THE INFLUENCE OF J. KORCHAK'S PEDAGOGICS ON EUROPEAN EDUCATION IN THE MIDDLE OF THE 20th CENTURY

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The article, based on the analysis of psychological and pedagogical literature, reflects the pedagogical concept of European education in the middle of the 20th century on the example of the pedagogical assets of Janush Korchak as a predecessor of modern education in Europe. It was found that a characteristic feature of the legacy of Janush Korchak is the orientation of the educational process to create conditions for humanistic education and personality development. It was revealed that for the first time in his work with children, he recognized their right to make decisions about themselves.

His views on the organization of children's life activities, taking into account their right to freedom of choice, in particular the right to be as they are, to make a mistake, to protest, to property, to secrecy, to express their opinions, to independently organize their lives, to participate in conversations about her and her own conclusions, on using her merits and hiding her flaws, on respect for her ignorance and respect for the work of knowledge.

It was found that the middle of the 20th century was a time of serious innovative achievements in the field of pedagogy, which largely determined the nature of modern education in various European countries, including Poland. The collision of two main approaches is traced: authoritarian (positioning of the individual as a passive object of pedagogical influence) and democratic (adjustment of the education system to the child who is studying, to his nature, that is, positioning of the individual in the role of the subject of his own development). The following two paradigms are distinguished: pedagogical traditionalism and alternative pedagogy, which contributed to the establishment of the content of the new direction of education and the free development of the child's personality. It was concluded that this goal is set at the current stage of humanization of education in European countries, and is aimed at the implementation of such ideas as:

- the possibility of choosing one's own programs and study plan;
- free and diverse educational environment of the school and society;

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open classroom doors; orientation to self-governance and co-management; democratic, friendly relations between adults and children, etc.

It is emphasized that the alternative pedagogy, represented by the author's system of Janush Korchak, put the child, his values, personal freedom, and the ability to construct his own life first. It was determined that the views of Janush Korchak on education, represented in the mutual relations of the teacher and the student, are close to the statements of representatives of modern European pedagogy, which finds its expression in the formula "to support, not to educate". The reflected experience of Janush Korchak creates a chance to consider the issue of teacher preparation from the specific perspective of the pedagogical position of pupils.

Key words: pedagogical concept, European education, alternative pedagogy, Janush Korchak, freedom in education.
require the search for new approaches to the organization of the education and upbringing system in the new millennium, which would meet the needs of today. The development of modern models of educational systems is impossible without a thorough analysis of historical and pedagogical experience, the identification of its progressive ideas and the possibility of its creative use.

From this point of view, the pedagogical legacy of the Polish figure Janush Korchak, who is recognized as one of the most outstanding educators of the 20th century, is of particular interest. He was born at the end of the 19th century (1878 or 1879) in Warsaw, died in 1942 in the Nazi death camp in Treblinka together with his pupils. Janush Korchak's real name is Henryk Goldschmidt, also known by the nicknames Old Doctor or Mr. Doctor. In his own words, "a doctor by education, a teacher by chance, a writer by vocation and a psychologist by necessity" [3]. A person who became a legend during his lifetime, a classic of children's literature, an innovative teacher, a beginner in activities for the protection of children's rights and full equality of children. He claimed that the child has the right to be the way he is, has the right to respect, to make a mistake, to express his thoughts.

Current state of the issue. Pedagogical ideas of Janush Korchak were studied in Great Britain, Germany, Poland, Russia, Ukraine, Sweden, Japan and other countries. In Poland, the pedagogical legacy of Janush Korchak began to be actively explored from the second half of the 40s of the 20th century. Attention is drawn to the works of such Polish scientists as: Ya. Binchytyska, S. Voloshyn, M. Kostka, A. Levin, I. Merezhnan, I. Neverli, D. Slovitska, M. Jakubowski, M. Jaworski, who studied various aspects of his scientific completion.

Interest in the pedagogical legacy of a prominent teacher does not fade to this day. Thus, in connection with the 70th anniversary of his death in 2011, the Sejm of the Republic of Poland unanimously voted to declare 2012 the "Year of Janush Korchak", which took place under the slogan "NO CHILDREN – THERE ARE
Outline of unresolved issues brought up in the article. In Ukraine, certain aspects of the legacy of Janush Korchak were studied by Zh. Ilchenko, N. Kalenichenko, L. Koval, S. Sysoeva and others. Along with this, we should note that the active scientific interest of Ukrainian scientists for the work of Janush Korchak began to manifest itself recently. Until now, the alternative of his pedagogical views remains insufficiently clarified.

Aim of research is clarifying the pedagogical views of Janush Korchak as one of the founders of modern European education.

Results and discussion. A characteristic feature of the legacy of Janush Korchak is the focus of the educational process on creating conditions for the humanized development of the individual. The innovative pedagogue created an original educational system, which in terms of conceptual approaches, structure and form of organization is similar to the basic principles of alternative pedagogy. For the first time in his work with children, he recognized their right to make decisions about themselves. Janush Korchak claimed that every child has the right to:

- to be as they are;
- to make mistakes;
- to protest;
- to own property;
- to have secrets;
- to express their thoughts;
- to independently organize their life;
- to participate in conversations about and draw own conclusions;
- to use their strong sides and hide their flaws [2: 132].

He preached the idea that a child is not a candidate for people, he is a person. The "Children's Union" organized by him was subject to the principles of justice, brotherhood, equality of rights and duties of all its residents [7: 101].

Thanks to rich literary and theoretical heritage, in particular, works of art for children (for example: "King Matus the First", "The Bankruptcy of Little Jack", "When I Become Little Again"), books for...
adults (for example: "Children of the Street", "The Child of the Salon ", "How to love a child" "The child’s right to respect"), as well as the works "Pedagogical Triptych", "Selected works", we can find out his pedagogical concept, which was anticipatory in relation to the educational theories of that time [4: 9].

Pedagogy Janush Korchak, like alternative pedagogy, is interpreted and qualified differently. Korchak is considered a forerunner of alternative pedagogical concepts in Poland, although he never used this term in his writings on raising children, as well as in public speeches. At the same time, his thoughts and judgments on certain problems of teaching and raising children were really alternative to the pedagogical theory of the time. In contrast to the generally accepted pedagogical norms of the time, Janush Korchak showed the negative impact of forced upbringing on the development of a child. Looking for new parenting formulas, he notes: "All modern parenting is aimed at making the child "comfortable"; successively, step by step, it seeks to put to sleep, suppress, destroy everything that is the child’s will and freedom, the strength of his spirit, the strength of his desires and intentions. Polite, obedient, kind, comfortable, the alternative views of the outstanding teacher consisted in his assertion that a child lives in a different world than an adult. Therefore, it is necessary to treat the child in a different way, to understand his world more deeply, to protect it. "A child thinks no less, no shallower, no worse than adults. She thinks differently... A child does not think with his intellect, but with his feelings. That’s why it’s so difficult to get along with children, that’s why there is no more difficult art than the art of talking with children", wrote Korchak [6: 37].

Appreciating the importance of the Declaration of the Rights of the Child (issued in 1924), he critically evaluated the "mixing" of rights and duties. What was called the Rights of the Child in the Declaration was divided into the main duties of adults in relation to children, which were based on the natural dependence of children on adults [1].

Particular attention is drawn to the social
and hygienic-educational requirements proposed by Korchak to provide children with favorable conditions for development, namely: hygiene of life, work, science and recreation, according to his conviction that the important right and duty of the child is "the work of knowledge". "The child has a sense of duty, which is not imposed by force, he loves schedule and order and does not give up his duties and following the rules. She only requires that the yoke not be too heavy, not rub her neck, so that she is understood when she cannot hold on, slips, when, exhausted, she stops to catch her breath" [4: 71].

Characteristic of Korchakov’s analysis of the situation of a child in the society of adults is the sociological care of children who are oppressed and abused. He characterizes children as "an oppressed class", "drunning people who performs the burdensome work of knowledge", or "a small nation". "Children, he argued, are, at the same time, a significant social force that makes up a third of humanity, and childhood is a third of all life, so they also have the right to fair use of the heritage of previous generations. Instead, as Korchak noted, "we impose on them the burden of the responsibilities of tomorrow's people, without giving them any of the rights of today's people. If you divide humanity into adults and children, and life into childhood and maturity, then there are many, many such children in the world and in life. Only we don't notice her, as women, Seljuks, oppressed population groups and peoples didn't see it before. We positioned ourselves so that the children would least disturb us" [5: 368].

For Korchak, the fight for the rights of the child is the fight for the rights of all children, the entire children’s society, regardless of age, gender, race or religion.

Korchakovskiy's "code" of children’s rights, in turn, is based on the conviction that a child is a human being. At the same time, he emphasizes that the voice of the child, the so-called "expert" of his own actions and rights, is of decisive importance in the recognition of these rights.

A thorough analysis makes it possible to conclude that the direction of the Old критично оцінив "змішування" прав та обов'язків. Те, що в Декларації називали Правами дитини, поділялося на основні обов’язки дорослих по відношенню до дітей, які виходили з природної залежності дітей від дорослих [1]. Ось які привертають запропоновані Корчаком соціальні та гігієнічно-виховні вимоги забезпечення дитячим сприятливим умовам розвитку, а саме: гігієни життя, роботи, науки та відпочинку, згідно з його переконанням, що визначним правом та обов’язком дитини є "праця пізнання". "Дитина має почуття обов’язку, не нав’язаного насильно, любить вона і розклад, і порядок і не відмовляється від обов’язків та виконання правил. Вимагає тільки, щоб ярмо не було надто важке, не натирало шиї, щоб її розуміли, коли вона не втримається, посокозніється, коли, змучена, зупиниться, щоб перевести дух" [4: 71].

Характеристичною для корчаковського аналізу ситуації дитини в суспільстві дорослих є соціологічна огляд дітей, яких утискають та скривджують. Він характеризує дітей як "уярмлений клас", "дитячий народ, який виконує обтяжливу працю пізнання", або "малоросла нація". "Діти, доводив він, – це, одночасно, визначна соціальна сила, яка складає третю частину людськості, а дитинство – це третя частина всього життя, тому вони теж мають право на справедливе використання спадщини попередніх поколінь. Замість цього, як зазначав Корчак, "накладаємо на них тягар обов’язків завтрашньої людини, не надаючи їм нічого з прав сьогоднішньої людини. Якщо поділити людськість на дорослих та дітей, а життя – на дитинство та зрілість, то такої дитини і у світі, і в житті дуже-дуже багато. Тільки ми її не помічаємо, як раніше не бачили жінки, селянки, утиснених верств населення та народів. Ми розташувались так, щоб діти найменше нам перешкоджали" [5: 368].

Боротьба за права дитини – це для Корчака боротьба за права всіх дітей, всього дитячого суспільства, не дивлячись на вік, стать, русь чи віросповідання.

Корчаковський "кодекс" прав дитини, в свою чергу, виходить з переконання, що дитина – людина. Одночасно він акцентує увагу на тому, що у визнанні цих прав
Doctor’s thoughts on the issue of child emancipation coincides with the modern views of alternative educators. The main right of a child and childhood is considered to be the right to self-existence. However, Janush Korchak did not see the need to recognize children’s social rights along with adults, despite the fact that he already considered a child a worker and a citizen. This was based on his conviction that a natural feature of childhood is the lack of life experience, so he also took into account the need to prepare children to use their rights, which he practiced in the Orphanage [8: 7].

In the pedagogical concept of Janush Korchak, the issue of children’s equality is connected with the assertion of the duty of self-work and self-improvement. According to Korchak, the equality of children’s rights does not mean only giving children the same rights as adults, but rather recognizing the special value of childhood as equal to other periods of development. “Half of humanity does not exist; her life is a joke, aspirations, naive feelings are fleeting, looks are funny. Children are different from adults; something is missing in their life, and something more than in ours, but that which is different from ours is reality, not a ghost. What did we do to get to know the child and create the conditions in which he could exist and mature?” The old doctor emphasized the need to recognize the rights of the “child – a person” in order to fulfill all the needs of development in combination with the capabilities of the individual [10: 55-56].

Janush Korchak, like many modern alternative pedagogues, denies the expediency of purposeful education (which is understood as an influence on the pupil with the aim of changing him according to the educational ideal of the educator). He proved that such upbringing does not ensure respect for the rights of the child, does not give him the opportunity to be himself and make decisions independently.

According to Janush Korchak, education should go beyond the framework of interaction between educator and pupil. In the light of his views, education should be considered as a holistic process with various conditions, as a natural and viрішальне значення має голос дитини, так званий "експерт" власних дійнь та прав.

Грунтовний аналіз дає змогу зробити висновок, що напрямок роздумів Старого Лікаря з питань емансипації дитини збігається з сучасними поглядами альтернативних педагогів. Головним правом дитини та дитинства вважається право на самоіснування. Однак, Януш Корчак не бачив потреби визнання для дітей громадських прав разом з дорослими, не дивлячись на те, що він вже вважав дитину працівником та громадянином. Це виходило з його переконання, що природною рисою дитинства є відсутність життєвого досвіду, тому він також враховував необхідність приготування дітей до користування їхніми правами, що він практикував у Будинку Сиріт [8: 7].

У педагогічній концепції Януша Корчака питання рівності дітей пов’язано з твердженням обов’язку праці над собою та самовдосконаленням. Згідно Корчаку, рівність прав дитини не означає тільки надання дітям таких прав, які є у дорослих, але, швидше, визнання особливої цінності дитинства як рівноправного з іншими періоду розвитку. "Половина людства не існує; її життя – то жарт, прагнення наївні почуття швидкоплинні, погляди смішні. Діти ж відрізняються від дорослих; в їхньому житті чогось не вистачає, а чогось більше, ніж в нашому, але те відмінне від нашого саме і є дійсністю, а не привидом. Що ж ми зробили, щоб пізнати дитину і створити умови, в яких вона могла б існувати і дозрівати?". Старий Лікар підкреслював необхідність визнання прав "дитини – людини" для здійснення усіх потреб розвитку в поєднанні з можливостями особистості [10: 55-56].

Януш Корчак, як і багато сучасних альтернативних педагогів, заперечує доцільність цілеспрямованого виховання (що розуміється як вплив на вихованця з цільою його зміни згідно з виховним ідеалом вихователя). Він доводив, що таке виховання не забезпечує попаги до прав дитини, не дає їй можливості бути самій собою і самостійно приймати рішення.

На думку Януша Корчака, виховання повинно виходити за рамки взаємодії
intentional influence. Education means a set of conditions and internal connections between them, which affect the surrounding life of the child. Korchak wrote about upbringing in the House of Orphans as follows: "We educate you not with empty talk, but with order, cleanliness and science, work, school and shifts, even cleanliness of linen and plates, even soup and candies. There are just rights, self-government, circle and assembly; numbers embroidered on handkerchiefs, pens and pencils, checking caskets and boxes of found things, and notes also educate you" [5: 369].

Janush Korchak's views on education, presented in the mutual relations of educator-educated, are close to the statements of representatives of modern European alternative pedagogy, which finds its expression in the formula "to support, not to educate". According to Korchak, education is the mutual influence of people, a more experienced person on a less experienced person; mutual learning through coexistence, cooperation, empathy (including adult learning from children who are experts in their own affairs). He attributed the following to the tasks of an educator:

1. Creating a "free" environment for children's activity (material, organizational, psychological).

2. Provision of functional assistance (help when needed), taking into account the individual needs of children, as well as collective education, taking into account the needs of the children's union.

Janush Korchak prioritized the opportunity for the student to choose his own life path. "How long should I lead you - I asked myself, watching the sleeping children in the Orphanage. - To big ideas, higher deeds? Are you the only one to be introduced to the performance of the necessary duties? Maybe for each of you, your own path, even the worst, will be the only right one?" [4: 370].

At the same time, it is necessary to emphasize the specific Korchak introduction of the child into the world of values. He tried to instill in his pupils the need to search for and realize true human values in life, such as: truth, beauty and
justice. At the same time, what is most important, he does not impose these values, but gives them through the organization of life in the institution, through offers, creating the possibility of choice. The task of the educator (modern alternative educators also express themselves on this topic) is to help the child learn and understand the values determined not by an individual educator, but only by his own experience.

It should also be emphasized that Korchak did not neglect the influence on pupils, the formation of appropriate habits in them, training in certain skills and abilities. He also did not deny the influence of various internal factors on the formation of personality. "By theorizing, we forget that we must teach a child not only to appreciate the truth, but also to recognize a lie, not only to love, but also to hate, not only to respect, but also to despise, not only to agree, but also to be indignant, not only to obey, but also rebel" [6: 143].

In Korchak’s writings, we can often find the expression "let the child does sin", which means recognizing the child’s right to experience that arises from his own activity, and not from the authoritarian, forcibly imposed demands of the educator. Therefore, he interprets the concept of experience broadly, as it encompasses the spheres of activity and experience. Based on his own experiences and life experience, Janush Korchak argued: "Be yourself, find your own way. Know yourself before you want to know the children. Realize what you are capable of before you start defining the boundaries of children’s rights and responsibilities. ...You yourself are a child, whom you must first of all know, raise and learn" [5: 371].

Korchak’s view of education – according to the terminology of alternative pedagogy – "as a view from its other side: the child", can be defined as an observation based on mutual communication between the educator and the pupil from the point of view of the child. A child perceives the world in a different way than an adult, has a different dimension of self-evaluation, facts and phenomena, "thinks with feelings, not intellect". She lacks experience, instead, the child greatly
exceeds adults in empathic vulnerability, the ability to empathize with all living beings.

Comparing Korchak's views with the main principles of alternative pedagogy (especially its variety – anti-pedagogy), we can point to a certain discrepancy, namely:

1. Korchak (to a greater extent than representatives of anti-pedagogy) believed that the essence of development from the age of an infant is the child's efforts, his competition with himself, as well as overcoming obstacles.

2. Opposing the imposition of certain rules of behavior on the child, Korchak encouraged the pupils not only to find and define their own "rules of life", but also for the pupils to understand the "program" of their own place in life. Thus, he accepts the child's responsibility not to the teacher, but to himself.

As we have already found out, the middle of the 20th century was a time of serious innovative achievements in the field of pedagogy, which largely determined the nature of modern education in various European countries, including Poland. Today, one can observe the collision of two main approaches: authoritarian (positioning of the individual as a passive object of pedagogical influence) and democratic (adjustment of the education system to the child who is studying, to his nature, that is, positioning of the individual in the role of the subject of his own development). Alternative education belongs to the last approach, the main goal of which is the development of qualities and abilities in children that allow them to become initiators of cultural, social and technical progress.

Based on this statement, the following two paradigms can be distinguished in the field of education: pedagogical traditionalism and alternative pedagogy. It was the latter that fully contributed to the establishment of the content of the new direction of education and the free development of the child's personality. This goal, in our opinion, is set at the current stage of humanization of education in European countries, and is aimed at the implementation of such ideas as:

● the possibility of choosing one's own

spriймає світ, має інший вимір оцінки себе, фактів та явищ, "думає почуттями, а не інтелектом". Їй не вистачає досвіду, натомість дитина значно перевищує дорослих емпатичною вразливістю, вмінням співпереживати зі всіма живими ісotentами.

Співставляючи погляди Корчака з головними засадами альтернативної педагогіки (особливо її різновидом – антипедагогікою), можна вказати на певну розбіжність, а саме:

1. Корчак (в більшій мірі, ніж представники антипедагогіки) вважав, що сутність розвитку вже з віку немовляти є зусиллям дитини, її змаганням з самим собою, а також подоланням перешкод.

2. Протиставляючись нав'язуванню дитині визначених правил поведінки, Корчак заохочував вихованців не тільки до пошуку та визначення власних "правил життя", але також до освічення вихованцями "програми" власного місця в житті. Тим самим він акцентує відповідальність дитини не перед вихователем, але перед самим собою.

Як ми вже з'ясували, середина ХХ століття стала часом серйозних інноваційних звершень у галузі педагогіки, які багато в чому визначили характер сучасної освіти в різних європейських країнах, у тому числі й у Польщі. Сьогодні можна спостерігати зіткнення двох основних підходів: авторитарного (позиціонування особистості в ролі пасивного об'єкта педагогічного впливу) і демократичного (пристосування системи освіти до дитини, яка навчається, до її природи, тобто позиціонування особистості в ролі суб'єкта власного розвитку). До останнього підходу й належить альтернативна освіта, основною метою якої є розвиток в дітях якостей і здібностей, що дозволяють їм стати ініціаторами культурного, соціального та технічного прогресу.

Виходячи з цього твердження, в галузі освіти можна виділити наступні дві парадигми: педагогічний традиціонізм і альтернативна педагогіка. Саме остання повною мірою сприяла утвердженню змісту нового напряму виховання і вільного розвитку особистості дитини. Ця мета, на нашу думку, ставиться і на
programs and study plan;
● free and diverse educational environment of the school and society;
● open classroom doors; orientation to self-governance and co-management;
● democratic, friendly relations between adults and children, etc.

As you know, education has always followed certain intellectual and moral traditions and gradually adapted to new circumstances. However, at the end of the 20th century in Poland, this conservatism lost its stability, opening opportunities for the development of alternative forms, methods and content of education that met the new requirements. In connection with this, alternative education, which received the right to exist in the modern European pedagogical reality, conceptually began to develop in the following directions:

● creation of conditions for implementation of alternative education in practice, as opposed to the existing old system, with the assertion of a defining beginning, related to the recognition of the right to one’s own life and self-development as a free individual;
● orienting alternative schools to correct the system with one-sided intellectual development in favor of the proclamation of the doctrine of the formation of a complete personality - a personality with a developed culture of feelings, taste, a responsible and thinking personality;
● search for improving the structure and nature of relationships in the “teacher-student” dyad;
● creation of a special atmosphere of the school, which provides all opportunities for the spontaneous life of the child, his free activity, development of natural abilities;
● a call for the implementation of school programs in accordance with the age characteristics and mental development of children, as well as their adequate preparation for any democratic transformations of society in the future [9].

Educators who implement the ideas of alternative education have always started from a single axiological understanding: the efforts of educators should be focused on the child’s acquisition of his own experience; the teacher, who acts as an
older friend, organizes such an educational and educational environment that promotes the free manifestation of children's creative abilities; the self-worth of the child and the right to free development are recognized as a priori; the child must be considered a subject of education; the teacher needs to create prerequisites for an equal dialogue between the teacher and the student; to organize such an active life activity of children, which should, in the end, lead their activity to self-activity, and discipline to self-discipline [1; 2].

In this connection, we emphasize once again that the alternative pedagogy, represented by the author’s system of Janush Korchak, put the child, his values, personal freedom, and the ability to construct his own life first.

Conclusions and research perspectives. Based on the analysis, we can conclude that the concept of the outstanding European teacher of the middle of the 20th century, J. Korchak, was formed along the lines of the ideas of “new” education, taking into account the experience and ideas of traditional pedagogy, the wealth of natural, anthropological, socio-economic knowledge. The pedagogue was significantly ahead of his contemporaries, as he was one of the first to substantiate and implement a system of forming a child's personality, based on the principles of mutual respect and mutual improvement. The conducted pedagogical analysis proves that the teacher's special understanding of the place and role of education in the process of personality formation led to new, innovative approaches to the interpretation of the main components of the pedagogical process – the goal, tasks, content, methods, means and forms of interaction between the teacher and students, as well as the result. The main principles of his pedagogical system include:

- denial of violence – physical or verbal, which is a consequence of age superiority or position;
- the idea of educational interaction between adults and children, which expands the definition of traditional pedagogy;
- the concept of educational and educational environment that promotes the free manifestation of children’s creative abilities; the self-worth of the child and the right to free development are recognized as a priori; the child must be considered a subject of education; the teacher needs to create prerequisites for an equal dialogue between the teacher and the student; to organize such an active life activity of children, which should, in the end, lead their activity to self-activity, and discipline to self-discipline [1; 2].

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• confidence that a child is a person to the same extent as an adult;
• the principle that the educational process should take into account the individuality of each child;
• the belief that a child knows his own needs, aspirations and emotions best. Therefore, she should have the right to have adults take her opinion into account;
• recognition of the child’s right to respect, ignorance and failure, personal space, own opinion and property;
• conviction that the process of child development is hard work.

The question of Korchak’s connection with alternative pedagogy remains open and requires further research. At the same time, the analysis of the peculiarities of the organization of the educational system substantiated and implemented by Janush Korchak in the children’s institution proved that he laid the foundations of European alternative pedagogy, practically confirming them with his experience. Nowadays, when there are objective conditions for the autonomy of institutions, there is an essential need to prepare teachers for the appropriate use of their powers. The views and experience of Janush Korchak create a chance to consider the issue of teacher preparation from the specific perspective of the pedagogical position of pupils. In connection with the above, the training of teachers, in our opinion, should be subordinated, first of all, to helping them in their efforts to know themselves, The value of Janush Korchak’s pedagogic heritage lies, first of all, in our awareness that the crisis of education arises not so much because of material difficulties, but mainly because of people and interpersonal relationships.

REFERENCES (TRANSLATED & TRANSLITERATED)


Received: November 03, 2022
Accepted: December 02, 2022