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KORCZAK'S POSTULATE AND JUSTIFICATION FOR THE CHILD'S RIGHT TO RESPECT. RESUMÉ ON PEDAGOGICAL DEONTOLOGY AND PEDAGOGY OF ASYLUM¹

Abstract: The aim of this paper is to analyze the ethical justification of the norm of respect owed to children because of their particular social situation proposed by Janusz Korczak in his famous essay *The Child's Right to Respect*. Recognition and proper application of these norms requires reviewing and understanding of its basics.

Keywords: respect; violence; social inequality; pedagogical deontology; self-limitation.

Thanks to theory I know, thanks to practice I feel.
Janusz Korczak

Although the extensive fragments of Janusz Korczak's *The Child's Right to Respect* contain phenomenography of various types of adult violence against children – its author dilligently notes examples of abuse, draws up graphic descriptions of extortion and oppression, illustrates the details of hidden pain arising from cruelty, disregard and humiliation – norms proposed in the book cannot be reduced to establishing protection against the use of force and manipulation. Respect for the child's property and needs, work, cognition, development – its current state and peculiar course, not only does not fall within the scope of what is usually called *freedom from*, but in many of its dimensions goes beyond the area of codifiable and enforceable legal regulations. In other words, the variety of situations cited by Korczak, building the image and instructing about the scope of the postulated norms, their typicality, and at the same time the details that he manages to highlight in this descriptive way, seem to indicate that it is about more than a legal rule, a kind

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moral sensitivity, the basis of everyday operation. The practice of respecting the child's right to respect by adults requires the formulation and justification of the conditions on which it is supported and to which it refers, so that its observance is not based on intuition or habit, but on understanding and knowledge. The general law in its operative part is to be applied, as it results from the examples cited by Korczak, in hundreds of everyday, individual cases differing from each other and thus preventing its potential and actual violations. In all, which is equally important and at the same time problematic, as a guarantor of the law there is an adult who simultaneously takes two roles – a judge and a party.

Although the didactic tone dominates in Korczak's work, one can and should undertake a pedagogical analysis of its philosophical and anthropological assumptions, reject the thesis about the simple transfer and inclusion of children in the rights protecting and supporting adults, and find premises justifying postulate in the title of this article. A postulate that proclaims not only the child's right to respect, but also the child's right to a specific, proper and separate right. From the perspective of general pedagogy, we need to add that the announced topics belong to the issues set against pedagogical deontology, as the claim to rights children can exercise, which is of particular importance for the quality of educational relationship, is tantamount to imposing – in this case mainly moral – an obligation on other people, especially adults. Investigating the nature and character of commitment of postulate in *The Child's Right to Respect* can not only contribute to expanding our knowledge of Korczak's educational philosophy, but also to contribute to educational practice, understanding the requirement and principles of showing respect for others as part of pedagogy of asylum.

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It should be considered significant that the book begins with the characteristics of the position the child takes in the structured life of adults. It is presented not so much as weak, but as relatively weaker than the situation of the forces of reality and other people more familiar with it. Korczak in a few short sections of the chapter *Indifference–Distrust* illustrates the child lost in a space inhabited and arranged by adults. His helplessness results on the one hand from the lack of relevant property, competence, skills and the necessary knowledge, and on the other hand from the presence in the area of influence and related with it intentions of those who possess and have mastered the appropriate properties and qualifications. Although to a varying degree adults as a group retain a significant advantage over children. So the child is short, light, inexperienced, naive and disoriented. Korczak (1992a, p. 166) write, “Weak, little, poor, dependent – a citizen-to-be only”. All these deficiencies not only determine the nature of access to a shared world of people, but also speak about the extent of disparities in relationship with adults who are stronger, larger, wealthier, better oriented and who set the tone of relationships with children. It

should be noted here that the same disparities determine the possibility of adults providing ontological safety to children as the threat of abuse of power against them. Therefore not strength or powerlessness, and the advantage of adults in their ambiguity here becomes the focus of Korczak's attention. In *The Child's Right to Respect* another important ambiguity should arouse interest because of the topic discussed here.

The book should be interpreted as a story from the world seen and experienced by children. For the issues raised here, the use of this type of narrative by an adult introduces a significant methodological problem: how to exclude the possibility that we are dealing here only with a purely literary trick, and how can we justify the voice of the author who advocates not for himself but for those that are oppressed? In other words, if the readers get upset not only because of the literary gimmick, then one should ask about Korczak's fundamental beliefs, on which he sets his criticism of relationship between adults and children.

To highlight this problem more accurately, it is worth paying attention to Korczak's earlier story *When I Am Little Again*. The main character of the story is a teacher who miraculously goes back in time and becomes a boy again. The character is also the narrator of the story. Events the main character is part of are covered from two different perspectives – of a child and of an adult. Korczak uses this literary style to criticize the school, family, educators, social reality, relationships between children, and brings out the contrast between their world and the world of adults. This division of perspectives due to the very construction of the main character is not strictly observed in the text, part of the narration clearly connects and mixes up both points of view:

There is no law or justice among us. We live like prehistoric people. There are those who attack and those who hide and run away. And there's the fist and the stick and the stone too. There's neither organization nor civilization. Well, maybe only for grownups, but not for children. Our language is poor and awkward (at least it seems so, because it's ungrammatical). That's why it seems to you that we think little and feel even less. Our beliefs are naive because we have no book knowledge, while the world is so big. Tradition replaces the written law. You don't understand our ways, and you have no insight into our affairs. We live like a race of little people subjugated by a race of giants or priests who possess physical strength and secret knowledge. We are an oppressed class which you want to keep alive without investing time or other resources. We are exceedingly complicated beings. In addition, we are taciturn, suspicious, and reticent and your crystal balls won't tell you a thing unless you believe in us, or empathize with us. An ethnologist ought to study us, or a sociologist, or a naturalist, but not a pedagogue or a demagogue (Korczak 1992b, p. 83).

The accusation formulated by the main character that demonstrates the distance between children and adults, as well as the gap between their differently experienced worlds, contains numerous crypto citations and references to literature. It reaches for conceptual categories referring to the professional knowledge of adults, built within individual research disciplines named at end of the quoted passage. Such a procedure is fully justified by the construction of the main character, combining the child's flesh and blood with consciousness of an adult. The criticism of the situation of children and accusations of the adult world contained in both of these texts share a lot of similarities. And yet they differ mainly in form, style and way of building narration, but not the main content. We can then successfully prove that *When I Am Little Again* (Korczak 1967) and *The Child's Right to Respect* (Korczak 1992a, p. 128), present Korczak's opinions supported by anthropological research.

In the context of the methodological problem considered here, the transformation of the consciousness of the main character is also interesting. His demeanor makes readers realize that concerns, disappointments and hardships of adulthood push him to become a child again. Memories of an early period of his own life, as well as teacher observations and experiences lead his imagination to idealize the freedoms, perspectives and vitality unavailable to him for a long time. This miraculous metamorphosis – the actual incarnation and assumption of the role of a child when over a few days he shares experiences, school and out-of-school duties with other students and peers, deprive him of any illusions. The initial joy is gradually replaced by bitterness and doubt.

When I was a grownup, I thought it was an easy thing to be an attentive pupil, to pay attention during the lesson and get good grades. Now I see how difficult it is. When I was a teacher, and I had a reason to be worried, I didn't pay attention during the lesson either, and no one was putting me in any corner. It was just the opposite—I became stricter and it had to be quieter in class so that I could ponder over my problem more easily. [...] When I wanted to be little again, I only thought about games and that children are always happy, that they don't think about anything and aren't concerned about anything (Korczak, 1992b, p. 94).

The distance between the two worlds, consistently emphasized in the story, specifically questions the value of adults' knowledge derived from everyday experience, but also from the early years of their own lives about children's situations and feelings. Eventually, the boy turns away from childhood:

I thought in the greyness of that adult life about the colourful years of childhood, confesses the main character – “I returned; I let myself be deceived by memories. And thus, I stepped back into the greyness of a child's days and

weeks. I didn't gain a thing. Only I lost the armour of indifference" (Korczak, 1992b, p. 155).

The teacher's memory of the past turns out to be false and ostensible at the same time. It cannot be the key to understanding the experiences of children – boys, and even more so girls. On the contrary, as Korczak tries to convey vividly, the distance is increased by the self-assertive, and consequently unverifiable conviction of adult spokesmen who protect the good of the child, in their extensive knowledge of the nature of human life that goes beyond the egotistical and shallow consciousness attributed to minors. But this is just a camouflage of distrust and disregard.²

Yes, that's right: I went bad. Yes, we go bad and we improve. And never without a reason. Whoever doesn't know what's going on in someone else's head, or what another's feeling inside his heart, he can judge easily (Korczak, 1992b, p. 154).

Like the other adults, so the main character in *When I Am Little Again*, does not realize or recognize the otherness of children and their world. But only initially. Over time, having undergone a metamorphosis, he becomes entangled in the life of this world, as well as the assigned role of the child, more and more painfully, to eventually become a spokesman for this supervised "anarchy" whose embittered voice will actually capture and read only an anonymous audience of readers. This is possible not so much because the main character in Korczak's story becomes a child, but because he becomes *like* a child and lives *like* a child. He lives in the world without losing the mindfulness of an adult, but he loses his privileges and properties. This is not a child's awareness, but a mature awareness of the otherness and anxiety of his world.

It seems that a similar procedure, apart from the mystery of the transformation, can be found in *The Child's Right to Respect*. The criticism contained in the text is based on a juxtaposition of two different perspectives. One of them is explained by the author's current condition. Speaking on behalf of the world of children requires explanation. One of the basic allegations recurring in the text concerns the adults, including Korczak, who claim to possess knowledge of the nature and world of children. Perhaps it is because as mentioned before every adult already knows how what it means to be child and can open up to their memories to refer to knowledge resulting from their own experience: "We know what is harmful to

2 In creating the illusory knowledge of adults about children, one should also pay attention to the important role of resentment, sublimation and projection, which Korczak also seems to notice, which is evidenced by the descriptions and relations he puts in the chapter Resentment in *The Child's Right to Respect* (Korczak, 1992a, pp. 167–174).

children – Korczak says ironically – we remember what harmed us” (1992a, p. 167). Recognition of this type of argument may face two important objections.

Being a child from the point of view adopted by Korczak in *The Child's Right to Respect* means being a special, separate, shaping and shaped by unique events and dynamically developing person but only in a specific and specific environment. So the question arises: how can the experiences of individual stages of one child's life explain the world and experiences accompanying the development of his peers? In addition, the suggested relationship would assume an evolutionary and cumulative model of the creation of the subject's identity and knowledge, while the basis for the construction of the main character of the story *When I Am Little Again*, to refer to this example again, is a kind of discontinuity or “break”. The teacher's adulthood, although clearly supported by childhood, means such a self-understanding for which the points of reference are the complex elements of his current world of everyday life, and assuming the role of a child does not lead to regression, but it only transforms his system and orientation by introducing him new elements, making it no less, but more multidimensional.³ Similarly, in *The Child's Right to Respect*, we recognize the difference in perspective from which the world of life of children and adults is reported, obtained not by simulated regression of consciousness, but by adopting criteria other than the other concerned, both adults and children, of the orientation system and assessment of observed events (Korczak, 1992a, p. 184–185). As a consequence, the perspective used in the text by Korczak does not so much help describe the child's identity, but allows him to critically refer to the positions they attribute to children, based on observation of their behavior and actions, universal and objective features and properties. Adopting the assumption about the social, psychological, economic and political inequality and dependence of children towards adults, as well as the environment created by them casts a shadow on this type of interpretation:

Researchers have affirmed that the adult is guided by motives, the child by impulses, that the adult is logical while the child is caught up in a web of illusory imagination; that the adult has character, a definite moral make-up, while the child is enmeshed in a chaos of instincts and desires. They study the child not as a different psychological being but as a weaker and poorer one (Korczak, 1992a, pp. 184–185).

3 This can be seen in the scene, when the boy thinks about current life and further fate of the dog found on the street, which he wants to look after. He sees in him not only a being in need, but also a condition similar to that of children: „Oh, Patch, Patch!” – he asks him, “You're small and weak and so they treat you indifferently, and even mistreat you. You aren't a life-saver who rescues drowning people, or a St. Bernard who digs out people from an avalanche. You aren't even a huskie. Nor even a smart little poodle, like Uncle's” (Korczak, 1992b, p. 94).

Korczak questions the clear assignment of attributes to age:

And what about the adult mess, a quagmire of opinions and beliefs, a psychological herd of prejudices and habits, frivolous deeds of fathers and mothers – the whole thing from top to bottom an irresponsible adult life. Negligence, laziness, dull obstinacy, thoughtlessness, adult absurdities, follies, and drinking bouts. And the seriousness, thoughtfulness, and poise of the child? A child's solid commitment and experience; a treasure chest of fair judgements and appraisals, a tactful restraint of demands, full of subtle feelings and an unerring sense of right. Does everyone win playing chess with a child? (1992a, p. 185; see also 1992b, p. 95).

According to Korczak, the properties, competences and skills assigned to children are not so much the features of the child's nature as they are the result of upbringing and the effect of occupation by adults, or part of them of a certain attitude towards the child and his world, but, not least, not only towards him.

[...] contemporary life is shaping a powerful brute, a homo rapax; it is he who dictates the mode of living. His concessions to the weak are a lie, his respect for the aged, for women's rights and kindness toward children are falsehoods (Korczak, 1992a, p. 185).

The shape and nature of the relationship in which adults occupy and maintain a privileged, dominant position, highlights the child's *deficiencies*, determines their functional significance, and, as a consequence, strengthens and deepens inequalities, instead of limiting their impact. In response to giving the inequalities a fundamental meaning in the relationship, the child can direct his development towards unsuccessful attempts to overcome them, of which observation Korczak (1992a, p. 162) succinctly seems to include in the statement: "A feeling of powerlessness summons respect for strength". The incipit of *The Child's Right to Respect* is maintained in a similar vein: "We learn very early in life that big is more important than little" (Korczak, 1992a, p. 161). Hence the Korczak's postulate regarding the child is understandable: "[...] the teacher's job is to let him live, to let him win the right to be a child" (1992a, p. 184), which begins with a change in the shape of the relationship so that the established structure of the set of goals and the hierarchy of values, dictated by the current character of the upbringing environment, is abolished, which is a condition of freeing the development and revealing the proper individual potential of a given person. In a broader plan, according to the New Education, the implementation of this postulate would lead to a fundamental social change – the education of a new, responsible, just and solidary society, for which the starting point is not so much the formation of children in accordance with the adopted uniform concept of their nature, but the pluralism resulting from dynamic

relationship between the individual psychophysical potential of the individual and the conditions of the educational environment.

An indication of the differences between children and adults, the strangeness of their worlds generating mutual misunderstanding, and the importance of inequality in the relationship between them explains the need to establish a separate law protecting children and their world, a law requiring self-restraint for adults. However, it does not yet explain the measure of its application, how it can be followed, since it cannot be based on knowledge of the child's nature and matters. Thus, we return again to the issue of the basis of credibility of the spokesperson for the world of children, as well as to the issue of moral sensitivity. Should it be assumed, then, that this child, one of the parties, can provide this measure that it can act as a judge in his/her own case, become a legislator of the shape of the relationship? Some of the statements in *The Child's Right to Respect* may lead us to such an anti-pedagogical solution, but saying that "We do not allow children to organize; disdainful, distrustful, unwilling, we simply do not care. Yet, without the participation of experts we won't be successful. And the expert is the child" (Korczak, 1992a, p. 174), he only tells us that just as an adult accepts only his own way of being in the world and works according to his current state and understanding, so the child's point of reference is the right perception, consideration and experiencing of the reality in which he is involved. However, both of them are constantly changing in the course of their own development. "Naively we fear death," writes Korczak, "not realizing that life is but a cycle of dying and reborn moments. A year is but an attempt at understanding eternity for everyday use. A moment lasts as long as a smile or sigh. A mother yearns to bring up her child. She doesn't see this take place because each day it is a different woman who greets the day and bids good night to a different person" (1992a, p. 178).

Considering the variation in the quoted passage related to the continuous development of people, their knowledge, sensitivity, skills and competences, one should ask whose point of view should be represented here? It is worth developing this issue, again reaching beyond *The Child's Right to Respect*.

In the fourth part of the *How to Love a Child* series, Korczak notes his comments on the functioning of a peer jury. This change in his organization introduced by him as the director of the Orphans' Home was one of the experimental elements of self-government of this institution. The jury was obligatory for everyone, both staff and pupils. It convened once a week, five judges were selected to judge fifty cases, and sentences were announced based on a code regulated by the elected Judicial Council. One of Korczak's remarks regarding the court's operation reveals yet another aspect of the problems of inequality, domination and human diversity:

I quickly realized during the first weeks that many petty matters, annoying to the children, creating a disturbance, did not and could not reach the teacher. A teacher who claims that he knows everything that goes on is deliberately

lying. I have satisfied myself that the teacher is no expert on problems affecting children. I have satisfied myself that a teacher's power exceeds his competence. There exists an entire hierarchy among the children in which every older one has the right to humiliate, or at least to ignore a child two years younger than he, that wilfulness is strictly apportioned according to the age of children. And the guardian of that edifice of lawlessness is the teacher (Korczak, 1967, p. 345).

When Korczak took on a role of supervisor, who decides independently about their children's matters, he found it difficult to notice side effects manifested by a hierarchy of interdependence and rules of dominance among children seemingly uniformly and directly subordinated to the will of the educator. Even if, while maintaining a privileged position, he had the opportunity to interfere with the world of children, the world itself managed to hide its tensions and differences from him. Again ignorance stood in the way. It was only the resignation from supremacy, the appointment of a peer court, that allowed Korczak an insight into the reality that had avoided his controlling gaze, although it did not eliminate her problems appearing at various levels.

Just as adopting an adult's point of view as an objective criterion for evaluating action means establishing tyranny, privileging a child's point of view does not tolerate disproportion, does not make his particularism universal, but only introduces a different factor and rules of domination. Shifting accents in the adult-child relationship only changes the person of the tyrant, without eliminating him as a phenomenon that entails the negative effects of abuse. The right to respect is the right of every child – and of all people,⁴ and the obligation imposed on every other human being, adult or not. In this sense, the sentimental preference of the will of the child, which as a specific individual is not a reflection of something like the universal will, is not an appropriate criterion to which we could refer, wanting to respect the general law, on the contrary – allows its depravity, children and their world.

We urge respect for the elders and the experienced, we caution not to argue with or question them. Children have their own experienced elders among them, close at hand – adolescents with their insistent persuasion and pressure.

4 It is important to stress once again the importance of postulating a separate law regarding children. Between adults, the principles of showing respect can and usually are implemented indirectly by other types of cultural, social, legal and political regulations and safeguards, which are far from the equilibrium of social justice, which Korczak advocates (Korczak 1985), as well as susceptible to various shocks and appropriations, examples of which are inequalities in the treatment of women, ethnic, cultural and social minorities, and finally individual people, often taking on organized form of discrimination, exclusion, oppression, persecution or use of force.

Criminal and deranged adults wander about at large; they shove, disrupt, do harm – and they infect. And children on the whole bear joint responsibility for them (because they even give us signals, however faintly, at times). Those few shock public opinion, smudge with conspicuous stains the surface of the child's life. It is they who dictate the routine methods of treatment: keep a tight reign even though it oppresses; be rough even though it hurts, and stern, i.e. brutal (Korczak, 1992a, p. 173).

Korczak recommends kindness, not submission to children. It is against tyranny that the right to respect is directed, the right of the child that in conditions of social inequality, which has significant political consequences, lead to self-limitation of an adult and neutralize the difference enough for dialogue – closeness and trust, through respect for work of cognition, for property, development and its course, for the current hour. While among adults, their respect for each other is already indirectly guaranteed by property giving independence and meaning, by assigning social status, a place in the company, or even forced by institutionalized law, customs, none of these safeguards, even if it somehow covers or concerns children, it is not sufficiently effective in their case and does not absorb the pressure accumulating in the chimeric and opaque architecture of the multiplication, which is created by parents, relatives, school, law enforcement, adults in general (Korczak, 1992a, p. 168–169). In the statement: “The child is a foreigner who doesn't know the language, isn't familiar with the street plan, is ignorant of the laws and customs of the land” (Korczak, 1992a, p. 176), reminiscent of the context of the Hebrew bible, the condition of a lonely newcomer, defenseless against an organized community, stranger in a world in which he has never understood, and finally needing understanding and support, is emphasized.

Torah prohibition: “You shall not oppress a stranger, for you know the feelings of the stranger, having yourselves been strangers in the land of Egypt” (Ex 23:9), repeated in the last book in the amended form of the order: “You too must befriend the stranger, for you were strangers in the land of Egypt” (Dt 10:19), thanks to the figure of a stranger used by Korczak, he corresponds with the content of the child's right to respect, both in its aspect of limiting tyranny, as well as the obligation to care for the well-being of the child. What is important here, in both versions, indicates a justification, which refers to the solidarity of the human race, resulting from the common fate and experience. In the context of the law postulated by Korczak, a trail leads to accepting the memory of childhood experiences as a common denominator, the basis for understanding the condition, intentions, values and experiences of another, but the weaknesses of this type of explanation have already been pointed out. The memory of childhood seems to inhabit us like a difficult deposit. The justification of the biblical commandment, recalling the context of Egyptian slavery, speaks of the stranger's condition in the world he inhabits him and the other as an experience of powerlessness, being subordinate,

his own weakness and fear, a relationship in which he gives up threat and strength despite will. As a universal experience, this is not attributed to a specific culture, historical period, race, age, position, fitness or gender⁵, but – as Korczak shows in *The Child's Right to Respect* – for a long period, starting from the early years of our lives, protection against him depends on the kindness and prudence of those who possess and have strength, and embraces us in the full range of his spectrum, in all spheres of our existence. However, in a world where, as we read, “contemporary life is shaping a powerful brute” (Korczak, 1992a, p. 185), time and again we are exposed and we expose others to this experience, and understanding it as current or potential, in some dimension or aspect still present in our individual lives or available memories of the recent past. We can refer to him by analogy as the basis of universal moral sensitivity – as Korczak does in describing the child's condition and world – trying not to violate the right to respect, the rights of every human being, every being, but having a special meaning for the child to do no harm, but support development.

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The child's right to respect is therefore revealed as a universal right to hospitality, the right of a newcomer to immunity and the freedom of asylum prepared for him. Although each of us can be said to be a stranger, not everyone feels a stranger in their surroundings because of their own separateness. We turn to others and are relieved to be met with a friendly or just permissive reception. Disregard, injury, harm, exclusion, violence, rape, oppression, cruelty close the wounded in the experience of loneliness, but we know how to skillfully avoid them, how to use the forces available to us to properly protect or defend against them, and even if we temporarily succumb, disturbed, we try to assert our rights. Years of practice, maturity, knowledge of things and self-confidence – without them we could act like a stranger in whom our strength and advantages raise anxiety. His support in the form of recognition of his right to respect does not yet determine the supremacy and priority of his reasons, but only does not allow them to be crossed out. Vulnerable to injury, we can be sensitive to the risk of injury to others, protect their freedom. Education for the love of people and the world, a lively bond with existence, respect and joy must avoid alienation, so that man has a chance not to turn away from them towards the idol of strength. In any case, this would be an ideal inscribed in the child's right to respect. The ideal to repeat once again, which derives from the universal principle of respect for another human but recognizes

5 Importantly, the experience of subjective power is always particular and depends on the context of culture, historical period, social and political conditions, sex, race, fitness, status, role, etc. In this sense, Korczak's anthropological diagnosis of the child's condition can be read in the spirit of emancipatory pedagogy as testing the zero level of possible empowerment.

the reason for the significant difference associated with the stages of human life deciding on the source inequality and dependence of children on adults. The child's right to respect sets a demarcation line, beyond which the interference of an adult in another world governed by its own rules risks, due to a lack of insight in it, a violation of the child's way of being and value, which can strain the integrity of his subjectivity, as well as affect developmental disorders. This does not mean that adults are not present or cannot participate in the world of children, and children participate in the world of adults. Because of the interpenetration of these worlds, we need the right to respect. It means respecting otherness. However, one of these parties is privileged because of their property, qualifications, knowledge or power of influence, and their way of being and values are, at least potentially, socially secured. The child's right to a specific, specific, separate right results from the need to strengthen the relative weakness of his condition in a world ruled by adults, guarantee asylum until the potential equalizing his chances with other people is reached. By safeguarding against abuse, by giving it status, it makes a child a social subject and a party in activities undertaken with him and towards him. In other words, the universal law of respect protects people from the tyranny of strength and threats, the child's right to respect from adult tyranny.

In a well-known painting *Tobias and the Angel* by Andrei del Verrocchia, whose parts were probably painted by his eminent apprentice, Leonardo da Vinci, ahead of the boy carrying the fish a bit, which is to be used for medicine for his father, the archangel subtly and caringly holds a common companion staring at his benevolent face wandering through unknown surroundings. It would seem that the dance step of the God's envoy gracefully lifts his Renaissance robe with his slim hand in combination with the boy's usual, somewhat heavy gait, it gives the impression of a contrast between exemplary perfection and lack of practice. *The landscape with Tobiasz* by Jacek Malczewski presents the same couple seen from afar as they traverse the ravine, walking between equally plowed furrows of fields. This time Tobias, supporting the fat fish thrown over his shoulder, follows the path ahead. His guardian, almost half, whose identity is betrayed by impressive wings, leading the boy, persistently follows him. *The landscape with Tobiasz* by Jacek Malczewski presents the same couple seen from afar as they traverse the ravine, walking between equally plowed furrows of fields. This time Tobias, carrying the fat fish arched over his shoulder, continues along the path. His guardian, almost twice as tall as Tobias, whose identity is revealed by impressive wings, leading the boy, persistently follows him. Two performances, two pedagogies.

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POSTULAT I UZASADNIENIE KORCZAKOWSKIEGO PRAWA DZIECKA DO SZACUNKU. SZKIC Z DEONTOLOGII PEDAGOGICZNEJ I PEDAGOGII AZYLU

Streszczenie: Celem niniejszego artykułu jest przedstawić zaproponowaną przez Janusza Korczaka w znanym tekście "Prawo dziecka do szacunku" etyczne uzasadnienie normy szacunku wobec dzieci, pozostających w szczególnej sytuacji społecznej. Uznanie i właściwe stosowanie owej normy wymaga rozpoznania i zrozumienia jej podstaw.

Słowa kluczowe: szacunek; przemoc; nierówność społeczna, deontologia pedagogiczna, samoograniczenie.