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## CHILD EDUCATION IN THE FAMILY OF MICHAŁ KLEOFAS OGIŃSKI (1765–1833)

### INTRODUCTION

In the early modern period, domestic education or home schooling was a form of education equal to school-based education. However, the mid-seventeenth century Western European crisis of trust in the system of education maintained by the monasteries and convents fostered attitudes among the elites of societies in favour of private home education. Such attitudes were amplified by the Jansenist ideas, which promoted teaching pupils in small groups. Teaching in monastery schools was also opposed in the works by François Fénelon and John Locke (1632–1704), which supported systemically organized and individualized education of children at home (Jakubiak, 2017, p. 20–22; Jakubiak, Nawrot-Borowska, 2019, p. 79).

Locke's *Some Thoughts Concerning Education* (1692) followed by new modified editions in 1695, 1699 and 1705, changed the philosophy of child education. Locke, believing that a human soul or a manner of thinking, orientation in values and a drive for action come to the fore upon the impact from external impressions and experiences, asserted in his works that everything a human being is faced with during development has a determinant value. For that reason, only properly organized education creates conditions for the skills of an individual to rationally use available freedoms and suitably adjust to physical, moral, intellectual and political conditions of the surrounding world. If education is so important to each individual, then tutors should possess certain qualities enabling them to accomplish successfully the noble tasks assigned to them. The tutor is sort of the second

parent to the child and needs to be well-mannered, calm, and cautious, especially in point of administering punishments. To have authority over the child, they should be treated with respect by the parents, not to be looked down upon by the young generation. Tutors' behaviour should be exemplary, in perfect concord with the concepts they teach, as otherwise they would only pervert their pupils: evil deeds are easier to imitate than good advice without personal examples, supported by appropriate facts (Adamson, 1922, pp. 70–71; Androne, 2014, p. 74–79). It is hard to find good tutors with all these qualities, admitted Locke. He constantly resumed this idea when referring to the qualities of a tutor: professionalism and sobriety, moderation and politeness (Androne, 2014, p. 79).

The importance of the teacher's role in individual education was also emphasized by Jean Jacques Rousseau (1712–1778). Rousseau argued that the educator regains a decisive role in managing the formative experience, in accompanying the child throughout its trials and ordeals, and, last and most importantly, in providing an essential stimulus when the time comes for it to endeavour to emerge, regenerated, from the wreckage of its shattered desires. The educators' whole art must be to perform their tasks in such a way so that their will is never imposed upon that of the child (Soëtard, 1994, p. 423–438).

Much educational theory of the eighteenth-century period appeared in conduct books, particularly those written for women. These works engaged strongly with the educational theories propounded by Locke and Rousseau. The debates, most commonly canvassed in the conduct literature, were as follows: the relative value of public or private education; the role and purpose of reading; the dangers of excessive emotion or 'feeling'; 'free-thinking' *versus* religious authority; the role of reason in religion; how to inculcate moral principles; the perils and charms of a fashionable life; and, more broadly, the proper occupations for women (Halsey, 2015, p. 430–446).

The influence of Locke, Rousseau and other educational theorists of the Enlightenment amplified the concept of family as the main place for educating a child, and supervision of the education of a child as an undisputable duty of the parents. The father with classic education was capable of teaching his sons what he knew just as well as a tutor from school, and when hiring a tutor for the children he felt duty to arrange a comprehensive instruction of the educational process (Cohen, 2015, p. 447–463). As was noted by Matthew Orville Grenby, in the period of 1760–1845, although the landscape of educational provisions had changed significantly, the debate over the advantages of domestic or institutional pedagogy remained unsettled, and among the middle classes and the elites 'private' or home education was by no means in retreat. Indeed, whether for boys or girls, what we now call 'home-schooling' was often upheld as optimal (Grenby, 2015, p. 464–481).

These tendencies did not pass by the Polish-Lithuanian Commonwealth. Late eighteenth-century theoreticians of Poland and Lithuania also emphasized that especially at home, under observation and participation of parents first civic attitudes and views must be shaped as they will be necessary for the participation

in public life (Sarcevičienė, 2015, p. 148–170). Adam Kazimierz Czartoryski (1734–1823) in his project *Initial outlines of public education (Początkowy abrys do planty edukacji publicznej)* wrote that children are best educated by virtuous and loving parents (Czartoryski, 1971, p. 148). Ignacy Potocki (1750–1809) encouraged publication of educational literature, which could be useful to parents in educating children in the early stage of their life. He recommended reading the works of Locke, Rousseau, Fénelon, Jakub Ballexerd on education (Potocki, 1971, p. 158–159.) to the parents. Antoni Popławski (1739–1799) also encouraged organizing education on the examples of works by Locke, Rousseau, Claude Fleury, Gabriel François Coyer, Johann Formey and other contemporary educators (Sarcevičienė, 2015, p. 155–156).

The education of children at home in the noble's families of the Polish-Lithuanian Commonwealth is very rarely (at least in Lithuanian historiography) the subject matter of separate analyses. The biographies of the nobility devote some attention to this topic (Bairišauskaitė, 2011), but the question of why the home education model was chosen in a particular family is not raised.

Last decades of intensified research into the history of aristocratic families of the Polish-Lithuanian Commonwealth provide opportunities, on the example of a particular family, to see how educational thought of the Enlightenment affected the content of child education, how models of education were changing (if any) and how home education was organized in the late eighteenth and early nineteenth century. For the research into such educational models we selected the family of a Polish and Lithuanian politician, diplomate, the last grand treasurer of the Grand Duchy of Lithuania and a composer – Michał Kleofas Ogiński (1765–1833), who left an ample deposit of narrative sources related to children's education.

In historiography dedicated to the research into cultural activities of Michał Kleofas Ogiński, up to this moment the focus was set on the issues of musical education and fostering musical culture in the Ogiński family. Researcher of musical history, Laima Kiauleikytė, unveiled the process of formation of musical views of M. K. Ogiński (Kiauleikytė, 2010, p. 171–190). Musicologist Svetlana Nemahaj established composer's links to the prominent European musical educators of the late eighteenth–early nineteenth century and noted the musical education of his daughters (Hemaraš, 2007; Nemahaj, 2015, p. 355–372). The descendants of the Ogiński family, Andrzej and Iwo Załuski, highlighted the succession of the Ogiński family musical gene from generation to generation (Załuski, 1997; Załuski, 2010). The author of this article, having analysed letters of Michał Kleofas Ogiński to his daughter Amelia, drew attention to the goals in the education of girls (Šmigelskytė-Stukienė, 2015a, p. 377–398). Separate research was conducted regarding the educational path of Michał Kleofas' son – Ireneusz Kleofas Ogiński (Šmigelskytė-Stukienė, 2018, p. 156–167).

However, in spite of ample historiographic tillage, both education of Michał Kleofas and his educational views, and the educational model used in the Ogiński family did not receive wider treatment until now. The aim of this article is, on the

basis of the analysis of child education in two family generations, to unveil the educational model in the Ogiński family in the late eighteenth–early nineteenth century. In the first part of the paper we will introduce the educational model of Michał Kleofas Ogiński adopted at his parents' home. The second part will discuss the education of children in the family of Michał Kleofas and Maria de Neri Ogińska. Due to the lack of sources, our insight into the issues of education of the elderly sons of Michał Kleofas from the first marriage with Izabela Lasocka, Tadeusz Antoni and Franciszek Ksawery, will be fragmentary.

In the unveiling of the model in the Ogiński family ample narrative sources were employed. This is information on educational system applied in the parents' house, presented in the supplements to M. K. Ogiński's *Memoirs* (VUB RS, F1-D170, l. 9–46), catalogues of books acquired by Andrzej Ogiński, among which a large section included the publications on education (LVIA, f. 1177, ap. 1, b. 86), and family correspondence kept in the Ogiński family foundation of the Lithuanian State Historical Archives (LVIA, f. 1177, ap. 1, b. 87, 104, 5803, 5820, 5827, 5832). An especially significant source in revealing pedagogical views of M. K. Ogiński includes the letters on the education of children. It's the *Letter to my daughter Amelia on education of children*, written in Samogitia, in the manor belonging to the Ogiński family in Rietavas in November of 1822 and finished in the same year in Vilnius (LVIA, f. 1177, ap. 1, b. 5820); also his *Excerpt from the letter to the wife who asked for advice, which Polish books we could give to read our children* (LVIA, f. 1177, ap. 1, b. 5821); *Fatherly advice to my son, written during his time of entering the world* (LVIA, f. 1177, ap. 1, b. 87) and a copy of the letter by M. K. Ogiński written to Swiss tutor Humbert on the content of tutelage of his son Ireneusz Kleofas, kept in the Russian State Archive of Ancient Acts, foundation of the Ogiński correspondence (RGADA, f. 12, op. 1, Nr. 266, l. 11–12).

Seeking to unveil the child educational model selected by the parents of Michał Kleofas Ogiński, a method of critical analysis of literature is used. A descriptive method is employed to present the tutelage model used by Jean Rolay. A method of critical analysis of historical sources is applied to show the educational views of M. K. Ogiński. Through the method of comparison, differences in education of sons and daughters are presented as well as the links of the tutelage model used in the family of M. K. Ogiński to the practice prevalent in Western Europe.

#### THE MODELS OF CHILD'S TUTELAGE IN THE FAMILY OF ANDRZEJ OGIŃSKI, VOIVODE OF TRAKAI VOIVODESHIP

The father of Michał Kleofas, Castellan of Trakai and later voivode Andrzej Ogiński (1740–1787) and his uncle, Lithuanian master of the house Franciszek Ksawery Ogiński (1742–1814) have graduated from Warsaw Theatine Order College, where the level of education was high and was not a step behind from the level of education in other similar schools in Western Europe (Puchowski, 2007, p. 209–219). Education in the Theatine College was based on Locke's ideas

and directed towards individual development of a person. Possibly because of the educational views shaped by the Theatine College, Andrzej Ogiński selected for his only son Michał Kleofas not one of the Polish or Lithuanian colleges but rather individual home education. After sending his daughter Juzefa to convent school in Vienna in 1773, where he was serving as envoy of the King Stanisław August and the Sejm of the Polish-Lithuanian Commonwealth, A. Ogiński in the Austrian imperial court hired a highly qualified personal Governor for his son (VUB RS, F1-D170, l. 9–46). It was Frenchman Jean Rolay (1735–1808), who before that had been the tutor to the son of duke Falkenstein (VUB RS, F1-D170, l. 9). Under the tutelage of this teacher Michał Kleofas also studied for twelve years, sixteen hours a day.

Jean Rolay taught formal, natural and humanitarian disciplines, also educated his student in the spirit of the Enlightenment, introducing him to new political and economic ideas and scientific discoveries. At the sunset of his life Michał Kleofas Ogiński described his teacher Jean Rolay as being of *liberal views and yet having deep Christian worldview* (VUB RS, F1-D170, l. 23), who was able to harmonise scientific theory and practice, pressed for applying knowledge in life, encouraged to do tests in chemistry and physics, scientifically observe plants and nature. So that the child would have enough fresh air, lessons took place outdoors. About his first days spent with the tutor Ogiński wrote: *Mr. Rolay took care of my physical education, taking care of my health. For my age I was too small and also full-bodied. Rolay designed a daily schedule with long walks and adjusted my diet, which included a lot of vegetables and no fat foods, less meat...* (VUB RS, F1-D170, l. 23).

From the unpublished additions to the *Memoirs* by Ogiński we also know that in his father's palace in Guzów he had two study companions, young men who were older than him – Dombrowski and Zielinski (VUB RS, F1-D170, l. 19). This fact shows that the home education model chosen by A. Ogiński in its essence was comparable to the traditions of Western European aristocratic families and was partially engaging the Jansenist model of education. Jansenists, while criticizing the system of monastery-based education, supported private education and recommended small groups of pupils under the tutelage of an experienced educator. Boys would live, study and work together with their tutor (Jakubiak, 2017, p. 20–22; Jakubiak, Nawrot-Borowska, 2019, p. 79).

The research into the biography of M. K. Ogiński shows that under the tutelage of an experienced educator, pupils learned, by smoothly expressing their thoughts, to discuss topics in history, politics, philosophy and literature. The schoolbooks of M. K. Ogiński, kept in the Manuscript department of the Vilnius University library, show his interest in the forms of governance of European states, economics, demographics, military potential, etc. (VUB RS, F1-C70, l. 2–120).

Under the tutelage of a qualified educator M. K. Ogiński also studied world geography and cartography, learned the craft of surveyor. The achievements of M. K. Ogiński in cartography are demonstrated by the fact that while serving

as commissioner of the Lithuanian Treasury Commission, he initiated cartographical work on the border between the Grand Duchy of Lithuania and Prussia as well as drawing of the maps of the network of customs (Šmigelskytė-Stukienė, 2015b).

A lot of attention in the system of home education was given to learning languages. Governor Rolay ordered the literature essential for studying the French, English, German, Italian languages in the publishing houses of Western Europe. The library in the Ogiński Palace in Guzów included, among other books, an ample collection of educational literature, such as the books written by Locke (LVIA, f. 1177, ap. 1, b. 86, l. 15v, No 1712), Claude De Nonney De Fontenay (LVIA, f. 1177, ap. 1, b. 86, l. 15v, No 1713), Jean Baptiste de La Chapelle (LVIA, f. 1177, ap. 1, b. 86, l. 15v, No 1714), Pierre Cousteli (LVIA, f. 1177, ap. 1, b. 86, l. 15v, No 1715–1716), Fortuné Barthélemy de Felice (LVIA, f. 1177, ap. 1, b. 86, l. 15v, No 1717), Louis-Antoine de Caraccioli (LVIA, f. 1177, ap. 1, b. 86, l. 15v, No 1721), Joseph Raulin (LVIA, f. 1177, ap. 1, b. 86, l. 15v, No 1726–1728), Ballexserd (LVIA, f. 1177, ap. 1, b. 86, l. 15v, No 1725), Ivan Ivanovich Betzki (LVIA, f. 1177, ap. 1, b. 86, l. 15v, No 1718–1719) and other authors purchased from Rolay. The content of the Ogiński library shows that it contained all key publications of the Enlightenment authors on the topic of child education.

We shall note that the knowledge imparted by Governor Rolay M. K. Ogiński later developed in Warsaw through private lessons in dancing, mathematics, calligraphy, while additionally studying the German and Roman languages (Kiauleikytė, 2010, p. 171–190). His tutors of music were: Józef Kozłowski (1757–1831), who later became his good friend, and Joseph Wölfl (Nemahaj, 2015, p. 355–372). M. K. Ogiński drew his knowledge of history and numismatics from Giovannio Albertrandy (1731–1808), librarian of the court of Stanislaw August, who was the tutor of his half-brother, Feliks Łubieński (Kiauleikytė, 2010, p. 171–190).

Excellent education, knowledge of foreign languages and a developed aspiration for continuous personal improvement not only opened diplomatic prospects for M. K. Ogiński but also shaped the respective educational views that he sought to pass onto his children.

## THE EDUCATIONAL VIEWS OF MICHAŁ KLEOFAS OGIŃSKI AND THE PRINCIPLES OF CHILD EDUCATION

The information on education of the sons of Michał Kleofas Ogiński and Isabella Lasocka, Tadeusz Antoni Ogiński (1798–1844) and Ksawery Franciszek Ogiński (1801–1837) is very scarce in the sources. Few letters of the elderly sons to their father, remaining among family correspondence, show that his sons received their primary education at home. For instance, in the letter written by an adult and signed by Tadeusz's hand, written in autumn of 1804, he rejoices that he already speaks French and can read in French, German, Polish and Latin (LVIA, f. 1177, ap. 1, b. 5803, l. 155). Equally, Ksawery also affirms that he is diligently studying French, Polish, and German (LVIA, f. 1177, ap. 1, b. 5803, l. 156).

After their parents' marriage broke down at the end of 1804, the education of Tadeusz and Ksawery was in the hands of their mother, Isabella Lasocka. Upon growing, children continued their studies in Warsaw High School: in 1814 Ksawery was in the fourth grade of the high school, and Tadeusz in the fifth (LVIA, f. 1177, ap. 1, b. 5803, l. 159). It is known that in the second decade of the nineteenth century Franciszek Ksawery studied at the Royal University of Warsaw where he was part of the secret organisations of Warsaw students. In 1820 he tried to make contact with the Vilnius University Philomaths (Moravskis, 1994, p. 441). Both brothers were pianists and composers, therefore it is probable that their main musical education was gained thanks to the tutors hired by their father (Zaluski, 2010).

There is much more data available on the education of the youngest son, Ireneusz Kleofas Ogiński (1808–1863). His father noticed his son's receptivity to knowledge still in the early years and set greatest hopes in Ireneusz Kleofas, planning a diplomatic career for him. One of the first sources where the requirements for the education of his son can be found is a copy of the letter of M. K. Ogiński written in 1819 in Zalesye and addressed to some Mr. Humbert. Due to the lack of more comprehensive data it is difficult to ascertain who the addressee was. It is probable that Maria de Neri Ogińska, spending time with children in Italy at the time, could have negotiated the tutelage of her son with the famous researcher of ancient Cartagena, military engineer from the Netherlands Jean Emil Humbert (1771–1839), who in September of 1819 stayed in Livorno, near Pisa, together with his collection of ancient artefacts gathered in Tunis (Rogmans, 2012, p. 133–134). However, this hypothesis has not been confirmed by other sources. Also, it is hardly possible that there might have been any negotiations with the researcher of ancient literature, future professor of Lycée Louis-le-Grand, Jean Baptiste Polyeucte Humbert (1773–?). Having in mind that in the same year of 1819, Swiss Jean Ruegger became the tutor of Ireneusz Kleofas, we may hypothesize that the tutelage contract of Ireneusz Kleofas with tutor Humbert was not signed.

However, the letter to Humbert is important in order to understand the educational views of M. K. Ogiński. In his letter, the aristocrat was expressing joy that the future educator and tutor of his son is a righteous and honest person with strong religious and moral principles as well as an educated tutor with necessary qualifications: has education and knowledge needed for the education of the youth and also necessary work experience. To M. K. Ogiński's mind, the education of his eleven-year-old son, , had to be concentrated on learning the Latin language and exact sciences. Alongside music, fencing and dancing lessons, the mindful father wanted his son to *spend more time on acquisition of necessary for the young man knowledge and to develop desire for the Latin language and mathematics*, since these subjects, he was deeply convinced, had to teach him *not only to look for and find the truth, but also think correctly* (RGADA, f. 12, op. 1, Nr. 266, l. 11–12).

It was important to M. K. Ogiński that the system of education of a child would match his age group. Therefore, in the first stage of education he wanted to implant 'basic educational elements without establishing a system,' and later,

after child's talents were revealed, to move towards their systemic development. It is probable that a similar instruction was passed onto Swiss writer, poet and educator, John Ruegger (1796–1868), who in 1819 was hired in Florence as the Governor of Ireneusz Kleofas and worked for the Ogiński family until 1831. The tutor had to educate his pupil as a *good citizen and lover of freedom, who would be able to distinguish the good from the glitter, from bad and hasty mind* (Perrochon, 1933, p. 281). J. Ruegger had also to teach languages and philosophy lessons to Ogiński's daughters.

The objectives of the education of Ireneusz Kleofas are unveiled in *Fatherly advice to my son* written in 1822 (LVIA, f. 1177, ap. 1, b. 87). The father was planning a temporary trip of his son to Western Europe: he was to take a three-year course of study after which, upon successful examination, young Ogiński could hope for *some kind of position in one of the embassies in Italy*. It is clear from the letter that upon acquiring needed qualifications, university studies were planned: *When after preparatory courses you will have the right to attend state lectures, in other words, when he, who will be in charge of your studies shall decide that it is time for you to attend lectures at the university, you will have to strive to earn favour of all your fellow students through respectful, courteous and polite behaviour*, that's how Michał Kleofas Ogiński explained the studying prospects to his youngest son (LVIA, f. 1177, ap. 1, b. 87).

Tutor Ruegger described his eleven-year old pupil as *a charming child with spiritual eyes, elegant and polite, who in his intelligence, strength of the spirit and decisions was equal to a fourteen-year old* (Perrochon, 1933, p. 279). However, hopes of M. K. Ogiński regarding his son's studies at the university were not to be fulfilled: in the autumn of 1825, when entering the University of Geneva, Ireneusz Kleofas was able to pass only history and philosophy exams, and *lacked time to prepare for exams in Latin and mathematics* (LVIA, f. 1177, ap. 1, b. 5827, l. 3–4). His developing health problems changed the plans of this young man. Instead of the university studies, career in the diplomatic service was chosen (Šmigelskytė-Stukienė, 2018, p. 156–160).

The education of daughters in the Ogiński family also received special attention. In spite of general views of society to educate girls as obedient daughters, faithful wives and mindful mothers, education of daughters in the Ogiński family was individualized and tailored to the girls' talents and inclinations. Michał Kleofas Ogiński and Maria de Neri sent neither of their three daughters to study in convent schools or girls' boarding schools, moreover, they did not stick to the tradition of limiting education of girls to the matters of family and household. Amelia (1804–1858) and her younger sisters Emma (1810–1871) and Ida (1813–?) grew up and were educated at the house of their parents. The girls were tutored by the specially hired tutors in various subjects. Alongside the tutor of English, who accompanied Amelia and her sisters from their early childhood, there also was a *teacher of German* (LVIA, f. 1177, ap. 1, b. 6054, p. 39v–40), Giuseppe Paliani (born 1781), educator and creator of operas, who arrived from



Paris to Lithuania together with the Ogiński family in 1811 and spent there eleven years, helped them to delve deeper into the world of music (Oginskis, 2014, p. 63). During travels of the family in Western Europe, home Governor Ruegger, as mentioned before, taught the girls languages and philosophy.

To improve their scientific knowledge, specialists in different areas were also invited. Lessons in English literature were taught by Briton Joseph Saunders (1773–1845), professor at the Vilnius University, member of art academies of Stockholm and Petersburg (LVIA, f. 1177, ap. 1, b. 6054, l. 16). In addition to that, the elderly children in the Ogiński family were passing on their knowledge to the younger siblings. For instance, his son from the first marriage – Tadeusz Antoni taught his younger brothers and sisters languages and music. On April 27<sup>th</sup>, 1823, in the letter to her father Amelia wrote that *Tadeusz briefly left Zalesye for Pervalkas and upon his return intends to take up his work as the teacher of languages and music* (LVIA, f. 1177, ap. 1, b. 6054, l. 15v). Grown-up Amelia, using method of Paliani, taught music to her younger sisters Emma and Ida (LVIA, f. 1177, ap. 1, b. 6054, l. 39–40).

Michał Kleofas Ogiński showed a great personal interest to the content of education and wanted his most learning-oriented children, Ireneusz Kleofas and Amelia, to receive a well-rounded education. Objectives in the education of Amelia and Ireneusz Kleofas, just like the tasks given to them by their father, were different, however, groundwork of their education had to be made of foundational cultural and scientific works. Along with the classical authors, such as Horatio, Virgil, Tacitus, or works of the French Enlightenment philosophers, M. K. Ogiński's list of works to be read by Ireneusz and Amelia included brightest Enlightenment era creators in the Polish and Lithuanian state. Those were the works of Ignacy Krasicki (1735–1801), Franciszek Ksawery Dmochowski (1762–1808), Stanisław Kostka Potocki (1755–1821), Adam Naruszewicz (1733–1796), Jerzy Samuel Bandtkie (1768–1835), Teodor Ostrowski (1750–1802), Tadeusz Czacki (1765–1813), Julian Ursyn Niemcewicz (1757–1841), Jan Śniadecki (1756–1830) and Jędrzej Śniadecki (1768–1838) as well as educational writings of Izabella Czartoryska (1746–1835) and Klementyna Hoffmanowa, born Klementyna Tańska (1798–1845), which had to be complemented by the practical knowledge in understanding the living environment and gardening of Stanisław Wodzicki (1764–1843) (LVIA, f. 1177, ap. 1, b. 5821).

Speaking of the formation of a human being as a person, M. K. Ogiński was deeply convinced that *every human being is born good*, and what he becomes in life depends on his environment and education, also on his own endeavour in self-education and desire for improvement. *A human being, whom nature from the cradle provided conditions for developing his better qualities, a human being, whose parents, through their affection and concern and their teachers through incessant care, were true guides leading them into life, will be able to develop beautiful heart and smart head*, argued M. K. Ogiński (LVIA, f. 1177, ap. 1, b. 5820). In that way, the educational thought of Ogiński reflected the foundational ideas of Locke.

In the worldview of M. K. Ogiński, the space of political and social public activities was traditionally assigned to men. In the education of young men the main imperatives upheld were the love of the Homeland, and devotion and diligence in performing all duties of a good citizen, a good son, a good friend and a good master in the same way. M. K. Ogiński major functions of a woman considered to be the social roles of a good wife and a good mother, however, he emphasized that *Tutoring and education of young women is as important thing as that of young men, and not only for the sake of families, but also for the sake of governments. Their destiny is to become wives and mothers, therefore they must be in possession of qualities needed for both obligations, so important to society. A woman, who is able to manage home, makes husband's life easier, taking over household tasks and giving him more time to be free and to labour for the sake of the society* (LVIA, f. 1177, ap. 1, b. 5820).

Seeking to be the helper of her husband, a woman must be not only kind but also educated. She must take care of her children's health, their tutoring and education at the same time, thus, helping her husband *to stay devoted to his home, Homeland and duty* (LVIA, f. 1177, ap. 1, b. 5820). Education acquired at parents' home was just like that. Karl Załuski described educational work of his wife Amelia Ogińska in these words: [...] *at the same time, she is the nanny to her children, the governess and the teacher. Apart from the priest, teaching the elderly children the truths of the faith, and the teacher, preparing the boys for school exams, she develops intellectual skills in all children, not forgetting about their physical education. She teaches them languages – French, English and Italian, giving lessons in calligraphy, arithmetic, music, painting and dancing; to the elderly daughters she teaches grammar and literature, geography and natural sciences, Church and secular history, mythology; encourages them to read out-loud, recite poetry, also directs them in doing different needlework. Together with her daughters, she does household jobs and cares for the sick. In other words, she is an exemplary mother* (Kwilecki, 1993, p. 43).

After the unexpected death of her husband in 1845, Amelia Ogińska-Załuska self-sufficiently managed her manor in Iwonicz and the complex of waters, took care of its development while keeping strong links to her sisters, especially Emma, and her brother Ireneusz Kleofas. Amelia's devotion to her family, care for her children and their comprehensive education, educational talents and wisdom, her ability to listen and give advice became an example to follow for the entire Załuski family. Undoubtedly, it was influenced by the example Amelia saw at her childhood home, close spiritual ties to her father and his transmitted principles of child education.

Ireneusz Kleofas was also known for his cultural-educational activities: he was curator of schools in Kaunas Governorate, sponsor of educational publications, and wholeheartedly supporter of the Lithuanian national movement. I. K. Ogiński paid a lot of attention to the education of his children. In line with the traditions gained at his parents' home, in September of 1857 in Dresden he hired Emile

Julliard (1837–1907) (LVIA, f. 1177, ap. 1, b. 104, l. 1), researcher of French literature from Geneva, as the home tutor for his children Bogdan and Michał, who was later replaced by Swiss educator Georg Alexandr Sordet (1829–1873), professor from the University of Geneva.

## CONCLUSIONS

The educational model in the Ogiński family reflects tendencies of home education established among the late seventeenth-century Western Europe aristocrats. Having been educated in the Theatine College, Andrzej Ogiński chose for his son home education under the tutelage of an experienced tutor, yet the education of his daughter he traditionally passed over to convent school. Having received quality education at home, Michał Kleofas Ogiński chose home education not only for his youngest son but also for his daughters, while differentiating their education on the basis of their individual gifts and inclinations. Traditions of systemically organized and parent-controlled education in the mid-nineteenth century were continued by Ireneusz Kleofas Ogiński.

The content of home education of the Ogiński family children reflected the educational thought of the Enlightenment era, directed towards comprehensive tutoring and education of children. The dominating attitude was that the future of human beings and who they will become in life depends on the purposeful training and endeavour in self-education, and on their desire for improvement.

Priority was given to individual home schooling under the tutelage of qualified governors. Following the experiences of child education among aristocracy of Western Europe, the French and Swiss governors were hired. Educators were to follow the requirements of the parents' worldview.

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### ***Child education in the family of Michał Kleofas Ogiński (1765–1833)***

#### **Summary**

**Aim:** On the basis of the analysis of child education in two family generations, the aim of the following findings is to unveil the educational model in the Ogiński family at the turn of the eighteenth and nineteenth centuries. The analysis is based on the new archival sources from the Ogiński family foundation of the Lithuanian State Historical Archives and Michał Kleofas Oginski's correspondence kept in the Russian State Archive of Ancient Acts.

**Methods:** A descriptive method to present the tutelage model of Jean Rolay was used. The method of critical analysis was applied to show educational views of M. K. Ogiński. Through the method of comparison, differences in education of sons and daughters were presented as well as the links of the tutelage model used in the family of M. K. Ogiński to the practice prevalent in Western Europe.

**Results:** The educational model in the Ogiński family reflects tendencies of home education established among the late seventeenth-century Western

Europe aristocrats. Having been educated in the Theatine College, Andrzej Ogiński chose for his son home education under the tutelage of an experienced tutor, yet the education of his daughter was traditionally passed over to convent school. Having received quality education at home, Michał Kleofas Ogiński chose home education not only for his youngest son but also for his daughters, while differentiating their education on the basis of their individual gifts and inclinations. Traditions of systemically organized and parent-controlled education in the mid-nineteenth century were continued by Ireneusz Kleofas Ogiński.

**Conclusions:** The content of home education of the Ogiński family children reflected the educational thought of the Enlightenment era directed towards comprehensive tutoring and education of children. The dominating attitude was that the future of human beings and who they will become in life depends on the purposeful training and endeavour in self-education, and on their desire for improvement. Priority was given to the individual schooling at home under the tutelage of qualified governors. Following the experiences of child education among aristocracy of Western Europe, the French and Swiss governors were hired. Educators were to follow the requirements of the parents' worldview.

**Keywords:** Home education, history of education, the Ogiński family.