



IB AFRICA, EUROPE & MIDDLE EAST
REGIONAL CONFERENCE 2013

THE HAGUE 24TH - 27TH OCTOBER

SUBJECTIVITY OF A STUDENT IN THE TEACHING AND LEARNING PROCESS

COMPARISON OF THE
PEDAGOGICAL THOUGHT OF JANUSZ
KORCZAK AND THE IB PHILOSOPHY

My first steps as a PYP teacher and then, as a PYP coordinator...

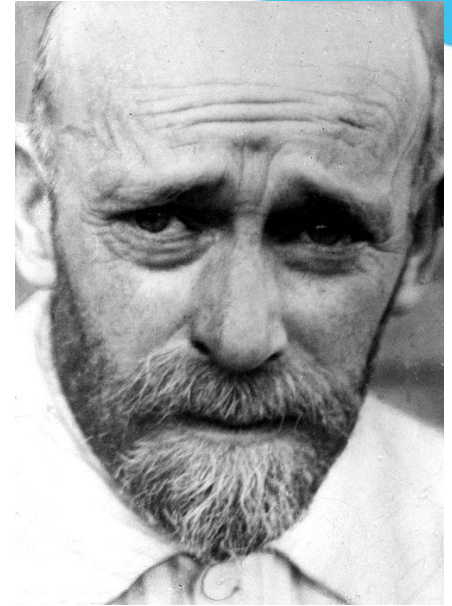
- Is the IBO the only one institution trusting students to such an extent?
- What does subjectivity of a child really mean?
- How would Korczak find himself today as an educator?



REASONS FOR CHOOSING THE TOPIC OF MY PRESENTATION:

- Janusz Korczak
 - IBO
 - Socrates

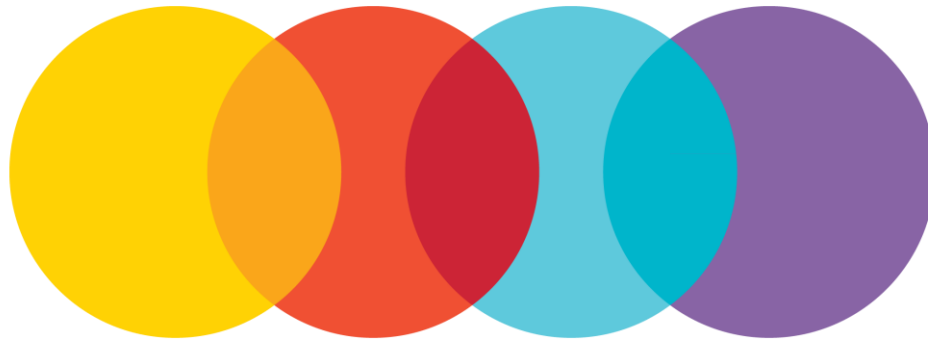
Janusz Korczak



- his pedagogical thought seems to be forgotten and outdated
- viewed as a hero
- 2012 – the year of Janusz Korczak in Poland

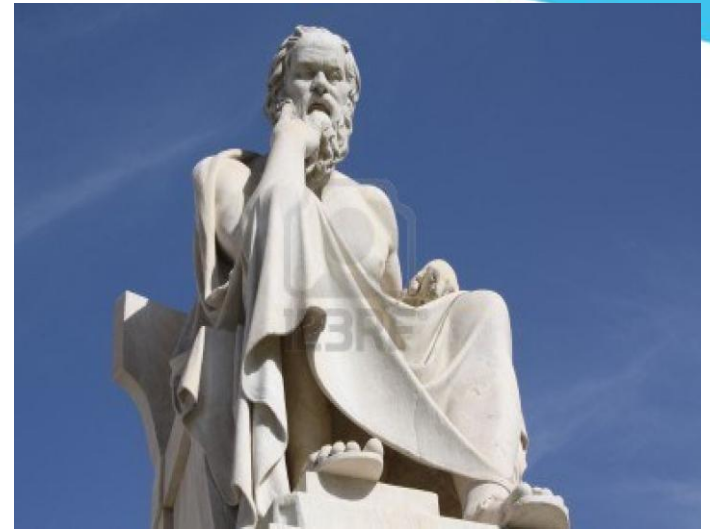
International Baccalaureate Organization

- programmes seem exclusive



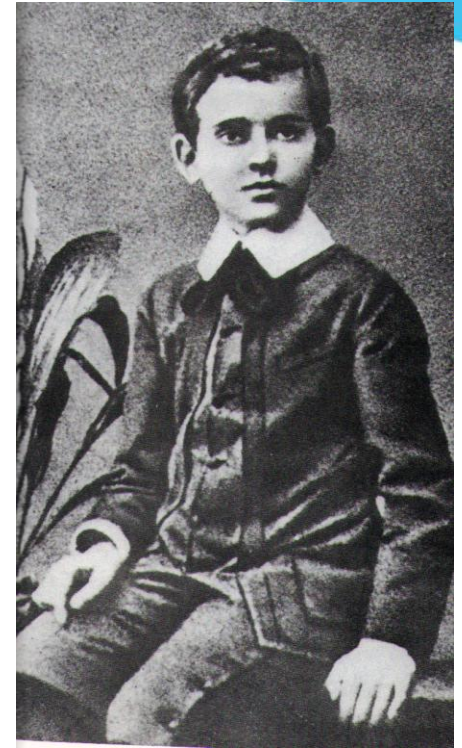
IB CONTINUUM
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Socrates



- one of the founders of Western philosophy
- dialectic method of inquiry – Socrates as a “midwife”
- “Scio me nihil scire” (“I know one thing that I know nothing”)
- the art of love, the love of wisdom

JANUSZ KORCZAK



- known as the Old Doctor
- born in 1878 or 1879 in Warsaw
- real name: Henryk Goldszmit
- his family was widely recognized
- Polish and Jewish educator (double identity)

Open-mindedness

Tell me, please, is it true that if you shave, hair won't grow again?, Korczak knew the boy didn't want to offend him by making a direct reference to his bald head.

“It's not true. One shaves the chin and hair still grows.”

“Some soldiers have beards reaching right down to their waists - like Jews”, Stefan continued. *Why?*

“It's a custom”, Korczak explained. “On the other hand, Englishmen are clean-shaven”.

It is true that there are a lot of Jews among the Germans?

“There are some. There are also Russian Jews and Polish Jews.”

What do you mean, Polish Jews? Are the Poles Jews?

“No, the Poles are Catholics”, Korczak replied. “But if anyone speaks Polish, desires the well-being of the Polish people, wishes them well, then he is also a Pole”.

B. J. Liffon, *King of children*



Summer Camps

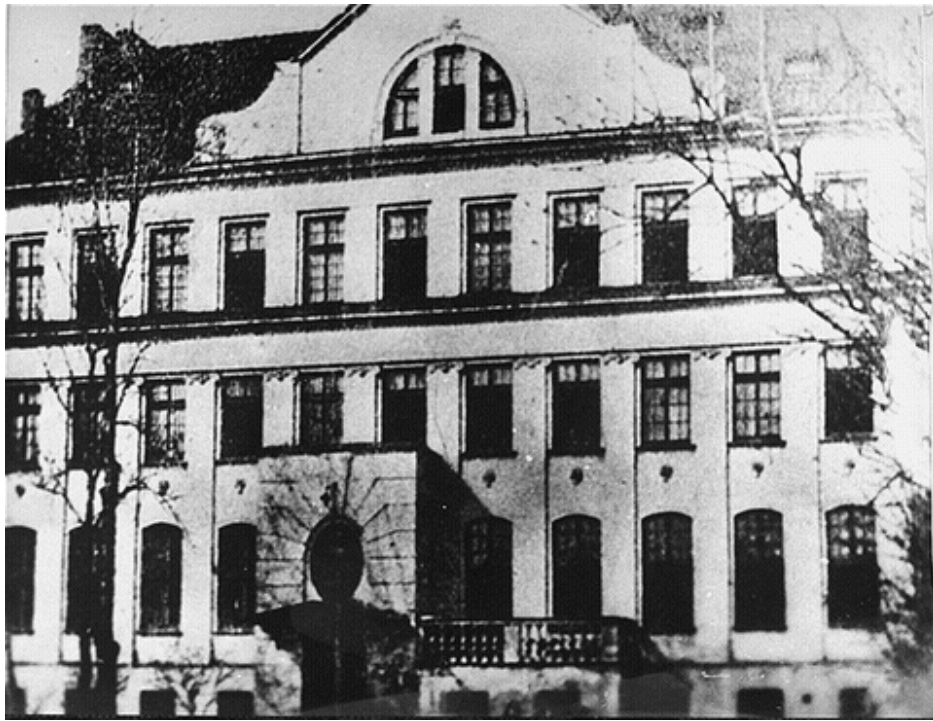
- accusations of staying
with CHILDREN,
not JEWISH CHILDREN.



Korczak concluded:

“This remark seemed true: I also tried to find some specific Jewish traits of character. All in vain – I found nothing.”

J. Olczak-Ronikier, *Korczak*, Wydawnictwo W.A.B., Warsaw 2011



The Orphanage in
Krochmalna Street in
Warsaw

Our Home in Pruszków



The orphanage



- home for children aged 7-14
- compensation for the missing elements of the family environment
- children participated in home-making activities

Discipline in the Orphanage

Simulation of social rules was treated as the largest gift he could equip his pupils with for their future, independent life.



Newspaper

A tool making children being treated seriously.

“There are many adults who write just because they are not ashamed of it, but there are children who have lots of more interesting ideas, comments and observations, and do not write because they do not have the courage or they do not want. Our newspaper will encourage our young people to write”.



http://www.culture.pl/baza-literatura-pelna-tresc/ /eo_event_asset_publisher/k3Ps/content/maly-przeglad-gazeta-inna-niz-wszystkie

Court

- had the intention of being fair
- judges were elected by the vote
- children, staff and teachers could be punished
- the main task of the court: children could learn self-assessment, understanding and forgiveness
- tool facilitating implementation of the following values and attitudes: democracy and dialog, citizenship and child's subjectivity, courage and self-control, creativity and individualism.



Korczak about the court:

“During this half of the year I was sentenced five times. Once, because I smacked the boy’s ear, once because I threw the boy out of the bedroom, once because I wanted a child to stay in the corner, once because I offended the judge [...] those cases were the cornerstone of my upbringing as an honest, constitutional educator who does not do any harm to children not because he likes or loves them, but because there is an institution which protects them against lawlessness, arbitrariness and despotism”.

<http://www.edukacja.edux.pl/p-1494-pedagogika-janusza-korczaka.php>

What Korczak thought about the role of play?

“It is not important what to play but what one thinks and feels at that time. It is possible to play reasonably with a doll, and play chess silly. It is possible to creatively play firemen, train, hunting, the Indians, while read a book mindlessly”.



http://www.pskorczak.org.pl/strony/stara_strona/strony/cytaty.htm

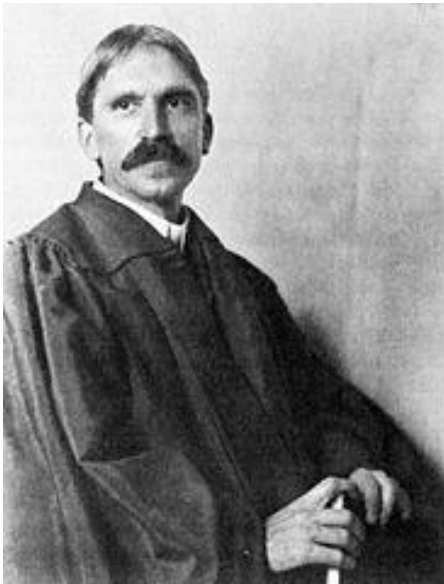
Shaping students' character

According to the IB Mission Statement the IB student should be:

- critically thinking
- aware
- involved in the life of the local and world communities
- emphatic
- knowledgeable
- lifelong learner
- open-minded
- willing to share their opinions with others
- given support to establish a certain value system

What influenced Korczak?

- Turn-of-the-century educational thought of Dewey, Decroly and Montessori



John Dewey



Jean-Ovide Decroly



Maria Montessori

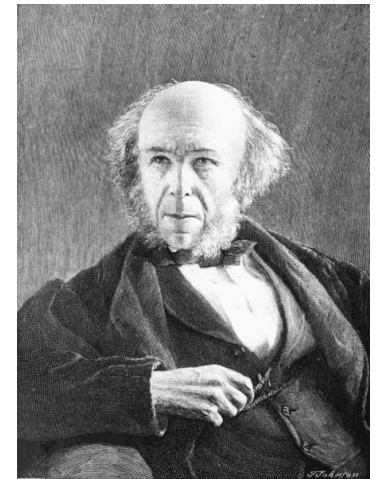


“The names of Pestalozzi, Froebel and Spencer shine with no less brilliance than the names of the greatest inventors of the twentieth century. For they discovered more than the unknown forces of nature; they discovered the unknown half of humanity: children”.



Johann Heinrich Pestalozzi

T. Lewowicki, *Janusz Korczak*, in:
Prospects: the quarterly review of comparative education
(Paris, UNESCO: International Bureau of Education), 2000



Herbert Spencer

Friedrich Fröbel



One of the most significant words of Korczak”

“Children are not future people, because they are people already.. Children are people whose souls contain the seeds of all those thoughts and emotions that we possess. As these seeds develop, their growth must be gently directed.”

T. Lewowicki, *Janusz Korczak*, in: *Prospects: the quarterly review of comparative education*
(Paris, UNESCO: International Bureau of Education), 2000



Which of the IB attitudes and attributes of the Learner Profile could be found in Janusz Korczak's pedagogical thought?

INQUIRERS

being an inquirer as an innate feature of a child

“Can a canary go to heaven? Why are both tears and the sea salty? What is better: to be deaf or blind?”

J. Korczak, *How to love a child*, Wydawnictwo Akademickie Żak, Warsaw 2002

A child “walks on all fours and barks to check how animals live [...], walks with eyes closed (blind), covers their ears (deaf), lies numb and holds breath (dead) [...] – everything they can get to know, they want to know, check, experience [...]”.

J. Korczak, *How to love a child*, Wydawnictwo Akademickie Żak, Warsaw 2002

THINKERS

paying attention to giving a thoughtful consideration

“To demand that others should provide you with textbook answers is like asking a strange woman to give birth to your baby. There are insights that can be born only of your own pain, and they are the most precious”.

<http://www.thehindsightfactor.com/quotes/author/Janusz%20Korczyk>

CONFIDENCE

“A child is smart, knows their needs, difficulties and obstacles of life”.

<http://2012korczak.pl/node/75>



CURIOSITY

“They want to know if you saw yourself or you got to know from others.

How can you know that they want answers to be short, clear, serious, honest”.



<http://2012korczak.pl/node/75>

PRINCIPLED

“A child is not [...] a born anarchist [...] has a sense liberal of duty, he likes planning and order, he does not repudiate rules and obligations”.

J. Korczak, How to love a child, Wydawnictwo Akademickie Żak, Warsaw 2002

“No despotic order and mistrustful control but a tactful agreement, belief in experience, cooperation and co-existence”.

<http://2012korczak.pl/node/75>

ACCEPTANCE OF THE FACT THAT CHILDREN DIFFER

“There are active and passive mentalities, lively, apathetic, steadfast and fickle, submissive and vexatious, creative and re-creative, brilliant, straightforward and abstract, realistic and fictional”.

J. Korczak, *How to love a child*, Wydawnictwo Akademickie Żak, Warsaw 2002

HOW MY STUDENTS UNDERSTAND THE LEARNER PROFILE?

[profil ucznia-konf IB.mp4](#)

CHILD'S RIGHTS

“I strongly believe – we must put an end to the fiction of our affection, sweetness, kind heartiness in our attitude towards children and we rather need to talk about their rights”.

J. Bińczycka, Janusz Korczak – Champion of Children's Rights

“I require a Magna Charta (Basic Charter) of the rights of a child. I came upon three basic rights; but perhaps there are more of them:

- 1/ The right of a child to his/her own death**
- 2/ The right of a child to the present day**
- 3/ The right of a child to be what he/she is”.**

J. Korczak, How to love a child, Wydawnictwo Akademickie “Żak”, Warsaw 2002

CHILD'S RIGHT TO HIS / HER OWN DEATH

- providing children with notable conditions while dying
- preventing a child from embracing challenges
- being overprotective

- IB philosophy promotes being RISK-TAKERS who “Approach unfamiliar situations and uncertainty with courage and forethought, and have the independence of spirit to explore new roles, ideas and strategies. They are brave and articulate in defending their beliefs”.

IB Learner Profile Booklet, International Baccalaureate Organization, 2008

CHILD'S RIGHT TO THE PRESENT DAY

- neglecting the actual child`s experience, his or her “here and now”
- thinking only or mostly about child`s future.

“We should respect the present hour, the present day. How will the child be able to live tomorrow if we don`t let him/ her live today conscientiously and responsibly? We shouldn`t neglect them, restrict their present life by reference to the future, we shouldn`t hurry or hurt them. We should respect every moment of their life, because it passes by and will not be repeated; and we should take every moment seriously”.

“A child has the right to his sadness to be respected, even if it is only about a pebble that he/she has lost”.

“Let us allow children to make mistakes and help them joyfully to improve themselves”.

J. Bińczycka, Janusz Korczak – Champion of Children's Rights



CHILD'S RIGHT TO BE WHAT HE / SHE IS

- belief in capability of self-education of children
- self-education treated as significant and effective



Janusz Korczak bronze bas relief by Polish sculptor Marek Rona installed at the Faculty of Education at UBC in fall 2012. Photo provided by The Janusz Korczak Association of Canada.

STUDENT – TEACHER RELATIONSHIP

“A good educator is the one that does not push but releases, does not pull but carries, does not smash but forms, does not dictate but teaches, does not demand but asks”.



<http://www.przystanekkorczak.pl/janusz-korczak/cytaty/index.htm>

HOW TO TEACH?

PRACTICE INSTEAD OF THEORY

- “A child the same as an adult **learns willingly and quickly what they need, what can be used in practice**; otherwise they have to be artificially encouraged, artificially facilitate learning and keep gathered knowledge”.

J. Korczak, *How to love a child*, Wydawnictwo Akademickie “Żak”, Warsaw 2002

- “**PYP** classrooms and schools, where the **theory** is being **turned into effective practice**, provide learning environments where coherent, authentic teaching and learning takes place, as opposed to the all-too often compartmentalized, disconnected teaching and learning experience that can happen in a classroom. The PYP allows transparent connections to be made across the teaching and learning, so that students are aware of the **relevance of the learning to their reality** and are encouraged to **respond with a high level of engagement**”.

The Primary Years Programme as a model of transdisciplinary learning, International Baccalaureate Organization, 2010



HOW TO TEACH?

COOPERATION

“If you look at a child which is separated we view on them only from one perspective [...]. In each group action, including playing, children differ in each detail doing themselves. And then we see who they are in life, among people”.

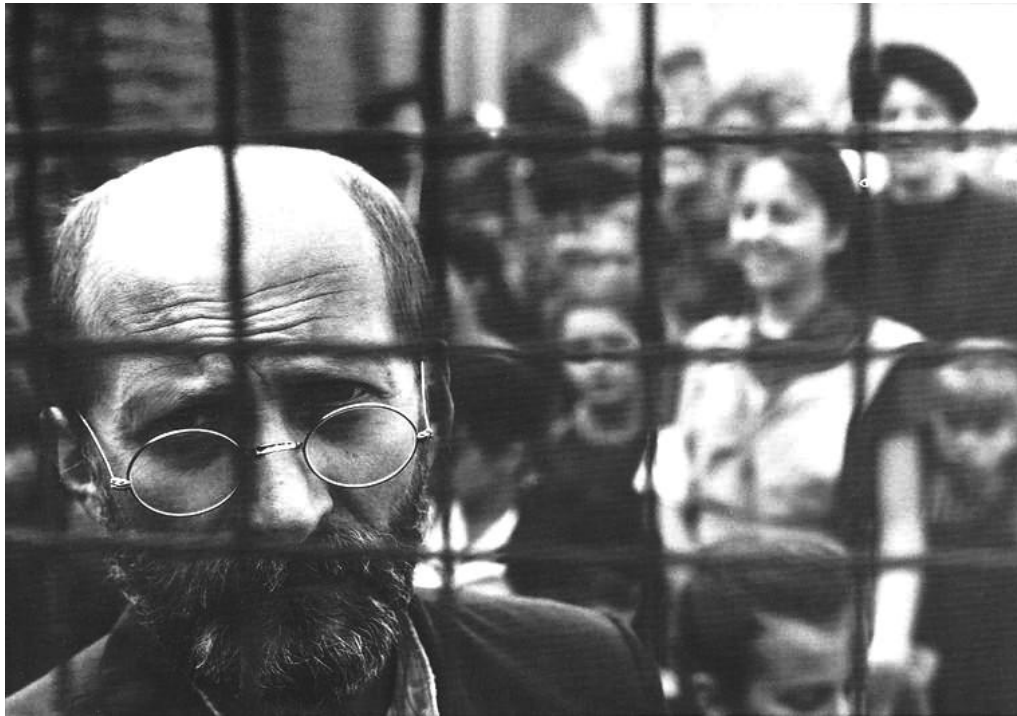
J. Korczak, *How to love a child*, Wydawnictwo Akademickie “Żak”, Warsaw 2002

HOW TO TEACH?

- recommended methods

- schools that children would like
- subjects interesting and useful
- harmonious educational relationship
- need for creating a holistic system of education
- cooperation among the family, school and social institutions

WARSAW GHETTO



Reminiscence of Korczak

[Irena Sendler Remembers Janusz Korczak - YouTube_0.mp4](#)

[http://www.youtube.com/watch?v=5nrDWJVOs
cA](http://www.youtube.com/watch?v=5nrDWJVOs
cA)

Janusz Korczak's home for children is empty now but his pedagogical views remain vivid...

- Janusz Korczak's - one of the greatest and most impressive figures in the contemporary pedagogy
- his published works contain about 1,000 entries, including 24 books
- lots of schools take his name as their own
- the Korczak school movement, based on implementing his pedagogical principles, is truly alive
- his books are still being published, especially the King Matt series and educational books for teachers who want to make the teaching and learning process meaningful and enjoyable for children

- his life was full of community activities, educational work and finding creative solutions
- he fought for making the world better and more beautiful especially for children
- in fact, his entire life was the service for children
- the Orphan's Home in Warsaw became a model institution of its kind and had an influence on the educational process in other orphanages, schools and extracurricular educational institutions

Korczak's and IB philosophy

- the pedagogical thought of both the IBO and Janusz Korczak pay special attention to **subjectivity** of a child, also in the teaching and learning process.
- combination of the theory and practice
- all similarities underline the universal aspect of the same pedagogical thought: promoting open-minded attitude based natural curiosity and providing students with “tools” enabling them to solve problems instead of giving them simple answers

Janusz Korczak wrote:

“I exist not to be loved and admired, but to love and act. It is not the duty of those around me to love me. Rather, it is my duty to be concerned about the world, about a man”.

Janusz Korczak, *Warsaw Ghetto Memoirs of Janusz Korczak*,
Univeristy Press of America, 1979

