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## THE UPBRINGING OF CHILDREN IN THE LIGHT OF OLD POLISH PEDAGOGICAL THEORY

In the 16th and 17th centuries the Polish pedagogical theory frequently drew attention to the importance of a proper upbringing of the younger generation. This was done the most emphatically by Andrzej Frycz Modrzewski, who accorded third place to this question among the most vital problems of the Polish–Lithuanian Commonwealth. In the book *On Customs* he wrote: “I think that all matters concerning the Commonwealth depend on these things, and if these are well established, the state, too, will be well established. Of these three things the first is the question of governing, defending and keeping in order the civic association of people: the second concerns pure unblemished worship of the immortal God, and the third is a proper upbringing and education of youth”<sup>1</sup>.

Poles echoed the views of ancient thinkers and asserted that the upbringing and shaping of a human being should be started as early as possible. Childhood “provides a solid base for a later honest, unblemished and praiseworthy life. For nothing is rooted more strongly in people’s souls than what they have become accustomed to since their childhood”<sup>2</sup>. Care should be taken of the child’s upbringing immediately after its birth. The mother was best qualified to do this. Mikołaj Rej wrote: “Mothers, in particular those of good character, should feed and bring up their children themselves”<sup>3</sup>. If this was not possible, a foster–mother should be carefully chosen; she, too, should have “a good nature and honest habits and should observe the child’s inclinations”. Hieronim Baliński was of the opinion

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<sup>1</sup> A. Frycz Modrzewski, *O poprawie Rzeczypospolitej (On the Improvement of the Republic)*, Warszawa 1953, pp. 99–100.

<sup>2</sup> *Ibidem*, p. 110.

<sup>3</sup> M. Rej, *Żywot człowieka poczciwego (Life of an Honest Man)*, ed. J. Krzyżanowski, Wrocław 1956, p. 32.

that “small children should be entrusted to healthy nurses”<sup>5</sup>. Sebastian Petrycy from Pilzno wrote: “it is better when the mother herself, not a wet-nurse, breast-feeds the child, but if because of the mother’s poor health it is necessary to employ a wet-nurse, she should have the same temperament as the child”<sup>6</sup>. Petrycy was of the opinion that mother’s milk was the best for the child and that another woman’s milk might result in the child acquiring “habits which are different from those of the parents and might make the child liable to foul deeds and cause various diseases”.

Children’s food was a question frequently discussed. Rej wrote that a child should be given “food according to its temperament. If it is of a choleric temperament, do not give it hot food and do not give it to a melancholic either, or it will strengthen the child’s hot temperament. If the child is phlegmatic, do not give it vapid things or you will increase its dullness and listlessness ... do not give it fanciful delicacies or wine, but if you do, give little and seldom ... for the stomach will always want what it got used to in youth”<sup>7</sup>.

Petrycy recommended that at first, when the child had no teeth, it should be given “soft, easily digestible food, such as milk, gruel, white bread sopped in milk and other gruel-like things”. He warned against giving children wine for “mixed with milk, it spoils blood”. When the child grew up, its food should be changed, “it should be larger and harder”. Older children should not be given gruel, for children fed with it became “weak and of poor strenght”.

According to Petrycy, physical education was very important in the child’s early years. Movement was essential to the correct development of the body. At first, this should consist in “nursing, dandling and moving (the child)”. Slightly older children should be allowed to run (it is good for health) and sing (so that they should be gay). He allowed only of some crying, for the strengthened the body; excessive crying made the child weak, according to him. Modrzewski also emphasised the importance of movement. He said that boys should ride on horseback, jump, throw stones, play with a ball, etc., but these exercises should, in his view, be practised “with moderation”, for “reasonable movement and exercises strengthen, increase and improve health, and augment the strength and vigour of the body, but

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<sup>5</sup> H. Baliński, *De educatione pueri*, in: *Pisma pedagogiczne polskiego odrodzenia (Polish Pedagogical Writings)*, ed. J. Skoczek, Wrocław 1956, p. 366.

<sup>6</sup> S. Petrycy from Pilzno, *Pisma wybrane (Selected Writings)*, Warszawa 1956, vol. II, p. 28.

<sup>7</sup> M. Rej, *Żywot człowieka poczciwego*, *op. cit.*, p. 33.

when they are too strong and rapid, they weaken and harm it”<sup>8</sup>. He also emphasised that these exercises should not take place immediately after a meal “so that the food with which the body is filled should not get spoiled through effort and create harmful moisture in the body or even a serious illness”<sup>9</sup>.

Rej discussed a child’s clothes. He said that a child should not be decked with buttons and bows, and should not wear gaudy clothes for “it will always remember what it learned in its youth and will always want it; this might later lead to wantonness and immorality”<sup>10</sup>. Modrzewski warned parents against allowing their children to idle. Parents and guardians should always see to it that the children were occupied. “Let them always try to give them something to do”, he wrote, “and demand that they render account of what they have done”<sup>11</sup>.

Among the many questions discussed by pedagogues in Old Poland, the primary, most important was moral education, which was regarded as absolutely essential. It included religious education, elements of civic education and the teaching of morals. The importance of religious education was stressed by all writers who discussed the question of how to deal with children. Modrzewski pointed out that “the most important thing was “to fill young people with veneration for the immortal God ... Children should be shown Christ and should be impregnated with knowledge of God, so that they should know from whom to expect all good, at whose will everything happens, who punishes evil and rewards good”. He also stressed that children should from their earliest years be taught religious practices, go to church, learn church rites and ceremonies, acquire the habit of praying. In *The Life of an Honest Man* Mikołaj Rej wrote: “when a child’s reasoning is improving it is most urgent to make it understand what God is and what His will is”<sup>12</sup>. Hieronim Baliński emphasised that the most important thing in bringing up a child is to acquaint it with God “as far as its understanding allows this”. The most important thing in man’s life was “to be ready to serve God and fear Him, for this is the foundation all good; he who is ready to serve God will receive His blessing and will prosper”<sup>13</sup>.

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<sup>8</sup> A. Frycz Modrzewski, *O poprawie Rzeczypospolitej*, op. cit., p. 113.

<sup>9</sup> *Ibidem*, p. 113.

<sup>10</sup> M. Rej, *Żywot człowieka*, op. cit., p. 34.

<sup>11</sup> A. Frycz Modrzewski, *O poprawie*, p. 112.

<sup>12</sup> M. Rej, *Żywot człowieka*, p. 38.

<sup>13</sup> H. Baliński, *De educatione*, p. 381.

Civic education was also a question frequently discussed in Old Poland. In *De educatione pueri*<sup>14</sup> Hieronim Baliński, expressing the views of an average nobleman, considered elements of civic education. According to him, a young man should, during a break in an educative journey, get acquainted with Polish laws and attend parliamentary debates so as “not to be a stranger in his own country”. In Baliński’s opinion it was a nobleman’s obligation “to be able to deftly use arms and ride on horseback in order to defend himself and his country”. This was a very modest programme of civic education. Other pronouncements contained much broader proposals.

In his *Life of an Honest Man* Mikołaj Rej tried to combine the model of an ideal noble landowner with that of an ideal citizen. His hero was above all an honest man leading a modest peaceful life in the countryside, a man who remembered “what he owes the Commonwealth, the country in which the Lord was pleased to place you, and also what you owe your parents and relations. See to it that a clean weapon always hangs on the wall, that a horse is always ready for use, for this is what you and the Commonwealth need”<sup>15</sup>.

Rej’s hero was a Polish version of the model propagated by Cato the Elder; he was a man brought up at home under the solicitous thoughtful care of his parents and the instructor chosen by them. Rej encouraged noblemen to serve their country by joining the army or becoming members of the Sejm. An honest man should, in his view, always remember what “he owes God, himself, his friends and his country”<sup>16</sup>.

Elements of civic education were frequently mentioned in instructions written by noblemen who sent their sons to school or on an educative journey. In his instructions written in 1602 for his son, Piotr Myszkowski, starost of Lublin, wrote that his son should acquire as much knowledge as possible, but since it would be his duty, as it was the duty of the whole family, “to work for the Commonwealth”, for he was born not for himself but “rather for his country”, he should be “as well equipped as possible in everything that is important in the Commonwealth”, and should not spend long years in studying. Jan Ostroróg’s letters to his sons, written in 1615<sup>17</sup>, contained directives on what they “owe God, their country and the king”. Their main aim should be to acquire “education for political life and for service to the Commonwealth”. The young Ostrorógs were born to “lead an active life, take part in public life, work in the sweat of their brow to fulfil their obligations to their country ... and serve (their) most illustrious kings”.

<sup>14</sup> H. Baliński, *De educatione*, pp. 362–388.

<sup>15</sup> M. Rej, *Żywot człowieka*, p. 127.

<sup>16</sup> *Ibidem*, p. 90.

<sup>17</sup> J. Ostroróg, *Listy do synów (Letters to Sons)*, in: *Pisma pedagogiczne*, pp. 461, 465.

Morals were the last element of moral education. Many instructions were given in this respect. Modrzewski recommended that children should “learn from an early age what is honest and what is shameful, what they should strive for and what they should avoid”. Children should be dissuaded from “committing foul deeds, using bad words and thinking of evil things”. He warned against bad company and advised young people to keep away from “ugliness, refrain from harming other people, avoid anger, envy, conceit and cruelty. Amusement should be fair; it should not be effeminate, licentious, clownish or indecent. Children should be taught what they owe their parents, other citizens, the Commonwealth, how they should live in harmony with other people and keep company with them, how they should behave towards their superiors, inferiors and equals, towards their companions, friends, relatives and kinsmen, towards officials, lords and servants, and even towards adversaries and enemies, both in private and public life”<sup>18</sup>.

Parents should set a good example of how to behave for, as Modrzewski wrote, “from their elders, especially their parents, the young learn how to behave, not only through their ears but also through their eyes, so parents should do their best to be such persons in the eyes of their children as they would like their children to be”<sup>19</sup>. Mikołaj Rej frequently warned against the bad influence of environment, against the influence of “stupid, filthy peasants and roguish servants, for what they see in their youth will stick in their young memory and grow together with them”<sup>20</sup>. According to Baliński, boys should be protected from the bad influence of their environment, “servants should be forbidden to use bad filthy words and tell mischievous stories to children”.

Children should from an early age be taught to behave properly towards others; they should not despise even the poorest people. They should always act correctly, for otherwise “the angel that guards you will resent this and go away”<sup>21</sup>. Sebastian Petrycy from Pilzno held the view that more attention should be paid to moral education only when a child was eight years old, for then it could tell “what is good from what is bad, what is honest from what is dishonest, what is praiseworthy from what is shameful”<sup>22</sup>. Children should not be allowed too much freedom; according to him, “children live like beasts, they do what they like, they exceed the bounds in what they like, they are ruled by anger and passion”. They should be trained to be obedient.

<sup>18</sup> A. Frycz Modrzewski, *O poprawie*, pp. 111–113.

<sup>19</sup> *Ibidem*, p. 113.

<sup>20</sup> M. Rej, *Żywot człowieka*, p. 34.

<sup>21</sup> H. Baliński, *De educatione pueri*, pp. 368–369.

<sup>22</sup> S. Petrycy from Pilzno, *Pisma wybrane*, vol. II, p. 30.

Young people should be taught to “honour, respect and value their elders, they should always obey their parents, first because parents and elderly people are by nature superior ... sons should always obey their parents and young people should obey their elders”<sup>23</sup>. It was therefore necessary to teach young people obedience to their elders and also see to it that kept good company. Petrycy wrote that “good company is the foundation of young people’s education”, for a young man quickly adopted the manners of others, good and bad ones. The choice of a good teacher, a good educator was therefore essential, for it was he who would teach children morals and protect them from the influence of a bad company.

Moral education was connected with punishment. Our ancestors were interested in the eternal problem of whether to administer punishment or not. Modrzewski held the view that if the children “are inert and sluggish, it is right to censure them by words, but if they neglect their duties, the rod may be used”<sup>24</sup>. Erazm Glicznier Skrzetuski discussed the question of punishment in one of the chapters of his book on the upbringing of children. When examining various aspects of punishment he came to the conclusion that punishment was all right, but should be administered “with care, not in great anger”; he wrote: “if the parents need to correct and improve the habits of their children, let them do it cautiously, gently and not cruelly or in anger”.

Sebastian Petrycy was, on the whole, against punishing children. He emphasised, after Aristotle, that corporal punishment was below the dignity of free people; that children should be controlled to prevent them from doing wrong, and then punishment would not be necessary. If, however, it was indispensable, he recommended restraint; “not to beat too hard and also not to be too indulgent”<sup>25</sup>.

The aim of all education in Old Poland was to instil in the young people a specific religious and moral stance; hence the emphasis on the educational values of knowledge and the identification of virtue with wisdom, after the example of ancient philosophers.

Another element of education in Old Poland, reflected in discussions on pedagogy, was intellectual education. Various remarks were made about this question and many proposals were put forward. The question of whether it was better to teach children at school or outside of it, a question that had been discussed since ancient times (cf. Quintilian), was raised in many pronouncements. In the Old Polish version this was a dispute between

<sup>23</sup> *Ibidem*, p. 33.

<sup>24</sup> A. Frycz Modrzewski, *O poprawie*, p. 112.

<sup>25</sup> S. Petrycy from Pilzno, *op. cit.*, pp. 446–447.

supporters of school education and those who thought that other institutions better prepared young people for life and for their future duties in the Commonwealth<sup>26</sup>. By other institutions they meant the parental home, the royal and dignitaries's courts and journeys expanding a young man's knowledge.

School education was favoured above all by people who were connected with school in one way or another. Among the determined advocates of this form of education were Andrzej Frycz Modrzewski, Szymon Maricius, Sebastian Petrycy from Pilzno, Andrzej Gostyński, Adam Stefanowicz and many others. In Modrzewski's opinion school was "the creator and, in a way, a begetter of the best laws"<sup>27</sup>. Maricius wrote that "well organised schools are the mainstay of the state ... they should be the workshops where all virtues and knowledge are formed"<sup>28</sup>.

Home education was advocated by Mikołaj Rej, who recommended parents to find "a virtuous staid sober-minded clear-headed instructor" and bring the child up at home for some time, for then it obey its parents and instructor and will have a better time in its early years"<sup>29</sup>.

Andrzej Frycz Modrzewski pointed out the favourable educational influence of dignitaries's courts, where young people were under the care of specially selected educators; according to him, a court "can rightly be regarded as a place teaching refinement and training the intellect. There is no doubt that there are many people at courts who can recognise the talents of others and who can shape and change the habits of persons entrusted to their care"<sup>30</sup>.

Some thinkers (P. Illicino<sup>31</sup>, Erazm Glicznier Skrzetuski<sup>32</sup>) emphasised that boys should be properly prepared before being placed at a dignitary's court. Szymon Starowolski was one of the authors who

<sup>26</sup> D. Żołądź, *Idealy edukacyjne doby staropolskiej (Educational Ideals in Old Poland)*, Warszawa 1990, pp. 37 ff.

<sup>27</sup> A. Frycz Modrzewski, *O poprawie*, p. 593.

<sup>28</sup> S. Maricius, *O szkołach, czyli akademiach ksiąg dwoje (Two Book on Schools, that is, Academies)*, Wrocław 1955, p. 21.

<sup>29</sup> M. Rej, *Żywot człowieka*, p. 37.

<sup>30</sup> A. Frycz Modrzewski, *O poprawie*, p. 115.

<sup>31</sup> P. Illicino, *O człowieku i umiejętnościach (On Man and Talents)*, in: *Filozofia i myśl społeczna XVI wieku*, ed. L. Szczucki, Warszawa 1978, p. 133.

<sup>32</sup> E. Glicznier Skrzetuski, *Książki o wychowaniu dzieci (Books on the Upbringing of Children)*, Kraków 1876, p. 69.

stressed that honours and a lordly bearing should not be the only reason for sending boys to a dignitary's court<sup>33</sup>.

Attempts were frequently made to evaluate educative journeys as a way enabling young people to acquire knowledge and skills. Foreign journeys were a combination of several elements: school education, self-tuition, practice and observation. Frequently, it was not schooling that was the main motive of these peregrinations. Bissatisfaction with the level and direction of national school and the Renaissance conviction that only "prosaic and common minds stay at home and are attached to their soil"<sup>34</sup> was the basic motive of these frequent peregrinations. This practice, known in Poland since the Middle Ages, intensified in the 1540s and reached its apogee in the second half of the 16th century. The popularity of foreign journeys did not abate in the 17th century. As time went on, only the character, direction and routes of these peregrinations changed. At first young Poles usually went to Italy; during the Reformation they were sent to Germany and Switzerland; they also visited France and the Netherlands, and, rather seldom, England and Spain.

Two main kinds of journeys can be distinguished. Journeys to a foreign school were the first kind. A young man undertaking such a journey had a definite aim, a concrete school in view; this type can be called *peregrinatio academica*, an academic peregrination, with studies as its main aim. Journeys made to learn the world, foreign customs, cultures and languages and to meet foreign people were the other kind; they had much in common with journeys which we would now call tourism; let us call them "grands tours" or educative journeys<sup>35</sup>. Old Polish pedagogical thought paid great attention to educative journeys. The question was also raised in works of another kind, in *belles lettres*, e.g. epigrams (W. Potocki), satires (K. Opaliński), didactic literature (M. Rej, Ł. Górnicki), dramas and epistles, diaries, testaments, funeral speeches, etc.<sup>36</sup>

In the opinion of supporters of this form of acquiring knowledge and skills, foreign journeys strengthened young people's morals, expanded their knowledge, especially in the practical political field; as Łukasz Górnicki

<sup>33</sup> S. Starowolski, *Reformacja obyczajów polskich (Reformation of Polish Customs)*, ed. K. Turowski, Kraków 1859, p. 159.

<sup>34</sup> J. Lipsius cited from J. Freylichówna, *Ideal wychowawczy szlachty polskiej w XVI i początku XVII w. (Educational Ideal of Polish Noblemen in the 16th and the First Half of the 17th Century)*, Warszawa 1938, p. 86.

<sup>35</sup> D. Żołądź, *Podróże edukacyjne Polaków w XVI i XVII w. (Poles' Educative Journeys in the 16th and 17th Centuries)*, in: *Z prac poznańskich historyków wychowania*, Poznań 1994, pp. 29–65.

<sup>36</sup> Ł. Opaliński, *Obrona Polski (Defensé of Poland)*, in: Ł. Opaliński, *Wybór pism*, ed. S. Grzeszczuk, Wrocław 1959, p. 183.



wrote, they were often motivated by “lust for knowledge”, they were believed to deepen young men’s experience and help them to improve their personality. Despite the great popularity of peregrinations, no uniform programme, no recommended routes or scope of knowledge to be acquired were worked out during the Old Polish period. Public opinion on the youth’s peregrinations differed. Some writers supported this form of education, others criticised it, still others were aware of the positive and negative influence exerted by foreign journeys on the individual and the Commonwealth. Andrzej Frycz Modrzewski wrote: “and if by chance they are to send a young man on a foreign tour, let them prepare him with great care and engraft it in his mind that he should try not so much to meet as many people as possible in each country and establish friendly ties with them as to observe what is praiseworthy in the customs, laws and discipline of neighbouring countries, so that on coming back home he might report this, in order to improve matters in the homeland”<sup>37</sup>. According to Mikołaj Rej, a foreign journey was advantageous; he wrote: “when a boy grows up and his mind is filled with what he has learned at home, it is useful to prevent him from straining at the leash and trying to get out of a net like a wolf, and send him to a foreign country, especially to one of those where people are restrained, clear-headed, have good habits, are governed by reason and are engaged in useful studies”<sup>38</sup>. Advice should be sought from “those who have seen the world”. “Having, with the advice of sensible people, chosen a good place where you can move about to your profit, try to go there with something people are interested in”<sup>39</sup>. Having carefully chosen the right place, a young man may go abroad and “present himself in such a way as not to discredit himself and his country; he should follow noble, serious, important human questions and not waste time; he should take pleasure in honest human affairs and enjoy useful teaching”. In Rej’s opinion, it was most important to observe good conduct<sup>40</sup>.

Hieronim Baliński also attached importance to educative journeys. In his view, after tuition in Poland, when a young man was 12 years old, he should be sent to Germany so that he should get used to beer and wine (!). He should also learn foreign languages and acquire good manners. After a stay in Germany and a year-long stay in his own country in order to learn Polish law, get acquainted with a dignitary’s court and the work of the Sejm, the young man, when he was about 15 years old, should again go abroad,

<sup>37</sup> A. Frycz Modrzewski, *O poprawie*, p. 113.

<sup>38</sup> M. Rej, *Żywoć człowieka*, p. 65.

<sup>39</sup> *Ibidem*, p. 69.

<sup>40</sup> *Ibidem*, p. 89.

this time to Italy “for two years in order to polish his knowledge and get some training, for they know how to teach equestrianism, fencing, jumping, music, tournaments of all kinds and how to use weapons on horseback”<sup>41</sup>.

Educative journeys to foreign countries were also supported by Andrzej Maksymilian Fredro. In his pedagogical system, peregrination “... topped all studies; it was their crowning point, so to say”<sup>42</sup>. In his work *Vir consilii*, he wrote that just as one flower was not enough for a bee, so acquaintance with one nation was not enough for inquiring minds wanting to gain experience. A journey allowed young men to shake off provincialism and sluggishness; the example of foreigners exerted a good influence, while movement and change were a stimulus to action<sup>43</sup>. A journey abroad added to a young man’s experience and widened his horizons. In addition to sightseeing, young men should widen their knowledge.

Another question discussed by writers concerned with pedagogy was the scope of knowledge which should be conveyed to young people. It was believed that intellectual education should comprise ancient languages (Latin, Greek, sometimes Hebrew) as well as modern languages, such as German (J. Sobieski), French (J. Sobieski, S. H. Lubomirski, A. M. Fredro), Italian (J. Sobieski, S. H. Lubomirski, A. M. Fredro) and Polish (A. M. Fredro, Sebastian Petrycy from Pilzno); as regards literary education, stress was laid on rhetoric, regarded as the queen of all sciences (A. Gostyński, S. Maricius, P. Myszkowski), a branch of learning based on a deep perusal of classical and modern authors and supplemented by a profound knowledge of history, law, politics and sometimes by elements of mathematics and natural sciences. This was unequivocally expressed by Szymon Maricius, who said that “rhetoric can do wonders in men’s minds”, but “it cannot be perfect without a broad knowledge and erudition”. The teaching of history played a very important role, for historical knowledge was essential at dignitaries’ courts, to politicians, church institutions and scholars. It supplied personal examples and models of conduct. By acquainting young men with national history it shaped their national consciousness, aroused national pride and the sense of being distinct, and thus was an essential means of education. Some authors laid stress on artistic education (Sebastian Petrycy from Pilzno).

Some writers, e.g. Szymon Maricius and Sebastian Petrycy from Pilzno, thought that education should depend on a young man’s

<sup>41</sup> H. Baliński, *De educatione pueri*, p. 376.

<sup>42</sup> H. Barycz, *Andrzej Maksymilian Fredro wobec zagadnień wychowawczych (Andrzej Maksymilian Fredro and Problems of Education)*, Kraków 1948, p. 31.

<sup>43</sup> *Ibidem*, pp. 31–32.

background. Sebastian Petrycy wrote: "We have two different estates, the noble and the urban estate; education, especially the secular education provided to the members of each estate, should be different too ... Noblemen should learn what is necessary for governing the Commonwealth, that is, eloquence, oratory, history, moralis philosophia, iurisprudentia"<sup>44</sup>. To this he added foreign languages: Latin, Italian and Spanish. The children of townsmen should, in his opinion, learn German, which was useful in trade<sup>45</sup>.

In this field (and also in some others) particularly interesting are the view of Andrzej Maksymilian Fredro. He strongly accented the utilitarian character of learning. In his view, education should expand experience and develop discernment. Young men should learn what was useful and what could be applied. He wrote: "he knows much who does not know what is unnecessary". "It is not the man who knows a lot that is clever but he who knows what he needs"<sup>46</sup>. The mind should be developed from a child's early years, but in Fredro's opinion what we now call primary education was of little value in intellectual education. Proper intellectual education started at the medium level. He pointed out that the time devoted to education should be well used. He advised young men to learn subjects which were of utilitarian value. He recommended three groups of subjects: historical sciences with geography and politics, mathematics coupled with military science, and rhetorical-philosophical sciences<sup>47</sup>.

Old Polish pedagogical thought did not pay much attention to physical education. We have already mentioned that movement was deemed necessary at an early age. Its necessity in later years was stressed above all by Petrycy who, being a physician, was aware of the benefit of physical education for man's proper development. He thought that in adolescent years, that is, from the age of 14, "more attention should be paid to movement; young people engage in hunting, fencing, horse-riding, especially in racing. They should get used to lack of sleep, vigilance, fasting and hard bedding, to wearing a cuirass and armour and bearing a sabre at their side, so that they should not find it too heavy when they need it"<sup>48</sup>. In his opinion, noblemen's sons should, when they have a break in studies during their journeys, practise various exercises, such as fencing, horse-riding, playing with a ball<sup>49</sup>.

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<sup>44</sup> S. Petrycy, *op. cit.*, p. 47.

<sup>45</sup> *Ibidem*, p. 48.

<sup>46</sup> H. Barycz, *Andrzej Maksymilian Fredro*, p. 14.

<sup>47</sup> *Ibidem*, pp. 19 ff.

<sup>48</sup> S. Petrycy, *op. cit.*, p. 32.

<sup>49</sup> *Ibidem*, p. 49.

Polish pedagogical literature, like the literatures of other countries, began to discuss the upbringing of girls at that time. Since girls were mostly brought up at home, there are few sources concerning this question, so we can only guess what the upbringing of girls really was like at that time. Brief remarks on this question began to appear in various publications. Two approaches can be distinguished. The most frequent, "conservative" approach, present since ancient times, confined girls' education to religion and morality, to preparing girls for the role of mothers, wives and housewives. According to supporters of the "progressive" approach, girls should also be given intellectual education; some writers who regarded woman as a being equal to man thought that girls' education should be on the same level as that of men.

The first current was represented by Andrzej Frycz Modrzewski, who distinguished the duties of the two sexes: "it is the concern of men to settle necessary matters with outsiders, and the concern of women to look after the household"<sup>50</sup>; in another place he wrote: "They (women) should deal with household, not public matters"<sup>51</sup>. He recommended a joint equal education of both sexes up to a certain age. He stressed that "boys and girls should not spend their early years in idleness". When children reached the age of adolescence "everything possible should be done to prevent boys from participating in girls' amusements ... for age makes them prone to lewdness"<sup>52</sup>. Modrzewski did not say what girls' education should be like at that age; he wrote only of males. He said: "When the parents see and know the gifts of their young man they should let him study the subjects to which nature itself draws him in their opinion"<sup>53</sup>.

In his commentary to Aristotle's *Economics*, Sebastian Petrycy from Pilzno devoted one chapter to the upbringing of girls (*How Parents Should Govern Their Daughters*). He stressed at the outset that "daughters need greater care in upbringing than sons for they bring a greater shame on their parents and friends through wantonness. In their education it is necessary to see to it that they preserve their maidenly shyness and honesty"<sup>54</sup>. He did not think it necessary to educate girls, but stressed that they should be taught morality and deportment. First of all, parents, in his opinion, should not allow their "daughters ... to go out of their room or house frequently"<sup>55</sup>;

<sup>50</sup> A. Frycz Modrzewski, *O poprawie*, p. 206.

<sup>51</sup> *Ibidem*, p. 193.

<sup>52</sup> *Ibidem*, p. 112.

<sup>53</sup> *Ibidem*, p. 113.

<sup>54</sup> S. Petrycy from Pilzno, *op. cit.*, p. 49.

<sup>55</sup> *Ibidem*, p. 49.

secondly, “parents should not allow their daughters to be visited by young men in their room or receive presents, messages and letters”<sup>56</sup>. Thirdly, “parents should not allow their daughters to idle, but should find and fix suitable entertainment and work for them. Maidens should be industrious, not lazy, so that they should not find it difficult to stay at home ... They should know household work so that they become good housewives”<sup>57</sup>. They should be silent in the company of men, especially strangers “for a talkative maid fraternises with strangers and makes herself cheap”<sup>58</sup>. He did not say a word about the education of girls.

The other trend was represented by Andrzej Glaber from Kobylin, Łukasz Górnicki, Andrzej Maksymilian Fredro and dissident pedagogues, such as Johann Amos Komensky. In Europe this trend had such distinguished representatives as Juan Luis Vives, Erasmus of Rotterdam and Thomas More.

Andrzej Glaber from Kobylin, professor at Cracow University, dedicated the preface to his translation of Aristotle’s writings (*Talks about the Construction of Human Bodies*, 1535) to Jadwiga from Kościelec. He defended women and wrote that their discrimination was the fault of men, who were afraid of competition; in his opinion, women had a keener mind than men, as was proved by the fact that girls learned to speak earlier than boys. “In making laws”, he wrote, “men establish rules in such a way, and they keep watch over this, as to prevent women from learning to read, so that they should be unable to read books which train and exercise the mind; though they cite other excuses, they do this mainly out of envy ... Fearing that women may outdistance them by their minds, they forbid them to read profound writings, the only thing they let them read is prayers and devotions”.

In *The Courtier* Łukasz Górnicki presented the model of a woman of the world<sup>59</sup>. In his view “a man, in his essence, is not more perfect than a woman ... a man is not more of a human being than a woman. A woman can understand everything a man does. This does not mean that men and women are identical beings and that their ways are the same. Women, unlike men, should be delicate, there should be nothing masculine in them”. Like a courtier, a woman should be “wise and good-hearted”. A courtly lady “should be able to read, should, for the sake of honest amusement, play some

<sup>56</sup> *Ibidem*, p. 50.

<sup>57</sup> *Ibidem*, p. 51.

<sup>58</sup> *Ibidem*, p. 52.

<sup>59</sup> Ł. Górnicki, *Dworzanin polski (The Polish Courtier)*, ed. R. Pollak, Kraków 1928, pp. 247, 248, 249, 252, 255, 257, 259 and others.

instrument suitable to her sex, finally, I would like her to understand everything that the lords want a courtier to know, not in order to make use of it but to be able, in the presence of many persons, to distinguish who is more notable in a given field and praise him, or criticise, if need be". According to Górnicki, a woman was able to learn everything a man knew; in his view women "are more capable to understand subtle knowledge than men", and had the same right to learn, but they should not show off their knowledge and intelligence.

Andrzej Maksymilian Fredro thought that girls should acquire the rudiments of learning, learn to read and write, learn the rudiments of arithmetic, astronomy, cosmography and geography. He advised them to read the lives of saints; what is interesting is that he thought they should read them in their mother tongue, but this was due to the fact that he saw no need for their learning foreign languages, whether ancient or modern. He supplemented his programme of intellectual education by directives referring to the purity of morals and thoughts<sup>60</sup>.

The first approach dominated in Polish pedagogical thought as well as in practice, i.e. the upbringing of girls differed from that of boys; girls were denied the right to education, they were prepared at home for their future household duties. Equality of rights was not yet in sight.

As our reflections show, Old Polish literature raised diverse questions concerning the upbringing and education of children from their birth. It usually modelled its views on ancient writings (especially those by Aristotle and Quintilian) and also on works by humanistic writers (Erasmus, Juan Luis Vives), adapting them to Polish needs and conditions.

*(Translated by Janina Dorosz)*

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<sup>60</sup> H. Ba r y c z, *Andrzej Maksymilian Fredro*, pp. 49 ff.