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LITERARY WORKS AS TESTIMONY TO NON-INDIFFERENCE: ON THE PEDAGOGICAL “SHADING” OF JANUSZ KORCZAK’S OEUVRE

S u m m a r y: Each epoch leaves its own literary mark. The discourse of humanities concerning literary works as a reception of historically transformed social reality and socio-cultural experiences should include a reflection on the testimony of (non) indifference. The presentation referring to the pedagogical “shading” of Janusz Korczak’s works will be a pretext for considering literature as a testimony of presence in social experiences but will also direct cognitive interests towards behaviour and interpersonal relations. Thus, analyses of the social conditions that resulted in Janusz Korczak’s literature and, above all, reflections on what social effects it caused and continues to cause are cognitively fascinating. Thus, by embedding literature as a cultural feature in a network of social relations, it is worth reflecting on the type, not only of knowledge, but of psychological predispositions that can be reproduced in it, taking the quality of socio-cultural reality as a point of reference.

K e y w o r d s: Janusz Korczak, literary oeuvre, testimony of non-indifference, pedagogical theory, identity

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Introduction

Wiesław Myśliwski wrote: “Literature is the art of the word. For the word creates the world of each book [...] Like word, like the world. With words we penetrate the mysteries of human destiny and with words we tell about this world.”² The cited fragment of the speech entitled “A Writer for Hire” by the author of two-time winner of Nike Literary Award – Wiesław Myśliwski – significantly aroused my pedagogical curiosity, influenced my intellectual choice of the topic, and above all, is an invitation to co-think on the subject of writing as a testimony of presence in social experience, and of literary traces as a testimony of non-indifference, and above all, Janusz Korczak’s word that reveals the secrets of human fate and Korczak’s word that tells the world.

The humanistic discourse on the literary work as a reception of historically transformed social reality and socio-cultural experiences, taking into account the reflection on the testimony of non-indifference, has launched in me numerous passages of cognitive reflections. One of them is the question of the word as a creator of thought, but also of literature in which remain “worlds contained only in the languages of individuals.”³ The highlighted questions tentatively explain the reasons for turning to the issue of pedagogical “shading” of Janusz Korczak’s works and provide a pretext for considering writing as a testimony of presence in social experience and “literature of experience.”⁴ However, the above questions also provoked in me a wave of thought within the most primordial experience of the individual’s self for which language is a hallmark, and which, I mean this experience, comes from the disproportion: between the human expectation of permanence and the ever-changing world, between the need for anchorage and drifting into an unknown future.

Literary as testimony to non-indifference

The issue of the timelessness of literature – as a cultural trait – has clearly surfaced in my mind, for literature is and, as Wiesław Myśliwski emphasizes, “will always be present, because it is born from the natural need of man, who must take a stand in order to exist.”⁵ This fact is undoubtedly optimistic. Thus, each epoch leaves a peculiar literary trace. Therefore, we can ask the question about the source of

² Wiesław Myśliwski, *W środku jesteśmy baśnią. Mowy i rozmowy* (Kraków: Wydawnictwo Znak, 2022), 128–129.

³ *Ibid.*, 128.

⁴ Ryszard Nycz, “Literatura nowoczesna wobec doświadczenia.” *Teksty Drugie* 6 (2006): 56.

⁵ Myśliwski, *W środku*, 130.

creative potency, about the cognitive anchors of the epoch. The answer is found in human existence. To confirm these words I will cite – once again – a statement by Wiesław Myśliwski: “Fate is fate. And every fate demands that we see in it a human universe.”⁶ Moreover, embedding literature as a cultural feature in the network of social relations, it is worth considering the type, not only of knowledge, but of psychological predispositions that can be reproduced in it, taking as a point of reference human existence in the analyzed socio-cultural reality. How cognitively intriguing, then, are the analyses of the social conditions that resulted in the literature of Janusz Korczak, and above all, the reflections on what social effects it caused and still causes, which is clearly evidenced by conferences devoted to the oeuvre of Janusz Korczak showing the continuity of the mission of Korczak’s pedagogical anthropology.

The topicalization of the “testimony of non-indifference” entails a reflection on the definition of the construct of “indifference,” which stigmatizes “indifference” for its moral ambivalence. Emphasizing the definitional credo of the construct we are interested in from *Słownik języka polskiego* (Dictionary of the Polish Language) edited by Witold Doroszewski: “indifference” means “remaining [...] insensitive to someone or something, insensitivity to something, not being interested in [something].”⁷ From *Słownik poprawnej polszczyzny* (Dictionary of the Correct Polish Language), we can add that something is indifferent to someone or for someone when “it does not arouse interest in someone, it is not important to them.”⁸ Thus, as Joanna Tokarska-Bakir emphasized, “indifference” is to remain insensitive, unaffected, uninterested. And we can consider, following the author, that indifference can reveal and manifest itself primarily as absence, but also “absence through super-presence.” Continuing the thought, in the case of “indifference” we witness silence, the omission of someone or something. However, when theorizing over “indifference,” things are more complex than one thinks⁹. Obliteration, as a variation of omission, is “a work that requires concentration and invention, remaining in readiness for suppression,” as Tokarska Bakir emphasizes after Eviatar Zerubavel,¹⁰ adding that in the case of “indifference” we witness that “the subject slumbers.” Thus, returning to the main thread of consideration, literary creativity is a testimony that “the subject does not slumber,” hence being a testimony of non-indifference.

Literature is a testimony of non-indifference because the Author, using cognitive instruments and employing the craft of writing, ensures that the literary work does not inscribe itself and does not exemplify the process of building a distance – becoming

⁶ Ibid., 119.

⁷ Witold Doroszewski. After: Joanna Tokarska-Bakir, “Incognito ergo sum. O wytwarzaniu obojętności”. *Studia Litteraria et Historica* 2 (2013): 395.

⁸ Witold Doroszewski, Halina Kurkowska, *Słownik poprawnej polszczyzny* (Warszawa: PWN, 1977), 424.

⁹ Tokarska-Bakir, “Incognito”, 395–397.

¹⁰ Eviatar Zerubavel. After: Tokarska-Bakir, “Incognito”, 396.

indifferent. Moreover, the Author “does not slumber,” and not only when s/he reveals “unquestionable truths,” but also when, on their margins, “endless stretches spread of what is approximated [...] simplified, exaggerated, misunderstood [...], which [...] multiply [...] and get immortalized.”¹¹ All the more eloquent are the words of Janusz Korczak – universal words that transcend the boundaries drawn by time and place, namely: “the truths of the educator are the subjective evaluation of experience, only one last moment of consideration and feeling. His/her richness lies in the number and weight of disturbing issues. Instead of correcting [...] it is more sensible to point out (in small print) what has changed around and in me.”¹²

Janusz Korczak’s literature as an example of the fight for a better world

The literature that was created by Janusz Korczak grew directly from his life experiences, and above all from his struggle for social progress, for a better world. To this idea the *Old Doctor* was faithful as a doctor, pedagogue and writer. From the theory and practice of upbringing and education, he drew the material for thought, reflection and analysis filling the pages of his books. In this context, how eloquent are the words of Janusz Korczak: “to write things of value, one must be a good diagnostician. In other words, you need to know the person and their diseases perfectly [...]. We often face the facts of human life, completely unaware of their genesis. And the writer, in my opinion, should have the ambition not only to know, but also to cure human souls.”¹³ The particular pedagogical constitution of Janusz Korczak’s works makes it impossible to talk about them without referring to the pedagogical practice of the Old Doctor. For how else can we talk about the literary legacy of Janusz Korczak, which is woven from life, from interpersonal relations, from caring intuition, from educational moments, from the question: how to love a child? What a cognitively interesting discourse on the infinite reception of Janusz Korczak’s oeuvre and pedagogical ideas contained in such works as: “Jak kochać dziecko?” (How to love a child?), “Prawo dziecka do szacunku” (The child’s right to respect), “Momenty wychowawcze” (Educational moments), “Pedagogika żartobliwa” (Humorous pedagogy), in which Janusz Korczak – a doctor, a pedagogue of new upbringing, a precursor of the struggle for children’s rights, a creator of the care and education system – appears as a supporter

¹¹ Milan Kundera. After Zygmunt Bauman, *Między chwilą a pięknem. O sztuce w rozpadzionym świecie*, eds. Anna Zeidler-Janiszewska, Maja Wójcik (Łódź: Wydawnictwo “Officyna”, 2010), 69.

¹² Janusz Korczak, *Jak kochać dziecko. Dziecko w rodzinie* (Warszawa: Rzecznik Praw Dziecka, 2012), 11.

¹³ I. Rugier. After: Cezary W. Domański. In: Janusz Korczak, *Recepty Starego Doktora. Wypisy z dzieł Janusza Korczaka*, ed. and introduction Agnieszka Zgrzywa (Warszawa: PWN, 2022), 212.

of restoring the vital forces of humanistic tradition underpinned by such values as dignity, respect, beauty, truth, which indicates Korczak's pedagogical anthropology. In addition, it actualizes the formative and educational power of humanism on the way of love for neighbour, justice, care, due respect for the subjectivity of man, their individuality and uniqueness, and their rights to make choices, form identity, self-govern and self-educate.

Janusz Korczak's literary oeuvre embedded in humanistic pedagogy (in particular, shrouded in individualism and existentialism) therefore, requires commentary and pedagogical reflection. The views of the outstanding educational reformer on pedagogical theory and the process of identity formation are fascinating and cognitively inspiring.

The relationship between theory and practice in Janusz Korczak's reflection

Undoubtedly, Janusz Korczak created the foundations of the theory of education, which was decisively influenced by his worldview, educational and caring practices – a rich array of caring and upbringing practices developed, initiated and implemented by him at the Orphanage, which he directed. On the pages of the article published in 1924 entitled: “Teoria i praktyka” (Theory and Practice), Janusz Korczak describes the relationship between theory and practice in education. What's more – stemming from his philosophy of education – the desired relationship between education and educational practice. Janusz Korczak emphasizes: “Thanks to theory I know [...]. Theory enriches the intellect.”¹⁴ For Janusz Korczak, praxis is the source, inspiration and test of theory: praxis tests theory. This is, in fact, drawing attention to the practical origins and dimensions of a theory or idea. The Old Doctor explains it as follows: “practice trustfully controls and censors' theory, tries to catch it in its lies and in blunders.”¹⁵ What is more, as the comparison between a good educator and a good clinical doctor indicates: “for an educator who has not experienced the rigors of hospital, clinical work is short of many focal points of thought and feeling.”¹⁶ In this context, it is worth posing a question: doesn't Korczak's pointing out that in order to properly understand educational activity, one should give it a priority over theory and situate it as the source of theory, its test and goal because then theory will have a constructive cognitive vitality, fit in with the contemporary reflection on the theoretical nature of pedagogical findings? The answer is: definitely yes [...]. The

¹⁴ Janusz Korczak. After: Marc Silverman, *A Pedagogy of Humanist Moral Education: The Educational Thought of Janusz Korczak* (New York: Palgrave Macmillan, 2017), 131.

¹⁵ *Ibid.*, 130.

¹⁶ *Ibid.*, 131.

development of scientific (theoretical knowledge of educational reality) pedagogy is carried out on the way of empirical research precisely – it can be said that from practice it “grows,” and specifically the theory is constructed from the research on educational practice and is also intended to serve educational *praxis* in a reciprocal way, through anticipation of educational facts and influence on their course. From the theoretical-cognitive perspective, cognitive practice and expectations of the explanatory qualities of the statements (their accuracy) formulated by the theory (while reflecting on its explanatory capacity in general) refer to the possibility of theoretical generalization and classification of the social world, or translation of theoretical theses into the ground of empirical cognition for their verification, as well as explanation of phenomena through the identification of causal mechanisms and processes revealed through the quality of their effects.¹⁷ In this sense, it seems important to define the boundaries of the cognitive field that allow us to specify whether the theory captures “‘whole’, ‘most’, and ‘most part’ [...] of the range of variation in the determinants or components of *explanandum*,”¹⁸ i.e. the object of cognition (understood as “something” to be explained) that is to be clarified. The explanatory capacity of a theory is determined by recognizing the scope of reality to which the theory is applicable, so it is “derived from the interrogative practices coupled into the cognitive process, and depends [...] on whether they take into account comparative, historical and theoretical factors.”¹⁹ In the realm of considerations on the essence of theorizing and its “fertility” a reflection arises, i.e. a question about the possible theoretical-cognitive approach to explain a wide range of pedagogical or, more broadly, educational processes. Thus, this focuses our attention on the fact that the dynamics of the development of “pedagogical” theorizing, which a pedagogue cannot disregard, should grow out of a high methodological culture and take into account the possibility of applying the findings made in the sub-disciplines of pedagogy. The way of thinking of Janusz Korczak provides us with the knowledge that the pedagogue’s self-consciousness as a theoretician and researcher dictates that she/he should seek a set of tools necessary for defining the studied range of phenomena of educational reality within the framework of the chosen theoretical tradition, so that theory can become an instrumental tool for the intellectual orientation of her/his research program defined in terms of educational practice and its needs. It is not without reason to recognize that “theory

¹⁷ John Scott, Gordon Marshall, *A Dictionary of Sociology* (Oxford–New York: Oxford University Press, 2009), 761.

¹⁸ Bronisław Misztal, *Teoria socjologiczna a praktyka społeczna* (Kraków: Universitas, 2000), 181. The author stresses that a theory can be satisfactory both when it covers “most” of the determinants of the *explanandum* as well as when it focuses on “a smaller part of it” under the assumption, however, that it has “such a significant recognition of the field of variation that allows one to conclude that the components that are the subject of cognitive practice are actually more heuristically significant” (ibid., 182) than those omitted – less significant for explaining the chosen fragment of social reality.

¹⁹ Ibid., 183.

relates in a special way to reality, namely, in such a way that only from reality can it be derived, it describes reality and in confrontation with reality it proves itself.”²⁰ After all, the point is that the most important tool for achieving cognitive goals in pedagogy is a “good theory,” focused on the description and exploration of the phenomena and processes of pedagogy, and useful for practice, as well as adequate for the needs arising from this practice. For this reason, following Bogusław Śliwerski who treats pedagogy as a branch of knowledge about education and upbringing, one can consider that “the scientific description of educational reality [...], is based on inter subjectively communicable and verifiable premises and logic, leading to the formulation of descriptive, explanatory, normative, praxeological or prognostic assessments, among others, which have a probabilistic character.”²¹ Undoubtedly, the legacy of Janusz Korczak shows the cognitive dimension of his theoretical and cognitive orientation. In the referenced essay “Teoria i praktyka” (“Theory and Practice”)²² experienced in educational work, Janusz Korczak, clearly emphasized his position on the important topic of building a theory of upbringing. It is within pedagogy as a science of upbringing – more broadly – education, the key issue that is theory building, cannot be ignored because it testifies to the development and vitality of this discipline, its identity, seriousness, responsibility and validity.

The process of forming identity through relations with the Other in the thought of Janusz Korczak

Turning to the issue of the identity formation process, it should be emphasized that the idea, as defined by Bogdan Suchodolski, of *humanizing the world and man* aims to sensitize individuals to the need to understand themselves and understand other people through a better knowledge of the world. At the same time, “the requirement of solidarity on a global scale implies overcoming the tendency to close oneself in the sphere of one’s own identity²³” (or rather, a hitherto existing identity),

²⁰ Heliodor Muszyński, “Teoria w pedagogice”. In: *Uniwersytet. Społeczeństwo. Edukacja. Materiały konferencji naukowej z okazji X-lecia Wydziału Studiów Edukacyjnych Uniwersytetu im. Adama Mickiewicza, Poznań 13–14 października 2003 roku*, eds. Wiesław Ambrozik, Kazimierz Przyszczykowski (Poznań: Wydawnictwo Naukowe UAM, 2004), 96.

²¹ Bogusław Śliwerski, “Pedagogika ogólna w ponowoczesnym świecie”. In: “Profesor Bogusław Śliwerski – doktor honoris causa Katolickiego Uniwersytetu Lubelskiego Jana Pawła II, Lublin, 26 października 2017 r.”, *Doktorzy Honoris Causa – Katolicki Uniwersytet Lubelski Jana Pawła II* 17 (2017): 63.

²² *Selected Works of Janusz Korczak*, ed. Martin Wolins, transl. Jerzy Bachrach (Washington–Warszawa: Scientific Publications Foreign Cooperation Center of the Central Institute for Scientific, Technical and Economic Information, 1967), 392–395.

²³ In'am al Mufti et al., *Edukacja – jest w niej ukryty skarb. Raport dla UNESCO Międzynarodowej Komisji do spraw Edukacji dla XXI wieku*, transl. Wiktor Rabczuk (Warszawa: Stowarzyszenie Oświatowców Polskich, Wydawnictwo UNESCO, 1998), 44–45.

in favour of its ongoing constitution in a creative understanding of otherness and respect for diversity. The effort of self-determination, for which “significant others” are an indispensable reference point, is a process of “becoming and choosing oneself, a process that welds and integrates diverse, partial identifications into something that is more than their simple sum.”²⁴ The network of relationships in the establishments headed by Janusz Korczak created an educational climate based on self-discovery through a relationship with another human being, that is, through a relationship with the otherness of the Other. The Korczak’s system, which constitutes the pedagogical, caring and educational framework, took as its main axis openness to shaping and being shaped at the same time. Members of Korczak’s educational and caring community created a space for forming identity, crystallizing the image of oneself and others. In his work “Jak kochać dziecko. Internat” (“How to Love a Child. Dormitory”), Janusz Korczak wrote: “Be yourself – seek your own way. Get to know yourself before you want to get to know children. Become aware of what you yourself are capable of, before you begin to outline the extent of their rights and duties to children. Of all of them, you yourself are the child you need to get to know, nurture and educate first and foremost.”²⁵ The referenced passage from Korczak’s text is an invitation to co-think about the value of “otherness” and sets in motion numerous corridors of cognitive reflections. One of them is the question of “otherness,” which is the essence of crystallizing identity and refers both to otherness in man (otherness of man to oneself) and otherness of “Others.” Identity is understood as a construct, arising as a result of complex cognitive processes of acquiring information about oneself and structuring it into a coherent concept of oneself. But in order for these processes to be realized in the course of identity formation, the key role must be played by the category of “difference” – a relationship with “Otherness.” It is the discovery of “difference,” in relation to oneself and “difference” in relation to others, that constitutes the basis for crystallizing the subject’s self-identity, for the individual to feel, realize and adjudicate the existence of an important identity component which is the sense of separateness from the environment. Knowledge of the self appears to be crucial for progressive co-participation and cooperation in the reality of diversity and its respect in word and action. In Korczak’s concept of self-exploration, the importance of dialogical relationship with another person is evidenced by an excerpt from the work “Jak kochać dziecko. Kolonie letnie” (“How to love a child. Summer camp”): “the next day during the talk in the forest for the first time I spoke not to children, but with children, I spoke not about what I want them to be, but what they want and can be. Perhaps then I became convinced for the first time that you can learn

²⁴ Aldona Jawłowska, “Tożsamość na sprzedaż”. In: *Wokół problemów tożsamości*, ed. eadem (Warszawa: Wydawnictwo LTW, 2001), 55.

²⁵ Korczak, *Recepty*, 193.

a lot from children [...].”²⁶ The evoked way of thinking writes into the contemporary discourse on the dialectical sense of identity formation. As it is put by J. Bleicher, quoted by Tokarska-Bakir, “the task is not to place oneself in someone else’s horizon, but to expand one’s own so as to include the other.”²⁷ Following Hans-Georg Gadamer, the author adds, “for the horizon is not a rigid boundary, but moves with us and encourages us to move forward,”²⁸ to explain in a further argument that this “always means ascending to a certain higher generality that overcomes not only its own particularity, but the particularity of the other.”²⁹ The existential questions about the sense of identity are thus associated with a particular emphasis on the difference from the “Other”³⁰ and the processual nature of identity in relation to the self in temporal terms. Inclusive tendencies need not compete with the inclination to enter into dialogue with diversity, raising sensitivity to the rhetoric of the “Other.” In the context of identity, the occurrence of multiple narratives in the space of dialogue does not necessarily mean the disintegration of identity into a multiplicity of “I.” An individual’s perception of the diversity of contexts should be used to “create their own unique identity, whose coherent narrative will combine elements acquired in different situations.”³¹ Korczak’s philosophy of thinking about “being oneself” is embedded in the reflexive project of identity constitution. The universal message of openness and tolerance towards difference and otherness is a reflection of the dreams about a new way of being together in the social space. It is through the dissimilarity of the Other that the individual finds oneself, enriches one’s identity with the context of the Other without having to give up one’s own cultural perspective, both in the cognitive, emotional-feeling, as well as axiological-evaluative layers. The formation of identity, taken as “avoiding rigidity and leaving every possible door open,”³² becomes, as Lech Witkowski emphasizes, “a chance to survive without a sense of uprooting, when I am no longer for myself what I do not want to be (denying my past), and I am still not for others what I would like to be (striking out for a future so reduced by this cut-off).”³³ Janusz Korczak was fully aware that opening to a creative relationship with “otherness,” while not losing

²⁶ Ibid., 195.

²⁷ Joanna Tokarska-Bakir, “Hermeneutyka Gadamerowska w etnograficznym badaniu obcości”. *Polska Sztuka Ludowa – Konteksty* 46 (1992): 4.

²⁸ Ibid.

²⁹ Ibid.

³⁰ Zbigniew Boksański, “Tożsamość jednostki”. *Kultura i Społeczeństwo* 2 (1989): 4–9.

³¹ Anthony Giddens, *Nowoczesność i tożsamość. “Ja” i społeczeństwo w epoce późnej nowoczesności*, transl. Alina Szulżycka (Warszawa: Wydawnictwo Naukowe PWN, 2001), 260.

³² Zygmunt Bauman. After: Marian Kempny, “Globalizacja kultury i ulokowanie tożsamości? Procesy kulturowe w teoretycznym dyskursie współczesnej socjologii”. In: Jawłowska, “Tożsamość”, 94.

³³ Lech Witkowski, “Ambiwalencje tożsamości z pogranicza kulturowego”. In: *Edukacja a tożsamość etniczna. Materiały z konferencji naukowej w Rabce*, ed. Maria Marta Urlińska (Toruń: Wydawnictwo UMK, 1995), 16.

“what is one’s own” is the humanistic intention and the duty of education.³⁴ This is realized in building a dialogic space in which everyone, in accordance with the principle of reciprocity, brings out in themselves something that will form them.³⁵ The dialogic relationship allows the individual to go beyond the boundaries of self towards otherness and universality at the same time.³⁶

Closing note

In conclusion, it should be emphasized that the pedagogically shaded issues emerging from the oeuvre of Janusz Korczak cannot be forgotten or downplayed. Moreover, they will not leave us, because literature confronts us with what lies not only in the literary “Other,” but also with what is our own, what lies in ourselves. In the course of reading, the reader becomes even more oneself. When we wonder today: how to reconcile everlasting values and a changing world³⁷, it is Korczak’s pedagogical imagination, which treats education as a space not only for the transmission of culture, but above all for the transformation of culture, that can come to our aid. The creators of changes in the quality of human life in the times in which we have to live are found precisely among writers and educators. They have the privilege of putting them into practice. The life work of Janusz Korczak is a clear example of this. We are witnessing the continuity of Korczak’s mission of pedagogical anthropology. How important it is to consider the messages of Korczak’s pedagogical literature in the social context the reality of its creation and its timeless role.

Twórczość literacka świadectwem nieobojętności – o pedagogicznym „wycieniowaniu” dzieł Janusza Korczaka

S t r e s z c z e n i e: Każda epoka pozostawia swoisty ślad literacki. Humanistyczny dyskurs nad dziełem literackim jako recepcją historycznie przeobrażającej się rzeczywistości społecznej i doświadczeń społeczno-kulturowych powinien uwzględniać refleksję nad świadectwem (nie) obojętności. Wystąpienie odwołujące się do pedagogicznego „wycieniowania” dzieł Janusza Korczaka będzie pretekstem do rozpatrywania piśmiennictwa jako świadectwa obecności w doświadczeniach społecznych, ale również ukierunkuje zainteresowania poznawcze ku zachowaniom i relacjom międzyludzkim. Tym samym frapujące poznawczo są analizy dotyczące

³⁴ Cf. Irena Wojnar, *Humanistyczne intencje edukacji* (Warszawa: Wydawnictwo Akademickie “Żak”, 2000).

³⁵ Lech Witkowski, “O metaaksjologiczne przesłanki reformy edukacji (trójkąt orientacji w kulturze)”. In: *Szkice o edukacji i kulturze*, ed. Andrzej Pluta (Poznań: Wydawnictwo Fundacji Humaniora, 1999), 32.

³⁶ Martin Buber, “O Ja i Ty”. In: *Filozofia dialogu*, ed. Bogdan Baran (Kraków: Społeczny Instytut Wydawniczy Znak, 1991).

³⁷ At one of the seminars organized within the framework of The Committee of Pedagogical Sciences of the Polish Academy of Sciences, a similar-sounding question was posed by Professor Irena Wojnar.

warunków społecznych, których skutkiem była literatura Janusza Korczaka, a nade wszystko refleksje, jakie skutki społeczne powodowała i powoduje. Tym samym, osadzając literaturę jako rys kulturowy w sieci społecznych relacji, warto zastanowić się nad rodzajem nie tylko wiedzy, ale i predyspozycji psychologicznych, które mogą być w niej odtwarzane, gdy weźmie się za punkt odniesienia jakość rzeczywistości społeczno-kulturowej.

Słowa kluczowe: Janusz Korczak, twórczość literacka, świadectwo nieobojętności, teoria pedagogiczna, tożsamość

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