the mandate of further socialising knowledge, creating need for social knowledge and building information and awareness in all individuals. The education programmes of our day are already conveying these new concepts and values to learning individuals; so, this article is also a special call to our colleagues who are expected to undertake critical responsibilities and create ‘value’.

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