

An Outline of the Teaching Profession in the History of the Polish Nation

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The teaching profession is one of the oldest in the history of mankind and plays a very important role in society. A teacher's education and duties varied throughout history. In Poland, the process of shaping the teaching profession began with the establishment of the first parish schools in the 11th century. Since then, both the schools and the teacher were fully subordinate to the Church. The teaching profession developed slowly from the time of obtaining qualifications in parish schools until the present day, when education can be acquired in teacher training colleges or universities.

Key words: *teacher; education; Church; school; university.*

While studying the history of mankind, in every century, we come across the profession of a teacher. Even in prehistoric times, the young generation, by observing the older, more experienced members of their tribe, imitated their deeds, thus gaining some preparation for their own group life. The teacher's profession was also performed by tribal leaders and priests.¹ Hence, the teaching profession is one of the oldest ones in the world and plays a very important role in society. As you can see, in each epoch, depending on various needs, society created its own image of a teacher. When it comes to European civilization, the first patterns can be found in the writings of Plato, Aristotle and Quintilian.²

Young people were put into different jobs depending on gender. The boys learned all male jobs: hunting, cultivating the land, participating in wars. Girls, under the care of their mothers, were preparing to play the role of wife, mother and housewife.³

¹ Virchow, R. (1875). *Pierwotne ludy Europy*, Wyd. Bookseller Publishing Company, pp. 23–45.

² Królikowska, A. – Topij-Stempińska, B. (2014). Wizerunek nauczyciela we współczesnym społeczeństwie polskim, *Elementary education in theory and practice*, No. 1, Kraków: Akademia Ignatianum, p. 31.

³ Kurdybacha, Ł. (1965). *Historia wychowania*. Tom. I, Warszawa: PWN, pp. 584–589.

In Poland, the process of shaping the teaching profession began with the establishment of parish schools in the 11th century. Education was then completely subordinated to the Church.⁴

After the adoption of baptism by the Polish prince Mieszko I (922 or 954–992),⁵ one of the most important tasks of the newly emerging Polish state was the organization of the church and the construction of monasteries in the main towns. The monks and priests found refuge there and remained financially supported by the prince.

Over the first two centuries, clergy interested in a quick church career came to Poland. Unfortunately, due to the lack of knowledge of the language, the clergy could not devote themselves to the evangelization of the young Polish state. Thus, the main church positions were not filled by Poles until the 12th century. At that time, there was a shortage of educated people of Polish origin who would educate new candidates for the clergy.⁶

In the thirteenth century, the monastic movement of the Dominicans and Franciscans developed in Europe. According to the teachings of the Council of Lateran IV (1215), bishops who could not cope with their pastoral duties in the diocese were obliged to form groups of qualified monks who would teach the faithful in the churches. This situation forced the monasteries to also become schools where educated teachers, apart from elementary disciplines, also taught theology. All the monks were obliged to attend such classes with their prior.⁷ The Lateran Council of 1179 imposed the obligation to establish cathedral schools, and the maintenance of them was secured with the income of the Church. To supervise the education in his diocese, each bishop appointed a special officer called a scholastic who, apart from supervising the school entrusted to him, also issued a permit to run it. Only candidates for the clergy could study in these schools, and secular people could also receive education, but only with the support of high church figures.⁸

The first cathedral school in Poland was established in Krakow at Wawel. In the third quarter of the 12th century, the scholastic Amileusz, who would later be a teacher of the young Wincenty Kadłubek, became the head of it. Later, after completing his studies at the University of Bologna or Paris (perhaps he studied

⁴ Wołoszyn, S. (2003). Oświata i wychowanie w epoce średniowiecza. In *Pedagogika*, vol. I, Warszawa: PWN, pp. 91–189.

⁵ Arnold, St. (1968). *Słownik biograficzny historii powszechnej do XVII stulecia*, Warszawa, p. 323.

⁶ Kiryk, F. (1986). *Nauk przemożnych perła*. Kraków 1986: NAW, pp. 15–16.

⁷ Ibid, p. 17.

⁸ Litak, S. (2004). *Historia wychowania. Do wielkiej Rewolucji Francuskiej*, Tom. I. Kraków: WAM, p. 188.

at both universities), Kadłubek himself returned to Krakow, where he headed the cathedral school at Wawel in Krakow for 10 years until the death of the Polish king Kazimierz the Just (1138–1194) (1138–1194, 240–241) in 1194.⁹

Another cathedral school, this time in Gniezno, is associated with another important figure, i.e. with Jakub from Żnin. He was a doctor of canon law decrees, a church dignitary and archbishop of Gniezno, who lived during the reign of the Polish prince Bolesław the Wrymouth. In the mid-12th century, probably MA Colbert together with MA Stefan from Poznań developed the function of the school's rector.¹⁰

At the next cathedral school established in Wrocław, at the beginning of the 13th century, the following teachers appear in the chronicles: Marcin in 1203–1210 and Idzi in 1213–1223. Auxiliary teachers were also mentioned here, but their names were not given. Also at the beginning of the 13th century, the title of “professor iuris” or lecturer in canon law appeared for the first time in this cathedral school in Krakow, and in collegiate schools there were lecturers' titles such as: scholastic, master and his assistant sub-master. Of course, in the Middle Ages, most school teachers did not have the necessary education, and their professional statute was not yet defined by any special regulations. At that time, there was no educated teaching professional group that would have a sense of its own social and professional distinctiveness.¹¹

Despite some activity of cathedral or collegiate schools in Poland, the education of the then clergy was not satisfactory. It is known that in 1320 many priests in Poland did not graduate from any schools.¹²

According to the arrangements of the Third Lateran Councils (1179) and IV (1215), bishops were obliged to establish both cathedral and collegiate schools, as well as grammar or parish schools for children and youth from the secular state.

Swietłana Szczygielska wrote about teachers in Polish parish schools: “*teachers in rural schools were mainly church organists and servants, while in cities they were often university educated – baccalaureates, less often – masters. In monastery and cathedral schools, teachers had to be theologians and know canon law. Along with the heyday of the Krakow Academy, founded by Casimir III the Great in 1364, the level of teachers' education increased.*”¹³

⁹ Kiryk, F. (1986). *Op. cit.*, p. 13

¹⁰ Ibid, p. 19.

¹¹ Szczygielska, S. (2003). *Historia wychowania*, Szczecin: Pedagogium, p. 30

¹² Kiryk, F. (1986). *Op. cit.*, p. 19.

¹³ Szczygielska, S. (2003). *Historia wychowania*, Szczecin: Pedagogium, p. 53.

Over time, getting an education changed a bit as universities began to emerge in Europe. They became the first teacher training centers. The baccalaureates who left the university walls had completed the department of secondary liberal arts of the lower or higher degree as masters of the atrium.¹⁴

However, in the Middle Ages, most of those who studied at universities did not hold any title upon leaving its walls. It is known that in the 15th century only a fourth of students received the above-mentioned bachelor's degree, and the fifth had a doctoral degree.¹⁵

Teacher education in the thirteenth and fourteenth centuries, and even until the first half of the fifteenth century, was very low. Throughout the Middle Ages, the problem of teaching staff in Poland was not solved. During the Middle Ages, teachers did not belong to any estate, even though society as a whole was divided into such classes. The teachers were people who were often itinerant, of secular origin, or mostly clergy, who did not have a good education or property.¹⁶

In 1408, a synod regarding teacher training was held in Kraków. It criticized the very low level of education, especially of those teachers who worked in villages and small towns.¹⁷ There were also criticisms for the rapid quantitative expansion of schools rather than caring about their level. At that time, the number of schools grew rapidly, and the level of education was very low.¹⁸

The situation started to change a bit during the 15th century. It was then that teachers' qualifications were improved at universities and other schools. More attention was paid to the title of teacher, which, in order to be able to teach, should have the above-mentioned master's degree or at least a bachelor's degree. Only in rural schools a teacher who did not have higher professional qualifications could still teach.¹⁹

The village teacher was first and foremost a servant of the Church, subject to the parish priest and then the dean and bishop. Usually, the parish priest would bring in a candidate who fulfilled duties in the parish school. A teacher in such a school was called the chancellor or master. Most often, the teacher also performed

¹⁴ Smołalski, A. (1997). *Wizje nauczyciela w polskiej myśli pedagogicznej do 1939 roku*. Opole: Uniwersitet Opolski, p. 33.

¹⁵ Kiryk, F. (1986). *Op. cit.*, p. 53.

¹⁶ Smołalski, A. (1997). *Wizje nauczyciela w polskiej myśli pedagogicznej do 1939 roku*. Opole: Uniwersitet Opolski, p. 30.

¹⁷ Możdżeń, S. I. (1993). *Zarys historii wychowania (cz. II – wiek XIX – do 1918 roku)*, Kielce: Wyd. Pedagogical ZNP, p. 160.

¹⁸ Kurdybacha, Ł. (1965). *Historia wychowania*. Tom. I, Warszawa: PWN, p. 17.

¹⁹ Możdżeń, S. I. (1993). *Zarys historii wychowania (cz. II – wiek XIX – do 1918 roku)*, Kielce: Wyd. Pedagogical ZNP, p. 105.

the duties of an organist or writer of the city council.²⁰ Wealthy parishes could afford a bachelor's teacher with a lower university degree.²¹ Due to their difficult financial conditions, some parishes could only afford to employ former students who, for various life reasons, could not complete their studies. However, most of the teachers employed in parish schools were pupils of the same schools in which they later found employment. It even happened that, due to the lack of a teacher in a rural parish school, a more talented craftsman or even an intelligent peasant was employed for this position, who had also graduated from this school earlier.²²

The level of parish rural schools was very low. The teacher only taught writing and reading, little Latin grammar, church singing, and altar boys. The parish priest required knowledge of the Polish language, religiosity and impeccable moral attitude from each newly admitted teacher, moreover, the teacher was obliged to submit a valid declaration of faith to his parish priest, discuss working conditions with his employer and then took up the school. It was important to have a righteous teacher who would best be celibate. The teacher assuming a position at the school was called *scholiregi*, i.e. rector. According to the custom of the time, each teacher had to wear a long clerical dress, tonsure, and could not grow a beard, although he was under no obligation to belong to the clergy. All school employees were subject to the bishop's jurisdiction.²³

Each teacher was required to attend daily services with the choir of his students. Moreover, it served as a sacristan and bell ringer.²⁴ Due to the insufficient income from the profession, the teacher had to take up additional classes as a church clerk, cantor, organist or parish priest, sometimes he worked as a city writer or clerk. More than once, he was employed as a teacher of children in private homes.²⁵

The teacher's salary depended on the local conditions in which he was found, so from 28 to 5 fines. At that time, the carpenter was earning 24 fines.²⁶ The teachers of the clergy had a better situation in material terms because they received the benefits, i.e. various Church goods. However, each teacher was completely dependent on the clerical authorities.²⁷

²⁰ Kiryk, F. (1986). *Op. cit.*, p. 25.

²¹ Kurdybacha, Ł. (1965). *Historia wychowania*. Tom. I, Warszawa: PWN, p. 438.

²² Możdżeń, S. I. (1993). *Zarys historii wychowania (cz. II – wiek XIX – do 1918 roku)*, Kielce: Wyd. Pedagogical ZNP, p. 105.

²³ Kurdybacha, Ł. (1965). *Historia wychowania*. Tom. I, Warszawa: PWN, pp. 348–349.

²⁴ Możdżeń, S. I. (1993). *Zarys historii wychowania (cz. II – wiek XIX – do 1918 roku)*, Kielce: Wyd. Pedagogical ZNP, p. 105.

²⁵ Mazur, P. (2012). *Zarys historii szkoły*, Kielce-Myślenice: WSETiNS Kielce, p. 37.

²⁶ Możdżeń, S. I. (1993). *Zarys historii wychowania (cz. II – wiek XIX – do 1918 roku)*, Kielce: Wyd. Pedagogical ZNP, pp. 104–105.

²⁷ Skoczek, J. (1965). *Rozwój szkolnictwa w Polsce średniowiecznej*. In *Historia Wychowania*, vol. I, Warszawa: PWN, p. 184.

The medieval teacher did not have an established curriculum. He taught his disciples what he had learned. Knowledge was passed on by the teacher according to a specific method that was passed down from generation to generation. The trivium (grammar, rhetoric, dialectics) and quadrivium (arithmetic, geometry, astronomy, music) programs were in force to a greater or lesser extent. Latin grammar and the moral principles were taught. In addition, religion and church singing were taught in each school.²⁸

The medieval period is the time of the teacher's power over the student. A student's knowledge depended only on the education of his teacher. The teacher was called a dominus, and each of his students was treated as a subject who should obey. The will of the teacher was the will of the student, and defying his master was considered a sin.²⁹

There was rigor and fear in the schools. The trademark of every medieval teacher was a rod. The students were very often punished. It was believed then that strict treatment of students was the best educational motivation.³⁰

In the Middle Ages, however, there was no single name for the teaching profession. In the 15th century in Poland, the following terms existed in Małopolska: *rector scholae*, *rector scholarum*, *magister scholae*, *preceptor*, *minister ecclesiae*, *moderator*, *bachelor*, *director*.³¹ The term *rector scholae* always referred to the head of the school.³²

In the areas of Warmia, Greater Poland and the Sądecki region, the teacher was referred to as *scholasticus*, *magister scholae*, *ludirector*.³³ In the lands of Silesia, the names for the teacher were as follows: *scriba*, *scholaris*, *scholarcha*, *ludirector*, *ludimagister*, *ludimoderator*, *rector scholae*, *rybaldus*, *pedagogus*, *minister ecclesia*, *kirchenschreiber*, *Schreiber*. The names *scholaris* and *scholarch* defined teachers of Polish origin, while the names *scriba*, *Schroeiber*, and *kirchenschreiber* defined the Germans.³⁴

²⁸ Kürbis, B. (2001). *Na progach historii. O świadectwach do dziejów kultury Polski średniowiecznej*, vol. II, Poznań: Wydawnictwo Poznańskie, p. 184.

²⁹ Legowicz, J. (1975). *O nauczycielu. Filozofia nauczania i wychowania*, Warszawa: PWN, p. 17.

³⁰ Litak, S. (2004). *Historia wychowania. Do wielkiej Rewolucji Francuskiej*, Tom. I. Kraków: WAM, pp. 73–74.

³¹ Karbowski, A. (1898–1903). *Dzieje wychowania i szkół w Polsce*, vol. I–II, Sankt Petersburg: SPIU, p. 167.

³² Ryś, J. (1995). *Szkolnictwo parafialne w miastach małopolskich w XV w.*, Warszawa: Wyd. IHN PAN, p. 29.

³³ Kopiczko, A. (1993). *Ustrój i organizacja diecezji warmińskiej w latach 1525–1772*, Olsztyn: KBN, p. 209.

³⁴ Ostrowski, W. (1971). *Wiejskie szkolnictwo parafialne na Śląsku w drugiej połowie XVII w. w świetle wizytacji kościelnych*, Wrocław: Zakład Narodowym. Ossoliński, p. 48.

Although learning in the Middle Ages was rather not one of the most enjoyable activities undertaken by students, and the teacher was associated more with the torturer than with someone close and friendly, the medieval teacher brought some pedagogical values in the field of institutional integration of teaching and upbringing, and his authority was consolidated in the following centuries.³⁵

A teacher in Poland in the period of revival

The thirteenth and fourteenth centuries were a time when Europe began to strive to change the school system and education. At that time, attention was also paid to the child and his education. It was important to educate the student and train him/her to be a good Christian.³⁶

It was important to awaken the students' ambition and willingness to learn about the achievements of antiquity. People started to pay attention to a more gentle and understanding treatment of a child by their teacher.³⁷ The duty of the teacher was to educate the student to a moral life, and not only to educate him.³⁸ The teacher was to treat the student as his son, know his psyche, advantages and disadvantages, be with him, become a role model for him.³⁹

The education of teachers in Poland was noted by the ynod of piotrków in 1510. It recommended teachers to complete appropriate studies confirmed by an appropriate examination. In parish schools, there were still baccalaureates, masters and even doctors of philosophy.⁴⁰

In Poland, the first university was established in Krakow in 1364 by the Polish king Casimir the Great (1333–1370).⁴¹ In the Kingdom of Poland, the clergy constituted the intellectual elite of the state.⁴² The university was a corporation

³⁵ Wołoszyn-Spirka, W. (2001). *W poszukiwaniu realistycznych podstaw moralnego postępowania nauczyciela*, Bydgoszcz: Wydawnictwo Akademia Bydgoskaim. Kazimierza Wielkiego, p. 90.

³⁶ Delumeau, J. (2015). *Cywilizacja odrodzenia*. Warszawa: Aletheia, p. 317.

³⁷ Możdżeń, S. I. (1993). *Zarys historii wychowania (cz. II – wiek XIX – do 1918 roku)*, Kielce: Wyd. Pedagogical ZNP, p. 119.

³⁸ Delumeau, J. (2015). *Op. cit.*, p. 327.

³⁹ Ibid.

⁴⁰ Możdżeń, S. I. (1993). *Zarys historii wychowania (cz. II – wiek XIX – do 1918 roku)*, Kielce: Wyd. Pedagogical ZNP, p. 168.

⁴¹ Vetulani, A. (1970). *Początki najstarszych wszechnic środkowo – europejskich*, Wrocław-Kraków: Zakład Narodowym. Ossoliński, p. 69.

⁴² Ożóg, K. (1995). *Intelektualiści w służbie Królestwa Polskiego w latach 1306–1382*. Uniwersytet Jagielloński, p. 56.

consisting of professors (*masters, magistri*) and scholars (*scholares, students*).⁴³ The professors lectured in Latin here. Latin was the language of instruction, so knowledge was then available to everyone. Everyone could study at the university, regardless of their origin.⁴⁴ Along with the flourishing of the Krakow Academy, the level of teachers' education increased.⁴⁵

After many years, in order to raise the social rank of the professors of the Krakow Academy, in 1535 the king of Poland, Zygmunt I, granted the lecturers working there all the rights and privileges that belonged to the nobility, i.e. the right to acquire and possess landed goods and use all freedoms, honors and privileges. The right of nobility was inherited and, by order of King Zygmunt, it was to be respected by his successors.⁴⁶

Not all students graduated from university. Many, having only completed basic education, sought work in rural schools. A teacher working in rural parish nurseries was still completely dependent on his parish priest, who paid him a salary but also forced him to do work on his farm. The teacher's income was, however, very low all the time, and amounted to half the salary of a cook working in the parsonage of the parish priest.⁴⁷ Only the financial situation of the professors of the Krakow Academy changed only thanks to the Polish king Zygmunt I, the Old. He has granted privileges or nominations to professors of this university; hence, the prestige and dignity of the teaching profession. Academy professors were treated on an equal footing with senators and deputies, and high school teachers were equated with terrestrial officials. The salary of a professor at the Krakow Academy ranged from 3,000 to 6,000 Polish zlotys.⁴⁸

More attention began to be paid to the teacher's behavior towards the student. His duty was to help the student, pay attention to his living conditions, educate and teach him, be a model to follow. He was not allowed to punish, but to make efforts to reward each achievement of his pupil as often as possible.⁴⁹

⁴³ Sondel, J. (1991). *Nadanie szlachectwa profesorom Uniwersytetu Krakowskiego przez Zygmunta I*, Universitas, p. 238.

⁴⁴ Ibid, p. 121.

⁴⁵ Szczygielska, S. (2003). *Historia wychowania*, Szczecin: Pedagogium, p. 53.

⁴⁶ Sondel, J. (1991). *Op. cit.*, p. 111–129.

⁴⁷ Baszkiewicz, J. (1963). *Młodość uniwersytetu*. Warszawa: Biblioteka Wiedzy Historycznej, pp. 168–169.

⁴⁸ Buczek, K. (2004). *Zawód nauczycielski w ujęciu Hugona Kołłątaja*. In *Historia–Społeczeństwo–Edukacja*, Warszawa: Szkoła Humanistyczna im Gieysztor, Instytut Historii Nauki, pp. 199–202.

⁴⁹ Ibid, pp. 203–204.

The Czech Brethren played a special role in the field of school practice. Here, Jan Amos Komeński (1592–1670), teacher and rector of the gymnasium in Leszno Wielkopolski, played a significant role in the development of the concept of teacher education. He created the theory of lifelong education. He believed that a person who wants to be a teacher should have many skills that would encourage the student to work and gain knowledge. His work, *Pampaedia*, contains a number of duties and obligations concerning teachers: “in order to teach young people, a teacher must be carefully selected, of no less wisdom and reliability than priests or politicians, and even more qualified, because here the foundations for the education of these dignitaries should be laid”.⁵⁰

Many eminent personalities also spoke and wrote about the good education of teachers, incl. Andrzej Frycz Modrzewski, who in his work *On the Improvement of the Republic of Poland* claimed that only a perfect teacher is able to instill true virtues in his students (Magiera, 2006). According to him, the teaching profession was one of the most important.⁵¹ He even demanded that this profession be privileged as it was due to kings and bishops.⁵²

Another outstanding pedagogue and humanist, Erazm Gliczner (1535–1603).⁵³ He was the author of the first pedagogical book published in Polish, “*A Book on Upbringing Children*” (1558). He drew the attention of parents who gave their children to bad and incompetent teachers. According to him, the teacher should be understanding, religious, well-educated for the child, not suffering from addictions, especially drunkenness.⁵⁴ He recommended educating children in cities, where it was easier to find a good teacher, and advised parents not to spare money for their education. He set an example here for the Germans who did not spare their money on children’s education.⁵⁵

The Jesuits played a huge role in preparing teachers for their profession. It was a typical school order.⁵⁶ In Jesuit schools, teaching was taught in the mother

⁵⁰ Comenius, J. A. (1973). *Pampaedia*. Wrocław-Gdańsk: Ossolineum, pp. 110–111.

⁵¹ Korolko, M. (1978). *Andrzej Frycz Modrzewski, Humanista, pisarz*, Warszawa: Ossolineum, pp. 10–16.

⁵² Fudali, R. (2005). *Role społeczne nauczycieli. Od roli heroicznej do roli chimerycznej*, In *Edukacja-szkoła-nauczyciele. Promowanie rozwoju dziecka*. Kraków: Akademia Pedagogiczna, pp. 227–231.

⁵³ Żoładź-Strzelczyk D. (2003). Gliczner Skrzetuski Erazm. In *Encyklopedia pedagogiczna XXI wieku*, Tom. 2, Warszawa: ŻAK Wydawnictwo Akademickie, pp. 46–47.

⁵⁴ Możdżeń, S. I. (1993). *Op. cit.*, p. 133.

⁵⁵ Kot, S. (2010). *Historia wychowania od starożytnej Grecji do połowy wieku XVIII*, vol. I, Warszawa: ŻAK Wydawnictwo Akademickie, p. 255.

⁵⁶ *Ibid*, p. 230.

tongue, and lay people were also allowed to study.⁵⁷ Candidates for teachers who graduated from the Jesuit school were very well prepared for their role.⁵⁸

The teacher in the time of rebirth

The eighteenth century was called the “*pedagogical age*”. Knowledge was communicated in an understandable way. The teacher not only passed on knowledge, but tried to show students the way of healthy principles. For the student, he became someone close to whom the student could trust.⁵⁹ However, this was not the case everywhere, because in many places the rules of decent treatment of the student were lacking for a long time.

In many towns, both urban and rural, there was a shortage of buildings intended for lessons with students. Those that were intended for this task were not well suited to such an important task. Often these were places near the parish rectory, in the barn, stables, church belfry, the parish priest’s inn and even in the cemetery. Of course, these places, apart from the tavern, were often neglected, damaged and unheated. Children did not always sit on benches, they were often missing, hence, they sat on the threshing floor.⁶⁰

Thanks to better education, the teacher lived modestly but prosperously. Due to the number of teaching hours not yet established at that time, the teacher could earn some extra money as a church cantor (singer) in a church. He could also work in various professions, such as shoemaking or tailoring and trading. Work and learning with children took place only in winter then, because in summer and autumn the children had to work on their parents’ farms.⁶¹

Unfortunately, the way students were treated during classes did not change in many places in Poland. Some teachers, especially those who had no better education and were unfamiliar with moral principles, often treated their students cruelly. Severe corporal punishments were often used, such as beating with rods or thick thongs, they were forced to kneel in a corner, standing motionless for several hours.⁶²

⁵⁷ Ziółkowski, P. (2016). *Pedeutologia. Zarys problematyki*, Bydgoszcz: Uniwersytet Ekonomiczny, pp. 15–19.

⁵⁸ Magiera, E. (2006). Historyczne konteksty edukacji nauczyciela jutra. In *Nauczyciel jutra*, Toruń: Wyd. A. Marszałek, pp. 14–15.

⁵⁹ Legowicz, J. (1975). *O nauczycielu. Filozofia nauczania i wychowania*, Warszawa: PWN, p. 19.

⁶⁰ Litak, S. (2004). *Historia wychowania. Do wielkiej Rewolucji Francuskiej*, Tom. I. Kraków: WAM, pp. 167, 169–170.

⁶¹ Reboul-Scherrer, F. (2001). *Nauczyciel*. In *Człowiek romantyzmu*, Warszawa: Świat Książki, pp. 149.

⁶² Berdecka, A. – Turnau, I. (1969). *Życie codzienne w Warszawie okresu oświecenia*. Warszawa: Państwowy Instytut Wydawniczy, p. 193.

The first reform of education in Poland was undertaken by Stanisław Konarski, the provincial of the Piarist order (1700–1773). He developed the first in Poland and one of the first in the world teaching pragmatics. He presented his laws in the work titled “Regulations on Apostolic Visitation for the Polish Province of Pious Schools”.⁶³ According to Konarski, teachers should be involved in their work, educated, and educate their students to be good patriots.⁶⁴ For him, the general and theoretical education of teachers was the most important. According to his findings, a teacher should complete eight-year studies preparing him for teaching at school. The next stage was his self-education and pedagogical studies. According to Konarski, every teacher should be diligent in carrying out their duties, punctual, understanding for students and composed. His knowledge should go beyond the taught subject.⁶⁵ He forbade punishing students with beatings. He allowed the punishment of beating only when it was necessary for serious offenses and only with the consent of the prefect, i.e. the school headmaster.⁶⁶

The National Education Commission established on October 14, 1773 by the Polish king Stanisław August Poniatowski played a very important role in creating the concept of teacher training. It was the first state and supreme school authority. The funds for its activity came from the property of the Jesuit order taken over by the state. The National Education Commission was created by the first professional union in Europe associating professors and teachers of secondary schools.⁶⁷ The acts of the Commission established the teaching state, known as the academic state. In addition, the organizational foundations of teacher education were defined. Teachers were made independent of government bodies, acted freely under the Act, and teachers’ salaries and pensions were established. The teacher’s behavior towards the student is also specified, so the teacher should be understanding towards the student regardless of his or her background, gentle and should have knowledge and reason. The first teacher training seminars were established in: Kraków, Vilnius, Kielce and Łowicz. The studies lasted four years.

The professors were already allowed to marry. At schools, they were required to wear gowns or cassocks. The weekly working time of a teacher was 20–22 hours per week.⁶⁸

⁶³ Kuźmia, J. (2008). *Nauka o szkole. Studium monograficzne. Zarys koncepcji*, Kraków: Wydawnictwo Impuls, p. 84.

⁶⁴ Magiera, E. (2006). Historyczne konteksty edukacji nauczyciela jutra. In *Nauczyciel jutra*, Toruń: Wyd. A. Marszałek, pp. 14–15.

⁶⁵ Ziółkowski, P. (2016). *Pedeutologia. Zarys problematyki*, Bydgoszcz: Uniwersitet Ekonomiczny, p. 15.

⁶⁶ Kot, S. (2010). *Historia wychowania od starożytnej Grecji do połowy wieku XVIII*, vol. I, Warszawa: ŻAK Wydawnictwo Akademickie, p. 313.

⁶⁷ Ziółkowski, P. (2016). *Pedeutologia. Zarys problematyki*, Bydgoszcz: Uniwersitet Ekonomiczny.

In the Duchy of Warsaw, the Teachers' Institute in Poznań played a very important role in educating teachers. Józef Jeziorowski (1767–1856) was the rector of the university at that time. He was one of the first Polish educators who got acquainted with the methods of Pestalozzi's work. The curriculum at this institution was the most modern in Europe.⁶⁹

In the territories annexed by Prussia, teachers were educated in teachers' seminaries for three years. The teacher was fully under the authority of the pastor of his employer. He did not receive a salary from the Government or a pastor, but lived off the fees charged to the parents of the children he taught. It was the duty of every teacher to complete the teachers' seminar in Berlin or, if it was impossible, to pass the appropriate exam and conduct one trial lesson with the children. At that time, not all teachers were understanding towards their students, many of them were able to abuse their pupils.⁷⁰

In the lands taken by Prussia, EwarystEstkowski founded the Pedagogical Society and the monthly "Szkoła Polska". He made efforts to introduce the history of pedagogy into teacher education programs. The Pedagogical Society tried to raise the level of teacher education.⁷¹

In the Austrian partition, the Austrian Court Commission for Studies dealt with the education level of teachers and their material life. The teachers were educated in three-year teachers' seminars. The seminars were looked after by the National School Council.⁷²

All the established teacher training seminars provided education at a level close to secondary – these were vocational and pedagogical secondary schools. However, they did not give entitlement to further university education. Future teachers learned about pedagogy, psychology, didactics, Latin, geography, history, nature, all subjects taught in elementary schools, and were also required to teach their pupils certain professions: construction, agriculture, trade.⁷³ University graduates, on the other hand, could work in secondary schools.⁷⁴

⁶⁸ Reboul-Scherrer, F. (2001). *Nauczyciel*. In *Człowiek romantyzmu*, Warszawa: Świat Książki, pp. 148.

⁶⁹ Korzeniowska, W. (2011). *Mysł pedagogiczna na przestrzeni wieków. Chronologiczny słownik biograficzny*, Kraków: Oficyna Wydawnicza „Impuls”, pp. 119–120.

⁷⁰ Kurdybacha, Ł. (1965). *Historia wychowania*. Tom. I, Warszawa: PWN, p. 31.

⁷¹ Ziółkowski, P. (2016). *Pedeutologia. Zarys problematyki*, Bydgoszcz: Uniwersytet Ekonomiczny, p. 16.

⁷² Ibid.

⁷³ Kurdybacha, Ł. (1965). *Historia wychowania*. Tom. I, Warszawa: PWN, p. 32.

⁷⁴ Wołoszyn, S. (2003). *Oświata i wychowanie w epoce średniowiecza*. In *Pedagogika*, vol. I, Warszawa: PWN, pp. 91–189.

A teacher during World War I and in free Poland in 1918

The nineteenth century brought new organizational forms and programs for schools. In Poland, the education of teaching staff developed best in the Duchy of Poznań. Here, at the request of the Public Education Chamber, Józef Jeziorowski (1767–1856), the founder and rector of the Teachers' Institute in Poznań, prepared a "Project for a temporary instruction for teachers at the end of the good performance of their office". Like Stanisław Konarski, paid attention to the reliable fulfillment of duties. According to Jeziorowski, a teacher should be diligent, hard-working, honest, patient and have a good education.⁷⁵

Candidates for teachers graduated from teacher training seminars which were secondary vocational schools. They learned about didactics and psychology, gymnastics, playing an instrument, drawing and various practical activities. Graduates of folk schools were the students of these seminars. Teachers who wanted to work in secondary schools (junior high schools) had to graduate from universities.⁷⁶

The position of the teacher at that time changed for the better. On November 21, 1918, after the end of World War I and Poland gaining independence, the first manifesto of the Polish Government was issued. The first minister of education, Ksawery Prauss, issued a regulation that stabilized the work of a teacher with a rate of 30 hours a week.⁷⁷ The teacher, apart from his work at school, could not do anything else due to the seriousness of his profession. After working out years at school, he received a retirement pension.⁷⁸

In 1919, *the Decree on the Education of Elementary School Teachers* was established, and it established teachers' seminaries. They were necessary because there was a shortage of teachers after Poland regained independence. Candidates for teachers were admitted to the created seminars after graduating from a 7-year primary school.⁷⁹ Graduates of the seminary were temporarily employed as a teacher in a primary school, where after 2 years he passed the exam and became a teacher.⁸⁰

⁷⁵ Winiarz, A. (2009). Geneza i rozwój zainteresowań zwozem nauczyciela w kręgu cywilizacji europejskiej. In *Zawód nauczyciela, powołanie, pasja*, Lublin: Wyd. UMCS, pp. 44–56.

⁷⁶ Ibid.

⁷⁷ Michalski, S. (1982). *Dzieje szkolnictwa i oświaty na polskiej wsi do 1918 r.*, Warszawa: Wyd. People's Publishing Cooperative.

⁷⁸ Wołoszyn, S. (2003). Oświata i wychowanie w epoce średniowiecza. In *Pedagogika*, vol. I, Warszawa: PWN, p. 443.

⁷⁹ Mazur, P. (2004). *Op. cit.*, p. 124.

⁸⁰ Ziółkowski, P. (2016). *Pedeutologia. Zarys problematyki*, Bydgoszcz: Uniwersitet Ekonomiczny, pp. 22–23.

In addition to teacher training seminars, the Ministry of Religious Denominations and Public Education organized State Teachers' Courses. For general secondary school graduates it was one year of courses, and for young people with completed sixth grade of secondary school – 2 years of courses. In this way, the professional education of teachers was raised.⁸¹

In the interwar period, according to the state system of teacher education, each candidate for a secondary school teacher had to graduate from a university, and to work in a primary school one had to graduate from a teacher training college.⁸²

Despite many efforts, there was still a shortage of educated teachers in Poland. To increase their number, substitute plants, the so-called State Teacher Training Courses in which teachers were educated. Later, they were changed to the Higher Teacher Courses.⁸³

In 1930, an outstanding Polish teacher, Maria Grzegorzewska, founded the State Teachers' Institute, where young teachers could supplement their qualifications. The curriculum of these studies included such subjects as: pedagogy, philosophy, psychology, sociology, law, economics, social hygiene, and ethics.⁸⁴

Shortly before the outbreak of World War II, teachers' seminars were closed and in their place three-year pedagogical secondary schools were established, where education lasted two or three years.⁸⁵

The teacher's tasks included shaping a patriotic attitude in his pupil, trying to educate a good Pole and a man. Moreover, the teacher should be active in his environment and take an active part in public life.⁸⁶ Unfortunately, the developing education in Poland was interrupted by the Second World War 1939–1945.

After the outbreak of World War II, the main goal in all the occupied countries was devoted to education, which was limited or brutally liquidated.⁸⁷ For ideological reasons, Polish teachers were removed from work or arrested and murdered.⁸⁸ The occupier waged a cruel fight with the Polish intelligence. As Hitler himself

⁸¹ Mazur, P. (2004). *Op. cit.*, p. 123–124.

⁸² Magiera, E. (2006). Historyczne konteksty edukacji nauczyciela jutra. In *Nauczyciel jutra*, Toruń: Wyd. A. Marszałek, pp. 14–15.

⁸³ Ziółkowski, P. (2016). *Op. cit.*, p. 16.

⁸⁴ *Ibid.*, p. 17.

⁸⁵ *Ibid.*

⁸⁶ Mazur, P. (2004). *Op. cit.*, pp. 138–142.

⁸⁷ Krasuski, J. (1994) Walka o szkolnictwo i oświatę w okupowanych krajach europejskich w okresie II wojny światowej. *Studia Pedagogiczne*, Tom. 9, Kielce, p. 42.

⁸⁸ Koźmian, D. *Pedagogika i szkolnictwo w Polsce w toku przemian po drugiej wojnie światowej*. In *Historia wychowania*, Poznań: WAM, p. 123.

claimed: *Poles should be kept in stupidity and ignorance.*⁸⁹ Hence, secret education began in Poland. After the outbreak of World War II, Polish teachers of all levels of education began teaching underground. The first forms and organizational seeds of secret teaching were created through joint initiatives of young people and teachers. The activity of teachers at that time was certainly full of heroism, as it was threatened with severe repressions, including the death penalty.⁹⁰ This state of affairs continued until the end of the war.

A teacher from 1945 to the present day

After the end of World War II, there was a drastic shortage of teachers in Poland. Hence, in 1945, 4-year pedagogical secondary schools were organized for future teachers of primary education, and from 1957, 5-year pedagogical secondary schools were established. They all functioned until 1970.⁹¹ From 1954, a different type of school was established, namely a teacher training school, but these also ceased their activity after 1965, and in their place, teachers were educated at the Higher Teachers' Schools. In 1973–1974, they were transformed into higher education schools or branches of universities.⁹²

Until 1990, teachers could study in schools at the secondary and incomplete tertiary level, but they were also abolished, and in their place 3-year public and non-public teacher training colleges were established. Since 2003, these colleges have been transformed into higher vocational schools.⁹³

Teacher who currently works in a contemporary Polish school must be thoroughly educated both in an interdisciplinary and innovative spirit. It is his duty to listen to the student, encourage him to do research, advise him and arouse his curiosity. Well-planned work is required of the teacher, activating students, noticing and emphasizing their abilities and achievements. The teacher should give a sense of security.⁹⁴

⁸⁹ Chrobaczyński, J. (2000). *Tajna szkoła w okupowanym Krakowie 1939–1945*. Krakow: Wydawnictwo Literary.

⁹⁰ Czekański, R. (2015). *Tajna Organizacja Nauczycielska (TON), jej zadania i wpływ na kształtowanie się konspiracyjnego szkolnictwa w Polskim Państwie Podziemnym*. Kraków: Wydawnictwo Platan, p. 21.

⁹¹ Magiera, E. (2006). Historyczne konteksty edukacji nauczyciela jutra. In *Nauczyciel jutra*, Toruń: Wyd. A. Marszałek, pp. 14–15.

⁹² Ibid.

⁹³ Ziółkowski, P. (2016). *Pedeutologia. Zarys problematyki*, Bydgoszcz: Uniwersytet Ekonomiczny, pp. 23–24.

⁹⁴ Kwaśnica, R. (2006). Wprowadzenie do myślenia o nauczycielu. In *Pedagogika*. Tom. III, Warszawa: PWN, pp. 298–301.

In our time, the requirements for a teacher are increasing, so preparation for this profession must be careful. The basic condition is his professional education and continuous improvement of his profession.⁹⁵

Currently, teachers are educated at universities, 5-year MA and 3-year vocational (BA) higher education schools and can continue their education at 2-year supplementary studies.⁹⁶

Modern times have brought a new perspective on the teaching profession through psychology. The scope of empirical knowledge about the teacher, his personality, talent and educational abilities was expanded. The teacher is required to be passionate and driven about ones profession, be able to approach the student individually and take into account students' interests and abilities. Moreover, the teacher should constantly improve oneself, because this profession is a real mission.⁹⁷

⁹⁵ Szuman, S. (1947). *Talent pedagogiczny*, Katowice: Wyd. Nawrocki.

⁹⁶ Ibid. pp. 123–124.

⁹⁷ Banach, Cz. (2004). Nauczyciel. In *Encyklopedia pedagogiczna XXI. stulecia*. Tom. III, Warszawa, ŻAK, 548.