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TUTOR AND TUTORING IN THE HISTORY OF EDUCATION (TO THE GREAT FRENCH REVOLUTION)

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Abstract

The article aims at presenting the history of tutoring and the role of a tutor in one of the most significant educational concepts in the world starting with the ancient Mesopotamia, Egypt, China or the countries of Europe-Greece, Rome, England, Ireland, Kingdom of the Franks, the Roman Empire, France, Poland, Italy, ending with the immense social transformations sparked by the French Revolution. Throughout the centuries the role of tutors was of great significance since by staying in homes of their pupils not only did they educate but by the direct relation between a master and an apprentice, based on friendship and mutual trust, which initiated honest discussion, they influenced to a great extent the shaping of their pupils' personalities...

Introduction

The word „tutor” has a long history. Its importance as an educational concept has changed in different countries over time (Elementary Dictionary 1976, p. 251). Over the centuries, many terms have been used that have similar meanings. For example, in ancient Greece, the tutor was a paidagogos slave who accompanied the boy to school. The tutor was also a sophist who taught for a fee. In ancient Rome, he served as tutor: tutela (Latin guardian, care, supervision, care), „rhetores – teacher of oratory art, domi – home teacher or teacher – tutor leading the boy, slave brought from Greece after the capture of this country by the Romans (Z. Kwieciński, B. Śliwerski, 2004, p. 89).

In medieval Latin Europe, the tutor was called es-calastre or theological, and in Italy courtesy education, which could be translated as a teacher of courtesy or good manners. In England, the tutor had several names. And so the tutor was scrivener – writing teacher, governess – governess, private tuition – paid home teacher (15th century), fireside education – home teacher (19th century), and tutorial college was the name of the institution that prepares students for entrance exams Oxford and Cambridge Universities (E.E. Gordon, E.H. Gordon, 1990, p. 2–5). For the sake of accuracy, it should be mentioned that in the Polish School Dictionary of Foreign and Difficult Expressions of Radosław Pawelec, the tutor is in the Anglo-Saxon school system: an educator and tutor of a group of pupils or students, or a tutor

of a student studying according to a special program in Poland after 1990 (R. Pawelec, 2003, p. 638).

Thus, the tutor, formally speaking, was the supervisor of one or several students who dealt with leading, bringing up and activating the development of his pupils at school, at the university and especially during free time from classes. Tutor, formerly a guardian, priest, master, professor, educator, teacher, senior student or pupil – he helped young students, colleagues in self-education, doing homework, practiced processed material, guided and led the further development path (Webster's Encyclopedic 1989, p. 1528). He was an individual (also spiritual) guide for his pupils. Although the activity of tutors and their methods of individual tutoring (More about it: A. Sarnat-Ciastko, 2015 and P. Czekierda, B. Fingas, M. Szala, 2015). were already well known in the 12th century at Anglo-Saxon colleges and universities, the roots of this activity disappear in the darkness of history.

Civilization changes began the ability to collect, fishing, hunting, and then plant and animal breeding, the ability to kindle fire, manufacture ceramics, iron smelting and weaving, handed down from generation to generation between people. Then the family became the first school where parents taught children basic life skills and the traditions of their clan and family (W.A. Mason, 1920, p. 39). Over time, the seeds of state organizations and the hierarchical division of society arose, controlled by a caste of warriors and priests. Initially, information or news, especially in Africa, was recorded and transmitted in the form of rock painting, then the basics of writing, mathematics and astronomy were formed.

Ancient Times

The first substitute of statehood was created by the Sumerians in Southern Mesopotamia around 3200 B.C.E. and there the first traces of cuneiform writing were found, which was needed to record business activity and later for literary creation. The temples and scribe corporations became the mine of knowledge, where scholars passed on their skills in writing. And so, for example, the future king of Assyria and the tutor of Asurbanipal (669 B.C.), a great cruel man to whom we owe the most valuable monuments of Assyrian-Babylonian literature today, he received a thorough education provided by priests in all sciences, martial art and poli-

tics. „He also had all the knowledge of scribes, and with the learned masters he studied the heavens, and solved difficult tasks in division and multiplication” (Wielka Encyklopedia, 1891 p. 235.)

At the beginning of the Third Dynasty, the age of the Old Kingdom began in Egypt (c. 2686–2181 BC). During this period, wealthy young men taught ‚dignified old people’, presenting the ability to use life, but emphasizing absolute ethical standards, including truthfulness, loyalty, respect for authority and the elderly. All these teachings were collections of short sentences and advice as well as universal wisdom, the observance of which was to guarantee success in life. Well-known sciences were, among others Ptahhotep and Kagemni for the young King Merikare or „Admonition of the Egyptian Sage”. All these wisdoms and sentences were written down. The scope of teachings was wide. One of the golden thoughts was marked by pessimism and lamentation, the other undermined faith in generally recognized values, and there were also those that doubted the meaning of the afterlife. The wise men could also teach... with laughter. The well-known satire *Dua-cheti* depicts the advantage of the writer's profession over other professions that the author presented in a distorting mirror (Wielka Encyklopedia, 2005, p. 107). In ancient Egypt, schools were maintained by priests. Unfortunately, the level of these schools was very low, and learning was limited to shallow reading and writing, calculations, sometimes geometry and music. So the proper education was given to the student, not at school, but in private lessons with a sage, writer or priest (Wielka Encyklopedia, 1896, p. 981).

Confucius, also called Kung-tse (551–479 B.C.), a philosopher, historian and thinker who wandered around the country and neighboring countries in ancient China, lived in the state of Lu, teaching or discussing with students and offering his services in the field of law and philosophy. In old age Confucius returned to the country to devote himself to teaching, where he quickly gained new students and fame. Confucius' popularity resulted from the philosophical system he created, which he passed on to his students in the form of short dialogues consisting of ethical rules and norms that govern human life (Encyklopedia, 1994, p. 239).

During the formation of Greece (750–650 B.C.), education was mainly limited to the individual teaching of upper class members, and most of the preserved records related mainly to the education of aristocrats (E.E. Gordon, E.H. Gordon, 1990, s. 10). Homer, in

the ninth book of the Iliad, mentions the guardian and tutor of Achilles a certain Fojniks who speaks to the great leader:

*Your father entrusted to me your young years,
When he sent you after Atrid to fight.
You didn't know the Ares case yet,
Or the art of talking, for which so much fame.
So he wanted to lead your immaturity through me,
That you could fight bravely and manage wisely.*

„Classical ideal” in the Greek method of education – the student was constantly associated with his master. The student observed and took the example from his tutor, from his speeches, way of being, social and moral views. The atmosphere of male camaraderie shaped and shaped the student’s personality. Relations between them were close and often lasted for the rest of their lives (W. Jaeger, 1945, p. 3–14).

Well-known, nowadays, who noticed the value of direct relations between the teacher and the student included Sophists, itinerant Greek philosophers, who taught rhetoric as well as politics, philosophy and ethics, moving from policy to policy. (E. Dybowska, 2013, p. 56). Sophists valued the direct relationship between the student and the teacher and educator. Such was Socrates (469–399), a great philosopher and thinker who gave philosophy a new impetus and direction, and expressed his thoughts in conversations and discussions with random people he met and a group of young people following the master (Z. Kubiak, 2003, p. 88). Although he did not start a school and did not write any treatise, thanks to Plato’s dialogues we remember him as a master of dialectic and ethics (B.B. Awianowicz, oprac., 2008, p. 259).

Socrates taught everywhere he met the listener or listeners: in the market and streets, in theater and in court. He used the induction method of asking questions in such a way as to determine the most important ethical and ideological issues. He tried to suggest what justice, piety, love, absolute good or happiness are, for example. He proclaimed that happiness (eudaimonia) is based on virtue (arete) and virtue on knowledge, so it can be learned (Z. Kubiak, 2003, p. 205). He refuted the listener’s arguments by explaining him the essence of things. He helped find the truth. The method of dialogue he used brought him great fame. He understood teaching as a mission and duty to the state. Initially, he participated in discussions about „nature”, but he came to the conclusion that the area worth studying is also

the behavior of people in private life. Socrates sought to strictly define moral concepts, for he believed that norms are objective and immutable values, and that learning them must lead to proper behavior. Unfortunately, Socrates’ activities were prematurely interrupted by prosecution, trial and death (399 BCE) for not recognizing the gods worshiped by the polis (B. Brawo, M. Węcowski, E. Wipszycka, A. Wolicki, 2009, p. 558).

His student and successor, philosopher and master of dialogue Plato (428–347 B.C.), founder in 388 B.C.E. in the philosophical school (later called the Academy), in his famous „35 dialogues” he tried to find the philosophical foundations of a just system, but not only because he also saw a man who had body and soul. He proclaimed that every educator, master should have a dispute, conversation or free conversation with the student that would explain all the principles of moral life (M. Renault, 1969, p. 154). Plato understood his students in all the complexity, as well as the individual’s ability to learn and reflect on the search for ideas, ideas of good. He noticed the important role of the teacher who should show the pupils the way to good and bring them out of the darkness of ignorance towards the light (L. Tuross, 2003, p. 116).

Thirteen years after the death of Plato, his pupil, the most versatile scholar of antiquity, Aristotle (384–322 BC), creator of the science of the laws and forms of thinking, an esthetician, naturalist, psychologist, astronomer and historian of political systems, founded his own school in Lykeion (Latin High School) near Athens. Aristotle, like Plato, taught his students in the Akademos grove by walking through the shady lines of high school. Of Aristotle’s writings, mainly treatises on science and school (e.g. Categories, Hermeneutics, Primary and Secondary Analytics, Topics, On Sophistic Evidence, Metaphysics, Physics, On the Soul, On Heaven, On the World, Zoology, Economics, Ethics, On virtues and vices, Poetics, Politics, Rhetoric and Politics of Athens etc.) In 342 BC Aristotle became the personal teacher of Alexander (356–323 BC), son of Philip II of Macedon, whom he taught until the future great conqueror assumed power. Aristotle conducted discussions with Alexander in the Muses grove near the city of Miezy, where the great leader received not only the knowledge that the master put in his books, but also esoteric and acroamatic sciences – intended only for listening (Z. Kubiak, 2003, p. 129).

Both schools: Plato and Aristotle became the prototype of later universities, whose only goal was to pur-

sue the truth. Aristotle derived a true cult of friendship from the Plato's Academy, which united masters with students. He was able to gather listeners around whom he taught order and principles of intercourse during joint feasts. He believed that the teacher should direct the student so that he was prepared for life and public activity (Z. Kubiak, 2003, s. 356). Aristotle believed that a good educator should look after even very young children.

In ancient Rome, the distinguished rhetor and educator Marek Fabiusz Kwintylian (35–95 CE), author of the pronunciation textbook *Institutio oratoria* ('Education of the speaker'), in which he presented the entire school system in the empire. The quintile thought that the best teacher (*paedagogus*) should teach the youngest children. He also saw the need for an individual approach to students, although he was not very much in favor of individual teaching, because he believed that the teacher could at that time deal with more students (S. Wołoszyn, red. 1995. p. 105). According to Quintilian, there were two main reasons why some parents chose tutors, firstly, they wanted to protect young people from teachers with low morality, and secondly they thought that a teacher would teach one student more than many (E.E. Gordon, E.H. Gordon, 1990, p. 25).

In the fourth century, Emperor Constantine the Great (272–337) ended the policy of persecution of Christians, announcing freedom of religion in 313. The freedom received by the Church contributed to the development of religious architecture as well as Christian science and art.

An outstanding representative of the early Christian period was St. Augustine (354–430), theologian, doctor of the Church and philosopher. Augustine was educated in accordance with the Roman tradition, first at home and in the Latin school, and then studied rhetoric in Madura and Carthage. Disappointed with Manicheism, he converted under the influence of conversations with his tutor, bishop, later sanctified, Ambrose. In the original works about his master Ambrose Saint. Augustine wrote: „I saw another good minister of God, whom I worship as a father, because he was born to me through Christ through the Gospels and he took the wash of rebirth with his hand” (Wielka Encyklopedia, 1890, p. 940). After ten years of teaching pronunciation, he went to Rome and then to Milan in 383, where he took up the job of a rhetoric teacher. It was there that he met in Villa Cassiciacum with a small group of friends, where during joint philosophi-

cal and religious reflections, he presented topics related to God, and especially the relationship of man to God, which were the outline of the future literary activity of Saint. Augustine. Later, as a bishop, he „loved love for secluded life” and turned his apartment into a kind of monastery, where he taught and disputed with priests, which is why he is considered the founder of seminaries (Wielka Encyklopedia, 1891 p. 442).

Middle Ages

The Middle Ages have always been associated with asceticism and mortification for salvation. During learning, knowledge was combined with faith. The *memento mori* slogan was dominant and the symbol of teaching was the rod. At that time, hardly anyone remembered the writings of Aristotle, the speeches of Cicero, nor the works of the wise men and ancient scholars (F. Kiryk, 1986, p. 3). The lectures were conducted using the scholastic method of reading texts, commenting and conducting dispute. The thirteenth century was a period of spontaneous establishment of colleges, which in the beginning served as dormitories, providing students with shelter and food, they were also places where repeaters (tutors) repeated or explained to students previously laid out knowledge. Tutors were mostly senior students living together with their pupils under one roof. With time, however, older student colleagues were replaced by university graduates, and above all professors. Such an organized activity was referred to as a tutorial system (A. Sarnat-Ciastko, 2015, p. 20–20).

The first mention of individual teaching in the early Middle Ages comes from Britain from the monastery in Barking, where in 550 a certain Hildelith Abbess (?) Was teaching, her students were novices and a young Saxon princess. As a nun at the monastery, Abbes taught to read and write, and to compose poems in Latin (B. Howe, 1954, p. 15). The island of Ireland also played an important role at that time, as it was lying on the sidelines of European change, and being far from Rome, it retained some independence. Thanks to Saint. Patrick's (337–464) former pagan druid schools were adapted for the needs of the local church. Monasteries open to ancient culture have become centers of propagation of education without fear that they will contribute to the revival of paganism (F. Kiryk, 1986, p. 5). The education of boys in the monasteries began in adolescence. Monks became tutors. Each of them was entrusted with

a charge whose monk looked after him as if he were his father. They lived together. The tutor taught reading, writing, and copying old books. Young people learned languages – Latin and Greek as well as classical literature (E.E. Gordon, E.H. Gordon, 1990, p. 28).

In 781, the Anglo-Saxon monk, the greatest scholar of the 8th century Alkuin, actually Alhwin (735–804), arrived at the court of Charlemagne (742–814) in Aachen, who was given the task of promoting education in the Frankish kingdom. Alhwin became Karol's tutor and advisor in matters of education, but not only, because he managed the palace school (*schola palatina*). He also taught Karol's wife, daughters and sons, and influential courtiers. He also composed school textbooks on trivium (grammar, rhetoric and dialectics). Alhwin aroused a rush for knowledge among his students, and social talks between the scholar and his students were in the nature of scientific dissertations, interspersed with jokes and fun. Wit and passion for knowledge combined the learning of languages (Latin, Greek and Hebrew) and skills in liberal arts (*Wielka Encyklopedia*, 1890, p. 739).

The first governess of England was the mother of Alfred the Great (871–901) – Osburg, who awakened his love of knowledge (unfortunately, little is known about her). Alfred not only learned to read and sing in a native language, but also possessed Latin and developed scientific, literary and pedagogical activities. He arranged scientific expeditions to explore the Atlantic Ocean, asked returning sailors about visible peoples and countries, and made geographies of these stories, which contains one of the oldest mentions of Poland. He admired the works of Latin writers, translated and edited them for the use of his subjects. The king founded a palace school for his sons and daughters, and demanded from courtiers that their children be able to read and know their mother songs. In the kingdom he founded schools and probably a school in Oxford (later a university). He also invited scholarly monks from Europe to promote education in England. It is also worth mentioning that one of the first known Polish tutors was the scholastic Amileusz, who in the mid-twelfth century taught at the cathedral school in Wawel, young Wincenty Kadłubek, the future chronicler and bishop of Cracow in the years 1208–1218 (F. Kiryk, 1986, p. 18).

In the Middle Ages, the educational influence of the Church on the European continent grew steadily. Outstanding clergymen served as tutors – tutors of kings and emperors. In Germany, the king, or rather the

Holy Roman Emperor Otto III (983–1002), (known in Poland for putting a brave diadem on the head of the Polish prince Bolesław in 1000 during the Gniezno congress), used the teachings of the French tutor monk Gerbert Aurillac (c. 946–1003), later Pope Sylvester II (999). Gerbert was not only a tutor but also a scholar, he was involved in astronomy, propagated the development of Arab and Greek-Roman mathematics and was very successful in this field (M. Bishop, 1968, p. 263).

In general, the aristocracy ran schools on family estates. Initially, the children were brought up by the mother, and from the age of seven to fourteen a private chaplain in the castle, or a priest from a nearby abbey, who taught religion, reading, writing and Latin. The last stage of education was the university. Girls from wealthy families also had their private teachers. In this case, home education had a more traditional, conservative character, because their teaching was mainly focused on learning to read and write. It is worth mentioning here the tutor of the eminent scholar Piotr Abelard (1079–1142) philosopher, theologian and poet, who gave private lessons to Heloiza, niece of the canon Notre Dame – Fulbert. Unfortunately, unhappy affair with the student, forced Abelard to seek shelter in the monastery. Abelard and Heloiza have corresponded for many years, and their letters are among the most beautiful works of world literature. His modern views on morality contained elements of individualism and humanism (M. Dider, 2002, p. 9).

Medieval tutors were also serious scholars. Here is Abelard's student English philosopher, writer and historian, secretary Tomasz Beket and author of the treatise *Metalogicon* Jan of Salisbury (1117–1180) was a tutor of noble children including Henry, son of King Henry II (1133–1151), who after completing his studies reportedly admitted. that „Becket showed him more fatherly love during the day than his father throughout his life” (Ch. Brooke, 1969, p. 159–160). An outstanding representative of the era was also Saint. Thomas Aquinas (1225–1274), for whom teaching and upbringing was a process of improving a young person, consisting in his updating energy received from God capable of flourishing. On the other hand, the teacher, through teaching, was to lead to shaping his own intelligence in the ward and to form his own concepts about which the teacher was an „outsider” (F.W. Bednarski, 1999, p. 97–98).

The first, more widely known information in the Polish literature about tutoring was presented by Andrzej Świętochowski in the „Great Illustrated Universal

Encyclopedia” vol. IX of 1893 describing the Cambridge University (1229), where in the founded college of St. In 1280, poorer students found help in a free apartment, vicar and cash benefit. Both in Cambridge and the University of Oxford, professors and students lived together in a separate building surrounded by a garden, a courtyard and farm buildings, where everyone devoted themselves to studying and working according to monastery rules. Each college was headed by a rector, chairman of the scientific body (tutors) and students. Disputes were settled by the visitor, who was usually a bishop or lord (Wielka Encyklopedia, 1903, p. 975). Each college was a separate corporation with its own library, shared dining room and study rooms. In colleges, students were divided into three groups: fellows who graduated and took the place of lower teachers as tutors and were the link between the professor’s body and students. This group of students could retain their positions for life unless they inherited property that would be higher than that obtained in college. The second group of tutors were the so-called servitors, who received supervision and care for students for four years and study, while the third group consisted of the richest students who paid part or half of the cost of living and were not obliged to provide any services to the university after completing their studies. Students could also live privately, but always under the supervision of the authorities and only when there were no places in colleges.

Modern Times

From 1421, one of the greatest teachers of the Italian revival, Vittorino da Feltre (1378–1446), a professor of rhetoric at the University of Padua, was active and worked in Italy. margrave Mantua Gianfrancesco Gonzagi, or scholars Guardiano da Verona and Poggio Bracciolini. His methods were innovative. He pointed out the individual contact between the teacher and the student and the adaptation of teaching to the needs and capabilities of the child. When he noticed some talent in a child, he tried to broaden it by adapting the subjects of the classes and methods to him. While teaching, he used classical and early Christian sources. Vittorino believed that one should train body and spirit at the same time for each student individually. He maintained that youth should be prepared for social life. Vittorino not only taught the nobility, when he noticed the

„gifted poor man” he taught him in his home for free (W.H. Woodward, 1963, p. 1–92).

In 1441, King Henry VI (1421–1471) founded the College at the University of Cambridge, whose task was to prepare the recruitment procedure for candidates for studies, and then to organize appropriate social facilities and to provide assistance in learning, which consisted of cooperation between the student and the tutor. Tomasz Elyot (1490–1546), an English writer, was involved in tutoring. upbringing, which in a work published in 1531 entitled *The Boke named the Governour* believed that in the second period of the boy’s life (from 7 to 14 years old) father should be taken over by his father, while the teacher should be a specially selected tutor, a private court tutor who would not care only knowledge but also socially useful education. The tutor should first learn about the „nature” of his student, his tendencies and disposition and then instill the virtues of piety and kindness. He should combine learning with physical exercises and music (E.E. Gordon, E.H. Gordon, 1990, p. 85).

Another follower of tutoring was the French humanist Franciszek Rabelias (around 1494–1553), the author of the novel *Gargantua and Pantagruel*, in which he criticized scholastic methods of upbringing. Rabelias valued upbringing and individual education, which was to cover all sciences, especially foreign languages, which could be useful in further studies and run in such a way that it arouses the student’s interests.

An important role of pedagogy was played by the Jesuit Ignacy Loyola (1491–1556), whose educational methods contained in the „Spiritual Exercises” were a transformation of his mystical experiences, translating his thoughts and visions into practical educational activities. His principles and patterns introduced into pedagogy are today called Ignatian pedagogy.

Pedagogy of Ignacy Loyola focused mainly on the person and his individual characteristics as well as his goals and ambitions, as well as positive changes in behavior. In the Jesuit education, the master was an experienced guide and adviser, not a provider of ready-made knowledge (E. Dybowska, 2013, s. 54). The teaching methods laid out in the famous „Ratio studiorum” were borrowed by the Jesuits from the 16th century universities (Paris and Lazio), which they published in the school code in 1599 under the title „Ratio atque institutio studiorum Societatis Jesu”. Jesuit schools were free, but there was a division between rich and poor students, „paupras” who served wealthy masters. When

entering the order, the adept received the rank of novice, and only after two years of his novitiate did he become a scholastic or an educated cleric. In the order, „blind obedience” was obligatory for every superior in the hierarchy of the order. The Jesuit had to be so submissive „like a cane in the hands of an old man who blows it out as he wants”, he must be like a corpse (*perinde acsi cadaver esset*), who does not care what they do with him. The rules of the order specified in detail the behavior – movements, holding the head, gestures, and even eyesight that you have to take down when talking to a dignified person. Each aspirant was looked after by the master’s degree novitiorum, who prepared him for submission, performing housework and begging. There was some resemblance to tutoring, which assumed that the master would carefully examine each aspirant individually, as well as learn about his individual characteristics, talents and opportunities to „shape” young Jesuits. Each of them was required to read and perform spiritual exercises (*eksercitia spiritualia*), which were to arouse the appropriate mental mood in young religious (K. Biel, [in:] A. Królikowska (ed.). *Pedagogy of Ignacy Loyola* grew out of the then needs of the Catholic Church (*Wielka Encyklopedia*, 1903, p. 941).

The Reformation had a great impact on the development of education. The existing humanistic principles in education have not been changed by Martin Luther (1483–1546) and his supporters, but slightly modified. As the German leader of the reform of the Church, Luther had a significant impact on the education of children, because thanks to him the first folk schools were established in Germany (F. Paulsen, 1908, p. 78–79). Together with Filip Melancton (1497–1560) and Jan Sturm (1507–1589) he developed a new school organization. Melancton was not only an exceptional student, but also an excellent teacher. At the age of 15 he received a bachelor’s degree in Heidelberg, and during his studies he was a tutor of the two sons of Count Ludwig von Lowenstein. At the age of 22, he became a professor and expert in ancient Hebrew and Greek languages (J. Simon, 1966, p. 129).

Melancton was admired by another excellent humanist of the revival – supporter of individual education, Erasmus of Rotterdam (1466–1536), who during his stay at the monastery in Emmaus near Gouda (1491) in his free time studied ancient classics and practiced together with his colleague Wilhelm Herman (?) arranging Latin poems. While in Paris, Erasmus gave private lessons, and one of his students, the English bar-

on William Mountjoy (1478–1534) for help in studying and raising up invited him to his castle providing him with victuals and care as well as comprehensive care. The help was extremely effective, because Mountjoy became a well-known humanist, science patron and patron of the arts at that time. In addition to teaching how to speak, Erasmus taught good manners including how to dress, how to behave at the table and elegantly behave in company (S. Litak, 2005, p. 94).

He presented his views on this subject in the work entitled *On the refinement of boys’ customs*. During the Greek language lectures at the University of Cambridge, Erasmus gave private lessons to the son of the Scottish King James III and the Archbishop of Saint-Andrews (*Wielka Encyklopedia*, 1897, p. 500). Erasmus believed that the teacher should have extensive psychological knowledge that can facilitate learning about the nature of the child in the educational process. Erasmus also believed that the tutor should have high skills, and who would treat the pupils gently.

Erasm’s students were also Poles, among others Jan Łaski Młodszy (1499–1560), Vespers’ bishop, provincial priest of Gniezno and Archdeacon of Warsaw, and later Cracow bishop Andrzej Zebrzydowski (1496–1560). The tutor was also Erasm’s friend Jan Ludwik Vives (1492–1540), considered the founder of modern pedagogy, a professor at Leuven and Oxford, who as a supporter of teaching women taught, among others daughter of Katarzyna Aragońska. Vives as a man with wide interests dealt with, among others psychology, foreign language teaching, and health education.

It is worth mentioning here that the first wife of Henry VIII, Katarzyna Aragońska (1485–1536) had a clear impact on the future of teaching and upbringing in England. Catherine was fluent in Spanish and Latin, she knew French well. Its tutor was Italian priest Alessandro Geraldini (1455–1524). The queen supported women’s home education and thanks to her efforts more and more English nobility educated daughters at home. On her initiative, new libraries were being created in the country, and she collected books herself (G. Mattingly, 1941, p. 9–10).

He educated at home – daughter, son and eleven grandchildren – Thomas More (1478–1535), English thinker and writer, author of the famous work *Utopia*. Also Queen Elżbieta I (1533–1603) already as a small three-year-old girl learned the knowledge of the Renaissance and the Reformation. Her tutor was Katarzyna Chmpernowne, actually Kat Ashley (1502–1565).

Well educated, she taught the princess four languages: French, Italian, Flemish and Spanish, she introduced astronomy and geography. The scope of teaching was wide because Elizabeth could sew, embroider, she could ride a horse and dance beautifully. She knew the courtesy code, including respect for the elders (L. Aiken, 1896, p. 11–13).

It should be mentioned here that in the Middle Ages, also in Poland, in addition to the monopoly of teaching belonging to the Church, there was extracurricular, state – knightly, middle-class and peasant education. In such education, in the first seven years of upbringing, parents became „tutors”, and then, in the case of knights’ children, the child at the senior court as a child, learned the court etiquette and became the tutor of the court, and as a squire, knightly craft was taught, master – knight. At the end of the 16th century, the Polish nobility usually studied at home, under the watchful eye of preceptors, then abroad, sometimes they actually studied at Italian or German universities, more often just to acquire professions (W. Urban, 1988, p. 6).

In bourgeois education, as in knighthood, a child up to seven years old was brought up in the family home. Then, they learned craftsmanship in urban brotherhoods, guilds and guilds, where the role of tutor was taken over by the master or merchant. They taught craftsmanship and instilled in students the virtues that a city citizen should have, such as order, diligence, accuracy, economy and modesty. Country children were in the worst situation, their parents and, to a certain extent, the church looked after them. In peasant education, an important role was played by messages sent to the son by the tutor’s father about farming methods, and mothers who taught their daughters to work in a „bypass”. Peasant education was dominated by customs, rural and religious traditions, because the peasant was to be pious and hard-working. Some peasant children studied at church parish schools, but mainly catechism and service in the mass.

In modern times, Michel de Montaigne (1533–1592) was a philosopher in France, whose first tutor was his father, and then German doctor Horstanus. At the age of thirteen, Michel began his studies at College de Guyenne under tutor George Buchanan, then graduated from law at the University of Toulouse. Acting in various fields, he was, among others mayor of Bordeaux, politician, statesman, translator, he wrote essays that had a considerable impact on French literature. He also touched on teaching in his literary output. In

„Essays” (Essais) in chapter XXV „On the upbringing of children” he presented his views on upbringing. He was a supporter of home and individual teaching. He believed that children should be taught without anger and violence and take into account the child’s character in educational work. However, the right choice of tutor was one of the parents’ most important decisions (M. De Montaigne, 1935, Vol. I, p. 165–354).

Jan Amos Comenius (1592–1670) was also an outstanding representative of pedagogical thought. He included his experience in the work „Great Teaching”, which was a kind of compendium of knowledge about education and upbringing. Comenius believed that novice students needed personal advice and the help of a teacher – tutor. Also older students, by helping younger colleagues, could consolidate and deepen their education, as well as gain their first teaching experience. Comenius’ pedagogy concerned all the problems of education and schooling at the time, in particular: democratization of education, organization of the school system, new teaching and learning concept and adult education (L. Kacprzak, 2005, s. 51). Comenius believed that education should start from the earliest years of life, and the student should be a partner and even a teacher’s helper (S. Litak, 2005, p. 179).

The creators of modern philosophy included one of the most eminent French scholars of the 17th century. Rene Descartes Descartes (1595–1650) a graduate of the Jesuit college in La Fleche. Descartes, despite his turbulent life, dealt with tutoring, namely the teaching and education of Princess Elizabeth (daughter of the Czech King Frederick V). Encouraged by successes and fame, he was persuaded in 1649 to go to the Swedish court, where he taught and conducted philosophical disputes with Queen Krystyna (which was immortalized by the painter Pierre-Louis Dumesnil (1698–1781). Unfortunately, Descartes could not stand the severe, northern climate and died a year later (Wielka Encyklopedia, 1895, Vol. XV, p. 413). At the end of the seventeenth century in England and France, the tutor was treated among aristocrats, nobility and rich merchant families as a family member. The tutor was usually a young university graduate who received an annual salary (in England about twenty pounds) as well as a private room and dinner with his family (J. Lawson, H. Silver, London 1973, p. 174).

One of the most important representatives of the Enlightenment, the philosopher John Locke (1632–1704) was a strong supporter of tutoring. The lawyer’s

son received a thorough education first by a tutor at home, then in London, Westminster and Oxford University, where he later became a professor. During his medical practice he took up tutoring. He taught children of rich nobility, including the 15-year-old son of his friend Lord Anthony Ashley. As a result of pedagogical experience, he published the treatise on education (1693), in which he presented his views on upbringing and education. Locke believed that the mind at birth is a pure blank table (*tabula rasa*) and that the source of knowledge is the senses and the internal work of the mind. However, the happiness of man depends on himself. In his teaching system, the philosopher often referred to court education. He maintained, among others, that a boy from upper classes should not attend public school because of the „miserable state of these schools”, but learn at home under the tutor’s supervision (J.L. Axtell, 1968, p. 52).

Locke’s research into modern pedagogy was developed by the French philosopher Condilliac, who, as a tutor, raised the grandson of Louis XV and Maria Leszczyńska. He presented his pedagogical practice in the several-volume „Course of education for education, Fr. Parma „, in which he argued that the real method of a teacher is to lead a charge from known and unknown things, and to start learning from what he knows to teach him from what he does not know. Condilliac argued for limiting memory methods in favor of associating ideas and educating reflection (St. Kot, 1995, p. 7).

A significant representative of the pedagogy of the French Enlightenment (1690–1790) was the priest, philosopher and writer Franciszek F’enelon (1651–1715), who began his pedagogical work by teaching the daughters of a French aristocrat. In the book (1687) entitled *The Treaty on the Education of Girls* (1687) demanded a significant extension of their education. He believed that educational methods should be individualized. The teacher-student relationship should be marked by kindness, and the teacher should indicate the usefulness of what he teaches (St. Litak, 2005, p. 194). In 1689 he became a teacher of Ludwik, Fr. Burgundy, grandson of Louis XIV, whom he brilliantly educated and managed the further conduct of his student, outlining him the so-called „Tables de Chaulnes” or a plan of future rule regarding the arrangement of the court, organization of the army, reform of the law and limiting the privileges of the nobility. In all the prince’s actions, the priest was his „expert thinker and extras”. Unfortunately, the cooperation of

the master and student was interrupted, as Ludwik died at the age of 29 in 1712 (*Wielka Encyklopedia*, 1898 Vol. XXI, p. 202).

In 1740–1741 Jan Jakub Rousseau (1712–1778), a French writer and philosopher, worked as a home teacher in Lyon. Initially, there was no indication that he would make a coup in pedagogy and would be a good model of upbringing, because he recommended home education to parents and gave his five children to the shelter, leading a turbulent life (*Wielka Ilustrowana Encyklopedia* Vol. XV, p. 92). In the epoch-making work entitled *Emil, or upbringing*, Rousseau presented the individual upbringing of a child, in accordance with nature, hence upbringing should be adapted to the age and mental and physical development of the child. Educational impacts should have been kept to a minimum, and the tutor should only prevent various developmental deviations (J. Sommerville, 1982, p. 127–135). „Emil” was a description of a fictional pedagogical experiment consisting in following the results of the boy’s growth and development under the tutor’s supervision, without using coercion. Rousseau recommended individual education led by tutors, but only in higher social spheres. Unfortunately, he did not have a good opinion about women. He maintained that the woman was created for obedience and needed more practical sewing and cooking skills than knowledge of writing and reading.

Jan Fryderyk Herbart, an excellent German philosopher and creator of critical realism (1776–1841), who tried to reconcile the work of private teachers with a state-controlled public school, continued the development of J.J. Rousseau’s philosophical tendencies. He gained initial education at home, then at the gymnasium in Oldenburg and at the university of Jena. In 1797 Herbart became a tutor – a home teacher in Switzerland, and then after further studies in 1805 he became a professor at Göttingen, where he began to teach philosophy and pedagogy. Herbart saw education as a private personal experience rather than a public function. A tutor who looked after two or three students could create „real artistic challenges” (L. Freitg, 1982, p. 82–85). Education understood Herbart as a matter between the educator and the pupil. However, he wrote about the morality he tried to teach his pupils: Morality is based on a number of primary and fundamental ideas. These ideas are: internal freedom or harmony between acts of will and the subject’s judgments about their value, perfection, kindness, law and justice. Derived ideas are

derived from the original ones. A characteristic feature of morality is that by its nature it develops and perfects religious faith resulting from the perception and reflection of nature (Wielka Encyklopedia, 1901, Vol. XXVII–XXVIII, p. 785).

Also the French philosopher August Comte (1798–1857), the creator of positivism, in 1826 gave lectures and discussions in the field of positive philosophy at home. His listeners were, among others Al. Humboldt (1769–1859) German naturalist and traveler, L. Poincaré (1777–1859), French mathematician and physicist and later known – F. Mignet (1796–1884), historian of the French Revolution and politician L. Thiers (1797–1877).

Summary

The tutorial system spread to the eighteenth century at English universities and consisted of the tutor's individual work with the student during weekly sessions (tutorials), where the tutor offered a range of lectures and literature of interest to the student. The main method of work was the presentation and defense of dissertations – essays prepared by the student, followed by discussions and questions on the topics discussed. During such classes, the student not only gained knowledge, but also acquired social skills and developed his morale. The tutor was a critic who showed new possibilities for solutions. This system has passed the exam and has been disseminated at other European universities (A. Sarnat-Ciastko, 2015, p. 21).

Tutoring has made a significant contribution to the evolution of teaching education. Throughout history, much of the teaching has taken place at home, where parents or tutors met face to face with the child. In this education system, the development of individual thinking processes has become the primary educational goal. The tutor recognized the pupils' natural talents and talents at an early stage, and, by learning about his possibilities, proposed the most appropriate path of development. It was the master-student relationship, most often based on friendship and mutual trust, that facilitated honest and bold exchanges.

Like other forms of education, tutoring had a turbulent past and was already functioning in the ancient times of the Sumerians, in ancient China, it was used by Sophists, medieval and Renaissance tutors, teachers from „royal salons” and professors of academies and universities.

Tutors taught and raised their pupils on the classical ideals of independent thinking, such as Socrates, Plato or Aristotle. But not only them, because Tomas Eliot, Tomas More, Juan de Vives, François Fénelon, John Locke, Jean Jacques Rousseau, John Herbart and many others joined in this process. The classic ideal of tutor – student relationships, which was established in the Greek-Roman era, was subordinated to the Church in the Middle Ages to flourish again during the Renaissance. The Reformation strengthened parental responsibility for basic home education, and also contributed to the establishment of folk schools in Germany and a new school organization. The tutors, scientists and parents presented have for centuries created new theories of teaching and upbringing that have played an important role in the history of education (E.E. Gordon, E.H. Gordon, 1990, p. 328–329).

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