


Reflection of Sociologists' Ideas in Janusz Korczak's Humanistic-Democratic Educational Model and Its Relevance Today

Zipora Marhaim*

Levinsky College, Israel

*Corresponding author: Zipora Marhaim Levinsky College, Israel.

Submitted: 18 September 2024 Accepted: 24 September 2024 Published: 30 September 2024

 <https://doi.org/10.63620/MKPJSSHR.2024.1015>

Citation: Marhaim, Z. (2024). Reflection of Sociologists' Ideas in Janusz Korczak's Humanistic-Democratic Educational Model and Its Relevance Today. *Planetary J of Soc Sci & Hum Res*, 1(3), 01-08.

Abstract

Janusz Korczak was a physician, an author, a pedagogue and socialist. This article focusses on Janusz Korczak the socialist. Examining Janusz Korczak's ideas is testified that one can find in his action ideas of sociologists such as Comte (1798-1857), Max Weber (1864-1920), Durkheim (1858-1917). In addition, his ideas anteceded Giddens's Structuration Theory (1984).

Janusz Korczak's orphanage was more than a shelter; it was a laboratory for democratic education. He conducted the orphanage's society according to ideals, values and culture, which shaped the society and the actions of the individual in it like the socialist Max Weber claimed. In his books he expressed the foundations of a humanistic society, and his actions fostered a democratic way of life. Janusz Korczak created a democratic structure, which included democratic frameworks that helped the individuals to internalize humanistic-democratic ideas, to act on these ideas and even to develop the ideas.

Janusz Korczak addressed each child and his needs, and at the same time educated the children to act for themselves within the framework of the society in which they lived. Similar to the functionalist approach, in Janusz Korczak's orphanage everyone had a role and together, adult and children learned to act in a democratic society according to the principles of liberal humanist democracy. The development of society in the house was depended on the contribution of individuals to society and the functioning of society together on the basis of the partnership of its members. Organic solidarity was developed and was maintained following the individuals had a set of values and customs, as Durkheim argued. Preserving the solidarity of its members meant for creating an innovative democratic society that respected its partners. The structure and the special frameworks helped to run a Children's Republic.

Keywords: Humanistic-Democratic Ideal, Structure, Individualism and Socialization

Introduction

The 21st century is characterized by many global changes that include demographic, social, cultural, and economic realities and technological changes. The changing reality in the world raises fundamental questions in people throughout the world about the essence of humanism and democracy. Every day we witness violence, destructive wars and mass destruction, as a direct result of inhumane behavior and the disintegration of basic values; this requires a re-examination of universal values that protect human life and dignity and of shared life in a just society. The technological revolution has changed the face of

society and caused an information revolution. The development of the Internet has revolutionized communication among people worldwide and has introduced the popularity of social networks. This communication via computers has increased the need for meaningful value-oriented and direct dialogue in all levels of education [1-3].

Many dilemmas are dealing with issues of human rights, women's rights, children's rights, poverty, and the lack of basic living conditions. There is a humanistic and a multicultural discourse taking place on the struggle for equality, rights, values, and

morals. The teaching profession also has been subject to policy changes and an ongoing change in the identity of the teachers. The most important goal is to educate for the essence of humanity in order to make the world better for man and to make man better for the world. Janusz Korczak was an Educator whose Practice anteceded the Contemporary Educational Theories.

Korczak's Humanistic-Democratic Educational Model

Janusz Korczak (1878-1942) was a physician, an educator, an author and a sociologist. He was born in the city of Warsaw, Poland in 1878 to a wealthy, assimilated Jewish family. His name at birth was Henryk Goldszmit. He studied medicine but left the hospital in which he was a physician and established a Jewish's orphanage. Since November 1919 Janusz Korczak became involved with the Polish orphanage "Our Home", which was run by Falska till 1935. He conducted the Jewish's orphanage from the year 1912 till he was murdered in "Trablanka" with Stefa and the children in 1942. Janusz Korczak, together with Stefa Wilczynsla and Maria Falska, presented a model of education for democracy and humanity [4-5].

Janusz Korczak developed a revolutionary and unique educational approach which concentrated on the child, love for the child, his/her dignity and rights. He created a humanistic- democratic educational model, which can serve as social education inspiration for educators and social worker. His social ideas can help to implement values-oriented education and practicing the democratic ideas in a democratic society as a way of life. The frameworks and Janusz Korczak's writings can light their way in an educational process and can provide them with ideas on how to educate children and students to be moral people and useful citizens in a democratic society in today's reality.

He could be called a Social Engineer but also a Construction Worker. He did most of the heavy construction work in his orphanages. He led a unique republic of children in the Jewish and Polish orphanages in accordance with democratic and humanistic principles and ideas. The orphanages were his realm and laboratory for practicing his ideas, thoughts and theories, which he expressed them in his writings.

Janusz Korczak's plan, as he told his grandmother, was to change the world by helping the poor was expressed by helping Jewish and Polish poor orphans. But, while working with the children, he came to understand that repairing the world means repairing education and improving the relationship between children and adults.

Janusz Korczak wrote a lot of books for children and adults. His writings are associative, disjointed, and scattered among different books. His writings include sentences and paragraphs that contain meaningful statements which serve as maxims, which are not necessarily connected. His knowledge, which was expressed in his writings, is similar to a network of information. Collecting his ideas requires wandering in the sources of knowledge.

The writer wandered between Janusz Korczak's writings and used the perception of learning which was called "rhizome", as presented by Deleuze & Guattari, in 1988. She replanted the ideas and found that Janusz Korczak's educational theory exposes an eclectic methodology, based on three approaches: Humanistic, Democratic and Dialogue [6-7].

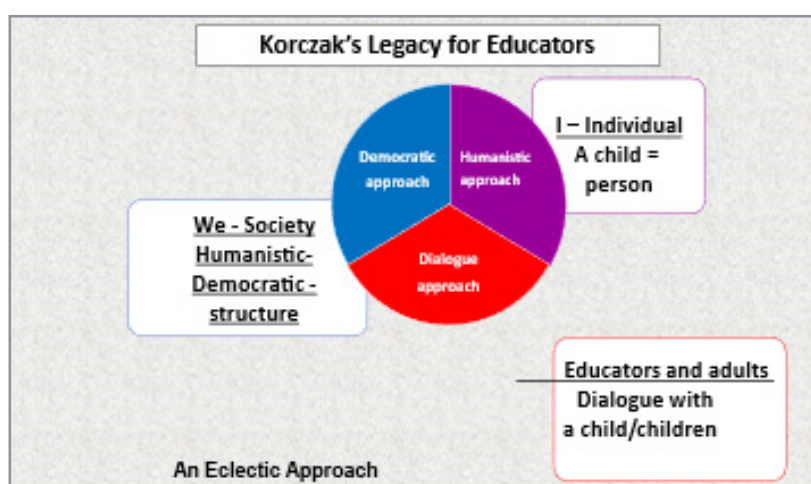


Figure: 1

Janusz Korczak placed the world of the individual at the center and respected every person and his rights. He related to each person as a human being regardless of his being religion, race or gender. Freedom, action and tolerance were expressed in Janusz Korczak's humanistic- democratic ideas.

Humanistic characteristics guided his deeds: respect for the child as a person, recognition of the children's rights, respect for different opinions, equality before the law, acceptance of variance

between people and fostering of individual talents according to natural abilities.

In 1924 he called for the "Magna Carta of children's rights". Janusz Korczak spoke in this year of the need for a Declaration of Children's Rights, long before any such document was drawn up by the Geneva Convention. He began to write a declaration of Children's Rights that he considered most essential, but he didn't have time to finish it. His uncompleted declaration was found

by Betty Jean Lifton (1988) who compiled and rephrased the Janusz Korczak's uncompleted declaration of Children's Rights.

Below are some selected examples we can find in Janusz Korczak's writings:

Table 1

Children's Rights, by Lifton	The Magna Carta of Children's Rights, by Janusz Janusz Korczak
The child has the right to live in the present	"Children are not the people of tomorrow. They are people today."
The child has the right to be himself or herself.	"A child is not a lottery ticket, marked to win first prize."
The child has the right to be loved.	"Love the child, not just your own."

Source: Janusz Janusz Korczak, In Childhood of Respectand B.J. Lifton, In The King of Children: A biography of Janusz Janusz Korczak

The Un convention on the Rights of the child offers to provide opportunities for the children to be heard, to express their thoughts. Janusz Korczak created a structure, a model, which allowed the children to be heard in 1912 long before the UN declaration and was recognized as a pioneer of the concept of the child's rights.

Janusz Korczak's faith in human freedom led to a creative, constructive process and structure. It was a cooperative way of life and a combination of Individuals in democratic society. Janusz Korczak emphasized that the rights of the child is bounded with his responsibility to the society in which he lives. He taught his children how to live together in peace and in justice. As an educator focused on the child as a person and in an educational process and in fostering his/her involvement in society. His belief in the child's understanding led to a shared government of children and adults. By means of a democratic way of life in his orphanages, he educated his children to live in a democratic society. [8-9]

The children were active and participated in democratic frameworks in the orphanage. His practical ideas described the way

of life in the orphanages. The orphanage was based on self-government and on equality between the children and adult. Both orphanages had active democratic frameworks which included three separate authorities: a legislative, an executive authority and a judicial authority and functioned as a microcosm of democracy.

Janusz Korczak's orphanage was more than a shelter; it was a laboratory for democratic education. Here, every child and adult had a role, mirroring the functionalist approach. Together, they learned to navigate a liberal humanist democracy. Janusz Korczak, with his unique personality and his approach to education, was the role model, who educated the children to strive for justice and equality and prepared them for their contribution to society.

The children were educated for values and morals through democratic structure, which included the use of democratic frameworks based on partnership with the children, giving them freedom alongside discipline, dialogue, and rules. They were active partners in the administration of the home.

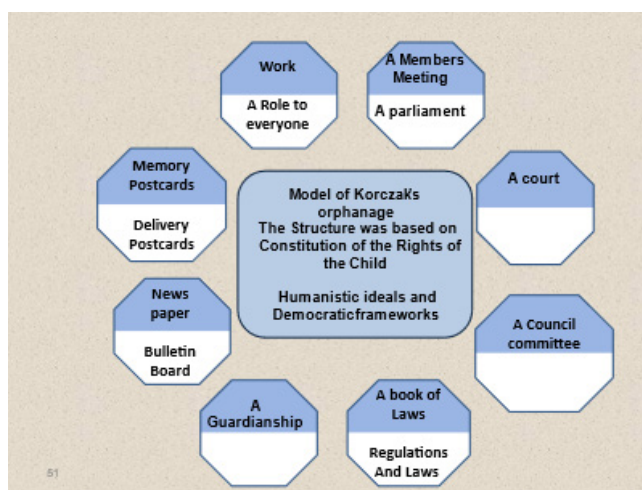


Figure: 2

The democratic frameworks were: a Members' Meeting which was a parliament, a Court which was acted according to a book of laws, a Council which was a Self-Management committee, a Guardianship, Work, and delivery of Postcards Souvenirs. Each

framework served as an interdependent subsystem; none could operate in isolation. The children could express themselves through Newspaper, Radio Talks, A Bulletin Board for Thank and Forgiveness list, a note, letters and Referendums.

The frameworks in the house were designed to teach a balance between personal freedom and social life. These unique democratic frameworks enabled children to understand the meaning of values and principles that were appropriate for living in a democratic society. This structure encouraged children and adults to participate in the house and to be activities. A completely new educative environment for the children was created with the children. The children were active partners in the administration of the home by means of three authorities. The principle of separation of powers operated at home in order to keep the justice and to prevent a concentration of power. The legislative and executive branches operated through an elected council, and the legislative authority operated through a court [9-10].

The sociological perspective of Janusz Korczak's legacy includes a social structure of institutions and cultures such as:

A Members' Meeting – A Parliament

A Members' Meeting was direct participation of citizens through a children's parliament. Every Saturday evening, meetings were held for all the residents of the house, the children and the adult, to discuss various events that took place in the house. They discussed about events during the week or all the issues that bother them. Proposals and new laws were put to the vote. They discussed matters of principle, enacted laws and amended them. All partners in the orphanage's society were responsible, interdependent, and committed to managing their own lives. Shared responsibility, tolerance, and pluralism, which was characterized by acceptance of different opinions, protection of individual rights and minority rights and labor [10-11].

A Council Committee

The Council was the legislative authority, the executive and supervisory authority. Anyone could be elected to the council, which was elected on a yearly basis. It was composed of twenty-two elected representatives and Janusz Korczak was the chairman. The elected representatives were responsible for proposing laws and supervising what was happening at home. They kept order and cleanliness, saw to it that additional committees functioned properly and decided on the distribution of the postcards. The council discussed matters of principle, enacted laws and amended them. Activities in the house were based on clear laws and procedures.

A Court

The Court – the judicial authority, convened once a week to deal with the children's problems. It was composed of five judges. Stefa was the chairperson. All the children had the opportunity to be elected as judges in the court. The judges of the court gathered every week with Stefa. Its verdicts were published every week.

The court was meant for both children and adults equally. Janusz Korczak himself was tried several times because of mistakes that he made.

The goals of court were to help the weaker ones and the silent and protect their rights; to protect the children and to act for justice as well as to lead peace at home. The court gave the children the opportunities to solve problems in a peaceful manner as an equal opportunity to everyone. The children's court, set up to

guard and maintain the idea of justice that Janusz Korczak had in mind and was founded upon his Constitution of the Rights of the Child. The constitutional democratic system meant to prevent conflicts and to educate for tolerance. The court must protect shy, inarticulate children and protect them from injustice.

A Book of Laws

One Constitution was for all the participants in the orphanage adult and children. The laws' book was written by Janusz Korczak, but the elected council had the right to appeal or to change laws with the agreement of the Parliament. He proposed a code of regulations, familiar and known to all, and binding on all. This book helped to follow the regulations and laws of the orphanage. Everyone in the orphanages was equal before the law.

He didn't believe in punishment and prizes, but rather participation in thinking and understanding the meaning of the regulations. The individual needed to understand that the regulations were formulated in order to enable him to live in the society that was based on justice and security, and to develop in it. The book of laws contained suggestions of verdicts. These laws were used by the court encouraged the judges to listen, clarify, caution and to wait for improvement. The laws were based on compassion and forgiveness.

Pedagogical Forgiveness was the basis of moral education, which meant to wait for the child to reach an insight on his own in order to improve his behavior. Improper behavior requires an examination of the reasons and provision of an opportunity to do better. The guidelines helped the committee not to base on person's judgment. Janusz Korczak's opinion was that educator must act on the principle of "Improving Compassion" and use pedagogical forgiveness instead of punishment.

One of the points he made was: "if a person wrongs, the best thing is to forgive him". "If he did the evil deed because he did not know, now he knew already. If he, did it by mistake - he would be more careful in the future. If he did something bad because it was hard for him to quit, he would try now. If someone has done something bad, we will do well if we forgive him and wait until he returns from his evil path".

A Guardianship

The Guardianship was one of the frameworks and the children's responsibility. Every new member in the orphanage had mentor, who was one of the orphans, who explained him the regulations in the house and the laws and was responsible to his actions for 3 months. A guardianship referendum was carried out to learn the place of each child in society.

Memory Postcards - Delivery Postcards

Every 4 months, when the season changed Janusz Korczak himself wrote on the postcard a memory and listed the child's accomplishments. The postcards were delivered to the child for making the bed, for helping in the kitchen, for cleaning work, for waking up on time or helping a friend.

Freedom of Speech

The right of the citizens to freedom of speech and to freely express their thoughts was expressed through resources such as: letters, a bulletin board, and a radio program. Children's edu-

cation encouraged the cultivation of their talents, personal expression, critical thinking, and creativity. They learned how to share different opinions and how to express consideration for the minority among them as well as, understanding of the influence of their actions on others at home while experimenting with and self-rule in the house. Tolerance and compromise were an important aspect of social functioning and education. Encouraging the writing and nurturing of personal expression was expressed in the newspaper, in letters and in the notice board at home [11-12].

The Bulletin Board in Janusz Korczak's orphanage served as a platform for children to express gratitude or apologize, further emphasizing the importance of recognizing how one's actions affect others. This approach to education and child development was ahead of its time, highlighting the significance of social interactions in shaping behavior and promoting a democratic and empathetic environment for children to grow and learn.

Beyond the house, there was a partnership of children from all over Poland in the radio talks and the search for solutions to the problems while understanding the different situations and thinking about peaceful solutions.

Education took place: through the activity and involvement of the children at home, through constant dialogue with the children and awareness of their actions through a court whose purpose is to lead peace at home. Humanism and Democracy ideas conducted the educational activity. This way of life is also relevant today and can provide educators ideas to implement at schools today.

Who were the Educators in the House?

Janusz Korczak, Stefa Wilczanska and the "Bursants" were the educators in the house. The "Bursants" were students who lived in the orphanage and contributed to the children's knowledge and skills in the fields they had studied at the university. They enriched the cultural life of the children and focused on aspects of values and their involvement in interpersonal relationships with children.

They also were a substitute for personal relationships. They served as brothers in place of their missing parents. They were designed to improve the relationships between adults and children. They documented what was going on and they wrote their observations in diary, that were given for inspection on weekends, which were examined by Stefa Wilczanska. Janusz Korczak analyzed them as part of both a group and a personal conversation. Janusz Korczak's structure and ideas guided their work and the way of life in the orphanage.

Reflection of Sociologists' Ideas in Janusz Korczak's Humanistic-Democratic Educational Model

Examining Janusz Korczak's ideas is testified that his ideas are based on sociologists' ideas such as Comte (1857-1798), Durkheim (1858-1917), Max Weber (1864-1920) and the functionalism approach. In addition, his ideas anteceded Giddens's Structuration Theory (1984).

Comte and Korczak

Comte (1798-1857) was known as the "father of sociology". His main contribution in sociology was the theory of positivism.

Janusz Korczak was influenced by the Polish Positivists' ideas, who believed that the national liberation of Poland depended on the social liberation of those suffering from poverty, poor health, and ignorance as a result of oppression. Their aim was to rebuild Poland as a democratic and equal republic was by improving the living and working conditions of the poor. Their ideas influenced Janusz Korczak and he devoted his life to poor people and to orphans' children, but he developed his own unique way of working with them. The Positivists encouraged using scientific approach such as using experiments, measurements, observations and testing.

According to scientific approach Janusz Korczak followed the children's development and behavior by using measurements, observations and surveys, which were expressed through writing, diagrams, tables and graphs. These scientific tools were meant to follow the children's growth and to know them. Writing observation was one of the Bursants' roles [12-13].

Practical experience was placed at the center of Janusz Korczak's education programs. Teachers following Janusz Korczak's ideas are encouraged to experience and be active in education. He encouraged educators to use a scientific approach through clinical practice in order to understand the child.

He explained: "When I ask a pedagogue about the nature of a child's behavior, she should answer me like a doctor examining a patient and carefully observing the child's surroundings, while considering the child's educational environment. She should ask about the atmosphere in the family home".

He advised educators to pay attention to details and to observe every criterion in order to diagnose and to understand the child. The child's angry looks, praise, warnings, jokes, advice, kisses, rewarding fairy tales, verbal encouragements: all of these are tools for the teacher that should be often or rarely used, in small or large doses, according to the character of the child.

Comte was concerned with the inequalities because of industrialization and contributed to systematizing the science of society. He suggested a solution of moral consensus. Janusz Korczak also was concerned with the inequalities and educated the orphans for moral consensus and equality through laws which he wrote in the law's book and the court.

Durkheim and Korczak

Emile Durkheim (1858-1917) emphasized the concept of social facts, which are ways of acting, thinking, or feeling that exist outside the individual and exert an influence on them. These social facts form the moral authority that shapes individual behavior within society. Janusz Korczak established social facts through a book of laws, the house's regulations and humanistic-democratic frameworks, which created a democratic environment within the orphanage. These facts influenced the children's behavior and instilled a sense of community and responsibility.

Emile Durkheim (1858-1917) established the functionalism approach, which relates to the society as system which build from sub-systems. This approach expresses that everybody in the society is acting for the favor of the society. Each one has a role in the society. One sub system cannot work without the other one.

The social development depends on the mutual relationship between all the components of the society. Each one in the society has an equal opportunity in order to achieve his role and to devote his talents to the society. Functionalism posits that societal subsystems serve the collective good and work together for the individual's well-being.

One can find similarity between Janusz Korczak's educational approach and the functionalism approach, which relates to the society as system based on sub-systems. The organization of the orphanage was acted as a society, which was built from democratic frameworks. Each framework served as a sub system which cannot work without the other one. This structure meant to foster a sense of responsibility, partnership and community.

The Children were Partners in the Frameworks and Could Influence on the Decisions

They operated their life and were responsible to all the roles. All the partners in the house, children and adults, took part in the work in the home. Each of them had work or mission according to their choice such as cleaning the house, organizing the beds and the tables and so on. They were responsible to all the committees and the frameworks with the adults. In society, everyone should have equal opportunities to fulfill their roles and contribute their talents. Everybody in the orphanage's society was acting for the favor of the society.

Durkheim's idea of solidarity, where individuals are integrated into groups with shared values and customs, is reflected in the organic solidarity that Janusz Korczak fostered through the way of life in the orphanage. The children lived by a set of values and customs that guided their daily lives, creating a strong bond of interdependence and cooperation, which is essential for an organic solidarity. One can learn from Itzhak Belfer's article (1923-2021), who was one of the children in the orphanage, about solidarity: I would like to express to you my deep appreciation for your highest endeavor: the education of orphan's children in distress and the unshakable belief in the struggle for children's rights and dignity. Imbued with love for the child and concern for human being. You educated us children: honesty, justice and work with mutual respect in your educational method in the orphanage. we knew what freedom is, a democratic-egalitarian education. You have instilled in us faith for a better life, which is not, but will once be, a life of truth and justice. Another child who was called Slomo Nadel (1920-2018) wrote: We were constantly infused with notions of personal responsibility and contributions to society.

Weber and Korczak

Janusz Korczak like Max Weber ((1864-1920 expressed in his writings ideas and values that shaped the cultural society and individual actions in the orphanage. He believed that sociological cultural ideas would shape the society in the orphanage and the individual actions. Weber's theory and Janusz Korczak's practices both underscore ideas that our actions are not isolated but are part of a larger social fabric, influencing and being influenced by the behavior of those around us. (Weber, M. (1936). Social actions).

Janusz Korczak declared the children's rights and educated the children in the orphanage according to Humanistic-Democratic

ic ideals. The Humanistic and Democratic ideas and principles were the foundation of the educational way of life and implementations in the orphanage. These ideas were the ideals which allowed a Democratic-Humanistic way of life in the orphanage. Like Weber, (1936), he believed that human beings adapt their actions according to social contexts and the effect of their actions on the behavior of others. He understood that any situation can be understood by comparing it to an ideal type.

He determined Humanistic and Democratic ideas and established a structure in order to educate the children and to assimilate these ideal values in their actions as a way of life. As sociologist he understood that the frameworks in the house increased self-understanding of the children. The children learnt why they acted as they did through making discussions and decisions the children talk about their actions and understood their meaning. It was a practical reform that promoted the social life in the orphanage. Social structures were created through the social actions of individuals. Face-to-face interaction was the main basis of all forms of social organization. This interaction in the contexts of everyday life has a role in creating society. The ways in which children and adults live their everyday life are greatly affected by the broader institutional framework like a daily cycle of activities and of a culture.

Giddens and Korczak

In 1984 Anthony Giddens a British sociologist developed the Structuration Theory. Structuration theory has a several unique nomenclatures to explain the relationships that the human has with institutions or "structure". According to this theory the structures that humans find themselves in determines their actions, still people are free to create their lived environment. the content 'the duality of structure'. The theory is focused on the social practices. The root of the solution is in the understanding the social structures, and on the other hand, the result of the behavior of members of a collective who also dictate the behavioral patterns of those individuals.

Janusz Korczak's structure can prove that frameworks in the orphanage helped the participants to determine their behavior and they influence on the function of each of the frameworks. The children were aware of their actions and could explain and justify them. They were agents and products of culture, of social structure, of education and of the beliefs and values they have internalized, they were also able to present an independent interpretation of these values and translate them into deeds.

The theory seeks to bridge sociological dichotomies such as individual and society, objective and subjective and macro and micro like Janusz Korczak, who related to the world of each child and to the world of the society. Janusz Korczak in his legacy tried to bridge between the individual and the society, Humanism and Democracy. A combination of the individual and society, as well as a cooperative way of life was guided by humanistic values. Faith in human freedom led to a creative, constructive process and structure.

The children were aware of the structure that Janusz Korczak created. Each child had a guardian who guided and helped to understand the structure. The collective dictated the behavior of the individuals, who could explain and justified them. The structure

was based on the democratic-humanistic ideas, which dictate the behavior of the individuals.

Janusz Korczak's approach to child education and welfare was groundbreaking, as it not only provided a structure for living but also taught the children the importance of social cohesion and mutual respect. This method of integrating social facts into the fabric of daily life helped the children understand their place in the society.

This quote summarizes Janusz Korczak's ideas as a connecting thread between the individual world and the world of society:

"Each child – is a large and extensive world. Two children – are three worlds: the world of each separate child and that of both of them together. Two children – are three worlds Four children – fifteen worlds ...and additionally, the world of all together."

This article explores the ideas of sociologists such as Comte (1798-1857), Max Weber (1864-1920), Durkheim (1858-1917), and Giddens's (1984) and how they were expressed in Janusz Korczak's model. His model expresses practice of sociologists' ideas and implementations in society's education. This model may provide an inspiration for instilling sociological ideals especially in democratic society.

Janusz Korczak related to every child as equal to a person and defended his/her rights. He composed a declaration of children's rights which was called the Magna Carta of Children's Rights. A combination of the individual and society, as well as a co-operative way of life was guided by humanistic values. Faith in human freedom leads to a creative, constructive process and structure. His approach is an example for social and moral education which is presented through a social lifestyle.

Sociologists' ideas are reflected in Janusz Korczak's Humanistic-Democratic Educational model and may inspire sociologies and educators' work.

Comte (1798-1857) main contribution in sociology was the theory of positivism.

Janusz Korczak was influenced by the Polish Positivists' ideas; devoted his life to poor people and to orphans' children and used scientific approach in his work with the orphans.

Comte, who was concerned with the inequalities, suggested a solution of moral consensus. Janusz Korczak also was concerned with the inequalities and educated the orphans for moral consensus and equality through laws which he wrote in the law's book and the court.

Emile Durkheim (1858-1917) emphasized the concept of social facts. Janusz Korczak established social facts through a book of laws, the house's regulations and humanistic-democratic frameworks, which created a democratic environment within the orphanage.

Emile Durkheim established the functionalism approach, which relates to the society as system which build from sub-systems. One can find similarity between Janusz Korczak's educational approach and the functionalism approach, which relates to the

society as system based on sub-systems. The organization of the orphanage was acted as a society, which was built from Democratic frameworks.

Durkheim's idea of solidarity, where individuals are integrated into groups with shared values and customs, is reflected in the organic solidarity that Janusz Korczak fostered through the way of life in the orphanage. The children lived by a set of values and customs that guided their daily life, creating a strong bond of interdependence and cooperation, which is essential for an organic solidarity.

Janusz Korczak like Max Weber (1864-1920) expressed in his writings ideas and values that shaped the cultural society and individual actions in the orphanage Weber's theory and Janusz Korczak's practices both underscore ideas that our actions are not isolated but are part of a larger social fabric, influencing and being influenced by the behavior of those around us and shaped the society in the orphanage and the individual actions.

According to the Structure's Theory, Giddens (1984), claimed that the structures that humans find themselves in determines their actions, still people are free to create their lived environment. Janusz Korczak's structure can prove that frameworks in the orphanage helped the participants to determine their behavior and they influence on the function of each person in this society.

Giddens' theory seeks to bridge sociological dichotomies such as individual and society, objective and subjective and macro and micro like Janusz Korczak, who related to the world of each child and to the world of the society. Janusz Korczak in his legacy tried to bridge between the individual and the society, Humanism and Democracy. The combination of the individual and society was guided by humanistic values and a cooperative way of life. The way of life, social institutions and structures permit education through participation in community life which reflects the desired values.

The global changes in social, technology and economic realities and the changing reality in the world raises fundamental questions about the essence of democracy and humanism. 21st century skills demand deeper learning and deeper understanding of democratic-humanistic ideas and education for living in society, especially in democratic society.

Janusz Korczak's sociological ideas are relevant in the contemporary days. His humanistic-democratic educational model can serve as social education inspiration for educators and social worker that is needed today. His ideas may help every educator and sociologist to create a society based on humanistic-democratic ideas and to help to in creating conditions and implementations in a school environment today [13-14].

The sociological perspective of Janusz Korczak's legacy includes a social structure of institutions and cultures. The special frameworks encouraged a sense of security, a sense of belonging, personal expression, choosing and responsibility. These frameworks created the possibilities for the interaction between individuals and society. A scientific approach through clinical practice may help to better understanding the child. Janusz

Korczak was an educator whose practice anteceded the contemporary educational theories. (Dror, 2008)

References

1. Dror, Y. (2008). The Innovations of Janusz Janusz Korczak: An Educator whose Practice anteceded the Contemporary Educational Theories. 135-160.
2. Giddens, A. (1984). The Constitution of Society. Outline of the Theory of Structuration (7: 2).
3. Lifton, B. J. (1988). The king of children: a biography of janusz korczak. Retrieved from https://www.goodreads.com/en/book/show/790463.The_King_of_Children
4. Lifton, B. J. (1988). A biography of Janusz Korczak in The King of Children. Retrieved from https://www.goodreads.com/book/show/790463.The_King_of_Children
5. Korczak, J. (1963). Writings A, how to love a child. Hidekel, 86-87.
6. Korczak, J. (1977). Childhood of Respect. In B. J. Lifton, The King of Children: A biography of Janusz Korczak (pp. 236-240).
7. Korczak, J. (1978). Dat HaYeled (Religion of the Child) [Hebrew].
8. The Isaiah of the 20th century – Korczak's utopia of all men solidarity ouci.dntb.gov.ua
9. Korczak, J. (1996). Ktavim 1 – Eich Le'ehov Yeled, Regaim Hinuchiim, Zchut HaYeled LeKavod] Collected Writings #1 – How to Love a Child, Pedagogical Moments, The Child's Right to Respect (pp. 49-114).
10. Korczak, J. (1996). The Right to Respect, Ktavim. Retrieved from https://ocaarchives.wordpress.com/wp-content/uploads/2019/01/a_childs_right_to_respect_janusz_korczak.pdf
11. Silverman, M. (2012). HaYeled Hu Adam (The Child is a Person) [Hebrew]. Mofet.
12. Sachs, S., & Kahana, Y. (1989). Janusz Korczak: Zichronot VeHagigim (Janusz Korczak: Memories and Contemplations).
13. Zimpher, N. L., & D, D. (Co-chairs). (2010). Transforming teacher education through clinical practice: A national strategy to prepare effective teachers. Report of the Blue-Ribbon Panel on Clinical Preparation and Partnership for Improved Student learning (pp. 24-25). National Council for Accreditation of Teacher Education.
14. Weber, M. (1964). The Theory of Social and Economic Organization (T. Parsons, Ed.).
15. Weber, M. (1976) [1930]. The Protestant Ethic and the Spirit of Capitalism. Retrieved from https://en.wikipedia.org/wiki/The_Protestant_Ethic_and_the_Spirit_of_Capitalism