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THE EFFECT OF EXPOSURE TO KORCZAK'S HUMANISTIC DEMOCRATIC IDEAS ON THE FORMATION OF EDUCATORS' IDENTITIES

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Abstract

The study examined the influence on teachers of Janusz Korczak's revolutionary and unique democratic-humanistic educational approach, which emphasized the fundamental values of the human being which were focused on children and their rights. The characteristics of democracy itself, in the historical perspective were presented in relation to Korczak's democratic–humanistic approach, as well as to the democratic way of life in the orphanage's society. Korczak's ideas for educators who are in the process of forming their professional identities, suited the characteristics of the present days. The study presents a great inspiration for teachers in two traditional Israeli schools that followed Korczak's principles and ideas. These schools created new models, which included the characteristics of a democratic classrooms and a democratic school.

Key words: Democracy, democratic-humanistic components, Korczak's democratic-humanistic ideas, educators, professional educational identity.

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I am deeply grateful to Schools K's and School A's teachers who created two new and significant models. They implemented Korczak's democratic-humanistic ideas in traditional schools and demonstrated humanistic-democratic approaches towards the students. I appreciate the changes that they made in the schools; their studying; their beliefs in Korczak's ideas through investments with enthusiastic work and for having

devoting time in the development of the models; as well as their collaboration with me. Additionally, I would like to express my appreciation for those teachers who took the time to complete my questionnaire and who contributed through their comments to this research.

School A's teachers created and operated new frameworks based on democratic-humanistic principles, and demonstrated flexibility and changes in the school's timetable. Their contribution to the assimilation of Korczak's ideas together with their hard work has been deeply appreciated by the students, the parents, and me.

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Zipora (Tsipi) Marhaim

Introduction

This study express Korczak's contribution to educators in the field of humanistic-democratic education, and their effect on educators' professional identities in two Israeli schools. The author searched for the definitions of democracy in order to understand Korczak's humanistic-democratic ideas. She also sought a theoretical approach to humanist-democratic education in literature.

A multi-aspect term for the definition of humanistic-democratic education was found. Therefore, the author concluded that democracy is a way of life and a system of governance. It combines vital democracy with formal democracy and is a combination of the individual and the society, which is guided by humanistic values. Faith in human freedom leads to a creative, constructive process and structure. Respect for individual natural rights of each person is the basis of this worldview. This system of governance is based on humanistic ideas, values, and principles. It has three key elements: freedom based on human rights; active participation; and tolerance for differences opinion, especially of minorities. It also includes protection of human rights and rule of law.

Korczak's 'democratic republic' operated in accordance with the principles of democracy, which influence the formation of individual teacher identity. A democratic education creates a system and procedure for improving the understanding of the importance of democratic values and principles. It shapes the citizens who will create the democracy of the future and ensure the healthy continuation of the democracy[1].

The historical conditions leading to a humanistic-democratic education were described in the second part of chapter 1. It will show the development of democracy from the 6th century B.C. in Athens and Ancient Greece. The world's changing reality raises fundamental questions for people everywhere about what democracy is supposed to be. The democratic movement of human rights was taken into account by Janusz Korczak (1878-1942), who spoke of the need for a Declaration of Children's Rights in the Geneva Convention in 1924. It was related to the changes and challenges of the contemporary world. Then, the considerations will include the importance of a

[1] Own elaboration

humanistic-democratic approach to the teacher and school. 21st century skills demand deeper learning and experiencing the democratic-humanistic ideas.

Chapter 2. describes the uniqueness of Korczak's legacy and his educational approach. He led a unique republic of children in the Jewish and polish orphanages in accordance with democratic and humanistic principles and ideas.

The second sub-chapter in chapter 2 focuses on the humanistic-democratic approach for educators as expressed in Korczak's legacy. Freedom was the foundation of his humanistic-democratic approach to educators, and his respectful approach to the child as a person provides inspiration for educators. Korczak encouraged educators to have the autonomy to think freely, to express their own opinions and to find their own way.

The deliberations undertaken will take into account the innovation in Korczak's educational approach for his era and is still relevant for educators today to apply his practical ideas, which combined individual and group education through democracy as a way of life. It is an example of moral education, arouses inspiration and presents options for implementation for educators all over the world. But, in spite of the opportunities in his legacy. The study focuses on humanistic-democratic education in the Israeli school system. The "progressive education" stream which followed Dewey and Korczak in the 1920s effected and were recognized by educational circles. Most of the public schools today, have hierarchal structure based on the ideas of one hundred years ago, and doesn't offer democratic learning to all citizens. There are 30 democratic schools, and they act according the democratic-humanistic principles. From the year 2014 several schools began to disseminate Korczak's educational approach. Some of Korczak's schools succeed to present new models.

In the third chapter, the focus is on educators who are in the process of shaping their professional identities in humanistic-democratic schools following Korczak's approach. The literature defining identity is the basis for shaping teachers' identity, according to Korczak's approach. It contains the qualities, beliefs, personality, expressions, and memories that create a personal self-identity[2].

The second part deals with teachers' multi-faceted process during their building an identity. The current pedagogy emphasizes practical work based on a clinical orientation,

[2] Shlomo Kaniel, ***Education for Thinking: Cognitive Education for Controlling Consciousness***, Raanana: Ramot, 2006.

and metacognitive and reflective learning strategies, like Korczak's ideas of teacher training, along with the new ways and methods for future teacher training. It is important to promote new ideas for training humanistic democratic teachers in today's Israel. New programs have been implemented in Israeli teacher training institutions.

The fourth chapter describes the research design, which is based on the Pragmatic worldview, which resulted in a of combination of positivist and constructive, deductive, and inductive approaches. The Mixed methods, which includes qualitative and quantitative philosophical methodology and were chosen as a process or a way to build the research plan. Additionally, the monographic method was used which includes: description, explanation and understanding of the facts of phenomena and interesting problems

Chapter 5 presents the results of this research in a qualitative and quantitative analysis of the research findings. The first part of this chapter presents a general description of the two discussed schools. The second part focus on the themes found in the qualitative analysis. It include four themes**:** the first one is the Ideological ; the second is the Pedagogical Components which includes the Individualistic Pedagogy, Collectivist Pedagogy, Community Pedagogy; the third one is the Organizational Component which expresses the Schools A and K landscapes; and the forth one presents the Professional Identities of the School Teachers, which have components such as : a space for professional development which includes the experiences of the teachers in the schools and changes in the perception of the teachers' role.

Korczak's ideas influenced the teachers and the schools' atmosphere. His democratic-humanistic ideas changed their attitudes toward the child, their personal identities, and their perception of the educational role. The teachers translated Korczak’s educational approach into different teaching behaviors, teaching approaches, and methods.

Chapter 6 presents the author's discussion and insights from a theoretical consideration about democracy, as well as Korczak's educational approach, and ideas. The impact of the Athens' Democracy and the Liberals on Korczak are presented, as well as of Pestalozzi and Montessori pedagogy. Korczak's model helped the teachers to implement new models based on humanistic-democratic principles in the traditional schools. A comparison between School A and School K will describe their special

frameworks and emphasizes the uniqueness of each model. Pedagogical directives will promote the identities of the teachers in democratic-humanist schools. The teachers' experiences influenced their Self and increased the impact of Korczak's sayings on their professional identities. Due to Korczak's creative attitude, and to his encouragement of educators to think freely and independently, these teachers in both schools, succeeded in creating their models, which were a combination of models from the past and the new opportunities in the 21st century. A proposal will be introduced for the purpose training teachers in the methodology of forming their professional identities in the humanistic-democratic schools the present day, in the spirit of Korczak's legacy.

Theoretical approach to humanist-democratic education in literature

1.1 Multi-aspect of the term humanistic-democratic education – definition

The term democracy has different meanings in various places in the world. There are many and even contradicting definitions which express different viewpoints and meanings. Each one of them expresses a specific viewpoint and different scales of values. In order to examine the various aspects of humanistic democratic education, it is necessary to examine the concept of democracy and to distinguish between "the essence of democracy" and "democracy in speech"[3].

The word democracy is derived from the Greek word demos – people and kratos – authority which means the population of a town or nation. Democracy was established by the people for the people[4]. It is a worldview with roots in of ancient Athens and liberal ideas.

There are two forms of democratic government: direct democracy like that in Athens or through the elected representatives of liberal democracy. Belief in each citizen's wisdom, morality, and autonomy, as well as the ideals of free speech and self-expression, lead to a government by the people. Athens and Liberals believed that freedom within the limits of the law, as well as the equality of all before the law, was the responsibility of elected officials. The liberal supporters emphasized the individual rights and individuality of others especially the right to self-respect, education, and personal development. According to liberal thought, the government is divided into three authorities, the triple power, that are designed to control and balance and complement each other[5].

Government by the people is based on the agreement of its representatives to act on behalf of the people, to guarantee individual human rights, and to defend their liberty as a supreme value. Education and learning that recognize human dignity and liberty have

[3] B. Neurberger, ***Modern Democracy: Intellectual Roots and Basic Concepts***, Tel-Aviv, 1985. p.2.
[4] H.,Kohl, ***From archetype to zeitgeist: Powerful ideas for powerful thinking***. Boston: Little, Brown and Company,1992, p. 201.
[5] B. Neurberger, ***Modern Democracy: Intellectual Roots and Basic Concepts***, Tel-Aviv, 1985, p. 42.

the power to improve human nature. Cultivation of the individual includes the need to balance individual rights with commitments and responsibilities toward others[6].

Essential democracy is based on ideas and ideals. It is an unfinished process, a "live social phenomenon," that changes and develops according to the different realities of each unique environment[7].

Formal democracy governs according to the guiding principles of self-rule. This is a democratic structure that emphasizes democratic modes of governance, such as free elections, majority decisions, separation of powers and the rule of law. In this system of government, the citizens have the ability and the right to exercise power and influence their country's policy.

A democratic society in which the population rules have no absolute ruler. The people govern themselves by directly and actively participating as individuals or voting for people whom they trust. A healthy society requires responsible citizens who value their system of government and work towards a shared vision of civil life. A democratic society favors equal rights, freedom of speech and justice for all[8]. It is a mode of communal living and socially responsible behavior. It is "a conjointly communicated experience", and a collaborative interdependence of people in a society. They share interests, work together, and create ways of living together that provide equal opportunities and bring out the best in everyone. It contains a delicate balance between freedom and the rule of law, between individual rights and the needs of society[9]**.**

Ancient Athens and liberal believed in education. Democracy and education are mutually related according to Dewey (1938)[10]. Democracy is an evolving, creative, and cooperative way of life that must be nourished through education in order to survive. Democracy cannot exist without an education that conditions us to understand our freedoms and responsibilities toward others. Citizens living in a democracy must learn to

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[6] K.Hytten, ***Democracy and Education in the United States***, Educational Politics and Policy

[7] E. W. Ross, (Ed.). (2014). ***The social studies curriculum: Purposes, problems and possibilities*** (4th ed.). Albany, NY: SUNY Press, p.152.

[8] E. W. Ross, (Ed.), ***The social studies curriculum: Purposes, problems and possibilities*** (4th ed.), Albany, NY: SUNY Press, 2014. p.152

[9] J. FF, ***Democracy and education***. In J. A. Boydston (Ed.), John Dewey: The middle works, 1899–1924 (Vol. 9), Electronic edition. Carbondale: Southern Illinois University, 1916, p. 93.

[10] J.Dewey, ***Democracy and education in the world of today***. In J. A. Boydston (Ed.), John Dewey: The Later works, 1925–1953 (Vol. 13,), Electronic edition. Carbondale: Southern Illinois University, 1938, p.296.

be critical, reflective, open-minded thinkers who effectively use their minds to solve social, economic, and political problems. In this way they have the power to reconstruct the world around them in more just, equitable, and fulfilling ways[11].

Democratic education is both a goal and a method. It includes humanistic foundation and democratic values, such as self-determination, justice, respect and trust within a community of equals. Democratic education allows the students' voices being equal to the teachers[12].

Following Dewey's theory, Darom (1989) emphasized the need for humanistic education in essential democracy. The humanistic educational approach is democratic and has a holistic reference to the person composed of cognitive, emotional, and social aspects. This approach emphasizes the need to foster a multidimensional personality alongside education. In his book Climate for Growth, he follows a central set of human values such as dignity, personal development and growth. Four qualities are the basic of such education: holism, humanism, relevance and experiencing. Holism is the human being's wholeness. Humanism is the dignity and self- evaluation and cooperation with others and conflict's solutions through dialog. Relevance is the connection between the human and his significance in his existence and his choices. Experiencing emphasize the uniqueness, necessities, and goals of each student.

It encourages involvement, responsibility, and good citizenship. Experiencing relevant social learning issues foster critical thought and creativity. The characteristics of climate for growth freedom and commitment in education are a sense of protection and the capability to accept pluralistic behavior. This climate nurtures knowledge, cultural and autonomous, critical, and creative thinking. Democratic process strengthens feelings of belonging [13]. Levin (1952) added that "Living space" between the individual and society permit relating to the individual and to the others. It will help to expand the cognitive structure of the living space in society[14].

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[11] J. Dewey, ***Democracy and Education, Jerusalem: Bialik Institute***,1960. [Hebrew] p.73.

[12] Waghid, Yusef (2014). ***Pedagogy Out of Bounds: Untamed Variations of Democratic Education*** p. 33.

[13] D. Darom, ***Aklim shel Tsmicha (A Climate of Growth)***. [Hebrew]. Tel Aviv: Sifriyat, Hapoalim, 1989. p.16.

[14] K. Levin in Darom D., ***Aklim shel Tsmicha (A Climate of Growth***). [Hebrew]. Tel Aviv: Sifriyat Hapoalim, 1989 p. 106.

Democratic education creates a new educational system which is more suited to the democratic world in which we live; in an educational framework which functions according to the principles of democracy, democratic values such as the freedom of thought and speech and the right for social justice can develop[15]. It requires three combinations: "intellectual leverage" - citizenship studies that include democratic ideas and concepts, "effective leverage" - which includes psychological conditions that reinforce democratic behavior and an "interpersonal lever" - a "class climate." Learning in action and active citizenship affects all the components[16].

The sense of the researcher's activity as well as the teacher is connected with taking actions leading to the clarification of concepts and names so that their explanations are understood on the basis of a given discipline or have an interdisciplinary character. Therefore, we can take advantage of A T. Pawłowski's study, which distinguished three stages of defining the concept. It is:

- "Choice of explicandum - referring to existing terms of a given date,
- Preliminary explanation of the explicandum - which involves making a list of existing explanations in the literature,
- formulating the exact definition of the explicandum that connects with the system of concepts"[17].

The indicated stages served to provide a practical understanding of the term democracy. The table below chronologically presents some of them.

[15] O. Merushak-Klarman, ***Ein Ksat Demokratia: al Hinuch LeDemokratia v'Demokratia BeMaarechet Ha-Hinuch (There's No Partial Democracy: About Education Towards Democracy And Democracy in the Education System).*** [Hebrew] Ramat Gan: Kinneret, 1991.

[16] I. Shramer, ***Education for Democracy teaching program and classroom climate,*** in: Zidkiyahu, ***"Democracy Education and Democratic Climate at school"*** college Levinsky, Tel-Aviv, 1988.

[17] T.Pawłowski, ***Tworzenie pojęć i definiowanie w naukach humanistycznych***, Warszawa, PWN 1978, s. 145–180.

Table 1. A list of definitions of democracy from literature

Democracy definitions

Author or source	The content of the defined concept	Important features of the concept
M. W., Apple, & J. A., Beane, Lessons from democratic schools. In M. W. Apple & J. A. Beane (Eds.) Lessons from democratic schools. In M. W. Apple & J. A. Beane (Eds.), Democratic schools: Lessons in powerful education, 2d ed.,2007, p.7.	A "form of political governance involving consent of the governed and equality of opportunity" and that it involves direct participation in some activities in our society, including electing representatives who will speak and work on our behalf in others	form of political governance Equality of opportunity direct participation Electing representatives
Civics and citizenship www.civicsandcitizenship.edu.au › Home › For Parents 2017.	It is a form of society which favors equal rights, freedom of speech and a fair trial and tolerates the views of minorities. A healthy civil society requires responsible and active citizens who value. The system of government works towards a shared vision of civil life.	a form of society equal rights tolerates of minorities The system of government a shared vision of civil life.
R. A., Dahl. On democracy (2d ed.). New Haven, CT: Yale University Press, 2015, p. 26.	Democracy is also a way of life, it is "both an ideal and an actuality" It is a political process. According to Dahl, the roots of democracy were in Athens, where there was direct democracy. The word democracy is derived from the Greek root demo –people and kratos– authority. Humanism was the basic of democracy, considering individual liberty and respect for every person. The Athenians' belief in each citizen's right to speak freely and express his thoughts led to a government by the people. It was characterized by the active participation of every free citizen in the People's Assembly (with the exclusion of women, strangers and slaves); Freedom within the limits of applicable law; Equality of all is against the law.	a way of life ideal and an actuality a political process individual liberty respect citizen's right speak freely Active participation law Equality
J. Dewey, Democracy and education in the world of today, In J. A. Boydston (Ed.), John Dewey: The later works, 1925– 1953 (Vol. 13,), Electronic edition. Carbondale: Southern Illinois University, 1938, p.296.	Democracy is an evolving, creative, and cooperative way of life.	Cooperative way of life an evolving creative

Author or source	The content of the defined concept	Important features of the concept
Edward N. The Stanford Encyclopedia of Philosophy ,the Metaphysics Research Lab, Center for the Study of Language and Information (CSLI), Stanford University, 2016.	The term "democracy refers to a method of group decision making characterized by a kind of equality among the participants at an essential stage of the collective decision making. Democracy" may refer to any of these political arrangements. It may involve direct participation of the members of a society in deciding on the laws and policies of the society or it may involve the participation of those members in selecting representatives to make the decisions.	A method collective Decision making Equality, Direct Participants Essential Stage Political Arrangements
A.,Gutmann, Democratic education. Princeton,NJ: Princeton University Press, 1999.	Democracy entails the principles of nondiscrimination and no repression. In its ideal from, democracy involves the cultivation of individual characteristics and habits of being.	Nondiscrimination no repression Ideal from Cultivation of Individual
D. Held, Models of democracy (3d ed.). Palo Alto, CA: Stanford University Press, 2006.	The idea of democracy is contested, and that key democratic ideas and ideals are sometimes ambiguous and inconsistent, including "the proper meaning of 'political participation,' the connotation of 'representation,' the scope of citizens' capacities to choose freely among political alternatives, and the nature of membership in a democratic community" (p. x).	Democratic ideas and ideals Political participation representation Choosing freely,Membership in A democratic community
Hilla University Lecture for Humanistic Studies https://web.stanford.edu/~ldiamond/iraq/WhaIsDemocracy012004.htm.January 21, 2004.	Democracy as a system of government with four key elements: A political system for choosing and replacing the government through free and fair elections. The active participation of the people, as citizens, in politics and civic life. Protection of the human rights of all citizens. A rule of law, in which the laws and procedures apply equally to all citizens A rule of law	A system of government A political system Active participation Human rights A rule of law Equally

Author or source	The content of the defined concept	Important features of the concept
K.Hytten, Democracy and Education in the United States, Educational Politics and Policy, Educational Purposes and Ideals, Educational Theories and Philosophies, Education and Society, Online [Mar 2017] , p. 135.	Democracy is more than a political system or process, it is also a way of life that requires certain habits and dispositions of citizens, including the need to balance individual rights with commitments and responsibilities toward others.	A way of life Balance individual rights Commitments Responsibilities Others
H., Kohl, From archetype to zeitgeist: Powerful ideas for powerful thinking. Boston: Little, Brown and Company, 1992, p. 201.	The word democracy comes from the Greek root demos, which means the population of a town or nation. Building on this root, Kohl (1992) writes that, "a democracy is a society in which the population rules.	A society in which The population rules,
Kohl, H., From archetype to zeitgeist: Powerful ideas for powerful thinking. Boston: Little, Brownand Company,1992, p. 201, e.php?did=226 in http://www.kulanu-nahlit.org/confused.htm [21/3/2018].	An essential democracy follows a central set of human values. This is a worldview based on the basic assumptions developed in the Western world during the Enlightenment. It relates to man as having the wisdom, morality, and autonomy and the natural right to life, freedom, and property. Essential Democracy acknowledges the need to protect human rights and the values derived from these rights, such as pluralism and minority rights.	An essential democracy Human values Worldview wisdom, Morality; autonomy, Natural right, freedom, Property human rights, Pluralism Minority rights
J., Lively, 1977, in B. Neurberger, Modern Democracy: Intellectual Roots and Basic Concepts, Tel-Aviv, units 1-2 1985, p. 68.	In the conception of the Greek democratic law of equality was important to all citizens regardless of class were equal in the interior law. Every citizen had the right to appeal to the court. In the opinion of its supporters, mass participation of citizens in the political process and decision-making is required. They argue that in order to realize the rights of the individual, political awareness must be increased in all strata of the public and to encourage their participation. They believed in the innate wisdom and discretion of all citizens. Its leaders focused on the individual and strove to develop him through his partnership in decision making. In their opinion, democracy is a way of life that is guided by values and not by institutions	Equality Law Wisdom The individual partnership A way of life Guided by values Institutions and laws Belief of all citizens Chosen leaders Tolerant behavior Freedom of debate

	and laws. There is no democracy without the belief of all citizens in a democratic way of life and faith in its democratically chosen leaders. This is a world view of moderate and tolerant behavior, with freedom of debate and tolerance for differences of opinion.	
W. C., Parker, Teaching democracy: Unity and diversity in public life. New York: Teachers College Press., 2003, p. 21.	On the one hand, democracy is of course a political system, on the other hand, citizens come to view it as a "creative, constructive process".	A political system Creative, Constructive process
E. W. Ross, (Ed.)., The social studies curriculum: Purposes, problems, and possibilities (4th ed.). Albany, NY: SUNY Press, 2014. p.152.	Democracy society favors equal rights, freedom of speech and justice for all, and respects the views of minorities. A healthy civil society requires responsible and active citizens who value their system of government and work towards a shared vision of civil life. It is a mode of interdependent, communal living and socially responsible behavior. This is an unfinished process, a "live social phenomenon" that can changes and develops according to different realities or each unique environment.	Democracy society Equal rights Respects minorities Responsible Active citizens A shared vision of civil life An unfinished process

Source: - own elaboration

Based on the selected definitions contained in the table, you can see common or different features. And yes, democracy is a way of life according to Dhal (2015), Hytten, (2017), Lively, (1977). In1938 John Dewy emphasized that democracy is a cooperative, innovative, and creative way of life. Kathryn J. Lively, (1977), mentioned that democracy as a way of life is guided by humanistic values. It also relates to mass participation of citizens in the political process and decision-making.

It is also a system of governance in which the citizens have the opportunity and right to influence their country's policies. According to Parker (2003), democracy is a creative political system and creative, constructive process"[18].

Dhal called it a political process, both ideal and reality. Humanism was the foundation of democracy, supporting individual freedom and respect for every person

[18] W. C., Parker, ***Teaching democracy: Unity and diversity in public life***. New York: Teachers College Press., 2003, p. 21.

(Dhal,2015). According to Kohl (2018), this worldview and the necessary democracy are following a central set of human values.

Held (2006) states that it is political participation and free choice.

Edward, (2016), refers to democracy as a method of group decision making that involves the direct participation of its members. It's also political arrangements.

Hytten, (2017), and the University of Hilla (2004) declared that democracy is a governance-based political system with four key elements: free choice, active participation, protection of human rights and rule of law.

Hytten (2017) stressed the need to balance individual rights with personal commitment and responsibility towards others. He added that it is also a process and a way of life that requires specific habits and inclinations on the part its citizens.

The requirements are free elections, active participation of citizens, protection of human rights and rule of law. (Hilla University website,2004). Democracy requires the cultivation of individual characteristics and positive social habits. (Gutmann, 1999).

Apple, & Beane, in 2007. They refer to democracy as a form of political management that is directly or indirectly chosen by elected representatives.

Kohl (1992) introduced democracy as a society ruled by the population. He distinguishes the formal democracy of government and the essence of democracy. It is a management democracy that emphasizes democratic modes of governance, such as free elections, majority decisions, the separation of powers and the rule of law. Formal democracy is a form of government that operates in accordance with the guiding principles of self-governance. Gutmann stressed the importance of the prohibition of discrimination and repression.

Ross, (2014), defined democracy as a way of interdependent, communal living and socially responsible behavior. This is an unfinished process, a “living social phenomenon” that can change and develop depending on different realities or any unique environment.

On the citizenship and citizenship website, democracy is a form of society that prefers equal rights, freedom of speech, fair justice, and tolerance of minorities' views. This government system works towards a shared vision of civil life.

Summary: Democracy is understood as a way of life and a system of governance. Democracy combines vital democracy with formal democracy. It is a combination of the

individual and society. It is a cooperative way of life and is guided by humanistic values. Faith in human freedom leads to a creative, constructive process and structure. Respect for individual natural rights of each person is the basis of this worldview. This system of governance is based on humanistic ideas, values and principles. It has three key elements: freedom based on human rights, active participation and tolerance for differences opinion, especially of minorities. Tolerance includes the protection of human rights under rule of law.[19].

Democratic society honors interdependent, communal living and socially responsible behavior. It cannot exist without an education, which allow us to understand the individual rights and to acknowledge the rights of others. Cultivation of the individual includes the need to balance individual rights with commitments and responsibilities toward others[20].

Democratic education must be a way of life in an educational framework that operates in accordance with the principles of democracy, in which there is free choice, active participation, tolerance affecting the formed individual identity. The democratic education is expatiated in a chosen procedure. It creates an educational system that improves the understanding of the importance of democratic values and principles and is more in line with democratic world in which we live[21].

[19] own elaboration
[20] K. Hytten, ***Democracy and Education in the United States,*** Educational Politics and Policy
[21] own elaboration

1.2. Historical conditioning of humanistic-democratic education

A map of Educational Development and Humanistic-Democratic Education

Solon (c. 638 – c. 558 BC)

- Sophists teachers
- Higher education for the upper class and the wealthy
  Sophists teachers taught Rhetoric grammar
- All citizens were educated by experiencing democracy
- Active participation of every free citizen in the People's Assembly
- Active participation in the political process and decision-making
- Citizens had the right speak, express a thought, express opinions, offer proposals, and vote on decisions

Plato (427- 347 BC)

- Democracy was the voice of the poor people
- He was an aristocrat and representative of the Ephemian approach
- Education was for those who will lead the society
- Every individual is useful to society by functioning according to his natural abilities
- The role of education was to discover potential and develop it to the benefit of society
- The purpose of life is a permanent concept
- Changes to its definition can only undermine it
- His ideas were restricted to the needs of society
- Education cannot improve society
- Education was only dedicated to preserving its ideals
- The state has the power to control education
- The family has no say on the direction of education

Aristo (384 - 322 BC)

- Aristo had conservative approach to education
- Society has a hierarchical structure
- The education was designated to leaders
- He took the Spartan approach' the body approach to education
- The state has the power to control education
- The family has no say on the direction of education

The first independent school in England was created. The oldest is King's School, Canterbury, which was founded in 597.

In the 15th, 16th and 17th centuries humanism belonged to the world of religion and the church. Humanists did not see themselves as belonging to the nation. only sons of rich families went to schools.

In 1330 only about 5% of the population could read or write.

The Age of Enlightenment, new educational ideas developed in Europe from about the 1650s to the 1780s.

In 17th century, John Milton (1608-1674) - an English poet and intellectual

- the goal of humanistic education is to provide an adult with an education that will provide him with life skills.
- Subjects be chosen according to their relevance to the students.

John Locke (1632-1704) - an English philosopher and physician one of the most influential of Enlightenment thinkers and commonly known as the "Father of Liberalism"

- His main ideas concern the natural rights of every human being.
- The relationship of individuals to each other and to their government.
- Locke created the triple power: An executive power; A legislative power - parliament and federation; A judicial power.
- Learning can't be imposed on the students.
- They should relate to the child's qualifications and abilities.

Montexia (1689-1755) - a French judge and political philosopher

- Democratic laws needed for restricting power and prevention corruption.
- The idea of separation of powers was intended to limit the government and prevent centralization by a single ruler.

Jean-Jacques Rousseau (1712-1778) - The Swiss philosopher-educator

- Rousseau's educational vision was education for all.
- Russo encouraged learning by active participation.
- He brought the art of handwork to the curriculum.
- Reliable information can acquire only through careful experience and observation.
- The arts of agriculture and mechanics were preferable to language and literature in terms of thinking training.
- learning should be an ongoing experience of enrichment throughout life.
- Science, need to be discovered.
- Science books teach us to believe but not to discover anything for ourselves.
- Books are not substitute for personal experience they don't teach us how to reason.
- It is important to know that we still do not know.
  He urged that Émile doesn't need to study science but to discover it. "The tutor must not lay down precepts; he must let them be discovered

The period of the Enlightenment

William Forster drafted the first education act in the year 1870 the elementary education. The schools remained fee-charging, but poor parents could be exempted. Board schools were managed by elected school boards.

The development of educational systems in Europe continued throughout the period of the Enlightenment. The French Revolution increased the need to improve the educational systems and to produce a larger reading public after the year 1800 Romanticism supported the establishment of national schools and compulsory education worldwide.

Leo Tolstoy set up a school for peasant children in the 19th century. The school's

John Dewey (1859- 1952), an American philosopher, psychologist and educational reformer

Democracy cannot exist without an education
- Democratic education must be taught as a way of life at school
- Humanistic education is essential in democracy.
- Schools must teach the values and traditions that form the heart of democracy living and recognizing the individuality of others.
- Democracy is an evolving, creative, and cooperative way of life that must be nourished through education in order to survive.
- Experience is important to stimulate thinking
- Citizens living in a democracy must learn to be critical, reflective, and open-minded in order to solve problems.
- Discipline referring to the student's will and his freedom.
- Teaching and referring how to think
- Education is a social process within a community.
- The social an environment shapes the mental and emotional behavior of individuals
- Teachers need to create environment and to stimulate interest and discipline
- Contradictions and opposite concepts are united

At the end of the 19th century, a progressive movement developed on the basis of a pseudo-centric approach. This approach emphasizes the child in the center. The child's personality must be developed in a process of natural and free growth.

At the beginning of the 20th century, a progressive movement developed and suggested a Paedocentric approach emphasizes the child in the center.

In the year1944, following World War II, England led the change in European for education for all. All students studied in the same schools until the age of 16. At the end of the elementary school, those who failed to the pass exams were sent to schools called "modern schools."

Source: My own elaboration

In the Antique Education began in the Aristocratic families. The education was designated to develop intellectual aristocratic leaders. The student's family had no say on the direction of his education. At the beginning of the 5th century BCE , Solon , (c.638 – c. 558 BC) was an Athenian statesman, lawmaker and poet. He began a social reform that

led to the development of the democratic approach. This spread of democracy paved the way for Sophists teachers to teach Rhetoric and grammar. The wisdom of speech offered to prepare young boys for new opportunities offered by Athens. The main influence of the Sophists was on the higher education. They taught only the upper class and the very wealthy because they paid very high fees for their teaching.

In the 6th century B.C, in ancient Greece, Athenian democracy developed. It was rule of the people. Meaningful humanistic education led the Athenians in constructing their democratic path. The supporters of Athenian democracy considered as the liberty of the individual a central principle which respects every person. The belief in citizens' understanding and judgment led to government by the people. It was characterized by the active participation of every free citizen in the People's Assembly (with the exclusion of women, strangers, and slaves); the proponents of government by the people focus on the person development. Active participation by citizens in decisions making was designated to educate and to encourage participation[22]. They had the right to participate, speak, express thought, express opinions, offer proposals, and vote on decisions in the People's Assembly. The People's Assembly decided on general policy, appointment of positions, ongoing supervision, legislation, and the imposing of taxes, while the people with the prominent positions who directly administered the current affairs of the state were elected[23]. Usually, they were educated by the sophists and learned rhetoric.

Athenian democracy was ruled by law, which was based on the hypothesis, that the law expresses the will of the people. Laws, which were decided on with the citizens could not be injurious to their freedom. All citizens were equal before the law, with no difference of status. However, the founders of Athenian democracy understood the need to change laws and adapt them to current circumstances. The principle of legal equality functioned in Athens and every Greek citizen (males only) had the right to apply to the court.[24] Tolerance and compromise were part of democratic culture. The acceptance of variance between people requires acceptance of diverse ideas and multiple approaches.

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[22] R.A. Dahl, ***Political Oppositions in Western Democracies***, Yale University Press, New Haven, 1965. pp. 399-400.

[23] B. Neurberger, ***Modern Democracy: Intellectual Roots and Basic Concepts***, Tel-Aviv, 1985. pp.309- 408.

[24] B. Shamai, ***Sefer HaAdam VehaMedina (The Book of the Person and the State)*** [Hebrew], Neuman, Tel Aviv, 1974. p.11.

Humanistic ideas led the Athenians to construct democracy. Humanistic foundations guided the supporters of direct democracy in Athens in the Antique.

Athenian democracy related to the individual by the principles: Protection of individual liberty; Protection of humanity and dignity; Right to express thoughts; Freedom of speech; Morality; Wisdom knowledge and understanding .Faith in the citizens led to active participation of citizens through direct participation in the assembly. They had the authority, and they were involved in decision making. Civil society acted through principles such as rule of law, freedom within the limits of the law, equality of justice before the law, majority decisions, choice, responsibility, protecting the minority from oppression by the majority, changing rules according to the circumstance and respects diversity. The education was meant to aristocratic families.

Plato (347 – 427 B.C.E.), a Greek philosopher, student of Socrates and teacher of Aristotle, felt that democracy was the voice of the poor people. In spite of that, he was an aristocrat and representative of the Ephemian approach. His conservative tradition had designated education only for those who will lead the society. His primary idea was that society needed to define its values and its definition of a good life. He defined a stable social organization as one in which every individual is useful to society by functioning according to his natural abilities. The role of education, in his opinion, is to discover potential and develop it to the benefit of society. He left no answer as to how to bring this about. He couldn't find a way to carry out his idea[25].

In Dewey's opinion (1960), Plato's philosophy is restricted of the enslavement of the individual. In his opinion, the purpose of life is a permanent concept and changes to its definition can only undermine it. His ideas were revolutionary but restricted to the needs of society. He didn't believe that education can improves society, and it is only dedicated to preserving its ideals[26].

Not all the philosophers believed that democracy was the best system. Aristotle (322-384 B.C. E.) wrote that democracy was an imperfect political system, but superior to tyranny and oligarchy. He acknowledged the humanity of each person, respected his feelings, and accepted his right to family and privacy. Aristotle, as his teacher Plato, was conservative and held that society should have a hierarchical structure because he

[25] B. Shamai, ***Sefer HaAdam VehaMedina (The Book of the Person and the State)*** [Hebrew], Neuman, Tel Aviv,1974, p.11.

[26] J. Dewey, ***Democracy and Education,*** Jerusalem: Bialik Institute, [Hebrew], 1960, p.73.

believed that some people are born to be slaves and others their fate is to rule. In his opinion, there is only temporary and partial truth open to change, and therefore there is more than one truth found in democracy.[27] That is the reason, why He took the Spartan approach to education and stated that the state has the power to control education and to create men, as the state would want them to be. The family has no say on the direction of education. He also took the Spartan approach' the body approach to education; As early as the fourth century, Aristotle debated what should be learned. He notes that there is a dilemma as to which principle we must act in education whether the goals of education will be to teach moral perfection or intellect (knowledge at a high level) or the benefit of life.

In the Middle Ages, in the year 1182 the 'First Sejm' in Łęczyca was set up and for the first time in Poland's history it established laws constraining the power of the ruler. In England, in the year 1215 the first document limiting the powers of the crown was called the Magna Carta and was recognized as the first constitution law. From the moment the king signed this contract with his subjects, they became full citizens. At that time in Poland the concept of democracy existed, but it was limited to the nobility alone. Democratic nobility - limited to Poland, resembled Athenian democracy, where the right to participation was limited only to men. Other states had practically no rights.

In 1330 only about 5% of the population could read or write. As a rule, only the sons of rich families went to school. This was due to the existence of three types of schools: the elementary song-school, the monastic school, and the grammar school. The elementary song-school was usually attached to the church. Young boys were taught to sing Latin hymns and songs. Sometimes, they learned how to read and write. The monks taught them religious education. Sometimes they taught local boys from poor families. In exchange for lessons, these boys worked as servants in the monastery. Grammar schools were usually part of a cathedral or large church. The main concern of these schools was to teach boys Latin grammar. The boys were taught logic (the art of debate) and rhetoric. Higher education was provided by two universities in England, being Oxford and Cambridge. From the 12th century, they accepted boys who were recognized as being ready for advanced studies.

[27] Aristotle, ***The Politics II, Jerusalem***, Magnes, 1974, ch. 1.

In the 15th, 16th and 17th centuries humanism belonged to the world of religion and the church. Humanists did not see themselves as belonging to the nation. only sons of rich families went to schools. During this period ancient classical languages such as Hebrew, Greek, and Latin were revived.

The Age of Enlightenment, new educational ideas developed in Europe from about the 1650s to the 1780s. They were challenge to the educational authority of the Catholic Church. Ideas of science, and philosophy raised questions about the traditional ways of thinking.

In 17th century, John Milton was considered to be one of the most important thinkers in Europe. In his opinion, the goal of humanistic education is to provide an adult with an education that will provide him with life skills. He preached that the subjects needed to be chosen according to their relevance for the students. For example, he taught his students Latin through texts dealing with agriculture.

In the 17th, 18th and 19th centuries modern democratic thought developed and was divided into two basic views, a liberal view, and a radical view.

Humanistic foundations guided the supporters of liberal democracy. Their main principles based on Athenian's democracy. They concern the natural rights of every human being and the relationship of individuals to each other and to their government. They emphasized the principles: Recognizing the individual liberty and his rights; Elected representatives support by the public; The authority of a legal system that expresses the will of all citizens; Responsibility of the government before their supporters; Separation of powers, the triple power; Competition of entities of both individuals and public organizations.

John Locke (1632-1704), the British philosopher represented the stream of democratic liberal and rejected the idea that Kings had a divine right to rule. His main ideas concern the natural rights of every human being and the relationship of individuals to each other and to their government. Although Locke was concerned with the education of wealthy children. His theory was that everyone has the same sensory ability, and therefore, education should not be related to class or gender. He proposed the idea that knowledge is obtained through sensory experience. He encouraged learning by active participation. Education is about instilling critical-thinking skills. In 1693, John Locke published Some Thoughts Concerning Education in describing the right way to

teach of children. He declared that learning can't be forced on children, but it should relate to the child's qualifications and abilities[28]. This attitude encouraged free choice, active participation, and tolerance for each child's unique identity.

Baron Louis-Charles de Montexia (1689-1755) represented the stream of democratic liberal thought and argued that there was a need for democratic laws restricting power and prevention corruption. Although the concept of the tripartite power of Montesquieu had become common practice, it should be remembered that its creator was John Locke. The idea of separation of powers was intended to limit the government and prevent centralization by a single ruler. The goal is to create a balance between the authorities and interdependence.

This idea was formulated in the 17th and 18th centuries in Europe by thinkers such as John Locke and Charles Montesquieu. Locke believed that the representatives of the people must receive their prior consent to any decision that may violate their natural rights[29]. In 1784 John Locke created the triple power: an executive power, a legislative power, and a judicial power. Executive power instead of monarch; Legislative power through parliament and federation. Montesquieu transformed federative power into a judicial power through independent tribunals. Montesquieu's idea was to complement each other to control and balance the power of all three authorities[30]. His idea reflected in the first constitutions: The United States Constitution of 17 September 1787, the Polish Constitution of 3 May 1791 and the Constitution of France of 3 September 1791[31].

The Radical Democracy in 18th and 19th centuries emphasized the general will and the freedom of the community. It was characterized by civil society sovereignty and decisions for the collective. The radical' supporters repressed the focus on the individual and his liberty and not necessarily to guarantee individual liberty. Government acts on behalf of the whole for the benefit of the nation. The majority determines and imposes its will on the minority [32].

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[28] J. Locke, ***Some Thoughts Concerning Education***, para 73.1.,1692.

[29] B. Neurberger, ***Modern Democracy: Intellectual Roots and Basic Concepts***, Tel-Aviv, 1985, pp. 51-52.

[30] B. Neurberger, ***Modern Democracy: Intellectual Roots and Basic Concepts***, Tel-Aviv, 1985, p. 42.

[31] H. Eden. in V. Ashckenazi & B. Alperson, ***what is Democracy, ministry of education, to citizen in Israel,*** Mahalot, Jerusalem, 2001, p. 182.

[32] J. Rousseau, ***The Social Contract***, Magnes, Jerusalem 2006.

The Swiss philosopher-educator Jean-Jacques Rousseau (1712-1778) represented the radical's ideas. Rousseau's educational vision was education for all. Rousseau based this approach on the belief that a person can acquire reliable information only through careful experience and observation. For Rousseau the arts of agriculture and mechanics were preferable to language and literature in terms of thinking training was first published in 1762. Through his writing about Émile, an imaginary pupil, he encouraged, useful and enjoyable learning. He said that learning should be an ongoing experience of enrichment throughout life[33]. Rousseau encouraged learning by active participation. He urged that Émile doesn't need to study science but to discover it. "The tutor must not lay down precepts; he must let them be discovered"[34]. Science books teach us to believe but not to discover anything for ourselves and not to know that we still don't know. Books are not substitute for personal experience because they don't teach us how to reason; They teach us how to use other people's reasoning[35].

The revolt of the settlers in North America began in 1775. On July 4, 1776, rebel leaders wrote the United States Declaration of Independence. The idea of the recognition of man's natural right to freedom was expressed in the Declaration in 1776.

In 1780 Social movements rose up under the banner of democracy. The American Revolution led to the adoption of the United States Constitution. In 1787 the constitution was written. The Constitution provided for an elected government and protected civil rights and liberties but did not end slavery or extend voting rights. United States Constitution ratified in 1788 by representatives elected by the people of the several states. In 1791 the United Bill of Rights was ratified and published. The Bill of Rights set limits to protect personal freedoms but didn't become a law for the first 130 years after ratification. It states that human beings are born equal and that their rights to life, liberty, and the pursuit of happiness.

Those declarations influenced the humanistic philosopher such as Jon Stuart Mil with liberals' ideas. In 1789 during the revolution in France, the national assembly of France declared that she adopts the Declaration of the Rights of Man and of the Citizen. Her members promised to keep the natural rights of man and to act to uphold the constitution for the general good. "Human beings are born and remain free and equal in

[33] J. J. Rousseau, ***Emile ou l'éducation,*** Garnier Frères, Paris, 1904, p. 197.
[34] Ibidem p. 22.
[35] Ibidem, p. 121.

rights"[36]. The supporters of liberal democracy emphasized human rights and an individualistic democratic approach.

The development of educational systems in Europe continued throughout the period of the Enlightenment. The French Revolution increased the need to improve the educational systems and to produce a larger reading public. Therefore, the demand for printed texts increased. After 1800 the Romanticism supported for establishment of national and schools and compulsory education.

In 1944, following World War II, England led the change in European for education for all. All students studied in the same schools until the age of 16. It based on scholastic abilities and interests, and not on financial ability. At the end of the elementary school, those who failed to the pass exams were sent to schools called modern schools. According to their method, all students studied in the same schools.

John Dewey, in 1938, was the first educator who wrote that schools must teach ideas and values at the heart of democratic living. He coined the concept of democratic education and argued that democracy is a way of life and must be expressed in the education system.[37] In his book "School and Child Life," Dewey argues that a child should live a free social life and be educated within a community of adults and children.

As the creator of democratic education and as a distinguished philosopher of democracy, he mentioned that discipline was an important element of education. This was not a matter of formal discipline, based on constant control and influence of external coercion. But, on discipline referring to the student's will and his freedom. It includes willingness to make effort, responsibility, and having an internal goal that sense of learning. The goal is to teach how to think and to exercise autonomous internal discipline.

Dewey's philosophy emphasized the important of experience. Experimental Situation Theory is proposed as a way between atomistic multiplicity and radical monism. Contradictions and opposite concepts such as law and freedom, stability and change, tradition and renewal are united in Dewey's world of experience. Experience is a prerequisite for tolerant cooperation between the people. Each person must experiment to stimulate thinking. Thought is an indirect response to the environment. In order to stimulate thinking, obstacles and difficulties must be fought.

[36] B. Neurberger, ***Modern Democracy: Intellectual Roots and Basic Concepts,*** Tel-Aviv, 1985, p. 37.
[37] J. Dewey, ***Democracy and Education***, Bialik Institute, Jerusalem, 1960.

Education is a social process that gains significance in a democratic society. This company is a lifestyle of partnership. Dewey aims to organize the school so that it will give children an experience with a democratic method. The school is an enlarged father's house, and the state of the society is reduced[38].

Dewey considered educators responsible for managing the reciprocal activity in the group. In his opinion the educator is required for personal identification through self-observation. The teacher should contribute his experience to the student and help him in his growth[39]. During the educator's encounter with the student, he must be attentive to the child during his adaptation processes to society. Due to his own identity, he can instill these noble ideas in the pupils.

Dewey believed that human nature is not fixed, and man participates in his own creation, but the environment has a role in his design. To his opinion, the social environment shapes the mental and emotional behavior of individuals by stimulating and encouraging actions. Jaspers added the uniqueness of human reality through existence philosophy. This means to catch sight of the original reality and the reality as it is seen through an inner action of each person within himself[40].

School is an environment which mentally and morally affect its members. The school's goals are: To provide a simple and orderly environment; Eliminating what is undesirable and contribute to the development of a better society; Creating a balanced society that with its social foundations, which allows opportunities for each individual to develop. Educational initiatives offering alternative educational standards are a perfect solution[41].

Educators should refrain from exercising authority and coercion. They must create an environment that provides favorable conditions for the development of the child according to his/ her needs and goals. This environment will provide freedom of choice, interest and allow personal development. An important element of this democratic inner growth is tolerance. But he also contended, that open education can be a delusion and therefore, children should not be given absolute freedom and they need to have the instruction of a teacher for training the intelligence of the child and as an aid to freedom.

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[38] Ibidem, pp. 18-23.
[39] Ibidem, pp. 258-259.
[40] K. Jaspers, ***Philosophy of Existence,*** in D. Stewart,1971.
[41] Ibidem, pp. 16-21.

In order to reach these ideas, the purpose of the school is to stimulate student interest. The concept of interest means to attract attention and invest in a topic that matches the learner's goals. Interest is a prerequisite for discipline. In addition, student's talent must be persevered along the way despite difficulties with mastering of the material being studied. Teachers need to stimulate interest and discipline in their students. It is an activity that takes time and requires discretion and perseverance.

Summary: Janush Korczak (1878-1942) led the way to understanding democratic education within a very similar framework as that of John Dewey's. His orphanage operated on the same principles as those mentioned above.

In spite of the democratic ideas of Athens, education was meant for children of the wealthy. Their education was designed for the development of intellectual, aristocratic leaders. The teachers chose the curriculum and the student's family had no say on the direction of his education.

The buds of the humanistic-democratic education begun in the 17th century. Liberal ideas affected educational activity in special schools spread around the world. These were the foundations of the democratic schools: John Milton (1608-1674) declared that humanistic education need to provide life skills and it is important to fit the relevance subject to the students. John Locke (1632-1704) mentioned the natural rights of every human being. Learning cannot be compelled and need to relate to the child's qualifications and abilities. His attitude encouraged free choice, active participation, and recognition of each child's unique identity. Montexia (1689-1755) explained the needed of democratic laws for restricting power and prevention corruption.

Jean-Jacques Rousseau (1712-1778) presented radical ideas. He encouraged education for all, learning by experience, active participation, and discovering science. Handwork is the basic of the curriculum and studding of agriculture and mechanics.
In the year 1870 the first education act in the elementary education. In the period of the Enlightenment an educational system developed in Europe. In the 19th century Leo Tolstoy set up a school for peasant children. John Dewey (1859 –1952) supported democratic education as a way of life within an educational framework operating in accordance with the principles of democracy. These principles include free choice, active participation, and tolerance for each individual's identity. Janush Korczak (1878-1942)

led the way to understanding democratic education within a very similar framework as that of John Dewey's.

1.3. **Changes and challenges of the contemporary world**

The definition of democracy has changed from the Athenians democracy . Different principles of democracy are shown in various historical periods in the world. Each one of them expresses a specific viewpoint and emphasizes different principles, as those mentioned above .In the 18th and 19th centuries modern democratic thought developed and was divided into two basic views, a liberal view, and a radical view. The Radical Democracy emphasized the general will and the freedom of the community. It was characterized by decisions for the collective.

Democracy today is indirect or representative. Most decisions are made by bodies elected to represent the public, such as parliaments, governments, or elected presidents. A democratic regime governs and deals with problems through agreement of a majority of the people. This agreement is examined through elections. The role of democracy is to protect the minority from oppression by the majority. In this kind of democracy individual liberty is limited because of the need to respect the freedom of others. Government by the people does not guarantee individual liberty, but nevertheless it supports natural freedoms such as personal inviolability, freedom of opinion, freedom of belonging and religion, freedom of the press, freedom to protest and to strike, freedom of speech and movement[42] . Government respects civil natural rights such as the right to education, the right to health, the right to participate in culture, the right to information and the right to work.

Historically, according to John Dewey (1859 –1952) the relationship between education and democracy are reciprocal. He argued that democracy is a way of life for individuals who share similar interests, solve problems, and interact in ways that mutually nurture their potential. In his opinion, without an education that encourages personal freedom and the understanding of responsibility towards others, democracy can't thrive. Schools that teach the values, habits, and dispositions forming the heart of democratic living are needed. Children need to learn how to build an individual identity, live together with others while helping them do the same[43]. The most essential function of schooling is to help develop democratic values and goals. This mission should be the

[42] B. Neurberger, ***Modern Democracy: Intellectual Roots and Basic Concepts***, Tel-Aviv, 1985, pp. 67- 68.

[43] J. Dewey, ***Experience & Education***. New York, NY: Kappa Delta Pi. ISBN 0-684-83828-1. 1938. P.303.

foundation of all other educational efforts. School is one of the primary sources and the means by which the values and the purposes of society are cherished. School can help the individual to develop good judgment and make good choices[44]. John Dewey encouraged democratic education as a way of life in an educational framework that operates in accordance with the principles of democracy, in which there is free choice, active participation, tolerance for each individual's identity.

Following Dewey, the Progressive Education Association was established in 1919, with its influence expressed mainly in kindergartens and elementary schools in Europe and the United States. The roots of the progressive education found comprehensive contemplative expression in the teachings of John Dewey and Janusz Korczak. This democratic movement of human rights was considered by Korczak. He spoke of the need for a Declaration of Children's Rights long before any such document was drawn up. He started to write a declaration, but it was left uncompleted at the time of his death. Betty Jean Lifton compiled it. On 20 November 1959 in the UN Documents was written the Resolution adopted by the General Assembly about the Declaration of the Rights of the Child. In Principle no.7 it was declared that the child is entitled to receive education, which shall be free and compulsory, at least in the elementary stages. He shall be given an education which will promote his general culture and enable him, on a basis of equal opportunity, to develop his abilities, his individual judgment, and his sense of moral and social responsibility, and to become a useful member of society. Korczak led the way to understanding democratic education as a way of life in an educational framework that follows democratic principles that encourage free choice, active participation, and tolerance for all.

In the 1960s social movements all around the globe started to modify their agendas. Instead of looking for universal solutions, they began to pay attention to the recognition of cultural, ethnic, and sexual differences and identities. Their challenge, in the modern world, is to reflect upon the coexistence of cultures and not reducing plurality to a unity dominated by one set of interests

The 1960s were a time of great innovation and movement in the educational system. It had lasting implications for public schools with respect to curriculum, delivery, and structure. Alternative schools suggested democratic education as a way of life by

[44] Ibidem, p.296.

following a framework that operates in accordance with democratic principles. This education encourages free choice, active participation, tolerance affecting the formed individual identity. However, most alternative, private schools had a relatively short lifespan.

Following changes in the world, in 1970s a new perspective appeared, and it is called participatory democracy or new Western theory which combines two perspectives: the liberal perspective of individualism and the radical perspective emphasize the collective with a pluralistic foundation. It is perceived as a way of life and a life culture. The goals are values, culture, and trust in democratic citizens. Principles of active participation, pluralism and tolerance for diversity while supporting individual liberty and choice are emphasized. This Individualistic approach encourages personal talents and principles such as: the right of the citizens to express thoughts, freedom of speech, respects the freedom of others and a fair trial .

Their leaders led it through their personality and not only through institutions and laws. They have a moderate and tolerant worldview and way of behavior that professes free debate, agreement about differences of opinion and sometimes even compromise as an essential value in democracy. They are against violence and emphasize a peaceful solution. According to participatory democracy the government acts for the individual. The elected representatives are supported by the public and express the will of all citizens. In accordance with their principles, their roles are: Protecting of individual liberty; Protection of human rights and dignity; Protecting the minority from oppression by the majority; Recognizing social interdependency and responsibility. The supporters of participatory democracy believed in a new western theory stressing active participation, pluralism and tolerance for diversity while supporting individual liberty and choice. Alternative schools suggest democratic education as a way of life by following a framework that operates in accordance with these democratic principles.

Table 2 – Principles and characteristic of democracy ideas

Athenian democracy	**Radical democracy**	**Liberal democracy**	**Participatory democracy**
Direct participation of citizens	-Representative democracy -Elected representatives	-Representative democracy -Elected representatives support by the public	-Combination of liberalism and pluralism -The masses of citizens participate in decision-making
-Protection of individual -liberty	-Government by the people does not guarantee individual -liberty	-Protection of individual -liberty	-Government by the people does not guarantee individual liberty
-The right to express thoughts -Freedom of speech	Direct participation of citizens by elected representatives that expresses the will of all citizens	-The right to express thoughts -Freedom of speech, -Respect the freedom of others	-The right to express thoughts -Freedom of speech, -Respect the freedom of others
The authority of the citizens	Civil society sovereignty, The authority of a legal system that expresses the will of all citizens	The authority of a legal system that expresses the will of all citizens (lock) -Responsibility of the government before their supporters	Direct participation of citizens by elected representatives
-civil society, - Active participation of every citizen	Liberty of the community	Direct participation of citizens by Electing Representatives	-Valent and culture's way of life, -Moderate and tolerant worldview
Faith in the citizens morality, wisdom knowledge and understanding	Repressing liberty individual	Recognizing the individual's liberty, his rights and those of others.	Trust in citizens and leaders
-Freedom within the limits of applicable law, rule of law -Equality of justice before the law	Freedom within the limits of applicable law, rule of law	-Freedom within the limits of applicable law, rule of law -Equality of justice before the law -Separation of powers - the triple power,	-law's authority that expresses the will of all citizens, Leaders as role models -A culture against for violence and a peaceful solution to problems

		-Compromise as an essential value in democracy	
Athenian democracy	**Radical democracy**	**Liberal democracy**	**Participatory democracy**
-involved in decision making by directly participating, -Majority decisions Choice, Responsibility,- -Protecting the minority from oppression by the majority	Majority decisions No Protection of Minority Rights	Recognizing social interdependency, Protecting the minority from oppression by the majority	Protection from the oppression of minorities by the majority
Changing rules according to the circumstance	competition of entities of public organizations	Responsibility of the government before their supporters	Restricting the individual liberty for the other's respect
respects diversity, Aristocratic Education		respects diversity Education	-pluralism, which respects diversity of all subjects of public life, -Way of behavior that professes free debate, agreement about differences of opinion
		competition of entities of both individuals and public organizations	competition of entities of both individuals and public organizations

Source: own elaboration

The table shows the different principles of democracy in various historical periods in the world. Each one of them expresses a specific viewpoint and different scales of values and principles. In order to examine the various aspects of humanistic democratic education, it is necessary to examine the concept of democracy.

Through the 1980s, the definition of alternative schools changed. Many of the first open schools did not survive and options changed "from the more progressive and open orientation in the 1970s to a more conservative and remedial one in the 1980"[45] .

Democratic education needs to be functions according to the principles of democracy. Nevertheless, today educational democracy is realized in two ways: through

[45] Young, T. ***Public Alternative Education***. New York, NY: Teachers College Press. p.20, 1990.

a democratic curriculum in public schools and through a self-governing direct democracy with self-government in alternative school. The purpose today is to find a way to integrate alternatives within the public-school system. The undertaken considerations have become an inspiration for the general characteristics of democratic ideas in the table.

Open schools such as Sumerhill, Hadera School and Saidbery were established. They were based on several similar ideas and were characterized by an educational atmosphere of cooperative relations, different from what was customary in traditional education.

A wave of revolutions, beginning in 1968 with the Prague Spring in Czechoslovakia, brought democracy to Eastern European countries. In the years 1980 to 1990 more southern and central European countries rejected Communism and embraced democracy. New democratic countries arose in Latin America, Southeast Asia, Africa, and the Middle East and all over the world, especially in Arab countries. The Arab Spring swept through the Arab countries. It began in Tunisia in 2010, then in Algeria and Jordan and in Egypt in 2011 and was accompanied by demonstrations and civil wars[46].

Starting in the 1980s, private initiatives for the establishment of schools were developed, such as science schools, schools of the arts and ideological schools: Anthroposophist schools working in the spirit of Rudolf Steiner, who was an Austrian philosopher and educator (born in 1861) and Montessori schools.

From the mid-nineteenth century to the present, there is a process of mass migration following wars and economic distress. As a result of open borders, millions of people from Africa and Asia arrived in Europe. Movements of refugees led to demographic changes all over the world. The structure of the society, which is characterized by a multi-faceted culture, is a combination of ethnic groups, which has led to social disparities. The gaps between equality and inequality create social tension. This situation led to a move towards extremism in religious and nationalistic zealotry, plus violence and the rejection of basic values and social commitments, anti-democratic values, and racism[47].The encounter between different societies and cultures creates power

[46] O. Koenig, ***The Arab spring and democracy, a look at both comparative metrics***, https://www.idi.org.il/articles/9678, the Israel Democratic Institute, June 30, 2013.

[47] D. Maskit, ***"Practical experience during the process of educational training: model and data",*** [Hebrew], *Mofet*, Tel Aviv, 2016.

struggles, violence, and terrorism on a global scale. A disintegration of values is taking place, which requires a re-examination of values and the need for moral and meaningful education.

The changing reality in the world raises fundamental questions in people throughout the world. These questions concern the essence of democracy and raised dilemmas among democratic nations as to how to cope with multi-faceted cultures and mixed ethnic populations. Diversity everywhere in the world makes education for humanism and pluralism essential.

Democratic countries face additional challenges with multiple populations and cultures. This cross-cultural encounter is the result of globalization. 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.

Despite the ambiguity of the definitions of democracy today, there are several factors that specifically characterize democratic society such as: Personal freedom, religious freedom, and political freedom that includes freedom of expression and freedom of criticism; Human rights and dignity; governance by representatives of the people and acts on their behalf; The authority of the law expresses the will of all citizens and obligates both citizens and the government; Respect the freedom of others except for a radical democracy that guarantee the benefit of the nation.

Along with physical migration there is also a migration in social media. People from different worlds, from distant geographies, speakers of different languages and social codes meet through television and the internet in various content[48]. The traces of globalization recognize that the world's populations are interdependent. These processes have created global networks that operate in the fields of economics, trade, science, nature, social technology, culture and politics. The changing reality creates uncertainty. Human society is not independent of events beyond its borders. Coping with reality influences different parts of the world[49]. The global changes in societies since the

[48] Zvi Lavi: ***Modern technological development has led to cultural democratization and encourages new humanism through media for the masses,*** Sifriat Hapohalim, Tel-Aviv,1997, p. 24.

[49] M. Shner, ***Teacher of Tomorrow - Teacher in the Internet world Education and pedagogy*** blog in Oranim , oranimeducation.blogspot.com/2015/08/blog-post_21.html [21st August 2015] .

mid-20th century effects on the workplace, and its demands of the educational system prepared students for the workforce.

There is little evidence that today's young people appreciate democracy, and they learn the habits necessary to sustain democratic life. In arguing for revitalizing the civic mission of school's habits and behaviors integral to democratic citizenship were offered. This description can serve to guide efforts to center democratic goals for public education and to reform curriculum, pedagogy, and the organization of schooling.

The vision is to develop responsible citizens. This vision is offered in the hopes that educators will better understand the centrality of schooling to democracy and, concurrently, strengthen their commitment to preparing young people to engage in the work needed to sustain and promote a democratic way of life[50]. Democracy ought to be the guiding ideal for public schooling, and "those who administer and teach in the schools must regard the study of democracy as their first professional responsibility" [51].

Neil Postman, the theoretician of modern technological culture, presents technological development as a branch of spiritual science, creating new worlds and its own unique culture[52]. Through the Internet, new identities of individuals and groups are being created. The Internet enables learning, sharing and personal expression, as well as professional and political discourse. Human knowledge changes rapidly and requires constant learning in order to be updated. Technology, which is the creation of man, is renewable and requires the ability to constantly update one's computer knowledge. The man of the Internet knows that he will never know everything in his field.

Development of the Internet has created comprehensive communication between people all over the world and has even caused the establishment of social networks. This communication, which is carried out via computer, increases the need for meaningful value-oriented education and the maintaining of direct dialogue in the educational frameworks. These developments stress the need for the creation of a learning environment which fosters values and emphasizes the fostering of the personal and social abilities of every individual in it.

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[50] K. Hytten, ***Democracy and Education in the United States***, Educational Politics and Policy, Educational Purposes and Ideals, Educational Theories and Philosophies, Education and Society, Online Publication Date: Mar 2017.

[51] K. Hytten, ***Democracy and Education in the United States,*** … Mar 2017.

[52] N. Postman, ***The End of Education***, Sifriat Hapohalim, Tel-Aviv, 1998 p. 157.

The Internet has connected distant worlds and broadened horizons. The information flows from place to place and is accessible to every person. Social networks are spread across a global network. The Internet revolution affects all aspects of human life. The Internet has changed and is being shaped by research, theoretical discourse, and widespread publicity.

In modern society, Internet content widens the perspective of our lives. Knowledge and its structure's change and interactivity create a new significant culture. People became active participants through the internet and TV. They can choose their subject of interest from a wide variety of programs. They can nurture their skills and individuality by choosing any subject of interest. This will enable them to share their knowledge on a wide variety of topics with an equally wide variety of friends found online from all over the world.

Alvin Toffler believes that the development of computer skills leads to personal choice and human cooperation. Flexible and independent thinking, entrepreneurship and creativity are the required skills for optimal use of the internet. There is a need for personal initiative, intellectual flexibility, independent thinking and daring innovation.

The industrial school of today is the product of nineteenth century society and does not meet the needs of young people and adults in the modern world.

They do not meet the cultural, personal, and social needs in the process of modernizationschools remain relevant to Action must be taken to ensure that the[53]. present and future realities. A change is required to meet the changing goals of the education system. This includes teachers and their training processes, teaching content and teaching methods. Education must recognize each student's unique personality, subjectivity, creativity, and freedom of choice. The school immerses the student within the school's environment as opposed to external reality. The gap between the world of the contemporary school and the world of classical education cause discontent among the school population. There is a need for a change in the educational system and the integration of the internet world.

A citizen of the world today must have a social, communicative, and active media with wide-ranging and easy access to global information. He must be a constant learner,

[53] Y.Hect, ***During the revolution***, www.education-cities.com February 7, 2012.

a smart information consumer, an active member of knowledge communities and maintain his own self-knowledge through the technology.

However, despite dramatic changes, pedagogy remains behind and has difficulty coping with its widening gap with the environment. The future of education troubles many educators in all over the world. The society today is pluralism with a variety of opinions. The assumption is that the education system will also be pluralistic. In recent years there has been a tendency to decentralize the educational system in most democratic countries in which the education system is centralized.

The increasing technological takeover of education and presents a situation in which humanization is a force that at present prevents the weakening of hierarchical organizations, like a pyramid, and learning today takes place by means of flexible structures and networks with creative people from different fields of knowledge in which every person can be both a producer and consumer of knowledge. Therefore, preparing the students to work in a network and to teach as learning partners with the educators, reinforcing social abilities and fostering personal relations between educators and their students.

Pedagogy in the twenty-first century must deal with global developments and create partnerships through the Internet space. Constructionist pedagogy enables students to be partners in the creation of knowledge. Global citizens need an active and subjective presence to initiate and maintain dialogues. Self-expressive skills and interpersonal dialogue create the ability to share individual opinions with the ability to read and listen to the other, and to engage in discourse and creative thinking. The Internet creates an opportunity for individual, personal empowerment. There is a need for cultural and professional changes and the acquirement of new teaching-learning structures.

Beginning in the 1980s, the government, educators, and employers identified key skills for implementing strategies. These met the demands of the changing and increasingly digital workplace and society. 21st century skills demand deeper learning, including analytic reasoning, complex problem solving, and teamwork in comparison to traditional knowledge-based academic skills.

In the 21st century, in an era of social, economic, and political revolution through social networks, the education system is directed to the new paradigm: the network paradigm. Every person receives knowledge and shares knowledge. The information

flows from all directions of the network into information centers that focus on sustainability, society, and economics. Therefore, preparing the students to work in new paradigm such as a network is essential. Educators and their students will learn together as partners, reinforcing social abilities and fostering personal relations between them[54].

In recent years, it has been possible to discern phenomena of violation of individual rights and verbal violence through the use of technological tools (cell phones, computers, telephones). These phenomena testify to the fundamental lack of understanding of the foundations of democracy and the distortion of the concept of freedom of expression, which is one of its bases, and to the need for education for dialogue in a democratic society.

There is a lack of moral education and meaningful value-based education for life in a democratic country. There is a lack of emphasis on the value of human life, which is the basis of the humanistic approach. There is a lack of understanding of democracy to serve as a defender of human life and dignity and shared life in a just society.

Existing circumstances necessitate a training process for educators for learning technology and learning the foundations of personal and social humanistic-democratic education. Teachers need autonomy and creativity in their work. Using technology at school and experiencing democratic principles will enable constructive dialogue and education in a multinational society.

Summary: Changes in the world became the challenges of the contemporary world. Changing the definition of humanistic-democratic obligates us to examine the concept of democracy. A democratic management system must be based on humanistic ideas, values, and principles. The changing reality in the world raises fundamental questions for people throughout the world. These questions concern the essence of democracy. Of great importance are the ideas of humanity passed on to young adults. Because, democracy expresses the will of all citizens and obligates both citizens and government, the education system must prepare young people to live in the democratic society. It must teach them to respect the natural rights of the individual.

[54] Y. Hect, ***During the revolution***, www.education-cities.com February 7, 2012.

Demographic changes all over the world are characterized by multi-faceted cultures. Diversity everywhere in the world makes education for humanism and pluralism essential. Pluralistic society is obligated to educate tolerance to others. Global changes in societies are affecting the workplace, and they demand an educational system that prepares students for the workforce. Education must prepare young people to engage in the work needed to sustain and strengthen a democratic way of life.

Technology, and especially the internet, allows people to be active, to express themselves and nurture their skills and individuality. Through the Internet, new individual identities are developed. Online communication increases the need for meaningful value-oriented education and maintaining direct dialogue in the educational institutions. Training students how to network is essential. Students must learn how to both choose and to be active citizens.

This contemporary vision is to develop active participation and create responsible citizens. It acknowledges democratic education to be a way of life. 21st century skills demand deeper learning and deeper understanding of democratic-humanistic ideas.

1.4. The importance of the humanist-democratic approach to the teacher and the school

A truly democratic future requires education that nurtures and develops an active, inquiry-based curriculum. It will creatively solve problems and organizing schools so that students will develop personal responsibility and the importance of social engagement. This will fulfill hope for revitalizing democracy and ensure that it is not simply an empty slogan. Instead, it will be a rich, participatory, and mutually fulfilling, peaceful and justice-oriented way of life[55].

Democratic life needs to be run through the creation of democratic experiences for students and implementation of democratic processes in the work of the school[56].

[55] K. Hytten, ***Democracy and Education in the United States,*** Educational Politics and Policy, Educational Purposes and Ideals, Educational Theories and Philosophies, Education and Society, Online Publication Date: Mar 2017.

[56] J. Dewey, ***Democracy and education in the world of today.*** In J. A. Boydston (Ed.), John Dewey: The later works, 1925–1953 (Vol. 13,), Electronic edition. Carbondale: Southern Illinois University, 1938, pp.296.

“Schools in a democracy could not be held accountable for academics alone but must inculcate democratic moral and political values so that literacy would not be misused”[57]. Experience in the formal sides of democracy is important. But schools have authority structure and in their way of life they have double message. Most of the traditional schools are public schools and teach theoretically about democracy. Their teachers are state employees, and their curriculum is set by the Ministry of Education. They don't have autonomy to act according to humanist-democratic approach.

John Dewey, in 1938, was the first educator who wrote that schools must teach ideas and values at the heart of democratic living. Other educators mentioned here based their thinking on Dewey's ideas. In order to prevent contradictory
messages, the educational system must be changed and based on humanistic ideas.

The establishment of public schools in the United States has historically been linked to democratic ideals. The founding fathers had important political motivations for education, believing that critical literacy as well as an understanding of history was essential for self-government. That was the reason for creating the American educational system from the beginning.

In Rothstein, R., & Jacobsen, R. (2006) report was written that George Washington’s first message to Congress was that “he advocated for public schools that would teach students to ‘value their own rights’ and 'distinguish between oppression and the necessary exercise of lawful authority’[58]. In his farewell address he consistently stressed the importance of education for making informed decisions. He claimed "it is essential that public opinion should be enlightened’ by schools that teach virtue and morality"[59].

In 1987, Amy Gutmann published a book Democratic Education and shows the reciprocal relationship between education and democracy. To her opinion, education shapes the citizens who will create the democracy of the future. Education forms the moral character of citizens. It will promote educational practices to ensure the healthy continuation of the democracy. Democratic government shapes the education of future citizens[60]. Beyond education's significance in creating a democratic society, democratic

[57] R. Rothstein & R. Jacobsen, ***The goals of education***. Phi Delta Kappan, 88(4),2006, p. 268.
[58] Ibidem, p. 267.
[59] Ibidem, p. 267.
[60] A. Gutmann, ***Democratic Education***. Princeton, New Jersey: Princeton university Press, 1987, p. 49.

education contributes to emotional and social development. Through a process of socialization fostering a democratic way of life, human beings learn how to live a life based on cultural, religious, national, and ethnic pluralism[61].

The key to personal intelligence is emotional self-awareness, understanding, and their influence on individual behavior[62]. Therefore, Individual's active experience is importance to the participation of a reference group. Self-awareness and understanding develop through rational dialogue and the reactions of others in comparison to them in an open relationship. Such involvement reinforces each individual's self-image and confidence and helps to establish his own identity. This participation is important, even from society's point of view, to individually internalize the values of liberal. These develop through individual experience and involvement in different life situations, based on critical exposure to different cultural patterns[63].

"A democratic state must teach children to understand and evaluate competing conceptions of the good life and a good society"[64]. "Without education, ultimately, both the educational and politics would suffer from non-democratic decisions"[65]. The collective decision making can make mistakes and the individual rights can be sacrificed to collective decision making. More opportunities for active student participation in the decisions are needed. “Permitting students to participate in determining aspects of their education generally serve to develop a commitment to their learning”[66].

Taking part in decision making in schools creates a more committed learning environment for students and encourages self-efficacy and political participation[67].
“A participatory approach gives priority to cultivating self-esteem and social commitment, a priority presumed by the democratic goal of educating citizens willing and able to participate in politics”[68]. Her "non-coercion" principle designated to protect students' intellectual freedom. Also, it is a compelling rationale for guaranteeing students exposure to books containing controversial ideas[69].

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[61] M. Konjer & S.Kagan, 1979 in Linor & Salun, 1990 ***in Introduction to Psychology***, 8, P. 52 .
[62] H. Gardner, 1989, in D. Golman, ***Emotional Intelligence,*** 2001, Bantm Books, New York, p.52.
[63] G. S .Mill, in R. Aviram, in Ministry of Education 1997 p.42.
[64] A. Gutmann, ***Democratic Education***. Princeton, New Jersey: Princeton university Press, 1987, p.45
[65] Ibidem, p.22.
[66] A. Gutmann, ***Democratic Education***. Princeton, New Jersey: Princeton University Press, 1987, p. 91.
[67] Ibidem, p. 91.
[68] Ibidem, p. 90.
[69] M. Yudof, ***Democratic Education***, Ethics Vol. 99, No. 2 ,1989, pp. 439 – 441.

In her theory, Anny Guttman calls educators to take responsibility for equipping students with the necessary "knowledge and skills that are necessary for political participation"[70] and cultivating rational deliberation skills. In her own words, "deliberation is connected, both by definition and practice, with the development of democracy"[71].

Critical, independent thinking has implications for students, teachers and the boards who oversee them. The states need to give the teachers more autonomy and to increase teacher participation in educational decision making. "More participatory structures within which teachers can join administrators and members of school boards in shaping these policies" is needed[72].

Democratic societies need schools that teach the meaning citizenship within a democracy. They need to emphasize individual autonomy, benefits to citizens and peaceful coexistence.

It was found that schools don't really teach the democratic way of life. Mostly they just teach about it. They teach its symbols and procedures. Many schools rarely demonstrate any deep commitment to practical democracy. A curriculum on democracy is not enough. Schools need to be structured so students develop feeling of responsibility and social commitment.

Public schools need to be structured like democratic schools that support a democratic vision. Curriculum, pedagogy, and organizational structures are unique in democratic schools, creating an understanding of democracy foundations and leading to cooperative way of life.

The role of democracy and its meaning should be learned at schools. The role of schools in democratic societies is to cultivate the habits and values that are necessary to sustain a democracy. They need to be modeled on a democratic life and to cultivate and sustain the students' understanding of citizenship. In order to do it they need to learn strategies such as how to access information, determine the veracity of claims, think critically, do research problems, and ask questions. They also need to collaborate with others, communicate ideas, and take action to improve the world.

[70]A. Gutmann, ***Democratic Education.*** Princeton, New Jersey: Princeton university Press, 1987, p. 287
[71] Ibidem, p. 52.
[72] Ibidem, p.84.

Following the issuing of the Convention of the Rights of the Child by the United Nations in 1989, a rights revolution penetrated the educational system with the Law for Pupils' Rights, in which it states that "every pupil has the right to study in security and health, and to enjoy freedom, dignity and equality." It is not yet clear how this law is actually implemented[73].

The humanist-democratic ideas influenced teachers and a pedagogical movement of progressive education was established. The term progressive was used to distinguish between new forms of education from the traditional Euro-American curricula of the 19th century. It was based on Dewey's ideas and Janusz Korczak's work as the director of two orphanages was one of the early attempts at democratic education[74]. Korczak, Dewey, Montessori, and Neill advocated educational experiences. The focus of the reform was on the children on the developmental principles. It was a new psychological insight and tried to replace traditional school structures with new forms of organization that would reflect the democracy they envisioned[75]. But they were like a private democracy as an island and didn't offer opportunity to all citizens, and didn't maintain reciprocal relations with different population groups. (Kritz wrote a report after a visit to Europe in 2001)[76].

Most of the progressive education was based on teaching through personal experience. Educators tried to take responsibility for equipping students with the necessary knowledge and skills in democracy. Teachers tried to be more autonomy and to increase teacher participation in educational decision making. It evolved into various forms.

The principles of progressive and open education were: Pedocentric approach, which sees the child as the focal point, focused on the individual skills, dialogue, and childhood as a way of life, holistic perspective, active learning, partner in decisions

[73] United Nations General Assembly Session 44 Resolution 25, **Convention on the Rights of the Child**, A/RES/44/25 20 November 1989. Retrieved 22 August 2008 .

[74] J. Hecht & E. Ram, ***Dialog in democratic education***, in N. Aloni, Empowering Dialogues in Humanistic Education , Hakibbuz Hameuchad, Tel-Aviv, 2008.

[75] L. Engel, ***Does School Reform Have Legs? The Flourishing of Janusz Korczak's pedagogy in Modern Israel.*** The Educational Forum, Volume 68, 2004, pp. 171-172.

[76] M. Kritz, ***New Education in America and Europe and its Influence on Education in Israel***, Education and the Environment, 23, Tel Aviv: Yearbook of Seminar Hakibbutzim College, 2001, pp. 139-141.

making, independent and guided learning, individual evaluation, interrelationship between educator and pupil[77].

The open school's management (In the 1960s and 1970s), like the progressive education based on several similar ideas and were characterized by a democratic educational atmosphere of cooperative relations, different from what was customary in traditional education. The ideology of progressive education in the open schools wanted to liberate the individual from the inflexibility of repressive and technocratic society.

But, John Dewey contended that open education can be a delusion and therefore, children should not be given absolute freedom and they need to have the instruction of a teacher for training the intelligence of the child and as an aid to freedom. Author considered educators responsible for managing the reciprocal activity in the group. Despite the criticism and despite that the waves of progressive education died down several times, different schools of democratic education, which adapted to the ideas and changes in society, developed [78].

The ideas of progressive education also influenced the public system of traditional education and some of the principles were applied in a different way, such as individual education, learning centers, interdisciplinary lessons, and an open classroom. But despite the many educational attempts to implement progressive education over the years, it did not gain wide or long-lasting distribution[79].

Democratic education is the present embodiment of progressive education. Democratic schools, the same as democratic governments and democracies, come in many different forms. Democratic School are reformers like Korczak, Montessori, and Neill[80]. They based on based on the child's natural development and tried to create alternative authority structures that would be more effective than traditional authority structures. Teachers and students participated in these new mechanisms' control and practiced democracy's principals in this way.

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[77] G. Levin, ***"The Fate of Progressive Education," Education and Surrounding***, 22, Tel Aviv: Kibbutzim College of Education,2000, p.8.

[78] A. Ram, ***Between Despair and Hope, Criticism of Democratic Education in the Concepts of Michel Foucault,*** Master's Thesis, and A wolf cub. Ben-Amos, School of Education, Tel Aviv, University, 2006.

[79] G. Levin, ***Reflections on the past of kibbutz educati***on, Haifa University, 1997.

[80] L. Engel, ***The pedagogy of Janusz Korczak in the Hadera Democratic School***. s.l.:. Ph.D. diss., University of Wisconsin–Madison, 1999.

Active participation was an essential idea in Democratic Schools. Children were activated in Self-rule and peer in Children's Parliament, participated in the Court of Peers, worked at the house, and published a newspaper. Through direct participation the children learnt the rudiments of democratic processes and They involve in the decision-making process. They based on based on the child's natural development and tried to create alternative authority structures that would be more effective than traditional authority structures. Teachers and students participated in this new mechanism's control and practiced Democracy's principals in this way.

Democratic schools have no mandatory curriculum. The students have free choice to choose what and how they wanted to learn. Some democratic schools offer voluntary courses, as well as help interested students to prepare for national examinations. They help students to gain the required qualifications for further study or the skills needed for future employment. Some democratic schools have no official curriculum, although courses can be offered or requested by school members.

Today, following global change, the foundations of democracy and humanism must be taught in schools for creating a better world[81]. Schools are the primary means for teaching the values and the goals that are dear to every community. This is the most essential function of schooling. It honors the thoughts, observations, judgments, and choices of the individual. Teach the values and traditions that form the heart of democratic living. They allow us to live "together in ways that are mutually profitable, recognizing the individuality of others"[82].

Through the educational system students can be taught the rights of the individual and the rights of others. "A successful and democratic bonding dialogue is a practical experience of its mechanisms." Democracy is an important value, but life is usually experienced in a way that is not democratic. A democratic education through implementing democratic processes and experiences in the of the school educates students through practical experience[83].

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[81] J. Dewey in K.Hytten, ***Democracy and Education in the United States***, Educational Politics and Policy, ***Educational Purposes and Ideals, Educational Theories and Philosophies, Education and Society,*** Online Publication Date: Mar 2017.

[82] J. Dewey, ***Democracy and education in the world of today.*** In J. A. Boydston (Ed.), John Dewey: The Later works, 1925–1953 (Vol. 13,), Electronic edition. Carbondale: Southern Illinois University,1938, p.2.

[83] G.M. Parker & J.Daoulson, in S. Zedekiah,***The student society and education for democracy***, Kav and Kaveh, Jeruzalem,1988 ,p.8.

It is important that the child is educated within a democratic framework from a young age. A multi-dimensional approach to people and different phenomena is the foundation of a democratic lifestyle. It encourages an open mind towards the opinions of others based on reciprocity, trust, and mutual respect. This atmosphere encourages a child to be aware of his own motivations and behavior, and how they influence others' reactions to him in return[84]. Students' partnership and responsibility be transferred to most aspects of life in the school, with the aim of taking an initiative in the day-to-day life of the school, feeling that they have the ability to act[85]. Schools would be organized to "encourage young people to improve the life of the community" around them, instead of simply using education as a steppingstone to personal gain[86].

Summary: Education's significance in creating a democratic society. Education shapes the citizens who will create the democracy of the future and ensure the healthy continuation of the democracy[87]. Education forms the moral character of citizens and affecting the formed individual identity. The educational system must be changed and must be a way of life based on humanistic ideas and democratic principles. The change includes curriculum, pedagogy, and organizational structures and create an understanding of democracy foundations and leading to cooperative way of life.

The educational framework operates in accordance with the principles of democracy, in which there is free choice, active participation, tolerance. It creates an educational system that improves the understanding of the importance of democratic values and principles and is more in line with the democratic world and education in which we live[88]. The foundations of democracy are taught through experiencing and translating values into action.

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[84] Y. Gal-Or, ***The principles of democracy education and their implementation in a supportive media climate,*** In S. Zedekiah***, Climate Class: Nature and Practice,*** Ministry of Education and Culture, Jerusalem, 1988.

[85] L.Adar,1973; R. Deisner,1990 in Zidkiyahu, ***principal of Democracy for Education and practice in Application in class with communication that support climate,*** Ministry of Education and Culture, Jerusalem, 1994, P.145.

[86] M. W. Apple, & J. A. Beane, ***Lessons from democratic schools.*** In M. W. Apple & J. A. Beane (Eds.), ***Democratic schools: Lessons in powerful education, Portsmouth,*** NH: Heinemann, 2007, 2d ed., p.12.

[87] A. Gutmann, ***Democratic Education***. Princeton, New Jersey: Princeton university Press, 1987, p. 49.

[88] own elaboration

Humanistic-democratic education develops the emotional and social skills that are necessary for political participation. Schools are the primary means for teaching the humanistic-democratic values and the goals. This is the most essential function of schooling.

The significance of the humanistic-democratic approach to teachers and schools in today's world is by creating democratic experiences for students and implementing democratic processes in schools. It includes establishing an educational framework and structure. Children will be responsible for self-rule. Students will be partners and take responsibility for most aspects of life in the school. Both children and adults will be active participants in parliamentary discussion and in the Court of Peers. They will be involved in the decision-making process through discussions, listening and determining laws. The children will learn the essentials of relationships and tolerance within society.

Such involvement reinforces each individual's self-image and helps each individual to establish his own identity and autonomy. Taking part in decision making creates a more committed learning environment for students and encourages self-efficacy and political participation[89]. It encourages an open mind towards the opinions of others based on reciprocity, trust, and mutual respect. Through the educational system students can be taught the rights of the individual and the rights of others.

Free choice will be expressed by permitting the students to choose what and how they learn. The curriculum and additional courses will be offered or requested by school members. Students will design their own curriculum and teach their peers subjects of interest. These activities will help the students to develop the skills needed for future employment. Teachers and students will participate in this new dynamic and practice democratic principals in this way.

The significance of the humanistic-democratic approach to the teacher and to schools in today's world is by granting more autonomy to the teachers and by increasing teacher participation in the process of educational decision. This also applies to the development of critical and independent thinking for both teachers and students.

[89] A. Gutmann, ***Democratic Education***. …, 1987, p. 91.

1.5 Educational activity in democratic schools

Democratic education is an educational ideal in which democracy is both a goal and a method of instruction. The desire for liberty increases individualism. This education encourages the exploration of alternative ideas as a way of clarifying understanding, beliefs, values and other personal aspects of learning and human development. It includes a framework of liberty, that allows dialog and choices about fundamental aspects of the life[90]. This education includes: democratic values such as justice, respect and trust as well as self-determination within a community. The greatest challenge democratic schools face is stepping out of their comfort zone and breaking with traditional approaches.

Democratic education today is focus on personalized education and the transformative approach to learning, which based on the principle of collaboration and networking to develop knowledge. This education must be a place where a student's voice is heard. The students need to be partners in the decision of what is to be learned. By giving them the opportunity to speak and be heard at a younger age: they are exercising power, critical thinking, and discover their specific abilities. It will encourage them to become more active members of the community and increase their self-esteem when being acknowledged for their specific strengths[91].

The essence of democratic educational model is based on the cooperation of various entities operating in the area of education. It is expressed in everyday interaction, in the joint solving of cognitive problems, as an important component of the learning process. The principle of cooperation is the basis for the process of educating man as a social being. It is the basis for sustaining and reproducing the process of raising a civic culture of young people by the teacher. It becomes the principle of inculcation encompass the inner growth of the teacher and student into the democratic culture of the school and also outside of school activity.

Teacher's awareness and commitment to day-to-day activities is important in order to familiarize students with the pattern of cooperation. The idea of democratic

[90] C. Offe, and P. Ulrich, ***"Democratic Institutions and Moral Resources"*** "Political Theory Today." David Held, ed. Cambridge: Polity, 1991, pp.1-170.

[91] B. Halakeri, ***A comparative study of democratic and autocratic education in the context of sociological perspectives***, International Journal of Advanced Education and Research, Volume 3; Issue 1, January 2018; pp. 29-31.

cooperation refers to the concept of cooperation of people who combine goals of action and ethical commitment to undertake projects. The question is how does it fit into the school environment[92]. In Dewey's opinion, thanks to cooperation, mass man is shaped. It should be noted that formal education leads to the mutual isolation of individuals, reducing them to the collective rhythm of non-reflexive actions. Resulting in replacing cooperation between the teacher and the students by substituting competition.

The traditional school promotes the individual independent work of the student which is a denial of cooperation and mutual help. The school's approach, encourage rivalry, continues to dominate and is contradictory to a democratic-humanistic education. For a long time, the discourse on democratic education undermines the importance of authority in education. The greatest challenge traditional schools face is stepping out of their comfort zone and breaking with traditional approaches.

Such a model of school functioning goes hand in hand with obstacles to the process of individuation, inhibiting personal identity development, also alienating students from interpersonal ties. The formation of a mass man, who is a teacher, limits the students building of their identity, the precipitates a lack of: action, freedoms characteristic of the democratic-humanistic education. The manufacturer of the masses created a unified and centralized educational system with precise goals defined externally and strictly embedded in the "corporate" state policy, as well as effectively weakening the presence of "grass-roots". This logic operates on the concept of normalization that's meant as an adaptation of individuals to the requirements of institutionally and defined norms. Adaptation to the requirements of the school norms replaces the development of individual identity by Dewey.

Dewey called for the promotion of professional education that will use social and scientific factors to develop practical intelligence and execution power. Regarding vocational education and training, he posed two fundamental questions: Whether the mind is better trained outside of activity or within activity? Whether individual culture is guaranteed well under selfish or social conditions. These questions relate to the connection between thought and body activity and to developing an individual's recognition of social life[93]. Dewey's questions and ideas may help to identify professional training today.

[92] Dewey, ***Experience and Education***, Collier Books,1963.
[93] J. Dewey, ***Democracy and Education***, Bialik Institute, Jerusalem, 1960, pp.248-259.

At the beginning of the 20th century, a progressive movement developed. The constructivist progressive educational thought was first proposed by John Dewey published his book "Democracy and Education". A Paedocentric approach emphasizes the child in the center and focuses on the individual skills. The child's personality must be developed in a process of natural and free growth. This movement was the first wave.

Based on Dewey, Darom stated that today we need a balanced humanistic psychology which emphasizes the realization of personal potential with commitment to society and care for the welfare of all its members. A person's battle for self-fulfillment is bound up with the fellow person's battle for self-fulfillment[94]. Aloni stresses the importance of a pleasant and friendly environment and the creation of conditions that will set voluntary involvement in motion. He also mentioned the need for a humanistic worldview in the twentieth century, which is committed to the individual and the fostering of his/her liberty, abilities, and personal growth and to the placing of human dignity and welfare as the supreme purpose, above every religious or ideological philosophy[95].

Levin proposes the creation of an integrative "living space" between the individual and society in order to permit relating to the individual and his/her fellow person and learning that expands the cognitive structure of the living space in society[96]. Different schools of democratic education, which adapted to the ideas and changes in society, developed the ideas of progressive education. They also influenced the public system of traditional education and some of the principles were applied in a different way, such as: individual education, learning centers, interdisciplinary lessons, and an open classroom. But despite the many educational attempts to implement progressive education over the years, it did not gain wide or long-lasting distribution, because of a lack of educational leadership in Israeli society[97].

Dewey, Dacroli, Montessori and others recognize the right of a child to happiness by satisfying his needs. Education is a holistic development of all personality levels of each child's characteristics. Educators are demanded to avoid any coercion and authoritarian to minimize their intervention. They need to provide favorable conditions

[94] D. Darom, ***A Climate of Growth***, Tel Aviv: Sifriyat Hapoalim, 1989.
[95] N. Aloni, ***To be human being, The Philosophical Foundations of Humanistic Education***, Tel Aviv: Hidekel, 1998.
[96] K. Levin, in ***A Climate of Growth***, Tel Aviv: Sifriyat Hapoalim, 1989.
[97] G. Levin, ***Reflections on the past of kibbutz education***, Haifa University, 1997, pp. 106 - 113.

for their growth and activity. The students need to have freedom of choice according to their own tendencies and goals.

A map of development of Humanistic – Democratic education in Israel and in all over the world

In 1917 Macranko Education in the USSR,

In 1921 Summerhill in the United Kingdom,

In the years [between] 1912-1940 Korczak's orphanages operated in Poland.

These schools were the first wave.

During the years 1921-1987, parallelly, Democratic schools were founded throughout Europe and America:

During the 1960, there was a wave of "open education".

In the year 1968 The Sudbery Democratic school was founded in Boston, America

By the year 1970 seven open schools were teaching students in Israel. The waves of progressive education died down several times.

Since 1978 the third wave of Democratic education appeared in Israel.

Since 1987 the Dewey Schools were established,

In 1987 the Israeli Democratic school in Hadera was opened.

In the year 1998 the Israeli network H.M.H. developed as the state education for humanism.

Since 1998 the "Institute of Democratic Education" has initiated a special program for training educators for democratic education.

Since 2005 – 10 cities participate in the project "education cities".

Several of schools developed models according to Korczak's ideas.

Since 2006 the Ministry of Education recognized the Democratic schools and support them.

Since 2007, the Israeli government decided to implement a reform program. It is a national program to advance education in Israel in elementary school.

Since 2011, the reform *"Oz Letmura*" is in use in all the secondary schools. This reform relates to the individuals in traditional schools.

Today, there are school 30 Democratic schools in Israel and more than 2,000 Democratic schools in 61 countries all over the world.

Dewey Schools were founded in 1987 by the University of Chicago Laboratory Schools. There he was able to apply and test his progressive ideas on pedagogical method[98], as is mentioned in chapter 1.2 pp. 23-25.

Macranko was a Ukrainian Soviet writer and educator. He developed a theory and methodology of education in children's collective self-rule, and the integration of children's work within the educational system. He was a principal of a municipal school in Poltava since 1917.

Korczak, Montessori, and Neill advocated educational experiences based on the child's natural development and the developmental principles[99]. It was a new psychological insight and tried to replace traditional school structures with new forms of organization that would reflect the democracy they envisioned[100]. These reformers focused on the children themselves, on the developmental principles guiding, create alternative authority structures and led to an understanding of the social ideals. These reformers brought new psychological insights that were not reflected in traditional schools and were inspired by a social vision[101]. Korczak's home is described in chapter 2.2.

Summerhill School Britain was founded in 1921s. It is the most well-known school, based on the principles of democratic education. This School operates upon the major principles of democracy, equality, and freedom. It's based on Neill philosophy. Neill was mainly interested in pupil happiness. The main idea in Neil's teaching is to fit the school to the child and to allow the child to develop without adult intervention. It allows children the freedom to discover and shape their natural sense of justice[102]. It gives children the right to decide for themselves Through its self-government and freedom, it has struggled for more than eighty years against pressures to conform[103].

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[98] ***"John Dewey's Laboratory School in Chicago***". www.mi-knoll.de. Retrieved 2019-08-29.JJ

[99] B. Lifton, ***The King of Children*** . London: Pan Books, 1988.

[100] L. Engel, ***Does School Reform Have Legs? The Flourishing of Janusz Korczak's pedagogy in Modern Israel***. The Educational Forum, Volume 68,2004, pp. 171-172.

[101] L., Engel***, Does School Reform Have Legs? The Flourishing of Janusz Korczak's pedagogy in Modern Israel.*** The Educational Forum, Volume 68, 2004.

[102] A. S. Neill, ***Summerhill, A radical approach to child rearing***, Yavneh Publishing House, Tel-Aviv, 1977.

[103] R. Reichert, "***Summerhill. The Most Influential School in the World***," Echo of Education, [Hed Hahinuch], Vol.2, Vol, October 2012.

Running the school is conducted in the school meetings. children and adults attend with an equal vote in the decisions. The meetings are held twice a week. The rules agreed to during the meetings affect their day-to-day life. These meetings serve as both a legislative and judicial body. Members of the community are free to do as they please, so long as their actions do not cause any harm to others.

At Summerhill all lessons are optional, and pupils are free to choose what to do with their time. Classes are a choice and there is no obligation to attend classes.
Studying at Summerhill is: multi-aged, multinational, and multicultural. There are regular classes that take place in the morning like geography and history. The Summerhill classroom are traditional classes and frontal, but their atmosphere is free, and students can influence the syllabi of all their teachers. In addition, guided self-learning was introduced instead of the frontal lessons. The discipline has been replaced by an autonomous internal discipline that results from the students' interest in their activities. Other lessons like music and tai chi take place in the afternoon. In addition to the classes, there are centers such as: a plastic arts center, a carpentry center, a computer room, and a music room open for student activities.

Neil did not consider lesson quality important, and thus there were no distinctive methods. He felt that charismatic teachers teaching weakens the child autonomy. The role of adults is to give children non-emotional love which means that the child will feel loved[104]. The school uses peer review of its teachers according to its policies, in order to ensure the quality of teaching. Today, the school became one of the most famous schools in the world. It has influenced educational practice in many schools and universities.

Toffler describes three economic waves: The Agrarian Wave – in this period, most of the population had made a living from work in agriculture. The Industrial Wave – in this period, most of the population had made a living from work in industry. The information wave – in this period, most of the population makes a living from work in the field of information[105].

In the 1960s and 1970s, there was a wave of "open education". These waves were based on similar ideas and were characterized by an educational atmosphere of cooperative relations, different from what was customary in traditional education: The

[104] R. Reichert, "***Summerhill. The Most Influential School in the World,….*** 2012.
[105] A. Toffler, in Y. Hecht, ***Democratic Schools, Monday,*** 22 January 2018, pp. 256-257.

ideology of progressive education in the open schools wanted to liberate the individual from the inflexibility of repressive and technocratic society. The Sudbury Democratic school was established by Daniel Greenberg in Boston, America in 1968. Several free schools were established in Israel during the 1960s and 1970s - the open school next to the University of Haifa, the open school in Lifta, Jerusalem, the open school in Maagan Michael[106]. At the end of the 1970s seven open schools could be found in Israel.

The third wave of democratic education appeared in Israel since 1987. The first Democratic school was established in Hadera and afterwards twenty schools were added, with modifications in the light of criticisms of the democratization processes.

Teachers and students reject the traditional forms of teacher authority and replace them with informal mechanisms entailing close teacher-student relationships and shared responsibility. Thus, the teacher's authority in the classroom is superseded by an emphasis on personal influence and a sense of intimacy. For the most part, students strive to do the right thing out of a sense of responsibility to the school community.

In the opinion of Merushak-Klarman democratic education creates a new educational system which is more suited to the democratic world in which we live; in an educational framework which functions according to the principles of democracy, democratic values such as the freedom of thought and speech and the right for social justice can develop. There is no single model for this dialogue. They are being applied today (even if only partially) in more than thirty schools in Israel and approximately eight hundred schools in the world, and also citizens in several places in the world are undergoing democratization processes[107].

The schools were the breeding grounds for a new democratic social order. They tried to replace traditional school structures with new forms of organization that would reflect democracy. Because democracy today cannot be taught. It would be practiced in a school setting by creating a living democracy in the school, where much of the authority would be transferred to the students themselves. The attainment of social ideals would be achieved by creating a living democracy in a school setting. Through participation in the

[106] R. Reichert, ***Democratic Parents - Creation of Freedom Invited by Freedom From a democracy*** http://img2.tapuz.co.il/CommunaFiles/23226629.doc, 3.12.5, 2011.

[107] O. Merushak-Klarman, ***There's No Partial Democracy: About Education Towards Democracy and Democracy in the Education System….*** 1991.

governance of the school, the child would become socialized into democratic forms of living.

According to Hect, in a democratic school, each child builds his personal study program and determines what to learn, how, when, where and with whom. The school is run democratically, and all the teachers, schoolchildren, and parents are welcome to be partners in the school's management. The students' voices in these schools are equal to the teachers. He declared that everyone can teach everyone[108].

Democratic education enables free learning through the choosing of content and learning ways with a sensation of liberty. This education encourages the exploration of alternative ideas as a way of clarifying: understanding, beliefs, values, and other personal aspects of learning and human development. The contents are based on of human rights. This education invites free learning in the belief in the child's natural right to freedom. Instead of using schoolteaching, which means a dominator, teachers of the democratic school use the words of Parenteaching[109]. The learner meets with conflict and dialogue through life in the democratic system within a community. He meets with adults, who help develop the student's unique voices, alongside supporting individual learning processes through mentoring.

In most of the democratic schools the students choose their mentor. The teacher doesn't decide who will be in his classroom. The student chooses his mentor and the classrooms. He decides with whom he /she want to be in close relationship. Bringing democratic education to a classroom and school means to allow the students to feel comfortable enough to speak up. Teachers and students work collaboratively to reconstruct adjusting curriculum to everyone. Teachers need to hear all the voices and keep an open mind in the classroom. The students lead or negotiate the content of the curriculum: the content focus, the ways information is translated into knowledge, and the ways knowledge is transformed into practical action that drives self-reflection, self-actualization and life-long learning. They must be able to act on issues that they care about. Additionally, they are taught to participate in their society and to develop a social

[108] Y. Hecht, ***Network Social learning A – City, Century 21st the in System Education of Path***, The Magazine of Alternative Education Revolution Issue, thirty-nine, Fall, 2004, p.251.

[109] R. Reichert, ***Democratic parents -a work of freedom that invites liberty,*** in http://img2.tapuz.co.il/Communa Files/23226629.doc, 2011.

conscious. It is occurring in a variety of settings and being taught by a variety of people, including parents, teachers, public officials, and ordinary citizens.

The role of the educators is based on different types of meetings and dialogues with the children, playing and co-management of school life therefore the adult's role as teacher was pushed aside[110]. The traditional teacher role will be significantly reduced in favor of mentoring and coaching roles. A teacher in democratic school is a guide and a role model for a student who is a self-guided learner. He/she must respect human rights and encourage learning. The teacher learns with students in collective exploratory journeys. He/she is a creative person who creates work for his students and provides them activities in small groups. The purpose is to allow them to express themselves in their own way. Instead of providing a one-way knowledge transfer to students, the teacher supports learning the environment, shares knowledge and experience. As an adult, he/she needs to express his/her opinions, to listen to the students' attitudes and to be opened to change. He/she must engage dialogue throughout the school's activities such as: mentoring, lessons, learning centers and activities for both children and adults. The difference between adults and children is in their role. The adults are responsible for the dialogue.

In the Democratic school, teachers and students reject the traditional forms of teacher authority and replace them with informal mechanisms - close teacher-student relationships and shared responsibility. Democracy would not be taught; it would be practiced in a school setting and by creating a living democracy in a school therefore much of the authority was transferred to the students themselves. Through participation in the governance of the school, the child would become socialized into democratic forms of living.

The Israeli democratic school in Hadera was opened in the year 1987 by a group of educators and parents. It was democratic alternative to the traditional schools on which the Israeli school system for age 4 to 18 years old. According to the founders the school based on Korczak's principles. They tried to replace traditional school structures with new forms of organization that would reflect democracy. They selected to base the school's operation on Korczak's pedagogical reforms because he provided pedagogical

[110] Y. Hecht, ***Network Social learning A – City, Century 21st the in System Education of Path***,.., p.259.

principles and not prescription so they could adapt them to a different setting and school population[111].

According to Engel the Democratic school is clearly different from the typical Israeli school. It exists within the overall framework of Israeli public education. The reformers like Korczak, Montessori, and Neill tried to create alternative authority structures that would be more effective than traditional authority structures[112] Teachers and students participated in these new mechanism's control and practiced Democracy's principals in this way[113].

Engel, in her article called "The Flourishing of Korczak's Pedagogy in Modern Israel", [114] tried to answer whether the democratic school in Israel is a reflecting of Korczak's pedagogy. Engle tried to look for an answer whether Korczak's ideas developed in a different era and cultural setting have flourished many years later.
The main purpose was to illustrate how certain reforms can be instituted and sustained successfully. This study was a part of research in order to understand the successes and failures of school reforms and called: "Does School Reform have legs?"[115]

She found that, most significantly, the democratic school is able to manifest Korczak's pedagogy through the existence of parallel structures used more than a half-century earlier. Self-rule and peer arbitration, according to Korczak provided children with opportunities to learn the foundation of democratic processes through direct participation. The founders of the Democratic school incorporated Korczak's principles by setting up a parliament, a court system, and a relationship between student and teacher similar to the ones in Korczak's orphanages. They were able to incorporate Korczak's key principles into their school's day-to-day operations. By establishing organizational patterns that embody the sort of democratic spirit that Korczak envisioned.

According to Dror the separation of the authorities is important for true education for democracy, and therefore they are an innovation. Korczak differentiated between the

[111] I., Engel, ***The pedagogy of Janusz Korczak in the Hadera Democratic School***. s.l.:. Ph.D. diss., University of Wisconsin–Madison, 1999, pp. 91-92.
[112] L. Engel, ***The Pedagogy of Janusz Korczak in the Hadera Democratic School.*** s.l.:. Ph.D. diss., University of Wisconsin–Madison, 1999.
[113] L. Engel, "***Does School Reform Have Legs? The Flourishing of Janusz Korczak's Pedagogy in Modern Israel",….***, 2004, pp. 171-172.
[114] L., Engel, ***Does School Reform Have Legs? The Flourishing of Janusz Korczak's pedagogy in Modern Israel***, The Educational Forum, Volume 68, 2004, p.1.
[115] Ibidem, p. 1.

authority and responsibility of the children and the authority of adults. He clearly defined what the children would not deal with, and that is his greatness and innovativeness[116]. The organizational structure of the Democratic school in Hadera based on the principle of separation of powers.

The school's system of self-governance consists of four authorities:

- The legislative authority which represented by the Parliament
- The judicial authority consists of the discipline, the appellate committee functions as a supreme court.
- The executive authority consists of the budget committee, teachers' committee, student acceptance committee, special events committee, justice, constitution committee and school trips committee
- The controlling authority coordinates checks and balances and investigates undemocratic procedures[117].

Students, teachers, and parents' function as members with equal rights in the various authorities. This activity occupies an important part of the school's learning processes. An important part of the school's learning process is the school's legislative body, the "Parliament." In the parliament, all students, staff members of the school and the parents are members. Parliament meets once a week and is run by a team that is elected for three months, in a democratic election. At parliamentary meetings all the rules are determined which include: play/game rules in the courtyard, receiving new teachers and students, as well as the distribution of the budget. The rules are determined by a majority. All parliamentary rules must be in agreement with the state's law. No person or body in the school has the right to veto parliamentary decisions.

There are three judicial authorities in the school:

- The Mediation committee which helps the participants in the school to solve conflicts by a way of negotiation. Mediation does not seek who is guilty and who is right, the mediators are not judges and they do not punish. They try to help the participants to

[116] Y. Dror, "***The Innovations of Janusz Korczak: An Educator whose Practice anteceded the Contemporary Educational Theories***". Dor LeDor [Hebrew], Studies in the History of Jewish Education, XXIII, Tel Aviv University, 2008 pp. 135-160.

[117] L., Engel, ***Does School Reform Have Legs? The Flourishing of Janusz Korczak's pedagogy in Modern Israel***, The Educational Forum, Volume 68, 2004.

identify their needs and to understand each other. The mediators learn the work of mediation as part of a course led by qualified instructors.

- The Discipline Committee allows any person in the school to request the intervention of a disciplinary committee. Because he/she feels that their rights or the rules of the school have been violated. The members of the committee hear both sides. After the hearing, the committee works with both seeks for resolution.
- The Appeals Committee - If the suggested resolution of disciplinary committee and general disciplinary issues are unacceptable to one of the parties, it can appeal it to an appeals committee. Which acts as a High Court of Justice. The committee can also appeal to parliament to amend or rescind laws that violate the principles of democracy or are in conflict with other laws.
- The executive body is embodied in committees. At the beginning of each year, elections are held for all components of the executive branch. Each student or teacher may choose any executive position. There are several committees such as:

The Budget Committee - Responsible for building a budget for the school.

The Student Absorption Committee - Responsible for welcoming and orienting new students.

The Teachers 'Committee - Responsible for receiving teachers and receiving feedback on teachers' work. It also has the authority to dismiss teachers.

The Event Committee - Responsible for organizing all events at the school such as: national holidays and special events of the school.

The Trip Committee - Plans and manages the school's trips.

The System Committee - Responsible for dialogue between teachers and students.

The Management - elected every four years by a teacher committee.

Another principle of the democratic school is its multifaceted existence. Multi-age learning allows children to learn with children that have a mutual interest and is not based on their age.

This Renaissance of democratic schools started with a single school in Hadera, Israel in 1987s. Since its opening, the founder, Yaacov Hecht, has been instrumental in the opening of more than 2,000 democratic schools in 61 countries.

After the assassination of Yitzhak Rabin in 1995s, Amnon Rubinstein, the Minister of Education at that time, wanted to insert several ideas into the public-school

system. Taking into account the complex state of affairs in Israel, there is a crisis of values in the educational system which requires the ability for immediate adjustment and change. The democratization processes in the schools marked the beginning of the dialogue between democratic education and the public-school system.

Underlying the policy of democratization is the concept of democratic education, which sees a need for "democratic life" in the school system from a young age[118]. The policy of democratization of the educational system was designed to enable a larger number of students to be partners in the building of their future. The purpose of the democratization process is to allow pluralistic learning and the creation of a humanistic-democratic school culture, the principal tenet of which is every person's equal right to freedom and dignity. Several of democratic schools in Israel call themselves communal or regional (Zichron Yaakov, Arad, Olga).

The experimental schools currently in operation in Israel are, in Orlev's opinion, the direct successors of Korczak's method. Implementation of democratic values as a foundation for the everyday life of the orphanage was a bold educational experiment. Since 1994 the Division of Experiments and Innovations (DEI) is supported by the Ministry of Education of Israel, includes democratic schools. This innovation was described in chapter 3.4. Each democratic school has his own model. The study will introduce the experimental democratic humanistic models in the Israeli educational system:

Shemer School in Tel Aviv was an example of a humanistic school one of the networks H.m.h. that was the State Education for Humanizm. This network was described in chapter 3.4. The school designed to serve the goals of humanistic education. The school building includes spatial learning of work and play for individual and for group sessions. Social climate built on interpersonal relationship and school designed to create a social culture of caring, concern, tenderness, mutual respect, common sense, and decency. As a part of training the teachers the field of the humanistic education includes: development of intellectual, moral education, and building the mechanisms of discipline and setting limits pedagogical as Aristotle, Dewey, and Buber. Korczak was a model of studied,

[118] A Ministry of Education position paper on ***the policy of democratization and equal opportunity in the Israeli school system***, 2000.

reference to love and respect and experience the daily life shaping moral character and democratic citizenship.

The second school was the Democratic School in Jaffa. Since the early 1990s, Democratic schools have been established throughout the entire country in Hadassah, Kishor, Eliad, Kafr Qara, Kfar Saba, Modi'in, Jerusalem, Shoham, Beit Oren, Kiryat Ono, Zichron Yaacov, Arad, In the layers, in Tefen, Amir, Ra'anana, Hod Hasharon, Givat Olga, Pardes Hana, Holon and Tel Aviv.

The "Institute of Democratic Education" was established and has been funded since 1998, by the Ministry of Education. Its purpose is to develop democratic education and to train teachers for democratic schools. The Institute continues to democratize schools and supports groups working to establish new democratic schools. In recent years most of the work focuses on a comprehensive change in the city school systems in which there is a dialogue expressed in different ways, and there is no set apart democratic education.

This institute works in cooperation with the Kibbutzim College of Tel Aviv. It runs the only academic democratic education program in the world. Teachers are trained according to the foundations of democratic education. The program, which was called the Incubator for Social Educational Entrepreneurship, is a B.Ed. degree program. This program trains teacher to be educators with a specialization in democratic education. They earn a teaching certificate in two disciplines of their choice. The program combines academic learning with the tools of democratic education and hands-on experience in a traditional high school and a democratic school.

The opponents of democratic education accuse it of engaging in the internal dialogue that the person conducts with himself/herself and with the school community, and that is has no built-in concept of social involvement and responsibility for what is happening in society. Democracy and Peace contends that there is a risk that inequality and the maladies of democracy in society will unconsciously be passed on to the school[119].

The criticisms of democratic education relate to the economic situation of the students. Most of the democratic school operate as private schools and charge high tuition and fees. Students in poor social-economic conditions are unable to pay. Therefore, the

[119] O. Merushak-Klarman, ***There's No Partial Democracy: About Education Towards Democracy and Democracy in the Education System.*** Ramat Gan: Kinneret, 1991.

student population today in most of the democratic school in Israel, are from a middle to high socioeconomic level.

The idea of establishing a Democratic school in Olga Hill started with Hadera Mayor Avitan. He consulted the Democratic Education Institute with the aim of establishing another Democratic school in Hadera. Together with the Institute, it was decided to establish the school in the Olga Hill neighborhood. This resulted in changing the traditional student population in democratic schools.

In 2006, the population of Olga was made up of 40% longtime residents and 60% new immigrants - most of them Ethiopian, Caucasus and the British Commonwealth. The school was established in a poor region where violence and danger were prevalent. This allows students who want to learn in a democratic school without considering their socioeconomic situation. This especially gave poor students to the opportunity. It meant to change the condition of this neighborhood and complicated society in order to prevent violence.

In 2006, the Ministry of Education recognized the school "Givol" as a model of a democratic school and funded it. The school was established by 40 students from the incubator for educational entrepreneurship at the Kibbutzim College of Education.
The school allows students to study, to choose and to practice according to their interest and goals. Students work with tutors at the beginning of the day, and then choose what to study and do during the day. The activities keep the students occupied. Danger and violence disappeared in the neighborhood. This method of student acceptance also extends to other schools[120].

In 2008 the development of a process to instill Janusz Korczak's educational approach into the educational system was begun. A chairperson for the instillation of Korczak's legacy into the educational system was decided on. There were three milestones in the instillation process to instill Janusz Korczak's educational approach into the educational system:

1. During the years 2000-2012 the education system marked the "week of the educator", in cooperation with the municipal authority and parents, and dealt with the job of the teacher-educator. During that week there were activities in the

[120] J. Mintz, ***Alternative Education Resource Organization***, in https://www.educationrevolution.org/blog/a-look-at-givol-a-democratic-school-in-the-poorer-region-of-givat-olga-in-israel, Education Revolution, [access,2020].

educational institutions, in which the students and teachers took part. The activities were conducted in the spirit of Korczak, who was active at the beginning of the twentieth century and instructed educators to construct the methods of education in accordance with their personal experience, the values that motivated them and the feelings that their work was a mission.

2. In 2001 all schools and teacher training colleges were given a kit of posters called "Educational Moments", based on Korczak's pedagogical principles and drawings by Yitzhak Belfer, a graduate of the orphanage directed by Korczak in Warsaw.
3. In 2008 it was announced that there was a possibility of schools being instructed by means of Merkazei Pisga [center for in-service teachers' courses] courses and with the help of the School A distribution center, which enabled schools to adopt and instill structures and principles of Korczak's approach and to develop special models [121]

In 2010 the Assistant Director of the Pedagogical Administration of the Ministry of Education was replaced, and the activity was discontinued.

- **Network of Schools working in the Spirit of Korczak and Stefa [Wilczynska]**

The network of schools worked in the spirit of Korczak are traditional schools that had adopted a humanistic approach and ideas for democratic dialogue-based education from Korczak's educational teachings, and create conditions for carrying them out while adapting them to the school's circumstances.

The network came into being in 2014 in order to disseminate Korczak's educational approach, to deepen the learning taking place in the schools and to reveal existing models. These schools made the educational system more flexible and created a framework to provide answers for the needs of various students and to enable personal expression. The students were active and were partners in the administration of the student body. In these schools "special school in-service courses" (30 hours) were devoted to teaching and getting to know Korczak's educational approach. Subsequently to the visits and courses the teachers gained experience in the application of principles and ideas in the classroom or in the framework of the school and formulated new models.

[121] T., Asher, 2008. ***Ministry of Education***, at: edu.gov.il/owheb , 2008.

Each school selected the principles important to it and to the application and development of a unique model.

School Ka. Model

School Ka. functioned as a democracy farm for six years from 1995 to 2000, before the Ministry of Education's declaration of the democratization of schools and enabled the students to experience democracy by means of democratic frameworks following the principles written by Korczak.

The Unique Structure of the School

The school's structure was adapted to perceptions of learning and innovation. It had corridors with large spaces and learning areas beyond the classroom framework. The structure made it possible to construct multiple-age learning centers.

Unique Frameworks: The children in the school were divided into three divisions: the young division – kindergarten to second grade; the elementary division – second to sixth grades, the older division – seventh to ninth grades. Each division was headed by a coordinator, who was a member of the school's administrative staff.

Elective Frameworks – Extracurricular Classes, Interest Groups, Courses:

The children got out of their homerooms for multiple-age elective frameworks. They gained experience in selecting a variety of spheres of expression.

In the kindergartens and the first and second grades there were extracurricular classes only once a week.

In the elementary classes, grades three to six, the children went to interest groups four times a week for two hours each time.

In the older classes, grades seven to nine, the children went to courses every day for two to three hours.

School Discussion Framework – The children took part in discussions in which the school rules were decided on and there were discussions and proposals for solving problems. This framework took place in multiple age grade levels (kindergarten to second grade, third to sixth grade, seventh to ninth grade).

School Liaison Committees – In the home classrooms there was a class liaison committee for solving problems between students. Every student had the opportunity to be a committee member.

Elected Committees for Running the School – Every year it was decided which committees were required for running the school and the students' welfare, such as: decorations committee, security committee, sports committee, culture committee, active recess committee, etc. Each committee was mentored by a teacher in charge, who chose the committee according to he/she will.

Elections – There were democratic elections of interested and capable students for various positions in the school.

School Charter – A charter was composed that expressed the credo of the children, parents and teachers. The parents participated in writing the charter by means of questionnaires and classroom discussions of parents and children about the essence of the charter.

i. Scool A. and Dissemination Center

school A. had been in operation for eleven years and had developed frameworks and ways to implement Korczak's ideas in the school framework. It was supported by the Experiments and Initiatives Division of the Ministry of Education and became a dissemination center for applications from Korczak's legacy. The school A. staff developed a model in the spirit of Korczak, which was recognized by the Experiments and Initiatives Branch of the Ministry of Education as a dissemination center of the educational approach and there were continuing education courses for teachers from scool and the region.

At school A., despite the change in principals, part of the model continued to be in use, which included: mediation frameworks – a committee that mediated between the children.

- Elective Lessons – hours for choosing courses from varied fields of knowledge which allowed personal development in accordance with personal choice and interest.
- A personal goals hour, in which each child decided on a personal goal in which to progress, and a children's' hour, in the framework of which children taught other children subjects which they were chosen.
- All the children in the schools (grades 1-6) learnt about Korczak's unique legacy and even released their kites into the air. The Students' Council and different committees administer the social life in the school. The school was run according to school regulations.

ii. School K.

The staff of the school K. in Kiryat Shmona took a continuing education course and worked to strengthen the spirit of Korczak and focused on the quality of the relations

between educators and independent students who learnt in a variety of ways such as: acting, discussions and role playing. It meant to develop the strengths and uniqueness of each boy and girl.

In the physical spaces there was a personal corner and site for every child to enable expression of personal thoughts and ideas.

The program of the Center for the Promotion of Learning worked to adapt learning to every child so that he/she could research a topic from personal interest. This program had volunteer personal mentors.

Special Frameworks in the School:

- Discussion circles that took place every Sunday and allowed each student free personal expression. The circle worked according to compulsory rules.
- "Children Teach Children" hour.
- Birthday celebrations at school.
- Allocation of commendation postcards praising the students for good behavior and excellence in learning.
- Fourth to sixth grade students learnt mediation and a group of mediators in active in the school.

Three or four times a year there was a "Café Janusz" – an active recess in which the children bought refreshments for 1 NIS and they decided what to buy for the student body with the money they collected.

iii. School O. – Rishon Lezion

school O. in Rishon Lezion is an educational institution for the fostering of excellence in the spirit of Janusz Korczak's values. The school staff formulated a vision and began to work to implement Korczak's ideas in the school framework, after a thirty hour continuing education course on the subject. Its goal was to provide its students with a challenging, developing, and formative learning environment based on the values of mutual respect, in accordance with Janusz Korczak's teachings.

At school O. the student body was involved, a partner and initiator which fosters the qualities inherent in every student and provides him/her with the tools to enable him/her to turn his/her abilities into learning and personal excellence.

At school O. the principles of Korczak's educational teachings are applied, which includes education from love and knowing the child, while using the social and technological skills required of students in the twenty-first century.
The study program at the school is designed to identify and foster the abilities and talents of each student in the best possible way.

Special Study Courses at the School:

Protection and Security Program – a uniform school language whose purpose was to establish order and limits based on equal rights, in order to create a tolerant and respectful society.

Goals Lesson – There was a regular hour in the school timetable in which the students, in conjunction with the educational staff and the parents, chose personal goals, the purpose of which was to improve knowledge and skills in the chosen field.

Multiple Age Elective Courses – There are enrichment lessons which include: an agricultural garden, music, dance, art, and drama.

Student Body – Empowerment of the students and development of initiative and leadership by means of a Students' Council, school committees, a mediation committee, and a green leadership group. In the framework of the leadership groups there were discussions about the children's rights and duties.

Computers – Development of independent learning skills in the twenty-first century, in the framework of a special program to adapt the educational system to the twenty-first century.

Since the year 2007, the Israeli government decided to implement Ofek Hadash Reform. It was a national program to advance education in Israel in elementary. Since 2011 the reform "Oz Letmura" [Force for Change] is performed in the secondary schools[122]. It contained humanistic-democratic elements such as: Individual hours. These hours provided students with individual time as well as small groups for learning. This reform was described in chapter 3.4.

Today, there are 26 democratic schools in Israel that follow democratic-humanistic principles based on a new model. Most the other public schools today are

[122] RAMA & the Ministry of Education, ***The New Horizon reform, at the end of four years for its implementation: Findings of qualitative research among school staff***, in 2010/11,[August, 2012].

based on the ideas of one hundred years ago[123]. The network of Humanistic Schools closed down. There are public schools that claim that they are adopting the democratic-humanistic approach. Some of them succeeded in presenting new models based on Korczak's ideas.

Most schools do not have the conditions that allow the children to have this experience. They still follow the same hierarchical structure. Personal experience is the most important component towards understanding democratic humanistic principles. A dialogue maintains with the representatives of the Ministry of Education with regard to government schools and the various activities in the cities. A new pyramid paradigm acts as Network Paradigm.

[123] Y. Hect, ***Notes from the opening plenary: towards teachers and students deciding on 20% of the curriculum together, [access*** 15 November 2016].

My research is based on two of Korczak's models School A and School K.

Source:own study

In Israel today, more than 10 cities and towns are active in the city schools. These cities are in the process of comprehensive change. In the wake of this model, a special project is being implemented in many cities in Israel in the framework of "education cities". The "education cities" network is a group which local authorities (municipalities), organizations and businesses that are leaders of innovation have joined. The network is a space for learning, inspiration, and cooperation. Three new models came into being by means of the network.

In Bat-Yam they created a connection between formal and informal, and in the framework of "Ofek Hadash" [New Horizon], all the middle schools have adopted democratic models. Environmental education, and at present, also education for sustainability, both deal with relevant contents and overlap with contents dealt with by democratic education[124].

In 2005 "The Bat-Yam Model for Personal Education" was developed in Bat Yam, in consultation with the Institute for Democratic Education. Each mentor mentors a group of twenty students with the formulation of a personal learning contract. Every morning

[124] Hecht, Y. &Ram, E., ***Dialog in democratic education***, in Aloni, N., ***Empowering Dialogues in Humanistic Education,*** *Hakibbuz Hameuchad, Tel-Aviv, 2008.*

there is a morning meeting during which the student shares the processes of his or her progress in achieving his or her personal, social, and learning goals.

In 2010, Hecht co-founded "Education Cities - the Art of Collaborations." This organization combines the philosophy of democratic education with place-based learning and schools without walls.

A network cell is a "social being." It is realized when it comes in contact with "another network cell." When two network cells come into contact, each cell is a "potential energy" and transfers to the other "its unique color" and by which turning its potential energy into kinetic energy he goals of a network cell is to generate new knowledge. A network cell has three characteristics: The organization supports and assistance to each member for expressing his uniqueness. The organization gradually develops collaborations between its members and brings uniqueness of students and teachers in a social educational network[125].

The new schools and the new education system must employ the network paradigm to prepare its students for life in today's world and in the future.

The media that accessible to all, creates networks of innovative global educators who generate new educational models in the network paradigm.

In the network classroom schoolchildren are on a quest for discovering their unique "color". Humanization is the force that drives the network's development. The question is whether and how the transition between the two paradigms will be successful for the majority of humankind, and how it will not increase the social disparities bur reduce its.

In the network school the teachers are the leaders who lead the creation of a school-wide learning community. The network school works as an "Educational-Communal Greenhouse" that enables teachers to express their unique color, and also, to find their place in school. In the first step – Teachers are encouraged and supported in initiating projects that interest them. In the second step – Networks of teachers begin to form and work in cooperation and lead learning and communal initiatives in school.

In the third step – Schoolchildren and their parents are encouraged to take part in leading and developing the initiatives. The classroom transforms into a creativity team, in which

[125] Y. Hecht, ***Network Social learning A – City, Century 21st the in System Education of Path***, The Magazine of Alternative Education Revolution Issue Number Thirty-Nine, Fall 2004, pp.260-261.

teachers and schoolchildren set out on a shared journey of exploration. In this journey, they tackle challenges in various areas of knowledge.

The roles of the teacher and schoolchildren are also changing from a model of one teacher and a group of schoolchildren. The classroom transforms into a learning community of both a teacher and a student. Various teams comprised of schoolchildren, teachers, and community experts, work together in the classroom on shared challenges. The teacher's role is to support the development of a learning and creating community and to help each and each schoolchild to find his/her place.

Each schoolchild specializes in his/her area of strength. In the creativity team, peer-assisted learning takes place . There are various models within network learning. One of them is a unique model that was developed in Israel by Education Cities – The Education Team.

The Education Team follows two principles: Each student is also a teacher – the teacher in his new role as the Education Team's Coach. He assists each of the school child in finding their area of strength. The school child becomes a "young teacher" in this area of strength[126].

The network approach, which advocates the promotion of the organizational goals concurrently with the acknowledgment of the individual, is too, translated globally to worldwide collaborations. Global collaborations enable teachers, from all over the world, to feel that they are vital partners in the development of the new network-based education.

In a network city, the underlying idea is to build collaborations among the city's educational organizations as well as with other organizations that are active in the city. These collaborations are focused on a shared challenge. When these networks form, we witness the emergence of an Education City-An Education City perceives the education system as an essential tool in a citywide development.

The city become a big school – an Education City. Local Narrative and Local Language develops in this city. According to the network approach, a sense of mutual responsibility and trust forms between the different cities, and different collaborations form, which enables each city to express its unique color. The work with other cities facilitates the development of networks of "agents of educational breakthroughs," who

[126] Y. Hecht, ***Network Social learning A – City, Century 21st the in System Education of Path***,….
Fall 2004, pp. 266-267.

are connecting with nationwide networks of learning and support. In the World – Global collaborations are woven – Learning Globally & Working Locally.

Summary: at the end of the 19th century, a progressive movement developed on the basis of a pseudo-centric approach. At the beginning of the 20th century, a progressive movement developed. In the year 1938 Dewey declared that democracy cannot exist without an education, and it must be taught as a way of life at school. Citizens living in a democracy must learn to be critical, reflective, open-minded and to recognize the individuality of others.

During the years 1987-1921, parallelly, democratic schools were founded throughout Europe and America: Dewey Schools since 1987s, Macranko Education in the USSR since 1917, Summerhill in the United Kingdom since 1921, and Korczak's orphanages in Poland in the years 1912-1940, Sudbery in the year 1968 in Boston, America.

In the year1987 the Israeli democratic school in Hadera was opened. In the year 1998 the Israeli network H.m.h. developed as the State education for humanism. The humanistic network is not existing today. Since 1998 the "Institute of Democratic Education" has initiated a special program for training educators for democratic education still working. This institute support 10 cities which are participated in the project of "education cities". Since 2005 several of schools developed models according to Korczak's ideas. Some of korczak's models still working. Since 2007, the Israeli government decided to implement a reform program. It is a national program to advance education in Israel in elementary school. Since 2011, the reform "Oz Letmura" is in use in all the secondary schools. The aim of this reform is to relate to the needs of each individual in traditional schools. Today, there are school 26 democratic schools in Israel and more than 2,000 democratic schools in 61 countries all over the world. Each school is based on democratic-humanistic principles but has his own model.

Chapter 2. Uniqueness legacy of Janusz Korczak and his educational approach

2.1. Presentation of the Life of Korczak the Physician, Educator and Author

Janusz Korczak was a physician, educator, and writer. He was born in the city of Warsaw, Poland in 1878 to a wealthy, assimilated Jewish family. His name at birth was Henryk Goldszmit. When he was 5 years old Henrik learned that he was a Jew. His canary bird died, and the housekeeper decided it was a Jewish canary. He described the event 59 years later, in May 1942, at five in the morning, three months before his death.

Henryk studied at a strict primary school named Augustyn Szmurło in Warsaw. His secondary School was the Praga (Gimnazjum Praskie), a Russian school that taught only in the Russian language. He didn't like it and had to repeat a year.

His father was a prominent lawyer suffered from a mental illness, which led to his death in 1896. The family's financial situation changed and forced him to teach private lessons in order to help his mother and sisters.

In 1898 he began studding at the Medical Department of the Imperial University (Uniwersytet Cesarski) in Warsaw. He studied medicine for six years, and during his studies worked in the Pediatric Department of the hospital. There, he encountered children from poor families and learned about the problems of the poor. He lived at home with his widowed mother but prowled through the slums of the city in the company of Ludwik Licinski his friend.

During his studies he kept on writing as a writer. He wrote articles and reviews for various magazines. During that time, he also worked at a free reading room for children. In January 1898 there was a competition for the best play. Henryk Goldschmidt wrote two plays for it and had to think of a pen name. Josef Ignacy Kershawski's book "The Story of Janasz Korczak and the Beautiful Noble Daughter" was placed on his desk, and he signed his name as Janash Korczak. He received a commendation for one of his plays, but the name was corrupted and since then he has been called Janusz Korczak.[127] As a writer, Henryk Goldszmit took up a new name: He started calling himself Janusz Korczak. His first novel Children of the Streets was published in 1901.

[127] J. Olczak-Ronikier, ***Korczak***. Po'ba BiofrafII, Wydawnictwo W.A.B., Warseaw, 2002.

In 1899 he visited Johan Pestalozzi, "Father of the Popular School" in Switzerland. Pestalozzi was an educator and author who combined intellectual, moral, and physical education to ensure the child's normal development. He also visited Swiss hospitals. Henryk worked in the free library of the Charitable Societies of Warsaw. These humanists belonged to the intelligentsia with the goal of encouraging poor people, Poles and Jews to read books. Doctors from the university, whom the Czar's regime forbade to work, also shared their knowledge with young colleagues by organizing seminars and science circles. They met with their students in the underground and passed on two basic moral principles: Respect for everyone and solidarity with those who have been wronged. They contributed to the growth of a generation of independent, creative thinkers[128].

Most of Korczak's teachers were Positivists. The Polish Positivists opposed Russian rule. They 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 to rebuild Poland as a democratic and equal republic was by improving the living and working conditions of the poor. Their ideas influenced Korczak, but he developed his own unique way of working with children[129].

In 1904 Korczak volunteered to serve as an educator in a summer camp for Warsaw's working-class children. It was his first experience in education. He was an active member of the Summer Camp Society till 1915. His experiences at the Summer Camp formed the basis of his pedagogical work. He described it in two books: Mośki, Joski, Srule (published in 1910) and Józki, Jaśki I Franki (published in 1911). Later, he collaborated with the Polish Culture Society and the Warsaw Hygiene Society among others.

In March 1905 Henryk Goldszmit began working at the Jewish Berson and Bauman Hospital for Children at 51 Śliska Street in Warsaw. He was obliged to provide 24-hour care to the ill and offer medical advice in the hospital's infirmary (regardless of faith) During this time, he also worked as a home-visiting doctor. in the years 1905-1906 he was drafted to serve in the Russian Japanese war and gained experience as a military doctor.

[128] J. Olczak-Ronikier, ***Korczak***. Po'ba BiofrafII, Wydawnictwo W.A.B., Warseaw, 2002.
[129] M. Silverman, ***The Child is a Person***, (HaYeled Hu Adam) [Hebrew]. Tel Aviv: Mofet, 2012, p. 94.

In 1907/1908 he lived in Berlin for one year and in Paris for half a year He attended lectures on pediatrics and pedagogy. He also, observed children's hospitals and centers providing therapy and education to the young. In 1911 he stayed in London for a month, where he visited the local schools and nursing children's homes. He visited an orphanage in Forest Hill. There, he perceived his life as "disordered, lonely, and cold." and declared that "a slave who was a Polish Jew under Russian occupation," had no right to bring a child into the world. Korczak never married and had no children of his own. He decided not to have a family of his own and to devote his life to work with children.

Korczak met and befriended Stefania (Stefa) Wilczynska, known as Madame Stefa. In 1912 he gave up his work at the hospital to become the director of the newly opened Jewish House of Orphans. “Dom Sierot” orphanage established in Warsaw’s 92 Krochmalna Street; He collaborated with Stefania Wilczyńska, and Stefa was his assistant. She helped him to develop his pedagogical concepts and creatively contributed to the development of the establishment. He continued to fulfill his dream of educating children, despite racist declarations and antisemitic nationalism. Korczak, as a social activist, expressed his opinions on education and the general education system. At the center of his literary and intellectual work, as well as his activity as an educator, was the recognition of the child and childhood as an autonomous space. He wrote about the child's right to dignity and the right to be loved, together with the understanding of his world.

He started producing literary works, each one clearly representing the author’s ambition to do right by children and to stand by their side. He wrote to and about children in newspapers and journals. He wrote clearly about the justice and the right of the children and standing by their side. In 1913, "The Orphanage Weekly" was published. The children themselves produced the journal for almost a year until 1914.

In 1914 he was drafted into the army as the head of a division field hospital ward in the Ukraine. Later on, he became a pediatrician at a shelter for Ukrainian children near Kiev. During the war, he wrote his important books entitled The Child in a Family - the first part of a four-part series: How to Love a Child.

In 1918, Korczak returns to liberated Warsaw, which at long last is once more the capital of an independent Polish state. He brings the book of How to Love a Child ready for printing. He cannot characterize it — a study? a poem? a manifesto? He knows only

that this is his synthesis — the synthesis of the child — concerning which he had daydreams in the libraries of Paris. It was published in 1920. Later, he will clarify it, in the third part The Child's Right to Respect and in his broadcast Talks[130].

In Kiev he met Maria (Maryna) Falska, with whom he later collaborated. Maria (Maryna) Falska was the director of a boarding school. He helped her to organize self-government in hostel. Since November 1919 Korczak became involved with the Polish orphanage "Our Home", run by Falska. He visited the establishment regularly as a doctor and pedagogue.

The Polish Jewish daily Przeglad Nasz ("Our Review") was published since 1926. This was a newspaper in which children wrote and it was mainly their own magazine. Korczak was the editor, and he guided the newspaper and his young reporters. Many Polish children (not only Jews) looked forward to reading the newspaper and many even responded by writing letters to it. After five years Korczak ceased editing the paper, and the work was transferred to his friend and disciple Abramov-Nebrli. He had a radio talk show with children and lectured about the appropriate ways of behaving toward children**.** Later, Korczak had radio talks with children from all over Poland. He ran his own radio broadcast, giving educational advice ("Happy Pedagogy") that was enormously popular with his child listeners. They asked for his advice. He helped them to understand their problems and to search for peaceful solutions. On radio, Korczak called himself "the old doctor". Korczak (1926) referred to the radio as a "new and wonderful" medium. He intentionally spoke slowly on the radio and he gave intermissions to give children the time for reflection[131] .

On his final return to the orphanage on Krochmalna Street, Korzcak put his educational ideas to use. His educational methodology led the children to be responsible for their lives and to be responsible for each other. He believed that a child's personal world and psychology should be understood. children must be respected and loved, as well as treated as partners and friends[132].

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[130] I. Newerly, ***Janusz Korczak's Selected Works***, 1944, Vol. 4, national science foundation, Washington, d.c., by the scientific publications foreign cooperation center of the central institute for scientific, technical and economic information Warsaw, Poland, 1967.

[131] M. Falkowska, ***Lights and shadows in the activities of Janusz Korczak on Radio Poland***,in Haifa University, Iyunim Be-Morashto shel Janusz Korczak 6 (Studies in the Legacy of Janusz Korczak, 6 [Hebrew]. Jerusalem: Achva, 1996, p. 105.

[132] B. J. Lifton, ***The King of Children – A Biography of Janusz Korczak***, Farrar, Straus, and Giroux, 1988, p,353.

The orphanage was a kind of "republic of children," and the children managed their lives and governed themselves. The children learned writing, reading and art. They participated in the housework work and in the promotion of household affairs. Korczak's orphanage was also coping with problems and difficulties. Both establishments used Korczak's own education system, which set particular store by the development and social life of the children living there. He was a popular speaker, holding numerous seminars and lecturing at colleges and universities. He was also consulted by the courts as an expert on children.

In the 1930s anti-Jewish sentiment prevailed in Poland. Anti-Semitism hit Korczak badly, and many channels of action were blocked. He strengthened his connections in Israel. He visited Palestine twice, in 1934 and 1936 even contemplating to stay living there. In July 1934 Korczak visited Israel for three weeks and most of his time was spent surrounded by love at Kibbutz Ein Harod. He wanted to learn about the nature of kibbutz life, and above all about kibbutz education by meeting with the kibbutz members.

In 1935, Korczak was fired from his weekly radio program. That same year, his educational partnership with Marina Plaska in the Polish orphanage came to an end. "Our Home" was the name of the orphanage where he served as an educational consultant and managing partner. Korczak was torn in the difficult dilemma between responsibility and his children in times of uncertainty and the strong desire to open a new life in Israel. But he was longing for his native Poland, Warsaw and his children and returned home. In Poland, the situation of the Jews deteriorated. In his letter to the poet and translator Yosef Lichtenbaum, he wrote that he would like to look at the life of the guards and the life of the ultra-Orthodox (Kfar HaTzadik of Yavlonah). If possible, he hoped to spend a month in Nazareth and a month in Jerusalem. He had decided to make a longer visit than originally planned.

His second visit to Israel in 1936 lasted six weeks[133]. At the same time, he traveled a lot, absorbing the sights of the country, searching for images and heroes from the Bible, while reading extensively. He raised the idea of a comprehensive writing project about

[133] I. Gutman, Janusz Korczak: ***The Man, and the Legacy and the fairy tale***, www.yadvashem.org/odot, 14/3/18, p.4/10,

the old-new Land of Israel. When he returned to Poland the financial situation of the orphanage was very bad. The generosity of the past donations had shrunk, and Korczak was bitter about it. The situation of the Jews deteriorated. He gave lectures to the Jewish community on his visit, and his attraction to Israel found its place in his literary writings as well

In 1939 Korczak returned to the radio and his broadcasts focused on the love of the homeland but the German troops invaded Poland. The deep rift came in November 1940, with the move from the beloved house in Krochmalna to a residence on Klodna Street in the ghetto. He continued to take care of the children's needs. Every morning, he went to seek food for the children. The most important mission was maintaining some sort of everyday life at the orphanage through democratic frameworks and theater. Before the war Korczak tried to protect the orphans from the distortions and injustices of the adult world. He, also, tried to protect them from evil influences and anti-Semitism on the outside. But, during the war he fought for the child's right to live, and tried to protect him from hunger, cold, and epidemics. He was collecting food and money. He took upon himself to raise resources from new benefactors. He turned to the Jewish and Christian communities for money and food. From his notes a painful picture emerges: an old man who wore out his legs walking between the houses and returning humiliated, desperate, and almost empty-handed.

Inside, the house ran according to the patterns that had been accepted in the past. The house continued to operate according to the frameworks that existed in the past. In the summer of 1940, another camp was held in Goclawek. Cultural evenings and performances were held with the participation of guests. From the period of the ghetto, Korczak's notes were left in Hebrew in a book from the ghetto (Ghetto Fighters' House, 1972), which are sometimes called "diary," but not a diary that reflects the author's life and the home. Memories, thoughts, fragmented images of the present and reflections on the future, sometimes, obscure things that the writer apparently wanted to return to in his writings when the time came. Korczak remains in this position until the orphanage is closed in 1942.

Summary: Korczak witnessed, took part in and ultimately fell victim to some of the most historic events of the first half of the 20th century, including the Russo-Japanese

war, the Russian Revolutions of 1905-06 and 1917, the First World War, the Polish-Bolshevik war of 1920 and the Second World War. Having been drafted into the Russian army, he crossed central and eastern Europe and travelled as far as Manchuria. To broaden his education, he also travelled in Switzerland, Germany, France, and England. He visited Palestine twice and interested the revival of the Jewish national movement[134].

The orphanage is his realm, his opportunity to implement all his ideas and thoughts, papers, and theories. He established and directed the Jewish orphanage for thirty years. Since November 1919 Korczak became involved with the center, Our Home, run by Falska. He visited the establishment regularly as a doctor and pedagogue until 1935. Both the two orphanages, the Jewish and the Polish were based on his democratic-humanistic ideas. He, also, was a leading advocate of children's rights and initiated educational practices of timeless relevance.

In 1942 Korczak, Stefa, and his beloved children, 200 orphans, were forced to march to the cattle cars standing at the Umslagplatz. They were taken to Treblinka, their destination, where they all were murdered.

Korczak could be called a social engineer but also a construction worker. He did most of the heavy construction work in his orphanages[135]. He led a unique republic of children in the Jewish and polish orphanages in accordance with democratic and humanistic principles and ideas.

2.2. The Humanistic - democratic approach to education as expressed in Korczak's legacy

"Grandmother gave me raisins and called me: philosopher. It was already in those days, apparently, that I confided in my grandmother of my bold plan to change the face of the world. No more, no more, but to throw out the concept of money ... to do so meant that there would be no more filthy, ragged, hungry children with whom I was forbidden to play in the yard. Korczak planned to change the world by helping the poor"[136].

[134] Council of Europe , "***The Child's Right to Respect*": *Prawo Dziecka do Szacunku***, Publishing F-67075 Strasbourg Cedex http://book.coe.int ISBN, 1929 p. 11.
[135] Ibidem, p. 15.
[136] J. Korczak, ***Wybo'r pism***, Tom II, s.114.

Korczak's plan 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 helping the children included the obligation to repair their education. In 1926, when he was 54 years old, he wrote: "To repair the world means to repair education"[137]. Improving the relationship between children and adults was needed in order to make a change. "The lives of children are in the margins of the adult's life. When will be a happy time when the life of the adult and the life of the child will be as two parallel lines? "[138]

The Humanistic point of view was written in Chapter 1 and refers to the development of man, dignity, and the welfare of human beings. They were the basis of Korczak's universal approach to education and could be seen in action at the orphanages. It was based on moral education through a democratic way of life in an educational framework which functioned according to democratic and humanistic principles. It was characterized by a humanistic worldview that was committed to the individual and the fostering of his/her freedom, abilities, and personal growth[139]. It, also, was committed to a pleasant and friendly environment and the creation of conditions that allowed for voluntary involvement in activities. This included "Living space"[140] between the individual and society, and for the creation of tolerance in an integrative space. All these characteristics are needed in the twentieth century as Aloni (1998) stated.

Kahana (1989) who was an educator in Korczak's orphanages added that the components of the educational curriculum were individual education and moral education. These included the limits of self-government**[141].** The concepts: Freedom, Action and Tolerance are the basics of Korczak's humanistic-democratic pedagogy. They will be the foundations of this project.

The supporters of Athenian democracy considered the liberty of the individual a central principle which respects every person as a person with a divine spark.

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[137] Ibidem, p.114.

[138] Y. Perlis, in J. Korczak, ***Childhood of respect***, Getto Fighters' House Ltd, Shamgar, Tel Aviv, 1976. p.396.

[139] N.Aloni, ***Enhancing Humanity: The Philosophical Foundations of Humanistic ducation***,[Hebrew], Tel Aviv: Hidekel, 1998.

[140] A. Levin in D. (1989). ***A Climate of Growth***. [Hebrew]. Tel Aviv: Sifriyat Hapoalim ory,1960.

[141] S. Sachs & Y. Kahana, Korczak: ***Memories and Contemplations*** (Korczak:Zichronot VeHagigim) [Hebrew]. Tel Aviv: Papyrus, 1989.

Korczak was guided by his belief in humankind, recognition of their humanity, respect for their liberty and rights. He believed in the individual uniqueness and wrote: “Everyone has a spark of his/her own that can light bonfires of happiness and truth "[142]. It means accepting child as he is, and the belief that real education is not taught through coercion, fear, or punishment. According to him, the child is the book that needs to be read.

Freedom was the foundation of Korczak's humanistic-democratic approach to educators. They need to respect freedom and to feel it in order to educate children. They need to accept the child's rights, to honor and to know him. His respectful approach to the child as a person, especially the special needs child, provides inspiration for educators. He encouraged educators to have the autonomy to think freely, to express their own opinions and to find their own way.

His educational method is based on his belief in the child. "The child is intelligent and knows his needs, difficulties and the obstacles of his life. Not orders from above can guide the child ... but, rather, the experience of good-natured dialogue, trust, cooperation and life lived together"[143]. This included recognition of the individual uniqueness through nurturing his talents and skills. “There are no children without talent, but the talent has many pathways: the hand, the ear, the eye"[144]. Each child needs an opportunity to cultivate his talent. He believed in the individuality of each child and his personal growth within a society.

Respect diversities were expressed by Korczak: "The colors of the flowers are different and so are the shades of people’s eyes. I noticed that reckless people wish that everybody is the same. Only those who don't like to think will dislike the differences between people and be angry at the diversity that forces man to think and see and understand for himself "[145]. The principle of accepting variance among people was important to the Athenians, but it is still important today for a modern democracy. Diversity in all subjects of public life was a respected value.

Korczak related to every child (even the aggravating ones) as equal to a person and defended his/her rights.[146] He was involved in international work for children’s

[142] J. Korczak, ***How to Love Children***, Ketavim 1, Hakibbutz Hameuchad, Tel Aviv, 1963, p. 49.
[143] Ibidem, p. 365.
[144] J. Korczak, ***Religion of the Child*** (Dat HaYeled) [Hebrew]. Tel Aviv: Shamgar, 1978, p.102.
[145] Y. Korczak, ***Childhood of Honor,*** Shamgar, Tel-Aviv, 1976, pp. 336-337.
[146] A. Hagari-Poznanaski, ***A Closeup View of the Stubborn Man Janusz Korczak (HaIsh Ha'Akshan Janusz Korczak MiKarov),*** [Hebrew], Hakibbutz Hameuchad, Tel Aviv 1989.

rights. In 1924, Korczak declared the children's rights. "A hundred children – a hundred people, not 'sometime', not 'not yet', not 'tomorrow' but they are people already…now…today"[147] To his opinion, "All children have equal rights; there is no exception, there are no privileges"[148].

He composed a declaration of children's rights, which he called the Magna Carta of Children's Rights. It was written in his article about "The Child's Right to Respect" in 1929. His statement remained incomplete at the time of his death.

The legislative solutions proposed by Korczak explicitly underline the subjectivity of the child as a human being and are inevitably excellent educational signposts. Betty Jean Lifton compiled and rephrased his uncompleted declaration of Children's Rights that Korczak considered most essential. Below are some selected examples we can find in Korczak's writings:

[147] J. Korczak, ***How to Love a Child***, Hakibbutz Hameuchad, Tel Aviv 1963, p. 19.
[148] Ibidem, p.55.

Children's Rights by Korczak and B. Lifon

Children's Rights, by Lifton	The Magna Carta of Children's Rights, by 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."
The child has the right to respect.	"Respect the mysteries and the ups and downs of that difficult task of growing up."

Source: Korczak, In Childhood of Respect[149]and B.J. Lifton, In the King of Children: A biography of Janusz Korczak[150]

The children's rights presented in the table are important not only for children, themselves. Above all, they are for adults, especially educators. They must respect the rights of the children during the didactic and educational process and beyond. In this way, humanistic and democratic principles are followed in the school environment.

He received the Peace Prize for his multiple activities in Germany in 1972. since then, his popularity has become universal. Texts to his memory emphasize that his life, work and works build "a bridge between nations". UNESCO decided to list the hundredth anniversary of Korczak's birth in 1978 on the calendar of dates worthy of being remembered by humanity. Committees and associations arose to honor his memory, particularly in Europe, Australia, Japan, and the U.S.A. In 1979 the International Korczak Association was formed, which unites all the committees that continue to work in each country.

The individual is undoubtedly a part of society, and a knowledge of principles and forms, especially those that are democratic, is essential. This is evident from the way the orphanages were managed. This is confirmed by the works that Korczak left behind. Belief in creative conditions for both personal and social advancement, as well as respect

[149] J. Korczak, ***Childhood of Respect,by Ghetto Fighters' House Ltd***. Shamgar, Tel-Aviv, 1976, pp221-247.

[150] B.J. Lifton, ***A biography of Janusz Korczak in The King of Children***, New York: Farrar, Straus and Giroux, 1977, pp. 236-240.

for diversity, contributes to a constructive process and structure of life in democratic societies.

As we remember, John Dewey (1960) coined the concept of democratic education as a way of life that must be expressed in the education system[151]. The Jewish and Polish orphanages were based on direct democracy as a way of life, with self-government and equality among children and adults. These institutions were based on a democratic framework that included legislative, executive, and judicial branches and were run through a parliament, a council, and a court.

By means of democratic education, listening to the children's voices maintained a balance between autonomy and discipline. Korczak, also, believed that including the children as partners in the active administration of the children's society would lead them to be involved and responsible, without the use of force[152]. The children learned democracy through active partnership[153]. In this way, the activity of the partners was realized. This activity had been expressed in the organization of the orphanages as a way of life and a system of governance. This system of governance was based on humanistic ideas, values, and principles of self-democratic, humanistic education. It had four key elements: free choice, active participation the protection of individual rights and order and organization based on clear laws and procedures. It combined essential democracy with formal democracy.

All partners in the orphanage's society were responsible, interdependent, and committed to managing their own lives. It was a combination of individuality and citizenship. The children's society was a combination of responsibility and interdependence, with a commitment to managing their own lives.

Therefore, the goals of education had been combined with educational experience that included the belief that everyone aspires to bring out the best in the child. Their intention was to ensure the free development of the children and to hone their emotional skills in order to show their strength. Educational experience and work as a supreme value meant to foster their involvement in society.

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[151] J. Dewey, ***Democracy and Education***, Bialik Institute, Jerusalem, 1960.
[152] R. Eisler, ***Tomorrow 's Children: A Blueprint for Partnership Education for the 21st Century***. Boulder, Co: Westview Press,2000.
[153] Ibidem, p.362.

This way of education for the children was conditioned to understand responsibilities toward others. It mandated tolerance towards differences of opinion, especially those of minorities. He encouraged this way of functioning.

A teacher who performs his profession in accordance with the principles of democracy in force at school and in society creates frameworks which are focused on the individual skills in holistic perspective, freedom of speech, independent and individual evaluation. Social principles are focused on sharing responsibilities, active learning and experiencing, dialogue, partnership in decisions making and interrelationship between children and adults and between children and children.

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 the children and teacher participation and activities. A completely new educative environment for the children was created with the children. Looking back, he wrote: "The child became the patron, the worker and the head of the home"[154]. 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.

Direct participation of citizens through a children's parliament was in the houses like the Athens' assembly. Every Saturday evening, meetings were held for all the residents of the house to discuss various events that took place in the house. Proposals and new laws were put to the vote. 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. They should also support the teacher in his professional capacity.

The Council was the legislative authority, the executive and supervisory authority. Anyone could be elected to the council. It was composed of twenty-two elected

[154] J. Korczak, ***'How to love a child'*** in Selected works of Janusz Korczak, edited by Wolins, M Washington DC: National Science Foundation. Originally published 1919, p.385.

representatives and 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 like in Athenian.

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 education 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. Therefore, tolerance and compromise were an important aspect of social functioning and education. These are two essential elements of democratic culture in Athens and, also, today.

Modern Western participatory democracy suited the spirit of conduct in Korczak's orphanage. Tolerance was expressed through the court. The children's court, set up to guard and maintain the idea of justice that Korczak had in mind and was founded upon his Constitution of the Rights of the Child. Like the Liberals he believed that a constitutional democratic system would prevent conflicts. He proposed a code of regulations, familiar and known to all, and binding on all. 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. and will not harm human liberty.

"The court must protect shy, inarticulate children and protect them from injustice"[155]. The purpose of the court was to protect the weak and the silent and protect their rights. the judicial authority, convened once a week to deal with the children's problems. The court was meant for both children and adults equally, and they could take themselves to court when they erred. Korczak himself was judged several times because of mistakes that he made. It was composed of five judges, with three of them – a teacher and two students – sitting in judgment each time. The constitution and rulings were publicized. Their verdicts were published. A representative to the court that has been

[155] Ibidem, p.225.

replaced every week is a person who has not been brought before the court, not even one complaint of dishonesty. The decisions were taken at a meeting of members attended by all the children and adults after a discussion on the subjects presented.

The basis of moral education was pedagogical forgiveness. This meant waiting for the child to reach the insight on his own in order to improve his behavior. Improper behavior required an examination of the reasons and provision of an opportunity to do better. Hence, in the Korczakian democratic society, children and adults were partners in managing life within it. All the citizens of the house had equal rights, freedom of speech and a just defense in a tolerant atmosphere. They all shared responsibility for life together in their society.

We can admit that Korczak was one of the giants of humanism in the world, and perhaps the greatest of them all, who considered his attitude to people to be a supreme value[156]. According to Leibowitz a humanist views his relationship to man as a supreme value. It means respect for a person as he is: respect for his personality and his uniqueness. Korczak's concept of man includes the child[157].

Summary: Freedom, Action and Tolerance were expressed in Korczak's humanistic- democratic ideas. This resulted from democratic roots and Athenian democracy, in which children and adults, and therefore the teacher, have an equal right to express their opinion. The way the educational partners function is illustrated in the works of Korczak. They can be an alternative and an innovation for today's implementation of the teacher's duties.

Korczak educated his children for awareness and understanding of the influence of their actions on others at home while experimenting with and self-rule in the house. 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. Encouraging the writing and nurturing of personal expression was expressed in the newspaper, in letters and in the notice board at home. Beyond the house, there was a partnership of children from all over Poland in the

[156] Y. Leibowitz , cited in B. Neurberger, ***Modern Democracy: Intellectual Roots and Basic Concepts***, Tel Aviv, 1985, pp. 103-104.

[157] S.Sachs& Y. Kahana, Korczak: ***Memories and Contemplations (Korczak: Zichronot VeHagigim)*** [Hebrew]. Tel Aviv: Papyrus, 1989.

radio talks and the search for solutions to the problems while understanding the different situations and thinking about peaceful solutions. Dewey's ideas were operated and expressed at Korczak orphanages. 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.

2.3. Innovation in Korczak's Educational Approach

Innovation can be defined as a new idea, device, or method. Innovation is, also, solutions that meet new needs of the society[158]. Innovation is a new perspective. It includes a new way of thinking and includes new ideas. Korczak's Educational Approach was innovative for his era and offered practical solutions for orphanages. It is still relevant for educators today. It is an example of moral education, arouses inspiration and presents options for implementation. His character, educational path, and approach, which are expressed in his writings, serve as a role model for educators. Creating these ideal conditions would reveal the social activity of children and evoke mutual solidarity and willingness to help[159].

Freedom of thinking focused on the world of the child and Activity is based on the world of democratic society. These, together with Tolerance, are based on understanding and forgiveness as his basic components of education. These distinguished elements were at the heart of Korczak's positivism. The Polish Positivists worked to improve the living conditions of the underclass. Their slogans were to live is to give and to give means to live. The democratic values of equality and dialogue were the foundation of this concept. The Positivists based man's humanity on the foundations of authenticity, honesty, and integrity. However, Korczak selected elements from Polish humanism, but he did it in his own way.

He acted to promote cooperation between Jews and Poles. "Korczakian humanism" was his own unique innovation. "Korczakian humanism"[160] was his own unique innovation. Radicalism in Korczak's thinking, his consistency in action, loving feelings, and his embrace of mutual relationships with children, created a unique concept of New Education. Seeking a guarantee for human and, above all, children's freedom, gives meaning to life[161]".

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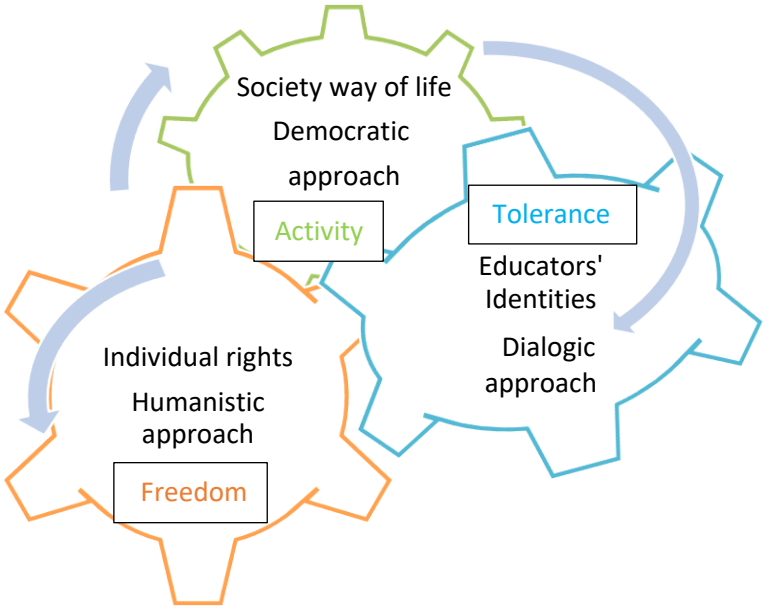
[158] Maranville, S (1992). "***Entrepreneurship in the Business Curriculum***". Journal of Education for Business.Vol. 68 No. 1, pp. 27–31.

[159] W. Bobrowska-Nowak: ***Historia wychowania przedszkolnego***. Warszawa: Wydawnictwa Szkolne i Pedagogiczne, 1978, s. 279–280.

[160] M. Silverman, ***HaYeled Hu Adam*** (The Child is a Person) [Hebrew]. Tel Aviv: Mofet, 2012, p. 94-95.

[161] D. Kocurek, ***Janusz Korczak postrzegany współcześnie*** : (w świetle badań Ankietowych) Cieszyński Almanach Pedagogiczny 2, Muzeum Historii Polski, 2013, p.130.

The new education includes: general human content for the public and parents and children; pedagogical contents to be used in education for the improvement of teaching staff and detailed content for use by educators[162]. education in orphanages was included in the educational curriculum. Individual education and moral education both included the limits of self-government[163].



Source; Own elaboration

The chart above presents a cogwheel that describes the relationship between the three factors. The individual is part of the society, and the society is based on the individuals. Therefore, the relationship between adult, educators and children must be based on understanding and tolerance towards each world. Korczak presented a democratic and humanistic educational approach for educators. It was based on the humanistic approach to the child. The social life in the orphanage was based on democratic organization. The professional identity of educators must be focused on understanding the child's freedom and relating to society through democratic activities. Understanding the complexity of those worlds and the relationship between them can help educators to educate towards living in democratic society.

[162] Ibidem, s. 337.
[163] S.Sachs & Y.Kahana, Korczak***: Memories and Contemplations (Korczak: Zichronot VeHagigim)*** [Hebrew]. Tel Aviv: Papyrus, 1989.

Introducing new teachers to the learning process was carried out according to democratic principles through dialogue with the students. It helped them to develop their own teaching approaches.

Korczak's writings and the way he directed the orphanages between 1912-1942 were concerned with the welfare and respect of the child as a human being and with his life in democratic society through active partnership. Additional to what was written in chapter 2.2 It means accepting children as they are, and the belief that real education is not taught through coercion, fear, or punishment[164]. Listening to the children's voices maintained a balance between autonomy and discipline.

Freedom, Love, respect and understanding the child placed the child at the center of educational process and fostered his involvement in society. Freedom was expressed through his defending the child's rights through the declaration that every child (even the aggravating ones) is equal to a person.[165] "A hundred children – a hundred people, not 'sometime', not 'not yet', not 'tomorrow' but they are people already…now…today."[166]

The American declaration in 1776 and the French Revolution in 1789 recognized the importance of human rights. "Human beings have the right to be born and remain free and equal"[167]. His attitude towards childhood and equality between adults and children led to his declaration of the child's rights –"The Magna Carta of Children's Rights" [168]. Korczak became a leading advocate of children's rights and initiated educational practices of great contemporary relevance[169]. He spoke of the need for a Declaration of Children's Rights long before any such document was drawn up by the Geneva Convention in 1924. In this article he opposed the international legislators who made a declaration on the Rights of the Child on May 17, 1923. Their declaration was a call to goodwill and a request for review. It was not the demand that Korczak required.

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[164] M. Silverman, ***The Child is a Person*** (HaYeled Hu Adam) [Hebrew], Mofet, Tel Aviv, 2012.

[165] A. Hagari-Poznanaski***, A Closeup View of the Stubborn Man Janusz Korczak (HaIsh Ha'Akshan Janusz Korczak MiKarov)*** [Hebrew], Hakibbutz Hameuchad, Tel Aviv 1989.

[166] J. Korczak, ***How to Love a Child***, Hakibbutz Hameuchad, Tel Aviv 1963, p. 19.

[167] B. Neurberger, ***Modern Democracy: Intellectual Roots and Basic Concepts***, Tel-Aviv, 1985, p. 37.

[168] S. Hartman, ***Janusz Korczak's legacy: an inestimable source of inspiration in"The Child's Right to Respect":*** Prawo Dziecka do Szacunku, Council of Europe Publishing F-67075 Strasbourg Cedex http://book.coe.int ISBN, 1929.

[169] S. Hartman, ***Janusz Korczak's legacy: an inestimable source of inspiration*** in"***The Child's Right to Respect"***: Prawo Dziecka do Szacunku, Council of Europe Publishing F-67075 Strasbourg Cedex http://book.coe.int ISBN, 1929.

Korczak's innovation was based on a combination of the educators' academic studies in the life of orphanages and their practical experience. Tutoring at university hospitals led him to implement the marginal idea in education. A framework of academic training accompanied by practical guidance was created.

He encouraged educators to be autonomous knowledge by questioning and interrogating their work. "He was pioneer in recognizing the contribution of teacher research[170]". His attitude was expressed in his daily practice. He used several systematic inquiry methods to increase his understanding the children. He combined scientific thinking and medical resources in his educational work. But, encouraged also, subjective, and intuitive perspective[171]. He created a radical style of inquiry by using a personal, subjective language in order to gain insight into the complexity of school life and child interpersonal relationship[172]. Arnon, who was an educator in the orphanage, quoted Korczak's comment that "the good pedagogue... is always seeking to improve and instruct himself in his work[173]".

As a physician he encouraged educators to know the child and to understand him through observation and examination. Observation was required for a deeper knowledge of the child, and for loving him. Pedagogical loving is accepting the child as he is. This ability depends on seeing, understanding, and drawing correct conclusions and not on methodology[174]. The graph was one of his systems for measuring the children and to follow their development. This enabled educators to test children more precisely. It was innovative thinking for educators and a reflective way to self-awareness in his era. It still is today.

Korczak himself was a model of learner and researcher of his educational setting[175]. "We ourselves are trying, always searching never satisfying, always searching" [176]. The method of inquiry from the child's perspective was expressed through the book

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[170] S.E., Efron, ***Teaching and Teacher Education***, journal of teacher education, Vol. 56, N0. 2 March/April 2005 p. 146

[171] J. Arnon, ***The education system of Janusz Korczak***, Otzar Hamoreh, Tel-Aviv, Israel 1971.

[172] S. Efron, ***Teaching and Teacher Education*** …, 2005, p.150.

[173] J. Arnon, ***Who was Janusz Korczak? Interchange: The Ontario Institute for Studies in education,*** 14(1), 1983, pp. 23-42.

[174] S.E., Efron, " ***Moral Education Between Hope and Hopelessness: The Legacy of Janusz Korczak*** ", National-Louis University Wheeling, IL, USA Published online, 2015.

[175] A. Cohen, ***The gate of light: Janusz Korczak, the educator and writer who overcome the holocaust.*** Cranbury, NJ: Associated University Press, 1994.

[176] J. Korczak, ***Dat HaYeled*** (Religion of the Child) [Hebrew]. Tel Aviv: Shamgar, 1978 p. 173.

'When I Am Little Again' As a grown person he returned to school life and described his experiences of trying to express the child's perspective together with his own insights. He tried to understand the child and to think as a child. Experience and reflection are important in the life and work of the teacher. They are the basis for his writing based on actual experience.

Korczak's way of thinking and his clinical approach became a way of life in the orphanage that he directed. He systematically applied a case study like that mentioned in "Teacher education and the case idea" by G. Sykes, & T. Bird[177]. The bursants documented what was going on and they wrote their observations in diaries, that were given for inspection on weekends. They were examined by Stefa Wilczanska. Korczak analyzed them as part of both a group and a personal conversation[178].

Follow-up and evaluation as a natural component in education were part of the orphanages' routine such as: evaluation of a new child, recording of behavior by means of graphs and a survey to determine four levels of ranking: comrade, resident, citizen, and visitor. An open, regular, and frequented evaluation were as an inseparable part of preparation for life.

Teacher can find implementations in Korczak's legacy and practice as opposed to educational theoreticians. Unstructured theory was his innovation. Contrary to the order common to most educational theorists, his writing is not theoretical-linear-systematic, but rather relies on practice and the result of an approach using dialogue in education and in the world. In his writings he relates interpersonal encounters with others and his own personal experience. He declared: “The way I chose is mine – it is my own”. "I am a solitary person"[179]."I have the liberty to choose my sources of information, listen to my own thoughts, to myself criticism and my search for my own opinion"[180] .

In this way Korczak encouraged educators to collect ideas, and to choose the ideas that fit to their own personality and reality and not to emulate him. He offered teachers and educators ideas and implementations to be creative in their work. He, also,

[177] G. Sykes, & T. Bird in ***Teacher education and the case idea***, Review in education, 18, 1992, pp. 475-521.

[178] Y. Dror, ***The Innovations of Janusz Korczak: An Educator whose Practice anteceded the Contemporary Educational Theories,*** Dor LeDor [Hebrew] XXXIII, 2008,p.148.

[179] M. Silverman, ***The Child is a Person***, (HaYeled Hu Adam) [Hebrew], Tel Aviv: Mofet, 2012, pp. 52-53.

[180] Ibidem, pp. 52-53.

encouraged them to think freely and gave them democratic-humanistic principles for forming a professional identity suitable to the reality throughout the world. It is a basic concept of tolerance.

Accepting contradictory ideas was part of Korczak's reality, such as: freedom versus commitment; the individual versus society; dialogue and listening versus obeying laws; reality versus imagination; organization and flexibility. He related to the variance between people and his implementations were made according to the different types of their needs. These complementary contrasts are important to educators in order to find the balance between contradictions that are a part of life and are relevant to education.

His educational approach was a combination of several approaches. Sometimes, he combines different, contradictory approaches that make them unique. He combined different versions of paradigms, such as: A paradigm of interpersonal relations; A formal paradigm characterized by bureaucratic procedures, a codex, rules, and the authority of adults in public schools; An informal paradigm that included organized educational activities outside the formal system. He also included a professional paradigm related to the professional training of educators.

Through a person's activity and the use of the democratic framework, values and customs are shaped that teach both partnership with the children and give them freedom together with discipline and responsibility through dialogue. His legacy provides educators with ideas and ways to apply a moral, value-based, and social education. The democratic principles have been applied in institutions that introduced these innovations. It included a parliament, a council and a court of law, a guardianship referendum, and mentoring between age groups. It also included media such as a newspaper, a public radio and the radio's bulletin board[181].

The arrangement of mentoring each new child by an older one was one of the ideas that can inspire and be used by educators. The older children became the companions of new children for three months. They were responsible for the newcomers. I addition, they were responsible for enabling the successful absorption of the child into the society. This is also one of the social practices that can be implemented in educational institutions.

[181] Y. Dror, ***The Innovations of Janusz Korczak: An Educator whose Practice anteceded the Contemporary Educational Theories***…, 2008,p.155.

Various methods in the process of training educators for pedagogical and social fields were incorporated by Korczak. He combined individual and group education during training[182]. Democracy as a way of life based on interpersonal relations was used. The democratic frameworks enabled children to understand the meaning of values and principles that were appropriate for life in a democratic society. It was an ideal and innovative for the period in which he lived. The educational system created by Korczak, as Lock (1632-1704) already suggested, was implemented in the orphanages. It was one of the most important principles in true education for democracy, and therefore an important innovation of Korczak[183]. The separation principle also applied to the authority of adults and children. There was a division of responsibility between adults and children through separate councils. The Council of Adult Education operated together with the children's involvement in the management of the children's company.[184]

Other activities that were implemented in the orphanages can be innovative inspirations to educators such as: The integration work of every child and adult who lived in the orphanages was an innovation in itself. The education for work emphasized the equal value of each type of activity. There was no difference between physical and spiritual work. There was not distinguishing between delicate or crude work; wise or foolish; clean or dirty. The children's work assignments served as a basis for discussion in order to improve. There was attention to every detail to help with the work: three brooms in each room, two racks to each towel. According to Korczak, the small details are the foundation of schools. He was a role model and worked with the children in all every kind of work. The combination of attention to detail and a work ethic led to consistent procedures. Thinking and planning every detail were part of his model.

However, today some tips and ideas are still appropriate. Various management skills are still applicable, including radio discussions, children's newspapers, and books of laws. The Old Doctor's discussions on radio were outweighed by the many noted innovations in the contents of Korczak's lectures and his manner of transmission. Korczak's discussions were valuable by their innovative contents and the way he spoke with the children. Reporters wrote in the Antenna magazine, 1934-1926 that his radio

[182] Ibidem, ,p.147.
[183] O. Ichilov (ed) ***Political socialization, citizenship education and democracy***, New York, 1990.
[184] Dror, Y., ***The Innovations of Janusz Korczak: An Educator whose Practice anteceded the Contemporary Educational Theories***…,2008, p. 136.

program was "A Real Pearl," especially the conversation between Doctor Magnet and a doll. These conversations broadcast on Polish radio were a small celebration for Polish children. This was because of the originality of the subject and the way it was handled185.

As is mentioned above, the newspaper, 'The Little Review', was also innovative because it was the first newspaper in the world whose editorial board consisted entirely of children. The children's weekly, Maly Przeglad, was published as a supplement to the Polish Jewish daily Przeglad Nasz ("Our Review"). It was a magazine organized and written by children. It was one of Korczak's most important initiatives.

The book of laws was used in the court was based on tolerance. It followed the assumption that a child brought to trial had acted inadvertently and not deliberately. His belief in the child and in forgiveness instead of punishment guided Korczak to write guidelines that were not based on person's judgment. 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"[186].

Summary: Korczak's ideas are innovative and practical, especially, for educators. His ideas for teachers focused on: 1. Every person's humanity; 2. Democratic ideals and democratic frameworks; 3. Pedagogical content; 4. Special and practical content for educators. Additionally, he provided educators with: Principles for forming a professional identity and the concept of forming a positive attitude towards every child; Combination of several approaches; Principles for training educators in the pedagogical and social fields; Integrating scientific thinking and medical resources in education; using systematic case studies; Combining the educators' academic studies of life in the orphanages; A clear definition of what are the child's rights and limitations; A balance between formal and informal media; Integrating the work of every child and adult; A guardianship program for mentoring of each new child; Attention to detail; Radio's

[185] M. Falkowska, ***Lights and shadows in the activities of Janusz Korczak on Radio Poland***, in Haifa University, Iyunim Be-Morashto shel Janusz Korczak 6 ***(Studies in the Legacy of Janusz Korczak, 6***) [Hebrew]. Jerusalem: Achva, 1996, p. 108.

[186] L. Lipiner, ***My life as a child of Janusz Korczak, the biograph of Shlomo Nadel***, the office of the Provincial Advocate for children and Youth, Canada, 2013, p. 30.

talks and children' newspaper. Korczak's ideas contain unstructured theories, scientific thoughts, a practical approach, and research into helping educators to shape their own identities.

One can summarize his ideas with his belief in the child's ability and the need to cooperate with the child, as he wrote: "A child is an intelligent being, and understands the needs, difficulties and obstacles of his life very well. He doesn't need an order from above… but rather discerning dialogue, experience, cooperation and living together"[187].

2.4.1 Opportunities of Korczak's pedagogy

One can find opportunities in Korczak's humanistic–democratic pedagogy for the children of his era and for educators all over the world, even today. It presents a humanistic–democratic way of life and suggests its implementation for democratic education in school life. Freedom Today, despite dramatic changes, pedagogy remains behind and has difficulty coping with its widening gap with the environment. The society today is pluralistic with a variety of opinions and there is a lack of education based on values of human life. There is a lack of understanding of democracy to serve as a defender of human life and dignity and shared life in a just society.

Today, a balanced humanistic psychology which emphasizes the realization of personal potential with commitment to society and care for the welfare of all its members is needed. Today, when the individual and society are at risk from the spirit of technology and the computer, the need for attachment to the person and the giving of value to each person, especially the child is strengthened. It is necessary, in a world alienated today, to educate for humanistic ideas and to use a succeeded reform.

Korczak's educational approach is extensive and universal, and it contains answers to questions bothering us in the present. He didn't make a distinction between man and man. This attitude is necessary in an alienated world today, in which the individual's relation to the individual diminishes. There are value oriented and present

[187] J. Korczak, ***How to Love a Child***, Hakibbutz Hameuchad, Tel Aviv 1996, p. 365.

possibilities to apply to Korczak's pedagogy. Why not take advantage of Korczak's rich pedagogical legacy? why not learn from successful reforms?[188].

His model can be an opportunity for meaningful value-based education for living in a democratic state. His model is based on self-knowledge and his understanding the individual development. This model included the children as partners in the active administration of the children's society and led them to be involved and responsible. This expresses the indispensability of educational ideas needed to create today's alternative schools, which I have already highlighted in sub-sections 2.2 and 2.3[189].

The Magna Carta of Children's Rights had a great impact as an important event all over the world. His uncompleted version was the basic for the declaration of Children's Rights. The legislative solutions proposed by Korczak explicitly underline the subjectivity of the child as a human being and are inevitably excellent educational signposts[190].

Korczak's declaration influenced the formulation of the United Nations Convention on the Rights of the Child. The UN Convention on the Rights of the Child was ratified in 1989, and the majority of the members of the United Nations ratified this convention, either in its entirety or partially. The UN General Assembly agreed to adopt the convention and add it to its international laws on November 20, 1989. The convention developed a mechanism for control, the Committee on the Rights of the Child, whose role is to oversee the implementation of its directives by the countries who are signatories to the Convention. In each country, adults must ensure that children's rights are respected.

Korczak's educational approach provides educators with an opportunity to examine personal and professional identity. Therefore, he encouraged them "be yourself - think independently, know yourself before you begin to know the kids. Understand your talents and then approach the fields of children's rights and their obligations. First of all, you are a child yourself, and you must know and educate yourself"[191].

[188] A. Levin, ***Studies in the Legacy of Janusz Korczak***,[Hebrew], in Iyunim 2, Tel Aviv: Hidekel, 1989, pp. 99-100.
[189] R. Eisler, ***Tomorrow 's Children: A Blueprint for Partnership Education for the 21st Century,*** Boulder, Co: Westview Press,2000.
[190] B.J. Lifton, ***The King of Children: A biography of Janusz Korczak,*** 1988.
[191] J. Korczak, ***How to Love Children***, Hakibbutz Hameuchad Publishing House, p.13.

Korczak's personality contains the qualities, beliefs, expressions, and memories that create a personal self-identity[192]. Historical, sociological, psychological, and cultural factors may all influence the teacher's sense of self as a teacher. His legacy contains these factors and can help educators to identify and to connect between the "sub-identities"[193]. Sub-identities such as: Self -awareness, a sense of belonging, openness and listening to the child voice, integrity and matching personal beliefs and opinions to the professional identity[194]. Educators can be inspired by the process of building a worldview as a professional. These ideas can stimulate their thinking about the educational approach to the child. It, also, directs the educators to think like a child and to educate children while learning constantly from them.

The legacy enriches thinking, and experiences and ideas can be translated to improve the changing state of affairs. The ideas are good for the entire educational system[195] and offering an approach, values and principles of action and frameworks which lead to implementation. The need to accept each child's uniqueness, with an open mind towards different people is presented. His philosophy was based on observation each child as a person with special abilities, without restricting or channeling them.

Education needs to enable the child to express his or her talents. Thus, he encouraged educators to give the children opportunities to foster their talents via playing an instrument, painting, photography, gardening, and sport. The orphanage offered a rich cultural life for the children to choose from, which included: doing homework, groups for ball sports, playing various instruments chosen by the children, games such as dominoes, chess, checkers, ping pong, championship competitions "for the body, the soul and thought"[196] . He introduced ideas for thought, especially about special children, but also presented frameworks and tools for social and moral education by means of democratic education.

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[192] Shlomo Kaniel***, Education for Thinking: Cognitive Education for Controlling Consciousness,*** Raanana: Ramot, 2006.

[193]L. Kozminsky. & R. Clavier, ***Building the professional identity of teachers and teacher educators in a changing reality***, Mofet Tel Aviv, 2012 pp. 14-16.

[194] M. Nissan, ***Educational identity as a major factor in the development of educational leadership*** , Academic Director of the http://mandelfoundation.org/ Mandel Leadership Institute, 1997, pp.25-26.

[195] Eden, S. ***the Legacy of Janusz Korczak***, in Iyunim 1 Studies in [Hebrew], Haifa University Press, 1987, p.85.

[196] I. Belfer, ***White House in a Gray City***, Belfer, Tel Aviv 2014, P. 36.

Korczak's writings added value and encouragement for examining leading democratic values and principles. His unstructured theory includes sentences and paragraphs that contain meaningful statements which serve as maxims. Firsthand experience is offered to educators without providing prescriptions. He expressed this opinion, "I don't have any prescriptions and I don't give anyone a prescription. we look and search, but don't move away from reality"[197]. In this way he encouraged independent thinking.

His writings can be used as springboards for discussion, independent choice and collecting humanistic democratic ideas. It can be used by teachers, who have their own ideas and who create their own educational visions based on their personalities, the needs of their students, and the reality. The professional roots of their work lie in the education of both students and educators. For this purpose, the teacher reads the publications not once or twice, but a few times to understand the contents contained therein **.**

Korczak recommended a similar way of working with the child in order to choose the right ideas needed to carry out the professional activities of the teacher. Observation, searching and adapting ideas to reality were recommended. "I have read interesting books, now I am reading interesting children. Don't say 'I already know', I read the same child once, twice, three times, ten times and after all that I don't know much"[198]. His intention was to induce the readers to choose the right ideas for themselves freely and through independent thought.

His respectful approach to the child as a person provides inspiration to educators, but he encouraged educators to find their own way. Everyone needs to garner ideas and construct his/her own vision[199]. Therefore, he encouraged the educator to find a competent approach and style of work. Activities and ideas for implementation have been offered to educators in order to help them be creative in their work. This thinking is based on scientific thinking with the education process created by the teacher. Korczak's humanistic-democratic ideals are used to build a professional teacher's identity. Its construction, in the opinion of this great educator, is based on morality and the values of social education.

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[197] J. Korczak, in S. Sachs, ***Korczak for Educator in the Eighties***, Am Oved, Tel-Aviv, p.15.
[198] J. Korczak, ***Religion of the Child***, ***(Dat HaYeled)*** [Hebrew], Shamgar, Tel Aviv 1978, p. 305.
[199] Y. Dror,. "***The Innovations of Janusz Korczak: An Educator whose Practice anteceded the Contemporary Educational Theories"***, in *Dor LeDo*r [Studies in the History of Jewish Education [Hebrew] XXXIII,Tel Aviv University, Tel Aviv 2008, pp. 135-160.

Korczak's model included democratic education for living in society which based on active partnership between children and adult. Moral and social education was using the democratic frameworks and dialogue. Equality before the law, self-rule and justice were the basic Values of the society. Knowledge of the rules and routines accepted in a society was essential for its proper functioning. The system of governance based on principles such as: Free choice, active participation, the protection of individual rights and order and organization based on clear laws and procedures.

Multi-generational frameworks provide an opportunity for educators to think about the importance of multi-aged integration for the development of the child. The natural development of the child depends on the care provided for each child, according to his needs and abilities, and not according to his age **.**

In addition, each new child who enters the educational system serves as an opportunity to think how to welcome him, and which educational framework can help him in his absorption. The mentoring framework in the orphanage is a good example for the reception of a new child, about which was stated earlier **.**

The educators in the orphanage, the bursants were a substitute for personal relationships. They served as brothers in place of their missing parents. They meant to improve the relationships between adults and children. This idea can be a model, even today, for students in the process of teacher training and students from different fields of knowledge. They can serve as teachers and guides in hostels and schools, and they can create personal relationships with the children. They can help the children and contribute to their knowledge while putting their studies to use and gaining experience.

Newspapers and radio enabled each child to adopt a preferred means of communication and to develop his creativity. However, he did not give up the importance of formal communication and written experience by the act of writing a letter. This contributed to a balance between formal and informal media. As part as the children's education for work, there was equal value for each task that was done. The children's work was arranged by means of a daily schedule, and the children agreed to their assignments in writing. This formality served as a basis for improvement in discussions with adults.

It should be emphasized that the editors of the children's weekly, and radio-based weekly, allowed children to communicate with the "old doctor". They search for solutions to the problems while understanding the different situations and thinking about peaceful solutions. Radio Talk was an opportunity to educate children to think, to ask and to listen to new ideas. Today, the television, and the internet take this place. However, speech culture still needs to be taught in person. These opportunities can encourage educators to foster creativity, community engagement and the incorporation of technologies in their work.

Not only is knowledge and communication important in education, but also tolerance. Tolerance was expressed by the relationship between children and adults. Korczak created the 'Children's Voice' and encouraged adults to listen to the children with respect and to recognize their rights as human beings. His words serve as an opportunity for adults to examine their attitudes towards the children and to reexamine their relationship with them. He created the ideas of experience and the meaning of educational partners in the past as well as today.

Real partnership between the educator and the student promotes opportunities for teaching. In additional, the teacher is required to relate to the work of other professions, and to keep in touch with parents and the community. Education has become connected to the economy and requires greater professionalism and development of a world-class education. Therefore, Lan Menter encourages creative partnerships in order to promote opportunities for professional development[200]. Partnerships with creative professionals enhance the experience of learners, and enrich the teachers' own working experience. This is an innovative thinking for educators and an inspiration to create new partnerships.

2.4.2 Limitations of Korczak's pedagogy

Although Korczak was unique and creative pedagogue, he didn't consider as educational theoretician because he did not write a structured theory. Contrary to the order common to most educational theorists, his writing is not theoretical-linear-systematic, but

[200] L. Menter, "***Teachers – Formation, Training and Identity: A Literature Review"*** [December, 2010] p.50.

rather relies on practice and is the result of a dialogical approach to the world and to education. Experience and reflection are the basis of his writing. They perfectly convey the words quoted above, "the book with prepared formulas dulls the evidence and makes the reader lazy. Living on the experience, examination, and outlook of others, you lose faith in yourself until you can see nothing through your own eyes. It becomes as if the printed paper contains a revelation and is not the product of trying out someone else's ideas and not your own; someone else's child and not your own"[201].

In his writings he expresses interpersonal encounter, experiencing something and a personal experience. He bases himself on actual circumstances and combines different, sometimes contradictory, approaches. "I often give up on theory, but I rarely give up on myself""[202] .

Academic people see him as a talented author of pedagogic essays. But they don't appreciate his personal and informal narrative nature of his writings. It isn't systematic or organized and therefore it's not academic or scientific writing. It contains meaningful statements which serve as maxims, sometimes with no connection between a paragraph and the following one. The writings are associative, disjointed, like a collection of aphorisms - of succinct ideas and narrative writing. He describes different children, situations, and events from his personal experience, which enabled true observation and examination of the behavior in each situation as new, through self-awareness. But he didn't write clear theory about them. It is difficult to read the writings because it is poetic and not systematic.

Korczak's refusal to write a theory stem from his concept that a structural theory damages the spontaneous process of the experiment. "The theory is not importance because it is just one stage and it needs to change through asking questions, searching and experiencing in accordance with the circumstances"[203]. Concentrated and enlisted were the writings for his purpose, which served both as a vent[204] and as practical proposals for educators. He explained that he wrote briefly for educator, from the understanding that they were busy with studies and work and didn't have a lot of time for intensive reading.

[201] J. Korczak in Ktavim 1, **How to Love Children…**, 1963, p.20.
[202] J. Korczak, ***Religion of the Child***…, 1978, p.252.
[203] Ibidem, p. 253
[204] S. Eden, ***Henryk Goldszmit – Janusz Korczak*** [Hebrew]. Jerusalem: Achva, 2000.

The writings have been accused of being too brief and of sometimes being abstruse. It contains uncertainty, indecision, sometimes, educators can be confused.

Many papers were written about him, but it appears that his legacy is not yet recognized. Fewer studies dealt with his legacy that contains answers to questions bothering us in the present[205]. Few educators know of the potential in Korczak's writing because of the complexity of his ideas. When Korczak was asked about his worldview, he said that the only certain outlook he had was "freedom in choosing the sources of knowledge, attention to one's own thinking and the formulation of self-judgment, and the understanding to search for an independent point of view"[206]. A personal theory should be based on practical experience, on meetings with children in their natural environments, and on compiling ideas from different sources[207]. According to Sachs (1980), Korczak imparted life experience to us; education in life versus scientific and detached education. His writings contain uncertainty, indecision, and doubts.

A combination of contradictory values and ideas is found in Korczak's legacy. It requires belief in humanistic–democratic principles and ideas. It requires understanding of the need to balance freedom with self-rule, responsibility, and discipline. This understanding is hard to put into practice. Therefore, many of Korczak's ideas have their own limitations. He warned of the dangers of self-governance and noted the limits of self-rule. Imposing excessive responsibility on the children without standing by them and providing advice and support is a mistake. The role of the experienced educator is to help children with learning discretion and improving their performance. In his book King Mattia, he presented the danger of imposing exclusive responsibility on children for managing their lives.

Every official framework involving the children always included a responsible adult. Korczak himself was the chairman of the council and the director, Stefa, was the chairman of the court. He warned against expanding the powers of the council and recommended establishing clear boundaries.

Children's coping in the society depends on the conditions that made it possible for everyone to develop. One of the rooms was set aside to be a quiet room, but it wasn't

[205] A. Levin, ***the Legacy of Janusz Korczak***, [Hebrew], in Iyunim 2 Studies Tel Aviv: Hidekel, 1989, pp. 163-179.
[206] M. Silverman, ***The Child is a Person***…,2012 p. 51.
[207] M. Silverman, ***The Child is a Person***…, 2012, p. 14.

enough. One can claim that there was a lack of privacy. In his ghetto diary, Korczak wrote of the lack of small rooms that made it possible for children to spend any time alone. Therefore, Educators must think how to provide the children with a place to relax and to be silent.

Feeling of loneliness was also connected with the lack of contact of children and their parents or their relatives. Korczak claimed that he did not have enough manpower to encourage these relationships. This limit is opportunity to think about the desirable relationship between families and schools.

There are those who claim that Korczak's pedagogy is full of laws, regulations, and notices and the system was limited by excessive bureaucracy. According to pedagogues, it is impossible to copy its ways or imitate them or translate them into practical work. Korczak's and Stefa's personalities and their dedication to their work built the model. Cohen suggest that it's easier to apply his principles than it is to understand his philosophy[208]. His creative ideas and the way of life that he espoused is still relevant today and can offer educators practical ideas to implement in schools. Korczak activated responsible and active citizens in order to lead a healthy civil society.

Summary: today, when the individual and society are at risk from the spirit of technology and the computer there is needed to strengthen the value of the person, especially the child. Korczak's respectful approach to the child as a person provides inspiration to educators. His approach can contribute the foundations of the humanistic democratic approach to educators. It can reveal implementable methods and raise the desire to search for answers for the implementation of values in the existing educational systems. His ideas can lead to change in the school structure, to making it more flexible and turning it into a space that includes learning activities which are suitable to the needs of the children[209].

Although Korczak does not have structure theory and his writing are not easy to read, the way orphanages and his writings can light the way of educators and provide

[208] A.Cohen in S.Sachs & Y.Kahana, ***Korczak: Memories and Contemplations***, (Zichronot VeHagigim) [Hebrew]. Tel Aviv: Papyrus, 1989, p. 96.

[209] Z. Marhaim, ***An active learning space within educatio*n**, in Y. Tadmor, A. Freiman, Core and Essence, Mofet, Tel-Aviv, 2012, pp. 166-168.

them with ideas on how to educate children to be moral people and useful citizens in a democratic of life in the society in today's reality.

Korczak's educational work are the seeds of the modern methods of quantitative assessment of the various findings in the children's life and development; this method is implemented in the pedagogy of our time[210]. According to Korczak's opinion, the younger generation can be improved through education, and so educators are of great importance. The public has expectations that will mold his character and help him integrate into society as he said: "An educator of the people is the apostle of the people's future, the happiness of the future generations"[211].

[210] Z. Kurzweil, "***Janusz Korczak's place in educational thought***", http:// www.daat.ac.il/daat/daat_index/ index2.asp?klali=%EA, Niv Midrashiya, Winter, 1968

[211] Ibidem, pp. 301-302.

2.5 Teacher's work style and humanistic-democratic education in Israeli school

"We must not leave the world as it is," said Korczak. These words of the great pedagogue appealed to the Israeli education system when it was written that. "The Land of Israel can be the place where the humanistic vision is realized, beginning with the classic Land of Israel prophecy of human brotherhood, and relating to the child in particular"[212]. The words that were internalized, especially in the minds of educators such as: Yosef Arnon, Mosh Segal, Yosef Buchner, and Yaakov Zuk and his wife Yocheved came to Israel. Since 1936, when korczak's educators came to Israel, they tried to follow Korzcak's ideas by establishing schools according to his principles of humanistic-democratic education.

One of the schools following Korczak's ideas was Wizo School in Rehovot. Yakov Zuk, was the principal of the school since 1941. Together, with his wife Yocheved and Sara, who grew in Korczak's orphanage, he adopted Korczak's principles and ideas for the school. The school was designated for girls who emigrated from Yemen. They had a holistic vision included activities such as sewing, embroidery, secretaries, and nannies.

His vision was embedded in the school culture, its organization, and its activities. The emphasis was on treating the individual and adapting suitable study programs. Each student was accompanied by support, warmth, clear limits and giving. The students worked and helped children in the kindergarten and at schools in the neighborhood. The school offered its students theoretical studies and professional lessons in various subjects, such as home economics, education and psychology, fashion design and business management from a holistic approach.

The process of acceptance was deep and intensive when the students and educators who were in his orphanage immigrated to Israel from the middle of the 1920 [213]. Korczak's and Stefa's visits to Israel increased their influence, mainly in the kibbutzim in which there was a parallel between their ideas and the kibbutz educational concept. At the end of 1930s the number of articles about Korczak that were published increased. Between 1940 and 1978, Korczak's writings were translated to Hebrew and 9 books called

[212] Ibidem., 28, 37.
[213] A., Levin, ***The Receipt of Korczak's Life History Studies in the Heritage of Janusz Korczak,*** Volume 6, 1996, pp. 163-179.

' Ketuvim" were published. In "Yad laYeled" museum and in the archives in Kibbutz Lohamey Hagetaot there are many articles and books about Korczak[214] The educators wrote their conclusion: although Korczak's pedagogical method is too complicated to put into practice, it is of interest to every educator[215]. Therefore, Arnon, (1971), who was educator in Ein Hamifratz wrote that it is not necessary to imitate Korczak's way of life, but, instead, to draw inspiration from it.

To understand humanistic-democratic education in Israel's schools, it is necessary to become acquainted with its education system today. The present-day educational system is based on the 1949 Compulsory Education Law. In 1953 it was amended to provide equal educational opportunities to all children ages 5–13, based on the values of Jewish culture and the standards set by the Ministry of Education. Until the 1980s the Israeli system was bureaucratic and centralistic.

The centralized educational system was guided by ideas of equality with regard to everything connected to the allocation of resources, such as: a single curriculum, the same number of students per class and identical teaching methods. The quality of the system was determined by an equal level of achievement. In this way the state controlled the entire pedagogical system and even the teachers became employees of the state. The uniformity led to a conservative approach and adversely affected innovation in the schools[216].

The progressive movement in the 1960's education system influenced that of the Israelis. In the 1960s an approach developed which focused on the child and recognized the differences in the students' needs. It led to the promotion of independent, active, and exploratory study, to the enrichment of the learning environment and to the presentation of various elective opportunities. As a result, the school timetable was made more flexible and the social life was conducted democratically with community involvement[217].

In 1968 the Knesset decided to implement a reform in education and a policy of differential allocation and preference for weak population groups[218]. In the 1980s there

[214] S., Eden. ***Henryk Goldszmit – Janusz Korczak*** [Hebrew]. Jerusalem: Achva, 2000.
[215] A.Hagari-Poznanski, ***A Closeup View of the Stubborn Man Janusz Korczak***,(HaIsh Ha'Akshan Janusz Korczak MiKarov) [Hebrew]. Tel Aviv: Hakibbutz Hameuchad, 1989.
[216] Y. Dror, 2004 in Israel, Wollensky, A., ***The Israeli Education System*** ,Tel Aviv ,Elsevier – Oxford: Tel Aviv University, 2007,p.6.
[217] A.Wollensky, ***The Israeli Education System*** ,Tel Aviv ,Elsevier – Oxford: Tel Aviv University, 2007, p.6.
[218] B. Joshua 1988; M. Silberstein 1984; J.Sabar, , M. Silberstein 1999, Wollensky, 2007, ***The Israeli***

were cutbacks in the education budget, which were expressed in a reduction in the number of teaching hours and a cutback in teachers' salaries. Parents began to establish special educational frameworks. The system returned to the policy of equality and standardization in teaching, learning and examination, and on the other hand it introduced partial privatization that enabled parents to establish private frameworks[219].

A separation was begun between conservative public schools, which took in most of the children in Israeli society, and the private sector. Non-regional, autonomous, independently administered schools were established; special, community, experimental, religious, ideological, etc. schools. These schools were supported by the community.

The State Education Law was amended in the year 2000. The amendment focuses on the purpose of education to instill the principles in the declaration of the State of Israel and its values as a democratic Jewish state, and to develop respect for human rights, fundamental liberties, democratic values, obedience to the law, the culture and worldview of others, and also to educate to aspire to peace and tolerance in relations between people and nations.

The structure of the education system was distributed according to students' ages, such as: pre-elementary education: 3-5 years old; elementary schools: grades 1-6: ages 6-12; middle school- ages 12-14, high schools: ages 15-18. According to regulatory status: the state and the state-religious educational institutions were owned by the state or local authorities. There are 650 elementary schools recognized unofficially under state supervision but exempt from fulfilling the requirements under compulsory education. Schools are distributed according to populations: Jewish and non- Jewish, including Arab, Bedouin, Druze and Circassian. Most of the schools in Israel are public schools divided into secular and religious state schools. Most of them are owned and controlled by the state and the teachers are state employees. Their curriculum is determined by the Ministry of Education.

There is a special education system parallel to the regular education system[220]. Starting in the 1980s, private initiatives led to the establishment of private schools, such as science schools, schools of the arts and ideological schools: Anthroposophist schools

Education System **,**Tel Aviv, Elsevier – Oxford: Tel Aviv University, 2007, p. 6

[219] Ibidem, p.7.

[220] ***"The Educational System in Israel"*** - Selected Topics in Education, the Knesset - Research and Information Center, May 2015, p 5.

are followed the spirit of Rudolf Steiner, "Torah schools" were devoted to Zionist religious education and " Tali schools" were alternative schools emphasizing Jewish tradition as a part of secular culture. A concept of school autonomy developed, and about a third of the schools moved over to self-administration[221].

In 1994 The DEI works with about 100 K-12 schools and kindergartens across the heterogeneous Israeli educational system, including secular and religious schools, Arab and other minority schools, and special education institutions. The experiments include: Dialogue-focused studies and learning in a variety of subjects; school partnerships for empowering small schools; development of moral and ethical standards for everyday life in a post-modern world; distance learning using shared academic resources; schools for students with special needs, such as speech training or training in social interaction; multi-cultural and multi-lingual schools.

The aim of the Division for Experiments and Innovations (DEI), with the maintenance of the Ministry of Education in Israel, is to empower the Israeli school system by transforming knowledge and experience at the school level to practical and fully developed educational models that can be widely used. Experimental schools are expected to develop models that provide a theoretical underpinning, method for development, and educational infrastructure in order to be adopted by other schools. The quality models are intended to be spread throughout the system. The Experiment and Projects Division is an incubator for educational innovations with new goals. (More details one can find in annex 1)

Throughout history there were three waves of democratic education [222]. They were based on humanistic-democratic ideas, and they influenced the democratic Israeli schools. In the 1920s there was a stream of "progressive education", with John Dewey and Janusz Korczak. Korczak's work was one of the early attempts at democratic education. The roots of progressive education found comprehensive contemplative expression in the teachings of John Dewey. Following Dewey, the Progressive Education

[221] A.Wollensky, ***The Israeli Education System*** ,Tel Aviv ,Elsevier – Oxford: Tel Aviv University, 2007, p.6.

[222] Y.Hect, , n.d. ***Position Paper on the Policy of Democratization and Equal Opportunity In the Education System in Israel*** ,("Niyar Emda al Mediniut HaDemokratizatsia VeShivayon Hizdamnuyot BeMaarechet HaHinuch") [Hebrew], 2011. [Online].

Association was established in 1919, with its influence expressed mainly in kindergartens and elementary schools in Europe and the United States[223].

Democratic education is the present embodiment of progressive education. The effects of progressive education were recognized late by educational circles in Israel and initially received an Israeli character in kibbutz life[224]. The Israeli democratic schools were private institutions and didn't offer this learning opportunity to all citizens. As well, they didn't maintain reciprocal relations with different population groups. Therefore, they were "islands of separateness"[225].

The ideas of progressive education also influenced the public system of traditional education. Some of the principles were applied in a different way, such as individual education, learning centers, interdisciplinary lessons, and an open classroom. But despite the many educational attempts to implement progressive education over the years, it did not gain wide or long-lasting distribution, because of a lack of educational leadership in Israeli society[226].

In the 1960s and 1970s, there was a wave of "open education". At the end of the 1970s seven open schools could be found in Israel (Haifa, Maagan Michael, Rishon-Lezion, Rehovot, Bat-Yam and two in Jerusalem – Lifta and the Experimental School). These two waves, the one in the 1920s and the one in the 1960s and 1970s, were based on several similar ideas and were characterized by an educational atmosphere of cooperative relations, different from what was customary in traditional education[227].

The ideology of progressive education in the open schools wanted to liberate the individual from the inflexibility of repressive and technocratic society. The principles of progressive education were: Dialogue as a central concept – reciprocal exchange of ideas and mutual esteem; Pedocentric approach, which sees the child as the focal point; childhood is not preparation for adulthood, but is its own purpose in life; holistic

[223] Y., Hecht, & E., Ram, ***The Dialoues in Democratic education - From Personal Enpowering to Social Activism***. Tel Aviv: Hakibbutz Hameuchad, 2008.
[224] M., Kritz, ***New Education in America and Europe and its impact on education in Israel***. Education and the Environment, "Yearbook of the Seminar Hakibbutzim College, 2001,. pp. 139-141.
[225] A., Kizel , ***Sorter's Education: Democratic Schools are Protected and are Reserved of Separatism and Distancing Society***, A socialist journal of social affairs, economics, politics and culture, 2003.
[226] G., Levin, ***Reflections on the past of kibbutz education***. Haifa University,1997.
[227] Y.Hect, , n.d. ***"Niyar Emda al Mediniut HaDemokratizatsia VeShivayon Hizdamnuyot BeMaarechet HaHinuch"*** (Position Paper on the Policy of Democratization and Equal Opportunity In The Education System in Israel), 2011. [Online].

perspective – the "whole" child and his/her emotional, physical and spiritual needs are responded to; the child is an active partner in decisions regarding his/her; education, and freely chooses his/her areas of study; independent and guided learning and fostering of internal discipline learning how to think and not what to think; evaluation focused on the individual and the fostering of Internal discipline; determining the role of the teacher as an instructor and helper to improve relations between the educator and the pupil; a group assembly based on a degree of independence; open daily schedule and opposition to a constructed schedule; emphasis on active learning and ties to the environment, nature and manual labor[228].

Following the issuing of the Convention of the Rights of the Child by the United Nations in 1989, which was ratified in Israel in 1991, a rights revolution penetrated the educational system with the Law for Pupils' Rights, in which it states that every pupil has the right to study in security and health, and to enjoy freedom, dignity and equality. It is not yet clear how this law is actually implemented.

The third wave of democratic education appeared in Israel in the 1980s. The first Democratic School was established in Hadera and afterwards twenty schools were added, with modifications in the light of criticisms of the democratization processes.
Over the years the Institute for Democratic Education was established in the Democratic School in Hadera.

After the assassination of Yitzhak Rabin in 1995 there was a crisis of values in the educational system which requires the ability for immediate adjustment and change. The Minister of Education at that time, wanted to insert democratic ideas into the public school system. Because democracy would not simply be taught; It would be practiced in a school setting. The attainment of his social ideals would be achieved by creating a living democracy in a school setting. The democratization processes in the schools marked the beginning of the dialogue between democratic education and the public school system.

The Democratic School is clearly different from the typical Israeli school. It exists within the overall framework of Israeli public education[229]. The reformers, like Korczak, Montessori, and Neill[230], tried to create alternative authority structures that would be more

[228] G., Levin "***The Fate of Progressive Education." Education and Surrounding: Yearbook of Seminar Hakibbutzim College,*** 2000. P..8.
[229] L., Engel, ***Does School Reform Have Legs? The Flourishing of Janusz Korczak's pedagogy in Modern Israel.*** The Educational Forum, Volume 68, 2004, pp. 171-172.
[230] I., Engel, ***The pedagogy of Janusz Korczak in the Hadera Democratic School***. s.l.:. Ph.D. diss.,

effective than traditional authority structures. They advocated educational experiences based on the child's natural development[231]. The focus of the reforms was on the children and on the developmental principles. It was a new psychological insight and tried to replace traditional school structures with new forms of organization that would reflect the democracy they envisioned.

In the Democratic School, Children were activated in Self-rule and peer in Children's Parliament, participated in the Court of Peers, worked at the house, and published a newspaper. Through direct participation the children learnt the rudiments of democratic processes. For the most part, students strive to do the right thing out of a sense of responsibility to the school community. Teachers and students participated in these new mechanism's control and practiced Democracy's principals in this way.

The Democratic School purports to differ from Israeli public schools by commitment to Korczak's pedagogy[232]. Most significantly, the Democratic School is able to manifest Korczak's pedagogy through the existence of parallel structures used more than a half-century earlier. Founders of the Democratic School can incorporate Korczak's key principles into their school's day-to-day operations, not by holding seminars or workshops on his philosophy, but by establishing organizational patterns that embody the sort of democratic spirit that Korczak envisioned.

The organizational structure of the school rather than informed allegiance to Korczak's pedagogical principles is central to the school's functioning and its commitment to his democratic ideals. What seems incontrovertible is that the organizational features of the democratic school closely resembled those of Korczak's Children's Republic. It would seem, therefore, that the survival of pedagogical reform probably is more closely related to the organizational features of a school than to a formally expressed philosophy or set of principles.

The current Israeli educational system is based on the Ofek Hadash Reform. During the 2007/8 school year, the Israeli government decided to implement the Ofek Hadash program. It was a national program to advance education in Israel in elementary.

University of Wisconsin–Madison, 1999, pp. 91-92.

[231] B.,Lifton, ***The king of children: a biography of Janusz Korczak.***, New York: Farrar, Straus, and Giroux, 1997 & L., Engel, ***Does School Reform Have Legs? The Flourishing of Janusz Korczak's pedagogy in Modern Israel***…, 2004, pp. 171-172.

[232] I., Engel, ***The pedagogy of Janusz Korczak in the Hadera Democratic School***. s.l.:. Ph.D. diss., University of Wisconsin–Madison, 1999, pp. 91-92.

In 2011 begun "Oz Letmura" [Force for Change] in secondary schools. Part of the reforms was based on the National Task Force for the Advancement of Education in Israel in the year 2003**.**

The reform Ofek Hadash included four main targets: boosting the status of teachers and raising their salaries; providing equal opportunities to every student and raising student achievements; improving the school climate; empowering and expanding the authority of the school principal. It is based on: an increase in the full-time teachers' work week to 36 hours (instead of 24 hours); twenty-six frontal teaching hours in elementary schools and twenty-three in middle schools; five non-teaching hours in elementary schools and nine in middle schools. The teachers are meant to transfer work usually done at home; five individual hours with students in elementary schools and four in middle schools. These hours are intended for working with groups of up to five students; the specific content is determined by the school, according to Ministry of Education guidelines. It changed the structure of the schools.

During the years 2008-2010, 1,268 schools joined the reform (75% of all relevant schools). In the 2011/12 school year, all elementary schools and two-thirds of the independent middle schools had joined the New Horizon reform. In the 2011/12 school year, all elementary schools and two-thirds of the independent middle schools had joined the New Horizon reform[233].

A qualitative study of the instilling of "New Horizon", shows that the individual hours are meaningful and the key part of the reform. It contributes to improve the relationship between teachers and students and providing opportunities to recognize and deal with the emotional and social world of the students. It is meant to deepen the humanistic-democratic education in Israeli schools. However, there are limited, and they are insufficient to bring about a significant and widespread change at the school level.

The network, H.M.H., was established in 1999. It was the humanistic education of the state and was supported by the Ministry of Education in Israel. Several schools developed educational models based on humanistic education. Some of them are still

[233] RAMA & the Ministry of Education, ***The New Horizon reform, at the end of four years for its implementation:Findings of qualitative research among school staff*** in 2010/11, August, 2012.

operating according to humanistic principles. Some of them belonged to the Division of Experiments and Innovations of Israel. (More details one can find in annex 1)

In 2008 the development of a process to instill Janusz Korczak's educational approach into the educational system was begun. The purpose of the process was to enable educators to become familiar with the educational language offered by Korczak and to raise awareness of the ethical and pedagogical infrastructure at the base of his educational work. This process proposes the use of principles, tools, and applicable models, in accordance with each school's or teacher training institute's choice and style. What makes the process special is that the methods of implementation and instillation match the cooperation and involvement that characterized life in the orphanages. Scholars and university lecturers, representatives of municipal education departments, staff personnel, teachers, principals, superintendents, and students all take part in the formulation of the implementation channels.

Summary: from the year 2008 School A became dissemination school for Korczak's educational approach. Several schools succeeded to develop new models following Korczak's ideas. It included the following schools: School A, School K, and School O. They were traditional schools that had adopted a humanistic approach and ideas for democratic education based on Korczak's educational ideas and created conditions for carrying them out while adapting them to the school's circumstances. These schools made the educational system more flexible and created frameworks to provide answers for the needs of various students and to enable personal expression. The students were active and were partners in the administration of the student body. In these schools "special school in-service courses" (30 hours) were devoted for the teachers who studied Korczak's educational approach. Subsequent to the visits and courses the teachers gained experience in the application of principles and ideas in the classroom or in the framework of the school and formulated new models. Each school selected the principles important to it and to the application and development of a unique model. (More details about the schools one can find in annex 4).

Most of the public schools in Israel today, have hierarchal structure based on the ideas of one hundred years ago[234]. There are 30 democratic schools, and they act according the democratic-humanistic principles. The H.m.h. network, stopped the formal action of the schools. Some of Korczak's schools succeed to present new models. This shows that the "old" thoughts and maxims of a great teacher working in Poland and Israel, are alive even in the second decade of the 21st century.

[234] Y. Hect , ***Notes from the opening plenary: towards teachers and students deciding on 20% of the curriculum together,*** 15 November 2016.

Chapter 3. Shaping the identity of teachers in humanistic and democratic education, as an expression to Korczak's approach

3.1. Literature understanding of identity

The identity of this ambiguous concept is of interest to various disciplines. Identity is composed of a collection of concepts and beliefs about the self and organized as cognitive schema[235]. Personal identity is a subjective perception. It contains the qualities, beliefs, personality, expressions, and memories that create a personal self-identity[236]. A psychological identity also relates to self-image, self-esteem, and individuality.

Several authors have drawn on the definition of identity used in the social sciences and philosophy. M. Mead used the concept of identity in relationship to the concept of self. It is also shaped by the active reaction and interaction to society. Through communicating a person can learn how to monitor his actions and to understand others[237]. This definition consists of the teacher's perception of himself based on his background, experiences, and his perception of others.

According to sociolinguists identity is not fixed but a dynamic phenomenon[238]. E. Erickson outlined a chronological and changing concept of identity. Identity is developed during one's whole life[239]. It is an evolving and changing concept with age that does not relate to what a person has but to what he accomplishes during his life. Due to physical and psychological maturity, the person undergoes stages in his life, each with unique characteristics in relation to the reciprocal relationship between the individual and his environment[240]. The self always relates to experience when encountering another person. The growth of the human ego is a process of social interaction through symbolic linguistic communication. A person can observe himself through the eyes of other[241]. Then,

[235] R.A. Baron and D. Byrne, ***Social psychology***. Boston: Allyn and Bacon, 2000.
[236] Shlomo Kaniel, ***Education for Thinking: Cognitive Education for Controlling Consciousness,*** Raanana: Ramot, 2006.
[237] D. Beijaard et al., ***Teaching and Teacher Education***, 20 ,2004, p.107.
[238] J. Dyer, ***Language and identity***, The Routledge Companion to Sociolinguistics, Routledge. 2007, p. 105.
[239] Ibidem p. 107.
[240] D. Beijaard et al., ***Teaching and Teacher Education***, 20, 2004, p.107.
[241] Ibidem p.195.

thereafter, he can be focused on social contexts of identity and on the biological and psychological stages that people pass through.

Although the self may seem to the outside observer as a subjective and hypothetical concept, the individual experiences it as real and present. It is created and maintained through negotiation in social situations or through social roles that are internalized by the individual[242]. The individual's reaction to the social world is an active response. He decides what to do in light of the attitudes of others[243]. He takes on the attitudes of the others whenever they complement his own. This process can be characterized in terms of the "I" (the natural characteristic), and the "me" represents the expectations of society and an organized set of attitudes to which the individual responds as an "I". Self-consciousness and the expectation of what is going to take place in the response of other individuals, require an adjustment to his self-image[244].

A teacher's identity is far from being a simple, uniform concept. Approaches to defining professional identity draw on both sociological and psychological perspectives. The sociological perspective includes social institutions, structures, and cultures. The psychological perspective includes individual thought, perception, and experience. The discussion of identity is considered to be the interaction between an individual and society[245].

The educator's self gives up the centrality of the "I" in his own actions by focusing on individuals and the public outside. Notwithstanding, he integrates self-conscious, thoughts and the evaluation of his own thinking. The sense of identity and autonomy are the heart of the teaching profession. The teacher's self-image answers the question "What kind of person am I as a teacher,"[246] or as a mentor would say ‘this is how I see myself as a teacher’. Such a self-defining approach is not individualistic; therefore, this view of identity will be shaped by the social setting in which any individual teacher finds her/himself, at national, local, or school level[247]. It is anchored in a specific time and place

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242 L. Kuzminsky & R. Kloer, ***Building a professional identity of teachers and teacher educators in a changing reality***, Mofet, Dapim, 49, 2010, P.13.

243 G. H. Mead, Mind, ***Self and Society***, edited by C. W. Morris, University of Chicago Press, 1934.

244 D.Beijaard, ***Teachers' prior experiences and actual perceptions of professional identity***, “Teachers and Teaching: Theory and Practice”, 1(2),1995, pp. 281-294.

245 L. Menter, "***Teachers – Formation, Training and Identity"***, A Literature Review in Creativity, Culture and Education Series, Printed by CCE HPM http://www.hpm.uk.com, 2010, p. 30.

246 Ibidem p. 14.

247 Ibidem p. 29.

such as a teacher in his class, in conversation with the principal, and with colleagues and parents[248].

In a liberal society, educational identity involves openness to diversity. It is, also, necessary to listen and respect those who differ from you in their beliefs, values, and behavior in order to understand them as part of the reality in which they operate[249]. Integrity is an essential part of educational identity. It requires a conscious adjustment between a person's beliefs and attitudes to teacher behavior.

In addition, what are important are flexibility, openness, collaboration, and cooperation, in order to act with confidence and provide educational opportunities to children[250]. Menter added that there are some fundamental values that underlie the moral obligations on teachers, that include respect for and belief in their pupils, and a commitment to reducing inequality and challenging injustice, both in and through education. Teacher identity includes commitment to children, interests in particular curriculum subjects and sometimes a wider sense of moral duty and/or public service[251]. To his opinion, the integration of the individual and society and 'teacher identity' is far from being a simple uniform concept[252].

At this point in the 21st century Menter writes[253], teachers need to be prepared as professionals who can deal with uncertainty and to prepare their pupils for a continually changing world. Historical, sociological, psychological, and cultural factors may all influence the teacher's sense of self as a teacher. The aspiration is to create an inner core that expresses the professional identity built on the connections between the "sub-identities"[254]. In order to understand a professional identity in teaching, it should be seen as a combination of different sub-identities. Postmodern social theory, also, has focused attention on the 'multiple identities', relating to the range of social relationships and

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[248] L. Kuzminsky & R. Kloer, ***Building a professional identity of teachers and teacher educators in a changing reality***,…, pp.14-16.

[249] J. Glaser, ***Authenticity and integrity in Jewish education***, in J. Cohen & E. Holzer (Eds.), ***Modes of educational translation***, Jerusalem: Magnes, 2008, 147-204.

[250] J. Sefton-Greenn in Menter, L. "***Teachers – Formation, Training and Identity:*** A Literature Review", December, 2010, p. 7.

[251] L.Menter,"***Teachers – Formation, Training and Identity:***…., p. 42.

[252] Ibidem, p.26.

[253] L. Menter, '***Teachers for the future: what have we got and what do we need?'***, in Gewirtz, S., Mahony, P. Hextall, I and Cribb, A. (Eds***.) Changing teacher Professionalism: International trends, challenges and ways forward,*** London: Routledge, 2009a.

[254] L Kozminsky L. & Clavier R.,. ***Building the professional identity of teachers and teacher educators in a changing reality,…..,*** pp. 14-16.

experiences that people have. They may complement one another or to be contrary to each other[255].

Sometimes, the sense of diversity among teachers is reflected in events at school. However, it sometimes disappears through a multitude of matters that are needed to be explored or settled. At these moments, K. E. Johnson[256] posits that the requisite qualifications, as well as the teacher's personal and professional identities, are manifested. He noticed that teachers' self-knowledge is gained from personal experience and accumulated knowledge from others. This knowledge is also acquired from the learning process of 'being a teacher'. These discrete types of knowledge enable the creation of a personal and professional identity.

The professional dimension of the teacher's identity generally refers to how the teachers perceive themselves, their profession, and their interactions with the educational environment. R.Groningen[257] drew attention to this issue. He stated that both the "personal" and "professional" teacher are symbiotic and inseparable. They are responsible for the feelings of satisfaction derived from the professional involvement in work. They are also responsible for acquiring the self-esteem that guarantees achieving the most in the didactic and educational process. R.Groningen supplemented these properties of D.Beijaard, P.C.Meijer i N.Verloop[258] by adding a continuous reinterpretation of personal, social and professional experience. Once these are gained, they should remain in balance.

The act of teaching expresses the teacher's diverse experiences and identities. In the opinion of D. Beleard, this is due to the number of years of work and the amount of education influencing the professional profile of the teacher. K.Van Veen[259]

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[255] E.G. Mishler, Storylines: ***Craftartists' narratives of identity***. Cambridge: Harvard University Press,1999.

[256] K.E. Johnson, ***every experience is moving force:"identity and growth through mentoring***." Teaching and Teacher Education" no 19 / 2003, s. 787-800.

[257] R. Groningen, ***Teacher`s sense of their professional identity,*** **Esther** T. Canrinus, 2011, dz.cit.s. 53-54.

[258] D.Beijaard, P.C. Meijer & N. Verloop, ***Reconsidering research on teachers'professional identity, "Teaching And Teacher Education"***, no 20/ 2004, s. 107-128.

[259] K. Van Veen, ***Analysing teachers' working conditions from the perspective of teachers as professionals: The case of Dutch high school teachers***. in: Critiquing praxis: Conceptual and empirical trends in the teaching profession, J. Ax&P. Ponte (Eds.), Rotterdam: Sense Publishers, 2008, s.91-112.

emphasized that the important role played by professional and personal knowledge that is constantly renewing itself. At the same time, it creates possibilities for greater individual and institutional development.

An example of the various professional sub-identities is the three identities studied and described in Yard, Verlop and Vermont: The Identity of the teacher is: an expert in knowledge, a pedagogical expert, and a didactic expert[260]. A pedagogical expert focuses on value-related aspects and involvement in interpersonal relationships with his students. Pedagogue encounters ethical, social, and emotional dilemmas in his work. His actions are based on moral decisions[261].

Personal identity and self-determination are important factors in molding the educator's personality and are the impetus for his behaviors and actions[262]. According to Nissan Five characteristics of educational identity: Awareness of the conflict between vision and practice; Commitment to the advancement of the individual and society; Openness and listening to others and their beliefs; Commitment to education; Integrity - matching personal beliefs and opinions to the professional identity[263]. In addition, professional identity is based on a sense of identification and the belonging of the teacher to the profession[264]. Deliverable identities stem from the Korczak's concepts that valued activity, freedom and tolerance that facilitate functioning within the educational environment. It can be said that these features are characteristic of the teacher's identity.

The perception of identity that social linguists define today, is more complex and includes more variations. There is acknowledgement now that, identity is realized through language, sometimes, in conflicting ways. Any construction of identity may be partly an outcome of others' perceptions and thoughts, and partly the result of larger ideological

[260] D. Beijaard, ***Teachers' prior experiences and actual perceptions of professional identity***. "Teachers and Teaching: Theory and Practice, 1(2), 1995, pp.281-294.
[261] G.D. Fenstermacher, ***The concepts of method and manner in teaching***. In: F. K. Oser, A. Dick & J. L.Patry (Eds.), ***Effective and responsible teaching***, 1992.
[262] L. Kuzminsky, R. Kloer, ***Building a professional identity of teachers and teacher educators in a changing reality,*** Mofet, Dapim, 49, 2010, P.39.
[263] M. Nissan, ***Educational identity as a major factor in the development of educational leadership,*** Academic Director of the http://mandelfoundation.org/ Mandel Leadership Institute, 1997, p.25-26.
[264] L. Tickle, ***Teacher self-appraisal and appraisal of self***, In: R. P. Lipka & T. M. Brinthaupt (Eds.), ***The role of self in teacher development***, New York: State University of New York Press, 1999, pp.121-141.

processes[265].There must be negotiations between the two components of identity, self-perception and perception of others, and sub-identities within each component[266].

Today, education is a process that is expressed in many different directions. Therefore, the construction of a teacher's identity is based on four elements:
A. relational identity depends on the relationship among cultural, political, and social ties B. Negotiations with the others; C.A dynamic identity that changes over time and in relationships with others. D. This identity includes various sub-identities[267].

Education is not limited to specific purposes or developing a critical approach, but rather to a broader goal: promoting the student's development and well-being. This goal reflects perceptions of human nature, a good society, and a good life. Educational identity aspires to promote the prosperity of the individual and the welfare of society. The educators' approach to the challenges before them must, therefore, be complex and based on several perspectives. Therefore, the combination of the model from the past with the new possibilities in the 21st century suggests that the development of professional identity can lead to greater teacher's activity, freedom, and tolerance, which are now indispensable[268].

Creativity occupies an important place in the development of civilization. Creativity is "a process of becoming sensitive to problems, deficiencies, gaps in knowledge, missing elements, and disharmonies. Creativity also includes identifying difficulties; searching for solutions, formulating hypotheses, and testing them, as well as finally communicating the results[269]." The dominant factors of creativity are usually identified as "the four P's" — process, product, person, and place[270]. Freedom, flexibility, and divergent thinking are the basic qualities needed for creativity. "One needs to compare as "old" scheme to the "new" one and to choose the appropriate one. It is part of "a creative teacher's personality"[271].

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[265] Ibidem p. 108.
[266] J. Sachs. ***Teacher professional identity: Competing discourses, competing outcomes***, Journal of Educational Policy, 2001, 16(2), 149-161.
[267] D. Beijaard, P.C. Meijer, & N. Verloop, ***Reconsidering research on teachers' professional identity.*** "Teaching and Teacher Education", 20(2), 2004, pp.107-128.
[268] L. Menter, "***Teachers –Formation, Training and Identity.*** p.7.
[269] P. Torrance, "***Verbal Tests. Forms A and B-Figural Tests, Forms A and B.".*** The Torrance Tests of Creative Thinking-Norms-Technical Manual Research Edition. Princeton, New Jersey: Personnel Press.1996, p. 6.
[270] R.Mel: ***An Analysis of Creativity.*** in Phi Delta Kappan, Vol. 42, No. 7, 1961, p. 306–307.
[271] M. Kabat, ***Teacher's creativity as an expression of educational transformation in present-day culture***, Adam Mickiewicz University, 2018.

Summary: the above considerations take into account the multi-aspect analyzes that illuminate the teaching concept of these subjects. That is why J. Dewey[272] appealed in his texts that in the life of a man, let alone a teacher, reflective actions towards one's own person and profession are important. Especially, it is important for learning to build a teacher's identity. It will be understood as a combination that combines sub-identities with a personal, social, and professional dimension.

The first teaching dimension is the personal. Respect for the individual rights of each person reflects a personal worldview. Belief in human freedom leads the teachers to a creative, constructive process and teaching structure. The personal dimension includes independent thought, self-awareness, knowledge, inquiry, and self-esteem.

Teachers in a democratic society honor interdependent, communal living and socially responsible behavior. They strive to reach a balance among cultivating the individual and his rights, their personal commitment and responsibility toward the school and the educational system. The dimensions of a teaching society include: active participation in decision making and implementation, teacher collaboration, community engagement, and creative partnerships. The professional dimensions include free choice, active participation, and tolerance. Tolerance towards others is expressed by: listening to the 'pupil's voice' and that of others; Creativity allowing the expression of new ideas and exploring new technologies. These components help teachers to build their professional identities in democratic-humanistic education.

On the basis of these considerations, the identity can be understood as a dynamic and complex process. It develops the acquired experience, Knowledge, possessive abilities, and the opportunities to build a successful teacher-focused activity by using creativity that encourages the freedom of pedagogical action. Creating a professional identity is combined with expertise on dealing with the workplace. It is supported by a dynamic personal identity that encourages flexibility, openness, the preference of partnerships and cooperation with others who tolerate its integrity, justice, and responsible functioning.

[272] J. Dewey, ***How We Think, Thought and thinking***, Heath & Company, 1910.

3.2. Learning to build identity by teachers

In today's world, teaching must be modified to fit the environment and keep up with a rapidly changing world. Teachers need to cope with unpredictable situations and responsibilities. Therefore, the focus today is on the teachers' intelligence and experience. Because of teachers' changing roles today, and the increased expectations of them, the process of building teachers' identities is multi-faceted. A person's identity includes various sub-identities[273]. It involves the person intellectually, socially, morally, emotionally, and aesthetically[274]. But the questions are, what kind of teachers are needed and what approach to learning is the best, as well as what do they need to know[275]. There are many answers to these questions.

Most teacher education courses incorporate three major elements: general education involving liberal arts type courses, methods and foundations courses, and field-based experiences[276]. In order to recognize the teacher's inclinations, abilities, and to identify his limitations and weaknesses, self-knowledge is a first step as an integral part of the profession. Therefore, teacher training needs to focus on the meaning of 'being a teacher' instead of following the standards required by a specific curriculum. Using metacognitive and reflective learning strategies help to understand, develop, and practice the meaning of 'being a teacher'.

Professional identity takes shape through both the 'personal' and 'professional' experience. In this process, teachers may find a conflict between personal beliefs and the requirements of their school. There are some core values that typify teacher identity. These are commitment to children, interest in a particular curriculum, and sometimes a well-developed sense of moral duty and of public service. When these values are compatible with national and local policies, teachers will be freer to teach creatively. If, on the other hand, there are tensions between personal values and school policy,

[273] D. Beijaard, N. Verloop, N. & J.D. Vermunt, ***Teachers' perceptions of professional identity: An exploratory study from a personal knowledge perspective.*** Teaching and Teacher Education, 16, 2000, pp.749-764.

[274] M. Beattie, ***New prospects for teacher education: narrative ways of knowing teaching and teacher learning.*** Educational Research, 37(1), 1995, pp. 53-70.

[275] A. L. Cole, & J. G.Knowles, ***Researching Teaching: Exploring Teacher Development through Reflexive Inquiry,*** Education of the University of Toronto, 2000.

[276] L. Menter, ***Teachers – Formation, Training and Identity***: A Literature Review"[December, 2010], p.42.

creativity may create friction[277]. Friction is caused by too wide a gap between the 'personal' and the 'professional.'

Professional identity is not stable or fixed but is complex and dynamic[278]. This is an ongoing process. The variety of roles that teachers have to play is enhanced by their professional self-image[279]. The process of building the professional identity of educators changes over the years as a result of experience. Experienced teachers develop a rich and organized knowledge based on previous experiences. This knowledge affects their professional identity and is expressed in the way they operate and behave in the classroom[280].

Identity building is based on four elements: the relationship, which depends on a variety of cultural, political, and social relations; negotiations with the other; a dynamic identity that changes and develops over time, and relationships with others[281]. The different models of teaching that emerged from the previous section may well have a significant influence on the shaping of teachers' identities[282].

Among the factors influencing the construction of professional identity are: the perception of teaching as a mission; professional confidence; educational reputation which includes: personal abilities, self-realization in teaching, and love for the profession[283].

Today, several processes have been developed for building teachers' identity. These strategies are meant to build their identities and to develop learning skills required for the teaching profession. These new strategies deepen the involvement of teachers in the learning process. Continued learning and self-direction are essential to professional experience. The student teachers need to be involved actively in their professional work. This involvement will last throughout their teaching years[284]. Their work becomes

[277] Ibidem, p.42
[278] J. Coldron, & Smith, R., ***Active location in teachers' construction of their professional identities***. Journal of Curriculum Studies, 31(6), 1999, pp.711–726.
[279] M.J. Volkmann, & M.A. ***Anderson, Creating professional identity: Dilemmas and metaphors of a first-year chemistry teacher***, Science Education, 82(3), 1998, pp. 293–310.
[280] J. Calderhead, ***Teachers: Beliefs and knowledge.*** In: D. C. Berliner & R.C.Calfee (Eds.), Handbook of educational psychology, New York, NY: Prentice Hall International,1996, pp.709- 725.
[281] Beijaard, D., Verloop, N. & Vermunt, J. D. ***Teachers' perceptions of professional identity: An exploratory study from a personal knowledge perspective***. Teaching and Teacher Education, 16, 2000, pp.749-764.
[282] Ibidem p. 29.
[283] L. Kuzminsky & R. Kloer, ***Building a professional identity of teachers and teacher educators in a changing reality,*** Mofet, Dapim, 49, 2010, pp. 17-18.
[284] Ramsey, G., ***Quality Matters: Revitalising Teaching: Critical Times, Critical Choices.***

meaningful when it is influenced by factors and conditions inside and outside the classroom and school[285].

Practical experience is, in the opinion of many researchers and policymakers, the most significant component of teacher training. The reference to teaching as applied science focuses on putting theoretical material into practice in school classrooms. Practical training is required throughout the training process. The process will include the critical awareness of identifying problems and seeking solutions, dealing with the uncertainty of innovation and creativity[286]. The Holmes report in 1986 coined the concept of a vocational training school PDS – Professional Development School, similar to medical training. Practice should be placed at the center of teaching preparation. Teachers must become experts at building their professional knowledge through practice. Therefore, in this framework students become the teacher. They are given the opportunity to teach and to promote students' learning in schools. It also enables them to familiarize themselves with the school's culture as an educational and organizational system. Experience, knowledge, and insight are created through interacting with the school mentors[287]. It informs the students' interaction with the school and the mentors, who determine the college's academic training program[288].

The clinical approach to teacher education gives teachers the opportunity to integrate theory with practice, to develop and test classroom management and pedagogical skills, to increase their using of evidence in making professional decisions about practice and integrating the standards of their professional community. In This way they can increase high standards. This approach is important for preparing teachers to be successful in every school, especially in low-performing schools. This continuum of teacher development requires a parallel learning experience offered by trained professionals in every institution. The staff must work together to develop the models to provide ongoing support for educators.

Sydney: NSW Department of Education and Training, 2000, p. 10.

[285] D. Beijaard et al. / ***Teaching and Teacher*** Education 20, 2004, pp.107–128.

[286] S. Ahemer, ***Practical Experience in Teacher Training***, in the MOFET Institute Journal, 53, August 2014, pp. 3-5

[287] S. Caries, L. Alemedia, & D. Vieira, ***Becoming a teacher: Student teachers' experiences and perceptions about teaching practice***. European Journal of Teacher Education, 35 (2) ,2012, pp.163-178.

[288] T. Ariav - ***Practical Experience in Teacher Training,*** The Beit Berl Academic College in the Mofet Institute Journal 53, August, 2014, p. 14.

Practical work in clinical orientation is characterized by four principles that place the experience at the heart of the training: Emphasis on research processes; Creation of joint learning communities' teachers and students of teaching; Learning while working and research. Many of the theoretical studies take place within the school, in cooperation with the teachers. The responsibility for teacher training is largely the responsibility of the schools. In these ways school districts will have a more significant role in designing and implementing teacher education programs, selecting candidates for placement in their schools, and assessing candidate performance and progress. As a result, teacher preparation models have been restructured according to the design principles cited in this report .

Examples of training programs with a clinical focus in the United States can be found in Zimper and Jones: A. Partnerships, such as PDS, emphasize research processes and the creation of joint learning communities for teachers and students, and for training instructors.

B. Transforming teacher education by placing clinical practice at its center can help prepare new teachers to critique their teaching program[289]. The transformative teacher advocate teaching will suggest responsibilities beyond educational programs. Teachers should educate the student for a justice and the equality and prepare them to contribute to change in society[290].

These changes can only be accomplished if state and district leaders, college presidents and education deans, and other policymakers recognize their common interests and reshape teacher education as true partnerships between teacher education programs and school districts, while taking advantage of the expertise and support of local unions and community organizations.

The pedagogy of today emphasizes metacognitive and reflective learning strategies. Challenging and enhancing what it means to be a teacher shapes individual identity. Therefore, metacognition is a higher order of thinking that actively controls the cognitive process. The metacognitive approach suggests that teachers need to be both effective and reflective in their practice. The reflective process includes examining the

[289] N.L, Zimpher &D. D (Co-chairs) ***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. Washington, D.C.: National Council for Accreditation of Teacher Education (NCATE), November, 2010, p. 3.

[290] Ibidem, 2010, p. 24-25.

meaning of self as well as examining any experiences that caused a changed in perspective[291]. This process is a foundation of learning while thinking and acquiring knowledge. The philosophical roots of this model may also be found in the work of the American educator John Dewey. He created a new approach to teaching that was based on the active decision making of teachers. Korczak used this approach in his writing and during his conversations with the educators. Similar ideas were developed later by Donald Schon, who stressed the significance of the values and theories that were the foundations of professional decision making. The utility of the concept is in help people connect thinking to their actions and behavior. It is perceived as a sort of creativity through strategic learning that turns self-regulated learning into a way of life[292].

The reflective approach can help the teachers to acknowledge themselves as individuals; to understand their students, and also understand what is happening in their classrooms. It allows them to understand their reactions from different perspectives; and evaluate their work, while encouraging them to find solutions according to the needs of their students. The metacognitive and reflective approaches are meant to enable the teachers' "expert learning" during their work. People shape their daily lives by telling stories about themselves and others. They interpret both their past and present through these stories.

It is a way of understanding and inquiring into experiences through the "collaboration between the researcher and the participants, over time. This can happen in a place or a series of places, and in an interactions and milieus interactions and milieus"[293]. This process changes identities and practices. The change occurs in new ways and a new theoretical understanding emerges. In this way, the possibility exists for social change, and for the creation of shifted social, cultural, institutional, and linguistic narratives.

The adaptation of the personal ideals to school life and the decisions the teachers make and how they express themselves in class are all influenced by the teacher's biography. Narrative research, on the biographies of teachers, shows that their personal

[291] A. Graham & R. Phelps, ***Bening a teacher: develping teacher identity and enhancing practice Through metacognitive and refleective learning processes***, in:"Australian Journal of Teacher Education", Vol. 27 no 2, 2003, p.8.
[292] N.Jackson ***Developing the concept of metalearning***, Higher Education Academy and University of Hertfordshire, 2004, UK p. 391.
[293] Ibidem, p. 20

past experiences as students, or as children, influence their work. Teachers should participate in dialogue, be aware of the many approaches and ways of doing things, be engaged with a range of resources, and share ideas so that they can discover their own identities. Striving for uniformity and conformity, then, would threaten the teacher's active role in the process of professional identity formation[294]. The current conception of the teacher as a rational and instrumental actor ignores the notion of an authentic and discursive self[295].

Summary: in today's world the focus is on the teachers' intelligence and experience. There are many answers to the question what approach to learning is the best. The process of building teachers' identities is multi-faceted. Professional identity takes shape through both the 'personal' and 'professional' experience, which I underlined by the definition in this chapter. The ways in which teachers are trained and prepared for their work have changed over the years. These new strategies deepen the involvement of teachers in the learning process.

The student teachers need to be actively involved in their professional work. Therefore, experience is placed at the center of preparation for teaching. Through practical experience they expand their knowledge, sharpening their skills and learning. The concept of practical experience undergoes a process of change in a clinical environment. Clinical experience requires cooperation between the academic institution and the students' schools. This collaboration is the basis for inquiry into and the improvement of existing practice. The pedagogy of today emphasizes metacognitive and reflective learning strategies. Therefore, the teacher participates in dialogue with others and wants to share the transforming knowledge, ideas, and experiences of both individual and professional identities.

3.3. Contemporary teachers and their identity in humanist-democratic education

In the 21st century the changing reality in the world raises fundamental questions about the essence of democracy and humanism. The migration of refugees led to

[294] J. Coldron, J., & R. Smith, R. ***Active location in teachers' construction of their professional identities***. „Journal of Curriculum Studies", 1999, no 31(6), 711–726.
[295] J.A. Dillabough, ***Gender politics and conceptions of the modern teacher: Women, identity and professionalism***. British Journal of Sociology of Education, 1999, no 20(3), 373–394.

demographic changes and new multi-faceted cultures. The need to cope with the polyglot cultures and mixed ethnic populations is increasing interest in the social aspects of a new professional educational identity. Also, the technological revolution has changed the face of society and caused an information revolution. The easy availability of information is now the engine of economic development in the age of globalization[296].

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. Teacher is not exclusive source of knowledge but also the internet. The teaching profession also has been subject to policy changes and an ongoing change in the identity of the teacher. Teachers must be prepared as professionals to deal with uncertainty and to prepare their pupils for a continually changing world.

There are some fundamental values that underlie the moral obligations on teachers, that include respect for and belief in their pupils. Integrity is an essential part of educational identity. A commitment to reducing inequality and challenging injustice are both in and through education[297]. It requires compatibility of beliefs and attitudes to teachers' behavior. In a liberal democratic society, educational identity involves an open mind when dealing with diversity. It requires respecting differences and understanding the other. It's essential to listen to and respect those who differ from you in their beliefs, values, and behavior. An interpretation of each situation is required according to values and beliefs. However, it is necessary to examine contradictions through different approaches.

Towards this purpose, educational principles such as: openness, flexibility, and listening to others and their beliefs, are required. Partnership, fostering individual talent are also the basis for humanist-democratic nations.

The humanistic approach to train teachers emphasizes human education. In order to evoke positive feelings about the professional identity, there is a need to find new ways which face the task of training future teachers. The ideal of discovering each individual's

[296] A. Toffler and H. Toppler, 2008, in '***Climbing down the tree: new look on the experience of teachers' training,*** Mofet journal, 53, Tel-Aviv, 2014, p.7.

[297] L. Menter, ***Teachers – Formation, Training and Identity***: a Literature Review",December, 2010, p.26.

talent became a program in the UK. It aimed to ensure the children access to the wide range of quality cultural experiences that are essential to unlocking their talent and realizing their potential [298].

Because of changes in world and the increase of democratic nations as mentioned in chapter 1, Menter focused on creativity: "Creativity is the application of knowledge and skills in new ways to achieve a valued goal"[299]. It is a set of capacities that 'can be learned'. It can be developed in an environment where teachers share collaboration and an enquiry approach. For improving creativity, teachers need to be self-aware and supportive of partnerships[300].

Teachers should become active and tolerant people, pursuing various educational activities and tasks. Therefore, their support of creativity is important because it allows one to question, make connections, innovate, problem solve, communicate, collaborate and to reflect critically. These skills are demanded today for young people to play their part in a rapidly changing world. Creativity, Culture and Education work by creating partnerships. Teachers need a reflective, supportive partnership that helps to develop a pedagogy based on sustainable changes in the quality of teaching[301].

Following Korzchak's example, creativity needed to be committed to the projects and willing to work with the staff to ensure that projects meet school needs and realized their potential. The five elements also are important for contributing to a teacher's professional identity appropriate for the twenty-first century: teachers' collaboration and inquiry, "pupil voice", community engagement, exploiting new technologies and creative partnerships[302].

The teachers should follow each of these elements when approaching a certain activity. Teachers, who start to inquire and to ask questions about curriculum, pedagogy, and assessment, will lead to new approaches within the classroom and school[303]. Through the process of reflection-in-action teachers were encouraged to create new theories from

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[298] Ibidem, p. 04.
[299] T. Bentley, ***The creative society: reuniting schools and lifelong learning'*** in: M. Fielding, (ed.) ***Taking education really seriously: four years' hard labour,*** London: Routledge/Falmer. 2001, p.136.
[300] D. Parker in L. Menter, ***Teachers – Formation,*** Printed by *CCE* HPM http://www.hpm.uk.com, December, 2010, p. 7.
[301] Ibidem, p. 7.
[302] L. Menter, ***Teachers – Formation, Training and Identity***: a Literature Review"[December, 2010], p.50.
[303] Ibidem, p.49.

their own practice and partnerships. Korczak was not indifferent to the importance of creative learning programs for inspiring and harnessing the potential of creative learning.

A consumerist view of education in recent years underlines the significance of the 'pupil's voice' that teachers had previously neglected. Thus, today, so many years since the publication of Korczak's work, the teacher should listen carefully to the child's voice. There is a wealth of research evidence that shows the benefits of taking the voice of the pupil seriously. Listening to the pupils' opinions can promote the emotional climate of the school and have a significant influence on the pupils' learning. Children's' participation in the didactic and educational process can lead to a more creative environment for teachers' pedagogical approach and in the curriculum will lead to new approaches within the classroom and school[304].

The teacher is required to relate to the work of other professions, and to keep in touch with parents and the community. Education has become connected to the economy and requires greater professionalism and development of a world-class education. Creative partnerships can promote opportunities for professional development.

Partnerships with creative professionals enhance the experience of learners, and enrich the teachers' own working experience[305]. The environment in schools can be influenced by the families of the pupils. When parents will be supportive of their own children's education, they will contribute to the communal life of the school through extra-curricular, social, and recreational activities. Meaningful relationship with parents and local and regional community organizations may be seen as part of the school's wide range of resources. Furthermore, the availability of new technologies means contact with the international community will widen. These opportunities allow teachers to connect globally and create the potential for a new kind of intercultural learning.

The availability of electronic technologies of communication and new technologies can enhance learning within the school. Pupils can have access to a vast range of knowledge. The media education changes the role of the teacher. They need to support the pupils in developing their faculties and judging the quality of resources. The use of technologies such as interactive whiteboards, smart boards and Power Point

[304] Z. Kurzweil, "***Janusz Korczak's place in educational thought***", http:// [access www.daat.ac.il/daat/daat_index/index2.asp?klali=%EA, Niv Midrashiya, [Winter 1968].

[305] L. Menter, ***Teachers – Formation, Training and Identity: A Literature Review in Creativity, Culture and Education Series***… 2010, pp. 48-52.

presentations can improve the teachers' work. However, the technology is a tool and can't replace the teacher's role. Indeed, it is important to incorporate new technologies with traditional 'transmissional' models of teaching.

Another way to develop identity is mentoring. It is a challenge for the mentor teacher to relate to the teacher's whole personality and to respect his values as equal to his. Open communication between student and teacher is developing self-confidence as a teacher. The choice to work as peers in the classroom with student whose values different from my own improve acceptance of various people. It helps to develop openness and to override decision while teaching regardless of self-feeling.

Listening to teachers' experience is another way of developing identity. In additional, teachers' identity can be developed through creativity in humanist-democratic education. Towards this purpose, they should accept fundamental values, as were mentioned above. Teachers are obligated to listen to their pupils, and they must be committed to reducing inequality[306]. Fostering creativity allows one to question, to problem solve, and to collaborate with others.

Creating partnerships allows development of creativity, culture, and education. These skills are demanded today for young people to play their part in a rapidly changing world. Working with a staff can ensure that projects meet school needs and their potential. A reflective, supportive partnership helps to develop a pedagogy based on sustainable changes in the quality of teaching[307]. Reflection-in-action encourages teacher to create new theories from their own practice. Mentoring can encourage listening to the pupil's voice. Open communication develops self-confidence between both student and teacher. New technologies can improve communication and enhance learning within the school.

Summary: all five components might contribute to the building of teachers' professional identity: teacher collaboration and inquiry, 'pupil voice', community engagement, exploiting new technologies and creative partnerships[308]. Each component should help teachers to achieve their goals in today's humanistic-democratic society.

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[306] L. Menter, ***Teachers – Formation, Training and Identity***: A Literature Review in ***Creativity, Culture and Education Series***, Printed by CCE HPM http://www.hpm.uk.com, 2010, December, 2010, p.26.

[307] D. Parker in L. Menter, ***Teachers – Formation, Training and Identity: A Literature Review in Creativity,*** Culture and Education Series, Printed by CCE HPM http://www.hpm.uk.com, 2010, December, 2010, p.7.

[308] L. Menter, ***Teachers – Formation, Training and Identity…***, 2010, p.50.

3.4 Training humanistic democratic teachers in Israel today

Teachers should pay attention to three identities, one of them being an academic one that emphasizes the teacher as an academic expert. The second is a humanist that emphasizes human education. The third one emphasizes the education of the Jewish and Israeli person, and only afterwards, academic training. The difference in perceptions is in the components of identity and in the nature of relations between sub-identities and their relative location within identity. In order to create a balance between sub-identities and to evoke positive feelings about the professional identity, there is a need to find new ways training future teachers. Two types of discourse develop in Israel: democratic discourse and management discourse.

Since the 1970s, attempts have been made to conduct negotiations in various committees in Israel on the identity of the teacher and the ways to train him. Gaps between the different concepts were in the past and remain today. The Dovrat Commission defined the teacher's professional identity as academic in essence. In contrast, it is argued that "a good teacher should be a person first and foremost a teacher who is not educated but is an educator in his soul[309]". The humanistic-democratic approach needs to be the basic of the changing needed in the Israeli education system.

The current Israeli educational system is based on the Ofek Hadash Reform. In 2007 the Israeli government decided to implement this reform program. It was a national program to advance education in Israel in elementary. Since 2011 the reform "Oz Letmura" [Force for Change] is performed in the secondary schools. Part of the reforms was based on the National Task Force for the Advancement of Education in Israel in the year 2003[310]. It contains humanistic elements. One of them is an innovative approach to the training teacher today. Contrary to the existed model, that saw the training stage as an initial preparation for continued learning throughout professional life, the new conception of the professional development process is an ongoing professional development.

Every teacher needs to study and develop his skill for 60 hours in every year. According to this plan, the teacher is perceived as someone who has already studied but

[309] E. Schweid in L. Kuzminsky & R. Kloer, ***Building a professional identity of teachers and teacher educators in a changing reality***, Mofet, Dapim, 49, 2010, pp. 17-18.

[310] RAMA & the Ministry of Education, ***The New Horizon reform, at the end of four years for its implementation: Findings of qualitative research among school staff*** in 2010/11, August, 2012.

also continues to study. The continued learning is supposed to promote teachers' expertise, adaptation and updating, and the rebuilding of knowledge. This is the perception of the teacher as an expert who does not see the teacher's professional knowledge as a constant knowledge of content and skills, but rather a knowledge that develops and expands. Teacher adaptation is expressed in his ability to be critical of his professional knowledge, to deal with this knowledge with changes, and to initiate and innovate creatively[311].

In addition, the new program is expressed thoughts about the individual in the class. Individual hours provide students with individual time as well as small groups for learning. Five hours devote for the student in elementary schools and four hours in middle schools. These hours are intended to adjust the ways of teaching to the students. The purpose for these hours is to help them to promote their achievements. It, also, helps to listen to the students and to know them better. The specific content is determined by the school, according to Ministry of Education guidelines. It changed the structure of the schools. It changes the teacher's position and demands special training of the teachers. It obliged special training in humanistic-democratic skills.

In the NCATE report, The Holms report recommended to change teacher training through substantial collaborations between academic institutions and teacher training for schools through clinical experience. It creates the definition of Professional Development School- PDS. Teaching is a profession of practice, like medicine, and teachers must be prepared to become an expert in building their professional knowledge through practice. In order to achieve it the practice placed at the center of teaching preparation by which he pays attention to the formation of a teaching identity

In Israel, too, there is a call for strengthening the institution's relations with schools and creating partnerships in order to enable relevant practical experience, as evidenced by policy documents such as the report of new guidelines for teacher training and Dovrat Commission It is a kind of "black box" that is created with the knowledge and insights of students. It informs the students' interaction with the school and the mentors, who establish academic training[312].

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311 L. Kuzminsky & R. Kloer, ***Building a professional identity of teachers and teacher educators in a changing reality***, Mofet, Dapim, 49, 2010, p.31.

312 T. Aariav, ***The Practical Experience in Teacher Training: "From Re-Routing Computers"***, Mofet Magazine, August 5, 2014, p. 13.

The Division of Experiments and Innovations (DEI) is supported by the Ministry of Education of Israel. The aim is to empower the Israeli school system by transforming knowledge and experience at the school level to practical and fully developed educational models that can be widely used. Experimental schools are expected to develop models that provide a theoretical underpinning, method for development, and educational infrastructure in order to be adopted by other schools. The quality models are intended to be spread throughout the system. The Experiment and Projects Division is an incubator for educational innovations with new goals. The educational systems are chosen through a "bottom-up" process of educational and academic review committees. Once they are selected, the schools are provided with funding for five years to enable them to develop their innovation into a model suitable for adaptation elsewhere. By the fifth year they are expected to provide an account of their work ("Experiment Book") that provides the materials needed for schools intending to adopt the innovation defying the teaching identity. Outstanding schools become training centers for teachers that disseminate their models and experience to other schools, also promoting the teacher's figure and identity. Some of the school's program is based on humanistic ideas. DEI has prepared several systemic training and learning methods to enhance the schools' and educational leaders' capability to carry out innovations effectively[313].

Since its founding in 1987, the Institute for Democratic Education has been working for social change by promoting a democratic culture based on the Bill of Rights. The Institute is recognized as an advanced training center for the Ministry of Education's Democratic Education Unit. The ideal vision of this institute described democratic as culture. It sees the responsibility of the community to promote the uniqueness of each person, to enable the expression of opinion, and to promote partnerships between people. The aim is to foster reciprocal relations between the individual and the community and the environment, and thus to strive to create an egalitarian, fair, growing, and sustainable society.

The Institute has initiated a special and a unique program for training educators for democratic education. The training is conducted in cooperation with the Seminar Hakibbutzim College of Education and the Division of Experiments and Innovations of

[313] Division for Experiments and Innovations, edu.gov.il/minhalpedagogy/mop/Pages/home-page-agaf.aspx [accsses, 08/11/2013 01].

the Ministry of Education of Israel in 1993. This is a greenhouse for educational and social entrepreneurship. The goal of the program is to foster an open, creative, and activist educational leadership that will influence the education system and society as a whole. Its goal is to train teachers and educational entrepreneurs who will lead changes and promote social values in the spirit of democratic culture.

During the course of studies students develop self-awareness and adopt an approach of critical thinking that leads to educational and social work. They meet with democratic schools and educational initiatives. This exposure enables the assimilation of an alternative educational worldview that will enable integration into various frameworks. Students study in a group of fifteen participants who undergo a personal and group process to develop an educational identity. Each student is accompanied by a personal tutor. This mentoring is carried out by a team of instructors and lecturers at the institute who specialize in education, entrepreneurship, and social dialogue.

The Institute promotes optimism, critical thinking, and activism in the individual and the community, and views education and social processes as a central tool for promoting this culture. Its activities are expressed by its support of democratic education and the establishment of democratic schools. So far, the institute has helped establish 25 schools. Increased the number of democratic schools in Israel which call themselves communal or regional such as Hadera, Zichron Yaakov, Arad, Olga, Cfar saba, Pardes Hana.

In recent years most of the work of the Institute for Democratic Education has focused on a comprehensive change in the city school systems. It is called education towns in which there is a dialogue expressed in different ways with democratic elements. Today, several cities are in the process of comprehensive change. In Bat-Yam they created a connection between formal and informal, and in the framework of "Ofek Hadash" [New Horizon].

All the middle schools have adopted democratic models. Environmental education, and at present, also education for sustainability, both deal with relevant contents and overlap with contents dealt with by democratic education. Members of the democratic institutes are training the teachers and are managing advanced study at the schools and accompanied their changes. It was found that the reform reinforces the teachers' professional feelings and beliefs about their capabilities to promote student

achievement, and their influence on the learning and teaching in the home classrooms in frontal teaching can also be noticed.

In 1998 Aloni, the head of both the "Institute for Educational Thought" and holding "UNESCO Chair in Humanistic Education" Kibbutzim College set up the network H.m.h. It was the State Education for Humanizm, (in hebrew: Hinuh Mamlachti Humanisty). Basic characteristics of humanistic school was written in a draft for discussion in Cheshvan, 1999 by Humanistic Education Association for the Advancement of Tel Aviv. The nature of the Humanistic Educational Leadership consists of three integrated components: an exercise capability inherent in the personality of students, education for democratic citizenship and active and responsible cultural cultivation of personality.

The teachers at the school learnt the humanistic foundation in advanced study at the schools and were training and accompanied by Aloni and several of mentors. Korczak was a model of educator who fulfilled humanistic education and the child was in the center of educational activity, involving a radical amendment to the society[314].

Development of human being includes: humanity, personal growth, and social progress so characteristics of humanistic schools are: An educational program putting in place to an educational studding curriculum of schools; Significant provision relevant to the children and actual event; Emotional expression about truth, justice and beauty; A holistic approach based on multi-intelligences; Evaluation methods that address the range of abilities, outperformed and contributions of student.

Following the assassination of Yitzhak Rabin, the Institute ran, with the support of the Ministry of Education, the 'Hava Democracy' program that was implemented in more than 100 schools. The Ka School was one of these models. Ka School functioned as a democracy farm for six years from 1995 to 2000, before the Ministry of Education's declaration of the democratization of schools and enabled the students to experience democracy by means of democratic frameworks following the principles written by Korczak. Training the teachers at Ka's Schools became while experience and through stuff meeting every week.

[314] N. Aloni, ***Enhancing Humanity: The Philosophical Foundations of Humanistic Education,*** Tel Aviv: Hidekel, 1998.

Several of Schools working in the Spirit of Korczak are acting in Israel today since 2014. These traditional schools adopted a humanistic approach and democratic ideas based on Korczak's educational ideas. They created conditions for carrying them out while adapting them to the school's circumstances. These schools make the educational system more flexible and create a framework to provide answers for the needs of various students and to enable personal expression. The students are active and are partners in the administration of the student body. The teachers in these schools took a 30-hour special course on Korczak's legacy.

The program was developed by the principal of the A School and the adviser from the Korczak Association. It was devoted to teaching and getting to know Korczak and his educational approach. The purpose of the course was to disseminate Korczak's educational approach, to deepen the learning taking place in the schools and to reveal existing models. Subsequent to visits in A. school and courses the teachers gained experience in the application of principles and ideas in the classroom or in the framework of the school and formulated new models. Each school selected the principles important to it and to the application and development of a unique model.

In 2013, The Ministry of Education chose to lead a multi-annual, educational program under the heading 'The Other is Myself'. This program was widely practiced in primary schools and quite extensively in secondary education. It was meant to focus on universal, humanistic, democratic, and Jewish values. These values are expressed by the respect of equality, justice, tolerance, acceptance of the other, inclusion and compassion, democracy, identity and belonging. The encounter with the other, which is different, has the potential to enrich the individual's outlook and behavior towards him. The role of the education system is to create an infrastructure for a shared discourse, a common language, and a uniform policy.

When the project of 'the other' in the traditional schools was disseminated, the main idea was to allow the individual to refine paradigms and to treat the other with respect and acceptance. In order to implement these ideas, the Ministry of Education published booklet. The purpose of this was to present materials for the promotion of a comprehensive concept and the target application at the Ministry of Education and in the district. This booklet provides for peer learning and interdisciplinary and district learning. Every school created his own idea in order to implement to these subjects. While

experiencing the learning space must include: academic learning, reflective learning for peer learning, and imitation.

Clinical practice was behind the new program for training teachers. Since 2015, the Academic-Classroom program has been in effect in teacher training institutions. The purpose of the new Ministry of Education training program is to pair the students with veteran teachers. In that way they can obtain experience and actively teach during their studies. Each pair of teachers, a veteran teacher with a new one, will teach together in the classroom for a challenging learning experience. This experience will expose the students to the school's culture and to become partners with it. It will help to integrate academic knowledge with practice.

In this year, a conference was held in Israel to discuss the State of Education for Democracy. A study was presented in the conference about the snapshot of education for democracy in the Israeli school principals. Democracy put into practice, together with its complexity, raised the complex and loaded issues of Israeli society in the interviews. It revealed the conflicts, the contradictions, the divisions, and the classes, and, most of all, the polarity, that Israeli society is dealing with.

The difference between the streams, in terms of the scope of education in democracy, was prominent. The state stream educates for democracy on the widest scale. In most cases the state-Arab stream deals with these subjects on a medium-high level, and the moderate state-religious stream does the same. The subject of citizenship is taught in almost all schools, for one to two hours per week. In primary schools, the subject is taught in the framework of the courses 'Homeland, Society and Citizenship'.

One way to adapt learning to the 21st century is project-based learning: Project-Based Learning (PBL) is an innovative approach to learning that includes a multitude of strategies critical for success in the twenty-first century. Students drive their own learning through inquiry and work collaboratively. Together they create projects that reflect their knowledge. They use technology skills and becoming proficient communicators and advanced problem solvers. The students learn to plain and to produce significant projects to them and to the community and environment[315]. Teachers need new training in order to be guided that enable the students to work collaboratively. They need to be autonomy

[315] T. Levin, A. Glassner, B. Reichman and D. Granit-Degani, ***To experiment with "lightning in the eyes"***, in a ***New Look at the Experience in Teacher Training*** in the Journal of the MOFET Institute, Vol. 53, August 2014, p 65.

and to allow autonomy learning.[316] It includes humanistic ideas such as listening, inquiry, self-thinking, dialog, and self-esteem. The advances school in Israel is integrated PBL in their programs.

Summary: there are new ways to train humanistic democratic teachers in Israel today. The current Israeli educational system is based on the reforms of Ofek Hadash and "Oz Letmura". It contains humanistic elements and an innovative approach to teacher training today. The new concept of the professional development process is ongoing. The perception is that knowledge develops and expands. It changes the structure of teacher training for everyone, reflecting on individual identity. However, the aim of the new Ministry of Education program is that teachers take academic courses while gaining practical experience. That is why many traditional schools today, including those established since 2014, follow the spirit of Korczak in encouraging creativity through project-based teaching. It's known as Creativity Through Project-Based Learning (PBL). It is an innovative approach to learning that includes a multitude of strategies that are critical for success in the twenty-first century. All these programs have the same humanistic-democratic foundation that is based on new approaches to training teachers and promotes the improvement of their identity.

3.5. The identity of teachers in humanistic and democratic education as seen in the work and spirit of Korczak

A study of Janusz Korczak's personality, legacy, educational work, and writings will provide the perspective required for formulating a teacher training process in humanistic-democratic education. It can be of assistance for the formation of a professional identity, the awareness of a mission, and in building a professional world view.

The humanistic teachers, living in a democratic society, focus on the child as a person and recognize that child's rights. The goal of shaping teacher's identity in the spirit

[316] Ibidem, p. 66.

of Korczak is based on faith that everybody wants the best for children and that everyone will ensure them the freedom to develop their emotional skills and strength.

Teachers following Korczak's ideas were expected to follow humanistic values, such as: respect and love for the child as a person, justice, equality before the law and fairness. Integrity is an essential part of educational identity. Towards this purpose, basic democratic principles lead their work such as free choice, active participation, and tolerance for all. It includes the educational principles such as:

Listening to a child voice, accepting the differences among people, openness, flexibility, partnership, and collaboration. In a liberal democratic society, educational identity involves an open mind when dealing with diversity[317]. It requires respecting differences and understanding the other. It's essential to listen to and respect those who differ from you in their beliefs, values, and behavior. An interpretation of every situation is required according to values and beliefs. However, it is necessary to examine contradictions through different approaches.

Humanistic teaching principles obligate teachers to foster the development of individual talent and personal expression according to each child's ability. These teachers have moral obligations on their pupils, and a commitment to reducing inequality and challenging injustice. All the educational principles above are possible and may be the basis of educators' educational activities. His approach, values and principles of action and frameworks led to implementation. The advancement of the future generation depends on the educator's success in understanding who the pupil is and what and how he/she should be taught.

A novel hierarchy of preferences determined by Korczak in his educational work was presented by Sachs (1988). Three questions are introduced to educators. His first question is: Who am I, the educator? The second question is: what content is given to the pupils? And the third question is: How are they given[318].

The first question is about educators' "Identity." It answers the question "Who is or what is the individual? Personal identity reflects the inner conversation of the individual with the self[319].

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[317] M. Nissan, ***Educational identity as a major factor in the development of educational leadership***, Mandel foundation, 1997, P.28.
[318] Ibidem p.15.
[319] M. Mead, Mind, ***Self, and Society***. Chicago, IL, University of Chicago Press 1934.

Korczak encouraged the educators to examine themselves: "Be yourself as you are – seek your own way – know yourself before begin to know the children. Think what your skills are… First of all, you are a child yourself and you have to know how to educate yourself and become wiser"[320]. Educators need to think where their talents lie before limiting the rights of the children. They need to listen to their intuition and think independently. They should educate themselves before they educate children. In his writing, Korczak encouraged educators to have a reflective approach consisting of 'awareness' and 'taking control' [321]. New ideas can stimulate their thoughts and help them to discover their own attitudes.

Identity is a process that is developed through awareness, self-knowledge, and introspection through an ongoing self-education, as written by Erickson (1968) [322]. Korczak, also related to an ongoing process of advising the teachers that one's world view cannot be total, or permanent, forever. They need to evaluate every new situation. The experience of yesterday cannot be the same as today. Every day will bring something new and unexpected[323].

Professional identity is shape through both the 'personal' and 'professional' experience. It is built on the connections between the sub-identities[324]. Korczak explained that "Man is a product of space and time, plus the condition of his health, his energy, his feelings, his imagination and his intelligence. It is also proof of his talents, his appearance, and his ability to maintain connections while coordinating one's own desires with the separate desires of others"[325]. He cited the historical factors that may influence the teacher's professional sense of self. In this quote Korczak described the sub-identities and the ability to connect between man's ideas to others.

Like L.Menter, he mentioned sub-identities and the connection between man's wishes and those of others. The integration of the individual and society as presented by Lan Menter is the basis of Janusz Korczak's legacy to educators. Identity is

[320] Y. Korczak, ***how to love children***, Kibutz Meuhad, Tel Aviv, 1963, p. 13.
[321] N. Jackson, ***Developing the concept of metalearning Higher Education,*** Academy and University of Hertfordshire, 2004, UK p. 393.
[322] S. Sachs, ***Korczak LaMehanech BiShnot HaShmonim*** (Korczak for the Educator in the 1980s) [Hebrew]. Tel Aviv: Am Oved, 1980. P.15.
[323] Y. Korczak, ***How to love children***, Hidkel printing press, Tel Aviv 1996, pp.92-93.
[324] L Kozminsky L. & Clavier R. ***Building the professional identity of teachers and teacher educators in A changing reality***. Mofet Tel Aviv, 2012, pp. 14-16.
[325] Y. Korczak, ***How to love children***, Hidkel printing press, Tel Aviv 1996, p.112.

achieved through self-awareness and the meanings attributed to him or her by others[326]. Korczak, also, paid attention to the influence of the others on the process of teacher's identity.

Similar to the relationships in Korczak's orphanages, the participation of children and adults in working together is an important principle and important role of teachers. Each person in the orphanages was actively involved in cleaning and organizing the life in the homes. They also participated in the democratic framework and in cultural life. The education in Korczak's orphanages gave the children responsibility and encouraged them to contribute to society. By mentoring a new friend, each child had the opportunity to help and to become a leader. Several of social frameworks helped children and adults to get to know each other in the orphanages and to be able to hear others' opinions about themselves. One of them was the parliament that enabled children to hear the opinions of others during discussions. This method was used by Korczak for all the children in his care. This method helped to clarify the identities of both teachers and children.

Communicating and expressing thoughts in writing was used through notes, letters, and the newspaper. The radio program and the newspaper were a form of community engagement and allowed children and adults to ask questions, to listen, to express tolerance and to express their thoughts. These technologies helped to establish creative partnerships between children and adults. It had been incorporated into new technologies in those days and serves as an inspiration for educators today. Partnerships with creative professionals enhance the learning experience and enrich the teachers' own work experience and their identity.

The following details answer to the second question of what content is given to the pupils[327]. Korczak introduced humanistic – democratic approach and ideas for thought, especially, about special children. Holistic approach directed his educational activity to the development of every child's uniqueness in a variety of areas. The moral fundamental values suggested by Lan Menter, such as respect, belief in the child, justice and equality were also the foundations of Janusz Korczak's legacy and were the reasons for his writing of the children's rights. He maintained a balance between autonomy and

[326] D. Beijaard, P.C. Meijer and N. Verloop**, "*Reconsidering research on teachers' professional identity"***, Teaching and Teacher Education 20, 2004, pp.107-128.

[327] S. Sachs, ***Korczak LaMehanech BiShnot HaShmonim (Korczak for the Educator in the 1980s)*** [Hebrew]. Tel Aviv: Am Oved, 1980. P.15.

discipline. In the orphanage there was a combination of clear rules and regulations alongside writing, play and creation, which were the result of an atmosphere of freedom and partnership.

The legislative solutions proposed by J. Korczak explicitly underline the subjectivity of the child as a human being and are inevitably excellent educational signposts. He became a leading advocate of children's rights and initiated educational practices of timeless relevance, as it was described on chapter 2, p.8. Korczak provided the educators with democratic-humanistic principles and ideas which helped them build their relationship with the child. He encouraged them to listen to the child's voice, to acknowledge each child's uniqueness, nurture skills and allow personal expression and free choice. In all his written stories, and especially in his book entitled How to Love a Child, the meaning of a "pupil's voice", as Menter mentioned, was understood. The children's rights expressed a clear understanding of and respect for the children.

Belief in the child as a person led to a shared government of children and adults. The educational process needs to foster his/her involvement in society. By means of a democratic way of life in his orphanages, he educated his children to live in a democratic society. The social life includes moral education based on democratic principles such as, partnership and responsibility, work, organization, justice, and fairness.

The sociological perspective on Korczak's orphanages includes the social structure of institutions and cultures such as: parliament, court, and mentoring.
Special frameworks created conditions that encourage 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[328]. They can help to create conditions in a school environment today.

The way of life, social institutions and structures permit education through participation in established community life which reflects the desired values[329]. In addition, the orphanage offered a rich cultural life for the children to choose "for the body, the soul and thought"[330]. Korczak paid attention to the third question is: How are they

[328] L. Menter, ***Teachers – Formation, Training and Identity***: A Literature Review in Creativity, Culture and Education Series, Printed by CCE HPM http://www.hpm.uk.com, 2010, December, 2010, p.30.
[329] M. Silverman, ***HaYeled Hu Adam (The Child is a Person*)** [Hebrew], Mofet, Tel Aviv, 2012.
[330] I. Belfer, ***White House in a Gray City,*** Belfer, Tel Aviv 2014, P. 36.

given[331]. Practical experience was a new method that Korczak placed at the center of his education programs. As he wrote in his article Theory and Practice, in 1924: "In education, everything is experience. I try with a soft touch, and I try with a firm hand ... The experience must be cautious and not intimidating, and our entire educational system is based on this"[332]. Korczak set out with the practical experience that is important for every teacher, and that he later described in his book.

He did not write theoretical-linear-systematic, but rather relies on practice. He considered writing a coherent theory. However, he regretted it and declared that he would not try to write it again. No theory was found and any kind of a structured theory.[333] In his opinion, the theory itself is not important because it consists of selective ideas that are changed by asking questions, searching and practical experience. He was against the presentation of a clearly defined program that limits independent thought. He also contended that "a program is the distorter and killer of knowledge".[334] The process of choosing a theory must be suited to the personality of the educator and the needs of the child within their unique environment. He declared: “The way I chose … it is mine – my own.”[335] Despite this, he wrote of his own experiences to share with other educators. When Korczak was asked about his worldview, he said that the only certain outlook he had was "freedom in choosing the sources of knowledge, attention to one's own thinking and the formulation of self-judgment, and the understanding to search for an independent point of view" (Korczak, [Polish], 10:1933).

In his writing to educators, he described the psychological perspective as including individual thought, perception, and personal narratives. The goal was to help teachers to learn from his experience and apply his experiences to their own. Teachers following Korczak's ideas are encouraged to experience and be active in education. They should be actively involved in their professional work. In agreement with Korczak, many researchers today agree that the important of practical experience is a significant component of teacher training.

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[331] S. Sachs, ***Korczak, LaMehanech BiShnot HaShmonim (Korczak for the Educator in the 1980s***) [Hebrew]. Tel Aviv: Am Oved, 1980. P.15.
[332] Ibidem, p. 285.
[333] M. Silverman, ***HaYeled Hu Adam (The Child is a Person*)** [Hebrew], Mofet, Tel Aviv, 2012, p.14.
[334] J. Korczak, ***Dat HaYeled (Religion of the Child*)** [Hebrew] Shamgar, Tel Aviv 1978, p.78.
[335] J. Korczak, ***How to Love a Child***, Ktavim 1, Hidekel, Tel Aviv, 1996, p. 114.

In addition, he offered practical experience in a clinical setting. The clinical approach gives teachers the opportunity to put theory into practice.

Scientific tools such as graphs, diagrams and observation were meant to depict the children's growth. Korczak also carried out surveys to learn the place of each child in society and he also described conversations with children as well.

Writing observation was one of the bursants' roles as was told before. 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, also, mentioned: "I have learned to connect separate details and contradictory phenomena into one distinctive picture. I stand before the unknown child as an experienced pedagogue". 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[336].

Transforming teacher education by placing clinical practice at its center can help prepare new teachers for their teaching programs[337]. Transformative teachers shared a creative partnership with Korczak in the orphanage. Korczak, with his unique personality and his approach to education, was the role model for a transformative educator. They advocated teaching that accepted responsibilities beyond educational programs. They educated the children to strive for justice and equality and prepared them for their contribution to society[338]. The few who made aliya to Israel continued their mission as transformative teachers as described in chapter 2.5.

Today, they are a model for Partnerships, such as PDS, by emphasizing research processes and the creation of joint learning communities for teachers and students, and instructor's training. The collaboration, as was recommended by L. Menter[339] also, was

[336] Y. Korczak, ***Writings A, how to love a child***, Hidekel, Tel Aviv, 1963, pp. 86- 87.

[337] N.L, Zimpher &D. D (Co-chairs), ***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 Imprved Student learning. Washington, D.C.: National Council for Accreditation of Teacher Education (NCATE), November, 2010, p. 3.

[338] Ibidem, 2010, p. 24-25.

[339] L. Menter, ***Teachers – Formation, Training and Identity***: A Literature Review in Creativity, Culture and Education Series, Printed by CCE HPM http://www.hpm.uk.com, 2010, December,

practice in the orphanages through the democratic framework. The students, who were called, contributed information and enriched the children from the various fields of knowledge. Each of them used his specialty and his skills. Through practical experience, they expand their knowledge, sharpen their skills and learning, all in addition to their studies at the university.

Yanush Korczak and Stefa Wilczynska were moderators between academic institutions and the bursants. The educators had to write a journal describing what occurred with the children. Their observations were examined by Wilszynska at the end of each week, who added her comments and opinions. Korczak joined their group for inquiry and conversation about their experiences once a week. This collaboration was the basis for the improvement of existing practice. It was a process of mental learning, that is a sub concept within metacognition. It was a reflective learning strategy for teachers that is much needed today.

The work of the educators in the orphanage required cooperation between the adults and the children. The educators were integrated into everything that occurred in the orphanage. They took part in the work, the assemblies, and the meetings. Korczak encouraged the teachers to diagnose and study each situation with openness and flexibility and to also be open to changes.

Narrative inquiry is a new form of methodology today, but Korczak used it in his writing. He bequeathed us life experience; education in life instead of scientific and detached education[340]. His writing based on actual circumstances and combines different, sometimes contradictory, approaches, which makes them unique. There are contradictions in his writings because he believed that we need to expose the truth. His ideas are scattered throughout different book[341].

In his writings he expresses interpersonal encounter, reflection, and a personal experience. It was concentrated and enlisted for his purpose, which served both as a vent and as practical proposals for educators[342]. His writings include sentences and paragraphs that contain meaningful statements which serve as maxims, sometimes with no

2010, pp.49-50.

340 S. Sachs, ***Korczak LaMehanech BiShnot HaShmonim (Korczak for the Educator in the 1980s*)** [Hebrew]. Tel Aviv: Am Oved, 1980.

341 M. Silverman, ***HaYeled Hu Adam (The Child is a Person*)** [Hebrew]. Tel Aviv: Mofet, 2012.

342 S. Eden, ***Henryk Goldszmit – Janusz Korczak*** [Hebrew]. Jerusalem: Achva, 2000.

connection between a paragraph and the following one, and narrative writing, usually rich in description.

Teachers need to have autonomy and independent thought and sense of vocation and an ongoing examination of the state of affairs through independent thought, adaptation to circumstances and attention to details. Educators can relate to his advice as a narrative model and as a base for inquiry. But everyone needs to garner ideas and construct his/her own theory. They should find their own way; everyone needs to garner ideas and construct his/her own theory.

Creative ideas were expressed in his stories for the children. It encouraged free expression for both children and educators. The stories have a social message. Educators can use them in their programs to teach lessons on morality. In additional, the atmosphere in the orphanage led to a creative expression of children and educators. Before his death, Korczak wrote about his life in The Ghetto Diary. He discovers his own identity in his autobiographic narrative.

Identity and autonomy are the heart of the teaching profession[343] therefore, flexibility, openness, collaboration, and cooperation are important, in order to act with confidence and provide educational opportunities to children. These fundamental ideas were important to Korczak. Underlying Korczak's educational work are the seeds of the modern methods of quantitative assessment of the various findings in the children's life and development; this method is implemented in the pedagogy of our time.[344]

We cannot ignore the fact that Korczak was a significant educator who both teaches and helps educators today to discover their professional identities.[345] He considered education to be a philosophy of life but also offered democratic-humanistic principles and implementations. His purpose was to help educators form a professional identity and build a worldview. The values and principles he offered combine and complete each other.

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[343] J. Sefton-Greenn in L. Menter, "***Teachers – Formation, Training and Identity: a Literature Review"*** [December, 2010], p.7.

[344] T. Kurzweil, ***Janusz Korczak's place in educational thought***, http:// www.daat.ac.il/daat/daat_index/ index2.asp?klali=%EA, Niv Midrashiya, [winter 1986].

[345] M. Shner, "***Common sense and lack of knowledge inherent in the educational act or what Janusz Korczak learned from the ancient Greeks",*** Dapim *53*, Mofet, Tel Aviv, 2012, pp.14-15.

Korczak's legacy includes components, of building identity of teachers in humanitarian and democratic education, appropriate for the twenty-first century. The educator's role is to create an environment that enables personal growth and social development for the child. It accepts and strengthens the child emotionally, but at the same time, teaches them to recognize the needs of the individual and of society. Real partnership between the educator and the student can promote opportunities for teaching[346].

Creativity, as was mentioned in chapter 3.1, characterized Korczak's personality. He created a way of life in the orphanages that educated all the partners at home and connected their thoughts and actions. The values in their society coincided with both with policy and creativity.

He encouraged educators to cultivate self-awareness and independent thinking. As a doctor he suggested that educators constantly examine situations and adapt their responses according to circumstances. His words raised questions, and acknowledgement of the need for research. He explained to educators: "I freely share my thoughts, advice, warnings and emotions, generously." In his writings one can find ideas and answers to the educational needs of the present time. In his unique approach his purpose was to arouse the educator to thinking, personal experience and sensitive activity for the child and his world[347].

Summary: the educational process contributes to building a professional teacher's identity through elements distinguished by L. Menter, and used partly by Korczak. There are: teacher collaboration and inquiry, listening to the "pupil voice", community engagement, exploiting new technologies and creative partnerships[348]. Considerations in "Pupil voice" can lead to a more creative environment for teachers' pedagogical approach and in the curriculum will lead to new approaches within the classroom and school[349].

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346 J. Korczak, ***Dat HaYeled (Religion of the Child)*** [Hebrew], Shamgar, Tel Aviv 1978, p. 222.

347 Ibidem, p. 33.

348 L. Menter, Teachers – ***Formation, Training and Identity: A Literature Review in Creativity, Culture and Education Series***, Printed by CCE HPM http://www.hpm.uk.com, 2010. December, 2010, p.50.

349 J. Rudduck & D. McIntyre in: L. Menter, ***Teachers – Formation, Training and Identity: a Literature Review in Creativity,*** Culture and Education Series, Printed by CCE, HPM http://www.hpm.uk.com, 2010, access, December, 2010, p. 50.

It should be recalled that Korczak established a new clinical setting together with a new creative partnership with the fields of medicine, education, physiology, and sociology. He created a connection between the individual and society that is urgently needed today. He paid attention to freedom as expressed by listening to the 'pupil's voice'. It obliged teachers' autonomy and participation in the process of educational decisions. It also applies to the development of critical and independent thinking for both teachers and students. Korczak encouraged teachers to think independently and to choose their own way. Supportive activity is expressed by practical experience The Clinical approach gives teachers the opportunity to put theory into practice and to be actively involved in their professional work as it was in the orphanages. And the most important thing is tolerance, which is the foundation of collaboration, community engagement, exploiting new technologies and creative partnerships as, it was expressed by Korczak. The distinguished features of Korczak's works are being implemented in contemporary education, teaching activities and in the Israeli Ministry of Education. The number of teacher training hours in schools are being increased.

New methods, as mentioned in chapter 3.3, are changing the training of teachers in Israel, and including components of Korczak's humanistic-democratic educational ideas. One can still learn from his suggestions for training teachers and building their identity in democratic and humanistic education.

4. Research Methodology

4.1. Research Design

The word research is composed of two syllables, re and search. The dictionary defines re meaning again and the word search means to examine. Together they form a noun describing a systematic study and inquiry of knowledge to establish facts or principles. To Grinnell[350] opinion 'research is a structured inquiry that utilizes acceptable scientific methodology to solve problems and creates new knowledge that is generally applicable'. Additionally, research is a way of thinking and questioning what the researcher is doing. It is one of the ways for examining critically and finding answers to the researcher's questions. It is, also, a way of inquiry in order to find a systematic examination to help the researcher to find proof for his hypotheses. The concept of evidence-based practice (EBP) encourages using evidence regarding the effectiveness of an intervention. the meaning of 'research' differs from one academic discipline to another. The differences between research and nonresearched activity are in the way the researcher find answers to his questions[351].

Research design is a procedural plan adopted by the researcher to answer questions objectively and accurately. According to Kerlinger[352], this process must have certain characteristics: it must be controlled, rigorous, systematic, valid, and verifiable. As well as empirical and critical. The research process includes collecting, analyzing and interpreting information to answer questions. Research results enable us to take action and improve our work performance. It can be expressed by formulating guiding principles and develop new theories and implementations.

The researcher creates the research design that most suits his purposes. He decides how to collect information, how to select respondents, how to analyze the information, as well as how to communicate the findings. Choosing the appropriate methods may be more

[350] Grinnell 1993: 4) in R. Kumar, ***Research methodology, a step-by-step guide for beginners,*** SAGE Publications Ltd, Printed and bound in Great Britain by TJ International Ltd, Padstow, Cornwall, 3rd edition, 2011, p. 28.

[351] R. Kumar, ***Research methodology, a step-by-step guide for beginners***, SAGE Publications Ltd, Printed and bound in Great Britain by TJ International Ltd, Padstow, Cornwall, 3rd edition, 2011, p. 27.

[352] F.N. Kerlinger, ***Foundations of Behavioral Research*** **(3rd edh),** New York, Holt, Rinehart and Winston, 1986, P.10.

challenging[353]. This research project envisages the use of an interpretive and positivist paradigm that will complement each other as mixed strategies[354].

Types of research:

- An objective perspective is focused from the perspective of its objectives. It is a descriptive, correlational, or exploratory research. This research is classified as a descriptive study because it systematically describes a situation, problem, phenomenon, service, or program. The main purpose of such studies is to describe the issue or problem.
- A correlational study discovers or establishes the existence of a relationship or their interdependence. This study examines the following: What is the relationship between Korczak's legacy and ideas in contemporary democratic-humanistic school and the teachers' identity?
- Exploratory research explores areas where little is known.
- A feasibility study or a pilot study is carried out to determine its feasibility. It is usually carried out when a researcher has little or no knowledge about a specified area.

The third perspective is the process that the researcher adopts to find answers to the research's questions. There are two approaches to enquiry:

A. the structured approach

B. the unstructured approach

In the structured approach, the research process includes: predetermined objectives, designs, and questions asked of respondents. The unstructured approach allows flexibility in all these aspects. The structured approach is more appropriate to determine the extent of a problem or phenomenon. The unstructured approach is predominantly used to explore the diversity of a problem or phenomenon.

In order to find out how many people have a particular perspective, how many people have a particular problem, or how many people hold a particular view, the enquiry has to have a structured approach. Before undertaking a structured enquiry, an

[353] R. Kumar, ***Research methodology, a step-by-step guide for beginners,*** SAGE Publications Ltd, Printed and bound in Great Britain by TJ International Ltd, Padstow, Cornwall, 3rd edition, 2011, p. 28.

[354] J. W. Cersewell, ***Research Design: Qualitative, Quantitative, and Mixed Methods Approaches***, SAGE Publications, 2014, p. 203.

unstructured enquiry must be undertaken to ascertain the diversity of a phenomenon. The structured approach to enquiry is usually classified as quantitative research and the unstructured approach is classified as qualitative research. Both approaches have their place in research. Both have their strengths and weaknesses. Therefore, it is better to use a structured and unstructured approach.

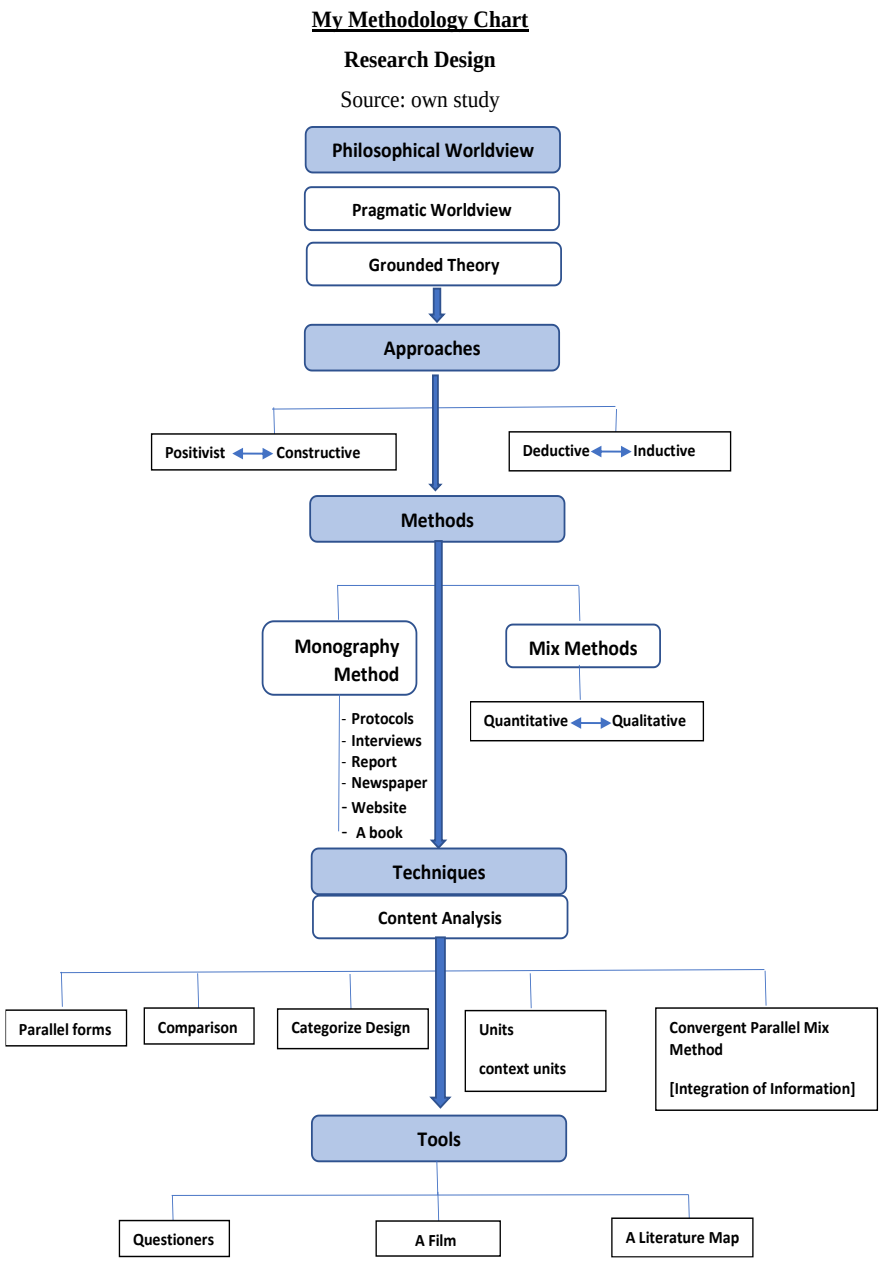
The choice between quantitative and qualitative approaches (or structured or unstructured) should depend upon: The aim of your enquiry – exploration, confirmation or quantification and use of the findings – policy formulation or process understanding, as well as prominent themes[355].

[355] R. Kumar, ***Research methodology, a step-by-step guide for beginners***, SAGE Publications Ltd, Printed and bound in Great Britain by TJ International Ltd, Padstow, Cornwall, 3rd edition, 2011, p.31.

My Methodology Chart

Research Design

Source: my own elaboration



The research design is based on a philosophical worldview that deals with methods, systems, and rules for conducting research philosophy. The Pragmatic worldview, based on the philosophy of Dewey and Mid, encourages a combination of methods in order to compensate for each one's weaknesses. It includes multiple methods, different worldviews, and different assumptions, as well as different forms of data collection and analysis. This worldview resulted in a of combination of positivist and constructive, deductive, and inductive approaches.

Mixed methods were chosen as a process or a way to build the research plan. Mixed methods include qualitative and quantitative philosophical methodology as well as collecting, analyzing, and interpreting data using both two methods in order to answer a research's questions.

The techniques of the research are intended for the collection of information and the objectives of the research. Content analysis was chosen as the main technique. It aims to draw conclusions from the research text in an objective, systematic, detailed, and explicit way that can be repeated. A convergent parallel technique will be used to integrate information from quantitative and qualitative data in order to provide a comprehensive analysis of the research problem. Comparison will take place in parallel forms procedure, in which two instruments will measure the same phenomenon. The results will be compared .

The chosen tools are: A questionnaire and a film. The questionnaire is a written list of questions answered by the respondents' interpretation about Korczak's ideas in contemporary democratic – humanistic school. Both the quantitative and the qualitative data of the questionnaire will be analyzed separately . The film is a pictorial document full of sound and expressions of teachers and students. The film will be divided to units. The Information will be organized into categories according to the relevant components. Categorize design will be used as "building stones"[356] of the content analysis. The information will be integrated into the interpretation of the overall results while comparing the two instruments as well as comparing two schools .

[356] A. Shkedi, ***Words of Meaning, Qualitative Research – Theory and practice***, Ramot, University Tel-Aviv, 2015, p.98.

4. 2. **Research Objectives**

According to Locke, Spirduso, and Silverman the objectives statement indicates why the researcher wants to do the study and what he/she intends to accomplish[357]. It also posits the intent of the study and the main ideas in a sentence or several sentences[358]. Wilkinson refers to the context of the research question and objective. Castetter & Heisler relate to it as an aspect of the research problem. They both focused on the purpose statement, controlling idea of a study[359].

Objectives transform questions into behavioral aims by using action-oriented words such as 'to find out', and 'to examine'. Some researchers prefer to reverse the process and they formulate the objectives into questions[360].

Qualitative objectives statements contain information about the central phenomenon explored in the study, as well as the participants in the study, and the research site[361]. Quantitative objectives statements differ from the qualitative models in terms of the language, and the relationship or comparison of the variables or constructs[362]. Mixed methods objectives statements contain the intent of the study, information on both the quantitative and qualitative methods. Additionally, it contains the rationale for both of them to study the research problem. Although qualitative, quantitative, and mixed methods share similar topics, each is identified for constructing and managing the purpose statement[363]. To declare by the researcher in the humanities the exercise of an explanation, is expected to understand and interesting selected by the investigator to know the area.

In the humanities, the researcher is required to explain and help the reader to understand selected citations of interest. Hence, these scientific explanations will satisfy the layman, but not the professional. Therefore, it is necessary to set goals, to find a general explanation of the subject being discussed. In a statistic and polemical way,

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[357] L.F. Locke,. W.W. Spirduso., & D. Silverman, Proposals that work*: **A guide for planning Dissertations and grant proposals*** (6th ed.). Thousand Oaks, CA: Sage, 2013.

[358] J. W. Cersewell, ***Research Design: Qualitative, Quantitative, and Mixed Methods Approaches***, SAGE Publications, 2014, p.168.

[359] W. B., Castetter, & R. S. Heisler, ***Developing and defending a dissertation proposal.*** Philadelphia: University of Pennsylvania, Graduate School of Education, Center for Field Studies, 1977.

[360] J. W. Cersewell, ***Research Design: Qualitative, Quantitative, and Mixed Methods Approach,...***, p.6A.

[361] T. A. Schwandt, ***Dictionary of qualitative inquiry*** (3rd ed.). Thousand Oaks, CA: Sage, 2007.

[362] J. W. Cersewell, ***Research Design: Qualitative, Quantitative, and Mixed Methods Approaches***…., p.173.

[363] Ibidem, p. 176.

theories, events, and conditions are analyzed to get to know a selected fragment of reality and to connect with earlier knowledge, which is nowadays general scientific laws as R.B. Braithwate[364]. On this basis C. Hempel distinguished deductive and probabilistic explanation.

The first requirement is establishing the universal conditions that led to these events. According to Ch. F Nachmias and D. Nachmias1 they can be explained with the help of formal logic[365]. According to the authors, a deliberate phenomenon is being made that has some general justifications in scientific work. While the second is based on the universal truth, which stems from specific conditions and was associated with earlier facts. We see this relationship between the works and ideas in contemporary Korczak and humanistic - democratic identity of the school and the teacher. Hence, it can be deductively explained by the emerging paradigm according to interpretative- positivist formats that are important components of scientific knowledge. Becoming more predictable character, which is opposite to the explanation. In it appearing earlier observations indicate the formation of certain consequences. They concern the humanistic - democratic school that separates the teachers' identity, its participants, and their functioning in the given environment.

Therefore, another feature is an understanding the scientific approach. There are two ways to distinguish it; understanding of empathy and predictive understanding. According to Ch.F. Nachmias and D. Nachmias the reason of both understandings are ambiguous and complex phenomena have their own specific nature and structure of tangible and intangible assets. Analyzed the qualitative and quantitative dimensions leading to a specific result[366].

Conducted considerations take into account the existence of the following scientific goals:

- "the pursuit of objective knowledge and understanding of reality,
- striving to master actually learned,
- the desire to transform reality is acknowledged in accordance with reasonable human needs "[367].

[364] R.B. Braithwate, ***Scientyfic. Explanation***, New York, Harper and Row, s. A.
[365] Ch.F.Nachmias D.Nachmias, ***Research methods in the social sciences***, St. Martin's Press, New York, 1996, p. 24.
[366] Ibidem, p.27.
[367] K.M. Czarnecki, ***Metodologiczne podstawy naukowego rozwoju studentów szkół zawodowych***

Each of the mentioned goals includes previously characterized properties of science enabling learning and understanding of the world around us. Governed by the specific laws and regularities, which the researcher wants to recognize and acquire new information.

Objectives are the information that the researcher wants to acquire through the study. There are main objectives and Sub-objectives. The main objectives are a general description of the study's goals. It is also a statement of what the researcher seeks to discover. Sub-objectives are the specific aspects of the topic. The wording of the objectives determines the type of research design. It is expressed clearly and communicates to the readers.

The main objectives of the study are:

- Examining the contribution of Korczak's writing to educators in the field of humanistic-democratic education;

- Examining the effect that exposure to Korczak's humanistic-democratic ideas has on educators seeking their professional identities today;

- Recognition of Korczak's works and their influence on humanistic - democratic ideas, as seen in contemporary education and the creation of teachers' identities.

The sub-objectives are:

A. Recognition of Korczak's ideas as they are applied to Israeli education today.

B. Finding which of Korczak's educational ideas are helping to shape the identities of teachers in humanistic, democratic educations;

C. Helping educators identify the foundation of a democratic society and to discover their professional identity through Korczak's ideas;

D. Recognition of the vitality of humanistic-democratic education and the building of identity through Korczak's contribution underlying freedom, action, and tolerance.

E. Examining my own academic program for identifying the most important ideas that stimulate teachers' thinking about their professional identities;

[*Methodological basis of the scientific development of students of vocational schools*], Sosnowiec 2005, p. 13.

f. Examining the impact of Korczak's approach, principles and ideas that influence educators in Israel who are forming their professional identities;

4.3. **Problems and Hypotheses**

Regardless of the choice of research paradigm, it is extremely important to present a research problem. As noted by Ch.F. Nachmias and D. Nachmias, the research problem is an intellectual stimulus causing the reaction in the form of research [368] . Research into solving this problem must be formulated clearly and precisely. It should contain an element of the studied phenomenon, conditional on the selection of the research plan, methods of data collection and methods of analyzing the collected material. It is combined with the subjective choice of this field of study, forming the starting point and refining the various problems.

Defining the problem is more important than the solution and it has to be in detail and in precise terms. After identifying a problem, it has to be defined properly in order to solve it[369]. Like Rajasekar, Kerlinger (1973) explained that the problem lies in identifying one's purpose. The researcher's interest in selecting a research problem should be the most important consideration. Sufficient knowledge of the research process is a prerequisite. The topic must be narrow, manageable, specific, and clear. The way the researcher formulates a problem determines the steps that follows: the type of study design; the type of sampling strategy; the research instrument; and the type of analysis. If a researcher wants to solve a problem, he must have a clear idea of what he wants to find out; not what he thinks he should find[370]. J. Creswell emphasized that the research problem becomes clear when the researcher asks, “What is the need for this study?” or “What problem influenced the need to undertake this study?” Presenting the research problem, or problems, includes an opening sentence that will stimulate reader's interest. It relates to a problem or to multiple problems that are consistent with the approach to research[371]. R.

[368] Ch.F.Nachmias D.Nachmias, ***Research methods in the Social Sciences,***...., p. 68.
[369] S. Rajasekar ***research methodology***, India, rajasekar@cnld.bdu.ac.in, 14 October, 2013, P. 12.
[370] F. N. Kerlinger, ***Foundations of Behavioral Research*** (2nd edn), New York, Holt, Rinehart and Winston,
1973.
[371]J. Creswell, ***Research Design: Qualitative, Quantitative, and Mixed Methods Approaches***,4 edition Sage, p.158.

Kumar added that the formulation of a problem is like the 'input' and the 'output' of a study. The quality of the research contents report and the validity of its associations depend on it[372].

Main problems:

How Korczak's humanistic-democratic approach and ideas contribute to the adoption of humanistic-democratic foundations of teachers' identities?

Detailed problems:

- What are the characteristics of present day humanistic - democratic education in the schools studied?
- What are the applications of Korczak's ideas that influence on the educational system in the schools studied?
- What are the implementations in Israeli education system in the Democratic-Humanistic context as a result of Korczak's ideas? (In two schools)
- Which of Korczak's humanistic-democratic foundations are most important to an educator?
- How do teachers in Israelis schools build their individual identities in the schools studied?
- To what extent has Korczak's humanistic and democratic education influenced the formation of teachers' identities in Israeli schools?
- Which of Korczak's educational ideas help to shape the identities of teachers in humanistic, democratic educations?

Kumar mentioned that the hypotheses are important for valid verification. He described the characteristics of a hypothesis: A hypothesis should be simple, specific, and conceptually clear. The authors should define the hypotheses and not include testing only one relationship at a time; a familiarity with the field of study; and insight into the problem.

[372] R. Kumar, ***Research methodology, a step-by-step guide for beginners***, SAGE Publications Ltd, Printed and bound in Great Britain by TJ International Ltd, Padstow, Cornwall, 3rd edition, 2011, p.58

A hypothesis should be verifiable and comparable. Methods and techniques must be available for data collection. A hypothesis should be related to the existing body of knowledge and to contribute to it. A hypothesis should be measured[373].

However, not all research problems require the formulation of a hypothesis. This applies to the use of an interpretive paradigm in the planned studies. The hypotheses are important for addressing the problems that are characteristic of the positivist paradigm. They provide for the existence of the mutual relationships between phenomena. In contrast, there is no need to reject hypotheses. The research problem concerns only the description of facts or phenomena studied[374]. The assumptions contained in the hypothesis then reach a subjective, intuitive conclusion. The hypothesis was based dependencies, which occurred in the positivist paradigm, including a research questionnaire.

In the studies carried out, the hypothesis is as follows:

It is probable that Korczak's humanistic - democratic ideas are relevant to today's school and teacher identity formation. Freedom, tolerance, and action are those essential features of the democratic schools and ideas found in the works of Korczak. Despite the passage of time, they are still valuable. One can find Korczak's principles, such as faith in the individual, give a sense of professional responsibility to teachers. These principles also cultivate partnerships between teachers and students, and recognize mutual rights, enabling them to be tolerant of others in school and after-school spaces.

The world's changing reality raises fundamental questions for people everywhere. These questions concern the essence of democracy. Diversity everywhere in the world makes education for humanism and pluralism essential. Korczak's humanistic-democratic ideas enable teachers to deal with those questions and to educate student for living in democratic society. The Context of the research is development of a professional identity of educators in the educational system. Korczak's contribution to educators in the process of forming their professional identity. The discussions and new ideas for training the teachers in Israel.

Summary: a study of Janusz Korczak's personality, legacy, educational work, and writings will provide the perspective required to formulate a teacher training process for

[373] R. Kumar, ***Research methodology, a step-by-step guide for beginners***…,2011, p. 89.
[374] D. Silverman, ***Doing Qualitative Research: A practiceal Handbook***, SAGE Publications Ltd, Printed and bound in Great Britain, 4rd edition, 2013, pp.74-75.

formation of a professional identity and awareness of a mission and will provide teachers with ideas and suggestions for implementation[375]. Korczak's ideas for educators provide the necessary components for creating a professional identity today. These include flexibility, openness, partnerships, and cooperation with others, as well as tolerance. The definition of tolerance draws attention to honesty, justice, responsibility and covers the concepts of; freedom, action, and tolerance, which are the foundations of Korczak's humanistic and democratic pedagogy.

4.4. Variables

The above information includes problems and hypotheses wherever there are concepts. They reflect the facts and phenomena that are pointed out to the researcher for coming to terms with converting them into a variable. "A variable is a concept that allows for variations of its instances. a variable is a placeholder for any one of several mutually exclusive values. In Merriam-Webster's Collegiate Dictionary (1st edition), the adjective variable is defined as "able or apt to vary". The individual values of a variable must be mutually exclusive relative to each other"[376].

The variable is a property having two or more values. Variable refers to a characteristic of an individual or an organization that can be measured and that varies among the people or organization[377]. This variance means that scores in a given situation fall into at least two mutually exclusive Categories.

Quantitative research is an approach for testing objective theories by examining the relationship among variables. These variables, in turn, can be measured, typically on instruments, so that numbered data can be analyzed using statistical procedures[378]. Psychologists prefer to use the term construct, which carries the connotation more of an abstract idea than a specifically defined term. However, social scientists typically use the term variable. Variables often measured in studies include gender; age; socioeconomic status (SES); and attitudes or behaviors.

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[375] M. Shner, ***Commom Sense and Rational Speech or What did Korczak learn from the Ancient Greeks?,*** Journal of Study and Research in Education 53 ,2012 ,pp. 11-43.

[376] K. Krippendorff, ***Content Analysis, An Introduction to Its Methodology***, Second Edition, University Of Pennsylvania, Saga publication, 2004, p. 155.

[377] B. Thompson, ***Foundations of behavioral statistics: An insight-based approach.*** New York: Guilford, 2006.

[378] Ibidem, p. 182.

Several texts provide detailed discussions about the types of variables one can use and their scales of measurement[379]. Variables are distinguished by two characteristics: (a) temporal order and (b) their measurement. Temporal order means that quantitative researchers think about variables in an order from "left to right" [380].

A dependent variable is one that the researcher wants to explain. Dependent variables depend on the independent variables; they are the results of the influence of the independent variables. However, other variables that the researcher wants to explain other are independent variables. Independent variables are those that cause, influence, or affect outcomes. Intervening or mediating variables stand between the independent and dependent variables, and they mediate the effects of the independent variable on the dependent variable [381]. Outcome variables are called dependent variables and changeable variables are called independent variables.

Moderating variables are independent variables that affect the direction and/or the strength of the relationship between independent and dependent variables[382]. In a quantitative research study, variables answer the research question or making predictions about what the researcher expects of the results[383].

Measurability is the main difference between a concept and a variable. A concept cannot be measured but a variable can. It is important to measure the concepts in order to reduce the extent of variation in respondents' understanding. Knowing the variables and the use of techniques that make use of concepts has an important role in reducing deflection. Outcome variables are called dependent variables and changeable variables are called independent variables.

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[379] E.g., Isaac & Michael, 1981; Keppel, 1991; Kerlinger, 1979; Thompson, 2006; Thorndike, 1997 in J.W. Creswell, ***Research Design: Qualitative, Quantitative, and Mixed Methods Approaches***,4 Edition…., p. 8A.

[380] K. F. Punch, ***Introduction to social research: Quantitative and qualitative approaches*** (2nd ed.). Thousand Oaks, CA: Sage, 2005.

[381] J.W.Creswell, ***Research Design: Qualitative, Quantitative, and Mixed Methods Approaches***,4 Edition, p. 84.

[382] B. Thompson, ***Foundations of behavioral statistics: An insight-based approach***. New York: Guilford, 2006.

[383] J.W. Creswell, ***Research Design: Qualitative, Quantitative, and Mixed Methods Approaches***,4 Edition…., p. 83.

Independent variable ⟷ **Dependent variable**

THE EFFECT OF EXPOSURE TO KORCZAK'S HUMANISTIC DEMOCRATIC IDEAS:	**THE FORMATION OF EDUCATORS' IDENTITIES**
Humanistic and democratic education and its properties; Personal freedom, political freed, freedom of expression, criticism, freedom of action, tolerance, tolerating diversity; Rule of law. - **The proposed humanistic-democratic contained in Korczak's works is:** Acceptance of democratic principles; Gaining humanistic and democratic experience through education; Tolerating diversity in education; Direct and active participation; Protection of human rights; Acceptance of democratic principles; Tolerance; Tolerating diversity; Rule of law; Democratic experiences; Sharing responsibilities; Independent thinking; Freedom of expression Freedom of criticism; Collaboration; Cooperation with others; Korczak's Frameworks: Parliament, Council, court, and a guardianship. **Korczak's ideas for teachers**: - Individual rights - Becoming an autonomous teacher using Korczak's ideas Participation of education and participants in school assignments - Promoting creative partnership at school - Being open and flexible to various changes, - Freedom of choice of teaching content, - Original creation of curricula and their active implementation, - Tolerating grades and opinions about a variety of teaching activities - Using Korczak's ideas - Creative teacher engagement	- The creation of a personal identity And the process of forming identities - The creation of a professional identity Freedom, Action Tolerance according to Korczak's humanistic-democratic educational ideas

- Openness to initiatives in education - Sharing duties at school - Cooperation with others	

Source: own study

4.5. Methods of research

Guba & Lincoln presented methodology as a philosophy that deals with methods, systems, and rules for conducting research[384]. Shkedy believes that methodology is the way to the functional-operational design of the study, and it determines the structure of the research and its components[385].

Method refers to research procedures. There are a wide variety of methods that relate to the different roles of research such as: data collection and analysis. The research methodology combines the research's genre with the research approach as well as research methods and creates the actual research system[386]. According to Creswell the research method is a procedure that involves different forms of data collection, analysis, and interpretation that are proposed for the studies[387].

Grbich emphasized method as a technique used to collect and analyze the data[388]. In addition, Rajasekar posited that it is a systematic way to solve a problem and includes: procedures, schemes, and algorithms. It is a science of studying how to do research, and it includes the procedures involved, explaining, and predicting phenomena by which researchers do their work. It helps to collect samples, and data and its aim is to provide

[384] E. G. Guba & Y. S. Lincoln, ***Fourth Generation Evaluation***, Newbury Park, Ca: Saga Publication 1989, p. 83.
[385] A. Shkedi, ***The Meaning behind the Words, Methodologies of Qualitative Research|: Theory and practice,*** Ramot, University of Tel-Aviv, second edition, 2014,
[386] Ibidem,, p.11.
[387] J. W. Creswell, ***Qualitative Inquiry and Research Design: Choosing Among Five Traditions*****,** London, p. 298.
[388] C. Grbich, ***Qualitative data analysis: An introduction*****.** London: Sage Publication, 2007, p. 17.

the planning for the research[389]. All authors relate to method as a process or way to build the research plan.

The information on the methods, techniques and research tools are used to develop research materials collected. The applied methods are qualitative, quantitative, and mixed. Information in this area is summarized in the table below. Two of the methods are presented at the top of the table. The table describes the difference between the quantitative and qualitative methods.

[389] S. Rajasekar, ***Research Methodology***, India, rajasekar@cnld.bdu.ac.in 14 October 2013.

Quantitative study	**Qualitative study**
Positivist perception	Constructive perception
structure	unstructured approach non-linear and non-sequential
Analytical thinking	Intuitive thinking
Inductive logical thinking Applying the data to a theory	Deductive logical thinking Applying the theory to the data
Quantitative research is more suited to researching the extent of this variation and diversity. It helps to quantify variations and is appropriate for focusing on the measurement of each variation.	A qualitative design has a flexible approach and is appropriate for studying and presenting values, beliefs, understandings, perceptions, and meanings.
The quantitative method has more clarity and distinction between designs and methods of data collection.	The distinction between study designs and methods of data collection is far less clear.
In quantitative research respondent concordance does not occupy an important place.	There is a concept of respondent concordance. The researcher makes an effort to seek agreement with his interpretations as well as his presentations of the situations, experiences, perceptions, and conclusions.
quantitative research provides enough detail about a study in order to acquire verification and reassurance.	In qualitative research little attention is paid to study designs or the other structural aspects of a study.
Findings through quantitative studies can be replicated.	Findings through qualitative studies cannot be easily replicated.
It is possible to detect researcher bias in quantitative studies.	Qualitative studies are more difficult to detect researcher bias because of their flexibility and lack of oversight.
Quantitative research is more suited to finding out the extent of this variation and diversity.	Qualitative research is more appropriate for exploring variation and diversity in any aspect of social life.
Quantitative research is precise and examines the number of contacts, the reference period of the study, and the nature of the research.	Qualitative studies are not specific or precise. The answers could cover a broader range and the researcher could use more than one approach
Data is more comprehensive. It can include numbers, statistics, words, pictures, and narrative approach.	Participatory and collaborative inquiries are usually qualitative in nature.

Source; My own elaboration

Constructive perception is the foundation of qualitative interpretive. The main objective of a qualitative study is to describe a variety of attitudes with a flexible approach. It is a flexible process, both non-linear and non-sequential. In the center of

qualitative research presents democratic goal to understand insight perspectives of the participants in the research.

The main focus is to understand and to explore feelings, perceptions, attitudes, values, beliefs, and experiences of a group of people. The study is a qualitative research based on deductive logic. The variations are in an attitude with a flexible approach. Some of the commonly used designs in qualitative research are: case study design, oral history, focus group studies, participant observation, community discussion forums, reflective journal log and document analysis.

The positivistic perception is the foundation of quantitative research. Quantitative study has a structured approach that produce more clarity in the results. quantitative research is precise and examine the number of contacts and the reference period of the study and the nature of the investigation[390]. It helps to quantify the variation and is appropriated for studding that focus on measurement of the magnitude of that variation. This research analyses thinking by inductive logic and helps to quantify the variation and diversity. It provides enough detail about a study design for verification and reassurance and for analyzing thinking.

Pragmatism is based on actions, situations, results, and suggestions for solutions to problems. Pragmatism is a worldview based on the philosophy of Dewey and Mid. A pragmatic approach encourages a combination of methods in order to compensate for each one's weaknesses. Mixed methods research includes qualitative and quantitative philosophical methodology. This is called multi-method research. Both the inductive and deductive are the mixed approaches that I selected for my research. The use of the combination of both quantitative and qualitative approaches provides a better understanding of research assumptions.

Post positivist philosophy emphasizes the causes that determine effects or outcomes. It, also, reduces ideas into variables, hypotheses, and research questions.
A post positivist's knowledge is based on the observation and measurement of the objective reality.

Mixed methods research is design with philosophical assumptions as well as methods of inquiry. As a methodology, it involves philosophical assumptions that guide

[390] R. Kumar, ***Research methodology, a step-by-step guide for beginners***, SAGE Publications Ltd, Printed and bound in Great Britain by TJ International Ltd, Padstow, Cornwall, 3rd edition, 2011, p.128.

the direction of the collection and analysis of data and the mixture of qualitative and quantitative data in a single study or series of studies. Its central premise is that the combined use of quantitative and qualitative approaches provides a better understanding of research problems than either approach alone[391].

Another name for mixing the methods is triangulation. It is a hybridization of data and the completion of data and information. It helps to the development of the research and explication of the data. Simultaneous disposition is comprehensive analysis. It is important to combine quantitative skills with qualitative ones when ascertaining the nature and extent of diversity and variation. The qualitative–quantitative approach to research is comprehensive and worth consideration. The results from the methods may validate each other and provide stronger evidence for a conclusion. It can add insights and understanding that may be otherwise missed.

A transformative theory in mixed methods is a framework that is looking at a problem recognizing the non-neutrality of knowledge, and the pervasive influence of human interests[392]. In successful mixed methods research, the methodologies chosen will have complementary strengths and nonoverlapping weaknesses. This will result in a comprehensive look at the research problem from many perspectives and will offer a more complete picture when analyzing results[393].

As a researcher, I chose the mix method which involves combining of qualitative and quantitative research and data. It provides me directions for procedures in the research design, as Denzin & Lincoln, 2011 defined if strategies of inquiry[394]. I look for data, evidence, and rational considerations that will shape the knowledge. My goals are to rely on the participants' views and to seek for the relevant, true statements and objectively in order to describe the relationships of interest as well as to provide a comprehensive analysis of the research problem. My own personal training and experiences influenced my choice of approach.

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[391] J. W. Creswell and C.V.L. ***Designing and conducting mixed methods research*** (2nd ed.) Thousand Oaks, CA: Sage Publications, 2007, p.5.

[392] Ibidem, p. 106.

[393] A. C. Roslyn, T. Dwyer, S. Richardson, E. Ahmed et al. "***Lessons from the field: Applying the Good Reporting of A Mixed Methods Study (GRAMMS) framework"*** Electronic Journal of Business Research Methods Vol. 11, Iss.2, 2013.

[394] J. W. Creswell and C.V.L. ***Designing and conducting mixed methods research*** (2nd ed.) Thousand Oaks, CA: Sage Publications, 2007, p.40.

I chose the field of education to determine the impact of Korczak's humanist-democratic ideas on teachers, and on the formulation of their professional identities. The research will be done using a mixed method combination of qualitative and quantitative research. A quantitative method focuses on measurement of the variations because most of the teachers' answers are intuitive, the mixed method will enable me to analyze their thinking more objectively.

As a pragmatic researcher I recognize that my own backgrounds shape the interpretation and because I was involved, I chose the mix method in order to be more objectively. Because the main focus is to understand and to explore feelings, perceptions, attitudes, values, beliefs, and experiences of groups of teachers, both methods will provide a better understanding of groups that study Korczak's ideas. The interpretative paradigm includes an analysis and explanation of the creation of a teaching identity through Korczak's idea.

In the context of explaining the procedures available in the literature are monographic studies. They include description, explanation and understanding of the facts of phenomena and interesting problems. Thanks to them, the researcher meets the current school reality, its structure, way of working, teaching and education, implemented programs or theoretical concepts.

Monographic method may be implemented using records of the institution (often archive) observation, survey, questionnaire, and projective methods. Used methods are described in the following chapter 4**.**

Monographic method is derived from the word 'monograph' in Greek monos - means the sole and grafo - I write. This method consists in the detailed description of one service at a particular time and space. The monograph is a text focused on a specific subject. It is the synthesis of a collection of information from different sources. The goal is to add information from several aspects of the issue. The information is organized without the author's opinion. The monograph summons existing and subjective information that view the subject objectively without judgment. The monograph should be written with adjustments to fit the audience. A monograph is a short research essay focused on a single, comprehensive topic. The monograph is intended to give the reader a general knowledge of the topic. It is an independent essay that stands on its own.

The data of the monograph are divided to three types: Indicating the social, psychological, cultural, demographic, and physical background of the environment; Process data describing what is happening while running a program or renewing the process; Value data indicates on participants' values and their implications for the researcher[395].

The most important element is the monograph:

a) Analysis of collected information, application of typology,

b) Establishing relations, conclusions and resulting regularities"[396]

The structure on the schools may have the following layout:

a) Genesis of the institution (its historical outline),

b) Stages of its development, c) organizational structure,

d) School curriculum (teaching, education, prevention),

e) Employees,

f) Students

g) Didactic infrastructure,

h) Graduates,

i) Cooperation with the local environment,

j) The most important achievements"[397].

Monographic method may be implemented using records of the institution (often archive) observation, survey, questionnaire, and projective methods. Used methods are described in the following chapter 4.

Due to the form of documents divided into:

a) written (verbal) documents - school reports, opinions, reports and reports (eg from pedagogical councils, scientific councils, interest groups, etc.), student notebooks, students' written works and diaries.

b) digital documents (statistical) - statistical yearbooks and other publications,

c) documents pictorial-sound (non-written and non-digit) - drawings, films, recordings,

Due to the origin of the documents, we can distinguish:

[395] J.P. Goetz & M.D. Le Compe, ***Ethnograph and qualitative design in educational research***, London, Academic Press, 1984.

[396] M. Łobocki, ***Metody i techniki badań pedagogicznych,[Methods and techniques of pedagogical research],*** Kraków 2000, s. 298-304.

[397] Ibidem, 304.

a) the existing documents (accidental, greeting), which have occurred regardless of the intentions of the investigator (eg. notes from various classes of students or student creations, Main studies in the monograph include:

a) Research design/fundamentals,

- Data collection/ generation,
- Data analysis (foundation),
- Data analysis (introductory)
- Data analysis (intermediate) and (advanced).
- Data analysis (intermediate) and (advanced) - which will be described in the following paragraphs. To it will apply a mixed method, which are described below.

b) documents created intentional (collected in a systematic way), the documents that were inspired researcher,

Documents due to the type of developers can be divided into:

a) official documents (official) - plans and training programs, certificates ect.

b) personal documents (unofficial) - diaries, autobiographies, letters, drawings ect[398].

External communication documents refer to materials produced by the School of Public Needs such as letters and newspapers. This material helps to understand formal perspectives on school programs and goals. External documents are good examples of the strategies used in the system[399]. Photographs provide descriptive data indicating the unique characteristics of a place and its environment.

Internal documents include protocols of teachers' meetings that reveal the school's ideology through decision-making and management. In my monograph I used external documents such as newspapers and text of interviews with the teachers. I used internal documents such as protocols of teacher's meetings, which I will present in chapter 5 Analysis of my own research results.

Summary: using a monograph method allows the researcher to include materials that are journals, formal or informal interviews, lists, protocols, images, documents and journal articles. Many references were presented in the part of the monograph. Teachers and students' words were presented through protocols, documents, journal articles, an experimental book and comments of teachers and students in student seminar work. The

[398] Ibidem, s. 129.
[399] N. SabarBen-Yehoshua, ***The Qualitative research in teaching and learning***, 5th edition p.76.

questioners added more written information. The researcher used the basic data and the process data in my monograph. Value data is found in the participants' responses in the questioner.

4.6. Research techniques

Techniques and procedures developed by the research methodologists meant to improve and to develop, an advance clinical aspect. Techniques are intended for the collection of information on the examined phenomenon or an institution[400]. Using techniques to operationalize concepts, and knowledge about variables, plays an important role in reducing deflection, variability and referring the research problem. The best technique asks for sensitive questions based on a direct manner or an indirect manner. A direct manner is more precise, and an indirect manner is meant for personal questions[401].

Research technique examines the relationship between repetitive data and valid data and reaches conclusions[402]. It is a technique designed for reaching conclusions through objective and systematic identifications of sorting rules[403]. It aims to draw conclusions from the research text through identification of specific themes' characteristics[404]. This research methodology uses a set of procedures to reach conclusions from the text. This technique examines and measures approaches, opinions and values.

Respondents have different attitudes towards different aspects. Several of the techniques measure attitudes and their intensity in quantitative research. The researcher can ascertain the attitude of respondents to an issue by formulating a question for each aspect and using either open-ended or closed questions. One of the techniques is the concept of attitudinal scales[405].

Techniques and procedures developed by research methodologists to improve and develop, an advance clinical aspect. the research techniques, procedures and methods are

[400] T. Pilch, T. Bauman, ***Zasady badań pedagogicznych*, Wydawnictwo „Żak", Warszawa**,1998, p. 98.
[401] R. Kumar, ***Research methodology, a step-by-step guide for beginners***, SAGE Publications Ltd, Printed and bound in Great Britain by TJ International Ltd, Padstow, Cornwall, 3rd edition, 2011, p. 149.
[402] K. Krippendorff, ***Content Analysis: An Introduction to its Methodology***, London: Sage, 1980, p.21.
[403] W.J. Paisly, ***Studing style as deviation from encoding norms'***, in G. Gerbner, O.R. Holsti, K. Krippendorff, W.J. Paisly and P.J. Stone (eds), ***The Analysis of Communication Content: Developmentsm in Scientific Theories and Computer Techniques***. New York: Wiley, 1969.
[404] O.R., Holsti, ***Content Analysis for Social Sciences and Humanities***. Reading MA: Addision-Wesley, 1969, p. 14.
[405] R. Kumar, ***Research methodology, a step-by-step guide for beginners,***...., p.158.

applied to the information about various aspects of a situation, issue, problem, or phenomenon and can be used. The best technique asks for sensitive questions based on a direct manner or an indirect manner. The first approach is more precise. the second approach supports in an indirect manner for personal questions. Several of techniques developed to measure attitudes and their intensity in quantitative research. The concept of attitudinal scales is prevalent in quantitative research[406].

The main technique is content analysis that mediates between methods. It is a technique and an interpretation that aims to draw conclusions from the research text in an objective, systematic, and explicit way that can be repeated[407]. Content analysts now face larger contexts. The shift from small collections of printed messages to electronic texts and images is more complex[408].

There are several research sets for content:

- A convergent parallel method is used for integrating information from quantitative and qualitative data, in order to provide a comprehensive analysis of the research problem.
- A descriptive research counts the frequency of all components encoded in the text.
An analysis compares texts, according to standards of objective reporting.
- A cross-sectional analysis compares empirically the texts from different contexts.
- Longitudinal length compares one text with another over a long period of time.
- Parallel data includes a lengthy analysis of different data collected over time[409]. The first task is to decide what are the data and how to observe them[410]. In this design research, the convergent mixed methods were chosen.

Parallel forms are a procedure of two instruments that measure the same phenomenon. The two results are compared. If the results are similar one can assumed that the instrument is reliable. But it is difficult to achieve comparability in the two population groups and in the two conditions under which the tests are administered. Convergent parallel method is a form of mixed methods in which the researcher merges

[406] R. Kumar, ***Research methodology, a step-by-step guide for beginners,....***,p. 157.
[407] W. Martin, & B&G Gaskell, ***Qualitative Researching with Text, Image and Sound***, The Open University of Israel,2011 p.153.
[408] K. Krippendorff, ***Content Analysis, An Introduction to Its Methodology,*** Second Edition, University Of Pennsylvania, Saga publication, 2004, p. Xx
[409] Ibidem, p. 152 -156.
[410] Ibidem, p. 103.

quantitative and qualitative data in order to provide a comprehensive analysis of the research problem .

According to Krippendorff in content analysis, three kinds of units deserve distinction: sampling units, recording/coding units, and context units[411]. There are different types of documentation units: Physical units are books, letters, and movies; Syntactic units are a book chapters, titles, newspaper articles or sentences, scenes, or pictures from a movie; Thematic or semantic units are defined by the textual characteristics according to human judgment[412]. Readers may decompose writing: pictorial images, gestures, web pages, musical compositions into meaningful units, recognize structures and to rearticulate their understandings. The units are independent[413].Context units are units of texts that set limits on the information to be considered in the description of recording units. An analyst needs to examine larger context units, such as a paragraph or a whole speech in order to understand the meaning of the texts[414].

Categorical distinctions are units defined by their having something in a common category. A common reference refers to a particular object, event, person, act, country, or idea. Categorial distinctions can also result from a theory that has been adopted for an analysis. When an internet search engine retrieves articles, it identifies units that meet one or more search criteria, which presumably embody the relevant criteria for a category[415].

Categories are a process for organizing the information according to the relevant components. The categorization, also called coding, is a significant process during text analysis. This process forces the researcher to examine meanings and to link the snippets. Actions, beliefs, and thoughts are examined by the researcher during a comparison. A shared item group gets a name for the group. In fact, it is a process of interpretation[416].

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[411] K. Krippendorff, ***Content Analysis, An Introduction to Its Methodology***,..., 2004, p. 113.
[412] K. Krippendorff, 1980, in M. Bauer & G. Gaskell, ***Qualitative Researching with Text, Image and Sound,...,*** pp. 158-159.
[413] Ibidem, p. 48.
[414] Ibidem, p. 116.
[415] K. Krippendorff, ***Content Analysis, An Introduction to Its Methodology***, Second Edition, University Of Pennsylvania, Saga publication, 2004, p.105.
[416] Shkedi, A. ***Words of Meaning, Qualitative Research - Theory and practice,*** Ramot- University of Tel-Aviv, 9 edition, 2015, p.98

Categories are used as an organization tool that help the research to organize the information according to the relevant components[417]. According to qualitative research the data are divided into meta categories. They are divided into sub-categories are the characteristics of the data[418]. Categories have internal meaning to the data and external meaning to other categories[419].

Organizing the data helps to analyze and to examine it. It based on the research objectives .Video requires data processing and editing of the material[420]. It is necessary to reduce the information in a process of deliberate selection of the data. Analyzing the information requires awareness of conceptual perspectives whose sources are professional literature and personal experience[421]. It is important to be aware of the researcher's personal background that influences the choice of the research topic. Influences include: attitudes towards the research topic, personal tendencies of the research subjects towards the researcher and commitment to the research principles[422]. Therefore, when defining categories, it is necessary to be prepared to change the criteria according to the data commitments. There is a need to move between inductive and deductive thinking. Every case must be compared. "There is an ongoing interplay between proposal and review"[423].

Summary: the categories in this research are based on dependent variables such as: freedom, activity and tolerance symbols and components of professional identities. But the researcher will take into consideration changing the categories according to the data. The categories will contain significant information especially concerning the affect they might have.

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[417] Ibidem, p.98.

[418] A. Strauss & J. Corbin, ***Basics of Qualitative Research: Grounded Theory Procedures and Techniques***, London: Sage Publications, 1990.

[419] Shkedi, A. ***Words of Meaning, Qualitative Research - Theory and practice,*** Ramot- University of Tel-Aviv, 9 edition, 2015, pp. 97-99.

[420] A.M. Huberman& M.B. Miles, ***Data management and analysis methods.*** In N.K. Denzin & Y.S. Lincoin (Eds.). ***Handbook of Qualitative Research*** (pp. 428-444). Thousand Oaks, CA: Sage Publications, 1994.

[421] A. Strauss & J. Corbin, ***Basics of Qualitative Research: Grounded Theory Procedures and Techniques***, London: Sage Publications, 1990.

[422] P. Woods, ***Researching the Art of Teaching: Ethnography for Educational Use***. London: Routledge, 1996.
J. Mason, ***Qualitative Researching***. London: Sage Publications, 1996.

[423] A. Strauss & J. Corbin, ***Basics of Qualitative Research: Grounded Theory Procedures and Techniques***, London: Sage Publications, 1990, p. 111.

4.7. Research tools

Research tools may be defined as anything that becomes a means of collecting information for the study: observations, interviews, and questionnaires. Structured tools, based on fixed categories according to the theory, express the limitations of the researcher's intuition[424]. A criterion-focused methodology is aimed at selecting structured tools that will be used. A methodology that allows expression in words and descriptions will answer intuitive and unstructured information .

In selecting tools, it is important to examine whether the tools express the researcher's intuitive capabilities or reflect his/her control and limitations of intuitive assumptions. Whether the researcher chose a balance between the two. The tools help to determine conclusions. The results of their contents present the dependent variable, and it must be explained. When one tests the influence of texts, the results are the independent variables[425].

Measurement tools are instruments used by researchers to evaluate subjects, clients, or patients. It refers to various methods through which a researcher obtains data from respondents for his research work. It can be obtained from two major sources: facts and observations relating to the subject of the study[426].

A questionnaire and a film were chosen as tools of data collection in this study. The researcher collects both forms of data: the questionnaires of school A and school K and the film of school A. The respondents' answers will be collected and sorted into categories. The information will be integrated in the interpretation of overall results[427] while comparing the two instruments as well as comparing two schools.

The first tool is a questionnaire. It is a written list of questions answered by the respondents. It is commonly used as an instrument for collecting research data from the participants of a study. Through the questionnaire one can seek the opinions of individuals about the objectives of the research study"[428]. It consists of a set of structured and

[424] Shkedi, A. ***The Meaning behind the Words, Methodologies of Qualitative Research: Theory and practice,*** Ramot, University of Tel-Aviv, second edition, 2014, p. 103.
[425] J. W. Cersewell, ***Research Design: Qualitative, Quantitative, and Mixed Methods Approaches***,…p.80.
[426] A. Y. Japheth, ***Cossing the right measurment instrument for your project: tips to apply***, May 2014.
[427] J. W. **Cersewell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches***….,p. 42.
[428] L. O. Aina, ***Libary and Information Science Text for Afric***, Ibadon: Third world, 2004, P. 348.

unstructured questions designed by researcher and flexible criteria which balances between the two[429].

A questionnaire design must have the ability to validate the research. The questionnaire is based on four principles: knowledge, influence, change and implementations. Written responses to a questionnaire help the researcher to read and to analyze the information. The way the researcher frames the questions determines the unit of measurement to be used for classifying the responses.

The questionnaire was chosen because of its principles and advantages. Because of my involvement in the course, I chose an anonymous questionnaire that kept a distance and allowed intuitive, personal, and objective responses. In any other way, the answers could have been biased by our closeness and the desire to please. Anonymity is one of the advantages of the questionnaire, in addition, there is no time pressure, and it is also cheap to administer. A disadvantage is, sometimes, it is not comprehensible to individual participants and the researcher is not there to explain the questions. Because no one explains the meaning of the questions to the respondents, the questions need to be written clearly and be easy to understand. It should be developed in an interactive style. This means the respondents should feel as if someone is talking to them[430].

The questionnaire was given to the teachers after studying Korczak's educational ideas. It is allowed to use both intuitive tool through descriptive questions and structured tool based on fixed Categories. Therefore, the role of the respondents is to read the questions, interpret the expectations of them, then write down their answers expressing their views . The participants are questioned about their attitudes through a questionnaire which includes a combination of structured tools and unstructured tools. Finding out the attitude of respondents towards an issue can be done by a closed or an open-ended question. In the case of open questions, the respondents write down the answers in their words. General and broad questions mean that the participants can discuss the meaning of the situations. The open answers enable intuitive and unrestricted writing.

The unit of measurement dictates what statistical procedures can be applied to the data and the way the information can be analyzed and displayed. The measurable

[429] Shkedi, A. ***The Meaning behind the Words, Methodologies of Qualitative Research: Theory and practice,*** Ramot, University of Tel-Aviv, second edition, 2014, pp. 103-105.
[430] R. Kumar, ***Research methodology, a step-by-step guide for beginners,…,*** p.138.

questions that form part of the quantitative study will include the number of teachers, who have chosen a particular quote and discover the significant ideas, that have influenced them.

A closed or an open-ended question can help to find out the attitude of respondents towards an issue. A closed question, with Categories such as 'extremely positive', 'positive', 'uncertain', 'negative' and 'extremely negative', guides the respondents to select a category that describes their attitude[431]. Precise definitions of the categories must be expressed in concepts.

Attitudinal scales help to find how to combine the responses to different aspects. Attitudinal scales provide techniques to combine the attitudes towards different aspects into one overall indicator. The researcher can find a logical link with the main issue under study in order to improve the validity.

There are three types of scale that measure attitude: the Likert, Thurstone and Guttman scales[432]. They provide a procedure for combining the attitudes towards various aspects of an issue. The summated rating scale which is known as the Likert scale is based upon the assumption that each statement on the scale has equal attitudinal value reflecting an attitude towards the issue[433].

The Likert scale is the easiest to construct and therefore is more common to use. It is based upon the assumption that each statement on the scale has equal attitudinal value, 'importance' or 'weight' in question. But it is also the main limitation of this scale because most of the statements on a scale don't have equal value. The Likert scale does not measure attitude per se. It does help to place different respondents in relation each to other. It shows the strength of one respondent's view in relation to that of another. It is not the absolute attitude.

In developing a Likert scale, there is need to decide how to classify the categories into one-, two- or three-directional in order to know the attitude of the responders towards the issue under study. The next step is to consider whether to use categories or a numerical scale. This decision depends upon the will to measure the intensity of the attitude.

If a questionnaire has been chosen to measure an attitudes one can use a scale with five categories, for a positive statement the respondents need to choose 'strongly agree'.

[431] Ibidem p. 158.
[432] Ibidem, p. 164
[433] Ibidem pp. 158-159.

This answer is most positive attitude from a person who ticks 'agree' and in comparison, together with all of the others. The person who ticks ‘agree’ has a more positive attitude than a person who ticks ‘uncertain’, and so on. one can use any score as long as the intensity of the response is reflected in the score and the highest score is assigned to the response with the highest intensity. the Likert scale does not measure the attitude but helps the researcher "to rate a group of individuals in descending or ascending order with respect to their attitudes towards the issues in question"[434].

The equal-appearing interval scale or differential scale, also known as the Thurstone scale; The Thurstone scale calculates a ‘weight’ or ‘attitudinal value’ for each statement. the scale was determined by group of judges, as the basic of the calculation[435]. The advantage of this scale is that the importance of each statement is determined by judges. It reflects the absolute attitude and not the relative attitudes of respondents. The scale is able to indicate the intensity of people’s attitudes, but the judges can estimate the respondents' statement differently and, therefore, their attitudes might not be reflected. The third, cumulative scale, also known as the Guttman scale. This scale is the most difficult scales to construct and therefore is rarely used.

In this study, the questionnaire includes open questions and close questions. Seeking greater objectivity, the researcher used a quantitative approach and developed structured tools for data collection from the questionnaire. Then she subjected the data to an appropriate statistical analysis in order to ensure its objectivity. The texts are the representatives' thoughts, opinions, and beliefs. I examined the teachers' expressions about Korczak's texts in order to understand his influence on the teachers.

The second tool is a film. The film is a pictorial document full of sound and expressions of teachers and students school A. One can learn about the way of life in the school and its' atmosphere. It supplements the collected messages in the scope of the variables mentioned above.

The world we live in is influenced by communication tools that rely on visual elements. Therefore, visual media plays an important role in our lives. According to Durkheim, they became social facts. It presents a two-dimensional message. Through photography you can learn about seeing the real world and its agreed images[436].

[434] Ibidem p. 162.
[435] Ibidem, p. 163.
[436] M.Bauer & G. Gaskell, ***Qualitative Researching with Text, Image and Sound,*** The Open University

Atmosphere and mood can also be represented through lighting, music, and other effects[437].

"A film, also called movie or motion picture, is a visual art used to simulate experiences that communicate ideas, stories, perceptions, feelings, beauty or atmosphere by the means of recorded or programmed moving images along with other sensory stimulations"[438].

The name 'film' originates from the fact that photographic film has historically been the medium for recording and displaying motion pictures. Many other terms exist for an individual motion-picture, including picture, picture show, moving picture, photoplay, and flick. The most common term in the United States is movie, while in Europe film is preferred. The individual images that make up a film are called frames.

Flick is defined as: "A sequence of photographs projected onto a screen with sufficient rapidity as to create the illusion of motion and continuity". A film presents us with a story or narrative that is re-enacted through the interaction of characters. Films can be split into episodes, acts, scenes, events. It can be considered a narrative and it conforms to narrative theory[439].

An image movie is a visualization presentation documenting a specific type of observation, captured on video. It contains objective factors that teachers perceive and analyze individually. Observation is a systematic recording of events, behaviors, and objects, in the social environment of the study. The choice of a particular method for recording your observation is dependent upon the purpose of the observation, the complexity of the interaction, and the type of population being observed. The purpose of the observation is to get closer to the language and culture of the people in the society under study.

There are different types of observations. The difference between them depends on the role of the researcher and his position in the observation. According to the positivist-quantitative approach, pure observation without the participation of the

of Israel,2011 p. 110.

[437] Ibidem, p. 284.

[438] S. Andrei "***The Movie Theater of the Future Will Be in Your Mind***". Tribeca. Archived from the original on September 7, 2013. Retrieved September 5, 2013.

[439] A. Vassiliou, ***Analysing Film Content: A Text-Based Approach,*** University of Surrey, A. Vassiliou 2006, p. 7.

researcher is desirable. The range of the observation depends on the time of stay at the site.

A participant observation exists over time and requires a high level of participation at the site under study. This observation requires the researcher to spend a long time in the research environment. Participation enhances seeing reality through direct and personal involvement in people's daily lives. Mixed observation means implies intense participation high but not without long-term involvement, but short-term, and does not involve active participation in the life and day-to-day processes of the reality.

Using a video camera with the help of a professional photographer allows the researcher to listen and take notes. For a camcorder the camera does not interfere with the routine course of events. Viewers Participants ignore her the camera's presence after a few minutes. The choice of a particular method for recording your observation is dependent upon the purpose of the observation, the complexity of the interaction, and the type of population being observed[440].

School A became a center for spreading its unique approach and frameworks that operated in it, in the spirit of Korczak. The purpose of the video was to document and disseminate the unique model developed in School A. The film is intended to be a documentary image film that reveals the connection between Korczak's words and school practice.

The researcher participated in the videotaping, but this is not a recorded observation aimed at research. It is one of the school's documentary findings. In the study, she used this observation to expose the atmosphere, the culture, the school environment, and to examine the impact of Korczak on teachers and students. The author can be defined as a "mixed observation researcher" in a film. The findings which are presented in the monograph is a documentation for participant observation. The author was an active partner in formulating the model in both schools. She was also interviewed in the film but did not know the questions and did not prepare answers in advance. She did not know before the filming about the specific content presented in the film. She was not aware of how the teachers and children would present the unique frameworks and the school.

[440] Kumar, R., ***Research methodology, a step-by-step guide for beginners,*** SAGE Publications Ltd, Printed and bound in Great Britain by TJ International Ltd, Padstow, Cornwall, 3rd edition, 2011, pp. 135-136.

The remarks were made spontaneously and presented by the photographer as they took place at the school. The photographer interviewed the students and teachers independently, and they chose how to present their words. The students and teachers were not prepared in advance and no texts were prescribed to them. Therefore, the film also surprised her and presented to the researcher, the reality at the school as experienced by different people and children.

The film is divided into scenes. Each scene is a single unit.

The units are:

1. View photos from the school - Context units
2. An interview with the principal explaining the school and his unique model developed in response to the needs of different children - Context units
3. “Objective's hour” - The school's counselor explanation about the “Objective's hour” and photos of children's activity at this hour.
4. “Children’s hour” - Explain the social education coordinator about “Children’s hour” and photos present children's activities at this hour.
5. "Elective courses" - an hour of elective courses by the children and photos present children's activities at this hour.
6. "Regulations' committee" - Presenting a "regulations' committee". The children of this committee proposed the school's rules. These laws were approved as part of a school conversation and were written in the school’s book of regulations.
7. “School-wide Discussion Forum” - the photos present a discussion in the framework “School-wide Discussion Forum”.
8. "Clarification committee" - Presenting the roles of the "Clarification committee" that changed its name to a "Mediation committee" over the years, the children are partner in a process of solving problems between children. The photos present children's activities in this setting.
9. "Student Council"- Presenting the "Student Council" and its functions. Her members were chosen in free election.
10. "equipment borrowing room" - Display of "equipment borrowing room" that operates by the children at break.
11. Presenting school activities.

12. "Mentoring"- Introducing a "Mentoring" framework by a team mentor. 13. "Ceremony for distribution of postcards" - in this school setting the teachers deliver postcard to the children as reward on their effort to improve themselves.

Among the units in this film there are context units. The texts in the context units are presenting the meaning of the activity and the frameworks in the school. Korczak's words present the connection between the school's action and his ideas. They also explain the context of the ideas to Korczak's ideas.

The film includes expressions of students and teachers about the school's frameworks and their meaning to them. Korczak's ideas are expressed in the film as the foundations of the school's model. Quotes of Korczak's ideas are integrated in the film and the school's actions express them. The context units presented his ideas as collateral texts. Collateral texts are texts that transcribe, accompany, or describe the contents of multimedia[441]. The Korczak's collateral texts provided the context between his ideas to the school's activity.

According to Geller, Kaplan, and Lasswell the characterization of a recording unit depends on the size of the context unit. The size of context units affects the reliability and efficiency of the description. As the size of the context increased, the number of meaningful evaluations improved. The context of a symbol contains a great deal of information, especially concerning affect[442].

Unlike a feature film in this movie viewers are asked to identify the narrative of the film. This movie is a record of what's going on. The actors in the film are children are experiencing what goes on in school and tell us about their lives.

The film indicates the unique characteristics of a place and environment. The photos and films are dense and rich in information. Thus, in the analysis of the data, the researchers need to focus on some of the data and disregard other parts of it. Therefore, not all of them can be used.

A documentary film is a nonfictional motion picture intended to document reality, primarily for the purposes of instruction, education, or maintaining a historical record. Documentary films were originally called "actuality" films. The "original" actor and "original" scene are the guides to interpreting the modern world. The raw martial captured

[441] A. Vassiliou, ***Analysing Film Content: A Text-Based Approach,*** Guildford, Surrey, GU2 7XH, UK, July, 2006.

[442] K. Krippendorff***, Content Analysis, An Introduction to Its Methodology***, p.117.

in the making of a documentary is considered more real than in narrative films[443]. The teachers and the students in my film are the original actors and the scenes are original. The film presents the real life in the school.

In a film the images are supported by written texts and by the words heard in the soundtrack of the film. It can be created in one of four ways: The film's partners are not prepared and behave informally; The partners in the film voluntarily get ready for photography according to their wishes; The cinematographer arranges the photos and gives instructions and directs the situation; There is agreement between the cinematographer and the audience[444].

Each of the viewer of the movie interprets it differently. They have their own perceptions and ability to discern their details and their implications because of their different biographies and personalities. Because "the camera cannot lie"[445] and distort the documentation, the visual appearance in the film must be examined and compared through references and documents.

It should be emphasized, that this film was not staged and the acters were not prepared. They didn't get a prepared text in advance. They weren't actors. They are actual teachers and students behaving informally. Each of the teachers and students presented his words intuitively based on his experience. The subjects for the cinematographer were predetermined by the team leader of the teachers. One of the teachers directed the cinematographer. The teachers also chose the students. Korczak's quotes were combined as the cinematographer edited the film, linking Korczak's ideas to the school's activities.

[443] J. Grierson, ***'First Principles of Documentary'***, in Kevin Macdonald & Mark Cousins (eds.) ***Imagining Reality: The Faber Book of Documentary***. London: Faber and Faber, 1996.
[444] W. Martin, & B&G Gaskell, ***Qualitative Researching with Text, Image and Sound***, The Open University of Israel,2011.
[445] Ibidem, p.111.

The Mapping Tools

Mind Mapping[446]	**Concept Maps**[447]	**Argument Maps**[448]
Associative connections	A relational device	Computer-aided argument mapping
Free-form, spontaneous thinking	Outlining relationships between ideas	Explicating the inferential and logical structure of arguments
There are no limits on the ideas	Concept mapping is structured and less pictorial	Inferences between whole propositions are the key feature
Visual, non-linear representations of ideas[449]	A hierarchical ‘‘tree’’ structure with super-ordinate and subordinate parts	Arguments’’ are understood as the result in claims/ ‘conclusions’ based on evidences
Any idea can be connected to any other	Usually, the map begins with a word or concept or phrase which represents a focus question that requires an answer[450]	Answer the link word ‘‘because’’ and ‘‘but’’ at the end of the argument provides tree
A network of connected and related concepts	Concepts are the main relationships	It is interested in the inferential basis for a claim being defended
Content is more central to learning[451]		The software allows an automatically-generated description of the argument in the text-.
Including ‘‘free-form’’ and unconstrained structure.		In the software claims, objections, and rebuttals are colored differently
Images and topics are the main feature of associative connections		Claims of support or Objection in different colors.

[446] M. Davies, ***Concept mapping, mind mapping and argument mapping: what are the differences and do they matter?*** Springer Science+Business Media B.V. 2010, Published online: 27 November 2010, pp. 3-4.

[447] Ibidem, pp. 4-8

[448] Ibidem, pp. 8-12.

[449] E. N., Biktimirov, & L. B., Nilson, ***Show Them the money: Using mind mapping in the introductory finance course.*** Journal of Financial Education, 32(Fall), 2006,72–86.

[450] J. D., Novak, & A. J., Can˜as,. ***The theory underlying concept maps and how to construct them.*** Technical Report IHMC Cmap Tools 2006-01 Retrieved 21/6/07, Florida Institute for Human and Machine Cognition, from http://cmap.ihmcus/Publications/ResearchPapers/Theory Underlying Concept Maps.pdf, 2006.

[451] Pressley, M., Van Etten, S., Yokoi, L., Freebern, G., & VanMeter, P. (1998). ***The metacognition of College studentship: A grounded theory approach***, in J. D. D. J. Hacker & A. C. Graesser (Eds.), ***Metacognition in theory and practice*** (pp. 347–367). Mahwah, NJ: Erlbaum.

Source; own study

My own elaboration, which is based on Davies Concept mapping, mind mapping and argument mapping: what are the differences and do they matter, 2010.

Three key types of mapping: mind mapping, concept mapping, and argument mapping, with an emphasis on the software tools used to make the maps. Mapping allows the presentation of new material to build on existing knowledge. The mapping devices are able to represent allow for the representing of new information [452]. According to Davies, Map-making improves the usability of information and also complements what the brain can do imperfectly. Both improve student learning. Mapping increases the brain's ability to understand, retrieve and process information. Mapping allows students to build new and meaningful knowledge.

The aim of mind mapping is to find creative associations between ideas. Mind mapping is using used to create an association of ideas and for memory retention. Mind mapping it also promotes creative thinking and encourages ''brainstorming''[453]. It is emphasized diagrams and pictures to aid recall of associations.; Concept maps generally use hierarchical structure and relational phrases to aid understanding of relationships.

Concept mapping is structured. The aim of concept mapping is the outlined relationships between ideas. It has a hierarchical ''tree'' structure with super-ordinate and subordinate parts. Concept maps can take a variety of forms ranging from hierarchical, to non-hierarchical forms, and even data-driven maps, where the input determines the shape of the map. The Concept maps are formal and are generally more tightly structured. The difference between mind mapping and concept mapping is also at the level of precision and formality. Mind maps are less formal and structured.

An argument map is a visual representation of a logically structured network of reasoning. It includes the key components of the argument: conclusion, contention, and reasons. Argument maps are box-and-line diagrams that lay out visually reasoning and evidence for and against a statement or claim. It clarifies and organizes thinking by

[452] Van Gelder, T., ***The rationale for RationaleTM. Law, Probability and Risk***, 6, 2007, p. 23–42.

[453] M. Davies, ***Concept mapping, mind mapping and argument mapping: what are the differences and do they matter?*** Springer Science+Business Media B.V. 2010, Published online: 27 November 2010, p.3.

showing the logical relationships between thoughts that are expressed simply and precisely.

Argument mapping is defined as computer-aided argument mapping (CAAM). It is the inferences between whole all the propositions. The software allows an automatically-generated description of the argument in the text. In the software, claims, objections, and rebuttals are colored differently. Finally, basis boxes which provide defense for the terminal claims, are provided at the end of the argument tree[454].

In addition, a literature map is a useful tool for organizing a review of the literature. It summarizes the literature for publication through a presentation, article, or journal. This map is a visual summary of the research, that is represented by a table or graph. Maps are organized in different ways. One could be a hierarchical structure with a top-down presentation of the literature. Another might be similar to a flowchart in which the reader understands the literature as unfolding from left to right. A third model might be a series of circles. Each circle represents a body of literature, and the intersection of the circles represents their commonalities. The central idea is that the researcher creates a visual picture of her topic. This literature map presents an overview of existing literature[455].

Content analysis reproduces a map of the texts that are able to present components and the connection between them[456]. In my research I'm trying to find the effect of exposure to korczak's humanistic democratic ideas on the formation of educators' identities in Israel. The literature map helped me to organize the information and to define variables, objectives, questions, and problems of the research. The roots of his humanistic- democratic ideas based on the Attains' democratic ideas, on the liberals' foundations and the new participatory democracy.

The literature map describes the components of: The foundations of democracy; Forming professional educational identity in the 21st century; Korczak's humanistic-democratic ideas; Korczak's idea for educators in the process of forming identity and his contribution for forming educational identity in the 21st.

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[454] M. Davies, ***Concept mapping, mind mapping and argument mapping: what are the differences and do they matter?*** Springer Science+Business Media B.V. 2010, Published online: 27 November 2010, p. 9.

[455] J. W. Creswell, ***Research design: qualitative, quantitative, and mixed methods approaches***, 4th ed. Sage Publication, 2014, p.65.

[456] Ibidem, p. 156.

A literature map of Korczak's foundations for humanistic-democratic educators' identities in Israel today/My own elaboration

Democracy foundations:	**Korczak's humanistic-democratic ideas**
• Different concepts of democracy are: Attains' democratic, liberals' democracy and participatory democracy, direct democracy, or elected representatives. • Freedom within the limits of the law and as the equality of all before the law. • Education and personal development. • The government is divided into three authorities, the triple powers: executive power, Legislative power, and judicial power. • Democracy is a combination of the individual and society. • A cooperative way of life guided by humanistic values. • Freedom based on human rights, Personal freedom, religious freedom, political freedom, freedom of expression, freedom of criticism and free choice. • Active participation, elections • Criticism and reflection • Tolerance includes: protection of human rights and rule of law, tolerance for differences opinion, especially of minorities.	• Korczak related to each child as equal to a person, and defended his/her rights. • A way of life, experience, • Self-government, • Acceptance of democratic principles; participation • Gaining humanistic and democratic experience through education. • Direct and active participation. • Protection of human rights. • Tolerance, tolerating diversity in education. • Rule of law; order and justice. • Dialog with the child • Democratic experiences; Sharing responsibilities. • Equality between children and adults. • Independent thinking; Freedom, freedom of expression; critical thinking. • Collaboration; Cooperation with others. • Korczak's Frameworks: parliament, council, court, and a guardianship.
Forming professional educational identity in the 21st century	**Korczak's ideas for educators in the process of forming identity**
• Combination of self-identity as a collection of concepts and beliefs and professional identity . • Combination of different sub-identities • Experience • A dynamic identity, changing concept with age. • Autonomy • Creativity based on freedom, flexibility, and divergent thinking • Openness to diversity, Listening to the pupils' voice, • Dialog with the child • Flexibility and openness, collaboration, and cooperation • Fostering: Active participation in decision making teacher collaboration, • Community engagement, Creative partnerships, Exploiting new technologies • Metacognitive and reflective learning strategies.	• Awareness to self identity • Becoming an autonomous teacher • Knowing the child and Listening to his voice • Protection of Individual's rights and autonomy • Equality between children and adults • Encouragement of: independent thoughts and self-expression critical thinking and reflection • Active participation, active implementation • Expirience and using Korczak's ideas • Encouragement of using evaluation as a part of the life • Sharing responsibilities and duties at school • Community engagement • Acceptance of special children • Openness to diversity • Order and rules • Cooperation with others and collaboration • Promoting creativity and Creative partnerships at school, Openness to initiatives in education • Flexibility, being open and flexible to various changes

Source; own study

Democratic education in the Israeli system today
In Israel, most of the public schools today, have hierarchal structure based on the traditional ideas. There are 30 democratic schools that act according to the democratic-humanistic principles. Self-government acts in alternative schools. Few models are based on Korczak's ideas. A democratic curriculum is learnt in public schools. The reforms of Ofek Hadash and "Oz Letmura" contains humanistic elements. There are new programs to training teachers based on humanistic-democratic ideas. Academia-Classroom Program meant for training teachers includes academic courses while gaining practical experience. Korczak's ideas for educators can be used in the process of defining.

Source: My own elaboration.

4.8. Participants

According to Creswell "the study population are individuals, groups and communities. They are the people from whom the information is collected"[457].
He introduced essential aspects of the population and sample such as: identifying the population in the study and to specify the size of this population, if size can be determined. Marshall emphasized that in quantitative research one used to generate a sample that is representative of the wider population[458]. Creswell also relates to the access and the availability of this population.

Within each stratum, it is important to identify individuals with characteristics of the population. Identifying the sample design of this population is by a single stage or multistage process, called clustering. In a single-stage sampling procedure, the researcher has access to names in the population and can sample the people directly. In a multistage procedure, the researcher first identifies groups and then obtains names of individuals[459]. The selection process for participants can be either random or nonrandom. Researchers can select participants by random selection or random sampling. In these cases, each

[457] J. W. Creswell, ***Research design: qualitative, quantitative, and mixed methods approach,*** 4th ed. p.58.
[458] M.N. Marshall. ***Sampling for qualitative research***. "Family practice". 13(6):522-525. (Available, 1996. at: http:// fampra.oxfordjournals.org/content/13/6/522.full.pdf [accessed 21st September 2011]), p.20.
[459] J. W. Creswell, ***Research design: qualitative, quantitative, and mixed methods approach***, 4th ed. p.197.

individual in the population has an equal opportunity to be selected[460]. They can focus on a random selection from a specific population. Other respondents are chosen based on their convenience and availability. In many studies, only a convenient sample is possible because the researcher must use natural groups, such as classrooms, organizations, or families[461].

Lincoln & Guba emphasize the contexts of time and place in order to understand a phenomenon[462]. Creswell mentioned the importance of finding people or places to research and to gaining access based on trust for provide good data of the participants[463]. It is important to find people or places to research and to gain access on the base of trust in order to provide good data of the participants[464]. According to Bruner, a methodology is focused on the participates in the research and is also based on their understanding their world and the meaning they give them. It is based mainly on intuitive research skills and focuses on internal aspects of the phenomenon under study[465]. Every research study has two aspects: the people provide the 'subject areas. The study population are individuals from whom the information is collected[466].

My subject area is a Korczak's ideas for educators. The populations in the study were two groups of teachers from two schools included 22 teachers. These two schools created new models acting according to his humanistic-democratic ideas.

school A had 13 teachers, aging between 22 – 52. school K had 9 teachers aging between 22 – 52. Most of the participants in these schools are female. Three were male. All the participants in my research had studied Korczak's ideas and were familiar with the content and concepts. The population in the study was elected by a multistage procedure. the researcher identified two groups of teachers. Each of the groups had its own characteristic of the population. Participants were deliberately selected for this research so that it would be possible to gather messages from teachers in which the idea of humanistic-democratic schools working on Korczak's ideas is implemented.

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[460] G. Keppel, & T.D. Wickens, ***Design* and analysis: A researcher's handbook** (4th ed.). Englewood Cliffs, NJ: Prentice Hall, 2003.

[461] J. W. Creswell, ***Research design: qualitative, quantitative, and mixed methods approach***, 4th ed. Sage Publication, 2014, p.207

[462] Y.S. Lincoln, & E.G. Guba, ***Naturalistic inquiry***. Beverly Hills, CA: Sage, 1985, p. 62.

[463] J. W. Creswell, ***Research design: qualitative, quantitative, and mixed methods approach***, 4th ed. Sage Publication, 2014, p p.110.

[464] Ibidem, p. 110.

[465] J. Bruner, ***Acts of Meaning***, Cambridge, Massachusetts: Harvard Univesity Press, 1990, p. 16

[466] Ibidem, p. 58

4.9. Analysis process

The data analysis process is performed by sorting and organizing the data analytically. Quantitative and qualitative data will be analyzing separately. The units of analysis are represented by the connections between the constituents. Examining the connection between the researcher's theory and her objectives determines the validity of the content. This is a process in authoring units similar to categories[467]. An impressionable category can lead to quick and unfounded conclusions. A process of categorization based on accurate data is required. This process requires examining meanings and linking data segments[468]. These categories reflect the relationship between the theory and the data[469]. The Categories should reflect the data and be based on an in-depth analytical discussion so that the theoretical review and the data can be matched[470]. Categorization is the basis for data analysis and is done by sorting and decomposing data to understand their meaning. Awareness is important to a conceptual perspective. Once the Categories are named, they are mapped[471].

Creswell presents a proposal for the steps involved in analyzing the data are:

Step 1. The report of information on the number of members and describing respondents and non-respondents. A table with these numbers and percentages is an important tool for presenting this information.

Step 2. Discussion about the method that will be determined by the response bias. Response bias is the effect of nonresponses on the research estimates (Fowler, 2009). The meaning of bias is based on non-respondents' replies. If they respond, their responses change the overall results. It is important to mention the procedures used to check for response bias.

Step 3. A plan to provide a descriptive analysis of data for all independent and dependent variables in the study. The analysis indicates the means, standard deviations, and range of scores for the variables.

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[467] A. Shkedi, ***The Meaning behind the Words, Methodologies of Qualitative Research|: Theory and practice***, Ramot, University of Tel-Aviv, second edition, 2014, p.67.

[468] G. W. Ryan& & H.R. Bernard. ***Data management and analysis methods***. In N.K. Denzin & Y.S. Lincoln (Eds). ***Handbook of qualitative research*** (2nd. Pp. 769-802), London: Sage 2000.

[469] L. Araujo, ***Designing and refining hierarchical coding frames***. In U. Kelle (Ed.) Computer-aided qualitative data analysis (pp.96-104). London: Sage Publications, 1995.

[470] Strauss & Corbin, *Basics of* ***Qualitative Research: Grounded Theory Procedures and Techniques*****.** London: Sage Publications, 1990.

[471] A. Shkedi, ***The Meaning behind the Words, Methodologies of Qualitative Research|: Theory and Practice,….,*** pp. 121-14A.

Step 4. A proposed instrument, with scales, necessary for identifying the statistical procedure (i.e., factor analysis). Identifying the procedure, as well as its reliability, reinforces the internal consistency of the scales (i.e., the Cronbach alpha statistic).

Step 5. Identification of the statistics programs for testing the major inferential research questions, or hypotheses, in the proposed study. They relate to variables or compare groups of variables so that inferences can be drawn from the sample to apply to a specific population. It is important to provide a rationale for the choice of statistical tests and to mention the assumptions drawn from the statistics. There is a need to decide if the variables will be measured on an instrument as a continuous score (e.g., age from 18 to 36) or as a categorical score (e.g., women = 1, men = 2). Then, the researcher needs to consider whether the scores might be distributed on a bell-shaped curve or on a graph. These factors, in combination, enable a researcher to determine what statistical test is best suited for answering research questions or hypotheses.

Step 6. Presentation of the results in tables or figures and the interpretation of the results of the statistical test is the final step in the data analysis. An interpretation in quantitative research means that the researcher draws conclusions from the results of the research questions, hypotheses, and the results[472].

According to Kumar after cleaning the data, the next step is to code it.

The method of coding is dictated by two considerations: The way a variable has been measured, the measurement scale and response to a question is descriptive, categorical, or quantitative; The way that the researcher communicates the findings about a variable. Analyzing information from a question depends upon how a question was asked, and how a respondent answered it. It depends upon the measurement scale. The answers can be classified into one of the following categories: quantitative responses, quantitative or qualitative categorical responses and descriptive responses. Both quantitative and categorical information go through a process of transforming the information into numerical values, called codes.

The researcher develops codes only on the basis of the information collected from participants and then fits the data to them. That way, the information can be easily analyzed either manually or by computers. In quantitative research the researcher

[472] J. W. Cersewell, ***Research Design: Qualitative, Quantitative, and Mixed Methods, Approach***,…, pp. 201-202.

develops categorizations from responses which are then coded and quantified. In qualitative research the responses are used as descriptors in verbatim form and can be integrated in the researcher arguments[473]. The distinction between a set of data is qualitative or quantitative in nature, or it is generated through qualitative categories. Descriptive information first goes through a process called content analysis. There are three ways to identify the main themes: (1) Examining verbatim responses and integrating them into the text; (2) Assigning a code to each theme and counting how frequently each has occurred, and (3) Combining both methods to communicate the findings[474].

According to Creswell in a qualitative study, the reference photos and films are dense and rich in information. Therefore, not all of them can be used. When analyzing a text or a picture (or other types of visual objects) there are three Categories of codes:

- Codes on topics that combine past literature and common sense.
- Surprising Codes
- Codes that are unusual, and of conceptual interest.

Thus, in the analysis of the data, the researchers need to focus on some of the data and disregard other parts of it[475]. Phenomenological research analyzes significant statements and develops an essential description[476] .

Seven steps in the Coding Process:

1. Reading the data to gain a general impression
2. Picking one document as the most interesting one and examining it according to the question "What is this about?" Then, determining the underlying meaning.
3. Making a list of all topics and clustering similar topics together.
4. Abbreviating the topics as codes and writing the codes next to the appropriate texts.
5. Turning the topics into categories.
6. Determining each category and alphabetizing these codes.
7. Assembling the data belonging to each category in one place and performing an analysis[477].

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473 R. Kumar, ***Research methodology, a step-by-step guide for beginners***,... p.229.
474 Ibidem, p. 230.
475 G. Guest, K.M. MacQueen & E.E. Namey ***Applied thematic analysis***. Thousand Oaks, CA: Sage 201K.
476 C. Moustakas, ***Phenomenological research methods***. Thousand Oaks, CA: Sage 1994.
477 J. W. Cersewell, ***Research Design: Qualitative, Quantitative, and Mixed Methods Approaches…***, P. 248.

The measurement and analysis of the variables are dependent on the purpose of the study. In many studies it is recommended to combine both qualitative and quantitative approaches. A descriptive analysis of data for all independent and dependent variables in the study should indicate the means, standard deviations, and range of scores for these variables[478] . If the proposal contains an instrument with scales the researcher need to identify the statistical procedure for accomplishing this. The use of statistics is not a part of a quantitative study. The statistics are meant to confirm or contradict the research's conclusions on the basis of analyzing the data. Statistics help to quantify the relationship between the findings and to help isolate the effect of different variables[479].

Merging the data involves combining both quantitative and qualitative data. The procedure includes a side-by-side comparison, data transformation, or a joint display. Connecting the data means that one data's analysis is used to build into the second data set. Analysis is done for each database separately. One data set informs the data collection of the other data sets. In an embedded design, the data collection builds directly on the results of the primary data collection. The two databases may be connected with one building[480].

Words and sentences will be sorted to categories that are the "building stones"[481] of the content analysis. This process will help to reveal the meaning in the text, the concepts, and the subjects of the texts. In the first stage the data will be divided into separate sections. In the second stage the data will be associated with groups and categories in a new order.

The new organization will help to identify the criteria for the data aggregation and to identify the subjects that characterize them. This process is done by comparing the different parts of the data and searching for the similar and the different ones. The different items are examined while comparing and sorting them into a common set of items. The researchers will be named each of the groups and will refer to them as a category. The categories are not just a list of names but a conceptual structure[482].

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[478] Ibidem P. 33

[479] R. Kumar, ***Research methodology, a step-by-step guide for beginners***,…., p. 33.

[480] J. W. Cersewell, ***Research Design: Qualitative, Quantitative, and Mixed Methods Approaches,…*** p. 267.

[481] A. Shkedi, ***Words of Meaning, Qualitative Research – Theory and practice***, Rmot, University Tel-Aviv, 2015, p.98.

[482] A. Shkedi, ***Words of Meaning, Qualitative Research – Theory and practice***, 2015, pp. 97-99.

The strategy of this research is inductive succession. It begins with collecting data. Most classical research uses the numbers of text characters and also include systematic information. The data collections are presented in the monograph, which includes various types of information, and via the tools: questionnaires and a film. The data will be organized into categories based on the variables, based on the literature.

Analyzing the questionnaires and the teachers' assignments in qualitative and quantitative methods enables me to understand his influence on the teachers' insights. Analyzing the questionnaire consist of direct quotations from respondents about their attitudes, beliefs, and thoughts. It is, also, based on intuitive research skills and focuses on internal aspects of the research.

In the open questions, 1-2, the participants need to describe the essence of Korczak's educational approach as they understand it and which of the presented quotes impressed them. The purpose of the qualitative description is to understand and to explore feelings, perceptions, attitudes, values, beliefs and experiences of a group of people, as well as to take the reader to the environment in which it occurred.

The third part of the questionnaire contains closes questions as suggested by Likert scale. The teachers need to rate their answers according to the scale. In this unit, the categories became measured variables of the concepts of freedom, action and tolerance. The measurement scale is 1-5: 1 - means nothing, 2 – Slightly more, 3 – Moderately more, 4 – much more, 5 - the maximum quantity. In that way, I measure the reactions and opinions of the teachers in order to reduce deflection and increase objectivity. In the fourth part the respondents need to choose 8 quotes that best represent Korczak's viewpoint in their opinion. It will be analyzed statistically according to the number of the teachers who chose them. The fifth question is an open one and the teachers need to explain which statement influenced them. In the sixth question they need to choose the subject of influencing. Questions 7-12 are open and relate to applications. All the open questions will be analyzed by categoric.

The teachers were asked to answer the open questions: numbers 1,2,5, 7-12. The third question asked the teachers to rate their answers according to the scale. The fourth question asked teachers to choose and circle two citations that best represented, in their opinions, Korczak's viewpoint. The sixth question required them to identify the subjects of Korczak's comments that most influenced them.

Korczak's quotes presenting his ideas were part of the questionnaire. The questions in the questionnaire were divided according to the meta-categories of the characteristics of democratic-humanistic education, as mentioned in chapter 1. The three categories are:

Freedom means: Autonomy, critical thinking and reflection, independent thinking, free choice, creativity, and self-expression. These components are based on human rights, personal freedom, freedom of religion, political freedom, freedom of expression, and criticism.

-Action means: experience, activities, and direct participation in a democratic society .

-Tolerance means: the legal protection of human rights, acceptance, knowing the child and listening to his voice, flexibility and openness to diversity, considering the other, influencing, sharing responsibilities, and cooperation and partnership. Creative partnership and community engagement must be based on tolerance.

The next stage is assessing the results from distinguished variables appearing in selected research tools. I will evaluate the findings using different categories actively involved in the whole process of evaluation. Categorizing this tool provides a framework for evaluation and measurement.

In the next table, the questions are divided accordingly to the categories. These categories are the three variables that were described above.

Order of the questions in the questionnaire according to the three concepts

Freedom Autonomy and human rights, personal freedom, independent and Self-thinking, Self-awareness, represents religious and political freedom, freedom of expression and criticism, as well as critical thinking and reflection and free choice. Creativity is based on Freedom	Activity experience, active and direct participation in a democratic society creative partnership and community engagement	Tolerance The legal protection of human rights, Knowing the child and Listening to his voice flexibility and openness to diversity, considering the other, influencing, sharing responsibilities cooperation and partnership
3, 6, 7, 8, 10, 11	13 ,9	12, 15, 14
1, 2, 4, 5, 6, 8 11	7, 14, 15	8, 9 , 10 , 12 , 13

Source; My own elaboration

Film analysis is the process in which a film is analyzed in terms of semiotics, narrative structure, cultural context. Like analyzing literature, it is a form of rhetorical analysis includes: critically analyzing and evaluating discourse, words, phrases, and images. There are specific types of film analysis:

-The semiotic analysis in a film is the analysis of meaning behind signs and symbols. Symbols denote concepts such as liberty and feelings. It is meant to think deeply on the meaning behind objects or actions. This method is similar to that of literature and answers the questions: What objects or images are repeated in multiple instances? and in what context do they appear? The questions deal with the repeated subjects, their context and the meaning behind objects or actions.

-Narrative structure analysis is the analysis of the story elements, including plot structure, character motivations, and theme. The film has three-Act Structure: setup, confrontation, and resolution.

-Contextual analysis is analysis of the film as a broader context. It includes the culture, time, and the place of the film as well as the people who created the film .

- Mise-en-scene analysis is analysis of the arrangement of compositional elements in film essentially, the analysis of audiovisual elements and explaining the significance behind them.

Having a clear argument and supporting evidence is critical to film analysis. Unlike literature, film incorporates audiovisual elements: the actors, the lighting, the angles, the colors therefore this introduces a new dimension to analysis. The category text is the result of processes of "weaving" different and diverse "threads": gesture, speech, image—still or moving, writing, music as on a website or in a film. In that use, text may stand for a semiotic entity[483].

The film in this research will be analyzed according to the semiotic analysis. Semiotic analysis will examine the meaning behind the signs and the symbols such as the frameworks and the actions in the school according to the variables. Contextual analysis will help to understand the culture, time, and the place of the film and the connections

[483] G. Kress, Education: ***A Multimodal Social Semiotic Approach***, University of London, 2010, p. 207.

between Korczak's ideas and the school's model. Encoding the text creates new information from the film.

The film will be divided to units as mentioned above. The categories of the units will be defined by the relevant criteria[484]. The next table presents the numbers of the scenes/ units that were described above according to the categories.

Order of the scenes in the film according to the three concepts

Freedom Autonomy and human rights, personal freedom, independent and Self-thinking, Self-awareness, represents religious and political freedom, freedom of expression and criticism, as well as critical thinking and reflection and free choice. Creativity is based on Freedom	Activity experience, active and direct participation in a democratic society creative partnership and community engagement	Tolerance The legal protection of human rights, Knowing the child and Listening to his voice flexibility and openness to diversity, considering the other, influencing, sharing responsibilities cooperation and partnership
4, 5, 7, 9, 12	3, 4, 5, 6 , 11	4, 6, 7, 8, 9, 13

Source: My own elaboration

The unit's analysis will be represented by the connections between the constituents. Every content analysis requires to examine the context between the texts. The analyst must construct sensible texts that answers the research questions. A context serves as the conceptual justification for reasonable interpretations, including for the results of content analysis[485].

Content analysis will examine the photos, the recording texts, and the collateral texts in the film. The variables will be examined according to the expressions of children and teachers in the film. The democratic frameworks, the atmosphere in the school, the expression of Korczak's ideas as well as their meaning for children and teachers in the school will be examine.

[484] A. Shkedi, ***Words of Meaning, Qualitative Research – Theory and practice….***, p.98.
[485] K. Krippendorff, ***Content Analysis, An Introduction to Its Methodology….***, p.43.

The categories, as an organization tools, will help the researcher to organize the information from the film according to the relevant components. Categories that appear in the film will be reviewed. Answers and explanations in the questionnaire and in the film will be sorted according to categories. The information will be integrated in the interpretation of overall results while comparing the two instruments as well as comparing two schools **.**

This research compares the categories of all message properties: questionnaires, film, and theoretical definitions include the variables. Different Categories actively involve the entire evaluation process of their findings.

Because it is a documentary film, the researcher will count the frequency of all components encoded in the texts. Comparing empirically different expressions and contexts of texts will take place, as well as examining the expression such as the sound and music and the pictures. Teachers and student will be examined through their facial expressions, their looks, and their movements as well as the students and teachers' sayings are compared. The categories in the units will be compared to categories which are expressed in the questioner.

In the next part I will relate to the ethics and to the validity of the research.
Ethical means 'in accordance with principles of conduct that are considered correct, especially those of a given profession or group' according to the Collins Dictionary[486]. The questions are: What are these principles of conduct? Who determines them? In whose judgement must they be considered? [487] Most professions have established an overall code of ethics for conducting research in their respective fields. All those with direct and indirect involvement in a research study are considered as research participants. They constitute the second category of stakeholders[488].

Different interests, perspectives, purposes, aims and motivations may have affected the results, therefore important to examine ethical conduct in research concerning different stakeholders under separate Categories.

If the research is required in order to improve conditions, it is acceptable to ask questions but, the participants must give consent based of voluntary and without

[486] ***Collins Dictionary***, 1979 p. 502.
[487] R. Kumar, ***Research methodology, a step-by-step guide for beginners***, …. p.218.
[488] Ibidem, p. 219.

pressure[489]. Schinke and Gilchrist agree with Kumar but added that in addition, the procedures must be based on providing information to allow for a reasoned decision. (1993: 83) Subjectivity is related to educational background, training and competence in research, and philosophical perspective. Bias on the part of the researcher is unethical. It is a deliberate attempt to hide the real findings[490].

A researcher has an obligation to use appropriate methodology. Being ethical means acceptances the code of conduct that has evolved over the years for an acceptable professional practice. The researcher needs: to maintain confidentiality, do not provide incentives and do not cause harm to participants[491].

The researcher in this study was considered to be a researcher of the second category of stakeholders[492], because she was directly and indirectly involved as principal, teacher, and mentor in the schools. This research is applied research and not pure research. The researcher examined her own academic program for identifying the most important ideas that stimulate teachers' thinking about their professional identities. All the participants in the research were informed about the research and their goals. They agreed to answer the questionnaire voluntarily, without any pressure. It was an anonymous questionnaire to maintain confidentiality.

'Validity is defined as the degree to which the researcher has measured what he has set out to measure'[493]. According to Kerlinger, 'The commonest definition of validity is epitomized by the question: Are we measuring what we think we are measuring?'[494]. Babbie writes, 'validity refers to the extent to which an empirical measure adequately reflects the real meaning of the concept under consideration'[495]. These definitions raise two key questions: Who decides whether an instrument is measuring what it is supposed to measure? How can it be established that an instrument is measuring what it is supposed to measure?[496]

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[489] Ibidem p. 220.
[490] Ibidem p. 22A.
[491] Ibidem p. 224.
[492] Ibidem, p. 219
[493] S. W. Herman, ***Strategies of Social Research*** (3rd edn), Orlando, FL, Holt, Rinehart and Winston. Somekh, Bridget,1991, p.106.
[494] F.N. Kerlinger, ***Foundations of Behavioral Research*** (2nd edn), New York 1973, Holt, Rinehart and Winston, p. 457.
[495] E. Babbie, ***Survey Research Methods*** (2nd edn), Belmont, CA, Wadsworth 1989, p. 133.
[496] R. Kumar, ***Research methodology, a step-by-step guide for beginners,*** …. p. 166.

The answer to the first question is who designed the study, who will read it, and who are experts in the field. The second answer is on what basis does a reader, as consumer or expert, make a judgement? Establishing a logical link between the questions and the objectives requires the backing of experts and the statistical evidence to convince others[497].

There are differences between quantitative and qualitative research and with the concepts of validity and reliability. The structures and methods of data collection in quantitative research determine the concepts of validity and reliability.

Reliability' refers to the quality of a measurement procedure that provides repeatability and accuracy. 'Unbiased and objective' means that you have taken each step in an unbiased manner and drawn each conclusion to the best of your ability and without introducing your own vested interest.

Subjectivity is an integral part of your way of thinking that is 'conditioned' by an educational background, discipline, philosophy, experience, and skills. For example, a psychologist may look at a piece of information differently from the way in which an anthropologist or a historian looks at it. Bias, on the other hand, is a deliberate attempt to either conceal or highlight something.

The judgement that an instrument is measuring what it is supposed to is primarily based upon the logical link between the questions and the objectives of the study. Hence, one of the main advantages of this type of validity is that it is easy to apply. Each question or item on the research instrument must have a logical link with an objective. Establishment of this link is called face validity. It is equally important that the items and questions cover the full range of the issue or attitude being measured.

Assessment of the items of an instrument in this respect is called content validity. In addition, the coverage of the issue or attitude should be balanced; that is, each aspect should have similar and adequate representation in the questions or items. Content validity is also judged on the basis of the extent to which statements or questions represent the issue they are supposed to measure, as judged by you as a researcher, your readership, and experts in the field. Although it is easy to present logical arguments to establish validity, there are certain problems: The judgement is based upon subjective logic; hence, no definite conclusions can be drawn.

[497] Ibidem, p. 167.

Summary: different people may have different opinions about the face and content validity of an instrument. The extent to which questions reflect the objectives of a study may differ. If the researcher substitutes one question for another, the magnitude of the link may be altered. Hence, the validity or its extent may vary with the questions selected for an instrument[498].

[498] R. Kumar, ***Research methodology, a step-by-step guide for beginners***, …. p. 167.

5. Result analysis

5.1. Description of the Researched Schools

This chapter presents the qualitative and quantitative analysis of the research findings, for which the short-circuit research tools were used open-ended and closed-ended questions, and a film. The monograph, which was written by the researcher herself, was intended to provide an initial, basic, and inclusive step of the researched topic, and thus it constitutes a good and comprehensive framework for the understanding of the issues at hand. However, it was considered appropriate to combine the three research instruments in the analysis of topics, which categorizes the materials into super-categories – themes, when for each one of them subcategories that were found to have a common denominator were affiliated and for all of them names were given. Qualitative and quantitative analysis focuses on the main and secondary goals (problems) of the research, which lead to the main research question that examines how the democratic-humanistic approach and ideas of Korczak contribute to the adoption of the democratic-humanistic elements in the teachers' professional identity.

The first part of this chapter will present a general description of the two discussed schools. The second part of this chapter will focus on the themes found in the qualitative analysis. The two researched schools, that were selected for analysis, are called School A and School K. School A is an elementary school, a traditional public school, located in a Moshav, in the center of Israel. School K is an elementary school, a traditional public school, located in the city of Kiryat Shmona, in the North of Israel. It should be noted that the socioeconomic situation in this city is rather poor, and there is high unemployment.

In both schools the teachers weren't democracy-education oriented therefore, the teachers needed to learn and to commit to "co-operative action"[499]. They decided to adopt Korczak's humanistic educational approach, and their vision was based on his democratic ideas and values. Accordingly, the schools created new models that act according to the vision. Korczak's model and his written ideas became a "mental model" which influenced

[499] M. LaCelle-Peterson & P. J. VanFossen, ***Creative Democracy and Teacher Education: The Task Before Us1***, Sociology, Education and Culture, 1999.

the teachers' learning and created a "positive mental model", which allowed the teachers to be proactive and to create their own symbols, contexts, and actions[500].

School A was established in the year 1933. At the start of the process, in the year 2002, there were 179 students, and over ten years the number of students increased to about 330 students from the neighboring communities, with 30 teachers. School K was established in the year 1957. In School K, in the year 2012 there were 134 students and the teaching staff consisted of 25 teachers, and in the year 2018 the number of students increased to 175 and included two first grades[501].

The staff of School A, which became in the year 2005 a part of the Division of Experiments and Entrepreneurship of the Ministry of Education in Israel, developed a flexible system called From Flexibility to Fulfillment in light of the Educational Legacy of Korczak, which enables the students and teachers to express themselves in a way unique to them. Moreover, in the year 2010, School A became a national center for the dissemination of the educational legacy of Korczak. In the regulations of the General Administration the regulations were written under the Ministry of Education.

Experimental School A was recognized as a national center of dissemination by the Department of Experiments and Entrepreneurship of the Israeli Minister of Education. The center was situated in the school and called “From Flexibility to Fulfillment”. The school staff developed and deployed a school model in the spirit of Janusz Korczak’s legacy. The model corresponded to the democratic and humanistic approach and met the needs of the children and led them to educational, emotional, and social actualization.

This model also supported teachers because the objective of the dissemination center is to share the experience that has been accumulated in the school with teachers in Israel and around the world, to be a model for principals and school staff, and to build a network of education institutions in Korczak’s spirit.

The dissemination center will offer a range of study days and in-service training courses in the framework of the guidelines for professional development known for educators in the New Horizon. They will offer both possibilities of learning and implementation of educational changes required in actuality[502]. In June 2010 a school model was presented to the Committee for the Child’s Rights of the United Nations and

[500] D.Tuohy, ***The Inner World of Teaching. Exploring Assumptions***, Jan 14, 2004, p.1.
[501] S. Shvartz, Principal’s letter, 11.02.2016.
[502] ***Regulation of the Ministry of Education***, http://www.education.gov.il/mankal, 31.8.2010.

the members of the Korczak Association in Geneva, Switzerland. One parent wrote in the moshav's newspaper: "The conference represents another milestone by turning our precious school into an international distribution center for Korczak's educational concepts"[503]. In August 2010, the school model was presented in an international conference in Japan. The experiment book of the school, which was published in the year 2012, printed by the Ministry of Education and distributed to the elementary schools around the country, presents six representative children with special needs and reflects the conditions in the school that enable the encouragement of every person to realize his potential.

One of the teachers in School A, a second-grade teacher for more than twenty years, described the need for change in the school. "First of all, the school was very small, without the right to exist, and nevertheless it was maintained since we wanted to provide an answer for all the innovation for the enlightened parents searching for another way of work different from what was in the past, from what they remember, this was not in a conventional school, they looked for something else. And we tried to give something else, we tried to be special through photography and art, but this did not really succeed, this experimental way, from flexibility to fulfillment, did succeed. And there are reasons for this."[504]

Like School A, in School K the staff developed a model of the school that is based on Korczak's democratic-humanistic ideas. But to differentiate from School A, school K was a part of a comprehensive process of change called "Education Towns". The OECD's recommendations encouraged parents from low socio-economic backgrounds to choose a school for their children in order to decrease inequities and segregation, as well as to encourage the town's schools to make changes and to become more attractive as high-quality schools[505]. On this base, the goal of "Educational Towns" is, to improve the school programs, to develop, to implement, and to disseminate local educational innovation, in order to create social, environmental, and economic value for the world. School K's principal and teachers decided to widen the school's environment and to create new

[503] Newspaper of moshav's Avichail, September 2010.
[504] H. Kurt, ***The Examination of the educational model in the spirit of Janus Korczak's legacy at the experimental School And distribution center*** *A.*, Seminar Paper, Tel Hai, Department of Education October 2012, p. 55.
[505] OECD, ***Equity and Quality in Education, Supporting Disadvantaged Students and Schools***, 2012.

challenges as compared to other competing schools. Both schools used new strategies and self-understanding in order to develop new models according to Korczak's ideas[506].

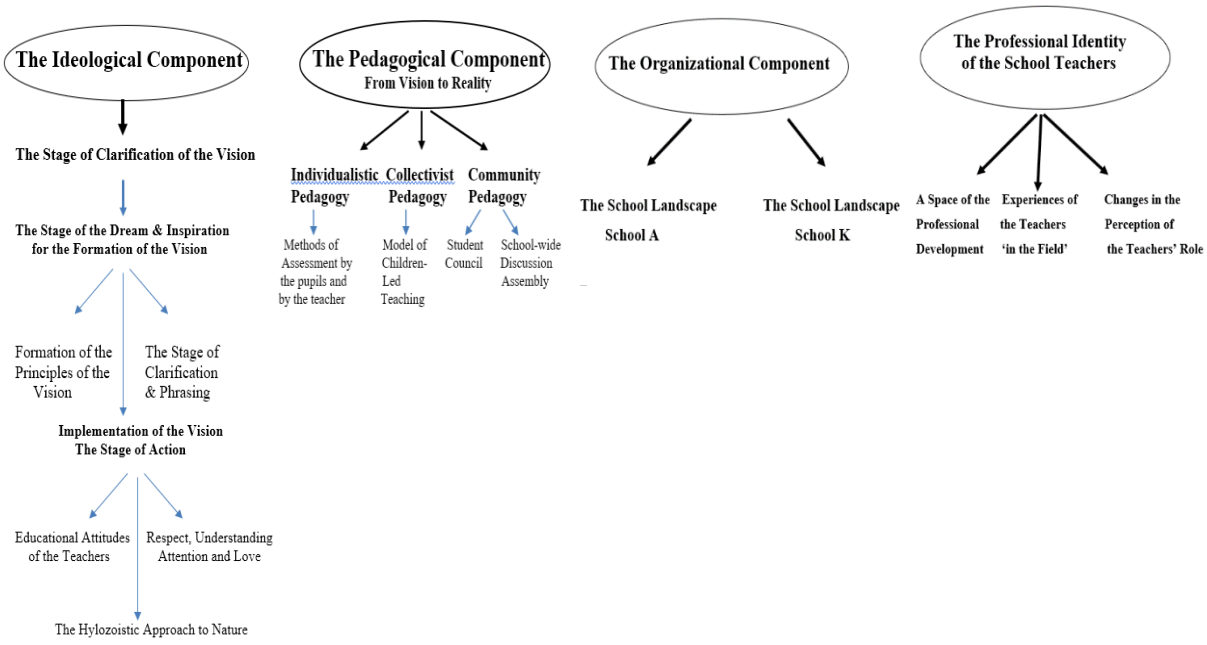
In both of the schools, there is a basic syllabus according to the program of the Ministry of Education, which is integrated with the elective courses developed by the school staff. In School A, a curriculum was developed for each classroom based on Korczak's philosophy, and in School K new classroom frameworks were designed. In addition, in both schools the students learned in the classroom about Korczak, and about children's rights: where in School A in the framework of the parliament discussions, they read and discussed Korczak's approach to education and the profession of a teacher having a specific identity. Both schools provided their students with opportunities to experience and to communicate between individuals and groups, in order to receive and to take from others, as Dewey has defined as democratic learning[507].

Analysis of the research findings indicated four main themes that constitute the organizing axes of the chapter of the findings in the context of the research questions in general and the main research question in particular. While the first theme focuses on the ideological component, in other words, on the school vision that is supposed to be based on the thinking of Korczak, the additional themes address the pedagogical and organizational component of the schools and the professional identity of the teachers.

These four themes are the core of the findings in the research, which addresses the contribution of Korczak's legacy to the teachers in the schools in the field of democratic-humanistic education.

[506] D. Tuohy, ***The Inner World of Teaching. Exploring Assumptions***, Jan 14, 2004.
[507] Dewey, 1916, in Hugh Starkey, ***Democratic Education and Learning***, British Journal of Sociology of Education, January 2005, 26(2):299-308.

Chart of the Themes' components



Source: My own elaboration

1) **The ideological components** are: the school vision, the stage of the dream, and inspiration for the formation of the vision; the formation of the principles of the vision; the stage of clarification of the vision**;** the implementation of the vision – the stage of action and educational attitudes of the teachers based on the democratic vision which is

express through: Respect, Understanding, Freedom, Action, Tolerance, Attention, and Love as well as the Hylozoistic Approach to Nature.

2) **The Pedagogical Components** – From Vision to Reality is expressed by three categories which are coordinated under the sub-title defined as "Between Individualism, Collectivism, and Community". **The Individualistic Pedagogy** put the child at the center and was expressed through elective hours, Children's Hour, Objectives Hour, Encouragement of the thinking, democratic pedagogy, and assessment methods. **Collectivist Pedagogy** is expressed through the Model of teaching led by children. **Community Pedagogy** is expressed through**:** active and democratic community, Student

Council, School Wide Discussion Assembly and Clarifications committee/ mediation committee.

3) The Organizational Component is expressed through the School Landscape of School A and the School Landscape of School K.

4) **The Professional Identity of the School Teachers components are:** a space for professional development which includes the experiences of the Teachers 'in the Field' and changes in the perception of the teachers' role.

In the light of the current reality, teacher training based on democratic humanist values is essential. The author considers a great importance to this research because it is relevant today and consistent with the innovative theories for teacher training and the shaping of professional educational identity. Korczak's educational pedagogy is significant today, despite the distance in time. The researcher finds in it many answers to many educational dilemmas, especially in the values of democracy and education.

The space in time of the research is meant to allow her to be objective. The researcher chose to examine the schools after her retiring from the school's management and after several years of detachment from training these teachers. The period of time has no meaning for the data and the teachers' opinions, which were collected. In addition, it took several years until an academic institution and a mentor were found. Poznan University was chosen because of the relevance of Korczak in Poland. The researcher appreciates Dr. Kabat for her invaluable supervision.

The questioners were given to the teachers at the end of a period of their experience in developing new schools' models following Korczak's educational ideas. Their answers were relevant for that period, but they are still relevant today. The teachers' opinions about their experience are still relevant for the study[508]. This is due to maintaining contact with the teachers surveyed who support the previously issued opinion. The same, as Korczak's educational legacy is relevant today, in spite of the space of the period in which it was performed. The questionnaires were sent by the teachers through the email. These data helped to identify Korczak's influence.

[508] J. Martínez-Mesa, D.A. González-Chica, R.P. Duquia R.R. Bonamigo, J.L. Bastos, ***Sampling: How to select participants in my research study?,*** June 2016, no 91(3), pp. 326 – 330.

The comparison of the two schools and the gap in time between both schools helped the researcher, to examine the models of the two schools more objectively. The teachers in School K had two years of experience in developing the model, and in School A, seven years. Here, the time had an added dimension to the comparison between them.

Summary: it was found that this research can help teachers in the process of forming their identities, and to prepare them for democratic education, and the creation of innovative school models. A "set of subjects" whose characteristics were chosen by the researcher. The attitudes and the opinions of these two groups of teachers are not "outdated" and are relevant according to the research's topic, and the chosen statistical analysis provided correct estimates[509].

5.2. Qualitative analysis of the collected material - The Ideological Component

Analysis of the research findings indicated four main themes that constitute the organizing axes of the chapter of the findings in the context of the research questions in general and the main research question in particular. While the first theme focuses on the ideological component, in other words, on the school vision that is supposed to be based on the thinking of Korczak, the additional themes address the pedagogical and organizational component of the schools and the professional identity of the teachers.

The ideological sub-theme/category focuses on the educational vision of the learning institutions, or in other words, on the educational outlook, the “credo” of the schools. The vision, the ideology, and the policy are at the basis of the educational activity of the school, and in essence they are the skeleton of the culture of the school organization.

It was found that in the two schools' values were formed, upon which the assimilation of the perception of humanistic-democratic education of Korczak was based.

[509] Ibidem, pp. 326 – 330.

Four sub-themes/categories were found for the theme of the ideological component, which reflect the formation of the outlook of the schools and the models shaped according to the perceptions:

1. The school vision: Towards the formation of the fundamental principles of the vision – the democratic process and the stage of the clarification of the vision. The stage of the dream and the inspiration for the formation of the vision.
2. The formation of the principles of the vision: From Flexibility to Fulfillment, in light of the Educational Legacy of Korczak – the stage of clarification and formulation.
3. Implementation of the vision – The stage of action.
4. Educational attitudes of the teachers on the basis of the vision: respect, understanding, attention, and love. The child as equal to the adult. The hylozoistic approach. What is childhood?

The teachers' perspective began with the presentation of the vision of the school, which educates according to democratic and humanistic principles. The question which has posed by Amy Gutmann: How should citizens be educated, and by whom?[510], was asked by the teachers in both schools.

The process of change in School A began in the year 2002, in the light of the decision of the parents and the education staff, to develop and improve the school and increase the number of students. This process requires "being able to work collaboratively with others", seeking out opportunities for further learning within the schools[511]. Therefore, in addition to the teaching staff and the management, students and parents participated in the process of the formation of the desired contents of change and discussed the desired goals and objectives. At the end of this process, the teaching staff and the principal decided to build a new educational model that is based on the ideas and thinking of Janusz Korczak.

Even before the formation of the decision about the contents of the educational vision, the process was carried out with the use of one of the core values of the future vision a democratic process. In other words, in the stage in which the vision was formed

[510] A. Gutman, ***Democratic Education with A New Preface and Epilogue***, New Jersey, 1999, p. 41–46.

[511] A. Bautista, R. Ortega–Ruiz, ***Teacher professional development: International perspectives and approaches, psychology***, Society, and Education", 2015, vol 7(3), pp. 240 – 251.

through the raising of questions, such as, for example, 'Why does the school exist?' or its purpose, "What are the values that guide the school?', and 'What is the best future picture of the schools?', all interested parties participated – the educational staff, the parents, and the students.

Thus, in School A the process of the clarification and examination of the principles of the school, or in other words, its credo, was carried out by all the participants – the school staff, the parents, and the students. In other words, the conduct of the acting parties was according to Korczak's thinking, when the vision was still being formed. The process was carried out by making joint decisions by all the participants.

The school principal described the beginning of the process. "The process of recognizing us as an experimental school was a long one. We had to prove that we were indeed different and that there was a theoretical foundation for our approach[512]". This is confirmed by the performed visualization, which is a specific example of an observation recorded in the film. (Brief information can be found in chapter 4).

In the film (minute 1:10) filmed in the year 2010, the principal of School A, the author of this research, describes the process of change that the school experienced. "Welcome to School A. The educational thinking of Korczak constitutes the theoretical basis for all the educational activity in the school framework. The school received the recognition of the Department of Experiments about three years ago …[513]"

In School K the change occurred as a part of the social-educational organization called "Education Towns". The goal of the social-educational organization was to effect a systemic social change in cities for the improvement of curricula in the schools. The principal and staff of School K decided to build a new model following ideas of Korczak. The process of the development of the model created a better atmosphere in the school and consequently the number of students increased.

Korczak's ideas influenced the schools' atmosphere as the principals and the teachers in both schools had testified, and as was mentioned by N. Ofogi, A. Sadeghi, M. Babaei. Changing the environment at the schools affected persons in the schools and out

[512] H. Kurt, ***The Examination of the educational model in the spirit of Janus Korczak's legacy at the experimental School And distribution center***…, p. 50.
[513] The Film of School A., 2010, 1:10 min.

of the schools, and more families were interested in the schools' programs[514]. (Gelaser, 2009).

The Stage of the Dream and Inspiration for the Formation of the Vision - The Stage of Clarification of the Vision

In the year 2005, after two years during which the theory was learned and formed into a work program, School A received recognition from the Ministry of Education in Israel as an experimental school. Because of this recognition, the school was given hours of mentoring and counseling and additional hours to transform the vision into reality.

One of the teachers in School A reflects the challenges faced along the way. Teacher A described: "When we received recognition as an experimental school "we had to invest some thought into it. We felt responsible for the future of the school and wanted the children to graduate with good values and knowledge acquired in a different way. It didn't happen in one day. There were times when we were less successful, and other times when we enjoyed really successful moments. We tried to integrate new ideas into the classrooms"[515]. This is confirmed by the learning of the mutual action of the surveyed teachers, who built their identities.

In School K, even at the start of the process, in the year 2012 the name of the school was changed to a name that reflects the spirit of vision, which is based on the legacy of the Korczak. In the first year of the change, the educational staff educated a mentor from the Institute for Democratic Education and in parallel the educational staff learned Korczak's ideas in the first and second year of the change with the head of the Korczak Israeli Educational Institute and the principal of School A.

Formation of the Principles of the Vision

In both of the schools, a school culture was defined based on the democratic fundamental principles that reflect Korczak's teachings. The four principles and basic values that were determined together with the parents, students, and staff in School A based also on tolerance, such as freedom alongside clear boundaries, display of the child's

[514] N. Ofogi, A Sadeghi, M. Babaei, ***Impact of classrom Atmosphere on the Quality of learning Impact Of Classrom Learning*** (QoL), PSYCH Vol.7 No.13, November 2016.

[515] H. Kurt, ***The Examination of the educational model in the spirit of Janus Korczak's legacy at the experimental School And distribution center A***.,., p.17.

acceptance and giving positive reinforcements, creation of conditions appropriate for the expression of the special talent of every child and the advancement of self-fulfillment and social commitment was likened to how a successful educational system helps to propagate the student's natural talent and to educate him/her as a human being[516]..

"From Flexibility to Fulfillment" in the Light of Korczak's Educational Legacy – The Stage of Clarification and Phrasing

In the different documents that describe the formation of the principles of the vision, it was found that the staff of School A developed a flexible school system program that was called "From Flexibility to Fulfillment in Light of Korczak's Educational Legacy". This has been confirmed by the received statement of the examined person. One of the teachers said, "We believe that a combination of ideas from Korczak's legacy in education can provide a suitable solution to contemporary problems. This model enables students in our school to express themselves in their own unique way, taking into consideration individual social needs"[517].

During one of the staff meetings in School A, basic assumptions were determined, when the main ones are giving individual needs to students, interaction with students and teachers, stimulation and motivation of meaningful learning, realization of potential – exposure of the 'human light', responsibility for children, work with personal goals and collaborations. The principal of school A describes this: "What is very important to us is to treat each child with dignity. As Korczak said, each child can learn to appreciate his abilities and to recognize each one of his bright spots[518]".

In the protocol of the staff meeting of School A (12.12.2005), there is further [519] testimony of the discussion of held on the issue of the formation of the principles of the vision, when the topic at hand was the way in which comfortable conditions were created in the school. The teachers' answers are as follows.

[516] N. Ofogi, A. Sadeghi, M. Babaei, ***Impact of Classrom Atmosphere on the Quality of Learning (QoL),*** University of Guilan, Rasht, Psychology > Vol.7 No.13, November 2016, Iran.DOI: 10.4236/psych.2016.713156.
[517] School A's brochure, "***From Flexibility to Fulfillment***", A. experimental School, Emek Hefer Regional Council, July 2010, p.1.
[518] L. Granroth-Kaplan, Ynet, 24.09.2010, 10:04. p.2.
[519] Protocol, staff meeting in School A. 12.12.2005.

How do we create comfortable conditions in the school?

Teacher A: The staff's attention to the child's needs.

Teacher B: Listening to the children and providing answers to children's personal interests.

Teacher C: By choosing is strengthen self-confidence.

Teacher D: In a comfortable environment, there is more listening and a desire for action.

Teacher G: Each child has the opportunity to show his "light"[520].

According to the aforementioned statements, the staff knows to focus on some of the values at the basis of Korczak's outlook, because of which they are allowed to shape an environment in which the adults and the children acted according to these values – human dignity, love of mankind, attention, and the child at the center.

Also, in School K the principles of the vision were formed and then after a learning process of about two years a decision was made that the foundation stones of the school vision will be reference to the children with love, acceptance, and presentation of a personal example from the educational staff. All this when the participants in the change face the main goals: to cultivate independent and happy children, who are confident in their ability to obtain self-fulfillment.

Therefore, in School K they shaped their future picture and put this into writing: The teachers' vision was to approach the children with love, acceptance, and the setting of a personal example. They desired to educate independent and happy children, as well as instill confidence in their ability to attain self-fulfillment and achieve their goals[521].

Implementation of the Vision – The Stage of Action

This sub-theme refers mainly to the expressions of the actual vision, to the same deeds and actions or deeds? and activities that are done carried out in the field and express the implementation of the vision's components, including: the expressions of adopting values and principles of the vision, and the changes in the school's culture and climate in general, and especially those that have occurred in teachers.

The Experiment Book of School A begins with the description: "In the heart of the Sharon among citrus orchards and the scent of flowers lies another school. Those who

[520] Teachers' comments from School A, protocol of the staff meeting on12.12.2005.
[521] K.***Vision***, Kiryat-Shmona, Israel, 2013.

come there encounter happy voices and joyful sights of six cheerful children running around in the open spaces”"The school focuses on imparting values, such as the [522] . acquisition of knowledge"[523].

The implementation of the vision is expressed in the constellation of aspects and participants' statements in the school. One can learn about the implementation of the vision from a letter, that one of the mothers in School A wrote. She described the different values derived from the vision, values that the children absorb and implement in the school. "The school operates according to the educational approach which gives a place of honor for realizing important values. Values, such as the freedom of choice, as a measure of children's thoughts and desires, within the options that the school prescribes are no less important. It also gives the ability to benefit and act independently in the roles of the classrooms and school committees. One of the significant values, which passes as a recurrent theme of the school's topics and activities, is the "responsibility value" that children took on"[524]. She added description about "the human component that is credible in on their implementation. It is the people who are really do the work and convert the vision to a living and existing reality. While being in contact with them during the year (such as for example, a school counselor, school secretary, principal, etc.), I saw that they do a lot, and thanks to them, the children's activities, enjoyment, progress, and success are evident. This is not obvious and is commendable. To my delight, the conduct of the educators of my two children, in their conduct, did indeed serve as a model for the values that the school seeks to instill, and for that I am thankful thank from the bottom of my heart" [525].

The teachers were in fact the ones who chose the subjects of the course they wanted to conduct and the planned programs. The teachers were those who worked at the beginning of the students' path in the school, to impart the skills for coping with the non-trivial tasks. One of the teachers in school A described: “We devoted time to dealing with the selection process from first grade. We talked about how to select courses in our

[522] School A., "***From Flexibility to Fulfillment"***, the experimental book, Ministry of Education, Pedagogical Secretariat, Experiments and Entrepreneurship Division, June 2012, p. 8.
[523] Grandfather, in the A. From" ***Flexibility to fulfillment***",…, p. 95.
[524] Mother, in letter, September 2010, in the monography, p. 7.
[525] Ibidem, September 2010 in the monography, p. 8.

discussion's hours. Today most of the children choose to participate in classroom based on personal interest and not according to their friends' choices"[526].

The teachers described the cultivation and implementation of the responsibility value among students especially in the various frameworks. For example, the "Elective Courses" framework, which is described in more detail below, allows students to choose courses from diverse fields of knowledge. They prepared the students before choosing the courses by creating an "Elective Courses" book in which the teachers described their courses. Each student got a book and could consult with his parents. In this way the parents were informed and were involved about the "Elective Courses". In a special meeting the teachers introduced the courses to the students. In addition to planning the courses, the teachers guided the students during the courses. The mother mentioned in her letter the "Elective Courses", that were challenged for her son to cope with his difficulties, but "he succeeded with the accompaniment of professional guidance of the responsible teacher."

The "Goals' Hour" which is described in more detail below allowed the teachers to choose courses and to guide the students according to their respective professional skills. This is a manifestation of democratic principles in school where, for example: the math's teacher guided the students who chose to train their skills in math; the literature's teacher guided the students who chose to train their skills in literature; and so on. The students were responsible for their progress according to their choice of goals. They decided together with the teachers about the program which would guide them to achieve their goals. "This is an hour where the children, under the guidance of the teacher, think about their points of strengths and the points that need strengthening and improvement[527]." (See pp. 15-16)

The "Children's Hour" which is described in more detail below transformed a full responsibility to the students. Respectively with democratic and humanistic principles the children planned the lesson and the activity in this hour. The members of the Students' Council were responsible for the weekly program together with the teacher who was the assigned with the responsibility over this committee. The educators verified the

[526] Teacher A, in H. Kurt, ***The Examination of the educational model in the spirit of Janus Korczak's legacy at the experimental School And distribution center A***.,…, p.52.
[527] A mother's letter, September 2010.

planning/design of their students the day before the lesson. All the teachers, who worked on this day, were divided into the classroom according to the program. They were in attendance in the classroom and helped the students during this hour according to the need. (See p. 18).

Involvement of the students at school A led to personal responsibility. One of the students in school A noted: "We offer suggestions on what to do in the school, and not just the teachers. We have a student council, and we make a democratic vote and so we choose and not just whoever fits"[528].

One of the teachers in School K wrote about the essence of Korczak's educational approach: "Korczak sees children as responsible people, equal to an adult and who can be trusted". Another teacher wrote that " the children have the power to conduct their lives and take responsibility "[529]. From a questionnaire summing up of School K's staff in June 2013 one of the teachers noted: "I used Korczak's sentences and applied them with the students. Classroom management has changed for instance: every child has a role to play; there is an hour for children in conversation circles; there is a combining of choice in teaching; and there is a birthday ceremony. Students are connected to the rules and took personal responsibility".

The collaboration of the teachers in school A and in school K led to the responsibility of the teachers to lead the new models. One of the teachers from school K testified: "Leading Experiment Team Teacher " was established in school K. "This is a team that everyone is invited to participate in, whose goal is to have a shared mindset, with the school principal and experts on the subject. The team visited experimental schools training. After thinking, ideas are brought to the teachers to make decisions and negotiate things and then we act[530]."

Beyond that, in order to instill different values in the students, including the value of responsibility, according to the teachers, they on the one hand, gained complete autonomy in the issue of student promotion, and on the other hand, they had to bring creative solutions in all areas of school existence. Thus, they integrated the "Children's Hour", which is described in more detail below, into the school's curriculum while

[528] H. Kurt, ***The Examination of the educational model in the spirit of Janus Korczak's legacy at the experimental School And distribution center A***.,…, p. 65.
[529] Teachers, from School K, ***answering question 1*** in the questionnaire annex 1.
[530] ***Presentation the unqueens of K. school***, 5.2.2013.

teaching the students the 'theory' of setting goals. In other words, in this way the teachers transferred to the students' the responsibilities to decide on their personal goals in discovering their strengths and skills, and to express themselves while developing personally. (Source: Note 27 and 28 from the monograph)

The students in School A expressed their feelings and experiences regarding the implementation of the principles of the vision. Following is firsthand experience of the school's atmosphere and the relationship between teachers and students, one of the students mentioned: "What is special about the teachers is that we really connect with them personally. I know that the teacher will help me and I can talk with her about anything I want. I share a great chemistry with the teachers. They are very sensitive to the environment and to everyone's needs. Because we have a lot of needs, we are small classroom of 25 children, but there are all kinds of children, and they are very attentive to each one of us[531]". The students' sayings which testified to the relationships between the teachers and the students were similar to Ekholm's perspective about respecting the rights of students, and his definition about learning in democratic school, which is based on "real power-sharing between the learners and the teachers"[532].

"A fifth grader wrote a letter during a writing lesson: "At our school, there is structured working according to Korczak's educational teachings. It was reflected by: mentors who help the younger students in the "Children's Hour"; students were involved through "participation in the school's decisions and postcards were granted to the students"; "Our school follows Korczak's ideas; we are walking in his way." (Student from second grade – School A) "Korczak's educational path accompanies us both during school hours and beyond them". "We appreciate Korczak very much". (Student from third grade school A) "The value of partnership is very prominent in the school. We love this value and appreciate it". "The committees are doing an excellent job." (Student from fourth grade school A)[533]. This expression of the student emphasizes the importance of partnerships as Menter had mentioned, that "creative professionals enhance the

[531] Student B in H. Kurt, ***The Examination of the educational model in the spirit of Janus Korczak's legacy at the experimental School And distribution center A***.,…, p. 68.
[532] M. Ekholm, (2004) ***Learning democracy by sharing power: the student role in effectiveness and improvement,*** in: H. Starkey, ***Democratic Education and Learning,*** British Journal of Sociology of Education, January 2005, 26(2):299-308, p. 10.
[533] Students, Writing Lesson, School A. 2010.

experience of learners[534]. Through teachers' and students' partnerships, everyone is actively involved in the learning processes. It is an effective way of developing students' engagement and promoting the relevant democratic principles in the teaching and learning environment[535].

It is possible to see that both the parents and the students know to indicate the unique values that are realized from what is written in the vision into actuality, values that the children implement in the everyday life – from the value of dignity, freedom of choice, autonomy, responsibility, mutual assistance, to collaboration and cooperation.

As a result of the changes that have occurred in the school culture of School A, which operated in light of the new vision, the teachers also experienced the changes. One of the teachers stated: "The changed school climate, the good relationships between teachers and parents, as well as the teachers and students, as well as the light I saw in the children's eyes, encouraged me to continue cultivating the model we formulated. The love of the children for their school, their joy in arriving each day, their motivation and joy in learning, creating, and developing ideas in very diverse ways, came only from them. This made me both proud and happy" [536].

The implementation of the school vision in a democratic and humanistic spirit can be seen in the Experiment Book of School A. According to what is written, the school created conditions that enable the encouragement of every person to realize his potential through the model that was developed, "From Flexibility to Fulfillment". Moreover, the implementation of the school vision in School A is expressed in the teachers' statements: "The funny thing is that we put Korczak in. We saw how suitable it was for us in school, it was our way all the way, Talk about it"[537]. "Because we integrated the ideas together, we enthusiastically put it to use in classrooms"[538]. The principal of School A and the staff of the Experiment Center shared with the educational staff their thoughts and ideas and

[534] L. Menter, Teachers – ***Formation, Training and Identity: A Literature Review in Creativity, Culture and Education Series,*** Printed by CCE HPM http://www.hpm.uk.com, 2010. [December, 2010], pp. 48-52.

[535] J. Iloanya, ***Democratization of Teaching and Learning: a tool for the implementation of the Tuning Approach in Higher Education?*** doi: http://dx.doi.org/10.18543/tjhe-4(2)-2017pp257-276.

[536] One of School A teachers, in H. Kurt, ***The Examination of the educational model in the spirit of Janus Korczak's legacy at the experimental School And distribution center,…, A***, p. 30

[537] Teacher A in H. Kurt, ***The Examination of the educational model in the spirit of Janus Korczak's legacy at the experimental School And distribution center A.,*** …., p.54.

[538] Ibidem, p. 55.

made a joint decision regarding the ideas that can be translated into practice and how to do this.

From the statements of one of the teachers, a second-grade teacher for more than twenty years, basing the school vision on Korczak's legacy in her perception was perfectly suited to School A: "I for many years have worked with the student council, am very active, and only think how to contribute, and to make happy, and to give freedom of choice, and Korczak really speaks about this. With Korczak too, there was a panel of a court and children could posit arguments and ideas and complaints and they were heard and listened to. We also listen and hear and see what the children want. For me, Korczak was linked to the Holocaust, I was less aware of him. The moment we were exposed to Korczak the person, the teacher, the physician, and the author we were revealed a new world, a great world[539].

The teachers added and described the change, which she personally experienced, to adjust herself to the new model, especially because she was a senior teacher in the school with different practices and patterns of education and teaching. "There is no doubt that a person who is found for years in the system, it is hard for him to make changes, he already believes in his way, he has formed for himself the way, and people who are adults find it hard to make changes. The way that our principal presented the topic was so compelling and logical that we were drawn to it. The change was based on logic, and this was the right way. And the right the child will express his opinion and will do things he believes in is right. And we went with this. The change in me came from the understanding that the way I came until now was alright, we did not toss anything, but we added new things of fulfillment"[540] .

Flexibility gave each child the right to express his opinion and to do the right thing as he understood it, with our support. My change came with the realization that what I have done has been a success. We did not throw anything away, and we added flexibility. "I am on the "Leading Team" and contribute my knowledge to leading the school in new directions. I was involved in the entire thought process and introduced significant ideas to the classroom [541]".

[539] Teacher A in H. Kurt, ***The Examination of the educational model in the spirit*** …., p.55.
[540] Ibidem, p.56.
[541] Teacher A in H. Kurt, ***The Examination of the educational model in the spirit of Janus Korczak's legacy at the experimental School And distribution center A.,*** …., p. 8.

In the work written in the framework of a teacher in-service training course on Korczak in July 2011, three teachers brought up their experiences in School A, which indicate the implementation of the vision in practice. “From the moment the school became an experimental school, we tried to bring creative solutions to all aspects of the school being. The connection to Korczak's ideas made it easier for us to identify that we shared the same educational vision for responsibility, independent thinking, respect for others, initiative, and creativity. "Children's Hour" addresses the diversity, values, and principles that Korczak and we, the staff of school A, deeply believe in"[542]. In this way, the local democracy is fulfilled.

Moreover, in March 2009, after the visit of principals who participated in a course for principals in School A, the principals commented: "The children are adorable, it is evident that involvement and sharing by teachers and children is a way of life. They, the children, are significant at school, and are true partners in decision-making. Learning takes place everywhere, and they are aware of what they are doing. There is a sense of experience, warmth, and love, even among the teachers. The teachers, though they work hard, are committed to the school's ideas, and are pleased and enthusiastic believing in the students and in their ability. There is a balance between the vision and the reality. It is not just talking; one can see that it works and feel it. The school is a special creation[543]”, so significant for democratic and humanistic ideas.

Herzl Ben Asher, writing for the Galilee News about School K, in November 2011, observed that when the new principal began the school year, she pointed out that the school has a social and pedagogical tradition of values:” I believe that one of the keys to success is the close relationship between the school staff, its students, the community, and higher authority. Her personal vision is an evolving school curriculum that constantly works to improve student learning and education. Fostering the community-school relationship is one of the conditions for realizing the school's vision. Effective leadership, in her opinion, includes teaching and learning, and working to improve discourse and achievement[544].

The uniqueness of School K was its adherence to Korczak’s educational vision when the staff declared that they encompassed personally tailored education in Korczak’s

[542] Three teachers in a written mission as part of Korczak's teacher training course, 4.7.2011.
[543] A letter of the Principal's Forum visiting School A. March 2009.
[544] H. Ben Asher, ***Classromification: Culture and Education in School K***, *Galilee News*, 26.11.2011.

spirit. The school emphasized the values and principles according to which he acted, for example, in the relationship between the adults and the children as a basis for effective learning and accordingly the meetings between teachers and students are interpersonal.

Additional values and principles according to which School K operated were education that focuses on the quality of the democratic relationships between teachers and students during the study day as a result of the existence of regular dialogues with the students; the lessons were held through discourse circles and were for all the children in every classroom; during the lessons the students' role play describe situations with which the students cope during and after the study hours; and the system of relationships with every student and the parents is true and ongoing.

5.3 The Ideas Components

Educational Attitudes of the Teachers Based on the Democratic Vision

This is confirmed by the statements in the next quote**:** "There are no children who lack talent, rather the talent has a number of ways and openings: hand, ear, eye. There are children whose development did not reach the end of the preparation – is there no room for them? It is necessary to create their different form and their different happiness"[545]. "The children need a teacher, and the teacher needs to always be ready to come to help the child. To help him in a time of pressure, the children need to feel that the teacher is important for them".[546] The quoted statements of the respondents correspond to the values important for democracy, which are discussed below.

Respect, Understanding, Freedom, Action, Tolerance, Attention, and Love

From the findings of the questionnaires conveyed to the teachers, it is possible to focus on the teachers' educational attitudes, which are based on the school vision. These attitudes are drawn from the principles and values in Korczak's educational legacy, and therefore it is possible to affiliate them with the sub-theme/category of the ideology of the implementation of the vision in practice having humanistic and democratic properties.

[545] J. Korczak, ***Religion of the Child*** ,*(Dat HaYeled)* [Hebrew], Shamgar, Tel Aviv 1978, p. 102.
[546] Ibidem, pp.312-313 .

Similar to the suggestions which were written in the report about "Transforming school into labs for democracy|": democratic school ethos relates to values and principles guiding daily life and relations between students and teachers. The teacher always holds an ethical relationship with the students and promote freedom of opinion, equality before the law, and the right to life and physical integrity as key principles of democracy[547].

Teachers responded to the question of the nature of the Korczak's educational approach according to what they know. Three teachers from School A and one teacher from school K noted in the questionnaire that one of Korczak's quotes that reflect, in their opinion, his approach is: "There is no bad child, there is only a child for whom things are bad, and he takes his frustration out on the outside"[548]. In other words, this is an educational attitude that looks at the student's life landscape as shaping his personality, values, and functioning. The assessment is that the child is not bad by nature and that there is no bad in him naturally. The child's life circumstances are what apparently led to the behavior that is considered bad, but this is reversible, since through appropriate education it is possible to change the bad behavior to good behavior and thus expose the good in the child.

The teacher pays attention to his students. This is confirmed, inter alia, by such a statement - such an approach changes the meaning and emphasizes the importance of the teacher: Teacher A from School A addressed the meaning of childhood in Korczak's legacy in the quote in which he found values in his opinion. "The child is entitled to an attitude of seriousness about his issues. To a just discussion of them. Until now everything depended on the teacher's good will, on his good or bad mood. The child was denied the right to protest. We must end tyranny"[549].

The teachers' chosen's quote indicated acceptance and listening to the "pupil's voice" and an adoption of educational diagnostics, which are based on an understanding of the child, interpreting his action, as well as connecting and drawing conclusions. This choice expresses their teaching professional teaching approach. A teacher, who identifies himself with the humanistic-democratic approach, may create life circumstances which help the child to reveal his beauty and goodness. Belief in the child and in forgiveness,

[547] Transforming schools into labs for democracy, ***A companion to preventing violent radicalization Through education,*** October 2018.
[548] Questionnaire, School K, 2012, question 1.
[549] Respondents' answers from the Questionnaire, School A. 2012, question 11.

instead of punishment, guided Korczak to write laws that were meant to forgive and not to punish a person's wrongs.

Schools can play an important role in building resilient contexts for vulnerable youngsters by nurturing the communicative skills, in order to empower students and to find their place among peers, and to interact with others. Social and emotional skills are needed to tackle the challenges. Teachers need to provide safe spaces and to foster self-confidence and self-esteem[550].

In the same vein, one of the teachers from School A wrote that from his perspective Korczak's sentence in which he found different values, is that the teacher must assure the children free development, suited to their spiritual ability, raise up their full hidden strengths, and educate for an attitude of respect and good, beauty and freedom[551]. This teacher understood, as did Hugh Starkey, that the role of the teachers was to assure "education in democracy", which implies that the structures and the schools' climates are based on democratic principles such as: respect and freedom and promoting rights by providing the students opportunities for development[552].

The values upon which the educational attitude relies are: respect and understanding – the understanding of the child's behavior and a respectful attitude towards him will lead to a change in his behavior and his attitude towards others. Understanding the child's problems and distresses will focus the teacher on the required solutions. The result will be expressed in a less frustrated child since he is understood and thus the way is paved for the realization of his innate potential.

Moreover, this educational attitude, which is reflected in the teachers' responses, indicates the ideological perception that is derived from the school vision in that they must educate the children not by inspiring fear. To differentiate, they must tailor the education of the children to their spiritual ability and thus provide them with adjusted free development.

The value of true respect and love for children is at the center of Korczak's legacy and is the basis for the inculcation of values and education for the children. From an

[550] Transforming schools into labs for democracy, ***A companion to preventing violent radicalization Through education***, October 2018, p. 8.
[551] Questionnaire, School A, 2012, question 1.
[552] H. Starkey, ***Democratic Education and Learning***, British Journal of Sociology of Education, January 2005, 26(2):299-308

attitude of respect and dialogue, it is possible to educate children successfully. The value of the child's dignity in Korczak's legacy includes his outlook that the child is equal in value to any other person. This is an important message for the teacher. One can find these ideas in Ekholm's definition where he states that "education in democracy" is based on democratic principles, on promoting rights, on equality opportunities, which are imply within the structures and ethos of schools [553].

Accordingly, the findings of the questionnaire indicated that two teachers from School K believe that from their perspective love and respect is the essence of Korczak's educational approach. In contrast, four teachers from School A noted beyond the respect and love the child's right to mutual respect, love of humankind, listening to the child, when one of the teachers broadened his response. "The child is equal in value to every person and therefore it is necessary to see in the child a creature with an opinion, with a desire of his own, and therefore it is necessary to let the child express his opinions." A teacher from School K also noted the confidence and love that it is necessary to give to the child. She said, "To allow the child a warm home that will supply the child's basic needs in physical and emotional terms"[554]. Following the Convention of the Rights of the Child at the United Nations in 1989, which declared that "every pupil has the right to study with security and health, and to enjoy freedom, dignity and equality"[555]. Democratic teachers need to bestow upon the child the following: love, respect, security, as well as respect for his rights, by listening to his opinions and desires, and by letting him express himself. Kovacs emphasized that they must create schools that are responsive to diverse and evolving needs. Linda Darling-Hammond (1997, p. 45) expanded the teacher's role to one that "should enable all people to find out and act on who they are, what their passions, gifts, and talents may be, what they care about, and how they want to make a contribution to each other and the world[556]."

[553] M. Ekholm, (2004) ***Learning democracy by sharing power: the student role in effectiveness and improvement,*** in: H. Starkey, ***Democratic Education and Learning,*** British Journal of Sociology of Education, January 2005, 26(2):299-308, p. 9.

[554] Respondents' answers from the Questionnaire, 2012, School A. & School K. question 1.

[555] United Nations General Assembly Session 44 Resolution 25. ***Convention on the Rights of the Child*** A/RES/44/25 20 November 1989. Retrieved 22 August 2008 .

[556] P. Kovacs, ***Education for Democracy: It Is Not an Issue of Dare; It Is an Issue of Can Teacher***, Education Quarterly, Winter 2009.

The Hylozoistic Approach to Nature

The findings of the questionnaire show that the teachers will address also other aspects that indicate the adoption of educational attitudes from Korczak's ideology. Thus, for example, some teachers noted quotes derived from the hylozoistic approach of Korczak, an approach that attributes life and movement to every object in nature, according to which nature is not inanimate but rather everything is living and expressing itself. Thus, Korczak, who loved the nature, frequently personifies nature in his works, and in his educational activity, he looks at human beings through the prism of nature. His hylozoistic outlook, attributing human characteristics to nature and characteristic features of nature to human beings; This approach applies through metaphors to nature and natural metaphors to the human[557].

It was found that nine teachers from the two schools (seven from School K and two from School A) wrote quotes that in their perception reflect this approach of Korczak. "A garden sprouting child, rich with color and figures, in which each individual has the capacity to blossom and bear fruit[558]." "The child is like the spring[559]." In other words, alongside the personification of nature, the educational attitude derived from these quotes is ascribed to the powers of growth existing in the individual, which are perceived as powers parallel to the powers of growth of flowers and fruit trees.

According to Korczak, the educators, like the gardeners who grow flowers in order to produce fruit, need to create an environment that enables the child's personal growth and social development. It means to strengthen the child emotionally, recognizing the individual needs and the needs of the society, and creating opportunities for teaching based on the partnership between the educator and the student[560]. This is similar to Kovacs who defined democracy as a form of associated living, that fosters the growth of the individual through his or her participation in social affairs[561].

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[557] M. Silverman, ***A Pedagogy OF Humanist Moral Education the Educational Thought of Janusz Korczak,*** ISBN 978-1-137-56067-4 ISBN 978-1-137-56068-1 (eBook) DOI 10.1057/978-1-137-56068-1, 2017.

[558] J. Korczak, Ktavim 8, ***When I am Little Again***, M.A.K. Kiryat Byalik, 2003, p. 209.

[559] J. Korczak,***"When I am Little Again"***, Yesod, Tel-aviv,1974. P. 32.

[560] J. Korczak, ***Dat HaYeled (Religion of the Child)*** [Hebrew], Shamgar, Tel Aviv 1978, p. 222 in Chapter 3.5, p. 153.

[561] P. Kovacs, ***Education for Democracy: It Is Not an Issue of Dare; It Is an Issue of Can Teacher***, Education Quarterly, Winter 2009, p.12.

The choice of seven teachers out of nine in School K indicated that the teachers thought like their principal, who wrote: "The main value, on which our uniqueness is based, is the belief that we are the significant educators, who have a profound impact on the development of students in all areas of their personality. This impact is beyond the cognitive learning of curriculum that produces protective, encouraging, warm and challenging living environment in the school in which we operate. This school which has an environment of this kind, encourages constant development and growth"[562]. The teachers expressed this idea through the symbol of their role, as gardeners who grow flowers, to be responsible for the development of their students.

Korczak's hylozoistic outlook, became, "symbol language"[563] in his writing and the metaphors became part of it. One can see in the finding that these powerful expressions explored the teachers' inner world and motivated their actions. The educators chose to adopt a humanistic-democratic-dialogic approach in their educational work. It includes all aspects of a student's needs such as: listening, acceptance, dialogue with the child, as well as justice, openness and flexibility. The child is entitled to be respected as a person. The educators need to be ready to help the child and to guide him carefully in the desirable direction.

The teachers need to relate seriously to the students' problems. In this situation the teachers need to express tolerance to the child's problems by knowing the child, listening to his voice, and protecting his human rights with sensitivity and acceptance. The teachers need to help the children understand the results of his behavior and clarify the situation with him. Again, in Korczak's perception childhood has rights that should not be ignored, and children should not be addressed according to the whims and moods of the adults.

Another quote attributed to the meaning of childhood, according to Korczak, is that "it is not blameless". This quote was written by six teachers (four from School K and two from School A), in response to a number of questions: a sentence that will be recommended to teachers for use in their work, a sentence as an outline and a way to go, a sentence that reflects the educational approach and outlooks of Korczak, and a sentence in which different values were found. "In the world of the children happened all that

[562] S. Shvartz, Principal's letter, 11.02.2016.
[563] D.Tuohy, ***The Inner World of Teaching. Exploring Assumptions***, Jan 14, 2004 p.2.

happened in the world of the adults. You can find there all the types because children take themselves all the life's types from the environment that they educate in"[564]. Different approaches emerged in the schools' environments, and as a consequence democracy was understood by the teachers and the school authorities. The teachers from both schools emphasized the differences between children and the differences between adults and the environments, in which they were educated. This is similar to Benjamin Barber's (1997, p. 29) contention of the importance of "respect for difference[565]". This quote is a warning sign for teachers that they should not adopt any emotional perception about children as innocent and pure. Different traits, which range from positive to negative, are also found among children.

It is possible to summarize the theme of the vision in two feedbacks written about School A. The first is the letter of the chairman of the Korczak International Organization, which indicates the commitment of the educational staff of School A and its adherence to Korczak's ideas: "Thank you to each and every member of the team, for their commitment to the way they are labeled and for their daily work"[566]. Another member of Korczak's Organization mentioned: "I see a school that takes the Korczak model and turns it into an educational concept. School A is definitely an anchor "[567].

5.4. Analysis of the examined factors -The Pedagogical Components – From Vision to Reality

The theme of the pedagogical component that emerged from the findings is generally attributed, literally to the application of the characteristics of the vision at the pedagogical level. That is: the choice of curricula, the contents and the topics, the methods of assessment, the teaching aids and resources, the ways and methods of teaching and their adaptation to the ways of humanistic-democratic education. Korczak emphasized that pedagogy needed to relate to a child as a person, as a human being. "The assumption that

[564] J. Korczak, **With the Child, by Ghetto Fighters' House** Ltd., Kibutz Meuhad, Tel Aviv, 1974. p. 334.
[565] P. Kovacs, ***Education for Democracy: It Is Not an Issue of Dare; It Is an Issue of Can Teacher***, Education Quarterly, Winter 2009, p.16.
[566] B Gilad, Chairman of the Korczak's international committee, [access 8.3.2010].
[567] Protocol of conversation with the Director of Experiments and Entrepreneurship Division, 26.3.2009.

pedagogy is the legacy of the child and not the legacy of the person is one of the most annoying mistakes"[568]

One of a fifth-grade students in School A described how Korczak's ideas were expressed in School A: "In our school we work meticulously according to Janus Korczak's educational legacy, and this is expressed in: mentoring, helping young students, the Children's Hours, involvement of the students, and delivering postcards"[569]. The theme of the pedagogical component that arose from the findings is attributed, literally, to the implementation of the characteristics of the vision in the pedagogical dimension. In other words, this refers to the choice of curricula, contents, and topics, the ways of assessment, the means of teaching and resources, the ways and methods of teaching, and their suitability to the ways of humanistic-democratic education.

"Teachers need to be able to provide all students with opportunities for deep and meaningful learning, thereby fostering their holistic development"[570]. The adjustment of pedagogy to the educational model of Korczak is in essence the adjustment to education that supports the development of thinking, a democratic atmosphere, freedom of the individual, and independence to think and express opinions; maintaining the student's rights, including receiving the means and the time he needs to express his opinions, needs, and desires, ways of educational instruction, the learned contents, and their influence on the advancement of the students; the empowerment of the parents and the students, in order to allow them to influence the contents and the value-oriented aspects upon which the school is based.

Korczak's model was a 'Creative Democracy,' which expressed a democratic individualistic vision, and focused on personal beliefs and characteristics that are 'teachable' and should be viewed in the educational endeavors' outcomes[571]. The method and the content were adjusted. Skills and attitudes were developed through social studies by teaching of a free and democratic society[572].

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[568] J. Korczak, ***How to Love a Child***, Hakibbutz Hameuchad, Tel Aviv 1963, p.13.
[569] Student, Writing Lesson, School A. 2010.
[570] A. Bautista, R. Ortega –Ruiz, ***Teacher professional development: International perspectives and approaches, Psychology***, Society, and Education", 2015, vol 7(3), pp. 242.
[571] M. LaCelle-Peterson & P. J. VanFossen, ***Creative Democracy and Teacher Education: The Task Before Us1***, Sociology, Education and Culture, 1999.
[572] F. Ugwu Ozor, ***challenges of education for democracy in the gambia***, African Journal of Teacher Education, Volume 1 No. 1 October 2010, pp. 230-245.

School K devoted time" to learn about democracy and human rights within the curriculum". School A based its structure "on democratic principles", and "on promoting rights and equality both of opportunity and of outcomes". In this school the education became a practical experience of democratic life"[573]. From the School A's students one can hear that they felt "useful" and were encouraged to participate in their communities. School A, like HRE, looked at the individual wants and needs, liberties and responsibilities, "through a human rights' lens"[574].

The findings of the second theme focus therefore on the implementation of the platform of democratic-humanistic philosophy of Korczak as a theoretical basis for teaching and learning. In this theme, the examination was carried out on the way in which this philosophy has direct implications on different pedagogical aspects. Thus, one of the teachers in School A explains the motive for the change of the school model and the innovations carried out in the school in the pedagogical field in the adjustment to a flexible model different from the previous model – the traditional model that was used. "Our goal is to expose the children to provide opportunities for self-expression. We want to follow the programs set out by the Ministry of Education and also expose the child to additional content that she has chosen. In the past, the teacher was at the center of the pedagogy. However, we tried to make the way more flexible than the way we were used to, and to provide each child with the opportunity to choose, influence and express herself according to her own needs[575]".

"This is the reason we made this change, to speak to the child at his level, to give him a feeling of equal among equals, my desire to see every child who comes to the school with light in his eyes, happiness, that it is good for him, it is important to me that every child will have a role in the school, I believe that the child has a piece of responsibility, he feels a connection to the place. It is important that every child will have this relationship[576]".

This teacher felt her students in the heart and soul, similar to what Parker J. Palmer argued, and deepened her relations with the students, embraced new students' roles on

[573] H. Starkey, ***Democratic Education and Learning***, British Journal of Sociology of Education, January 2005, 26(2):299-308.
[574] R. Gollob, P. Krapf, Wiltrud Weidinger, ***Educating for democracy***, 1 Jan 2010.
[575] Teacher A in H. Kurt, ***The Examination of the educational model in the spirit of Janus Korczak's Legacy at the experimental School And distribution center A.,*** ….,p. 55.
[576] Ibidem, p.55.

behalf of educational reform, and renewed her sense of vocation[577]. This teacher listened and talked with her students comparable to what Frederick Ugwu Ozor maintained and had encouraged the African teachers to listen to their students in order to understand their needs, to know their world, and their language[578]. In this way the teacher created a democratic environment in her classroom. The teacher in School A described the change in the flexibility of the schedule. "Flexibility gave every child the right to express his opinion and do the right thing, as he understood it, with our support. My change came from the recognition that what I did was success. We did not throw anything out and we added flexibility [579]".

The principal of School A and the educational staff worked on the process of the experiment to adjust the educational model to the ideology of Korczak. "In the process of the experiment we searched for responses in light of values, needs, and principles. We made the school system flexible, and we created frameworks and hours in order to allow every child to realize his abilities. Give them conditions so that they will grow better."[580]

Moreover, in the year 2008, three years after School A developed the flexible system program "From Flexibility to Fulfillment in Light of the Educational Legacy of Korczak", an article in an Israeli academic journal wrote about the different pedagogical approach of the school and the unique model: "In this school the children are allowed to choose what they want to learn, to teach others, and to set their learning path. The result, following the legacy of Korczak, is that the children love to go to school. The model of the school was unique in its goal to integrate the traditional school while adjusting it to the reality and democratic society"[581]. One can notice from the School A principal's and teacher's descriptions claimed "Teaching for democracy and human rights"[582], meant that the teachers need to organize opportunities for respecting all voices, and cultivate the

[577] P. J. Palmer, ***Teaching with Heart and Soul: Reflections on Spirituality in Teacher Education,*** November 1, 2003, https://doi.org/10.1177/0022487103257359.

[578] F. Ugwu Ozor, ***challenges of education for democracy in the gambia***, African Journal of Teacher Education, Volume 1 No. 1 October 2010, P.230-245.

[579] Ibidem p.56.

[580] School A., ***"From Flexibility to Fulfillment"***, the experimental book, Ministry of Education, Pedagogical Secretariat, Experiments and Entrepreneurship Division, June 2012, p.9.

[581] D. Winkler***, Love to Learn***, Hed Hachinuch, https://www.hedhachinuch.co.il, February 2008, pp. 70-71.

[582] R. Gollob, P. Krapf, W. Weidinger***, Educating for democracy***, EDC/HRE Volume I, Council of Europe Publishing, Belgium, December 2010.

democratic values and human rights in the students' everyday lives; as Rolf Gollob, Peter Krapf, and Wiltrud Weidinger defined, which manifested itself in School A.

One can learn about the commitment and the devotion of the teachers in both schools to Korczak's legacy from several of letters. School A got a letter from one of the mothers (pp.12-13) as was mentioned above, another letter for School A from the Chairman of the Korczak International Organization, who testified that the teachers had commitment and devotion to practicing Korczak's ideas in their daily work"[583], and the Director of Experiments and Entrepreneurship Division argued that Korczak's model became "an educational concept"[584]. School K got a letter which was addressed by one of the members of the Israeli Educational Institute of Korczak who also specified that "the active participation of the children in the conversation circle, that proved that Korczak's ideas were important to them"[585].

Before the sub-theme/category found is raised, a short survey about the curriculum of every school is presented.

Curriculum of the Schools

Ekholm (2004) defined "education for democracy" which includes "formal opportunities to learn about democracy and human rights within the curriculum"[586]. Teachers and schools should be required to adapt and develop educational practices according to new needs[587].

The curriculum of School A acts according to the basic syllabus of the programs of the Ministry of Education and four-five operations hours. The time schedule of the school was composed of basic curricula and elective courses. In addition, special programs were planned that suit the students' special needs. The staff created the curriculum in the school for every classroom based on Korczak's philosophy. All the children learned in the classroom and in the Parliament discussion they read about and

[583] B Gilad, Chairman of the Korczak's international committee, [access 8.3.2010].
[584] Protocol of conversation with the Director of Experiments and Entrepreneurship Division, 26.3.2009.
[585] Members of the Korczak Educational Institute of Israel, 12.11.2012.
[586] Ekholm, M. (2004) ***Learning democracy by sharing power: the student role in effectiveness and improvement, in***: Hugh Starkey, ***Democratic Education and Learning***, British Journal of Sociology of Education, January 2005, 26(2):299-308.
[587] RAN Centre, ***transforming schools into labs for democracy, A companion to preventing violent Radicalization through education***, October 2018.

discussed Korczak's approach to education. In addition, special programs were planned according to the special student needs, including a beneficial individualized approach to teaching to include children with special needs in the classroom.

The model included democratic-humanistic ideas and special democratic frameworks beyond the program of the Ministry of Education. The important principles and values were determined together with the teachers, parents, and students in a number of discussions that were held, the topic of which included giving freedom alongside clear boundaries, display of the acceptance of the child and providing positive incentives, setting the appropriate conditions for the expression of each child's special ability, self-advancement, and fulfillment of social commitment.

The frameworks of fulfilment were intended, on the one hand, to implement the principles that were chosen and to give the children a platform to make their voice heard in the school and on the other hand to allow them to choose and to achieve objectives. they were integrated consistently in the schedule and included what was said above – elective courses, 'objectives hour', and 'children's hour'. The students' involvement in the curriculum was expressed in the structure. It included the campus and the resources center.

It was a new psychological insight with new forms of organization that would reflect the democracy[588], as with Engel, who described Korczak, Montessori, and Neill's educational experiences.

In School A, Korczak's spirit in educational activity was included in different frameworks and was determined by a group of teachers whose goal was to assimilate Korczak in the system. The annual curriculum was written by the staff during the school year and included concepts, ideas, and literature of Korczak, for the purpose of getting to know the person, his biography, and his works.

This program is expressed in a few events. At the start of the year, the children wrote a prayer in the spirit of Korczak, like the prayer that Korczak wrote, with personal tailoring to each child to say on the New Year. Thus, for example, one of the students wrote: "My God, I ask for a peace in the entire world. No more wars, no more bloodshed so everybody will be happy and not sad". Prayer of a child, fifth grade[589].

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[588] L. Engel, ***Does School Reform Have Legs? The Flourishing of Janusz Korczak's pedagogy in Modern Israel***. The Educational Forum, Volume 68,2004, pp. 171-172.

[589] ***A prayer of a child***, fifth grade, 2009.

In School A, the democratic frameworks were created by the teachers. Korczak's statements became the basis of the school's actions but were adjusted to the school reality[590]. The school celebrated certain events, such as Equality Day on March 21 – an event of flying kites in Korczak's spirit. The children chose quotes from Korczak and wrote them on kites, which were released into the air. In addition, on the Hanukkah holiday the school held a Hanukkah conference, and for example, the topic of one conference was the light in every person, as perceived by Korczak.

Thus, one of the teachers said, "The children learned to relate to the abilities and to the hidden light in each one. School A gives the educational opportunities to reveal this light[591]". Moreover, sixth grade students visited the Ghetto Fighters Museum and the Korczak room. A seminar on values was held to explain Korczak's values and the ways to implement them, and games in Korczak spirit were held. In this way, one does not forget about the roots of the democratic and humanistic ideas.

In School K, beyond the programs of the Ministry of Education, beyond the programs of the Ministry of Education, special frameworks were implemented for the teachers and the students. The frameworks included conversations between the students every Sunday, discussion circles, a children's committee, and peer learning, in which the children teach one another. The quality learning was held in small groups of up to twenty students, which is a characteristic feature of a democratic approach.

In School K they were careful to teach Korczak's ideas in all the classroom, alongside discussions of his quotes and learning about his legacy and the child's duties and rights. They too participated in the event and flew the kites.

One of the members of the Israeli Educational Institute of Janusz Korczak described the event and the children's activity under Korczak's inspiration. "The teacher's and student's investment in the significant preparations before the kite flying day are commendable. The active participation of the children in the conversation circle proved that Korczak's ideas were important to them. The quotations of Korczak's words took on additional significance to the children. We were excited to see so many parents sharing the event and the happy children leading the way. We were delighted to see the investment

[590] L. Grnrot-Kaplan, Ynet, [access 24.09.10, 10:04.].

[591] Teacher A in H. Kurt, ***The Examination of the educational model in the spirit of Janus Korczak's legacy at the experimental School And distribution center A.,…,*** p. 25.

made in children's drawings and writing. The warm hospitality was festive and respectful" [592].

The research findings indicate that Korczak's legacy in its different dimensions is not an abstract concept. The values embodied in Korczak's legacy were translated into skills the educational staff acquired and acts according to, and these are expressed in the school culture in its climate and educational activity.

The theme of the pedagogical component is composed of three central sub-themes/categories that reflect the educational-pedagogical outlook and its implementation in the field. The school pedagogy was based on the school's vision in general and on Korczak's legacy in particular, to which the teachers performed accordingly.

Individualistic Pedagogy

The Individualistic Pedagogy put the child in the center as the Pedocentric approach, which sees the child as the focal point, focused on the individual skills, holistic perspective, active learning, dialog, and partner in decisions making, independent and guided learning, individual evaluation, interrelationship between educator and pupil[593].

- The child at the center – elective hours / children's hour / democratic pedagogy
- The child at the center – objectives hour and formula for successes
  - Encouragement of the thinking, increase of sense of efficacy and inner motivation
- The child at the center – assessment methods

Collectivist Pedagogy

According to Dewey, democratic learning provided "opportunities for maximizing communication between individuals and groups"[594].

- Model of teaching led by children

Community Pedagogy

[592] Members of the Korczak Educational Institute of Israel, 12.11.2012.
[593] G. Levin, ***"The Fate of Progressive Education," Education and Surrounding***, 22, Tel Aviv: Kibbutzim College of Education,2000, p.8.
[594] H. Starkey, ***Democratic Education and Learning***, British Journal of Sociology of Education, January 2005, 26(2):299-308.

- Active and democratic community
- Student council
- Clarification's committee / mediation committee

The three sub-themes/categories found are concentrated under the sub-title defined, “Between Individualism, Collectivism, and Community”, a title that reflects the model of education of the two schools discussed in the research.

Individualistic Pedagogy

Democratic and humanistic education allowed the individual's growth according to his needs and his abilities. The democratic humanistic principles, such as knowledge of differences between people and creating conditions, are allowed the individual self-expression and fulfillment. According to Starkey the purpose of schooling appears to be essentially individualistic[595]. Individualism, so characteristic of democracy, puts the self above others and personal rights before the collective responsibility. Thus, both schools call for the full rights of the student, attribute considerable importance to the freedom of action and unlimited thought of the student, and act in the approach according to which the child is in the center. According to Korczak “Each child and his world, but each one also contains a human light, which is revealed when educational conditions are facilitative"[596].Transforming schools also recognizing the child's potential as well as his limits, make him aware of emotions, and know how to express them. In addition, it can involve psychophysical dimensions through sports or through art forms, like music or theatre[597].

One of the mothers in School A said to a journalist that the most prominent aspect of the school for her as a mother is the possibility of personal expression in the school. Every child, with his uniqueness, can be expressed on a regular weekly basis in special hours. School A's timetable was flexible. The Humanistic-democratic values: freedom, action, and tolerance, were expressed through special frameworks. During these hours the students were given the opportunity to choose courses and objectives, in accordance with

[595] Ibidem, p. 12.
[596] S. Sachs, ***Korczak LaMehanech BiShnot HaShmonim*** *(Korczak for the Educator in the 1980s)* [Hebrew]. Tel Aviv: Am Oved, 1980, p.42.
[597] RAN Centre, ***Transforming schools into labs for democracy A companion to preventing violent Radicalization through education***, October 2018.

personal choice and interest. The students were active in the courses and were responsible for their own progress. However, the pedagogical-educational model of both schools also emphasizes the collectivism, or in other words, the mutual dependence between the school participants – between students and teachers, between students and students, and between parents and teachers – with the goal of also serving the needs of the school community as a whole. Last, the community of the schools[598] also is an important part in the pedagogical-educational model of both schools. The community on the one hand focuses on the reciprocal dependence among people – like collectivism and on the other hand focuses on caring about others, on the division of resources and on cooperation.

The individual student, the collective, and the community can constitute the organizational intersections of school pedagogy, which as a result influence meaningfully the dynamics and communicational, social, and academic relations in the school in general and in the classroom in particular. The existence of individual pedagogy is confirmed by such statements in School A's book: "In School A between the sandy surfaces and the plants, between gardens and buildings, between swings and balls six children run around, 'in each one there is an individual spark and how will we lead each one of them to expose the 'hidden light' in him?"[599].

On the other hand, following Korczak, the implementation of democratic and humanistic pedagogy can be seen in specific statements of the surveyed teachers: **"**There are no children without talent, but the talent has many pathways: the hand, the ear, the eye[600]." We believe that our role is to reveal the special talent existing in every child, to direct him, and to teach him language, laws, and customs since "The child is a stranger in a strange land, does not understand the language, does not know the directions of the roads, does not know"[601]. Teachers need to believe that every single student can learn according to Darling-Hammond, (2009)[602]. Kovacs added that a democratic teacher

[598] A. Gutman, ***Democratic Education With A New Preface and Epiloque***, New Jersey, 1999, p. 41 – 46.
[599] School A., ***"From Flexibility to Fulfillment"***, the experimental book, Ministry of Education, Pedagogical Secretariat, Experiments and Entrepreneurship Division, June 2012, p.8.
[600] J. Korczak, ***Religion of the Child,(Dat HaYeled)*** [Hebrew]…, 1978, p. 102.
[601] J. Korczak, ***How to Love a Child...,*** 1996, p. 365.
[602] Darling-Hammond et al., (2009) in A.Bautista, R.Ortega –R uiz,***Teacher professional development: International perspectives and approaches***, Psychology, Society, and Education", 2015, vol 7(3), pp. 240 – 251.

would help students to "explore and develop their voices through engendering a specific type of literacy[603].

The research findings indicate that the pedagogical models of the two schools presented considerable importance to the single student – the individual, in a range of aspects. This is in accordance with the educational legacy of Korczak, which is based on the perception that children, like adults, are different from one another and on the understanding that the educational process needs to take into consideration the needs and personality of each and every student separately.

In addition, the perception of the two schools that arises from the findings is that it is necessary to encourage the child to perform different tasks that will improve him from the intellectual, ethical, and behavioral aspects, and therefore it is necessary to provide the child with the appropriate instruments. In these educational perceptions, the child is a creature who "feels, thinks, acts, and creates, who has a perspective of his own on the world and a special way of experiencing life"[604].

Some of the unique frameworks of the two schools in the research focus on these educational insights. The democratic frameworks in both schools expressed "a commitment to helping students discover and nurture their self-expression"[605]. This was manifested in School K through "Circle Discussion" and "Children Teaching Children" and in School A, through the "School-Wide discussion", the "Objective hour" and the "Children Hour". These frameworks in School A helped the students to be aware of their actions and needs and to act upon them. There was also "practice of freedom" and challenged social justice based on "a strategic and consistent continuum". These frameworks became, as Dewey defined, the democratic learning which provided "opportunities for maximizing communication between individuals and groups"[606].

Thus, for example, in School A, time was allotted for unique when one of them was the "Elective Courses". This was a framework of 'Choice Hours', in which the students were given the possibility to choose courses from different areas of knowledge, such as

[603] P. Kovacs, ***Education for Democracy: It Is Not an Issue of Dare; It Is an Issue of Can Teacher***, Education Quarterly, Winter 2009, p.16.
[604] Silverman, M., ***The Child is a Person, (HaYeled Hu Adam)*** [Hebrew]…, 2012, p. 35.
[605] T. C. Placha, ***Teaching for Democracy: The Risks and Benefits of Teaching in the Danger Zone,*** Journal of Thought, Spring-Summer 2007, p. 123 – 138.
[606] H. Starkey, ***Democratic Education and Learning***, British Journal of Sociology of Education, January 2005, 26(2):299-308.

mathematics, art, English, science, song, and dance, according to the personal choice and interest of each one of them. In every semester, every student could choose two courses of two weekly hours from diverse areas of knowledge for the purpose of personal development. The choice of the courses created an opportunity to improve his abilities and to improve his achievements. One of the teachers describes the making of the decision about the choice hours. "We devoted time to dealing with the selection process from first grade. We talked about how to select courses in our discussion's hours. Today most of the children choose to participate in classroom based on personal interest and not according to their friends' choices"[607].

Beyond the implementation of the values of freedom of expression, creation, and choice, the comments of the staff to the school indicate that through the "Elective Courses" the students become aware of the contents that expose them to many diverse worlds according to what they like and consequently they can express themselves in new and different ways. Thus, it is written in the Experiment Book of School A: "The curious and inquiring child – the curious child satisfied his curiosity through the framework of the choice of the school, such as elective courses[608]".

Moreover, it is possible to see in the "Elective Courses" a step of democratic pedagogy, which enables the student to be motivated by curiosity and the inner motivation to learn. The student in this pedagogy is an active learner, autonomous, with needs and desires of his own, including personal pace and time of learning.

The school staff knew to express its opinion on the importance of the matter, the desire, the inclination, and the talent of each student for certain topics or areas and even to integrate the skills each student acquired in his elective subjects, such as photography, art, or music, in with the material learned in the basic subjects. Thus, a fourth-grade student writes in her words about the topic in the Council newspaper: "At school A the teachers understood the potential of combining the material taught as basic learning areas with the skills that students gain in elective subjects such as photography, art and music. The knowledge gained in basic studying is combined with each child's hobbies and

[607] Teacher A, in H. Kurt, ***The Examination of the educational model in the spirit of Janus Korczak's Legacy at the experimental School And distribution center A***.,…, p.52.

[608] School A., ***"From Flexibility to Fulfillment"***, the experimental book, Ministry of Education, Pedagogical Secretariat, Experiments and Entrepreneurship Division, June 2012, p.17.

talents. The results are both friendly and have great educational value"[609]. This statement combines practical ideas together with democratic ones, which is also shown in the film.

In the film (7:32) we observe students in the framework of the elective hours in School A, which opens with a slide with a quote of Korczak: "In each one of us there are two people: a learned person, who is by nature a blank sheet of paper, using looking, experience, and thought he desires to rise to the height of knowledge, and also a sensitive person, a man of emotion[610]."

In order to transform the individuals into "responsible participants"[611], the school principal explained the motives for the hours of choice and the process itself: "I believe that it is necessary to give the students the choice to choose the areas that interest them in addition to the regular system. Every half term the child can choose one course that interests him. The child receives a booklet that presents the elective courses and can choose what interests him and express his abilities through the courses he chose, when the teacher guide and lead them"[612].

In the continuation of the film, there are children in the background, and their elective course was in the field of chemistry. They are in a laboratory room where there is a sign "the magic of chemistry", and they are experimenting with test tubes and relevant equipment. One of the students explains (8:19): "The elective hour is an hour in which the children choose what courses they want. This gives them another choice … there are courses in arithmetic, in art, in English[613]." In the background there are girls in the course "On the Stage", which they chose and in which they appear as actresses and act.

One of the students adds (8:54) "I chose 'wise web surfing'. In other words, you go online intelligently, from the choices offered by the school". The course was revealed to us in the children who sit in front of computers and the teacher asks them what they are learning, and the students respond: "music, how to remove viruses, how to build websites"[614].

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[609] Newspaper, Aley Hefer, March 2005.
[610] The Film of School A., 2010, 2:02-2:22 min.
[611] Kliebard, 1986; Brosio, 1994; Tyack & Cuban, 1995 in P. Kovacs, ***Education for Democracy***: ***It Is Not an Issue of Dare; It Is an Issue of Can Teacher***, Education Quarterly, Winter 2009.
[612] The Film of School A., 2010,7:32 min.
[613] The Film of School A., 2010,8:19 min.
[614] The Film of School A., 2010, 8:54min.

The students expressed their satisfaction with the "Elective Hours", which were designed by the teacher, by saying: “In our school there are special lessons that there aren’t in any other school, like lessons that you can choose between diverse topics. I draw and draw since I like creativity”[615]. The student chooses the topics that interest him and not the teacher, the choice of courses shows me that my opinions are considered to be important[616]".

In other words, in addition to the fact that the students enjoy the development of their ability in the areas that they love, they also express a feeling of empowerment with the possibility given to them, as expressed by the student who said that this shows that his opinions are important.

The parents also expressed their satisfaction with the "Elective Hours" by one of the mothers who mentioned in a letter the "Elective Courses", which "enable meaningful learning of the children in areas of interest that they themselves choose". Her son received "an answer to his curiosity and had an opportunity to expand his knowledge in order to deepen his scientific thinking[617]".

To differentiate from School A, in School K the elective hours were not introduced to the system. However, the teachers in School K addressed this issue in the constellation of the answers in the questionnaires. It was found that in various questions the teachers answered 11 times that Korczak's educational model which conquered them, was in placing the child at the center, empowering the talents - every student in the field in which he is strong. One should educate the student according to his own way. These teachers chose the quotes of Korczak that reinforce the perception that lies behind the elective lessons: “Everyone has a spark of his/her own that can light bonfires of happiness and truth[618]".

Teachers from School A referred in their answers to the questionnaires and supported the Elective Courses. About 2 teachers - 15%, answered that the applications that they think expressed Korczak's educational approach are as follows: choosing courses and giving freedom of expression to the children's powers. Four teachers - 31%,

[615] Student B, in H. Kurt, ***The Examination of the educational model in the spirit of Janus Korczak's legacy at the experimental School And distribution center*** *A* p.22.
[616] H. Kurt, ***The Examination of the educational model in the spirit of Janus Korczak's legacy at the experimental School And distribution center*** *A.,…*, p.31
[617] A mother's letter, September 2010 in the monograph, p. 16.
[618] Korczak, J., ***How to Love a Child***, Ktavim 1, Hidekel, Tel Aviv, 1996, p.49.

responded that the essence of Korczak's educational approach is the child at the center, the identification of the ways of the child, and the implementation of fulfilment for his advancement and for the advancement of the child's strengths and the flexibility of the system for the realization of each child's potential.

According to Council of Europe for Human Rights Education in the School Systems of Europe, one of teachers' purposes is to practice aims[619]. This sub-theme emerged from the findings which described one of the unique frameworks of School A. To differentiate from School A, in School K the "Objective Hours" were not implemented. The "Objective Hour" was a pedagogy in the spirit and Korczak's legacy, which will be expanded later, and the study of the formula for success by students.

These findings have been found to support the child's model at the center, which manifests the development of the students in various aspects, as a result of the democratic freedom and implementing activities. The "Objective Hour" was a framework, which included a democratic relationship in teaching and learning. Students and teachers were involved in "creating an enabling environment", where they both contributed to setting their objectives, content, and direction of the learning experience[620].

The teacher in the slide that appears in the film (2:28) and says: "In each one there is hidden the human light that is revealed in comfortable educational conditions[621]" opens the explanation about the framework of the 'Objective Hour' implemented in School A. The school counselor, sixth grade teacher, and leader of the experiment, says: "First, we went with personal objectives when there was the possibility for every child to choose a personal objective, a social objective, and a learning objective", as Jane Iloanya maintained that "students could be meaningfully engaged by allowing and encouraging them to choose"[622]

In each classroom, the teachers talked with the children on the definition of the concept 'objective', what is an 'objective' in comparison to a 'goal'? They gave

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619 Council of Europe, OSCE/ODIHR, UNESCO, OHCHR***, Human Rights Education in the School*** knowledge, possessive ***Systems of Europe, Central Asia and North America: A Compendium of Good Practice***, Published by the OSCE Office for Democratic Institutions and Human Rights (ODIHR), Warszawa 2009, p. 41 – 50.

620 Welsh Government, ***Policy Statement on higher education***," accessed October, 06 , 2016, p.14. http://wales.gov.uk/topics/educationandskills/highereducationpolicystatement

621 The Film of School A., 2010,2:28 min.

622 J. Iloanya, ***Democratization of Teaching and Learning: a tool for the implementation of the Tuning Approach in Higher Education?*** doi: http://dx.doi.org/10.18543/tjhe-4(2)-2017pp257-276, p. 11.

instruments in order that the children could define their personal objectives. "It was important to us first of all that the children will discover their strengths, will go from their strengths, abilities, and talents and from here, alongside the abilities and talents, we asked them to identify things that they need to improve, difficulties that they would want to overcome. And definitely, there was amazing cooperation among the students[623]."

While the school counselor describes the objectives hour, in the background two young students and two older students wrote notes of their personal objectives. The school counselor describes the pedagogy tailored to Korczak's legacy in a process for the determination of each student's personal objectives. In this hour, as she described in her statements, the children on the one hand learnt the relevant terms, and on the other hand after the understanding, they defined their objectives in different areas and each child decided on a personal goal for advancement. In reality, the teachers were divided into lessons according to their professional abilities and each one of them had autonomy to choose the way of advancement of each of the students. Thus, once a week the students participated in lessons that suit their goals and not their age.

According to one of the students, "We have an "Objectives Hour" for the definition of our goals and the work required to achieve them"[624], "It gives more information to the head", and "when we will leave the school, we will know how to determine objectives in the way ahead of us"[625]. Other students address the objectives hour: "The fact that we have to reach a goal is not just about the school. It is a tool for life"[626]. A sixth-grade student broadens the scope in his words. "Every child knows his strengths and his weakness and decides what is needed to improve. He sets for himself a goal (not a big one) and tries to improve himself."

An objective could be in the learning domain: to become stronger in a certain subject. An objective could be in the social or personal domain, for example: "to make more friends or to improve participation in social activities". An objective can be personal, such as being meticulous about the preparation of lessons, planning time, not

[623] The Film of School A., 2010,2:23 - 3:18 min.
[624] Student A in H. Kurt, ***The Examination of the educational model in the spirit of Janus Korczak's legacy at the experimental School And distribution center A***...., p. 21.
[625] The Film of School A., 2010, 3:18 – 04:41 min.
[626] Student, in D. Winkler, ***Love to Learn***, Hed Hachinuch, https://www.hedhachinuch.co.il, February 2008.

being late, and other activities, which are valuable in the democratic planning of didactic and educational activities.

The young people in the group also know to explain in their words their understanding. "It's something that you want to get to. Let's say I'm in a taxi, I set a destination where I want to go." (Student B); "It's something that you want to reach and to do a course on how to achieve it." (Student C)[627]. The students' descriptions may serve as a proof to what was written in the Policy Statement concerning higher education for students who are given the opportunity to participate, plan, and execute their own learning activities. The results are that they trust themselves and have confidence, which motivates them to higher goals[628].

In the conversation of the staff in School A regarding the contribution of the experiment, some of the teachers focused on the 'Objectives Hour'. "This is the first time that a child sets a goal on a personal level and how he should aspire to leading himself. For the first time, the goals are generated bottom up, and not, as in the past, only by the Ministry of Education. I have no doubt that each child feels the respect they are given by the teacher. A teacher spends time to help him. I feel that it connected me closely to the children .[629]" According to other teachers, "I discovered things that I didn't know before, for example: I found out that there were kids who couldn't tie laces". 'The "s Hour' is a statement that teacher relates to a child and cares for him". "I feel that operative tools are provided to children".

Democratization of teaching influences the creation of equal opportunities which involve an enabling environment, that allows equal access to appropriate learning tools and participation in teaching[630]. The students obtained instruments for the implementation of the objectives they chose and learnt and internalized the 'Formula of Successes'. Thus, in the film (3:35) there was a board upon which was written "'Formula of Successes': start a dream, set a goal, create a plan, learn your resources, strengthen your abilities, ascertain effective use of time, products, and hit the gas and go on the way[631]".

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[627] Protocol discussion with the children about goal, 25.6.2010.

[628] ***"Policy Statement on higher education***", Welsh Government, accessed October 06, 2016, http://wales.gov.uk/topics/educationandskills/highereducationpolicystatement

[629] Protocol, staff meeting, 30.5.2006.

[630] J. Iloanya, ***Democratization of Teaching and Learning: a tool for the implementation of the Tuning Approach in Higher Education***?...,2017.

[631] The Film of School A., 2010, 3:35 min.

One student explained, “The formula of successes for me is something that helps me advance in my objective and to achieve it even if it is hard for me. The formula of successes is based on Winnie the Pooh, who attempts to find honey and does not succeed and then he builds the formula of successes”[632]. She showed aloud what was written on the board. In the continuation of the film (4:30), another student described her goal and its implementation according to the formula of successes. “I chose for myself to write poems, to prepare a check book that would be with many songs that I wrote myself and to give it to the principal. “The student presented proudly the final product – the book that had on its cover ‘Songs of K’ accompanied by a drawing of a microphone[633].”

The contribution of the 'Objectives Hour' is apparent in the students’ words. “This process developed my thinking; Faster reading; Writing stories; Reading books and enjoying it"[634]. The student like Korczak introduced the importance of reading books to evoke individual thinking "as the number of times you set aside a book and begin to weave the thread of your thoughts, so is the number of the times the book achieves its purpose"[635]. Nussbaum and Rorty also believe that reading can enhance the practice of liberal democracy by expanding the moral imaginations of a citizenry[636].

Methods of assessment

We talked about students and teachers partnering in the design of the curricular, students being involved in the assessments design and marking; how possible is it?
Methods of assessment in both schools were adjusted to the methods of Korczak, who handed out to children souvenir postcards in return for work units and to the children who attained good achievements in different areas in School A. In School K the students got a sticker or a 'good word note' and a greeting card for each child's birthday. In School A the children got a postcard.

In School A the students who attained good achievements in different areas are given postcards that are not a prize for these students but a reminder of their successful

[632] The Film of School A., 2010, 4:00 – 4:29 min.
[633] The Film of School A., 2010, 04:30 min.
[634] Protocol discussion with the children about goal, 25.6.2010.
[635] J. Korczak, ***How to Love a Children***, ketavim 1, Hakibbutz Hameuchad, Tel Aviv, 1996, p.8.
[636] S. Stow, ***Reading Our Way to Democracy?*** Literature and Public Ethics, Johns Hopkins University Press, Volume 30, Number 2, October 2006, pp. 410-423.

achievements. Every month in the school there is the "ceremony of postcards", which are given to the students as a certificate of esteem for their progress and success and which constitute positive reinforcement for those who put forth effort and advanced in the studies or in any other area in the school. The postcards were drawn and designed by the children and the teachers. "Postcards of respect – Revealing the uniqueness and beauty in each child[637]".

One of the students put it, "We received postcards of esteem that made us happy about our progress and informed us that we did good work" [638] . Thus, a student from School A knows to link the assessment method to Korczak's actions: "In Korczak's boarding school postcards were handed out to the children. Here too the teachers hand out postcards to active students who excel in the studies"[639].

The described situation can be seen in the film (16:05). The slide that appears presents postcards of respect showing "exposure of the uniqueness and beauty in each child[640]". The principal and the two teachers hand out postcards to the students who accumulated good points. The principal emphasizes the context of Korczak, when he handed out to the children's postcards: for making the bed, for helping in the kitchen, for cleaning work and work in the orphanage, "We learned from him, and we created our postcards"[641]. One of the students explains that it is an honor to obtain a postcard. In addition, the students enter the principal's room, and each one in turn, receive a postcard and a candy and receive praise from her, "I am proud of you, continue this way, congratulations"[642].

In addition, one can see in the film (11.53-12.10) what the principal described during a "School-wide Discussion" that that year the children got the opportunity to add to their certificate their own evaluation. Each student could evaluate his own achievements. The principal asked the students what the benefits of this action were. One of the students explained: "One does a comparison between what the teacher thinks about the student, and the student writes what he thinks about himself; then, at home he checks who was right in his assessment". This action was encouraged by Jane Iloanya to choose

[637] The Film of School A., 2010,16:06 min.
[638] Protocol, School Conversation, 21.10.2007.
[639] Protocol, School Conversation, 21.10.2007.
[640] The Film of School A., 2010,16:06 min.
[641] The Film of School A., 2010,16:05 min.
[642] The Film of School A., 2010, 16:05 min.

assessment methods by the pupils and by the teacher[643]. Woods (2005: p 58-59) wrote that one of the necessary behaviors for a democratic school is "creating an where employees can express their thoughts in a comfortable way". The student's reaction in the film can show that the evaluation process in School A was applied in a "comfortable way". This action proved that School A respected its students and their freedom to evaluate themselves, as was introduced by Birzea (2000)[644].

Regarding the issue of the assessment, one of the students in School A notes additional ways. Instead of the Book of Laws, a system of rules was determined by the teachers, the children, and the parents. "The teachers do not choose the laws for me, and if I do not do like they want, they will not yell at me. The teachers will attempt to help you, and they want you to follow. In addition, the school regulations included positive reinforcements for the students according to what is expected of them. The rewards can be choice in lessons or additional in the field of the child's interest. This created a supportive, encouraging, and appreciative atmosphere" [645], which is an essential element of democracy.

Also, in School K they tend to hand out postcards to praise the students for good behavior and excellence in the learning and they provide reinforcements of students with a sticker or a note. Another method of assessment is revealed in the film (11:45), in which the principal of School A tells the students that they added in this year (2012) to the certificates the evaluation of the students and not only the evaluation of the staff. "We evaluated what we are doing, and each one of you received an opportunity to evaluate himself "[646].

However, to differentiate from School K, where only one teacher - 11%, of the teachers answered to the questionnaires about the implementation of the postcards and scores of behaviors that were determined by the students in Korczak's spirit, in School A many responses. According to the responses of teachers from School A, five 5 teachers - 38% from of the teachers responded that the applications that express Korczak's

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643 J. Iloanya, ***Democratization of Teaching and Learning: a tool for the implementation of the Tuning Approach in Higher Education***…p.11

644 Woods (2005) & Birzea (2000) in R. yircis, ***Democratic Practices in SCHOOL Management and Ceocracy***, International Journal on New Trends in Education and Their Implications, April, May, June 2012 Volume: 3 Issue: 2 Article: 12 ISSN 1309-6249.

645 H. Kurt, ***The Examination of the educational model in the spirit of Janus Korczak's legacy at the experimental School And distribution center A***.,…, P. 23.

646 The Film of School A., 2010, 11:45 min.

educational approach are the postcards. “Korczak also handed out certificates of esteem and appreciation for the child’s activity, thus strengthening his pride”, “A way to provide feedback to the students for their activity during the month. The students aspire to receive postcards in front of the entire school”, “The postcards reflect to the children their manner of behavior and activity in the school, thus providing positive reinforcement for the continuation”. “Korczak handed out postcards to strengthen children.” “Korczak handed out postcards to excellent children or children who improved in a certain area.” “Korczak tended to express caring and to praise his students in different ways when one of them is handing out the postcards. Through the postcards he expressed attention or esteem of different actions[647].” Moreover, four of the teachers in School A reported in their answer that they use the idea of the postcards to influence the students.

Moreover, on the level of the individual student, in both schools, children mentored children, and in School A also the teachers mentored children. Mentoring can be "a strong bond of trust among members of the school community" and can develop interpersonal relationships between the members of the school[648] and improve the school's atmosphere. In both schools the mentoring of children was within the classroom framework, in which the students from higher grades mentor students from lower grades. In School K the fifth graders personally mentored second graders. In School A the six-grade personally mentored students from the first grade, and the fifth grade mentored the kindergarten children. The students adopted one or two students in the framework of the classroom. Prior to the lesson, the teachers set this joint lesson and helped the students to prepare activities for the younger children.

In one of the years, there was also mentoring of teachers-students, when the students chose the teacher with whom they wanted to meet, when the goal was to enable the children to create a personal relationship, to be for them a listening ear, and to provide them with free choice. In the film a teacher in School A is seen describing the teachers' mentoring process which was "a nurturing process" and "an insightful process"[649]. It was meant to improve the students' personal perspectives and their freedom, by choosing one

[647] Questionnaire 1 of School A, Question 2, 2012.

[648] P. J. Palmer, ***Teaching with Heart and Soul: Reflections on Spirituality in Teacher Education,*** November 1, 2003, https://doi.org/10.1177/0022487103257359.

[649] A.T. Wong K. Premkuma, ***An Introduction to Mentoring Principles***, Processes, and Strategies for Facilitating Mentoring Relationships at a Distance, http://www.usask.ca/gmcte/drupal/?q=resources Contact angie.wong@usask.ca.

of their teachers as their mentor, as well as advancing the relationship and the collaborations between teachers and students. (15:12): "Every student can choose a teacher whom he wants to mentor him. We will meet with the teacher in the classroom or in the break, if somebody is bothering him, then he can tell, a type of transition to a relationship between the regular teacher in the classroom, this is more personal, on a more emotional level". This framework required emotional intelligence from the teachers, in order to identify the students and the group's emotions [650].

Collectivist Pedagogy

Students play an important role in the teaching profession, which has been confirmed by subsequent statements: "One child – a great and broad world. Two children – three worlds. The world of every child is separate and of two of them together. Three children are not only one and another one and another one. In addition to the three, it is the first and second together, first and third together, second and third together, and in addition to them the world of everyone together"[651] which teachers at both schools respected. This quote emphasized the importance of the individual's world and the society's world, which were main ideas in Korczak's legacy and carried out his action.

According to the research findings, beyond the fact that the school models in both of the discussed schools focus on the single child, as described in the sub-theme/category - category above, they focus considerably on the collective, on the community of learners, and assimilate values of freedom and respect alongside the rights and responsibility towards the individual. The distinguished values are characteristic for an individual, a group that approves of democratic and humanist ideas[652].

The different unique frameworks in the schools, especially in School A, cultivate a student who is open to different viewpoints and a respectful dialogue, students who learn experiential learning based on continuous dialogue both with the teachers and with the community of learners. The learning is undertaken from personal responsibility, happiness, creativity, and openness, constituting the basis for their activities.

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[650] The Film of School A, 2010, 15:12 min, and O. Serrat, ***Understending and Developing Emotional Intelligence,*** International Publications Key Workplace Documents June-2009, p. 49 – 58.
[651] J. Korczak, ***Dat HaYeled (Religion of the Child)*** [Hebrew]. Tel Aviv: Shamgar, 1978, p. 302.
[652] Reference Framework of Competences for Democratic Culture Volume 1 Context, ***concepts and model***, Council of Europe, April 2018, p. 23 – 27.

Model of Children-Led Teaching

This model is literally attributed to teaching led by the students themselves. This is a unique model[653] in which students become partners in both teaching itself and learning and do so independently with the help of teachers. However, the described model also takes into account elements of inclusive education which had been adapted to the child, having been added to the school's program[654]. This kind of education is supported by the responses given by the teacher respondents.

The teachers chose Korczak's quote which encouraged everybody to learn, to know, and to teach others, which were expressed in both schools through the framework "children teach children" or "Children Hour": “I want to know, and I will know, I will work, and I will do everything by myself, and then I will teach others[655].” This quote was the motto of that hour.

The research findings indicate that in School A they cultivated the model of teaching led by the children alongside the model of teaching led by the adults, or in other words, the teachers. The models are based on the theoretical assumption that learning is a product of the action. One of the frameworks that reflects the children-led teaching model, alongside the collectivist approach, is the 'Children’s Hour' or in other words, 'peer learning'. In this framework each child was given the stage to present his unique abilities and talents. Each student, from second to sixth grades, could choose a topic to learn, according to his fields of interest and knowledge; while students from different ages could choose which lesson to participate in. Different ways were chosen by the students for teaching, for example: presentations, lectures, games and shows.

The teachers met with the students before the lesson, in order to verify the subject of the lesson, its contents and teaching methods. If necessary, they assisted the students in preparing the lesson. During the lessons, the teachers were divided into different classroom and were present to help the student manage the lesson.

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[653] Reference Framework of Competences for Democratic Culture, Volume 1 Context, **concepts and model**,…, p.38**.**

[654] H. Corps Gilles, C. Sandra Boisseau, ***Inclusive Education***, Technical Resources Division July 2012, O8.

[655] J. Korczak, ***The Stubborn Child,*** Numan, Jerusalem, 1946, p. 36.

This is one of the unique frameworks that the school A had developed from the belief in the abilities of each child, from the belief in children as partners in teaching and learning and as responsible for this hour. The children's hour was under the children's responsibility, which was a result of a democratic approach and education.

The members of the 'Student Council' were responsible for this hour, they were the ones who collected information about the students who were interested in holding the lesson and brought this to the schedule system in which all the required data appeared: the topics of the learning, where it was held. Every classroom received the schedule at the end of the day with the aim that the students would decide which lesson they chose to participate in. at this time, the teachers were assigned to classrooms in order to help the students as needed.

One of the School A's teachers explained, "In the "Children's Hour" everyone from age 6 to 12 had the opportunity to display his/her talent. Even a child who failed in his/her studies participated in the "Children's Hour", Each child could teach or inspire other children, and they honored him/her in return"[656]. Her description is similar to the "inclusive education" which was meant to help a wide range of different people and even, to those with disabilities, and its main goal was tolerance [657].

In of one of the teacher's descriptions of the "magic hour" at School A, she mentioned, and she explained: "This was set in the schedule for every Friday, and this flows in the veins which was special, and a "magic hour", that each one could choose what he/she wants, where nobody was dictated to. The teachers were afraid that children would wander around and would leave, because at the beginning, it looked like a 'free' hour. But very quickly, they understood that there were fun topics; for example, in: art, sports, a lecture, an experiment, or English lessons. Children came in and saw that it was so interesting and good and there was a hundred percent request to continue with this hour. This did not happen within one day. The perseverance helped us, and this hour slowly entered into the awareness and into the school's timetable. It was not always completely successful. There were times that it was worse and there were times that it was better [658].

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[656] H. Kurt, ***The Examination of the educational model in the spirit of Janus Korczak's legacy at the experimental School And distribution center A…,*** p. 26.

[657] H. Corps Gilles, Ceralli Sandra Boisseau, ***Inclusive Education***, Technical Resources Division July 2012, O8.

[658] A teacher in H. Kurt, ***The Examination of the educational model in the spirit of Janus Korczak's***

In the film, a social education coordinator and teacher of first grade, also uses, like her predecessors, the words 'magic hour' to describe the children's hour. She adds, "we saw that the children very much like to express themselves in shows, lectures, presentations of all sorts and we decided to give them one hour a week, an hour in which children teach children. This was a magic hour. The children themselves planed the lecture, the activity that they were interested in holding for the children. They were in a relationship with the teachers who were responsible for this area, received suggestions from them, and set out on the way"[659].

In the continuation of the film (5:25), a student called T explained enthusiastically in his words. "In the children's hour, children teach other children and convey to them information during play and lectures. I am in chess one hour a week … children lecture about all sorts of things that they like. In our school it is believed that children understand children better than adults understand children. Because there is communication between a child and another child"[660].

In the continuation (6:25), one of the students describes the hour that she organized for the students. "At the time of the children's hour, I use hip hop, I teach children how to move the body." In the background girls of different ages are dancing and she teaches to the sounds of the music, when on the wall of the sports hall is the sign, "Fairness in sports is the way to victory"[661].

The film was a pictorial document full of sound and expressions of teachers and students. One can learn about the Humanistic and Democratic way of life in the school and its atmosphere. The humanist and democratic ideas were expressed in the film through the interaction of the characters. The film was a documentary image that reveals the connection between Korczak's words and school practice. The purpose of the film was to document the unique model developed in School A.

According to other teachers, "The goals of this special hour have been achieved; thanks to the persistence of and collaboration between teachers"[662]. "The children's hour – sees the child to have abilities and expresses the difference in the choice of diverse

legacy at the experimental School And distribution center A…, p.56

[659] The Film of School A., 2010, 12:35 min.

[660] The Film of School A., 2010, 05:25 min.

[661] The Film of School A., 2010, 06:25 min.

[662] Teacher a in H. Kurt, ***The Examination of the educational model in the spirit of Janus Korczak's Legacy at the experimental School And distribution center A.,*** …, p. 30.

topics" (response of a teacher to the question regarding her perception of the implementations that express Korczak's educational approach).

Thus, one of the students responds in the film to the principals' question regarding whether in their opinion it is necessary to continue with the 'Children's Hour'. "First, the children who lecture can contribute to other children about their knowledge, enriches the children who hear the lecture and the children who hear also will want to give knowledge of their own[663]." This hour "contributes to attention because they listen to lectures and learn from it. It also contributes to conversation, because they ask the lecturer questions in the context of the lecture, and they hold a conversation"[664].

The 'Children's Hour' at school A encouraged, developed, and cultivated a personal expression alongside abilities of attention and tolerance on the part of the student who learned to listen and to learn from his peers' knowledge. Thus, students described their satisfaction with this hour, its contribution to the students, and the connection to Korczak. "Thanks to these special hours, I have more friends and I'm more successful"; "The children's hour enriches confidence, and it is fun to teach children and to learn from children." "I learn from young children and not only they learn from me". "When I teach, I prepare the lesson, and this gives me a good feeling. This teaches me how to prepare topics and teaches me responsibility." "It is pleasant to lecture since I bring something from my home. It is fun to learn things alone and to convey onwards." "I teach and afterwards I see the connection between children also in the breaks." Each child can teach or inspire other children, and they get honor in return"[665].

In the examination of what Korczak's statements illuminated for their educational approach, one of the teachers from School A responded that "With the talented ones, the intelligent ones, this is not a problem; but it was important to me, in my ways of teaching, to cultivate the weak ones, the ones who needed help and attention, and to empower them. Korczak wrote: "One child is one big, wide world. Two children are three worlds. The world of each child alone, and that of both of them, together Four children – fifteen worlds and additional, the world of all together"[666].

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[663] The Film of School A., 2010, 11:19 min.

[664] Conversation with the Ministry of Education's representatives' students of the sixth grade were participants, 26.4.10

[665] H. Kurt, ***The Examination of the educational model in the spirit of Janus Korczak's legacy at the experimental School And distribution center A…,*** p. 26.

[666] Korczak, J. (1978). ***Dat HaYeled (Religion of the Child)*** [Hebrew]. Tel Aviv: Shamgar, p. 302.

Korczak created democratic way of life for the individual's living in the orphanage's society. It was an "education through democracy", through an experience. comparable to Dewey (1916) who defined "democratic learning" in terms of opportunities for communication between individuals and groups, as well as Jørgensen (2004) who argued that democracy is a way of living associated with social involvement and social responsibility, and a feeling of belonging[667].

According to Council of Europe, 1985 Democracy is best learned in a democratic setting where participation is encouraged, where views can be expressed openly and discussed, where there is freedom of expression for pupils and teachers, and where there is fairness and justice[668]. Teachers, especially in School A, adopted " a revolutionary stance[669]" in order to help build a truly democratic community out of the classroom, and in the classroom. School K they adopted this stance mainly in the classroom. In both schools the frameworks allowed dialogue and the teachers listen to their students.

This sub-theme/category was derived from the community approach and the democratic spirit that arose from the findings of the schools. Especially in School A, the educational model that was adopted is that of an active and democratic community that is expressed primarily in the different and unique frameworks of the school. Although some of the frameworks exist in many other schools, in the discussed schools they were shaped in a direct connection to the philosophy and ideas of Korczak and in connection to compassion, primarily of his comprehensive educational approach.

The approach of improving compassion entails the interpersonal and social relations for the promotion of what is good and successful in students alongside the weakening of what is difficult and problematic in them. This approach is expressed in unique frameworks, including Student Council, different committees: clarification committee, procedure committee, forum of discussions, and discussion circles.

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667 Jørgensen, P. (2004) ***Children's participation in a democratic learning environment***, in Hugh Starkey, Democratic Education and Learning, British Journal of Sociology of Education, January 2005, 26.

668 Council of Europe, (1985) ***Recommendation No R(85)7 of the Committee of Ministers to Member States on Teaching and Learning about Human Rights in Schools,*** Strasbourg, in H. Starkey, ***Democratic Education and Learning***,…January 2005, 26.

669 Ibidem, p.134.

Student Council

The self-government is the essence of the democratic and humanistic functioning of the school and the teachers. In both of the schools a Student Council was chosen in democratic elections like the council in the orphanage of Korczak. In contrast to Nasira Habib who wrote about the School Council which included representatives of the parents, n these schools the Student Council included representatives of the children and one teacher who led this committee[670].

In School A the Council members were chosen once a year, and the elected students organized actions that were decided upon for the good of all. The students' involvement led to personal responsibility and reinforcement of the actors, as one student said, "We make suggestions what to do in the school and not only the teachers. We have a Student Council, and we vote democratically and therefore we choose and not only who is suitable" [671]**.**

The roles of the Student Council (and other committees) included the management of the life of society. They received the responsibility in the 'School Conversation Forum'. This Student Council is different from other schools since it acts according to Korczak's legacy. "I am not here for myself but to act for myself, to love myself, no environment has to help me, I have the tasks to see to the world and to the person" [672] . Therefore, the children in the different committees were encouraged to share their own ideas.

We see the situation in the film. We perceived the elections to the Student Council in School A. The students who are interested in being elected sit behind a table when a teacher is beside them. Beside each child is a sign with the slogan he chose, and on the table, there are the ballot boxes with the names of the candidate children. One of the students, the chair of the Student Council, describes in the film (13:58) the organization: "The Student Council is a very important organization in School A, it helps and assists the cooperation between teachers and students in all sorts of activities[673]".

[670] N. Habib, ***Understanding the Role of School Councils***, Society for People's Education, Lahore, pp.1–25.
[671] Student in H. Kurt, ***The Examination of the educational model in the spirit of Janus Korczak's Legacy at the experimental School And distribution center A…,*** p. 65.
[672] L. Grnrot-Kaplan, Ynet, 24.09.10, 10:04.
[673] The Film of School A., 2010, 13:58 min.

In School K the Student Council is an organization with the aim of raising school students to be considerate, caring, and involved citizens. The Council is composed of representatives of the school classroom of different ages, when like School A they are chosen in democratic elections, and they must represent all the school students and act on the basis of the values of democracy.

The Council in School K participates in the life in the school, manages the social life in the school, and sees to the wellbeing and rights of the students through involvement, partnership, and responsibility, while presenting a personal example.

A 'Clarifications/mediation Committee'

A 'Clarifications/mediation Committee' was established in both schools, like the court in Korczak's orphanage that was operated by the children. This committee also was directed at the school community for the preservation of 'peace in the home' and the wellbeing of the students in the solution of problems and friction in a fair and humanistic manner.

In School A, the committee cultivated tolerance among children and during the year they began "to solve immediate problems during school breaks. Every day in the school yard, two children who are members of the committee walked around wearing shiny long jackets in order to solve students' problems"[674]. In School A, the grandmother of one of the students, a mediator by profession, trained the students to conduct the clarifications in mediating language, a professional language with the goal of clarifying the situation and reaching with the children the solution of the problem in a win-win way in a process of joint thinking. In School K students from Grades 4 to 5 were trained as mediators in the children's society. The students were trained by a lawyer. The activity was recognized by the Foundation for the Encouragement of Independence.

The described visualization is presented in the film. In the film (12:16) there is a slide in which there is a quote of Korczak that summarizes the main laws of the committee: The clarifications- mediation committee – a constant dialogue with the child: First it is necessary to understand, then to make a provisional decision since the person changes all the time about the diagnosis, to be open and subject to change[675]".

[674] Student, in D. Winkler, ***Love to Learn***, Hed Hachinuch, https://www.hedhachinuch.co.il, February 2008, pp. 70-71.
[675] The Film of School A., 2010, 12:16 min.

The functioning of the teachers, in the context of the mediation committee, cannot be established from the findings. However, the findings reflect the perceptions of some teachers and the significance of the committee. One of the teachers from School K noted, that the mediation committee is one of the innovations made in the classroom with the educational change, and that in her perception, led to a positive attitude between the students and a change in the atmosphere of the team.

While in School A, the reference to the mediation committee was in the answers to the questionnaires when one of the teachers responded to the influence of Korczak's teaching on her and her work by, among other things, being a partner in the establishment of two committees. According to her, one of the committees is an inquiry/mediation committee, which means: "Implementing a mediation / inquiry process of complaints about injustice and clearly maintaining the dignity of the parties, with school regulations as an anchor for enforcing dialogue and finding a bridge for fair and respectful inquiry for all parties." A. replied that the mediation committee "resembles the court in resolving disputes peacefully". One of the teachers of School K wrote in the questionnaire: "The children express the problems and offer a solution that is obtained during a discussion"[676].

Also, in the film The Teacher of Integration at School, explains the meaning of the committee (12:29): "An inquiry committee was established to help students solve problems peacefully. In the way of win-win, profit for all parties". She tells in the film (12:29), “The clarifications committee was established in order to help the students solve problems peaceably. The committee acts through the children who act in it and its goal is in other words to educate for mutual respect, tolerance, attention, and solving problem in a win-win way, benefiting all sides”[677]. The examples described. on the basis of the film. illustrate democratic and humanistic ideas.

In the continuation, two students wearing bright yellow vests stating “mediators” on the back called on the school loudspeaker for certain students to come to the secretary office to clarify disputes. The student clarifies that she is from the clarifications committee and is checking in the complaint box beside the secretary office whether there are complaints. The student who is a mediator explains “we solve all the arguments

[676] One of the teachers, Respondent's answer from the Questionnaire of School K, 2012.
[677] The Film of School A., 2010, 12:99 min.

between the children and make sure that instead of arguing they will be friends, and in my opinion, this is very important[678]".

The statements of the students from School A delineate a unique picture of the changes that have occurred because of the committee's actions. "During the period of the studies, the children learned to solve problems peaceably and peacefully in the school." "I am a member of the "Clarifications Committee". I spoke to children who had trouble in keeping the rules and I see that they became friends amongst themselves. Everyone contributes to the school. There is no child who doesn't contribute"[679].

The teachers manifested in the statements of the respondents that defined the school order. Like Korczak, who stated: "There must be order. Both of you and the children are able to create the order and to fulfill it[680]". "It is not enough to love children; It is necessary to understand them and to address them as people. To give them the same rights and rules, the obligations that obligate the adults[681]."

Teachers from School K wrote in the questionaries: "Korczak sees children as responsible, as equals to adults who can be trusted, and he believed in them as well as allowing them to be who they are"; Children need "real listening and instead of preaching morality and teaching behavior, rather the study of problems and thinking together of how to solve them correctly"; Korczak "saw the child before his actions; heard his views with the child being in the center"; Korczak believed in "the ability to understand that each one has his own world, and as we get to know each other, we will be able to be together and to allow each person to feel his own uniqueness and belonging";

In the report of the Human Rights Education in the School Systems of Europe, Central Asia and North America was written: "Effective social skills, including the ability to resolve conflicts, are essential" in democratic classroom's society[682].

The Clarifications Committee contributes to improve social life at school. The mediators help the students to solve problems through mediating conversations. Through

[678] The Film of School A., 2010, 13:47 min.
[679] Protocol from students meeting in 25.6.10.
[680] Korczak, J., ***Dat HaYeled (Religion of the Child)*** [Hebrew]. Tel Aviv: Shamgar, 1978, p.303.
[681] Questionnaire 1 of School A., Question 6, 2012.
[682] Council of Europe, OSCE/ODIHR, UNESCO, OHCHR, ***Human Rights Education in the School Systems of Europe, Central Asia and North America: A Compendium of Good Practice***, Published by the OSCE Office for Democratic Institutions and Human Rights (ODIHR), Warszawa 2009, pp. 41- 50.

this process the children talk to each other[683]. The committee was established in the spirit of Korczak's court.

In School K a Clarifications Committee was implemented, and students in the fourth to sixth grades learned mediation with a group of mediators who are active in the school. In the year 2016 the educational initiative 'The Bridge to the Connection' was extended in a program that was recognized by the Fund for the Encouragement of Independence. The students from fourth and fifth grades school K were trained as mediators by a lawyer in a peer group of children. The process of the development of the model created a good atmosphere in the school, and the population of students increased.

The role of the teacher on the mediation 'Mediation Committee' is to be part of the team of the children. Along with Simultaneously this, she is also the teacher in charge and represents the adult voice on the committee. Its role is to ensure a fair process during the clarification and mediation. The teacher must ensure guarantee that the meetings of the committee take place in accordance with the procedures decided upon by the committee. His role is to stop violent occurrences when the process is disrupted, and to present both laws of the school and the laws of the Education system in Israel. The teacher must make sure that during the mediation process there is no punishment, but only a conversation, an explanation, and joint thinking with the partners on how the problem could be solved. This democratic framework promoted tolerance through development of the students' skills to cope with conflicts, to listen to others' opinions, to respect and cooperate, and to take on responsibility.

School A provided opportunities for dialogue between school leaders and administrators, governors, teachers, ancillary staff, and students[684]. Additional frameworks in School A that contributed to the spirit of the community and the mutual partnership are the procedures committee, composed of children and a teacher who is responsible.

Additional frameworks in School A contributing to the spirit of community and mutual partnership included a 'Procedures Committee', composed of second- to sixth-grade representatives and the school Principal. The children were chosen by the teachers, according to their knowledge and appreciation of their skills, and not by children, who

[683] Protocol from students meeting in 25.6.10.
[684] H. Starkey, ***Democratic Education and Learning***, British Journal of Sociology of Education, January 2005, 26(2):299-308.

sometimes have social considerations in choosing their representatives. This committee raised school problems that bothered children and discussed their solutions. No decisions were made in this committee, but proposals and/or school rules and procedures were raised. The proposals were formulated and brought up for discussion as part of the school conversation for a joint vote and decision. The principal listened to the children, helped them formulate the suggestions, and wrote them down in the committee notebook.

Examples of topics discussed by the committee are: how the children will use the two swings in the yard or how to keep the toilets clean. The committee was established in the spirit of the Board of Directors of the Korczak House. The 'Procedures Committee' framework was based on democratic principles, such as responsibility and participation[685]. School K didn't have such a framework and the principal together with the teachers decided about the school's rules.

School-Wide Discussion Assembly

A "School-Wide Discussion assembly" was a forum of discussions in school A and served as parliament. School K didn't have a similar framework. This framework in School A provided students with space where they could voice their ideas, listen to other children's opinions, receive a report on the committees' activities, and decide how to run the life at school. Twice a month, teachers and classroom educators gathered together with their students for a joint multi-age meeting, for a discussion on different issues and made decisions. The committees' members brought up proposals and presented them to all the students in this framework. During the meeting they discussed various issues related to daily life at the school; as one student described it: "The value of Partnership is very prominent in the school. We love this value and very much appreciate the committees that do perform an excellent job".

In 2011, in this context, the teachers and the students in School A discussed the proposals submitted by the 'Procedures Committee'. The school's rules were established together with all the participants. In each meeting they discussed one issue and so thus

[685] R. Yircis***, Democratic Practices in School Management and Ceocracy***, International Journal on New Trends in Education and Their Implications, April, May, June 2012 Volume: 3 Issue: 2 Article: 12 ISSN 1309-6249.

the process lasted about half a year. The parents were also invited to discuss on the topic of the school policy, and on the proposed rules. Finally, the rules were written in a laws' Book of School Rules and signed by all participants. This forum was also used to study Korczak's ideas, and to study the school frameworks and concepts such as: goals, objectives, and the formula for success.

The Community Pedagogy was a Direct Democracy which enacted in School A by the parliament and the committees. In this way all the decisions regarding the social life in the school, were made with the students and teachers' considerations and thus, everyone felt a part of the school and responsible for the occurrences. This framework resembled the model of 'deliberative' democracy which defines democracy as a process of the public, who come together and talk about collective problems, goals, ideals, and actions[686]. This process creates a democratic climate which is based on participation of all, trust, thinking, justice, and respect, similar to what Bellingham (2003: 6) argued[687].

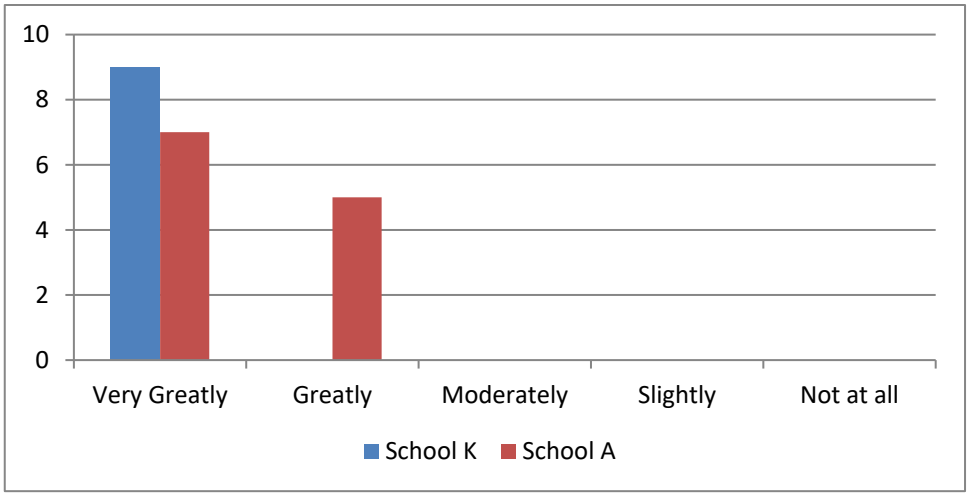
In School K as well, the Community Pedagogy acted through different frameworks which were developed, including 'Discourse Circles'; an Internet website deployed by the teachers and the students. The discourse circles were held every Sunday in each classroom and allowed all the students to express themselves freely and personally, whereby the students learned to listen and to be tolerant of others of their age.

The principal explained about the Discourse Circle: "The students of a class sit in a circle and each one is invited, in turn, to share his feelings and thoughts with other students, and to listen to others. The discussion is held in the class in the form of a circle, and the students refer to their friends. The circle of discourse operates on the basis of rules that obligate everyone. These laws meant to ensure a reference of listening and respecting the other, and not dismissing or disparaging. The discourse circles allow free and personal expression for each student. Expressing thoughts and feelings, obliges the students who do not normally attend the plenum. One does give up on any student and one does not skip any student[688]".

[686] J. Iloanya, ***Democratisation of Teaching and Learning: a tool for the implementation of the Tuning Approach in Higher Education?,*** doi: http://dx.doi.org/10.18543/tjhe-4(2)-2017pp257-276.
[687] Bellingham (2003: 6), R. yircis, ***Democratic Practices in SCHOOL Management and Ceocracy***,…,, April, May, June, 2012.
[688] S. Shvartz, Principal's letter, 11.02.2016.

The findings of the questionnaires can shed additional light on the pedagogy's theme. The following figure presents the teachers' perceptions about the possibility of implementation of Korczak's ideas in the educational framework.

Figure Number 1: The Implementation of Korczak's Ideas in the Educational Framework



Source; own study

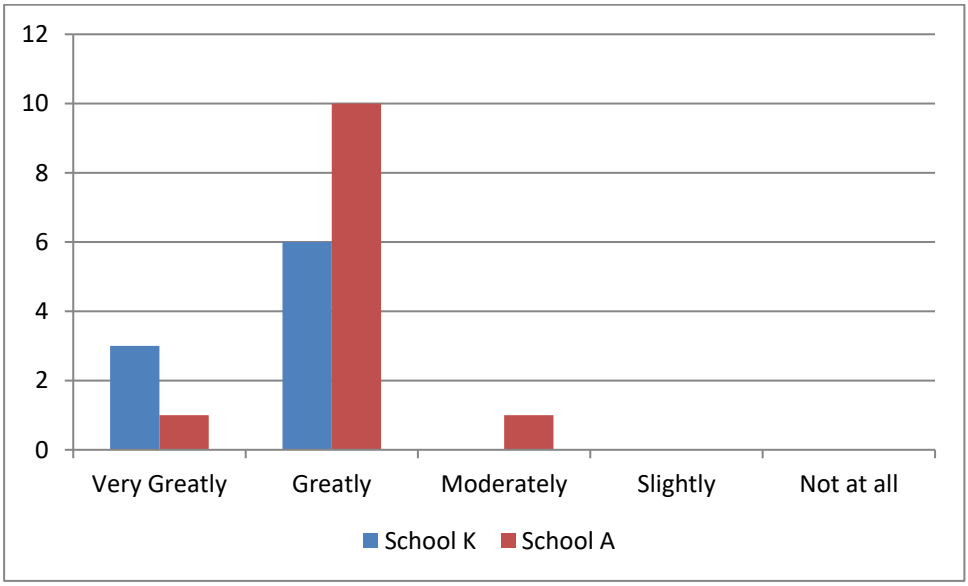
Subject	**K**	**A**	**Total A+K** (Very greatly /greatly)
The Implementation of Korczak's Ideas in the Educational Framework-			(21) 95%
Very Greatly	100% (9)	54% (7)	(16)
Greatly		38% (5)	(5)
Moderately		8% (1)	

Source: own study

According to Figure Number 1, all of the teachers nine (100%) from School K believe that it is possible to implement very greatly the ideas from Korczak's legacy in the educational framework, as opposed to seven very greatly ((54%) teachers (from thirteen) from School A and five greatly (38%), or in other words, twelve of thirteen - 92% teachers in School A and nine of nine (100%) teachers in School K believe that it is possible to implement the ideas from Korczak's legacy in the educational framework.

The following figure presents the responses from teachers from the two schools regarding their perceptions of the influence of the students from the implementation of Korczak's ideas. The calculated value of the test $\chi 2 = 4.92$ is significant at the level of 0.05, because the implementation of Korczak's ideas into the educational process in both schools is of enormous importance.

Figure Number 2: The Influence of the Implementation of the Ideas from Korczak's Legacy on the Students



Source; own stud

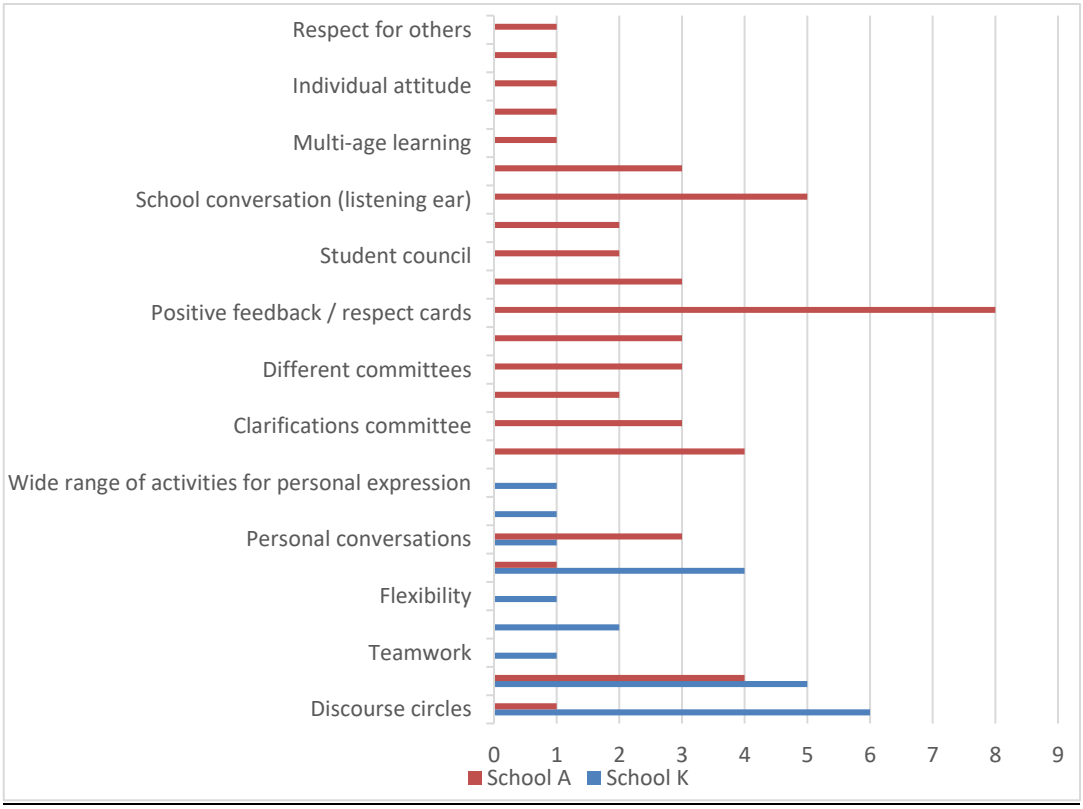
The Influence of the Implementation of the Ideas from Korczak's Legacy on the Students	**K**	**A**	(20) 91%
Very greatly	33% (3)	8% (1)	4
Greatly	66% (6)	77% (10)	16
Moderate		8% (1)	

Source: own study

According to Figure Number 2, the teachers' perceptions in School K are that the students were influenced by the implementation of the ideas from Korczak's legacy: three (33%) very greatly and six (66%) greatly, as opposed to eleven (85%) teachers in School A, ten (77%) very greatly, one (8%) greatly, and one (8%) moderately.

The following figure presents the teachers' responses from the two schools regarding the applications in Korczak's spirit performed in their schools. The calculated test value = 1.81 is at the level of 0.05 and is irrelevant with regards to The Influence of the Implementation of Korczak's Ideas on the Students.

Figure Number 3: The Applications in the Korczak's Spirit Performed in the School



Source: own study

Subject	**K**	**A**	**Total A+K** (Very greatly /greatly)
The Applications in the Korczak's Spirit Performed in the School			
Perform discourse circles, classroom conversation	66% (6)	8% (1)	(7) 32%
acceptance of differences	22% (2)		(2) 9%
division of responsibility / roles	44% (4)	8% (1)	(5) 23%
Teamwork	11% (1)		(1) 5%
Flexibility	11% (1)		(1) 5%
Personal conversations,	11% (1)	23% (3)	(1) 5%
ability to express emotion and ask for help	11% (1)		(1) 5%
a wide variety of activities for personal expression	11% (1)		(1) 5%
mediation committee,		15% (2)	(2) 9%
different committees		23% (3)	(3) 14%
multi-age learning,		8% (1)	(1) 5%
Regulations		8% (1)	(1) 5%
individual attitudes,		8% (1)	(1) 5%
freedom of express,		8% (1)	(1) 5%
respect of others		8% (1)	(1) 5%
children's hours - the peer learning	55% (5)	46% (6)	(11) 50%
personal conversations,		23% (3)	(3) 14%
clarifications committee,		23% (3)	(3) 14%
elective courses,		23% (3)	(3) 14%
personal goals hour		23% (3)	(4) 18%
mentoring		23% (3)	(3) 14%
Student council		15% (2)	(2) 9%
Election		15% (2)	(2) 9%
school conversation (listening ear)		38% (5)	(5) 23%
respect postcards / positive feedback.		61% (8)	(8) 36%

Source: own study

According to Figure Number 3, in School K six teachers (66%) noted that they perform discourse circles, five teachers (55%) noted the peer learning, two (22%) the acceptance of differences, and four (44%) the division of responsibility/roles. In teamwork, fulfillment, personal conversations, ability to express emotion and ask for help and a wide variety of activities for personal expression – one teacher (11%) alone.

In contrast, in School A one teacher (8%) noted the applications: discourse circles, division of responsibility/roles, multi-age learning, regulations, individual attitudes, freedom of express and respect of others, 2 teachers (15%) noted the mediation

committee, 3 (23%) different committees, four teachers (37%) noted peer learning and children's hours, three teachers (23%) personal conversations, clarifications committee, elective courses, personal goals hour and mentoring, two teachers (15%)noted student council and election, five teachers (38%) school conversation (listening ear), and eight teachers (61%) respect postcards / positive feedback.

The dominates components in school A are:
Respect postcards / positive feedback.

- Children's hours - the peer learning
- School conversation (listening& dialog)
- Personal conversations
- Different committees
- Clarifications committee
- Elective courses
- Personal goals hour
- Mentoring

The dominates components in school K are:

- Perform discourse circles, classroom conversation
- children's hours - the peer learning
- Division of responsibility / roles
- Acceptance of differences

In both schools the dominates components are: conversation – classroom's conversation and school's conversation, and the peer learning through Children's hours in the classroom and in a school's framework.

5.5. The Organizational Component

The theme of the organizational component addresses the structure of the schools, the planning, and the design – in the examination of the fit between the learning environment – the school landscape and the learning space in the schools and the philosophy at the heart of education, also the democratic and humanistic one. The school environment, with its spaces and yards, is supposed to on the one hand reflect the culture and climate of the educational institution and on the other hand influence the perceptions and behavior of the members of the school organization. A description of the two schools is presented as follows.

The School Landscape – School A

” The progress in the personal pace of learning enables children from different age groups to sit in a joint classroom, to connect, and even to learn from one another”. In the year 2002 in the school there were six classroom, one classroom for each age [689] group. For ten years, the school grew and another seven classrooms were added, two classrooms for each group and one classroom of special education. The school, built on the democratic and humanistic foundation, is family-oriented and a friendly atmosphere for the students and teachers was perceived by everyone as "home".

The spaces of School A are called by its members a “campus”, which means an open region or space. The school spaces were planned according to the principle of choice and the campus included unique and personally tailored centers of learning concentrated in one building, and multi-age courses were held in it, with different fields of knowledge: language, mathematics, English, history, music, and computers. The coordinators of the resources were organized according to the didactic needs and according to the needs of every classroom.

Additional campus buildings include laboratory, creation workshop, sports hall, sports field, culture home – a club that was a center of social education, in it a hall for children’s meetings and a room for meetings for the committee members.

In the socio-democratic aspect, the school yard serves as its center of social activity, and it is a meeting place of students and teachers, a place for different activities and games. The yard of School A is large and well-kept and is designed according to Korczak’s ideas, facilities for games and sports activities, including a basketball court, play spaces, gardens, and a petting zoo. It is clear that the yard was planned as a part of the comprehensive educational thinking of the school and its democratic and humanistic foundations.

In the school year an amphitheater was built, planned especially by the architect according to the school model. The amphitheater became a meeting space for all the students and their parents in the spirit of the Athenian democracy of Korczak. The stage in the amphitheater allows shows and creative expressions of both children and adults. The amphitheater also became an outside learning space in the shadow of pine trees,

[689] D. Winkler, ***Love to Learn***, Hed Hachinuch, https://www.hedhachinuch.co.il, February 2008, pp. 70-71.

hosting a range of activities and meetings, like the natural framework that Korczak loved so much[690]. The physical-architectural planning in essence was a part of the overall view and perception of the school according to the vision and educational perception. School A's spaces created an environment which affected both teachers and students positively and contributed to their democratic attitudes and behaviors[691].

One of the teachers describes the school landscape as entirely with the atmosphere and legacy of Korczak. “Almost in every school in the state you can find one or two quotes of Janusz Korczak that decorate the walls. You will encounter slogans that speak about each person as a person. The intentions are good, of course, but it seems that in the everyday routine, one-time slogans and constraints of systems are separate for the most part. In school A Korczak’s legacy was adopted step after step and translated into practice. The school principal also notes, “The principles based on the educational ideas of Korczak were expressed and quoted on every wall in the school”[692].

The film presents a visualization of the description. In the film, there is evidence of the school environment in which there are many signs with quotes of Korczak and reinforcement sentences that empower the students. The school environment revealed to us in the film (0:22) is of green trees and red roofs, when the sign over the school entrance is Campus A. And the children are smiling and jumping, without uniforms, waving hello. In the continuation (0:40) in the school yard there is a sweet recess, in a custom according to which the children prepare sweet snacks and get them in the recess. Behind the table of sweets there is a tree with a sign “berry tree”. The ethos of School A was "an integral and fundamental part". One can see that the student voice and the student participation were part of "a collaborative ethos that embraces all members of the school community"[693]. In addition, the school seemed to be inhabitance for the children, and they showed that they feel good and happy[694].

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[690] A. school's brochure, "***From Flexibility to Fulfillment***", A. experimental School, Emek Hefer Regional Council, July 2010.

[691] O. Duman Koç, 2004, in E. IŞIKGÖZ, ***A study of democratic school culture perceptions of sport high school students, “Educational Research and Reviews”,*** 2016, Vol. 11(7), pp. 491-498.

[692] L. Grnrot-Kaplan, Ynet, 24.09.10, 10:04.

[693] J.Feu, C.S.Salame, ***Democracy and Education. A Theoretical Proposal for the Analysis of Democratic Practices in Schools,*** “Studies in Philosophical, and Education 36, February 2017, P. 6

[694] Ibidem, p.6.

In the film (01:10), the school A principal welcomes the watchers and also refers to the school structure. The school staff made flexible the physical structure of the school, which includes homeroom classroom and a campus with classroom of learning centers. Every center has resources that attempt to provide the response to the needs of the knowledge domain and the students' needs. We were flexible with the hours of studies in the school, and we have unique hours in order to provide a response to the students' needs.

School A provided a supportive learning environment. The school A's model provided "opportunities to participate in governing their school, exercising their human rights, and fulfilling their responsibilities, and the teachers by the frameworks provided respect, tolerance and peaceful resolution of conflict, as Rolf Gollob, Peter Krapf, Wiltrud Weidinger suggest [695].

In an article in the Hed HaChinuch (Echo of Education) Journal, A Campus for Children in Elementary School: School A attempts to create comfortable educational conditions through the organization of the physical space of the school, a flexible system of hours, the learned contents, and the organization of ways of teaching. Thus, alongside the traditional classroom, in the school a "campus" was established – a building that hosts learning centers in a variety of areas. The learning centers enable progress in personal work programs, adjusted to the students' needs, with the accompaniment and guidance of an expert teacher.

Alongside the campus "social clubs" were established, intended for the older age groups. A sixth-grade student said, "In the coming year we move to the middle school, and we will be split. Therefore, they were careful to form us, and they built for us a social club in which we both learn and meet." "This is good for us since most of the hours of the day we do not learn in the classroom, and here we meet with the friends from the classroom and also from the other classroom.

Like the physical space of the school, the schedule also underwent a change. Aside from studies in the classrooms and the learning centers, the school holds "Children Hour" on Friday". Most of the Ministry of Education's program was studied in the classroom. Six hours were devoted for studying in "campus", during special hours. Some of the

[695] R. Gollob, P. Krapf, W. Weidinger, ***Background materials on democratic citizenship and human rights education for teachers,*** Council of Europe, EN-Volume 1, Belgium, December 2010 p.2.

classrooms served as professional classroom such as the library, the science laboratory, the English room, and the art and music classrooms.

To summarize, the school is held in a flexible and democratic - humanistic structure that is commensurate with Korczak's educational legacy, and it is a main axis that fits with learning all year. The flexible organization of the time includes teaching in the classroom and choice of courses, and the content is organized flexibly through the carrying out of core curricula and programs chosen especially according to the children's goals[696].

The principal

and the teachers in School A understood that democratic education cannot be limited to the physical space of a classroom and extended outward, therefore they created new spaces in the school grounds [697].

The School Landscape – School K

School K included at the time of the research fewer than 134 students and 15 teachers. However, the school was small and was at risk of being closed. Today, because of the model it adopted, the number of students increased to more than 200, and the school is no longer at risk of being closed. The democratic and humanist struggle for institutions became visible[698].

In the school there were six classroom, one classroom for each grade. In addition, there was a Special Education Classroom for children with special needs. The classrooms were in one large building with three floors, which included a classroom for each grade. The framework named "Discussion Circles" took place in each of the classroom. Every Sunday the children changed the seating formation in their assigned classroom and organized chair circles for the discussion. In this way each child was seen by the others and could speak freely, and his classroom friends could react to him directly. The

[696] Catalog of Experimental Schools, Department of Education Department for Experiments and Entrepreneurship, 2011.

[697] J. Collins, M. E. Hess, Charles L. Lowery, ***Democratic Spaces How Teachers Establish and Sustain Democracy and Education in Their Classrooms,*** , Democracy and Education, Vol. 27, no 1, p.7.

[698] T. Kromydas, ***Rethinking higher education and its relationship with social inequalities: past knowledge, present state and future potential,*** Humanites and Social Sciences Communications, 2017, no 1.

classroom meetings were a time of sharing each classmate's life, news, and issues that needed to be discussed. This framework in School K, which was named "Discussion Circles", developed a sense of community throughout their classrooms[699].

The framework of children-teaching-children was also put to use in some of the classroom during the lessons and allowed the students the freedom to learn and to teach their peers topics of their own interest. This process was meant to empower the students. "Instead of teachers telling students what to do, in democratic classrooms there is space for students to explore their actions and the consequences by themselves". The students' role in the classroom changed, and instead of passive students, they became active ones[700].

Classroom A for grade one was planned from two rooms for children who had just begun their studding at the school. These rooms included games and activities that resemble kindergartens, in order to allow the children to play and to become gradually accustomed to the studying at the school.

Personal physical spaces were determined for each student in the classroom or set on one of the school walls in the halls, close to each classroom. The personal space meant to respect each student self-expression. This action is similar to Korczak and Wilchinska's caring whereby each child would have had a personal place in the orphanage to put his belongings. "In the lost and found cabinet, every pupil was given a personal drawer to keep the personal items of value to him"[701]. The principal of School K explained that "the education in the school focuses on realizing the strengths and uniqueness of each boy and girl. In the physical spaces, a personal space will be assigned to each child in which he will express himself, his thoughts, and his personal skills[702]".

In the school's vision was written that these personal spaces also expressed the School K teachers' respect and emotional attitude towards the children, as was the case with Korczak's sensitivity to objects, and to the children's emotional meaning for the children as well as his caring for the children's emotional development.

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[699] J. Collins, M. E. Hess, Charles L. Lowery , ***Democratic Spaces How Teachers Establish and Sustain Democracy and Education in Their Classrooms***,…, p.6.

[700] Ibidem, p.5.

[701] M. Silverman, ***A Pedagogy OF Humanist Moral Education The Educational Thought of Janusz Korczak,*** ISBN 978-1-137-56067-4 ISBN 978-1-137-56068-1 (eBook) DOI 10.1057/978-1-137-56068-1, 2017, p. 149.

[702] S. Shvartz, Principal's letter, [11.02.2016].

In the fourth grade there was a box for letters meant to allow the children to write thanks and to ask question. The school had a meeting room for children and teachers for private conversations between teachers and students and among students and a meeting room for the members of the different committees.

A "Korczak Room" was set up at the school entrance. It included Korczak's books and was decorated with Korczak's saying, quats. The children studied there about Korczak's ideas. A beautiful library was used for reading lessons and for borrowing books. The students shared their reading experience with their friends in this space. The library was used for special meetings and discussions, and for the teachers' courses and studying. A special room was used for the computer lessons, and teachers and students operated the school's website.

The school's yard was a large space for the children to play. It included space for sports: football, basketball, netball, and a garden with flowers. The principal and the teachers of School K also understood that the democratic education following Korczak cannot be limited to physical space of a classroom and acted to extend and to create spaces out of the classroom[703].

Like in School A, in School K the walls of the school are decorated with the writings of Korczak. Three or four times a year there is a "Café Janusz" – an active recess in which the children buy refreshments for 1 NIS, and they decide what to buy for the student body with the money they collect

The spaces in School K and the special program influenced the school's atmosphere as was advertised in Madlan's website where 98% of the students and the teachers gave feedback and testified that they feel good in School K. " "I'm good at school"[704]. In School K, after two years of acting in the spirit of Korczak's ideas, special spaces were created such as: personal physical spaces, library, Classroom A's room, and a "Korczak Room", which helped to create an environment which positively affected both teachers and students[705], and their satisfaction level was seen in Madlan's report.

Both schools took care of the educational infrastructures and pedagogical resources, which included the architecture and attention to the decoration, with a positive

[703] J. Collins, M. E. Hess, Charles L. Lowery, ***Democratic Spaces How Teachers Establish and Sustain Democracy and Education in Their Classrooms,*** …,p.7.
[704] Madlan's website, https://www.madlan.co.il/education/school/212654.
[705] O. Duman Koç, 2004, in E. IŞIKGÖZ, ***A study of democratic school culture perceptions of sport high school students***, "Educational Research and Reviews", 2016, Vol. 11(7), pp. 491-498.

link to contact and relationship between students, teachers, and parents. These aspects promoted a positive atmosphere and student satisfaction.

In School K comfortable architecture established especially in the first classroom, in the computer classroom, and in the library, which was operated for all, students and teachers. In School A it was prominent that the educational infrastructures and pedagogical resources were maintained, which included: special centers that functioned according to the school's democratic program by creating comfort in the architecture, comfortable conditions, and enjoyable learning, as well as the establishment of a climate of coexistence and cordiality. All these aspects contributed to the quality of life and well-being in the school[706].

5.6 The Professional Identity of the School Teachers

The fourth theme, which seals the analysis of the research findings, is the theme of the professional identity of the teachers of the schools in question. Teachers' professional identity identities are attributed to their sense of belonging and identification with the teaching profession and is the way they are perceived as teachers in their own eyes and in the eyes of others alike.

It was as Korczak suggested the educators to search their own way, to know themselves before they want to know the children, as was mentioned before[707]. Korczak argued that each teacher needs to be aware of his strengths and his weaknesses, as well as his responsibilities for the students' present and daily life.

"The teacher does not have the responsibility for a long term, but all of his responsibility is for the passing day[708]". Indirectly the teacher is responsible for society also for the future, but directly, he is responsible to the student for the present. The fourth theme, which concludes the analysis of the research findings, is the theme of the professional identity of the teachers of the discussed students. To examine whether the adoption of the new educational model had influence on the change in the shaping of the teachers' professional identity, it is necessary to follow up after the instruments and

[706] J. Feu, C.S.Salame, ***Democracy and Education. A Theoretical Proposal for the Analysis of Democratic Practices in Schools***,…, February 2017.
[707] J. Korczak, ***How to Love a Ch*ild**, Hakibbutz Hameuchad, Tel Aviv 1963, p.13.
[708] J. Korczak, ***Religion of the Child***. *(Dat HaYeled*) [Hebrew] Shamgar, Tel Aviv 1978, p.255.

means provided to the educational staff for learning, or in other words, after the professional training, alongside the examination of the teachers' perceptions, thoughts, emotions, and feelings regarding their role in the discussed schools, alongside their behavior in actuality.

The findings indicated three main sub-themes/categories: (1) space of professional development, (2) practices and experiences of the teachers in the "field", and (3) changes in the teachers' perception of the role. Each of the distinguished categories will be discussed below.

A Space of the Professional Development

One of the main spaces for the building of the professional identity in general is the space of professional development.

The training of the teachers in School A was in the framework of two courses of sixty hours total, which were conveyed in the school, in which about fifteen teachers participated in the learning of the ideas of Korczak. Thus, one of the teachers who participated in the courses focused on the democratic-humanistic education approach. This is confirmed by the statement of the respondent. "The adoption of a democratic humanistic approach was at the heart of the training: A humanistic approach treated each child according to his or her needs. Adopting a democratic approach emphasizes the value of accepting the other. Building a society together with the children, and understanding the importance of procedures and laws, promotes the importance of the individual in society"[709].

In addition, the principal of School A held in-service training courses on the topic of Korczak's educational thinking for the educational staff. One of the teachers describes her personal experiences from the training and her perception regarding the pillars of the new educational approach: "The moment that we were exposed to Korczak, the humanist, the teacher, the physician, and the author, a new and meaningful world was revealed".

According to the teachers, the implications of the training are expressed both on the personal level and on the level of the students. Learning by the teacher to be active, students' tolerance is an important issue in education. Thus, one of the teachers (8%) note

[709] Protocol course in School A 9.1.2012.

that she underwent a personal change: she was at the center of the classroom, she needed to be in control, and after the training she encourages the students to be in the center "Now it is possible to see their active presence in the classroom, and they are the leaders. This gives the children a tremendous, wonderful feeling"[710].

Additional training of School A was held after the school received the recognition of the Department of Experiments and Entrepreneurship of the Ministry of Education as an experimental school. The principal and the staff leading the experiment participated in in-service training of this department and received instruction in the building of the model. This training focused on the topic of the experimental schools and less on Korczak's educational teachings. This staff brought ideas for discussion and in the framework of the teachers' meetings of all the teachers in the school decisions were made and the model was formed.

Moreover, the participation of the teachers in School A in the shaping of the contents of the vision and its execution constituted a personal-internal training that contributed in turn to the joy of creation. "First of all, I am in the leading staff, but I benefitted more than I contributed, but I contributed from the knowledge, from my ideas to the leading of the topics in the school. And the moment we formed the topics, and I was a partner in the process, in the thinking, then I inserted it significantly into the classroom. In other words, if the principal would come with her ideas, then it would remain hers, but nobody would be enthusiastic about inserting it into the classrooms. But since we formed then with enthusiasm, we inserted this into the classrooms"[711].

The School K principal directed her teachers to make changes in the school's program during their professional meeting; but she didn't conduct a course herself, except invite mentors who lectured and ran the courses. In School K, the teachers became aware of Korczak's educational legacy already in the process of their training as teachers. In the framework of the studies, they discussed the values, principles, and ideas of Korczak's legacy, as well as their suitability on the one hand to the orphanage and on the other hand to the reality of the school in our time. From these insights, the teachers examined different ways of meeting the needs of each child.

[710] Teacher A in H. Kurt, ***The Examination of the educational model in the spirit of Janus Korczak's legacy at the experimental School And distribution center A.,*** …, p.56.
[711] Ibidem p. 56.

Additional training in which the teachers in School K participated was during the work in the school in the framework of 'Education Towns'. This training focused on the change of the school and its advancement, and not on Korczak's educational teachings, as well as the democratic and humanistic spirit. This is noticed in the next statement. "This is a team that everyone is invited to participate in, and whose goal is to have a shared mindset, together with the school principal and experts on the subject. The team visited and observed experimental schools' training. After thinking and consultation with this team, ideas were then brought to the teachers to make decisions and negotiate on issues, and thereafter we acted[712]."

Moreover, during the year School K was accompanied by a mentor from the Institute for Democratic Education who taught Korczak's ideas. The schoolteachers participated in an in-service training course to strengthen Korczak's spirit and focused on the quality of the relationships between teachers and independent students who learn in diverse ways, including play, discussions, and role plays, all this for the development of the strengths and uniqueness of each and every boy and girl.

The teachers of School K also participated in the workshop in which each one of the staff members described his personal dreams. The teachers expressed their aspirations through pictures drawn on the postcards and focused on Korczak's dominant values, love, and respect. In addition, the teachers expressed the future picture of the school according to vision and professional development that was undertaken[713].

The training program of School K included the identification of school needs and the analysis of the dynamics and achievements of the school. The principal expressed her satisfaction with the training of the teachers in the letter she wrote in the year 2016, and in it she noted that the staff is amazing and undergoes meaningful personal and group process.

Experiences of the Teachers 'in the Field'

From the data, the teachers' experiences in their actual work at the school emerged, through which it is possible to learn about the construction of their professional

[712] Presentation the uniqueness of K. school, 5.2.2013.

[713] A. Bautista, R. Ortega–Ruiz, ***Teacher professional development: International perspectives and approaches***, Psychology, Society, and Education", 2015, vol 7(3), pp. 240 – 251.

identity. On the one hand the data provides a mirror for teachers' learning of the new educational model, and on the other hand, for the ways in which they are implemented, as was described in chapter 2.4.1 pp. 128-129: Professional identity is an ongoing process and dynamic[714].

Practical experience is the most significant component of teacher training. Their experiences shaped their professional identity and developed a rich and organized knowledge. The teachers' learning while experiencing influenced by factors and conditions inside and outside the classroom and school[715]. The teachers testified about their educational changes as a result of experiences and learning about Korczak's ideas, which built their own professional identity[716]. Teachers need to be equipped with knowledge and skills that related to professional practice, collaboration, integrity and commitment to education and social change[717], in order to improve communication with students in their common life.

Korczak's belief in the in the child's intelligent and his awareness to his strength and weaknesses in accordance with as he wrote: "The child is an intelligent creation, He knows very well the needs, the difficulties, and the obstacles of his life. Not the order of tyrants, not commands above, and not a superstitious supervision, but good communication, believing in experience, corporation, and life together[718]". These ideas helped the teachers to create new conditions in the schools.

Korczak wrote that the advancement of the future generation depends on the success of the teacher's understanding of who is the student, what he should be taught, and how. In the research it is possible to focus on the building of the teachers' professional identities through the same testimonies on the professional development during the work itself, in the reflective learning from the self-experience in conditions that encourage learning, and in the experiences of support and challenge, that were created by these democratic models.

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[714] J. Coldron, & Smith, R., ***Active location in teachers' construction of their professional identities***. Journal of Curriculum Studies, 31(6), 1999, pp.711–726.

[715] D. Beijaard et al. / ***Teaching and Teacher*** Education 20, 2004, pp.107–128.

[716] M.J. Volkmann, & M.A. Anderson***, Creating professional identity: Dilemmas and metaphors of a first-year chemistry teacher***, Science Education, 82(3), 1998, pp. 293–310.

[717] A. Bautista, R. Ortega–Ruiz, ***Teacher professional development: International perspectives and approaches***, Psychology, Society, and Education", 2015, vol 7(3), pp. 240 – 251.

[718] J. Korczak,, ***The Right to Respect***, Ktavim 1, Hidekel, Tel Aviv 1996, p. 365.

Thus, according to one of the teachers in School A, the change that occurred in her in the transition to teaching is suited to a democratic-humanistic educational perception was during the work itself, in the everyday experience. "First, the older teacher was accustomed to be at the center of the stage, I would need to go off the stage, and to let children be the leaders, from this I received a lot, that I allow this to be done. This is to lessen control, what will happen, the children will scatter and will do what they want, I will not know what happens with each one … but I learned to let go of the rope and to give them the control and the responsibility about their products and their lives and this experience contributed to me, I enjoy seeing the children try to stand in front of the classroom and this is not obvious and does not exist in other schools[719]".

The teacher continues and describes her learning and that of the entire educational staff also in the way of trial and error so as to find the gold path to suitable teaching and learning. She said that the goal that the educational staff had was to have their work integrate different values and knowledge of the education perceptions of Korczak and to build something new. This is confirmed by the words of the teacher surveyed, who stated: "There is life before the experiment and after the experiment. Before the experiment we worked according to what the Ministry of Education required, we were like work machines, they asked, there were needs of the school and we performed, we attempted to search says how to want and to realize our tasks. When the experiment came in, we needed to invest thought and we saw that things are beginning to move and things are falling, not everything succeeded. We felt responsible for the school future if the children will leave here with added value of values and knowledge of a different way, not like everyone does, this was our success, we built something new, this was our success, we built according to our need and not according to the need of the Ministry of Education, we work according to the requirements of the Ministry of Education and according to our needs. These are things that we built so that the children can meet their needs of themselves and our needs of them"[720].

Also, in School K the training was during work, when the teachers shared their experiences in the classroom themselves. Thus, during discussion with the school staff the teachers addressed the children's expectations; true attention includes maintaining the

[719] Teacher A in H. Kurt, ***The Examination of the educational model in the spirit of Janus Korczak's legacy at the experimental School And distribution center A.,*** …, p.56.
[720] Ibidem, p.57.

conversation at eye level, maintaining eye contact, identification with them, and an outlook from the children's perspective. At the end of the meeting, one of the teachers noted that she has a feeling of empowerment of her abilities and her identity. Another one declared that she felt lack of availability, in a positive manner, towards the children. One of the teachers noted the need for a positive approach towards the child, and another emphasized that the teachers love their students and want that the child will return this love. You can see here the issue of the internalization of ideas and various factors that have a significant impact on school democracy.

Changes in the Perception of the Teachers' Role

The changes that occurred in the teachers' role as a result of the adoption of a new educational model, for example in the transition from their traditional role, in other words, in the transfer of knowledge, to a shaper of knowledge and guide in which the child is at the center, can have direct influence on the change in their perceptions of the role.

The integration of a new educational model is a lengthy process that obligates change in the ways of work, in the teaching methods, and sometimes also in the teachers' outlooks. Consequently, there are changes in the way in which the teacher is perceived by herself as a result of the new professional and personal experiences, and also in the way in which the teacher is perceived by others, including students, peers, and parents, as has occurred in democratic and humanist communities.

The statements of the principal of School K can express the influences of the new model on the teachers' work: "The new model an opportunity for the inner observation for every teacher. Through the interpretation of his words, it is possible to know the teacher's inner world. It is 'cognitively challenging'. Teamwork broadens the teacher's ability to look at herself. Through Korczak's sentences the teacher organizes herself. The children know sentences from Korczak's statements and use them and 'in this way they live the way'[721]".

According to the teachers in the school, a common language is created, and in it there is the assimilation of ideas and sentences. The adoption of the new educational model is expressed also in the statements of teachers in School K, in the teachers'

[721] Protocol of a Staff Meeting, May, 2014.

reference to the students and in the adoption of different language. “The change in focus and depth. We internalized in our reference his educational personality. There was a change in the approach and in the language towards the staff and towards the students. I believe in this approach and therefore it is correct and suitable for me.” On the influences of the teaching on the students and the classroom climate, “Recently, I began to feel the change.

The students express desire to initiate and to take responsibility." I greatly connect to Korczak approach and therefore it is important to me that we continue with the assimilation of the approach.” Next’ “A significant change in educational practice; Changes in the way of learning and in my approach to education. The Discourse Circle has greatly contributed to the classroom's climate[722]. The children feel safe and enjoy doing it”[723]. The teacher's reactions proved Jørgensen argument that the democratic components, as way of living, may improve the climate of the classroom, social relationships, personal influence, and a feeling of belonging[724].

The staff meetings focused the teachers of School K on different aspects that required a change in their work: from a change in the classrooms, creation of diverse and open areas, and diversification of teaching methods, continuing through setting the policy along with the children, integrating choices in the lessons, and strengthening positive learning practices, to using strategies for personal empowerment of the students, diversification and attachment to order and clear laws and regulations. (Questionnaire for the Staff of School K for the End of the Year, June 2013).

Additional teachers in School K emphasize in their statements the changes that occurred in the classroom among the students in their learning process and even among the teachers themselves. “I used Korczak’s sentences and I implemented with the students. The management of the classroom changed: every child had a role, there is a children’s hour, discourse circles. Integration of choice in teaching, and there are birthday celebrations. The students connected to sentences and took personal responsibility.” “Following Korczak, I try to better understand the child’s soul. To be soft. In the team there is more attention and clam.” “I felt a change slowly in the understanding of the

[722] K. A. Greenwal, School and Classromroom Climate, in; W.G.Scarlet(ed.). ***The Sage Encyclopedia Of Classroom Management***, Los Angeles 2015, pp. 155 – 157.
[723] Questionnaire of Year Summing -up, School K.'s staff, June 2013.
[724] P. Jørgensen, ***Children’s participation in a democratic learning environment***…,2005, p. 11.

child. The process takes time and causes a look at things differently." "The students began to speak in language and terms related to Korczak's legacy, their attitude towards the friends was expressed with more respect of conversation and consultation." "In the classroom there are actions that were no done in the past; discourse circles, mediation, students teaching students, a good word. The students learned to address the friends positively. There was a change also in the atmosphere in the team[725]." These teachers' reactions were expressed at the end of two years developing School K's model and at the culmination of the training course.

From the answers of the questionnaires, it is also possible to learn about the teachers' perception of their "new" role after the adoption of the democratic-humanistic model of Korczak. In response to the question on the nature of Korczak's educational approach according to what the teachers know, from School A most of the teachers focused on the teacher's role. "The teacher's personality is what shapes, influences, and serves as an example". "The teacher must be a figure who inspires authority on the one hand and warmth on the other hand. To cultivate the child's personal responsibility, the social abilities, and to have outlook based on giving respect to others", "Accepting the child according to her /his ability and tendencies through positive reinforcements", "attention to the child, an attitude of mutual respect, the teacher's duty is to be with the child, to direct his education according to the principles of society and human morality and to intervene in her/his life".

In the responses of the teachers of School K to the questionnaires, there is reference to the teacher's role. "To put the child at the center and to listen to him. To build a logical system of laws that is suitable for all and to be consistent in its implementation." "Observation of the child in a number of ways – emotional, behavioral, social, medical, holistic." "To see the child as an adult person in the future." "To give a personal response to every student. The child needs to feel meaningful and equal. To address every child as a whole world, as a person with a whole personality"[726].

In the examination of which words of Korczak influenced their work as teachers, two teachers (of thirteen), 16%, from School A noted the acceptance of differences, five teachers, (38%), addressed the quote "In each one there is hidden a human light" as was

[725] Questionnaire of Year Summing -up, School K.'s staff, June 2013.
[726] Questionnaires of School A. And Questionnaires of School K., 2012.

stated above. This idiom, Korczak's quote, touched the "inner world" of five teachers. This was symbolic language which gave powerful expression and explored the teachers' inner worlds, and they chose it with what was "important and meaningful and committing" to themselves and to its implementation[727]. This quote addressed the belief in the special skills of each child. However, two teachers reported that Korczak's legacy did not meaningfully change their work but: "Korczak's words strengthened my way and my belief. In my way I give every child the suitable response" [728]". His words confirmed their belief and attitude toward the child.

The responses of the teachers from School A regarding the statements of Korczak that influenced their work focused on knowing the child's soul, on accepting differences, on seeing the child as an adult, and on seeing the uniqueness in each one. However, many responses reflect especially the change in the perception of the teachers' role. "Korczak's statements influenced me in the educational approach – how I notice the child from a perspective of a teacher and an adult. I attempted to implement Korczak's approach and to see the child as an adult with his own problems, and not to take him lightly." "Knowing the difference between different students caused a different and not inclusive attitude, both in the teaching and in the personal attitude towards the student." "It is necessary to be flexible with the method, the system, to teach differential teaching in order to teach in a quality way." "My work was greatly influenced by the fact that Korczak even greatly wanted for the teacher to be involved in the children's lives, he also demanded the child's right to respect, I attempt to be involved in the child's life, to ask about their wellbeing, and not only to teach and of course to address the child with respect like with every person – first of all". One can see here the adoption of the new role of the professions that are encountered in democracy.

A teacher in School A extended her answer and explained how the model influenced her educational activity. "My work in the classroom was influenced by the emphasis that Korczak illuminates every child in his uniqueness, needs, areas of interest, and dreams. Namely, the implementation of the curriculum according to what was required in the educational framework, in the contents relevant to the child's life, his emotional and cognitive abilities, so as to enable him the motivation to learn and to

[727] D. Tuohy, ***The Inner World of Teaching. Exploring Assumptions***, Jan 14, 2004.
[728] Questionnaires of School A. And Questionnaires of School K., 2012.

advance in meaningful learning and out of enjoyment. Another aspect, in the child's rights as a person is his right to justice, his right to protest injustice and to obtain a fair trial. Through two committees I was a partner in: (1) procedures committee and (2) clarifications committee – mediation committee"[729].

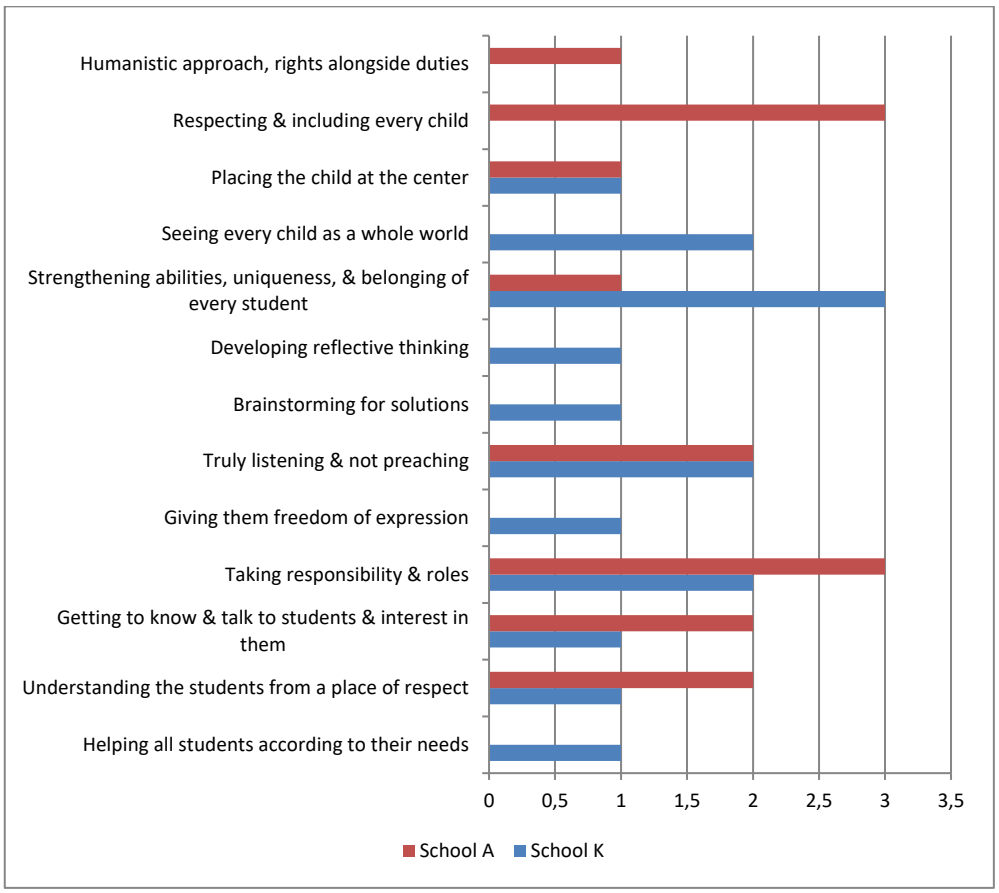
To differentiate from these answers, one of the teachers emphasizes the fit between the new educational model and the perception of her professional world. "It was always important to me as a teacher to cultivate the figure of the child, to strengthen abilities, and to emphasize what is unique in him, to strengthen the weak students by finding an ability that will empower his personal image. However, I believed in the teacher's authority to determine clear rules in the classroom and to give warmth and love, to be attentive to the child, to talk face to face, to listen to the child, to distresses, desires, and especially to feel the child and his mood. Examples: When I felt that the child was not available for learning, I let him do what he wants as long as he does not disrupt the learning environment, to read a book, to write a story, to work on the computer (as long as his work is based on a learning topic he likes). Like Korczak says, "And the colors of the flower and the colors of the eyes of people are different, and I gave my heart to see[730]."

In addition, according to the teachers' answers to the questionnaire from both schools, several aspects in Korczak's educational approach illuminated for them their educational approach: education of the youth according to his needs; the view of children as adults; boundaries and a framework alongside freedom; recognition of differences and uniqueness in every child; and respect, attention, and inclusion.

Despite what was said, the findings of the questionnaire indicate that only a few teachers were helped by the ideas and educational activity of Korczak in order to influence the students (see the following figure).

[729] Respondents' answers from Questionnaires of School A and Questionnaires of School K, 2012.
[730] Respondents' answers from Questionnaires of School A question,5, 2012.

Figure Number 4: The Ideas and Educational Activity of Korczak that Help Teachers Influence the Students



Source; own study

The Ideas and Korczak's Educational Activity that Help Teachers Influence the Students	K	A	
Helps a student according to his needs	11% (1)		(1) 5%
Freedom of expression	11% (1)		(1) 5%
Brainstorms for solutions	11% (1)		(1) 5%
Development of reflective thinking	11% (1)		(1) 5%
Understanding of the students from respect	11% (1)	15% (2)	(3) 14%
Knowledge and dialogue with the students and interest in them	11% (1)	15% (2)	(3) 14%
Taking responsibility and Sharing roles	22% (2)	23% (3)	(5) 23%
truly listening & not preaching 22%	22% (2)	15% (2)	(4) 18%
Strengthening abilities, Uniqueness, belonging of the individual student	33% (3)	8% (1)	(4) 18%
Seeing every child as a whole world	22% (2)		(2) 9%
The child at the center	11% (1)	8% (1)	(2) 9%
Respect and inclusion of every child		23% (3)	(3) 14%
Giving positive feedback (postcards)/increase of motivation		37% (4)	(4) 18%
A humanistic approach of rights alongside duties		8% (1)	(1) 5%

Source: own study

The above figure indicates that in School K one teacher (11%) helps a student according to his needs, one teacher (11%) gives freedom of expression, one teacher (11%) brainstorms for solutions, and one teacher (11%) in the development of reflective thinking. In the understanding of the students from respect and knowledge and dialogue with the students and interest in them – only one teacher (11%) from School K and two teachers (15%) from School A, in taking responsibility and Sharing roles – two teachers (22%) from School K and three teachers (23%) from School A, in truly listening and not preaching (22%) from both schools, in strengthening abilities, uniqueness, and belonging of the individual student – three teachers (33%) from School K and one teacher (8%) from School A, in seeing every child as a whole world – only two teachers (22%) from School K, in the child at the center – one teacher (11%) from School K and one teacher (8%) from School A. In respect and inclusion of every child – three teachers (23%) from School A, in giving positive feedback (postcards)/increase of motivation – four teachers (31%) from School A, in a humanistic approach of rights alongside duties, classroom conversation, mentoring – an older child with a younger child, peer learning – one teacher (8%) from School A.

The dominant components in school A are:

- Giving positive feedback (postcards)/increase of motivation
- Respect and inclusion of every child
- Taking responsibility and Sharing roles
- Truly listening and not preaching.

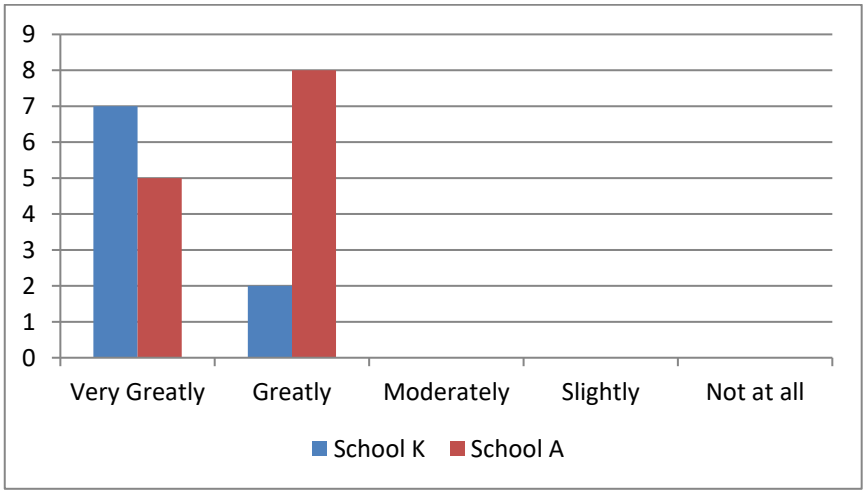
The dominant components in school K are:

- Strengthening abilities, Uniqueness, belonging of the individual student
- Taking responsibility and Sharing roles
- Truly listening and not preaching
- Seeing every child as a whole world

In both schools the dominant components are: Taking responsibility and Sharing roles, and truly listening and not preaching.

Additional answers can broaden the understanding about the teachers' professional identity.

Figure Number 5: The Suitability of Korczak's Contents to the Teachers' Educational Approach



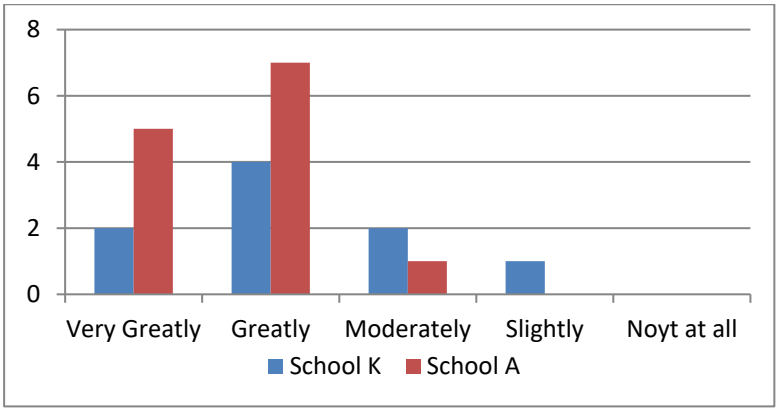
Source: own study

Subject	K	A	Total A+K
The Suitability of Korczak's Contents to the Teachers' Educational Approach			(22) 100%
Very Greatly	78% (7)	38% (5)	(12)
Greatly	22% (2)	62% (8)	(10)

Source: own study

According to the above figure, Korczak's contents are suitable for all the teachers (100%) in School K: seven teachers (78%) very greatly and two teachers (22%) greatly like in School A, where five teachers (38%) very greatly and eight teachers (62%) greatly. The calculated value of the test $\chi 2 = 3.31$ is irrelevant at the level of 0.05 with regards to The Suitability of Korczak's Contents to the Teachers' Educational Approach.

Figure Number 6: The Change that Occurred in Their Worldview as Teachers Following Korczak's Ideas



Source: own study

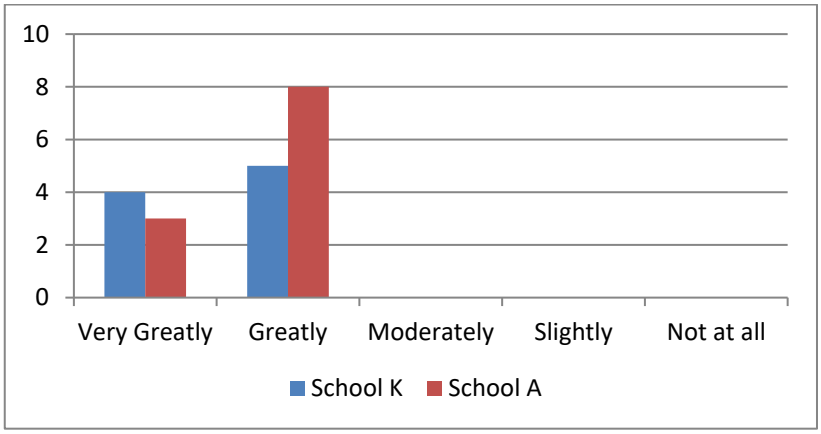
Subject	K	A	Total A+K
The Change that Occurred in Their worldview as Teachers Following Korczak's Ideas			(18) 81%
very greatly	22% (2)	38% (5)	7
greatly	44% (4)	54% (7)	11

Moderately	11% (1)	8% (1)	
Slightly	11% (1)		

Source: own study

According to the above figure, Korczak's ideas led to a change of perception of six teachers (66%) from School K: two teachers (22%) very greatly and four teachers (44%) greatly, while two teachers (22%) noted that this led to a moderate change and one teacher (11%) a slight change. In contrast, in School A, twelve teachers (92%) greatly (five teachers (38%) very greatly and seven teachers (54%) greatly) and only one teacher (8%) moderately. The calculated test value = 2.028 is at the level of 0.05 and is irrelevant**.**

Figure Number 7: The Influence of Korczak's Ideas on the Teachers' Work



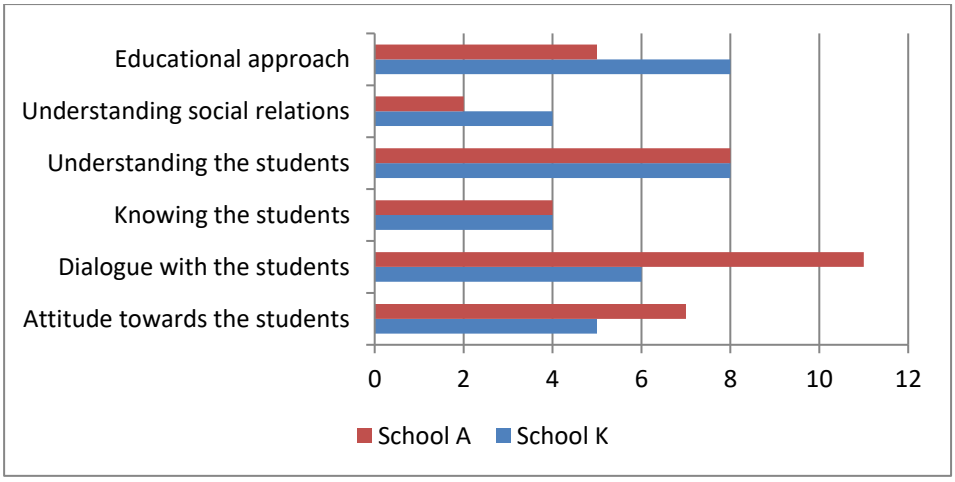
Source: own study

Subject	**K**	**A**	**Total A+K**
The Influence of Korczak's Ideas on the Teachers' Work			(20) 91%
very greatly	44% (4)	23% (3)	7
greatly	55% (5)	62% (8)	13
Moderately		15% (2)	

Source; own study

According to the above figure, Korczak's ideas influenced the work of nine teachers (100%) from School K – four teachers (44%) very greatly and five teachers (55%) greatly, as opposed to eleven teachers (85%) who responses from School A, three teachers (23%), very greatly and eight teachers (62%) greatly. The calculated test value = 2.17 is at the level of 0.05 and is irrelevant with regards to The Influence of Korczak's Ideas on the Teachers' Work. The calculated test value = 2.17 is at the level of 0.05 and is irrelevant with regards to The Influence of Korczak's Ideas on the Teachers' Work.

Figure Number 8: The Influence of Korczak's legacy on the Teachers' Work



Source: own study

According to the above figure, the work of most of the teachers from the two schools was influenced by the idea of the attitude to the students (five of nine teachers (55%), seven teachers of thirteen teachers (54%), respectively). The work of most of the teachers from the two schools was influenced by the idea of the dialogue with the students (six teachers of nine (66%) and eleven teachers of thirteen (85%), respectively). The work of a minority of the teachers from the two schools was influenced by the idea of knowing the students (four teachers of nine (44%) and four teachers of thirteen (31%), respectively). The work of most of the teachers from both of the schools was by the idea of the understanding of students (eight teachers of nine (89%) and eight teachers of thirteen (62%), respectively). The work of a minority of the teachers from both schools

was influenced by the idea of understanding social relations (four teachers of nine (44%) and two teachers of thirteen (15%), respectively), and the work of most of the teachers from School K was influenced by the educational approach (eight teachers of nine (89%), as opposed to a minority of teachers from School A (five teachers of thirteen (38%).

The dominant components in school A are:

- Dialog with the students
- Understanding the students
- Attitude toward the students
- Educational approach
- Knowing the students
- understanding social relations

The dominant components in school K are:

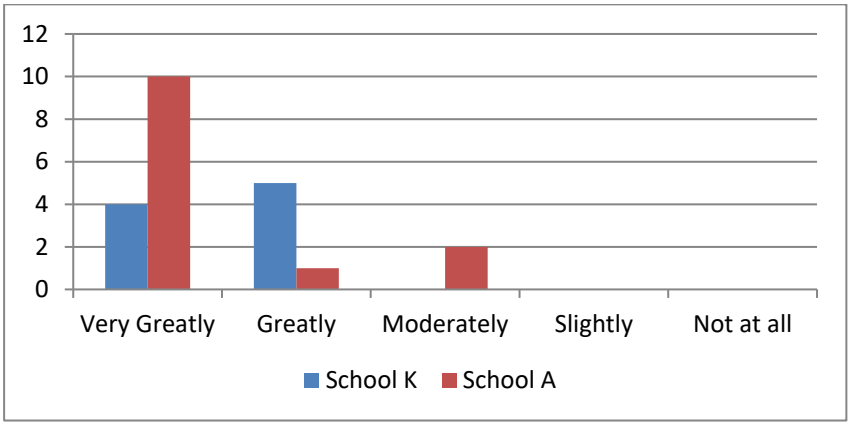
- Educational approach
- Understanding the students
- Dialog with the students
- Attitude toward the students
- Understanding the students
- Knowing the students

In both schools the dominates components are:

- Understanding the students
- Dialog with the students
- Attitude toward the students
- Educational approach

Moreover, additional findings that arose from the questionnaires can be relevant to the examination of the teachers' professional identity.

Figure Number 9: The Teachers' Experience with the Implementation of Korczak's Ideas



Source: own study

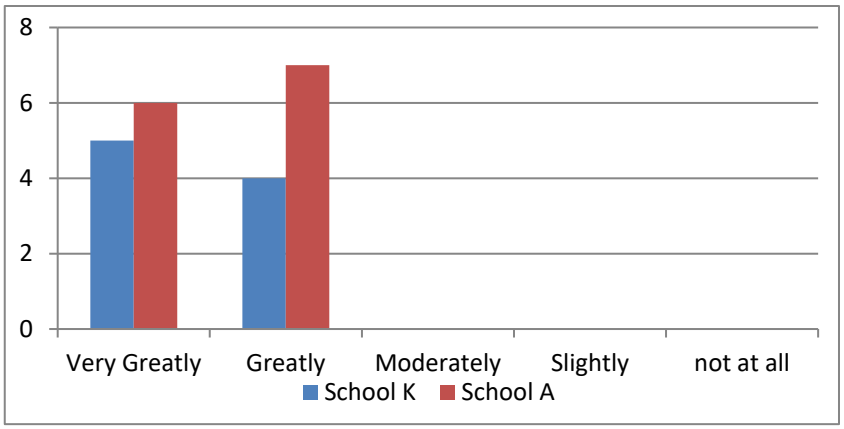
Subject	**K**	**A**	**Total A+K** (Very greatly /greatly)
The Teachers' Experience with the Implementation of Korczak's Ideas			(20) 91%
Very greatly	44% (4)	77% (10)	14
Greatly	55% (5)	8% (1)	6
Moderately		15% (2)	

Source; own study

According to Figure Number 9, all the teachers from School K experienced in their work the implementation of ideas from Korczak's legacy, (four teachers (44%) very greatly and five teachers (55%) greatly). This is in contrast to eleven teachers (85%) in School A (ten teachers (77%) very greatly and one teacher (8%) greatly). However, two teachers (15%) noted that they experienced moderately. The calculated value of the test $\chi 2 = 5.088$

is significant at the level of 0.05, because The Teachers' Experience with the Implementation of Korczak's Legacy in both schools is of enormous importance.

Figure Number 10: The Importance of the Contents of Korczak's Ideas in the Teachers' Opinion



Source; own study

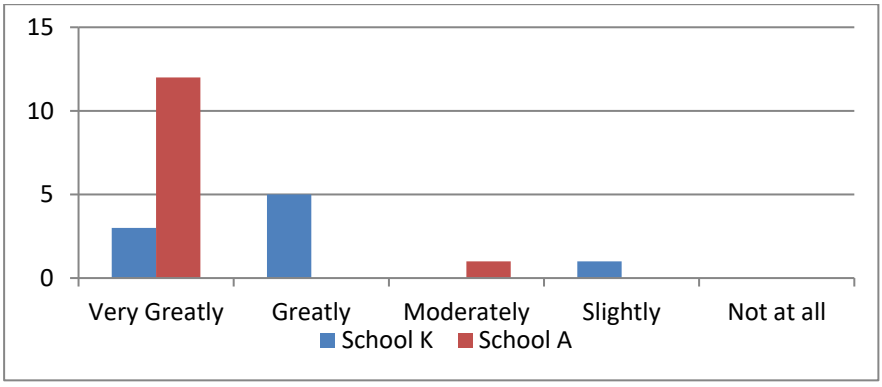
Subject	**K**	**A**	**Total A+K** (Very greatly /greatly)
The Importance of the Contents of Korczak's Ideas in the Teachers' Opinion			(22) 100%
Very greatly	55% (5)	46% (6)	11
Greatly	44% (4)	54% (7)	11

Source; own study

According to Figure Number 10, Korczak's contents are suitable to the educational approach of all the teachers in School K (five teachers (56%) very greatly and four teachers (44%) greatly). Similarly, in School A the situation was that the approach suited everyone – six teachers (46%) very greatly and seven teachers (54%) greatly. The

calculated test value = 0.188 is at the level of 0.05 and is irrelevant with regards to the Importance of the Contents of Korczak's Ideas in the Teachers' Opinion.

Figure Number 11: The Change in the Teachers' Worldview as a Person from the Exposure to Korczak's Ideas



Source; own study

Figure Number 11:

The Change in the Teachers' Worldview as a Person from the Exposure to Korczak's Ideas	K	A	**Total A+K** (Very greatly /greatly) (20) 91%
Very greatly	33% (3)		3
Greatly	55% (5)	92% (12)	17
Moderately		8% (1)	
Slightly	11% (1)		

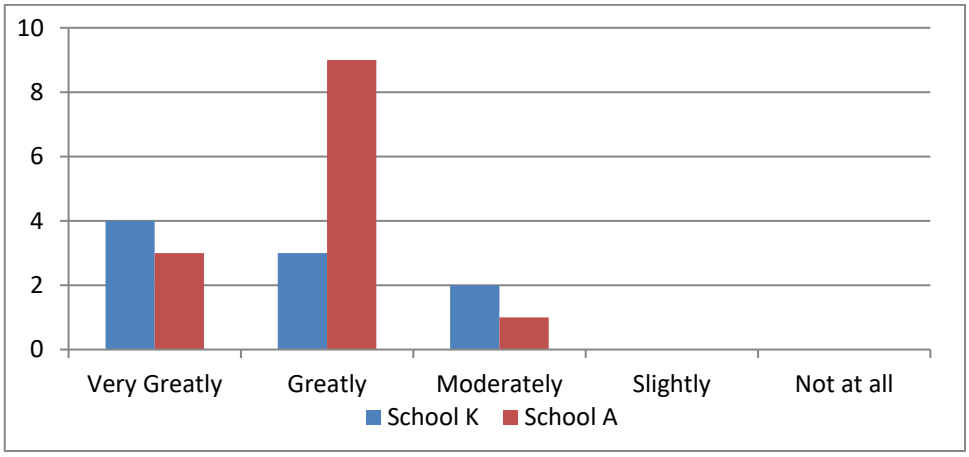
Source: own study

According to Figure Number 11, Korczak's ideas led to a change of the outlooks of all the teachers as a person in School K – however, only eight teachers (89%) (three teachers (33%) very greatly and five teachers (55%) greatly), one teacher (11%) slightly. In contrast, in School A the situation was twelve teachers (92%) very greatly and one teacher

(8%) moderately. The calculated test value = 6.033 is at the level of 0.05 and is irrelevant with regards to The Change in the Teachers' Worldview as a Person from the Exposure to Korczak's Ideas. The calculated test value = 6.033 is at the level of 0.05 and is irrelevant with regards to

The Change in the Teachers' Worldview as a Person from the Exposure to Korczak's Ideas.

Figure Number 12: The Contribution of Korczak's Ideas to Teacher`s Personal Development



Source; own study

Figure Number 12:

The Contribution of Korczak's Ideas to Teacher`s Personal Development	K	A	**Total A+K** (Very greatly /greatly) (19) 86%
Very greatly	44% (4)	23% (3)	7
Greatly	33% (3)	69% (9)	12
Moderately	22% (2)	8% (1)	

Source; own study

According to Figure Number 12, Korczak's ideas contributed to the personal development of all the teachers in School K – four teachers (44%) very greatly, three teachers (33%) greatly, and two teachers (22%) moderately. In contrast, in School A the contribution was three teachers (23%) very greatly, nine teachers (69%) greatly, and one teacher (8%) moderately. The calculated test value = 2.84 is at the level of 0.05 and is irrelevant with regards to the Contribution of Korczak's Ideas to Teacher`s Personal Development.

To conclude, the last theme that concludes the chapter of the findings was the theme of the professional identity of the schoolteachers. This theme includes three sub-themes/categories that reflect the issue of the teachers' professional identity as it arose from the research findings.

The first sub-theme/category, 'space of professional development', brought up the professional training in its different types provided to the educational staff in the schools. The professional training is considered a foundation stone in the building of the teachers' professional training in general and in particular for teachers who receive training tailored to a unique educational approach.

The second sub-theme/category, which was found in the theme of professional identity, broadens the entire issue of the experiences of the teachers during their work in their experiences to adopt the new model, alongside their feelings. While in the direct continuation of the second sub-theme/category, the last sub-theme/category found is "changes in the teachers' role perceptions". This sub-theme/category closes the circle of the examination of the teachers' professional identity on the basis of the research findings and is expressed in the teaching act itself, or in other words, in the way in which the teachers translated Korczak's educational approach into different teaching behaviors, teaching approaches and methods.

6. Generalizations and reflections

6.1. Discussion and insights from theoretical considerations

Janusz Korczak had an educational vision that was based on his experience as a physician and educator. He educated the children for the values of democracy in a period of the loss of values and dictatorship that led to the Holocaust. He is an example of an educator who realized social humanist education while putting the child at the center of the educational activity and cultivation of involvement in society[731], and who at the same time created a value-oriented democratic educational framework.

In analyzing Korczak's educational humanist democratic ideas, we must understand the foundations which were expressed as a way of life in the orphanage and also as a method. This method is relevant today. It is a combination of the individual and the society.

The term "democracy" has different meanings. Each one of the definitions expresses a specific viewpoint which is important to examine: the concept of democracy; the essence of the definitions; and the various aspects of humanistic-democratic education, especially, those which were expressed in Korczak's orphanage. One can use his democratic education as both a goal and a method. One can notice that today, there are different definitions of democracy and misunderstanding of the democracy's foundations.

We also must understand the sources of his democracy as well as the meaning of the concept "Democracy" according to the historical conditioning of humanistic-democratic education. The various definitions of democracy were compared according to their development and were examined in relation to Korczak's ideas which were expressed in the orphanage. During the process of analyzing the various definitions, a table was prepared: A list of definitions of democracy from literature Democracy definitions according to A T. Pawłowski's study, which distinguished three stages of defining the concept. The indicated stages served to provide a practical understanding of

[731] N. Aloni, ***Lehiyot – Drachim beHinuch Humanisti (Enhancing Humanity: The Philosophical Foundations of Humanistic Education [Hebrew],*** Tel Aviv: Hidekel, 1998.

the term democracy as it was written in chapter 1.1 p. 6. the definitions were formulated and divided into three parts: the first part is about democracy.

Essential Democracy acknowledges the need to protect human rights and the values derived from these rights, such as pluralism and minority rights. Democracy is an evolving, creative, and cooperative way of life, guided by humanistic values. The author agrees with Feu and Salame who mentioned the needs for a "humanist and socialist tradition" which includes human rights, protection of the minority, and respect for diversity. Without education of values, it is impossible for democracy governance to function in accordance with democratic standards. They added the values which are needed to be promoted, such as: responsibility, commitment, continence, tolerance, courage, respect for others; and also, with regard to capacities, such as: listening and expressing oneself, knowing how to interpret, and developing critical and independent thinking through classroom discussion[732], and resolving conflicts peacefully[733]. All these values and capacities were part of Korczak's legacy.

The second part relates to democratic society: Democratic society is based on a cooperative way of life which shares the vision of civil life through a partnership in decision-making and sharing of responsibilities. According to Kovacs, the role of schools in democratic societies is to cultivate the habits and values that are necessary to sustain a democracy[734]. Similar to Gollob, Krapf & Weidinger, the author thinks that active democratic education will contribute to the students' life in "the community, their country and the wider world"[735]. Active participation will allow them to express their individuality and to help them to solve problems. Yircis (2012) stated that democracy can be introduced to individuals via education, in order to develop the individual[736].

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[732] J. Collins, M. E. Hess, Charles L. Lowery, ***Democratic Spaces How Teachers Establish and Sustain Democracy and Education in Their Classrooms,*** , Democracy and Education, Vol. 27, no 1, p.5.

[733] J. Feu, C.S.Salame, ***Democracy and Education. A Theoretical Proposal for the Analysis of Democratic Practices in Schools,*** "Studies in Philosophical, and Education 36(6), February 2017.

[734] P. Kovacs, ***Education for Democracy: It Is Not an Issue of Dare; It Is an Issue of Can Teacher***, Education Quarterly, Winter 2009, p.16.

[735] R. Gollob, P. Krapf, W. Weidinger, ***Background materials on democratic citizenship and human rights education for teachers,*** Council of Europe, EN-Volume 1.pdf (2), Belgium, December 2010.

[736] R. Yircis, ***Democratic Practices in School Management and Democracy***, International Journal on New Trends in Education and Their Implications, April, May, June, 2012 Volume: 3 Issue: 2 Article: 12 ISSN 1309-6249.

The third part is about democratic education: Training individuals with democratic culture keeps them going for all their lives[737], therefore democratic education must be seen as a way of life, as Dewey (1960) coined it, in an educational framework, based on principles, values, democratic implementations and procedures. Adopting the basic values of democracy will be possible in schools with a democratic education process. Yircis (2012) added, that there should also be a democratic educational leadership, managing the school[738]. Korczak didn't think that abilities should be utilized for the good of society, but instead, believed in natural abilities and contended that each person has his own talent, as was mentioned in Chapter 5 p. 21.

Korczak in the years 1912 – 1942 understood the important of living in a democratic society in order to educate his children to live in future world. Democracy was a system of governance and a way of life in the orphanage with self-government and equality among the children and the adults. It contains a delicate balance between freedom and the rule of law, between individual rights and the needs of society[739]**.** It was a cooperative way of life and was guided by humanistic values. Education was practiced through democracy"[740].

Korczak's belief in the child's understanding led to a shared government of children and adult. His faith in human freedom led to a creative, constructive process and structure. Respect for individual natural rights of each person was the basis of this worldview. He relates to the child's needs and abilities and his or her rights to be loved and honored. In Kurzweil's opinion, Korczak fought for progressive Pedocentric education and was the harbinger of "the century of the child" in Eastern Europe[741]. He believed in the sagacity of the child, the way that the Athenians did. As he said: "A child is an intelligent being, and knows the needs, difficulties and obstacles of his life very well. Not an order from above, but rather discerning dialogue, trust in experience, cooperation and living together" [742].

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[737] E. Işikgöz, ***A study of democratic school culture perceptions of sport high school students,*** "Educational Research and Reviews", 2016, Vol. 11(7), pp. 491-498.

[738] R. Yircis, ***Democratic Practices in School Management and Democracy***,… 2012, p. 2.

[739] J. FF, ***Democracy and education***. In J. A. Boydston (Ed.), John Dewey: The middle works, 1899–1924 (Vol. 9), Electronic edition. Carbondale: Southern Illinois University, 1916, p. 93.

[740] J. W.A. Berding, ***"Participation, Citizenship and Community***." Geneva: International Seminar, 2009.

[741] J. Korczak, ***How to Love a Ch*ild**, Hakibbutz Hameuchad, Tel Aviv 1996, p. 365

[742] Ibidem, p. 365

By means of a democratic way of life, Korczak educated his children to live in a democratic society. The democratic structure in the two orphanages was based on humanistic ideas, values included the three key elements: Freedom, Action, and Tolerance. The cooperative way of life helped him to provide protection for the individuals and for the organization of the society. The chosen procedure is meant to foster the children involvement in society and to bestow upon the children a democratic education. Through a process of socialization, the children learnt how to live a life based on cultural, religious, national, and ethnic pluralism.

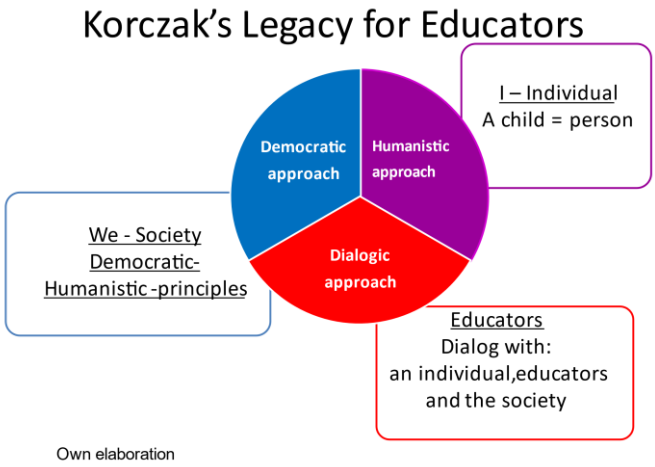
Special frameworks created conditions that encouraged a sense of security, a sense of belonging, personal expression, choosing and responsibility. These frameworks were: a parliament - a meeting of members, the management committee, the court, and mentoring. These frameworks ensured democratic education for nurturing the individual and his life within society.

The children could criticize and express their critical-thinking skills in various situations: during the parliament, in the court, and when writing their thoughts and opinions, by way of posting on bulletin boards, in newspapers, in general discussions, and during radio-talks. The children worked performed physical labor for consisting of cleaning and organizing their physical's needs in the orphanage. They shared responsibilities and were participated in conducting their physical, moral, and intellectual life.

This educational system can be used as a method that improves the understanding of the importance of democratic values and principles and is more in line with the democratic world in which we live[743]. The social life includes moral education based on democratic principles such as, partnership and responsibility, work, organization, justice, and fairness.

[743] Own elaboration chapter 1.1 p. 13.

Three Educational approaches, which are found in Korczak's legacy, and are presented in a schema.



Own elaboration

Korczak's legacy presents democratic and humanistic educational approaches which were expressed through three centers of influence: the world of the individual –humanistic education, the world of society - democratic education and the world of educators, the dialogic approach, which focused on professional identity, understanding children and the relationship between educators and children.

The democratic approach relates to the "we", in a democratic society. The humanistic approach deals with the "I" and the individual, as well with the child as a person and a possessor of rights. The dialogic approach relates to the listening and dialog with an individual, a child, an adult, an educator, and dialog with society. Each of the approaches has its own components. A democratic education needs to educate for purpose of the individual's rights and for conducting dialog with him according to his and the society's needs.

Humanistic characteristics are at the center such as: values of respect for the child as a person and love, respect for different opinions, equality before the law, acceptance of variance between people, fostering of individual talents according to natural abilities and personal expression. Holistic approach directed his educational activity to the development of every child's uniqueness in a variety of areas and places special emphasis on the exceptional child.

The question that now arises, is where did Korczak draw his ideas from? It is important to mention several the influences on Korczak's which are expressed in his working and in his writing such as: the characteristics of Athenian direct democracy which were: freedom of the individual, trust in the citizens' understanding and judgment, acceptance of variance, government by the people, the rule of law and equality before the law. Tolerance and compromise were part of its democratic culture[744], (chapter 1).

Korczak instituted direct democracy such as Athens' Democracy. Direct participation of citizens through a children's parliament, work and court were in the house. Unlike direct democracy in Athens, equality was a basic value in the house. There was no discrimination between boys and girls, adults, and educators. All of them sat together at the members' meetings. All the educators and adults in the orphanage had equals rights to those of the children.

Korczak was aware of the importance of both subjective and individualistic approaches, nevertheless, he believed in education for society through a democratic structure. Similar to Greek democracy, there was direct democracy in the orphanages guided by Korczak. The foundations of democracy, as it was expressed in Athens and by the liberals, a way of democratic life through active partnership in society and ruled by law can be found in Korczak's orphanages.

Ancient Greeks noticed that Crystallization and individuality take place through education. Socrates proposed a dialogue in education and cultivation of logical thinking. Korczak encouraged educators to have a dialogue with the child and he educated towards logical thinking, through special frameworks such as: Children’s Parliament, personal discussions, a court, as well as the radio talks and his stories. He encouraged the children to express their thinking through notes, letters, and newspapers.

According to Plato education was connected with an individual's education based on the ideal of humanity, but it was meant only for those who would lead the society. He "embraced freedom in learning and choosing literature", such as: healthy content, music, and plastic arts, in order "to ennoble youngsters"[745]. Korczak educated all his children through a way of life in a democratic structure and the educators, the "Bursants", exposed

[744] T. Marhaim, ***Characteristics of Democracy and Humanism in Janusz Korczak's Legacy***, studia edukacyjne nr 46, 2017, pp. 425-438.

[745] M. Kabat, ***Ancient and modern civilization as the chosen context for teacher development,*** CEJSH, 2017, p.6

the children to various subjects of interest. As opposed to Plato, Korczak didn't think that abilities should be utilized for the good of society, but instead, believed in natural abilities and contended that each one has his own talent for his own good, as was mentioned in Chapter 5.

Aristotle emphasized the need to respect the person and his right to privacy[746]. In Korczak's orphanage, each child had a personal cubbyhole for keeping his/her personal belongings, from recognition of the need for privacy. In the orphanage there was a 'silent room' which allowed a child to be alone in silence and privacy. He also mentioned that "individual's nature, habit and mind" are the foundation of person's character, which are developed during the process of teaching and learning. Korczak introduced democratic frameworks and a book of laws in order to nurture their habits and mind through an open communication, which allows for self-expression and thinking about methods for solutions. In Aristotle's opinion there is only a temporary truth that is open to changes. Korczak also promoted a flexible and open diagnosis that required listening, examination, and dialogue. He wrote: "Don't disparage the child. Adults discuss his fate; consult each other on how to behave with him, but who will ask for his opinion and agreement? Who will ask what the child has to say? After all, we can't manage without specialists – and the specialist is the child"[747].

Like Shner, the author found the influence of the Greek philosophy on Korczak. In his writings and deeds, one can find foundations from the Greek philosophers and Greek democracy. Korczak established direct democracy at home and emphasized the rights of children, among them: the right of children to dignity and privacy, as presented by Aristotle, the rights of the child to express his views and hold a dialogue, as expressed by Socrates.

The frameworks and way of life in the orphanage indicated a multidimensional and holistic education, as Plato suggested. Before his death, on August 1, 1942, Korczak wrote in his diary: “Did Marcus Aurelius read about Solomon's Proverbs? What calms the effect of his diary "[748]. His remarks suggested that he read the writings of Marcus

[746] Aristotle, ***The Politics II, Jerusalem***, Magnes, 1974, ch. 1.
[747] J. Korczak cited in S. Sachs & Y. Kahana, *Korczak:* ***Memories and Contemplations***, Papyrus, Tel-Aviv 1989, p. 75.
[748] M. Shner, ***Common sense and ignorance built into the educational act, or what Korczak learned from the ancient Greeks***", Mofet Institute, Dapim 53, 2012, pp. 11-43. https://www.oranim.ac.il/personal/moshe_s.

Aurelius on the Stoa, based on Greek philosophy's elements, which defined a man as part of nature. Man needs to learn nature and integrate into it. Death is a part of nature and must be accepted in its entirety. Korczak also accepted his death in completion. We see that even in Korczak's perspective regarding death, we witness the influence of the Greek philosophy on his thinking.

As with the Liberals, Korczak emphasized the individual rights and individuality of others. He declared that the children' rights emphasized respect for children as with towards adults. He also believed in freedom within the limits of the law, as well as the equality of all before the law. Children and adult were equal before the court in the orphanage. According to the Liberal approach the government "by the people"[749] is based on the agreement of its representatives to act "on behalf of the people"[750]. In the orphanage, the elected representatives, who similar to the Liberals' conception, were the members of the Self-Management Committee. They were elected by all the residents of the house.

John Milton in 17th century argued that the goal of humanistic education is to provide an adult with life skills. Korczak and Wilczynska provided opportunities to develop the children's social skills relevant to the children. Korczak, in his writing, encouraged educators to do so with their students. Through active life and participation in democratic frameworks he taught the children to learn how to think, and to exercise autonomy and responsibility. In this way the children lived a democratic way of life and experienced different functions.

Locke proposed the idea that knowledge is obtained through sensory experience. Education, to his opinion, is about instilling critical-thinking skills. This attitude encouraged free choice, active participation, and tolerance for each child's unique identity. Life in the orphanage were full of sensory actions such as: working, music, art, sport, writing and literature and learnt through active participation "for the body, the soul and thought"[751]. He declared that learning can't be forced on children. Learning should relate to the child's qualifications and abilities[752]. Korczak in his writings encouraged the educators to listen to the child's needs and voice and to relate to his abilities.

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[749] H., Kohl, ***From archetype to zeitgeist: Powerful ideas for powerful thinking***. Boston: Little, Brown and Company,1992, p. 201.

[750] K. Hytten, ***Democracy and Education in the United States***, Educational Politics and Policy

[751] I. Belfer, ***White House in a Gray City***, Belfer, Tel Aviv 2014, P. 36.

[752] J. Locke, ***Some Thoughts Concerning Education***, para 73.1.,1692.

Rousseau encouraged learning by active participation, as well as discovering science not only from books, which present other people's reasoning and they don't teach how to reason[753]. Korczak as Rousseau encouraged learning by: experience, active participation, discovering science, and acknowledging that we still don't know. According to Korczak the child is the book that needs to be read, and he does not demand written wisdom but observation and acknowledging him.

"In education, everything is experience"[754], Korczak, as with Rousseau and Dewey's philosophies emphasized the important of experience and encouraged educators to experience. Action was the soul of his educational work. Action is important in order to feel and to enrich knowledge. He encouraged educators to find their own educational way through: asking questions, garnering ideas, thinking as a child, and searching for answers in accordance with the circumstances. Autonomy, freedom, and independent thinking will lead their educational action[755] .

Korczak led the way to the understanding of democratic education within a very similar framework to that of Dewey's. Both Dewey and Korczak supported Democratic Education as a way of life within an educational framework operating in accordance with the principles of democracy. In my opinion, Korczak and Dewey led democratic education and their approaches could be models for implementation of humanistic-democratic ideas today.

Collins, Hess, and Lowery, framed their investigation of democratic teacher practice in schools and classrooms through a "Deweyan lens"[756] as foundational to democratic theory. They mentioned that according to the Association for Supervision and Curriculum Development (ASCD, 2018), the four essential elements of democratic education are freedom, discussion, involvement, and equality. The author used "Korczak's lens[757]" and framed the three essential values of Korczak's democratic education which are Freedom, Action and Tolerance and included all these previously mentioned these elements.

[753] Ibidem, p. 121.
[754] Chapter 3.5 p. 143.
[755] Own elaboration, Chapter 2.4.1. p. 100.
[756] Collins, M. E. Hess, Charles L. Lowery, ***Democratic Spaces How Teachers Establish and Sustain Democracy and Education in Their Classrooms***, Democracy and Education, Vol. 27, no 1.
[757] Own elaboration.

Dewey coined the concept of democratic education and Korczak implemented this education. Korczak created a democratic method. His orphanage was activated according to Democratic ideas. Author aimed to organize schools so that it would give children an experience with a democratic method. He suggested democratic education in schools. His schools were founded 75 years later by the University of Chicago Laboratory Schools.

Korczak emphasized the individual and the society: the freedom and respect for the individual's rights, and the need for law and order. Contradictions and opposite concepts are a part of life and education; therefore, it is important to know them, and to learn to combine them in order to find the balance between them.

Sachs mentioned that Korczak, like Kant, considered what is needed to be done for the child, for the individual, and for society. In a document of the Council of

Korczak was influenced by the Polish Positivists because most of his own teachers were Positivists. Their aim was to rebuild Poland as a democratic and equal republic by improving the living and working conditions of the poor[758]. All his life Korczak tried to help poor children in order to improve their life.

Korczak was influenced by Pestalozzi, who was considered an educational author, because his writings arose out of his practical work, like in the case of Korczak. Before his death, Korczak wrote in the 'Ghetto Diary' that Heinrich Pestallozzi merited having a book written about him.[759] There is similarity between his work and that of Pestalozzi. Both of them collected orphans and educated them but in the practical work Heinrich Pestalozzi was realistic and prepared the children under his supervision for a hard and cruel life, whereas Korczak concerned himself with understanding and love for those in his care[760]. Aleksander Lewin states that Korczak was called "the Polish Pestalozzi", "Pestalozzi from Warsaw" or "the Pestalozzi of the twentieth century"[761] and therefore, he maintains that Pestalozzi influenced Korczak.

When Korczak wrote the book How to Love a Child, he said "I am writing my Gertrude, after Pestalozzi's book, How Gertrude Teaches her Children.[762] Both of them

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[758] M. Silverman, ***HaYeled Hu Adam (The Child is a Person)*** [Hebrew]. Tel Aviv: Mofet, 2012, p. 94.

[759] Y. Dror,. ***The Innovations of Janusz Korczak: An Educator whose Practice anteceded the Contemporary Educational Theories***,[w:] book Dor LeDor [Studies in the History of Jewish Education [Hebrew] XXXIII,Tel Aviv University, Tel Aviv 2008, pp. 135-160

[760] J. Korczak, ***The Ghetto Diary***, Ghetto Fighters' House, Ltd. Israel 1982, p. 81.

[761] T. Kurzweil, ***Janusz Korczak's place in educational thought***, http:// www.daat.ac.il/daat/daat_index/ index2.asp?klali=%EA, Niv Midrashiya 1986

[762] A. Lewin, ***Janusz Korczak znany I nieznant. Ezop***, Warszawa 1999, p.180

based their legacy on love, respect, trust and discipline through work. They created an educational environment which enabled experiencing, and fostered bodily education through physical labor, encouraged moral behavior and fostering of the intelligence[763].

Korczak learned the Maria Montessori approach to education, which expounds a holistic approach that respects the child as a person, as in Korczak and Steiner's writings. In contrast to the democratic collective and the social life in Korczak's orphanage, Montessori (1870-1952) concentrated on a pedagogical teaching method that emphasizes individual activity and the development of the individual and reduction of collective activity. Korczak created a dynamic environment which included democratic frameworks and inclusion of the children in the administration of society independently, whereas Montessori created a learning environment that permitted adaptation to the child, choosing from among several activities, and fostering independence[764].

The Summer Camps formed the basis of Korczak's pedagogical work as he has described in his book about the Summer[765] as was described in chapter 1.5 p. 81. In these camps he learnt to listen to the children and not to judge them immediately. Korczak also learnt to relate to details while organizing the children's life in the camp, for example: how to remember the names of the children; how to organize their seating around the tables; how to listen to the children's ideas and wishes; how to conduct discussions and how to run a court. He tried to be with them in these situations and create the rules together with them.

From the mid-nineteenth century changes in the world, which were mentioned in chapter 1.3 pp. 32- 35, raised fundamental questions for people throughout the world. The questions have concerned the "essence" of democracy. A lack of moral education and meaningful value-based education, as well as a lack of understanding of democracy emphasize the need to serve as a defender of human life and dignity and shared life in a just society. The teaching of humanistic-democratic values is the most essential function of schooling. These ideas were mentioned in chapter 1.3.

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[763] J. Korczak, Dzieła no 4,1994, in A. Lewin, ***Janusz Korczak znany I nieznant***. Ezop, Warszawa 1999, p.304.

[764] Z .Marhaim, ***Janusz Korczak's educational approach to educators*** in M. Kabat& E. Pasteriak-KobyŁecka, ***Nauczyciel. Prezestrzeń. Czas. SzkoŁa, Redakcja Naukowa'*** ,zielona Góra, Poznań 2018, pp. 175-190.

[765] J. Korczak, ***In the Summer Camps***, [Hebrew], Moski, Joski I sruli, [Poland], Yesod, Tel-Aviv, 1978 .

The organizational features of the Democratic School are closely resembled to those of Korczak's Children's Republic. The structure in the orphanage could be a model for implementation of democratic ideas in all the schools today. It is important to educate a child within a democratic framework from a young age, because it encourages an open mind towards opinions of others, trust, and mutual respect[766]. Korczak's orphanage was designated for children aged five to fourteen. They lived in an atmosphere that encouraged them to be aware of their own motivations and behavior, and their influence on others' reactions.

The author agrees with Amy Gutmann, who based her ideas on Dewey's ideas and published a book about "Democratic Education" in 1987. Gutmann explained the reciprocal relationship between education and democracy. In her opinion, education shapes the citizens who will create the democracy of the future. In order to do so, education needs to form the moral character of citizens. Educators should take responsibility for equipping students with the essential "knowledge and skills"[767] Taking part in decision making in schools creates a more committed learning environment for students and encourages self-efficacy, as was mentioned in Chapter1.4.

Korczak's writings are rich in the documentation of his experiences in education and in ideas that can constitute a basis for the training of teachers. In his writings, he turned to educators – parents and teachers – and presented musings that evoke thinking and examination of personal beliefs. In his statements, he directed to the examination of the child's place in the educators' educational perceptions and the desired system of relationships between them. He presented the need to know the child, his background, and his needs. This approach obligates a cautious look, identification of different components of the child's behavior, and openness and flexibility in the reference to the child. Korczak's statements on respecting the child and his world deserve to be studied and internalized[768].

One can learn from Korczak's writing, for instance in his article about "The Child's Right to Respect" in 1929 which relates about an interview with the orphans who were

[766] Y. Gal-Or, ***The principles of democracy education and their implementation in a supportive media climate.*** In S. Zedekiah***, Climate Class: Nature and Practice, Ministry of Education and Culture***, Jerusalem, 1988.

[767] A. Gutmann, ***Democratic Education.*** Princeton, New Jersey: Princeton university Press, 1987, p. 287.

[768] M. Shner, ***"Common sense and lack of knowledge inherent in the educational act or what Janusz Korczak learned from the ancient Greeks",*** Dapim 53, Mofet, Tel Aviv, 2012. pp.14-15.

rescued. In addition, evidence from people who knew him and wrote about him, whereby they have mentioned, as with Kahan, that the foundation of Korczak's education was individual and moral[769],as was stated in Chapter 2.2 p. 82. He educated the children to be aware and understand the influence of their actions on others at the home, while they experimented with and through self-rule in the house. From his writings one can learn that humanistic ideas conducted the educational activity.

One can see Korczak's love to nature through his writing and his educational practice. "This love led him to develop a hylozoistic outlook, attributing human characteristics to Nature and characteristic features of Nature to human beings[770]". His hylozoistic approach includes metaphors to nature and natural metaphors to the human. He used Nature in order to demonstrate his ideas about people. Nature was used as an allegory to convey messages. In this way he expressed respect for all the creatures in the world: the inanimate, the plants, the animals, human beings and especially the children. In his written prose he often used nature as images .

He also used the personification of objects, people, emotions, and other phenomena. In this way he reinforced his words, stimulated thinking, and conveyed a message of respect for every role and every object, while emphasizing his role to help us function in our world. In the story about the Bath Sponge, he gave a life and a soul to tools and appliances. He conducted conversation with the Bath Sponge and called him "my faithful and good friend". During a conversation with a sponge, Korczak appreciated the sponge and presented its great contribution to cleanliness; although it has no rights, which mean that anyone can do as he pleases, and demand work and services from it, but the sponge is 'satisfied' with its task because it helps to clean and somebody needs to do this job, as Korczak and the educators did in the orphanage.

Educators who worked with Korczak have reported that Korczak had an ability to read children, to understand the ways they see, experience, and understand themselves, others, and the world. This ability was called “constant psychological regression”[771]. He compared the child to a book and encouraged educators to read the child as a book. Educators need to be

[769] S. Sachs & Y. Kahana, ***Korczak: Zichronot VeHagigim (Korczak: Memories and Contemplations)*** [Hebrew]. Tel Aviv: Papyrus, 1989.
[770] M. Silverman, ***A Pedagogy OF Humanist Moral Education, The Educational Thought of Janusz Korczak,*** ISBN 978-1-137-56067-4 ISBN 978-1-137-56068-1 (eBook) DOI 10.1057/978-1-137-56068-1, 2017, p. 89.
[771] Ibidem, p. 164.

aware that even after reading the child several times, it is important that they understand that they still do not know much about him. In this way the educators are encouraged to get to know the child, to learn from him several times, and not to rush to conclusions, as I mentioned on chapter 2.4.1.

Democratic education today is focused on personalized education and the student's voice strives to be heard by others. The purpose is to allow the students to express themselves in their own way. Democratization of education can take place through the students' voices, creating an openness and working in partnership with students, dialogue between students and their teachers, and empowerment of students, as Iloanya defined[772]. Korczak's implementations allow the children to express themselves through the bulletin board, letters, newspaper, radio talk and a Children Meeting. He encouraged teachers to listen to the child and not to determine a permanent perspective of the child. He also encouraged them to collaborate with the 'expert' who is the child.

A democratic school's environment, which encourages individual development, can provide a positive approach for each student as well as foster a positive attitude toward learning. Partnership with students, through the democratization of teaching and learning, lead to sharing authority and responsibility with staff. It tends to produce similar outcomes for both students and teachers and develops meta-cognitive awareness and a strong sense of identity[773].

According to Korczak's humanism to teacher, who lives in a democratic society and thus shapes his thinking, functioning at school and identity mean focused on the child as a person and recognition of the children's rights. Teachers in democratic schools must respect human rights. Human rights are protection of minority, respect for singularities, respect for cultural diversity and, for the choices people make[774].Their role is based on different types of meetings and dialogues with the children, as well as playing and co-management of school[775]. The teacher is a guide and a role model for a student who is a self-guided learner. The teacher learns with students in a creative way of learning and

[772] J. Iloanya, ***Democratization of Teaching and Learning: a tool for the implementation of the Tuning Approach in Higher Education?,*** Doi: http://dx.doi.org/10.18543/tjhe-4(2)-2017, pp. 257-276.

[773] Ibidem, pp. 257-276.

[774] J. Feu, C. S. Salame, ***Democracy and Education. A Theoretical Proposal for the Analysis of Democratic Practices in Schools***, "Studies in Philosophical, and Education 36(6), February 2017.

[775] Y. Hecht, ***Network Social learning A – City, Century 21st the in System Education of Path***,.., p.259.

activities. The teacher supports learning the environment, shares knowledge and experience.

The principle of variance was also intrinsic in Korczak's work and ideas. "People are different, want and feel differently"[776]. He complained against the thoughtless people who want everyone to be alike and encouraged the wise ones to be happy with variance. He asked that variance be considered a factor that compels thought and the attempt to understand.

His belief in the child's understanding led to a shared government of children and adults. The educational process needs to foster his/her involvement in society. By means of a democratic way of life in his orphanages, he educated his children to live in a democratic society. Special frameworks create conditions that encourage a sense of security, a sense of belonging, personal expression, choosing and responsibility. The social life includes moral education based on democratic principles such as, partnership and responsibility, work, organization, justice, and fairness. Korczak was aware of the importance of both subjective and individualistic approaches, nevertheless, he believed in education for society through a democratic structure.

Korczak offered educators an approach, values and principles of action and frameworks which led to implementation. He suggested a dialog approach with the child. His philosophy was based on observation each child as a person with special abilities, without restricting or channeling them. Education needs to enable the child to express his or her talents. Thus, many educators received opportunities to foster the children's talents via playing an instrument, painting, photography, gardening, and sport. In his writing he did not provide prescriptions but rather encourages observation, searching adapted to the reality. He encouraged educators to listen to the child's voice. "The child's first right is to express his thoughts and to actively take part in the deliberations and decisions that affect his life, and not, as "the adults like to say: children and fish have no voice"[777].

Pedagogy in the twenty-first century must deal with global developments and create partnerships through the Internet space. Global citizens need an active and subjective presence to initiate and to maintain dialogues. There is a need for professional changes and the acquirement of new teaching-learning structures. The educational system

[776] J. Korczak, ***Dat HaYeled (Religion of the Child)*** [Hebrew], Shamgar, Tel Aviv 1978, p. 303.
[777] J. Korczak cited in S. Sachs & Y. Kahana, ***Janusz Korczak: Memories and Contemplations***, Papyrus, Tel Aviv 1989, p. 48.

needs to prepare the student for the new reality, and demands learning of relevant skills, including analytic reasoning, complex problem solving, and teamwork. This education is based on the principle of collaboration and networking.

Instead of providing a one-way knowledge transfer to students. As an adult, he/she needs to express his/her opinions, to listen to the students' attitudes as Feu, and Salame argued and to be open to changes. He/she must engage dialogue throughout the school's activities such as: mentoring, lessons, learning centers and activities for both children and adults. The difference between adults and children is in their role. The adults are responsible for the dialogue.

The book: 'How to Love Children' was written in order to help the educators he left in Warsaw[778]. He knew that they needed support due to difficult educational problems in complicated living conditions. The book and his respectful approach to the child as a person provided them with inspiration. He wrote briefly for them, from the understanding that they could not devote their time to studying. His purpose was to arouse the educator to thinking, personal experience and sensitive activity for the child and his world. In some of his writings, he carries out a personal discussion with the educators and encourages them to experience and to actuate intuition. His concentrated writing served both as an expression of personal impressions and as practical proposals for educators[779].

Professional educational identity is a dynamic phenomenon which includes interaction between an individual and society[780] and is a changing concept with the individual's age. According to Korczak teachers need to have autonomy and an ongoing examination of the state of affairs, through independent thought, adaptation to circumstances, and attention to details. Identity as in Korczak's theory is temporary and changing and cannot be permanent and systematic. Korczak encouraged educators to know themselves and to match ideas to their personality and to the needs of the children, in the circumstances in which it takes place. Korczak stated that "I don't have recipes; we try and search, but don't move far from reality[781]". Flexibility and openness are important

[778] Y. Dror,. ***"The Innovations of Janusz Korczak: An Educator whose Practice anteceded the Contemporary Educational Theories"***,[in *Dor LeDo*r [Studies in the History of Jewish Education [Hebrew] XXXIII,Tel Aviv University, Tel Aviv 2008, pp. 135-160.

[779] S. Eden, ***Henryk Goldszmit – Janusz Korczak*** [Hebrew], Achva, Jerusalem 2000.

[780] L. Menter, "***Teachers – Formation, Training and Identity"***, A Literature Review in Creativity, Culture and Education Series, Printed by CCE HPM http://www.hpm.uk.com, 2010, p. 30 in chapter 3.1 p. 116.

[781] S. Sach, ***Korczak for the Educator in the 1980s, Korczak LaMehanech BiShnot HaShmonim***

in order to provide educational opportunities to children and to adjust ideas to reality of life.

New strategies for training teachers focus on **:**Teachers' intelligence; Teachers' involvement**;** Teachers' experience**.** Practical experience becomes clinical experience through cooperation between academic institutions and schools. The characteristics of contemporary educational teachers' training are Experience, Clinical experience **,** Creativity, Reflective Thinking, Narrative inquiry, including Autobiographical narrative.

According to many researchers and policymakers, practical experience is the most significant component in teacher training. Experience is a method, that Korczak placed at the center of his education programs in 1924, in his article "Theory and Practice." "In education, everything is experience[782]". He encouraged educators in having Clinical experience. "Educators who don't find meaning in clinical work, miss acquiring clarity in their thoughts and feelings[783]".

Based on his experience as a physician, Korczak suggested, that the educators pursue in making a clinical investigation that addresses every detail of the child and his situation, in order to meet the child's needs. "If pedagogy wants to follow the path paved by medicine, it must process educational diagnostics, based on an understanding of the phenomena to interpret them, connect and draw conclusions, such as fever, coughing, vomiting, and a doctor's smile, tear, the question of how to demand and what to demand from the child, not how to order and how to forbid - what he lacks, what he needs, what he demands, what he may give[784]". The diagnostics must be based on the understanding of the child.

Narrative inquiry is a new form of methodology today, but Korczak used it in his writing. He wrote in a narrative form in his writings and stories for children and adults. It is possible to learn about his personality and his unique approach to his writing, which is scattered among different books. I his writing he bequeathed us life experience and education in life instead of scientific or detached education[785]. His writing based on actual

[Hebrew]. Tel Aviv: Am Oved, 1980. P.15.

[782] J. Korczak, ***Dat HaYeled (Religion of the Child*)** [Hebrew] Shamgar, Tel Aviv 1978, p. 252.

[783] Ibidem, p. 255

[784] J. Korczak, ***How to Love a Children***, ketavim 1, Hakibbutz Hameuchad, Tel Aviv, 1996, p.291.

[785] S. Sachs, ***Korczak for the Educator in the 1980s***, ***Korczak LaMehanech BiShnot HaShmonim,*** [Hebrew]. Tel Aviv: Am Oved, 1980.

circumstances and combines different, sometimes contradictory, approaches, which makes them unique. In his writings he expresses interpersonal encounter, reflection and a personal experience as was written in chapter 3.5.

Korczak tried to come back to his childhood through the book he wrote named: 'When I'll come back and be smaller'. He tried to write a psychological story from the perspective of a child, about the child's feeling and thinking. He concluded that it is better to be an adult than a child. In this book he directed educators to think like a child and to educate children while constantly learning from them. He encouraged readers to examine their reality. Educators can treat his writings as a narrative model and as a basis for research.

The collection of ideas from Korczak's writings is relevant today, as well when the technological era and the access to information awaken the need for the perception of the picture of thinking as a network. The network is built from nodes and lines that connect them. Every movement on the network is unique and enables surprising insights and raising new questions. Deleuze and Guttari called the process of learning from a network "rhizome"[786]. They chose this name, the form of a root that characterizes crabgrass or grass and defined the learning as an "experience and learning that is wandering or rhizomatic". In other words, this is the cutting of parts of the writings and replanting them by educators, so they will grow new seedlings from them.

The study of Korczak's writings is similar to a network and obligates wandering and a rhizome approach. It obligates reading his writing, choosing the ideas that are suited to the educator's identity and to the needs of their students, and constructing one's own theory. Therefore, in the two surveyed schools there was a process of wandering in his books, and choice of values, principles, and ideas, which were tailored to the schools' reality and implemented through unique frameworks and created new school models[787].

Today's pedagogy [pedagajee] emphasizes metacognitive and reflective learning strategies. The meta-cognitive approach encourages teachers to be both effective and reflective. In his writings, Korczak described situations and reacted reflexively to what was happening in the orphanage. He presented his experience, his thoughts and

[786] F. Guattari., & G. Deleuze, ***A Thousand Plateaus: Capitalism and Schizophrenia*** (B. Massumi, Trans.), London Continuum, 1988.

[787] S. Beck, ***"The Network as a Picture of Thinking: Educational Aspects",*** Lexi-Kaye, 2018, 13, 13-15

conclusions, but he emphasized that it is his way, and these must be examined by educators in the light of their own reality and existing conditions.

Metacognitive and reflective learning was taught to the "Bursants", who were the educators in the house, by Wilczynska and Korczak. They described their observations of the children in a diary that was examined by Wilczynska, who added her reflections and comments. Korczak conducted a reflective conversation with the educators once a week. They focused on aspects of values and their involvement in interpersonal relationships with children. The purpose of this learning was to transform the educator into a "knowledgeable expert, pedagogical expert and didactic expert" as Beijaard wrote[788].

It is worth mentioning that another concept concerning the teachers' motivation, is the hope for changes in the educational system. This hope for changes affected the communication between the teachers, pupils and others[789], and improved professional activity, encouraged cooperation and creative competition, while building a teacher's identity[790]". The new norms triggered autonomous creation in the teachers and allowed for a sense of individuality and also a sense of unity. Creating new models was a dynamic process, consisting of goals, vision, and willpower.

Creativity is required in the 21st century because teachers' responsibilities are to contribute to social change and to prepare their pupils to contribute to change in society. These two models suggested a combination of models from the past and new opportunities for the development of a professional educational identity, that led to greater creativity, as Menter suggested. These schools had connections between creativity and teacher identity, and between the teachers' wellbeing and their pupils[791], as Autor mentioned.

In Korczak's writing, are found components of professional educational identity. Korczak was aware of the educators' personal identities and the connection between sub-identities and others' opinions. He encouraged them to think for themselves, and to create and compose different ideas and theories. The Bursants' partnership, as was

[788] D. Beijaard et al., ***Teaching and Teacher Education*** 20 ,2004, p.107.

[789] M. Kabat, ***Hope and communication skills as important aspects of the teacher's profession in the changing world, Perspectives, Opportunities and Challenges''*** Thea Mollers,(ed.), New York 2019, p. 138.

[790] Ibidem, p.139.

[791] L. Menter, "***Teachers – Formation, Training and Identity: A Literature Review"*** [December, 2010] p. 07.

described above, contributed to a variety of creative activities, and allowed each of the children to promote according to his talents and needs. In addition, communication was formed between children from all over Poland through radio conversations with Korczak and writing in the children's newspaper. In this way he generated Creative Support.

The five components, which were suggested by Menter, as it has been mentioned in Chapter 1.3, are found in Korczak's educational practice. The atmosphere in the orphanage led to a creative expression of children and educators. His creative's stories can be used by educators for moral programs. Korczak encouraged educators to listen to the child. Acceptance strengthens the child emotionally, but at the same time, teaches him/her to recognize the needs of the individual and of society. Therefore, the educator's role is to create an environment that enables personal growth and social development for the child through partnership and mutual responsibility, as well as real partnership between the educator and the student for promoting opportunities for teaching[792].

The integration of the individual and society as presented by Menter is the basis of Korczak's legacy to educators. Korczak introduced ideas for thought, especially about special children, but also presented frameworks and tools for social and moral education by means of democratic education. His intention was to induce the readers to choose the right ideas for themselves freely and through independent thought.

In Korczak's educational philosophy there are characteristics that correspond to different definitions of professional identity, such as: personal identity, recognition of the child as an individual, experience, creativity, the child's voice, partnerships, clinical approaches, cognition and reflectivity, a narrative acquirement and personal tutoring.

An " Improving Compassion" pedagogical approach was adopted by Korczak. Compassion for other fostered respect sensitivity and love created a friendly. This concept connects "compassion" with "improvement" and expressed Korczak's educational approach. This approach emphasizes the fabric of interpersonal and social relationships, in order to promote the good foundation in the student and weaken the difficult one. True respect for children, as unique human beings, was an important element of "Improving Compassion"[793].

[792] P. Kovacs, ***Education for Democracy: It Is Not an Issue of Dare; It Is an Issue of Can Teacher***, Education Quarterly, Winter 2009, p.158.

[793] M. Silverman, ***A Pedagogy of Humanist Moral Education, The Educational Thought of Janusz Korczak,*** Palgrave Macmillan, Springer Nature, New York, U.S.A., 2017, pp. 138 – 142.

According to Korczak, the educator must act on the principle of "Improving Compassion" and use pedagogical forgiveness. The purpose of "Compassion" is to overcome the gap between the ability and desire to improve and the limitations arising from innate impulses and social situations, as well as to influence it in a positive way. In this way the educator will convey to the student respect for his own personality, his world, his struggles, and achievements, out of the educator's genuine concern and a desire to help the student develop and realize the latter's abilities. The educator will accompany the student in his successes and difficulties without judgment, but with wisdom and compassion while combining mental, theoretical and practical work. This will build mutual trust between the educator and the student, which will promote the student and help him improve.

The educational climate at the Korczak House, founded on "improving compassion," included all children and adults as equals in the process of education and upbringing, through human encounters and interpersonal relationships. The educators acted out of a belief in their ability to improve and enhance the society around them through using democratic frameworks and through tools provided to them from the conversations of Korczak with Wilczynska.

Educators who worked with Korczak testified that he had the ability to "read children," meaning, that he understood the ways in which children see, experience, and understand themselves, others, and the world around them. In his story 'When I Will Be Little Again' he showed the children's perspective. Simon, the educational philosopher called this phenomenon "constant psychological regression[794]".

Korczak advocated equality and justice through the "Improving Compassion" approach and the encouraging of the promotion of the strong and the weak alike. Unique frameworks helped him to implement his ideals, such as: a court aimed to do justice and to protect the weak, and a parliament, which was a weekend meeting of both children and adults in the orphanages, that encouraged their expression at home.

Korczak's "Ameliorative compassion" combines ethics, justice and caring and includes: recognition of the child's difficult as an expression of his present self-experience; respect to his/her present self with tolerant and patient toward his/her negative behavior;

[794] A.E. Simon, (1949) in M. Silverman, ***A Pedagogy of Humanist Moral Education, The Educational Thought of Janusz Korczak,*** Palgrave Macmillan, Springer Nature, New York, U.S.A., 2017, p. 154.

pedagogical forgiveness and accepting him/her as he/she is; building relations of trust between students and educators; offering the student opportunities for action that will be a challenge to improve himself/herself and the society in which he/she lives; supplying the tools and skills necessary for self-improvement and social improvement; practicing the tools together with moral education[795]".

Korczak's educational legacy includes components, of building identity of teachers in humanitarian and democratic education, appropriate for the twenty-first century. As a significant educator he continues to help educators today to discover their professional identities[796], as was written in Chapter 3.5. He considered education to be a philosophy of life but also offered democratic-humanistic principles and implementations. The values and principles he offered combine and complete each other. For example: in his opinion, respecting a child does not mean permitting him to do whatever he likes. He encourages establishing clear rules and boundaries for being a member of society. His respectful approach to the child as a person provides inspiration to educators.

One of the Community pedagogies in both schools was the Mentoring framework. In order to describe this framework, the researcher moved between empirical data and theoretical information, similar to Hood, who argues that GTM distinguish from any other research methods are through theoretical sampling and constant comparison of data to theoretical categories[797]. It is possible that Korczak derived this idea from the Greeks mythology. Athena, who was the goddess of Wisdom, served also as a mentor of the son of Odysseus during the Trojan War. She guided him, and her description as a mentor mentioned several of conclusions about the activity which bears Mentor's name (Anderson & Shannon, 1982) such as: Mentoring is an intentional process; it is a nurturing process, and the mentor's wisdom helps to foster the development of the protégé.

The mentor helps to be in the "zone of proximal development". This concept was introduced by Vygotsky and refers to the difference between an individual solving a problem independently, and solving a problem together with a peer, who is more advanced in

[795] M. Silverman, ***A Pedagogy of Humanist Moral Education, The Educational Thought of Janusz Korczak,*** Palgrave Macmillan, Springer Nature, New York, U.S.A., 2017, p. 161.
[796] M. Shner, ***"Common sense and lack of knowledge inherent in the educational act or what Janusz Korczak learned from the ancient Greeks"***, *Dapim 53*, Mofet, Tel Aviv, 2012. pp.14-15.
[797] J. Hood in A. Bryant& K. Charmaz***, The SAGE Handbook of Grounded Theory***, Saga publication, 2007, p.13.

knowledge or skills '[798]. In both schools in this research there was a mentoring process. Mentoring of student by students promoted the relationships at the school, as was recommended by the OECD[799]. In School A the teachers also were mentors of the students. The teachers' mentoring process was described by one of the teachers in School A's film. (Chapter 5)

Mansourian writes in his work, "a research project without reliable methodology is like a rickety building that will collapse sooner or later"[800]. I will introduce my methodology chart in order to explain my research design.

The researcher is considered as an independent researcher who knows the analyzed issues from her own experience. Therefore, various research methods were used to select the subjects of the research material and used the procedures of Grounded Theory.

A literature review was written for the orientation coding for the theory; and the use of theoretical memos, as was suggested by Urquhart[801]. Table 1., in Chapter 1, was a memo tool. It includes a list of definitions of democracy from literature and helped the researcher to formulate my own definition about democracy and democratic education.

The literature map helped to organize a visual summary of the research. Mapping allows the presentation of new material to build on existing knowledge. The mapping devices represented new information[802], as it was mentioned in Chapter 4. Three key types of mapping were used: mind mapping, concept mapping, and argument mapping. A literature research map of Korczak's foundations for humanistic-democratic educators' identities in Israel today was established.

The Concept Mapping aimed to outline relationships between ideas. It was used through means of Mind mapping in order to demonstrate creative associations between ideas and for the purpose of memory retention. It shows that the roots of Korczak's humanistic-

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[798] A.T. Wong, K. Premkuma, ***An Introduction to Mentoring Principles, Processes, and Strategies for Facilitating Mentoring Relationships at a Distance,*** http://www.usask.ca/gmcte/drupal/?q=resources, January 2007.

[799] A. Bautista, R. Ortega –Ruiz, ***Teacher professional development: International perspectives and approaches, Psychology, Society, and Education",*** 2015, vol 7(3), pp. 240 – 251.

[800] Y. Mansourian, ***Adoption of grounded theory in LIS research***. New Library World, vol. 107,2006, p. 386.

[801] L. Wittgenstein, in A. Bryant& K. ***Charmaz, The SAGE Handbook of Grounded Theory***, Saga publication, 2007, p.12.

[802] T. van Gelder, ***The rationale for RationaleTM. Law, Probability and Risk***, 6, 2007, 23–42.

democratic ideas based on the Attains' democratic ideas, the liberals' foundations, and the new participatory democracy.

Three key types of mapping describe the following components: The Foundations of Democracy; Forming professional educational identity in the 21st century; Korczak's humanistic-democratic ideas; Korczak's idea for educators in the process of forming identity and his contribution to forming educational identity today. These tools were used in order to collect the teachers' opinions and to discover which of the ideas influenced them in the schools.

The Methodology Chart, as was described in Chapter 4, was a Tree format. It was intended to show the structure of the Research Design through a Concept Map, which is one of the memos, of the Grounded Theory's tools, and includes short notes. This memo includes the research procedure and was used to gain analytical distance, as well as contributed to building the methodology. It is used as a hierarchical structure and shows the contents which aid to understand the relationship between the different methodology concepts in the study. The map helped to refine the methodology's concepts; to keep track of ideas while comparing concepts in the evolving theory; to designate concepts and to relate them to each other and to connect between concepts; to name concepts; and to examine the development of my methodology in visual.

Theoretical memos of ideas were expressed in substantive codes and their relationships, as they emerge from the observations during coding, collecting, and analyzing data "[803]. They helped to show the concepts such as independent variables and dependent variables and the relationship between them, as well as a comparison between the Quantitative study and the Qualitative study .The three values, which were mentioned above were evaluated based on the variables of research.

Data, evidence, and rational considerations shaped the knowledge in order to rely on the participants' views and seek the relevant, true statements and objectivity in order to describe the relationships of interest, as well as to provide a comprehensive analysis of the research problems. The research's goals are the same as with the Grounded Theory which explains how study participants relate to the problems[804].

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[803] B.G. Glaser, ***Doing grounded theory – Issues and discussions***. Mill Valley, CA: Sociology Press,1998.

[804] H. R., Bernard & G. W. Ryan, ***Analyzing Qualitative Data: Systematic Approaches***, California, CA: Sage Publication, 2010.

Chart, diagrams, and tables were used, and created a visual display of the knowledge and helped to compare between the data. For example: to compare between several explanations of democratic concepts; to compare between the two schools' data which emerged with the theoretical concepts such as: Freedom, Action and Tolerance. The diagram helped me to realize which of Korczak's democratic frameworks are part of both schools. The visualizations in diagrams and chart enable to gain analytical distance and to conceptualize the data. Because they are less wordy than memos and tables, they can represent categories and their linkages more concisely. Diagrams and memos are conjoined; both are necessary and simultaneous to a Grounded Theory research process[805].

The chart "Order of Questions in the Questionnaire" through an Argument map helped to examine and to organize the teachers' reactions in the questionnaire, according to the key components of the arguments and conclusions, contentions, and reasons in the literature chapters. The same goal applies in the chart "Order of the Scenes in the Film"; organizing the scenes according to the three concepts, which was designed to help to estimate the teachers and the students' reactions in the film.

The researcher possesses personal training and experience which influenced the choice of approach. The Pragmatic worldview directed the research because of the researcher's involvement in these schools, especially, in School A, where she was the principal and leader of the changes, and she also acted as a mentor in School K. Therefore, several approaches were chosen, in order to understand the problems as well as to choose the methods, techniques, and research procedures that best met the researcher purposes. This worldview resulted in a combination of approaches being positivist and constructive, and deductive and inductive.

The Pragmatic Worldview is corresponding with Korczak's Worldview and his belief in freedom and autonomy. This confirms the position of the Grounded Theory, which indicates a great freedom in the selection of methods, techniques, and research tools, as well as places a significant role to the researcher herself. Bryand and Charmas have confirmed this by perceiving the methods of grounded theory as a set of rules and

[805] A. Bryant& K. ***Charmaz, The SAGE Handbook of Grounded Theory***, Saga publication, 2007, pp.257-258.

practices, and not as a set of rules ready to be applied in any analytical research context. The accumulated data served both theory and practice[806].

Humanistic-democratic education corresponds to pragmatic worldview as independent research. Defining democracy based on the three concepts of freedom, action and tolerance helps to better understand Korczak's ideas, and it guides this search for these characterizes in the teachers' work and approaches. Variables such as: experience, autonomy, creativity, flexibility, partnership and reflectivity are found in Korczak's ideas for educators. It is also included in the new definitions of educational professional identity today.

Inductive and deductive approaches helped to collect and analyze data. Part of the research is based on a positivist's knowledge in order to be objective. Part of it is constructive research that addresses the processes of interaction among individuals.
The findings from the two schools were collected and summarized in a monograph, as well as the data from questionnaires that constituted a quantitative research tool. Data from School A's film was added to this information, which made it possible to find democratic ideas that were found in the teachers' and students' sayings that indicated the existence of the democratic-humanistic ideas in the schools.

In the context of explaining the procedures that are available in the literature, are monographic studies. Hence, the next step was to use the monograph and its properties, which revealed various areas and data to the researcher. Its application made its use possible, and it included formal or informal interviews, lists, protocols, images, documents, and journal articles, as Goetz & LeCompte described: 1. Basic data indicating the social, psychological, cultural, demographic and physical background of the environment. 2. Process data describing what is happening while running the program.3. Value data on participants' values and their implications.

As a researcher, formal and informal materials were used as were mentioned above, similar to Ralph, Birks, and Chapmanfield who mentioned that notes can come from informal interviews such as: conversations, expert group meetings, newspaper articles, Internet mail lists, and even television shows[807]. Internal documents included

[806] A. Bryant; K. Charmaz, ***The SAGE handbook of grounded theory***. Los Angeles, London: SAGE, 2009. P. Xii.
[807] Ralph, N.; Birks, M.; Chapman, Y. (29 September 2014). ***"Contextual Positioning: Using Documents as Extant Data in Grounded Theory Research".*** SAGE Open. 4(3), 29 September 2014.

protocols of teachers' meetings that reveal the school's ideology through decision-making and management. External documents, which were produced by the School of Public Needs, such as letters and newspapers, and text of interviews with the teachers, were used, as well as internal documents such as protocols of teacher's meetings.

These materials helped to understand formal perspectives on school programs and goals. The external documents were good examples of the strategies used in the system[808]. Photographs provided descriptive data indicating the unique characteristics of a place and its environment. Thanks to description, and explanation the researcher meets the current school reality, its structure, way of working, teaching and education, implemented programs or theoretical concepts.

The Mix method, in this research, is compatible with Korczak's findings. Korczak writings can be considered as a monograph because he drew them from his working experience, and they described his thoughts about education. Through a qualitative research, one can find his themes and ideas. At the same time, the collection of data graphs, chart, lists, and measurements, which were discovered in the findings left behind in Korczak's orphanage, were the result of his clinical investigation and the use of quantitative methods. For example: the measurements he made for children as a physician; and records of the number of postcards each child received.

Most of the teachers' answers were intuitive; therefore, using a quantitative method which focuses on measurement of the variations, is needed. The mixed method enabled to analyze their thinking more objectively. Both methods provided a better understanding of the schools' staff who studied Korczak's ideas.

The Constructive perception and logical thinking led the teachers in both schools to adopt Korczak's ideas, as one of School A's teachers described in chapter 5.

Various forms of data were collected including the questionnaires, the monograph of the school, and the film of School A[809]. All the data became a fundamental property of Grounded Theory[810], and complemented the other. They helped to generate concepts for

[808] N. Sabar Ben-Yehosha, ***The Qualitative Research in Teaching and Learning,*** Modan, Israel, 1999, p. 76.
[809] A. Shkedi, ***The Meaning behind the Words, Methodologies of Qualitative Research: Theory and practice,*** Ramot, University of Tel-Aviv, second edition, 2014, pp. 103-105.
[810] Ralph, N.; Birks, M.; Chapman, Y. "***Contextual Positioning: Using Documents as Extant Data in Grounded Theory Research***". SAGE Open. 4(3), 29 September 2014.

the emerging theory in order to provide a comprehensive analysis of the research problems. The goal was to rely on the participants' views of the situation being studied.

Through the questionnaire one can seek the respondents' interpretation, beliefs, and opinions[811] about Korczak's ideas in contemporary democratic–humanistic school, as was described in Chapter 4. The teachers' expressions were examined about Korczak's texts in order to understand his influence on the teachers. It consisted of a set of structured and unstructured questions designed by researcher and flexible criteria which balances between the two[812]. The questionnaire integrated a quantitative approach by means of a structured tool for an appropriate statistical analysis.

This research methodology used a set of procedures to reach conclusions from the text, and to compare the categories of all message properties and theoretical definitions. A convergent parallel mixed method helped to integrate the information.

Through the photography of School A's film one can learn about the real world, the school, and its images[813], as well as about the way of life in the school, its atmosphere, and mood[814]. The film indicates the unique characteristics of the place and environment. The actors in the film were children who experienced the school, and tells us about their lives. Among the units in this film there are context units. Korczak's quotes were combined together when the cinematographer edited the film, linking Korczak's ideas to the school's activities, and explaining their context. The texts in the context units are presenting the meaning of the activity and the frameworks in the school. Korczak's ideas are expressed in the film as the foundations of the school's model. The context units presented his ideas as collateral texts[815].

The answers and the data were sorted, and defined themes/categories. Different themes/ categories actively were involved the entire evaluation process of their findings. A comparison was made between the themes/categories that appear in the questionnaires and film. In the first stage the data collection presented various types of information. In the second stage, the data collection was added via questionnaires and the film. Categorize

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[811] L. O. Aina, ***Libary and Information Science Text for Afric***, Ibadon:Third world, 2004, P. 348 .

[812] Shkedi, A. ***The Meaning behind the Words, Methodologies of Qualitative Research: Theory and practice,*** …, 2014, pp. 103-105.

[813] M. Bauer & G. Gaskell, ***Qualitative Researching with Text, Image and Sound,*** The Open University of Israel,2011 p. 110.

[814] Ibidem, p. 284.

[815] A. Vassiliou, ***Analysing Film Content: A Text-Based Approach,*** Guildford, Surrey, GU2 7XH, UK, July, 2006.

Design was used as "building stones"[816] of the content analysis. The information was integrated into the interpretation of the overall results while comparing the three instruments, as well as comparing two schools.

Collecting and analyzing of data[817] through constant comparative "The Grounded Theory" method helped to examine all the possibilities of my empirical findings. In the analysis of the data, there was a need to focus on some of the data and disregard other parts of it. Therefore, not all of them could be used as was mentioned in Chapter 4.

Different themes/ categories actively were involved the entire evaluation process of the findings. Four main themes were found and were divided to sub-themes that are expressed in the chart in Chapter 4. A comparison of Korczak's democratic educational ideas with two Israeli models following his legacy was chosen. A comparison was made between the categories that appeared in the data. A constant comparative method, which was developed by Glaser and Strauss[818], was used, and involved questions, and theories through the collecting and analysis of data[819].

The interpretative paradigm includes an analysis and explanation of the creation of a teaching identity through Korczak's ideas. The interrelationship of categories of information[820] were examined. The technique of Content Analysis mediated between methods, and helped to draw conclusions in an objective way, through a systematic, detailed, and explicit procedure that can be repeated. The dynamic process which was used was The Ground Theory methodology, by moving between empirical data and

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[816] A. Shkedi, ***Words of Meaning, Qualitative Reasearch – Theory and practice***, Rmot, University Tel-Aviv, 2015, p.98.

[817] A. Strauss, & J. Corbin, (1994), ***Grounded Theory Methodology: An Overview***. In N. Denzin & Y. Lincoln ***Handbook of Qualitative Research***. 1st ed. (pp. 273–284).
Y. Martin & B. A. Turner, "***Grounded Theory and Organizational Research,"*** The Journal of Applied Behavioral Science, vol. 22, no. 2 (1986), 141.
C. Faggiolani, (2011). "***Perceived Identity: Applying Grounded Theory in Libraries***". JLIS.it. University of Florence. 2 (1). doi:10.4403/jlis.it-4592. Retrieved 29 June 2013

[818] B. Glaser & A. Strauss, ***The discovery of grounded theory: Strategies for qualitative research,*** Chicago: Aldine,1967.

[819] A. Strauss, & J. Corbin, (1994), ***Grounded Theory Methodology: An Overview***. In N. Denzin & Y. Lincoln Handbook of Qualitative Research. 1st ed. (pp. 273–284).
Y. Martin & B. A. Turner, "***Grounded Theory and Organizational Research,"*** The Journal of Applied Behavioral Science, vol. 22, no. 2 (1986), 141.
C. Faggiolani, (2011). "***Perceived Identity: Applying Grounded Theory in Libraries***". JLIS.it. University of Florence. 2 (1). doi:10.4403/jlis.it-4592. Retrieved 29 June 2013

[820] Charmaz, 2006; Corbin & Strauss, 2007, in J. Creswell, ***Research Design: Qualitative, Quantitative, and Mixed Methods Approaches***,4 edition Sage, p.41.

theory. An emerging analysis has made the collected data progressively more focused and more theoretical.

The mixed methodology includes codes, categories, and properties[821] for the purpose of constructing a theory[822] that contain the model of the teacher's identity in a humanistic-democratic school, operating according to Korczak's pedagogy, which will be shown in the author's research project. It was addressed with an in-depth analysis of the literature on the subject discussed above.

In this research according to the Grounded Theory developing the theory was done by systematically collecting and analyzing data that helped to discover the theory of Korczak's works relating to the construction of democratic and humanistic ideas in the contemporary school, which affects the formation of a teacher's identity. An Argument Mapping helped to organize the information and to show the conclusions, contentions, and reasons of the researcher Qualitative analysis by means of a chart.

[821] A. Khaldoun; N., ***"Philosophical Roots of Classical Grounded Theory: Its Foundations in Symbolic Interactionism"***, Carole-Lynne, 4 July 2011.

[822] Charmaz, 2006; Charmaz & Henwood, 2007 in A. Bryant& K. Charmaz***, The SAGE Handbook of Grounded Theory***, Saga publication, 2007, p.1

6.2. Teacher identity model in a humanistic-democratic school operating according to Korczak pedagogy - research project

Korczak created democratic frameworks which allowed democracy as a way of life. His model helped the teachers in the two Israeli schools to create new models which followed his ideas. These models were meant to supply the students with tools that enabled them to experience, to express themselves and to cope with value dilemmas in their daily life.

School A and School K are traditional public school. Both schools had a basic syllabus according to the program of the Ministry of Education, and special frameworks and activities were integrated into this program. These two schools created new models acting according to Korczak's humanistic-democratic ideas. The collaboration and the responsibility of the teachers led to the creation of new models.

Each of the schools had its own unique model.

In School K, the program was mainly part of each classroom's activities; and in School A, the program was part of each classroom's activities, but mainly in the new and unique frameworks, which were designed for implementing the values and the principles which were agreed upon. After 5 years of experiment School A became a Dissemination center of Korczak's legacy.

The researcher examined the existing reality in these schools through the main values of Korczak's humanistic-democratic educational approach, and how it was manifested. My purpose is to explore the different models and their similarity.

A Comparison Table between School A and School K

Freedom	
Freedom is expressed in School A	**Freedom is expressed in School K**
The staff of the school developed new model following Korczak's ideas. In 2005 the school became a part of the Experimental and Entrepreneurship Division of the Ministry of Education of Israel. This model enables students to express themselves in their own unique way.	The school was part of the process of comprehensive change called "Education Towns" that were intended to improve the school's programs.

The school became a National Center for the Dissemination of Korczak's Educational Legacy.	
Model School A included humanistic-democratic ideas and democratic frameworks. The School A staff had developed a flexible school system program which was called: "From Flexibility to Fulfillment in the Light of Korczak's Educational Legacy." providing freedom alongside clear limits, demonstrating acceptance of the child and providing positive incentives, providing the proper conditions to express each child's special talent, Promoting self-fulfillment and social commitment.	Model School K was developed by the staff of School K. The staff of the school determined its vision. Their vision was to approach children with love, acceptance and setting a personal example. They aspired to educate independent and happy children, confident in their ability to attain self-fulfillment.
Principles and values were determined jointly by teachers, parents and students.	The parents were informed of the changes in the school and supported them.
The staff of the school determined its vision according to the chosen principles.	The staff of the school determined its vision according to Korczak's ideas.
Curriculum based on: basic syllabus according to the minister of education's programs and 4-5 specials hours. The timetable of the school was assembled from basic syllabus and elective courses. The multiple age courses obliged planning special programs for each of the courses. Customized learning centers were activated by including various fields. - The special program was designed by each teacher for each of the multiple age courses in the "Elective Courses" hours, in various areas, according to the teacher's choice. - The special program was designed by the teachers according to the students' objectives chosen for a multiple-age. Each professional teacher designed The special programs for his/her own course in the "Objective Hour" according to his/her professionality and special knowledge. - The students' programs in the "Children's Hour"	Curriculum based on: basic syllabus according to the minister of education's programs and new frameworks in the classes such as: and children teach children. - Discussion Circles took place every Sunday and allowed each student free personal expression and dialogue. - Children Teaching Children was put to use in some of the classes during the lessons. - Students in all grades learned about Korczak. They learned about children's rights. - In the sixth grade, an exploratory program was introduced as part of the environmental science class. This was the "Hillel" program. It was an adaptation of individual learning whereby each student chose and studied a topic. The topic was chosen of personal interest to the student, and it was supported by teachers and volunteer mentors.

-The staff created the school curriculum for each grade, based on Korczak's philosophy. -All the children learned in classrooms and during parliament discussions, they read and discussed Korczak's approach to education. -Special programs were designed to fit to the needs of special students.	-The fourth through sixth graders were exposed to computer science and robotics in a playful, collaborative, and creative way through an organized curriculum.
Action	
Actions are expressed in School A	**Actions are expressed in School K**
Student involvement in the teaching curriculum was expressed in the structure of the school. Flexible frameworks were consistently integrated into the school system. These included: "Elective Courses", a "Objective Hour," and a "Children's' Hour" every week, a 'Procedures Committee', Committees	The framework named "Discussion Circles" and the framework of "Children Teaching Children" were activated in the classrooms.
- The multiple age courses were operated on a campus and resource centers were organized according to pedagogic needs as well as the needs of each grade. The campus included customized learning centers featuring various fields of knowledge: language skills, math, English, history, library, music, and computers. -Additional buildings were: laboratory, art workshop, sports gymnasium, sports field. -Beit Tarbut, club which was a center of social education. It included a hall for children's meetings and a meeting room for committee members. -The schoolyard was an area rich in facilities, such as a basketball court, play spaces, gardens, and a petting zoo and an amphitheater. The amphitheater was designed according to Korczak's ideas.	-Physical spaces were designed as personal places for each of the students in the class. -The school had a meeting area for private conversations between teachers and students, and between children and children. Each child had a personal space for self-expression on one of the school's walls near each classroom. -A "Korczak Room" was set up at the school entrance. - The schoolyard was an area rich in facilities, such as a basketball court, play spaces, gardens
- "Elective Hours" in which children were given the opportunity to choose courses in accordance with personal choice and interest.	"Café Janusz" was an active process in which the children bought refreshments and they decided what to buy with the money they collected for all the students.

- “Objective's Hour”- A process for setting personal Objectives. In this hour each child decided on a personal Objective in which to progress.	The Center for the Promotion of Learning. Each student had personal research.
-A "Children's Hour" was activated as a framework for the purpose of allowing children to teach other children. The teaching subjects were chosen by the children.	Qualitative learning took place in small groups of up to 20 students.
	Fostering independent learning through the Internet.
Tolerance	
Tolerance is expressed in School A	**Tolerance is expressed in school K**
•"School-wide Discussion" providing students with a space in which they can voice their ideas. •Various committees •Student Council	Student council was activated for the students' welfare.
Each of the frameworks mentioned above contributed to a tolerant atmosphere.	Discussion Circles and Children teaching each other. Each of the frameworks mentioned above contributed to a tolerant atmosphere.
Postcards were designed and painted by children. The postcards were delivered the students every month, as a reward for their progress and success, during a School's ceremony.	Greeting each child's birthday.
The “Clarifications Committee”, like the court in Korczak's orphanages, was run by the children and gave them the opportunity to solve problems in a peaceful manner.	Running the "Bridge to Link" Educational Initiative program to prepare students from fourth grades to become mediators in the children's society.
Tolerance was learnt through “School-wide Discussion”. partnership was achieved through participation of both teachers and students in discussion meeting to discuss about different issues concerning daily life at school.	The principal greeted the children at the entrance every morning .
Strengthening children by delivery of postcard.	Strengthening children with a sticker or good word note.
Mentoring of Students from higher classes tutored the younger peers.	Mentoring - Fifth graders personally mentored second graders. The graduates mentored younger children to deepen the children's connections

	and foster a sense of belonging and confidence.
A constant connection between parents and teachers was maintained through advertising the study curriculum every month.	There was a constant connection between the teacher and each child and his parents.
The Students' Council and different committees administer the social life in the school. Council was elected in democratic elections. The Student Council acted for the students' welfare.	The Students' Council and different committees administer the social life in the school. Council was elected in democratic elections. The Student Council acted for the students' welfare.
A letter box allowed children of all ages to write each other. This process was overseen by a special committee.	A letter box meant to allow the children to write thanks and to ask question in the fourth grade.
A set of rules was determined by both the teachers, the children and the parents.	A set of rules was determined by the principal and teachers.
A newspaper and website were operated by teachers and students.	A website was operated by teachers and students.

Source; My own elaboration

Professional development was carried out in the courses for training teachers according to Korczak's ideas. In School A it took place during the years 2011-2012. The questionnaires were given to the teachers in the end of year 2012. The course for training teachers according to Korczak's ideas in School K took place during the years 2012–2013. The questionnaires were given to the teachers in the end of year 2013, in the end of the course. The findings reflect the time differences between the two schools. School K's teachers worked for two years in developing their model, while School A's teachers were involved in the development of the model for seven years. The teachers testified that when they were exposed to Korczak a new and meaningful world was revealed.

The content of the course included: building of a society along with the children, understanding of the importance of rules and advances of the individual in society"[823] (Chapter 5). School K's teacher noted that she has a feeling of empowerment. (Chapter 5) The teachers in both schools learned to lessen control and to give the student the responsibility.

[823] Protocol course in School A. 9.1.2012.

Both schools' principals adopted the principles of democracy[824] and had a "Leading Experiment Teacher Team ", that everyone was invited to participate in order to motivate the teachers and to create a sense of confidence in the school staff and students[825].Their goal was to have a shared mindset, and after thinking, to bring the ideas to all the teachers to make decisions, as noted in Chapter 5. In this way it included the teachers and made everyone feel a part of the school itself and share responsibilities[826].

The school's visions of both schools were based on partnership of all the teachers in decision making and expressed Personal Freedom. In School A the first step was a "direct democracy"[827] process in which all the participants, such as the principal, teachers, parents, and students who jointly discussed and determined the values and the principles of the school, which would be the foundations of their respective school model.

In the next step, the teachers together with the principal became representatives in the agreement of the parents, as the "liberal democracy". They decided how to express and how to implement the humanistic-democratic ideas which were chosen.

In School K the process resembled the "liberal democracy" and the teachers were the representatives and the participants in creating the school's vision. The staff at K School was focused on building a model in the spirit of Korczak. They decided about on the content of the vision while in simultaneously learning Korczak's ideas. The vision of School K was determined after a learning process about two years. The parents were informed of the changes and the implementations of his ideas in the school.

All the teachers in these schools decided on the school's vision and implementations, based on Korczak's humanistic-democratic theory. In School A, after two years of building their model, according to the chosen principles, all the teachers chose Korczak's educational approach and ideas as their theoretical foundations of their activities, because it was a logical way, as noted in Chapter 5. Their vision "From Flexibility to Fulfillment in the Light of Korczak's Educational Legacy" can be heard

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[824] R. Yircis, ***Democratic Practices in School Management and Democracy***, International Journal on New Trends in Education and Their Implications, April, May, June 2012 Volume: 3 Issue: 2 Article: 12 ISSN 1309-6249.

[825] R. yircis, ***Democratic Practices in School Management and Ceocracy***, International Journal on New Trends in Education and Their Implications, April, May, June 2012 Volume: 3 Issue: 2 Article: 12 ISSN 1309-6249.

[826] R. Bellingham, ***Ethical Leadership Rebuilding Trust in Corporations.*** Amherst: HRD Press Inc., 2003, p. 6.

[827] Chapter 4, literature map, p. 189.

from the teachers and the student saying in the film and in the finding in the monograph, in which they all were involve.

The teachers believed that Korczak's ideas "can provide a suitable solution to contemporary problems" and new ideas into the classrooms"[828],(Chapter 5). The learning about Korczak's ideas occurred during the creation of most the frameworks based on the chosen principles.

Because in both schools the teachers weren't democracy education oriented, the teachers had conflicting views and were obliged to learn Korczak's humanistic-democratic ideas and to decide about their mutual vision. The decisions about their common vision obliged commitment to a "co-operative action"[829], which meant acceptance of different opinions. They decided to adopt Korczak's humanistic approach in the education, and their vision was based on his democratic ideas, and values. The conflicting views enriched their mind and helped them to develop new models that act according to each vision.

The teachers' vision showed their way in the schools. They had objectives and they tried to reach them. The flexibility, which on one hand is a dynamic component, ensured adaptation to external conditions; and on the other hand, the consistency through the frameworks which acted every week and were part of the school's system. The extent of the activities based on "desirable attitudes, entrepreneurship, and an ability to take risks"[830] provided new models in both of the schools.

The teachers' motivation for doing changes is important. in both schools expressed a hope in their comments and proved that they had a "mental strength in which the skills and abilities to plan and implement various solutions"[831]. Stimulating the ideas led to the creation of new implementations in both schools. The teachers made an effort to create comfortable conditions for the students' development. They looked for creative solutions and were encouraged to initiate implementations. School A's students who were partners in the democratic frameworks and society appreciated their privileges of offering

[828] H. Kurt, ***The Examination of the educational model in the spirit of Janus Korczak's legacy at the experimental School A nd distribution center A***.,., p.17.
[829] M. LaCelle-Peterson & P. J. VanFossen, ***Creative Democracy and Teacher Education :The Task Before Us1***, Sociology, Education and Culture, 1999.
[830] M. Kabat, ***Hope and communication skills as important aspects of the teacher's profession in the changing world***, in "Teacher Development: Perspectives, Opportunities and Challenges" Thea Mollers, (ed.), New York 2019, p. 138.
[831] Ibidem, p. 142.

suggestions[832]. (chapter 5) School A's teachers, a mother and the students' reactions proved that the implementation of the visions in the schools influenced the teachers and encouraged them to make changes, aroused their mental strength and the students' motivation, as was mentioned in chapter 5.

Both schools operated with the aim of allowing the students freedom to express their independent-thinking and to be free in their expression, as well as to express critical thinking and reflection. School K's Students could express their opinions freely during the "Discussion Circles". Free choice was expressed in School K through the framework of children teaching children, the "Hillel" program of individual learning, and independent learning through the Internet. The Student Council was chosen by free elections.

Personal freedom was expressed in School A through several frameworks which were intended to allow the students autonomy and freedom: choosing courses according to their interest, in the multiple age "Elective Courses"; selecting their objectives in the "objectives Hour"; choosing what to teach and expressing independent-thinking, free choice, creativity, and self-expression through the "Children's' Hour". The students' free expressions in School A testified that they acquired communication skills.

The teachers' reactions in both schools strengthened the importance of the communication skills which are "an ability to be in dialogue with others and oneself". Nurturing these skills through the schools' frameworks helped to establish a "mutual communication between teachers and students"[833]. The teachers' and the students' comments in both schools testified that the changes in the schools affected the quality of mutual contacts, shaping communications between the teacher, pupils and others[834]".

From both schools one can learn that the teachers were involved and in activating the unique frameworks. One can learn about the commitment and the devotion of the teachers in both schools from letters. One of School A mothers testified about the teacher's devotion to practicing Korczak's ideas in their daily work[835] (Chapter 5) In

[832] H. Kurt, ***The Examination of the educational model in the spirit of Janus Korczak's legacy at the experimental School A nd distribution center A***.,…, p. 65.
[833] R. Kwaśnica, (2003, p. 300) in M. Kabat, ***Hope and communication skills as important aspects of the teacher's profession in the changing world***, in "Teacher Development: Perspectives, Opportunities and Challenges"..., p.8.
[834] M. Kabat, ***Hope and communication skills as important aspects of the teacher's profession in the changing world…***, p. 138.
[835] B Gilad, Chairman of the Korczak's international committee, [access 8.3.2010].

School K one of the members of the Israeli Educational Institute of Korczak specified the active participation of the children proved that Korczak's ideas were important to them[836].

The teacher's community in both schools felt "a sense of individuality and unity"[837]. It had a non-standard profile that determined a varied performance of the professional education. In their new school's models, the teachers operated by non-standard profile (Levin, Ornstein, 1998) according to traditional schools. Adapting new ideas triggered an autonomous creation in teachers, because they took into account fixed and variable elements that complemented each other. Teachers who make changes in their school's looked for "stabilization between the dynamically occurring transformations"[838].

Each school had special activities which expressed humanistic ideas in the spirit of Korczak and emphasized the freedom of the students through acceptance and listening to the students' individual wills, wishes and choices. It also expressed the "pupil voice"[839], which might contribute to the building of the teachers' professional identity.

Each framework in School A allowed for the "pupil voice" to be heard and let the students " make choices as an equal partner"[840]; as has been stated in Chapter 3.3 and can be heard in the film from the statements made by the students in Chapter 5. One can also notice that the students of School A talked freely, with an awareness of the uniqueness of their school.

Teachers in School A tried to create alternative authority structures that would be more effective than traditional authority structures. They advocated educational experiences, based on the child's natural development[841], as with the liberal protagonists who emphasized personal development and with Korczak, Montessori, and Neill's[842], which has been mentioned in Chapter 2.5.

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[836] Members of the Korczak Educational Institute of Israel, 12.11.2012.

[837] M. Kabat, ***Hope and communication skills as important aspects of the teacher's profession in the changing world***, ... , p. 2.

[838] Ibidem, p. 2.

[839] L. Menter***, Teachers – Formation, Training and Identity: A Literature Review in Creativity, Culture and Education Series***, Printed by CCE HPM http://www.hpm.uk.com, 2010. [December, 2010], pp. 48-52.

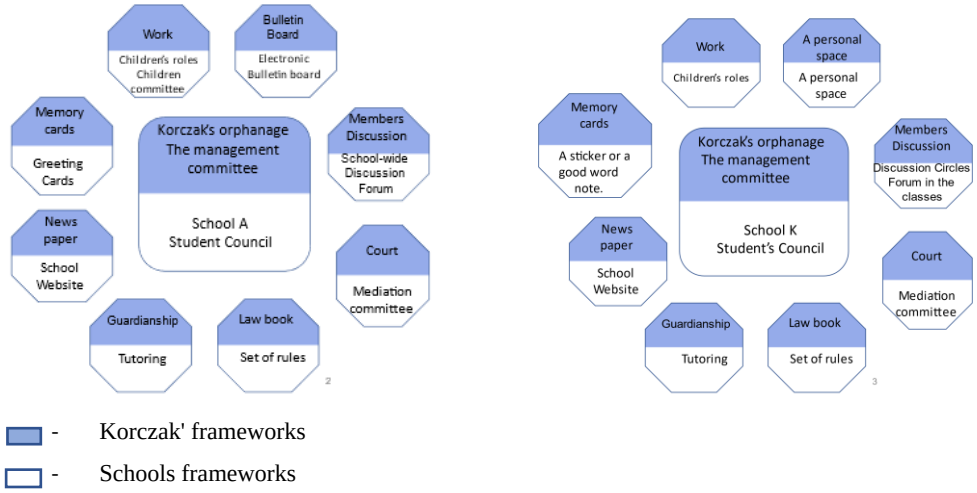
[840] Student A ibidem, p. 15.

[841] B.,Lifton, ***The king of children: a biography of Janusz Korczak***.. New York: Farrar, Straus, and Giroux, 1997 & L., Engel, ***Does School Reform Have Legs? The Flourishing of Janusz Korczak's pedagogy in Modern Israel.*** The Educational Forum, Volume 68, 2004, pp. 171-172.

[842] I., Engel, ***The pedagogy of Janusz Korczak in the Hadera Democratic School***. s.l.:. Ph.D. diss., University of Wisconsin–Madison, 1999, pp. 91-92.

Teachers and students in both schools experienced in special activities according to Korczak's ideas. School A had all the parameters of action such experience, activities, and direct participation in a democratic society[843], which were in special frameworks within the classrooms and out of the classrooms. In School K there were actions in the classrooms and in special physical spaces, which were designed for the students' actions, such as personal places, and a meeting area for private conversations.

A comparison between Korczak's applications, School A and School K's applications:



- Korczak' frameworks

- Schools frameworks

My own elaboration

The presented figure shows that the following conclusions from the research that take into account Korczak's ideas came to mind in School K were: the management committee- Student's Council; Members Discussion - Discussion Circles Forum in the classes; Court - Mediation committee; Guardianship - Tutoring; Newspaper- School Website; Law book- set of Laws; Memory cards - A sticker or a good word note. Work- Children's roles; A personal space - A personal space; Law book- set of Laws. The teachers in School K answered relating to their preferred frameworks.

However, the conclusions for School A are as follows in School A were: the management committee- Student's Council; Members Discussion – School -Wide Discussion; Court - Mediation committee; Guardianship - Tutoring; Newspaper- School Website; Law book- Set of rules ;Memory cards – Greeting Cards. Work- Children's roles; Bulletin Board – Electronic Bulletin Board; Law book- set of Laws. Other

[843] Own elaboration

frameworks, such as "Elective Courses", "Objective Hour" and "Children's Hour", acted according to Korczak's principles, even though they did not operate in his orphanages. These frameworks were unique and were created by School A's teachers. These hours also allowed "democratization of teaching and learning", which were advocated "for equal opportunity" for each student, as Iloanya suggested[844]. The important principles of both schools were: listening to the child's voice; activity; nurturing self-expression; and dialog.

These teachers expressed tolerance and humanity that allowed them to listen and understand the needs of learners and their choice. The School-Wide Discussion" providing students with a space in which they can voice their ideas. The "Clarifications Committee", the "Mediation Committee" like the court in Korczak's orphanages, was run by the children and gave them the opportunities to solve problems in a peaceful manner. The self-governing structure in School A was similar to Korczak's structure in the orphanage and the frameworks were advocated "for equal opportunity"[845] for each student.

Three separate authorities: a legislative authority, an executive authority and a judicial authority were activated in School A through democratic frameworks: School Wide Discussion - a parliament, Students Council, a Medication Committee- a court and Procedure Committee. These ideas are used in the democratic schools and can be used in traditional schools with democratic orientation.

School A's teachers' main ideas were that the system should adapt to the child, and not the child to the system similar to the Inclusive Education [846]. They considered the needs of the students which met with their rights. They created frameworks and lessons which were part of a wider strategy and were meant to allow for the "rights" of freedom, expression, and self-thinking, and the choosing of a personal field of interest. A "social model" was part of the school's model, which educated the students for tolerance and allowed the students to express their thoughts and to listen to others, where the basic needs and rights of all are met.

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[844] J. Iloanya, ***Democratization of Teaching and Learning: a tool for the implementation of the Tuning Approach in Higher Education?*** doi: http://dx.doi.org/10.18543/tjhe-4(2)-2017, pp. 257-276.

[845] J. Iloanya, ***Democratization of Teaching and Learning: a tool for the implementation of the Tuning Approach in Higher Education?,*** doi: http://dx.doi.org/10.18543/tjhe-4(2)-2017pp257-276.

[846] H. Corps Gilles, Ceralli Sandra Boisseau***, Inclusive Education***, Technical Resources Division July 2012, O8.

The teachers in both schools weren't democratic-oriented, but they worked in traditional public schools. At the beginning of the process, School K's teachers were oriented towards Korczak's ideas, but School A's teachers were directed towards the chosen principles. Their "conflicting views enriched their mind" and helped them to develop new models[847]. The teachers' cooperation[848] led them to create unique models, which were a result of the teachers' creativity who decided on new ways to achieve their goal. Creative support enabled them to ask questions, make connections, innovate, solve problems, communicate, as well as collaborate and reflect critically[849].

Most of the teachers in both schools testified in the questionnaire about the great influence of Korczak's democratic-humanistic ideas. The differences between the teachers in these two schools varied between "greatly" to "very greatly". School K teachers expressed enthusiastic reactions after 2 years of creating their model, and School A teachers expressed realistic reactions following their experience after 7 years.

Most of the teachers in both schools believed that it is possible to implement the ideas from Korczak's legacy in the educational framework, 100% from School K "very greatly", half of School A teachers responded "very greatly" and 38% were "greatly".

Most of the teachers had experience with the implementations and with the frameworks, which followed Korczak's legacy, and they testified about how it influenced them. Their actions and the creation of new frameworks in their models acting in the spirit of Korczak's educational approach, can prove it. School A teachers had experiences in their classroom and out of the classroom, in the unique frameworks. This long period influenced their answers, and 77% of them indicated that their experience was "very greatly", which was higher than School K teachers.

Korczak's educational ideas and activities helped the teachers to influence the students. School K teachers perceived the influence on the students with their classrooms, who learnt Korczak's statements and used them[850], as well as addressed their friends positively[851].

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[847] M. LaCelle-Peterson & P. J. VanFossen, ***Creative Democracy and Teacher Education***: The Task Before Us1, Sociology, Education and Culture, 1999.

[848] Ibidem, 1999.

[849] L. Menter, ***Teachers – Formation, Training and Identity: A Literature Review"[***December, 2010] p.50.

[850] Protocol of a Staff Meeting, May, 2014.

[851] Questionnaire of Year Summing -up, School K.'s staff, June 2013.

Most of School A teachers testified that Korczak's saying were "milestones"[852], which influenced their students. It is possible to observe this from the students' reactions in Chapter 5, that they called the school as a "home" and testified about the good relationship of both the teachers and the learners, and their appreciation of Korczak's ideas.

All the teachers in both schools appreciated the importance of Korczak's democratic-humanistic content. They agreed about the suitability of Korczak's ideas to the teachers' educational approach: but more teachers in School K were sure about the high suitability of his content when compared to the teachers in School A. This is a result of the fact that School K teachers were directed to implement Korczak's ideas, and they were at the beginning of the process of creating their model. When they received the questionnaire, they had just finished two years of studying and practicing Korczak's ideas. One could feel their enthusiasm from the implementation in their classrooms. Korczak's educational legacy was adapted and adjusted to School A model during its creation. Half of them were still enthusiastic. Others expressed realistic appreciation of the implementation with "greatly". School A teacher even explained, that when they implemented Korczak's ideas into the school, they realized that it was suitable for their actions, and although it was hard to make changes for adults in education, even though the changes were based on logic and understanding of the need for changes, it succeeded[853] (Chapter 5)

Korczak's humanistic-democratic educational ideas and values were expressed above in the teachers' actions and reactions in both schools, especially in School A's. Most of School A's teachers testified about the great changes that occurred in their worldview as people, meaning in their personal identities, and also the changes in their worldview as teachers, meaning their professional identities which followed Korczak's ideas. They also greatly appreciated the contribution of Korczak's ideas to their teacher`s personal development.

The differences between the schools' teachers resulting from the length of the practicing time. One can see that in School A the changes were more significant to most

[852] The principal, in H. Kurt, ***The Examination of the educational model in the spirit of Janus Korczak's legacy at the experimental School And distribution center*** *A.,...*, p. 49.

of them. Their studying and experiencing had greater impact on their identities when compared to School K teachers. In both schools the teachers indicated that Korczak change their approach to the child by putting the child at the center and being with the child; listening to the child; accepting the child; applying the child's needs and feelings; giving a personal response; and clear laws and regulations[854] (Chapter 5).

Both schools reported that Korczak's ideas had a great influence on the teachers' work, with 91%. Although, in School K, the teachers indicated a greater influence especially with their classrooms. School A teachers, parents and students expressed in the film and in the monograph about the great influence, which was a significant influence, as one can see in Chapter 5, as well as one teacher explained that the changes were in focusing and deepening the understanding of the humanistic idea and internalizing them.

The teachers had personal freedom and each teacher selected significant frameworks and his own chosen ideas, as one can see in the open-ended question. Some of the teachers related to values and principles, some of them referred to the applications, and some of them emphasized the educators' role. Dewey argument about the need to give differences a chance to show themselves"[855], may explain the scattered ideas. In both schools most of the teachers related to the frameworks in which they were involved, especially in their classrooms, and less with regard to the schools' frameworks outside of their classes. Ten of School A teachers were class teachers and preferred the framework which they were involved in, in their classroom such as: "Delivery of Respect Postcards" which was important to 80% of the teachers, because they were involved in preparing the evaluation of each child, and they testified that the postcard idea was used to influence the students. Sixty percent of the School A's teachers connected the "Children's Hour" framework, which was meant for the peer learning. Although this framework didn't exist in the orphanage it based on Korczak's principles. Some of the teachers joined the school during the years and they didn't pay attention to the connection of this framework to Korczak's ideas. The students appreciated the contribution of this framework and mentioned the values and principles that Korczak believed in such as: listening, responsibility, independent, confidence, honor, learn from others, and equality by "learning from young children" (Chapter 5).

[854] Questionnaire for the Staff of School K for the End of the Year, June 2013.
[855] J. Dewey, 1940, p.226, in M. LaCelle-Peterson & P. J. VanFossen, ***Creative Democracy and Teacher Education:*** The Task Before Us1, Sociology, Education and Culture, 1999.

The class teachers were actively involved in conversations with their students in the classroom, and outside of the class in the "School-Wide Conversation". These teachers saw the students' reactions to their peer's activities and appreciated it. The teachers' involvement, especially in their classrooms, increased their positive choice. After seven years of application of the democratic model, the frameworks in this school were part of the school's system, and some of the teachers did not link them specifically to Korczak. It is possible that, at this point, the connection to Korczak was absent. It is possible, that a few teachers were not sure about the connection between the existing democratic frameworks in the school and Korczak's implementations. Their reactions bring to mind the teachers' reactions in Engel's research, who didn't know the connection between the democratic frameworks in the Hadera School with Korczak, as was mentioned in Chapter 6.2.

Taking responsibility and Sharing roles in both schools were important to all the teachers in these schools as was mentioned in Chapter 5, like Iloanya, who emphasizes the needs to allow students to have "a learning responsibility" through the roles in the classroom and peer learning[856]. The Peer Hour and Sharing Roles' frameworks in both of the schools expressed the learning responsibility. Woods added that the sharing of responsibility is a necessary behavior for a democratic school leader[857]. This idea was expressed in all of School A's frameworks which were mentioned above, as one of School A's mothers wrote that the "responsibility value" that children take on[858] was a significant value in the school. It shows the teachers' autonomy and their educational approach to the child, which was influenced by Korczak's humanistic ideas. The teachers in both schools allowed the students to express their voice[859], as one of the School A students mentioned that the possibility to choose showed him that his opinions was considered to be important[860].

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[856] J. Iloanya, ***Democratisation of Teaching and Learning: a tool for the implementation of the Tuning Approach in Higher Education?,*** doi: http://dx.doi.org/10.18543/tjhe-4(2)-2017, p. 11.

[857] Woods (2005) & Birzea (2000) in R. Yircis, ***Democratic Practices in School Management and Ceocracy***, International Journal on New Trends in Education and Their Implications, April, May, June 2012 Volume: 3 Issue: 2 Article: 12 ISSN 1309-6249.

[858] Mother, in letter, September 2010, in the monography, p. 7.

[859] L. Menter, Teachers – ***Formation, Training and Identity: A Literature Review in Creativity, Culture and Education Series,*** Printed by CCE HPM http://www.hpm.uk.com, 2010, [December, 2010], pp. 48-52.

[860] H. Kurt, ***The Examination of the educational model in the spirit of Janus Korczak's legacy at the experimental School And distribution center*** *A.,*…, p.31

Korczak influenced their language and inspired authority and warmth. Through his sayings the teachers expressed "communication skills" and made dialogue with others and themselves[861], as was indicated by School K's principal that the changes were "an opportunity for the inner observation for every teacher" and 'cognitively challenging'. The teamwork broadened the teacher's ability to look at themselves.

In both schools a dialogue was a dominant component in the framework of the teachers' meetings with the principals and the teachers, and in School A, even with the parents and the students affecting their identity. The majority of the teachers from the two schools (77%) were influenced by the idea of the dialogue with the students, (66% of School K and 85%, of School A). In School A, all the special frameworks allowed for dialogue with the students, in addition to personal conversations and classroom conversation; therefore 85% of the teachers "actively listening"[862] conducted dialogues with the students. The teachers provided opportunities for discussions, and communication, as was suggested by Starkey [863] and Iollnya[864]**.** The fact that the students talked freely, as we can see in the film and which was expressed in the findings, testify that the dialogue was significant to School A's teachers.

Teachers who built their professional identities in the schools studied, focused on holistic education through student empowerment, through different activities. Seeing each child as a whole world and strengthening his abilities and uniqueness. Their goals were to empower the students by allowing them to choose their own interest subjects, enable the students to use their voices, to identify their needs, and to participate in the democratic practices which were part of the classroom and the school, as was suggested by Collins, Hess, and Lowery[865]. All the described elements created the recognition of the teacher's identity in the schools that were studied. A model was therefore constructed as shown in the chart of the Development of Democratic-Humanistic Education following Korczak's legacy:

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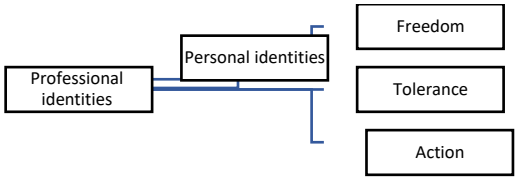
[861] R. Kwaśnica, 2003, p. 300 in M. Kabat, ***Hope and communication skills as important aspects of the teacher's profession in the changing world***, "Teacher Development: Perspectives, Opportunities and Challenges" Thea Mollers,(ed.), New York 2019,p. 8.

[862] J.Janowska (2003), ***Samoaktualizacja w teorii i praktyce kształcenia nauczycieli***, Lublin, p. 103.

[863] H. Starkey, ***Democratic Education and Learning,*** British Journal of Sociology of Education, January 2005, 26(2):299-308

[864] J. Iloanya, ***Democratisation of Teaching and Learning: a tool for the implementation of the Tuning Approach in Higher Education?,*** doi: http://dx.doi.org/10.18543/tjhe-4(2)-2017pp257-276.

[865] J. Collins, M. E. Hess, Charles L. Lowery, ***Democratic Spaces How Teachers Establish and Sustain Democracy and Education in Their Classrooms,***…, p.5.



My own elaboration

Teachers' personal and professional identities in democratic-humanistic education based on the values: Action, Freedom and Tolerance. The main principles which conduct democratic education are: consistency, flexibility, openness, listening, dialog, hope, inquiry, activity, partnership, cooperation, and sharing responsibilities.

6.3. Pedagogical directives that promote the identity of teachers in a humanist-democratic school

Changes in the world and in Israeli society should obligate educators to deepen the discussion of values and moral-oriented questions and to seek for new, contemporary training programs. This raises fundamental humanistic questions about the essence of democracy, and it requires an understanding of the humanistic-democratic ideas, respect for others' opinions, and moral education.

Democratic education must be taught as a way of life in the school. There is a need to educate children to live in a democratic state based on humanism, pluralism, and democratic principles as well as to adopt a dynamic and flexible approach to global education, as Gutmann suggested based on Dewey[866] .

Educators and parents have been looking for a new school model; the progressive movement, which developed in the 20th century; and the appearances of democratic schools, encouraged the need for changes in the traditional school system. Traditional schools need to teach the democratic foundation and to establish a special structure for experiencing these ideas. Each school can develop his own model base on the basis of democratic principles. It is important to educate a child within a democratic framework from a young age. Educators should take responsibility for equipping students with the

[866]A. Gutmann, ***Democratic Education,*** Princeton,...,1987.

essential "knowledge and skills that are necessary for political participation"[867]. Taking part in decision making in schools creates a more committed learning environment for students and encourages self-efficacy".

Each of these two schools developed its own model according to democratic foundations. Both schools adopted Korczak's legacy, which became their supporting theory. School A, according to the democratic principles and School K, according to democratic classroom components. School A's model had a democratic way which emphasized interpersonal relations and contains a delicate balance between individual freedom and the rule of law in society[868], as is with the Greek direct democracy, the liberal foundations, and Korczak's democracy.

The current characteristics of present day humanistic - democratic education in the schools studied are: the three values of Tolerance, Freedom, and Action were expressed in both schools through the special frameworks. Each of the school had its own expressions, and unique frameworks. as was described in the table in Chapter 6.2.

Korczak's educational pedagogy is relevant today and includes answers to many educational dilemmas, especially in the values of democracy and education, as was found in the teachers' answers. These ideas are significant for educators and should be taught in the training teachers' programs today. His democratic-humanistic ideas helped the teachers in both schools to change their pedagogical attitude toward the child as a student, and it can help to parents and teachers to cope with educational problems and dilemmas.

The combination of contradictions in his pedagogical ideas such as obligations and rights, order and freedom, respect, and responsibility, helped these educators. Korczak offered ways to include the child in decision making. He offered principles for getting to know the child such as listening, dialog with him, openness, and understanding. The teachers in both schools found ways to implement these ideas in their classrooms or in the schools' frameworks while adjusting them to the school's reality.

The significance of the humanistic-democratic approach to the teachers from both schools granted autonomy to the teachers and increased the teachers' participation in the process of educational decisions. This process helped them to develop a critical and

[867] A. Gutmann, ***Democratic Education.*** Princeton, New Jersey: Princeton university Press, 1987, p. 287.
[868] J. Dewey, ***Democracy and Education***, Bialik Institute, Jerusalem, 1960.

independent thinking for both the teachers and the students. They picked the relevant ideas for them and like the rhizome[869], they created unique models that can help educators to wonder and to choose their own pedagogical way for implementing the chosen ideas. Their humanistic approach to their students based on Korczak, and included the values: freedom and limits, action, tolerance, respect, attention, and love.

The teachers and the principals took the risk of changing the school program but, the fact that they related to Korczak's sayings and activities, increased their self-confidence and helped them to assimilate the ideas. The fact that Korczak didn't write a clear theory helped them to collect ideas and to adapt them to their own environments and circumstances. The school's principals, in their leadership, and the study of Korczak' foundations motivated the teachers and caused changes in their personal world-view.

School A's frameworks were meant to allow the students to practice the experience of democratic life and to educate "through democracy"[870]. It gave opportunities and responsibilities to the students. The teachers in this school emphasized the principles of openness and flexibility; listening and dialog; providing freedom alongside clear limits; demonstrating acceptance of the child and providing positive incentives; providing the proper conditions to express each child's special talent; and promoting self-fulfillment and social commitment. School K vision expressed approach with love, acceptance and setting a personal example. They aspired to educate independent and happy children, confident in their ability to attain self-fulfillment. (Chapter 5 & 6.2)

Multi-age frameworks promoted the Natural Development Approach which was described by Korczak, Montessori, and Neill's[871]. School A frameworks allowing personal development and personal choice within the frameworks: "Elective Hours", "Objective Hour" and the "Children's Hour" for both teachers and students. These multiple-age courses were designed for this purpose and to gain humanistic-democratic experience.

It allowed for the development of each teacher and each child according to his/her natural abilities and skills, as well as according to his/her wishes, choices, and interests. They also

[869].S Beck. ***"The Network as a Picture of Thinking: Educational Aspects",*** Lexi-Kaye, 2018, 13-15.

[870] M. Ekholm, (2004) ***Learning democracy by sharing power: the student role in effectiveness and improvement,*** in: H. Starkey, ***Democratic Education and Learning,*** British Journal of Sociology of Education, January 2005, 26(2):299-308, p. 9.

[871] I., Engel, ***The pedagogy of Janusz Korczak in the Hadera Democratic School***. s.l.:. Ph.D. diss., University of Wisconsin–Madison, 1999, pp. 91-92.

were meant to express a holistic approach to the child and acceptance of diversity, as well as to stimulate student interest and to give responses to their interest. One can note in the findings, as were described above, that they promoted a freedom of choice of teaching, freedom of expression, and independent thinking, creativity, and initiative content, as well as contributed to tolerating diversity and flexibility. The findings also testified that a democratic school's environment, which encourages individual development, can provide a positive approach for each student as well as foster a positive attitude toward learning.

The school A model was unique and intended to integrate a democratic society into a traditional school. Although School A's structure had democratic institutions and acted according to democratic components and principles, the school was not defined as a Democratic School, but as a Traditional type. The school belonged to the Experimental division in the Israeli Ministry of Education and was named an Experimental School, and later a Dissemination Center for Korczak's ideas. It may be called a "Miniature Community"[872] as Dewey has mentioned.

The students learnt about democracy through active partnership. From the school's students and teachers, one can learn that the structure of the school was meant to allow the students to experience the democratic process, and the students took part in the decision making. One can see in the film that the social environment in School A affected its members and encouraged the teachers and the students' actions[873]. The school's principles were decided upon by the educators and the parents. They encouraged democratic principles but supported the authority of the Israeli Ministry of Education and declared the need for balance between freedom and laws.

The students studied in a democratic environment and participated in defining the school's laws. The characteristics of the democratic society were founded in School A: partnership and responsibility, opportunities, personal expression, action, and tolerance. School K acted according to several of democratic components and had Democratic Classrooms. Some of the teachers transformed the management of their classroom to a democracy, and some of them still conducted their classroom with an authoritative management. Some of the teachers in this school testified about the improvement of the relationships with their students, and their opportunities to express their opinions in the

[872] E. Ginzberg and D. W. Brayn, ***the uneducated***, New York: Columbia University, Press, 1953, p. 219.
[873] K. Jaspers, ***Philosophy of Existence,*** in D. Stewart,1971, http://homepage.westmont.edu/hoeckley/readings/symposium/pdf/201_300/245.pdf.

Circle Discussion in their classroom, and to be elected as representatives in the Students Council.

Sharing responsibilities in the classrooms and in the special frameworks, as was described above, promote the identity of teachers in a humanist democratic. One of the frameworks which shared responsibilities with the students was the Mediation Committee and educated for tolerance. It helped teachers and students to solve sociological problems between students and had an influence of the schools' atmosphere.

In this way they practiced tolerance and understanding human rights.

Partnership with students, through the democratization of teaching and learning, lead to sharing authority and responsibility with staff. It tends to produce similar outcomes for both students and teachers and develops meta-cognitive awareness and a strong sense of identity[874].

The ways in which teachers are trained and prepared for their work have changed over the years. Approaches to defining professional identity draw on both sociological and psychological perspectives which focuses on the interaction between an individual and society[875]. This interaction is found in Korczak's education and helped these educators to discover their professional identities[876], as one of the teachers mentioned that "Building a society together with the children, and understanding the importance of procedures and laws, promotes the importance of the individual in society"[877].(Chapter 5).

The teachers experience influenced their Self through Self-awareness[878] and Self-observation[879], and this increased the impact of Korczak's sayings on their personal identities. Their professional identities were built on self-creation and on the basis of positive affinity[880] with others and their students in both schools, as they had testified.

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[874] J. Iloanya, ***Democratisation of Teaching and Learning: a tool for the implementation of the Tuning Approach in Higher Education?,*** doi: http://dx.doi.org/10.18543/tjhe-4(2)-2017pp257-276.

[875] L. Menter, "Teachers – Formation, Training and Identity: "***A Literature Review" in Creativity, Culture and Education Series***, Printed by CCE HPM http://www.hpm.uk.com, [December, 2010].

[876] M. Shner, ***"Common sense and lack of knowledge inherent in the educational act or what Janusz Korczak learned from the ancient Greeks"***, Dapim 53, Mofet, Tel Aviv, 2012. pp.14-15.

[877] Protocol course in School A 9.1.2012.

[878] D. Beijaard, P.C. Meijer and N. Verloop, ***"Reconsidering research on teachers' professional identity",*** Teaching and Teacher Education 20, 2004, pp.107-128.

[879] N. Noddings, ***Philosophy of Education***, The Open University of Israel, Raanana, 2012, pp. 65-74.

[880] Ibidem, p. 72.

(Chapter 5) This process helped them to internalize them, especially with their students' classrooms[881]. Partnerships with creative professionals enhanced the experience of the learners, and enriched the teachers' own working experience[882]. The teachers in this research expressed a reflective approach about their work, the changes in the schools, and Korczak's influence, who encouraged them to have a reflective approach consisting of 'awareness' and 'taking control' [883]. In the film the teachers and the students had self-awareness and they could explain properly the meaning of the frameworks and their connections to Korczak. In this way they proved the importance of Korczak's legacy as a basis of their actions. The teachers' reactions proved that they were aware of their personal identity and their changes in their worldview, as a person and as professional educators. Their choices of Korczak's quotes can show the values and principles that were important to them.

The autonomy of the teachers helped them in the creation of their special courses and the new frameworks in both schools. The teachers in School A needed to know themselves[884], to think what their talents are, to be creative, as Menter mentioned, and to choose their preferred subject for teaching in the Elective Courses or the Objective Hour. Their description may sum up the creative process in this school: this process requires time and causes us to look at things differently. Creative partnerships were activated in the 'Children Hour' and in the Elective Courses with parents and expert people. The staff creativity was expressed through the special programs, which were designed by the teachers according to the students' needs, their chosen objectives, and to the teachers' professionality and special knowledge. Forming Creative Support, as was mentioned above, is the skills, which are needed today. To improve creativity, teachers needed to be aware of themselves and support different partnerships.

Due to Korczak's creative attitude, and to his encouragement of educators to think freely and independently, and to create their own educational identity, these teachers in both schools, succeeded to create new models, which were a combination of models from

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[881] L. Kuzminsky & R. Kloer, ***Building a professional identity of teachers and teacher educators in a changing reality,*** Mofet, Dapim, 49, 2010, P.13.

[882] L. Menter, ***Teachers – Formation, Training and Identity*****:** A Literature Review in Creativity, Culture and Education Series, Printed by CCE HPM http://www.hpm.uk.com, [December, 2010], p.18.

[883] N. Jackson, ***Developing the concept of metalearning***, Higher Education Academy and University of Hertfordshire, 2004, UK p. 393.

[884] J. Korczak, ***How to Love a Child***, Hakibbutz Hameuchad, Tel Aviv 1963, p. 13.

the past and the new opportunities in the 21st century. The connections between creativity and teacher identity, between teachers' wellbeing and their pupils[885] were observed in the film and in the findings in Chapter 5. The teachers' professional development of identities in both schools, during special courses and the discussions during staff's meeting, led to the improvement of the models and to greater creativity.

In this research there is a wealth of evidence that shows the benefits of taking the voice of the pupil seriously[886]. The "Pupil's Voice"[887], was heard during the Discussion Circles and in the course of the children teaching each other in the classrooms. From the students and the teachers' reactions in the School A findings, one can hear the voice of the students.

Community engagement through common decisions of educators and parents promoted the identities of School A teachers in humanist -democratic ideas. The teachers felt as partners and were responsible to the changes. Together with the teachers, they solved problems and expressed their own opinions without fear in the classroom, in the school's conversations, and in the mediation committee. One can observe and hear in the film how they discussed problems and how they expressed their opinions in the parliament. They practiced the skills of: communication, problem solving, logical thinking, leadership, creativity, motivation, teamwork skills, and the ability to learn in the context of lifelong learning, as Radziewicz-Winnicki introduced[888].

Strengthen the students was important to the teachers in both schools. Self-esteem, personal discussions, staff meetings and postcards helped the teachers to inquire about their students, in order to get to know them and to appreciate them. School A teachers encouraged learning through "The School Wide Discussion" which expressed deliberation and reflection. In this way they were responsible together with the students

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[885] L. Menter, ***"Teachers – Formation, Training and Identity: A Literature Review in Creativity, Culture and Education Series***, …, 2010], p.7.

[886] J. Rudduck and McIntyre in L. Menter, ***Teachers – Formation, Training and Identity: A Literature Review in Creativity,***…[December, 2010].

[886] Z. Kurzweil, "***Janusz Korczak's place in educational thought***", http://www.daat.ac.il/daat/daat_index/ index2.asp?klali=%EA, Niv Midrashiya,. [*Winter 1*968.].

[887] L. Menter, "***Teachers – Formation, Training and Identity: a Literature Review"…[*** December, 2010], p.50.

[888] A. Radziewicz-Winnicki, ***Modernizacja niedostrzegalnych obszarów rodzimej edukacji***, Kraków, 1999.

for the social spirit that existed as part of the school's climate[889], and "relational trust" was built[890].

Both schools had a good atmosphere between the teachers and the students. The students' acceptance and empathy had an influence on a common discourse and openness, and the students expressed their opinions freely. The teachers also expressed their thoughts freely, as one of School A teachers mentioned, that it was not always successful, and the possibility of failure and change, strengthened her pride and desire to change and to improve the school frameworks[891]. Using Mentoring and the teachers learning from their students through the special frameworks in both schools developed interpersonal relationships between the members of the school[892] and improve the school's atmosphere.

These "Progressive educators"[893] encouraged learners to think freely during discussions, the peer learning, and the special frameworks in School A.

The teachers' hope strength them for implementing various solutions in order to treat the child as an individual person and to allow freedom in traditional schools. Stability and flexibility were the needed components for creating these models and to secure a proper professional existence[894]. The integration of the special framework in both schools in the timetable and the consistency of operating them, helped the teachers to experience and to create their models.

The independent variables were affected by the outcomes: understanding of the individual rights; becoming an autonomous teacher using Korczak's ideas in their classes; the original creation of curricula and their active implementation; using Korczak's ideas; and creative teacher engagement. The independent variables based on the dependent variables, which are the results of the influence of the independent variables.

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[889] P. Bryan, ***Making Space for Our Stories! Imagining a Democratic Classroom,*** Scholarly partnerships edu, Vol. 5, No. 1, 2010.

[890] OECD, ***Equity and Quality in Education Supporting Disadvantaged Students and Schools***,2012.

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[892] P. J. Palmer, ***Teaching with Heart and Soul: Reflections on Spirituality in Teacher Education,*** November 1, 2003, https://doi.org/10.1177/0022487103257359.

[893] F. Ugwu Ozor, ***Challenges of Education for Democracy in the Gambia,*** African Journal of Teacher Education, Volume 1 No. 1 * Pages 230-245 * October 2010, p. 231.

[894] M. Kabat, ***Hope and communication skills as important aspects of the teacher's profession in the changing world,…*** p.140.

It seems that Korczak's ideas helped the teachers to identify their identities, to form their personal and professional identities, and to change their attitude towards the children, their students. A democratic school includes democratic oriented teachers, who believe in democratic-humanistic ideas and can act according to their personal identities. The democratic frameworks and the understanding of the democratic contents may safeguard this education.

6.4. The proposal for teachers' classes for training methodology in forming their identities in the humanistic-democratic school

Studying of Korczak's legacy in teacher training is suggested, in the methodology of forming their identities in the humanistic- democratic school. His ideas are directed at all teachers for learning the democratic-humanistic ideas. Korczak's values and principles, which were found through his writing, may arouse teachers to seek their own identities, to form their professional identities, and to implement the ideas in their classroom or/and in their schools, as was found in this research. Studying and deliberations are essential for progression and developing creativity.

The process of training teachers and develop their identities includes: reinforcement of the educator's autonomy and independent thought, a sense of vocation and an ongoing examination of the state of affairs through independent thought, adaptation to circumstances and attention to details. All the educational principles above are possible and may be the basis of educators' educational activities.

Korczak's ideas can help to change the teachers' attitude toward the child and the teachers' educational approach. His implementations and frameworks can be a model for the teachers. The three values that were mentioned above: Freedom, Action, and Tolerance, will conduct the building of these frameworks.

In order to create democratic changes in a traditional school, and to influence teachers' attitudes by democratic-humanistic ideas, it is important to allow them to be experience these ideas in their classrooms and to create their own 'Democratic Classroom'. Personal experience can help to internalize the democratic-humanistic ideas if each teacher will make the changes in his/her own classroom.

Teachers should experience the democratic frameworks in order to internalize democratic-humanistic ideas. Experiencing as Dewey and Korczak mentioned, and as the teachers testified in this study, helps to understand the significance of values and principles, to listen to the teachers' personal identities, and to form their professional identities.

Teachers should be allowed to make experiments and to make changes in their classroom's learning. Teachers who realize the impact of the changes on their students are strengthened in their educational way, and their professional identity is formed according to the attitudes that they have acquired.

Usually, teachers in traditional schools' work in a centralized system of the Ministry of Education's guidelines, that do not aim for democracy and do not allow autonomy for the teachers. When planning a democratic classroom, they must be equipped with an understanding of the principles, processes, and procedures of democratic structures. They should have a deep process of training, which includes the foundations of the democratic education, the contents, the history, and the ways to implement them. These educators are not only responsible for classroom learning, but also the social spirit that exists as part of the school climate[895], and should be trained in social contents and moral education. The significance of democratic society and the sociological meaning is needed.

The result of the teachers' responses to the questionnaire shows that there is a need to deepen the study about the democratic-humanistic ideas in the schools every year. There is a need to emphasize the study of Korczak's sociological ideas, which included democratic frameworks and foundations; the democratic principles; the way of running the social life in Korczak's orphanage; and the meaning of the frameworks. Especially, and although the fact that only a minority of the teachers from both schools had testified, that their work had been influenced by the idea of "understanding social relations"; and in spite of School A's structure, the teachers didn't connect their actions to society's education.

There is a need to strengthen the teachers' connections between the existing democratic frameworks in the school and Korczak's implementations. Those who join the

[895] W. Rogan & O. Hayes, ***in Making Space for Our Stories! Imagining a Democratic Classroom,*** Scholarly partnerships Edu, Vol. 5, No. 1, 2010.

school and are not part of the founders of the school model, should be trained on Korczak's ideas and should know the values and the principles of the school. These teachers need to understand the connections between his educational ideas, and the school's model.

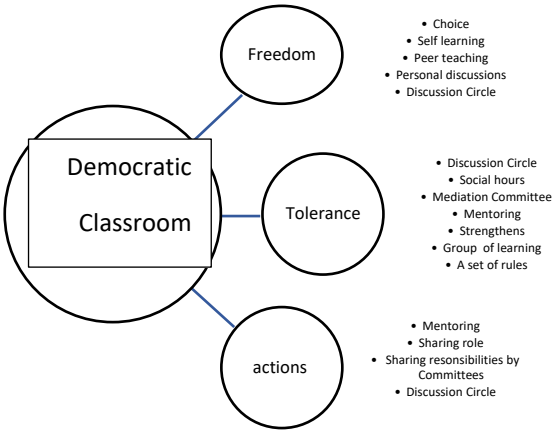
The democratic classroom will include one age as it is today, or it can be a multi-age class, as suggested Montessori, and will allow natural development of the children. Each child will have the possibility to be accepted and to develop his abilities and skills. The frameworks of the democratic school will operate in the classroom like a Miniature Community as suggested by Dewey, and the student will participate in building his social life, with his peers in the classroom's society.

The students will be active in their classroom. The responsibility on their studies will be built through self-learning; group of learning; possibilities of choosing contents and peer learning. The assessment of the students will be together with the other students.

The students should run their social life in the class through a Discussion Circle, which will develop their freedom of speech and allow for self- expression and dialog. A Mediation Committee (a court) should help them to solve problems, while each of the students should have the opportunity to be a member of the Mediation Committee. It may be conducted as a process of turn of duty for all the students. In this way they will learn to solve problems for themselves from both sides, being the positions of judging and of plaintiff. In addition, each of the students should have a task in the class. In this way they will participate in the management of their classroom in order to increase their sense of belonging.

Students should also be involved in the management of the children's society. Individual conversations and group conversations should allow for the expression of personal opinions in an atmosphere of respect and listening.

The components of the democratic classroom are expressed in the chart:
Comparison will take place in parallel forms procedure, in which two instruments will measure the same phenomenon. The results will be compared.



My own elaboration

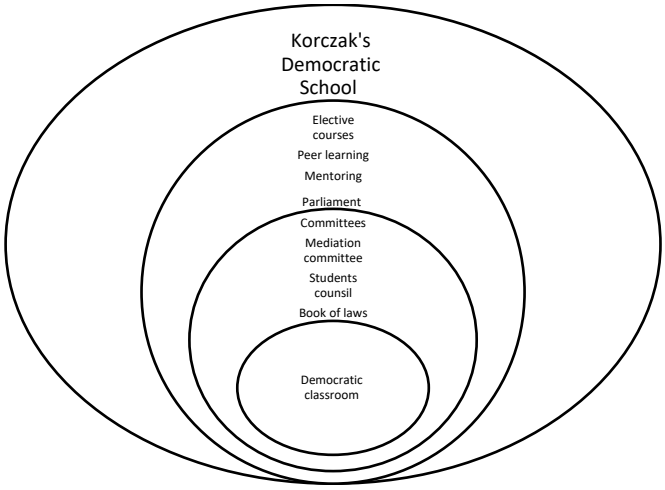
Recommendations for a teacher who is interested in leading a democratic classroom:

- choice within the framework of the teaching and allow the choice of tasks.
- Establish clear rules with students regarding classroom and lesson procedures.
- Student participation in the learning planning. (Content, learning organization, setting.
- Setting personal objectives for each student within the classroom and special hours out of the classroom.
- Participation of students in the organization and arrangement of classroom seating.
- Setting a fixed time for personal conversations.
- Set a constant time for classroom's conversations.
- Determining social lessons in the classroom, which refer to events and social occurrences.
- Establishment of a class mediation committee to solve problems between students in fixes time.
- Integration of "Peer Learning", as a pedagogical way of studying, within the
- framework of the classroom learning hours in various fields of knowledge.
- learn independently and enable learning from students
- Setting mentors
- Each student should have a personal place to store his belongings.

The teacher needs to be a guide and to encourage self-learning and being an independent learner. The teacher needs to guide the student, to share his knowledge and

experience, as well as to learn with him in a creative way of learning and activities. The teacher should create the learning environment in the classroom and to organize the students' learning.

A combination of these two models: democratic classrooms and a structure of a democratic school in the traditional schools. This chart includes their components:



My own elaboration

Recommendations for a school in the spirit of Korczak's democracy:

- Establishment of a parliament for discussions with students about the objectives of the children's society at the school and a decision on ways to manage the society, while the students' involvement and requires full partnership responsibility.
  This framework will encourage a freedom of self-expression.
- Action of committees.
- Establishing clear rules with students regarding school procedures through conversations and discussions about the meaning of the procedures.
- Participation of students in the management of the children's society through committees and the division of roles.
- Establishment of elective frameworks for students elective learning topics and fields of knowledge beyond the classroom curriculum, with a holistic approach to the various children.

- Each student should set a personal objective for a defined period and should receive an answer within the classroom learning hours. In addition to the classroom, time will be allocated in the school system wherein professional teachers should assist students in achieving their personal goal, like the "Objective Hour: in school A.
- Peer learning or/and "Children's hour" should allow for teaching peers among students from different classes.
- Self-expression through chosen technological means such as: newspapers, letters, websites, which will allow free and personal expression.
- Each student should have a personal place to store his belongings.
- Setting mentors, it can be mentors among students from different classes and/or teachers' mentors.

A school which operates in the spirit of Korczak should include democratic classrooms that operate according to the principles of humanistic democracy, as Korczak presented in his writings and as has been presented in the previous chapters. This school structure should include a multi-age framework, in order to allow for the natural development of the children which could enable social connections between the children. Multi-age courses will express the teachers' acceptances, and of being open and flexible to their students' diversity, as well as promoting creative partnerships at the school.

- The school's program should include the proposed foundation of the formal curriculum of the Israeli Ministry of Education. In addition, the program should include enrichment areas that express a holistic approach that allows adjustment for different students. It can introduce options of choice within the teaching disciplines in the classrooms. In addition, diverse disciplines could be introduced to the students such as: music, science, theater, art, sports, which allow developing the students' skills.
- The school will include separate authorities: a legislative authority through a committee which recommends the school's rules to the parliament, and committees for an executive authority and a judicial authority.
- The timetable of the school will be flexible and will allow students to be active in the children's society, and to be partners with thinking about and making decisions, as well as acting by democratic frameworks that include a parliament, a mediation committee, and committees in various fields, which will be active for the benefit of students.

- The students should be involved in management of their society. They could also choose the contents for studying according to their abilities and area of interest. Individual conversations and group conversations will allow self-expression and expression of personal opinions in an atmosphere of respect and listening.
- Peer learning will be one of the deductive ways of studying in the classroom and a "Children Hour" could be a multi-age framework which will be active out of the classroom.

The author recommends this program to the following: to every teacher training student; to each of the students and teachers in a democratic school; to all of the teachers and principals, who intend to run a democratic classroom or school: and/or to teachers who are interested in democratic-humanistic education.

In the training process, it is necessary to emphasize the values of democracy on which Korczak was based and the connection between the applications in his home and the existing democratic frameworks. The teachers' knowledge and awareness of the concepts and values of democracy must be strengthened. I recommend as Ozor[896], to educate for democracy the processes, structures and content of learning directed at spreading democratic awareness.

The teachers' training program, which includes clarification of democratic values and principle, will help the teachers to reveal their personal identities, and to rebuild their professional identities, as one of the teachers had mentioned during the teachers' training program, that her assignment was "to listen to herself", and others also mentioned that the studying evoked "a lot of thoughts"[897].

Teachers in democratic schools are presumably directed to the foundations of democracy and the school frameworks that implement them, such as the parliament, a mediation committee, and the elective courses, but they still need to study the democratic contents and the meaning of each framework. They also should learn about Korczak's ideas which include the basic humanistic ideas, which were the foundation of the democratic schools, such as fostering of belief in the dignity of the child; relating towards him/her as a person with equal rights; and dialogue with the child.

[896] F. Ugwu Ozor, ***challenges of education for democracy in the Gambia***, African Journal of Teacher Education, Volume 1 No. 1, October 2010, P. 231.
[897] Protocol of a seminar about Korczak's ideas in School A, 14.2.11.

The teachers in School A, who were not oriented to democratic education should be equipped with a deeper understanding of the principles, processes, and procedures of democratic structures[898].

Korczak's writings can light the way of educators (educators, teachers and parents) 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. Korczak's approach may strengthen the foundations of the humanistic-democratic approach in educators who apply it, and it helps them instill values in the existing educational system. His ideas can lead to a change in the school's structure, turning it into an environment that safeguards the needs of the children.

Korczak's educational approach, which promotes educators' independence and the development of personal identities, can help them weave together their theory in their pedagogic models. This can be done according to the children's needs, as was with the teachers of these two innovative models, which reflected democratic- humanistic values and principles.

After introducing the research's questionnaire to the teachers, the principal left School A, but the teachers together with the new principal still continued to operate the school's model. During the years, only some of the frameworks were operated, such as: Children Hour, Delivery Postcards, and School's Discussions. However, after several years there was another principal change and most of the staff also changed, and the model also was stopped operating.

School K's principal is still the manager of the school, and together with the teachers has been continuing Personal Education in the spirit of Korczak, although the staff has changed, and new teachers have been working in the school. One can note that teachers, who were influenced by Korczak's democratic-humanistic ideas and internalized the ideas in both schools, have continued to practice his ideas as part of the educational pedagogy. However, the principal, has the main role in continuing and leading the practicing of the model. A principal, together with new teachers, through a

[898] P. Bryan, ***Making Space for Our Stories! Imagining a Democratic Classroom,*** Scholarlypartnershipsedu, 2010, p. 65.

partnership in decision-making and sharing of responsibilities, and restudying the ideas, may conduct the development of the model.

Summary

In the 21st century there was a global change in social and economic realities. The migration of refugees led to demographic changes and new multi-faceted cultures. 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. 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. Teachers must be prepared as professionals to deal with uncertainty and to prepare their pupils for a continually changing world.

The complexity situation is expressed in the educational systems by little tolerance or respect for others, violence, and inequality. In addition, today, most public educational institutions are still authoritative and operate according to uniform plans and outlines required by the Ministry of Education. Therefore, it is important to devote attention to value-based education, and to educate children to live in a democratic state based on humanism, pluralism, and democratic principles as well as to adopt a dynamic and flexible approach to global education.

During working in the Education system in Israel, the author set out on a journey of searching for her professional identity. The journey included a traditional school, an Open school, and a Democratic school but still, a lot of educational and pedagogical questions bothered her. The 21st century evokes dilemmas and questions about professional identity: 'Who am I' as a teacher? Which values are important? What kind of educator does she want to be? Who is considered to be a good educator? Which educational approach is required today? How to train teachers in order to acquire democratic-humanistic ideas **?**

She found answered in Korczak's legacy. In his writing, she found the combinations and the middle road between the needs of the children and the needs of the system, which includes the contrast of freedom versus boundaries and rules. Through his sayings and ideas, she found her professional identities, and her democratic-humanistic

educational way. Because she was affected, she decided to examine Korczak's influence on other educators. The questions are: How Korczak's humanistic-democratic approach and ideas contribute to the adoption of humanistic-democratic foundations of teachers' identities? Is it possible that a change in the teachers' attitude and educational path occurred following the exposure to his writings, words, and experience? What are the applications of Korczak's ideas that influence on the educational system in the schools studied? What are the implementations in Israeli education system in the Democratic-Humanistic context as a result of Korczak's ideas? Can this exposure be used as part of teacher's training program in order to cultivate personal and professional identities? Which of Korczak's educational ideas help to shape the identities of teachers in humanistic, democratic educations?

The main objectives of the study are: Examining the contribution of Korczak's writing to educators in the field of humanistic-democratic education; Examining the effect that exposure to Korczak's humanistic-democratic ideas has on educators seeking their professional identities today; Recognition of Korczak's works and their influence on humanistic - democratic ideas, as seen in contemporary education and the creation of teachers' identities; Finding which of Korczak's educational ideas are helping to shape the identities of teachers in humanistic, democratic educations; and helping educators identify the foundation of a democratic society and to discover their professional identity through Korczak's ideas.

The term democracy has different meanings in various places in the world. Each one of them expresses a specific viewpoint and different scales of values. In order to examine the various aspects of humanistic democratic education, it is necessary to examine the concept of democracy. The author searched for the definitions of democracy in order to understand Korczak's humanistic-democratic ideas. She also sought a theoretical approach to humanist-democratic education in literature.

Korczak considered education to be a philosophy of life that combines values and principles that complement each other. The author concluded that democracy is a way of life and a system of governance. Democracy combines vital democracy with formal 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 leads to a creative, constructive process and structure. Respect for individual natural rights of each person is

the basis of this worldview. This system of governance is based on humanistic ideas, values, and principles. It has three key elements: Freedom based on human rights, Active participation, and Tolerance for differences opinion, especially of minorities. Tolerance includes protection of human rights and rule of law.

These ideas were found in Korczak's legacy and are constituted his humanistic-democratic foundations. He led a unique republic of children in the Jewish and polish orphanages in accordance with democratic and humanistic principles and ideas. His respectful approach to the child as a person, especially the special needs child, provides inspiration for educators. 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. Korczak's approach is an example for social and moral education which is presented through a social lifestyle. His foundations are based on the Greek philosophy and the Liberals who emphasized the individual rights. By means of a democratic way of life, Korczak educated his children to live in a democratic society.

Korczak didn't write a clear theory, but he left unstructured ideas. His writings are rich in the documentation of his experiences in education and in ideas that can constitute a basis for the training of teachers. His purpose was to arouse the educator to thinking, personal experience and sensitive activity for the child. The collection of ideas from Korczak's writings is relevant today. Educators can relate to the information as a network and rhizomatic learning, by cutting the ideas from the writings and replanting them.

The Pragmatic worldview, which resulted in a of combination of positivist and constructive, deductive, and inductive approaches, was chosen. According to the structured approach, the research process includes: predetermined objectives, designs, and questions asked of respondents. The unstructured approach allows flexibility in all these aspects. Qualitative and quantitative analysis focuses on the main problems of the research, which lead to the main research question that examines the Korczak's contribution to the adoption of the democratic-humanistic elements in the teachers' professional identity.

Mixed methods were chosen as a process or a way to build the research plan, and Content Analysis was the main technique. It aims to draw conclusions from the research text in an objective, systematic, detailed, and explicit way that can be repeated. Tools

such as a questionnaire, a film, and the findings which were gathered in the monograph helped to explore the teachers' reactions. The combination of tools is corresponded with Korczak's approaches such as: the democratic-humanistic approach, the clinical approach, and the narrative approach.

Analyzing the data through categories and comparation between the two schools together with examining the connection between the researcher's theory and her objectives determined the validity of the content and helped to understand their democratic-humanistic meaning and the difference between them. The two researched schools, that were selected for analysis, are called School A and School K. School A is an elementary school, a traditional public school. In both schools the teachers weren't democracy-education oriented. They decided to adopt Korczak's humanistic educational approach, and their vision was based on his democratic ideas and values. Accordingly, the schools created new models that act according to the vision.

Experimental School A was recognized as a national center of dissemination by the Department of Experiments and Entrepreneurship of the Israeli Minister of Education. The school staff developed and deployed a school model in the spirit of Janusz Korczak’s legacy. The model corresponded to the democratic and humanistic approach and met the needs of the children and led them to educational, emotional, and social actualization. This model meant to share the experience that has been accumulated in the school with teachers in Israel and around the world, to be a model for principals and school staff, and to build a network of education institutions in Korczak’s spirit. Several of schools followed his ideas and created new models.

From the findings of the questionnaires, it is possible to focus on the teachers’ educational attitudes, which are based on the school vision. The teachers' chosen's quote indicated acceptance and listening to the "pupil's voice" and an adoption of educational diagnostics, which are based on an understanding of the child, interpreting his action, as well as connecting and drawing conclusions. The teachers' responses indicates that they expressed the attitude of understanding the child’s problems and the need to provide his/her with adjusted free development. In both schools the teachers expressed their commitment and the devotion to Korczak's legacy, and beyond the programs of the Ministry of Education, special frameworks were implemented for the teachers and the students.

The last theme that concludes the chapter of the findings was the theme of the professional identity of the schoolteachers. This theme includes three sub-themes/categories that reflect the issue of the teachers' professional identity as it arose from the research findings. The first sub-theme/category, 'space of professional development', which is considered a foundation stone in the building of the teachers' professional training. The second sub-theme/category broadens the teachers' experiences while adopting the new model and the last one examines the changes in the teachers' role perceptions as well as their translation to Korczak's educational approach.

This research showed that Korczak's ideas influenced teachers in the process of forming their identities and helped them to acquire and possess democratic-humanistic principles and ideas, and to practice them. The teachers' involvement in operating the frameworks and the studying his ideas, proved that they changed their educational approach, their attitude toward the students, their roles as teachers, and strengthened their abilities in developing new models.

Most of the teachers were influenced by the humanistic foundations, which emphasized the fundamental values of the human being, which focused on children and was concerned with their rights, and on listening to their voices. Dialog was one of the main chosen principles, and existed between the teachers, as well as with students and teachers in unique frameworks, which were created to fulfill it. In both schools the dominates components are: conversation – classroom's conversation and school's conversation, and the peer learning through Children's hours in the classroom and in a school's framework.

Korczak's actions and sayings reflected a contradiction to the reality during his era, and at the same time expressed ideas and hope for future education. This hope influenced the teachers and encouraged their actions. These two traditional schools had democratic-humanistic components. School K had democratic classrooms and School A had a democratic structure. The humanist-democratic ideas were expressed through unique frameworks, in a different manner in each of the schools.

Through the comparison between the two models, it was learnt that the three values that were mentioned above: Freedom, Action, and Tolerance, were the basis for implementing the building of the teachers' variety of the frameworks. These values were activated according to humanistic-democratic principles such as: listening and dialog,

acceptances, flexibility and openness, observation and examining each situation, choice and responsibility, participation, and involvement, as well as protecting rights.

It was found that Korczak's ideas are innovative and practical for educators. Korczak encouraged educators to have the autonomy to think freely, to express their own opinions and to find their own way. In Korczak's writing, are found components of professional educational identity. Korczak was aware of the educators' personal identities and the connection between sub-identities and others' opinions. He encouraged them to think for themselves, and to create and compose different ideas and theories.

Korczak encouraged educators to self-thinking, reflexibility and creativity, with listening to the child's needs and to their reality. The new models indicate the about the teachers' creativity and autonomy. In each of the schools the teachers chose humanistic-democratic principles and ideas and decided about the way of expressing them. In both schools the teachers responded especially to their action in their classrooms; in which they were responsible for their actions and implementations according to the principles, as was described above.

It was found in this research, that his sayings raised questions and the need to search for answers with the surveys' teachers .These educators constantly examined their actions and found ways to adapt themselves to circumstances. This process of meta-cognitive and reflection helped them to build their professional identity. The development of personal identity helped them weave together their theory according to the children's needs . Korczak’s writings, which are similar to a network, obligated the teachers to wander in his writings, to pick ideas and to use a rhizome approach to develop new humanistic-democratic ideas as was mentioned above .

His educational approach is an example of moral education, arouses inspiration and presents options for implementation. His character, educational path, and approach, which are expressed in his writings, serve as a role model for educators .

His educational approach can strengthen the foundations of the humanistic-democratic approach in educators who apply it and can help them instill values in the existing educational system. His ideas can lead to a change in the traditional school's structure, turning it into an environment that safeguards the needs of the children. His implementations and frameworks can be a model for the teachers in the current reality,

and still encourage them to be creative and to develop their own democratic-humanistic structure and implementations.

Studying Korczak's democratic-humanistic principles and ideas is an important stage in the process of building a new school model. Practicing the ideas in the teachers' classrooms in the traditional schools strengthen their responsibilities and help them to internalize the ideas in their chosen implementations. A humanistic-democratic principal can lead the teachers to build a new structure. One can change the existing traditional school and include the humanistic-democratic ideas .

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Annex – 1 - Questionnaire for teachers

1. Briefly write the essence of Korczak's educational approach as you understand it. Specify at least 3 quotations that characterize his approach.

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2. Which of the quotes most accurately reflect his ideas? Please specify at least 2 that have impressed you.

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3. Please, rate your answers according to scale: Nothing, 2 – Slightly more, 3 – Moderately more, 4 – Much more, 5 - The maximum quantity.

Nothing	Slightly more	Moderately more	Much more	The maximum quantity	To what extent
1	2	3	4	5	1. To what extent are Korczak's ideas important to you?
1	2	3	4	5	2. To what extent did his ideas change your worldview as a person?
1	2	3	4	5	3. To what extent do Korczak's ideas contribute to your personal development?
1	2	3	4	5	4. To what extent can his ideas be applied to the educational framework?
1	2	3	4	5	5. To what extent is Korczak's approach suitable for your educational approach?
1	2	3	4	5	6. To what extent have his ideas brought about a change in your worldview as a teacher?
1	2	3	4	5	7. To what extent do his ideas affect your work?
1	2	3	4	5	8. To what extent have you integrated Korczak's legacy into your work?
1	2	3	4	5	9. To what extent can Korczak's words be used as idioms? (Several words working together to express an idea as a message)
1	2	3	4	5	10. To what extent were your students affected by the application of Korczak's ideas?

4. Choose two of these citations that best represent, in your opinion, Korczak's viewpoint. Please circle it.

1. Hundreds of children are Hundreds of people that not will be and not tomorrow but now ' today are people . Children are not the people of tomorrow, but people today. They are entitled to be taken seriously. They have a right to be treated by adults with tenderness and respect, as equals." (Korczak .*How to love a child*, p. 19)

2. One child is one big, wide world. Two children are three worlds. The world of each child alone, and that of both of them, together". (Korczak, Dat Hayeled, p. 302)

3. Each child and his world, but each one also contains a human light, which is revealed when educational conditions are facilitative" . (S. Sach, p. 42)

4. people are different. They wish and feel differently. (Korczak, Dat Hayeled p. 302)

5. Education of society needs understanding. (Korczak, Ktavim, p. 360)

6. "The colors of the flowers are different and the shades of the people's eyes. I noticed that reckless people wish that all the people will be similar. (Korczak, childhood of respect, pp.336-337)

7. In the world of the children happened all that happened in the world of the adults. You can find there all the type because children take themselves all the life's types from the environment that they educate in. (Korczak, With the child, p. 334)

8. Everybody is different from his friend and understand things differently. It's necessary to learn, to know and to understand others and even to learn them more. (Korczak, Dat Hayeled, p. 306)

5. Explain how Korczak's statements most influenced you and your work?

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6. On which subjects Korczak's saying affected you?

_Your attitude toward students,

_Dialogue with your students,

_Familiarity with your students,

_Understanding of students

_ Understanding of social relationships

_ Educational approach

7. Which of Korczak's educational ideas help you influence your students?

8. Which specific sentences helped you to explore values such as: human dignity, norms, values and morality?

9. which of Korczak's quotes help you to empower your students?

10. which of the quotes do you suggest to other teachers for applying to their work ?

11. Point out applications that are conducted in your class or school in the spirit of Korczak.

12. Choose 2-3 applications and explain how they express Korczak's educational approach.

Thank for the corporation

Tsipi Marhaim

Annex 2 - List of Figures

Figure Number 1:	The Implementation of Korczak's Ideas in the Educational Framework
Figure Number 2:	The Influence of the Implementation of Korczak's Ideas on the Students
Figure Number 3:	The Applications in Korczak's Spirit Performed in the School
Figure Number 4:	The Ideas and Educational Activity of Korczak that Help Teachers Influence the Students
Figure Number 5:	The Suitability of Korczak's Contents to the Teachers' Educational Approach
Figure Number 6:	The Change that Occurred in Their Outlook as Teachers Following Korczak's Ideas
Figure Number 7:	The Influence of Korczak's Ideas on the Teachers' Work
Figure Number 8:	The Influence of Korczak's Legacy on the Teachers' Work
Figure Number 9:	The Teachers' Experience with the Implementation of Korczak's Ideas
Figure Number 10:	The Importance of the Contents of Korczak's Ideas in the Teachers' Opinion
Figure Number 11:	The Change in the Teachers' Outlook as a Person from the Exposure to Korczak's Ideas
Figure Number 12:	The Contribution of Korczak's Ideas to Their Personal Development

Annex 3 - Computer analysis of calculated values

Computer analysis of calculated values – figure 1 - The Implementation of Korczak's Ideas in the Educational Framework

9	6,857142857	-2,142857143	4,591836735	0,669642857
0	2,142857143	2,142857143	4,591836735	2,142857143
7	9,142857143	2,142857143	4,591836735	0,502232143
5	2,857142857	-2,142857143	4,591836735	1,607142857
				4,92

calculated test value $\chi 2 = 4.92$ > test $\chi 2$ standard (0,05.1) = 3.84 – H1

Interpretation:

The calculated value of the test $\chi 2 = 4.92$ is significant at the level of 0.05, because the implementation of Korczak's ideas into the educational process in both schools is of enormous importance.

Computer analysis of calculated values – figure 2 - The Influence of the Implementation of the Ideas from Korczak's Legacy on the Students

3	1,8	-1,2	1,44	0,8
6	7,2	1,2	1,44	0,2
1	2,2	1,2	1,44	0,654545455
10	8,8	-1,2	1,44	0,163636364
				1,81

calculated test value $\chi 2 = 1.81$ < test $\chi 2$ standard (0.05.1) = 3.84 – Ho

Interpretation;

The calculated test value = 1.81 is at the level of 0.05 and is irrelevant with regards to The Influence of the Implementation of Korczak's Ideas on the Students.

Computer analysis of calculated values – figure 5 - The Suitability of Korczak's Contents to the Teachers' Educational Approach

7	4,909090909	-2,090909091	4,371900826	0,890572391
2	4,090909091	2,090909091	4,371900826	1,068686869
5	7,090909091	2,090909091	4,371900826	0,616550117
8	5,909090909	-2,090909091	4,371900826	0,73986014
				3,31

calculated test value $\chi 2 = 3.31$ < test $\chi 2$ standard (0,05. 1) = 3.84 – Ho

Interpretation:

The calculated value of the test $\chi 2 = 3.31$ is irrelevant at the level of 0.05 with regards to The Suitability of Korczak's Contents to the Teachers' Educational Approach.

Computer analysis of calculated values – figure 6 - The Change that Occurred in Their Worldview as Teachers Following Korczak's Ideas

2	2,666666667	0,666666667	0,444444444	0,166666667
4	4,19047619	0,19047619	0,036281179	0,008658009
1	0,761904762	-0,238095238	0,056689342	0,074404762
1	0,380952381	-0,619047619	0,383219955	1,005952381
5	4,333333333	-0,666666667	0,444444444	0,102564103
7	6,80952381	-0,19047619	0,036281179	0,005328005
1	1,238095238	0,238095238	0,056689342	0,045787546
0	0,619047619	0,619047619	0,383219955	0,619047619
				2,028

calculated test value $\chi 2 = 2.028$ < test $\chi 2$ standard (0.05, 3) = 7.81 – Ho

Interpretation

The calculated test value = 2.028 is at the level of 0.05 and is irrelevant with regards to The Change that Occurred in Their worldview as Teachers Following Korczak's Ideas

Computer analysis of calculated values – figure 7 - The Influence of Korczak's Ideas on the Teachers' Work

4	2,863636364	-1,136363636	1,291322314	0,450937951
5	5,318181818	0,318181818	0,101239669	0,019036519
0	0,818181818	0,818181818	0,669421488	0,818181818
3	4,136363636	1,136363636	1,291322314	0,312187812
8	7,681818182	-0,318181818	0,101239669	0,013179129
2	1,181818182	-0,818181818	0,669421488	0,566433566
				2,17

calculated test value $\chi 2 = 2.17$ < test $\chi 2$ standard (0.05. 2) = 5.99 – Ho

Interpretation

The calculated test value = 2.17 is at the level of 0.05 and is irrelevant with regards to The Influence of Korczak's Ideas on the Teachers' Work.

Computer analysis of calculated values – figure 9 - The Teachers' Experience with the Implementation of Korczak's Ideas in the educational framework

4	6,3	2,3	5,29	0,83968254
5	2,7	-2,3	5,29	1,959259259
10	7,7	-2,3	5,29	0,687012987
1	3,3	2,3	5,29	1,603030303
				5,088

calculated test value $\chi 2 = 5.088$ > test $\chi 2$ standard (0.05. 1) = 3.84 – H1

Interpretation

The calculated value of the test $\chi 2 = 5.088$ is significant at the level of 0.05, because The Teachers' Experience with the Implementation of Korczak's Legacy in both schools is of enormous importance.

Computer analysis of calculated values – figure 10 - The Importance of the Contents of Korczak's Ideas in the Teachers' Opinion – Annex

5	4,5	-0,5	0,25	0,055555556
4	4,5	0,5	0,25	0,055555556
6	6,5	0,5	0,25	0,038461538
7	6,5	-0,5	0,25	0,038461538
				0,188

calculated test value $\chi 2 = 0.188$ > test $\chi 2$ standard (0.05. 1) = 3.84 – Ho

Interpretation

The calculated test value = 0.188 is at the level of 0.05 and is irrelevant with regards to The Importance of the Contents of Korczak's Ideas in the Teachers' Opinion.

Computer analysis of calculated values – figure 11 - The Change in the Teachers' Worldview as a Person from the Exposure to Korczak's Ideas

3	1,142857143	-1,857142857	3,448979592	3,017857143
5	6,476190476	1,476190476	2,179138322	0,336484594
0	0,380952381	0,380952381	0,145124717	0,380952381
0	1,857142857	1,857142857	3,448979592	1,857142857
12	10,52380952	-1,476190476	2,179138322	0,207067442
1	0,619047619	-0,380952381	0,145124717	0,234432234
				6,033

calculated test value $\chi 2 = 6.033$ < test $\chi 2$ standard (0.05. 3) = 7.81 – Ho

Interpretation

The calculated test value = 6.033 is at the level of 0.05 and is irrelevant with regards to The Change in the Teachers' Worldview as a Person from the Exposure to Korczak's Ideas.

Computer analysis of calculated values – figure 12 - The Contribution of Korczak's Ideas to Teacher`s Personal Development

4	2,863636364	-1,136363636	1,291322314	0,450937951
3	4,909090909	1,909090909	3,644628099	0,742424242
2	1,227272727	-0,772727273	0,597107438	0,486531987
3	4,136363636	1,136363636	1,291322314	0,312187812
9	7,090909091	-1,909090909	3,644628099	0,513986014
1	1,772727273	0,772727273	0,597107438	0,336829837
				2,84

calculated test value $\chi 2 = 2.84$ < test $\chi 2$ standard (0.05. 2) = 5.99 – Ho

Interpretation

The calculated test value = 2.84 is at the level of 0.05 and is irrelevant with regards to the Contribution of Korczak's Ideas to Teacher`s Personal Development.

Annex 4 – Proposal for a training teachers' program

The next part will introduce a training program for teachers
This study took place in School A, as part of the Distribution Center, and partly in School K. The theme of the teachers' training program was: "Value Education in the Spirit of Janusz Korczak's legacy."

As part of the meetings, there were: active workshops, discussions, peer discussions on the meaning of contents and principles, as well as exposure to applications in the spirit of Korczak's period. There was exposure to applications in the school and thinking about possible applications following the teachers' selected values and principles. Significant citations were selected, which expressed Korczak's approach and educational path. These quotations had formed the basis for understanding the significance of the humanist-democratic approach.

The topics that should be taught in the teachers' training included:

- Acquaintance with Korczak's educational life and legacy, and meeting with
- Korczak's stories as a writer.
- The foundations of the humanistic approach as were expressed by Korczak, through
- quotations from his writings.
- A workshop using metaphors that will help teachers to clarify their personal identity.
- A workshop on understanding the meaning of the contents values and principles.
- Distinguishing between values and principles leading to action.
- Familiarity with existing applications in the orphanage.
- Understanding of the existing applications in the School A, and thinking about
- options for adapting them to the school's reality.
- Familiarity with the child and with the content diversity, acquaintance with different
- learning styles and searching for answers accordingly to the needs of the students.
- Designing new applications that express Korczak's approach and ideas.

In the light of the findings, I suggest adding to this program:

- Basic concepts to understanding the meaning of the term "Democracy".
- Recognize existing types of democracies, the history and development of democracy, and the basic principles of democracy, and the separation between authorities.
- Familiarity with the existing frameworks in the Korczak house and their significance as representing democratic education.
- Familiarity with the democratic schools' frameworks, and School A frameworks in a traditional school, as well as the significance of these institutions as may be compared to the institutions of a democratic state.
- A link between school frameworks and the meaning of the values and principles that they represent, in the framework of democratic education.

Annex 5 - Korczak's quotes representing his ideas for discussions with teachers

Here are several Korczak's quotes representing his ideas for discussions with teachers during the teacher training, which help to discover personal and professional identities:

- "Hundreds of children are Hundreds of people that will not be and not tomorrow but now ' today are people . Children are not the people of tomorrow, but people today. They are entitled to be taken seriously. They have a right to be treated by adults with tenderness and respect, as equals." (Korczak .How to love a child, p.19)
- A child is a human beeing.
- "One child is one big, wide world. Two children are three worlds. The world of each child alone, and that of both of them, together". (Korczak, Dat Hayeled, p.302)
- Each child has his own world, in a society where there are many worlds.
- "Each child and his world, but each one also contains a human light, which is revealed when educational conditions are facilitative" . (S. Zach, p.42)
- The importance of the educational conditions for helping to find the child's humanity and skills.
- "Everybody is different from his friend and understand things differently. It's necessary to learn, to know and to understand others and even to learn them more". (Korczak, Dat Hayeled, p.306)
- Acceptances of the variety of the people.
- "We will establish a school where pupils will not learn dead letters from a dead piece of paper. They will learn the human way of life".
- Activity and studying from life are important and not only from letters.
- "I have read interesting books, now I am reading interesting children. Don't say 'I already know'. I read the same child once, twice, three times, ten times, and after all that I don't know much."
- Know the child and be open-minded to accept him as he is and give him opportunities to know himself; and yet know that you still don't know.
- "I want to know, and will know, and will know well, and everything precisely, thoroughly. I will work and do everything myself, and then I will teach others."

- Children can learn independently and can teach others – Children Teach Children .
- "Education of society needs understanding" (Korczak, Ctavim, p.360) .
- Education of society is obliged the learning of social education.