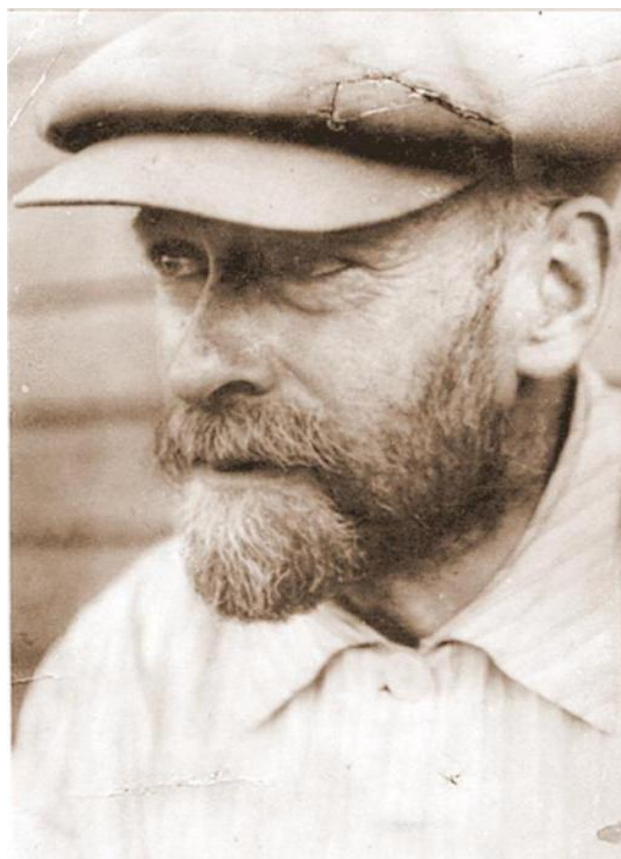




Symposium Korczakowskie na Uniwersytecie Pedagogicznym
im. Komisji Edukacji Narodowej w Krakowie
pod honorowym patronatem
Międzynarodowego Stowarzyszenia im. Janusza Korczaka
w partnerstwie z Polskim Stowarzyszeniem im. Janusza Korczaka

Expected date: 19th February 2022



*International Janusz Korczak
Association*

*Międzynarodowe Stowarzyszenie
im. Janusza Korczaka*



Polskie Stowarzyszenie
im. Janusza Korczaka

„Nie wolno zostawiać świata, jakim jest”

Currency of the ideas of Korczak

How, despite the chaos and overwhelming fear, find the harmony. How to be oneself and experience happiness in the ‘turbulent’ times of the pandemic disease?

It seems that in the post-modern times, the only aim of life is self-satisfaction, that this is the era of intensified hedonism. How come more and more people, including children, suffer from depression? Why, in some drastic cases, children do not want to live, and not uncommonly, the most sensitive ‘Mikołaje Srebrni Pisani’ (ang. Mikołaj Written in Silver) perish. Korczak used the name created by Emil Zegadłowicz to describe particularly gifted children, towering with creativity, heart and intellect. Why the number of suicides is constantly rising?

Janusz Korczak may help us find the answers to those questions. In order to learn from this great educator and moral authority, one needs to surmount at least two myths concerning his figure and work: the myth of Korczak-martyr – closing him in the ‘temperproof carriage’ associating him only with Treblinka, and the myth of ‘the one with children’ – putting him in the children’s room, infantilizing his idea and figure.

We want to read the works of Korczak, 80 years after his death, for the 110th year of The House of Orphans, as integral whole, including writing, medicine, pedagogy and sociality, life and death – primarily, however, his life! We want Korczak not to be associated with the aura of sadness and catastrophic tone, but with activism, pragmatic actions and, above all, with stimulating the social change, opening new perspectives – for afterthought, for practice...

The idea and work of Korczak may set the example of the school of (smart and good) life. What seems to be particularly current now, when because of endless quarantines and socio-economic problems related to pandemic disease, a child becomes the first victim of crisis, when the continuity of the upbringing and learning processes is violated, when school loses its autonomy and the student becomes the subject of consecutive top-down forced changes in educational system, when so many people, frightened because of the pandemic and disappointed with selfish consumption start to wonder about the meaning of life and pursue their human potential.

Program

9.00-9.30 Marek Michalak, *Janusz Korczak aktualny w życiu i działaniu Kawalerów Orderu Uśmiechu – Janusz Korczak current in life and actions of Kawalerowie Orderu Uśmiechu (Bachelors of the Order of Smile)*

10.00-10.30 Dorota Probuska: *Korczakowska wrażliwość na krzywdę dziecka (krzywdę myślą, mową, uczynkiem i zaniedbaniem) – Korczakian sensitivity to wardschildish harm (harm resulting from thought, action and neglect)*

11.00-11.30 Anna Kamińska-Malandain: *Co uczyniliśmy naszym dzieciom? Aktualny namysł nad teorią i praktyką Janusza Korczaka oraz Marii Montessori – What have we done to our children? Current thought over the theory and practice of Janusz Korczak and Maria Montessori*

12.00-12.30 Marta Ciesielska: *Po co dzisiaj wracać do pism Janusza Korczaka? – Why return to the writings of Janusz Korczak?*

13.00-14.00 *Break*

14.00-14.30 Yaron Becker: *Korczak jako społecznik – Korczak as a community worker*

15.00-15.30 Batia Gilad: *Dlaczego potrzebujemy Korczaka i Wilczyńskiej w XXI wieku? – Why do we need Korczak and Wilczyńska in 21st century?*

16.00-16.30 Paweł Rieske: *Korczak w placówkach opiekuńczo-wychowawczych – Korczak in the education and carecentres*

17.00-17.30 Mariusz Wawrzyniak: *Wiedza nauczycieli o Korczaku i jego doktrynie (na przykładzie Warmii i Mazur) – The knowledge of teachers about Korczak and his doctrin (on the example of Warmia and Mazury)*

We forecast half an hour of discussion after every performance.