

The tutor as a guide in the subjective and personal becoming of the pupil

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Abstract

Contemporary trends in changes in social life set new challenges for educators in searching for effective methods of working with children. All the definitions of modern times are aimed at urgent attention to the fact that the world created by man through the strength of his mind and will is so different that not only adaptation is enough for its duration and development, but also a new quality of human activity is required. It is determined by a disproportionately higher level of his autonomy and individual responsibility.

A child's teacher of the 21st century cannot act only as a "supplier" or "transmitter" of knowledge. Its role is to introduce the child to the world of knowledge and values, to the world of meaning and understanding of the world of symbols, awakening curiosity and inspiring them to search for an individual dimension of their own humanity and their own way of life. Therefore, the teacher's educational activities should oscillate between supporting the individual development of the child and constructive formulation of the world in such a way that people change in the course of the social relations they create.

Such a role can be played by a teacher-tutor who, using the basic phenomenon of the dialogue of the direct I-You, master-pupil relationship, will contribute to the self-creation and "becoming" and the creation of the subject-personal dimension of the child's human existence. The issue of tutoring and the tutor is an important element in building the pupil's autonomy. The condition of the individual's autonomy, being free, is continuous learning and expanding one's own cognitive control capabilities, creating one's own model of the world and one's needs. Tutoring perceived in this way is an important element in the process of developing individuality.

Nowadays, a student needs a teacher-guide who will introduce him to the dynamic world of knowledge and prepare him for continuous learning. A teacher-translator who can bring knowledge closer to the world and shows wisdom, and a teacher-self-creator, who can individualize the program of work with a child, direct him to the multiplication of developmental resources, the development of his individuality and the competence of being in the world. All these roles should be linked by a teacher-tutor.

According to Galileo, "a man cannot be taught anything. You can only help him find what is already in him ", the task of the tutor is to help the mentee find his talent, want to develop it and translate it into his strength.

Keywords: Tutor; tutoring; teacher; guide; human existence; the authority of the master; personal development

1. Introduction

In the current changing reality, creating a school as a place where the student's potential develops, pursuing his own career on an individual and unique life path, in which the teacher is a guide, facilitator and educational advisor is not an easy task (Pawlak 2009).

Contemporary directions of changes in social life set out new challenges for educators in the search for effective methods of working with children. All definitions of modern time are intended to urgently draw attention to the fact that the world created by man by the strength of his mind and will is so different that for its duration and development, not only adaptation is enough, but a new quality of human activity is also required, determined disproportionately higher level of his autonomy and individual responsibility. Nowadays, people still face new challenges, they must open themselves to a lot of different possibilities, reflect them and look for new solutions.

A 21st century child's teacher cannot only act as a "provider" or "transmitter" of knowledge. His role is to introduce the child to the world of knowledge and values, to the world of meaning and understanding of the world of symbols, arousing curiosity and inspiring the search for the individual dimension of his own humanity and his own way of life. Therefore, the teacher's educational activities should oscillate between supporting the individual development of the child and constructive formulation of the world in such a way that people change in the course of their social relations (. Bałachowicz, Rowicka 2013).

Such a role can be played by the teacher-tutor, who, using the basic phenomenon of direct dialogue between you and you, the master-student, will contribute to the self-creation and "becoming" as well as creating the subjective-personal dimension of the child's human existence.

2. Man as subject-personal existence

The "multidimensionality of being and becoming personality and existence" model and the postulate of isolating the "noetic" dimension of personality proposed by V. E. Frankl (Patz 1998) arose in connection with the need to integrate specifically the human existence of specific needs, aspirations and references. The inspiration for its creation was the understanding of man as a subject-person unit, which is also a social and cultural being. Not without significance was the need to connect the subject-personal human existence with the natural and ecological environment of his being and becoming (Popielski 1999).

According to V. E. Frankl, man expresses himself in bio-psycho-noetic unity. It is psychologically functional and noetic, subject-personal is fulfilled (Tamžc). Man expresses himself in three dimensions. This is a three-dimensional concept of man.

The term biological-physiological dimension includes and expresses the structural-functional whole of the organism. In this dimension, V. E. Frankl emphasizes the role of instincts and impulse dynamics as well as the importance of conditioning automatisms, learning habits and processes. Dynamics and variability are related to the base of activation and physiological regulation.

The term psychological and social dimension includes and describes the psychological and emotional and social area of human existence. It consists of both positive and negative psychological states, experiences and emotional experiences, such as: needs, aspirations, moods, emotions, feelings, aggression, stress, frustration, inhibitions, addictions, etc. as well as social activities such as communication, relationships, sympathies, preferences, life roles,

group connections, environmental references, ecological relationships, etc. The shape of this dimension is influenced by both external stimuli, internal experience of oneself and the need for social intercourse and reference. Exercises, learning and personal involvement allow to develop and work out the structure and content of this dimension quantitatively and qualitatively.

The expression noetic dimension, on the other hand, captures and defines the specific property of man. It is a dimension of the constitution of the subject-personal self, conscious, decisive, open, existentially engaging, being the subject and co-author of his own biography, creating and participating in social and cultural life, capable of acts of moral ennobling himself. This dimension is combined with all the activities, sensations, activities and personal and subject references of the individual, as well as personal and personal and personal relationships. It is associated with such needs of personal existence as experiencing sense and values, developing religious faith and personal involvement in "Over - sense" and "Over - value", as defined by V. E. Frankl. It is a dimension that enables subjective implementation of life plans and the development of a proprietary, healthy way of life, goal-oriented and volitional decisions, creative intuition and intellectual-cognitive aspirations, moral-ethical references and the function of conscience. It is also a dimension of acts of love, which exceed biopsychic conditions, thanks to which love can achieve the optimum of its effect, development and existence. A dimension in which feelings, suffering, daydreaming, longing, moral decisions, etc. gain their own empowerment and the ability to activate. It is a dimension of the possibility of directing and referring "towards" someone or something, towards values. It manifests itself in / and through human ability to subject-person self-transcendence and self-distance, and thus to transgression. This dimension embodies and is distinguished by the widest range of freedom and responsibility in nature. It constitutes and expresses the anthropo - psycho - spiritual quality of existence (Popielski 1996).

The noetic dimension and its dynamics - "noodynamics" is the basis and property of human existence. It is a category of description, explanation and becoming, motivation and decision, as well as healthy and disturbed functioning (Popielski 1997).

In connection with the noetic dimension of human existence, reality of value (noo-value) and meaning are connected, i.e. the existential presence of a sense of sense (state of being) and the process of becoming reality as a result of referring and participating in the personal world of values. In the course of activity that serves the subject's becoming oneself, one realizes the sense of purpose as the inalienable need and life pursuit of a healthy life. Experience of meaning is a possibility, not a necessity, resulting from human involvement in values. Valuation is a subjective process in which an individual prefers values because of the criteria adopted by him and the socially and culturally determined arrangements. It is a cognitive-emotional and evaluative activity.

Meanwhile, experience of sense has the character of an existential-subjective experience. It is the kind of ownership that determines the healthy, individual and social development of individuals and society. The sense of meaning belongs to the constitutive realities of human existence and is a symptom of the subjectively active and fulfilling existence. Lack of involvement in some kind of meaning means withdrawal from life (Popielski). The meaning of life is a fundamental value in human existence, and its search is carried out through the realization of values.

Thus, in the noetic dimension, the importance of references "towards" the world of value - as a correlate of a developing and fulfilling existence and experience of a sense of meaning in life - as a derivative of its participation is emphasized (Popielski).

The noetic dimension of personality, generally speaking, defines and expresses dynamism in the pursuit of meaning and realization of values.

Each of the distinguished dimensions of existence is characterized by its own dynamics, degree of specificity and strength of motivation.

Compared to the psychological and somatic dimensions of personality, the noetic dimension is characterized by the highest manifestation of freedom in nature, i.e. in its subject-personal form (Popielski 1993).

V. E. Frankl described the following qualities that distinguish personal existence (Popielski 1991):

1. The concept of a person is associated with the concept of an individual. The first thesis is: A person is an individual (*Individuum*) - he is something undivided (*unteilbares*), he is one (*Einheit*), he is not allowed to divide (*unterteilen*).

2. The person is not additive (*insummable*), i.e. he is not only indivisible, but also infallible (*verschmelzbar*), because he is both unity (*Einheit*) and the whole (*Ganzheit*).

3. Each individual person is something absolutely new. Every child who says "I" expresses his own, inherited, spiritual existence (...).

4. The person is spiritual and as such is in a heuristic and optional opposition to the psychophysical organism. The organism, seen from this point of view, is an instrumental and expressive exponent (tool) of the personal way of being a human. It is a means to an end, and as such has utility (*Nutzwert*). A person has dignity (*Wurde*) regardless of his utility (*Utilitat*). In the psychological order, value is related to realized values. In the spiritual order, however, dignity is nothing conditioned (*die unbendingte Wurde*), it is independent of nothing (*die unabhängige Wurde*).

5. The person is existential. This means that man as a person is not so much an actual as an optional being. He is decisive, he is responsible. He is more than "just" free. It is not determined by instincts, but oriented on meaning. It is not motivated by mere experience of pleasure, but by values. Unlike in psychoanalysis, where sexual drive (*libido*) is exposed, and in individual psychology, where the importance of social relationships (*Gemeinschaftsgefühl*) is emphasized, Frankl perceives the specific threat of motivating and becoming a human being, which is "*a kind of primary phenomenon deficit which is love*". Love is the primary principle of I to YOU.

6. The person is associated with "I" (*Ichhaft*), not with impetus (*Eshaft*). This also applies to the religious life of man and his personal reference to God.

7. The person is not only one and the whole, but also creates, and is the guarantor of the physical and psycho-spiritual unity and whole expressing the being and existence of man. It is through the person that this unity is created, constructed and guaranteed. A man knows a spiritual person only from coexistence with a psycho-physical organism. Man is the collective point or intersection of the three dimensions of being: "*physical, mental and spiritual*". These dimensions sometimes appear to be sufficiently clear and separated separately. Although it would be something false to say that man "consists" of these dimensions, it is within this unity and the whole that the spiritual can oppose what is psychophysical, and what V. E. Frankl described as noo-psychic antagonism. If psychophysical parallelism is obligatory, then noo-psychological antagonism is optional. It is this possibility which forces can be appealed to and used in the therapy process. Without this reality, despite all the conditions and addictions, and without the realities of the spiritual in man, it would be impossible to create distance from human psychophysicum.

8. A person is dynamic in that he can distance himself from the psychophysicum and "break away" from him, which can even reveal himself. "*Ex-sistieren*" describes getting out of

yourself and defying yourself. Man does this when, as a spiritual person, he opposes himself "as" a psychophysical organism. This self-distance (*Sich-Distanzieren von sich selbst*) is realized in connection with the personal existence of a human being. So, with the opposition of man, the spiritual and the psychophysical are revealed.

9. An animal just because it can't resist itself is not a person. Therefore, it does not have a "world", but only an "environment" (*Welt - Umwelt*). If you extrapolate this relation, you can come to the notion of a supra-world (*Uber - Welt*). In this situation, a comparison with the principle of the "golden section" is dictated: the smaller part is as much to the larger as the larger part to the whole.

10. A person understands himself no differently than from the side of Transcendence. More: a man is human in so far as he understands himself from the side of Transcendence. She is a person as far as, according to V. E. Frankl, he is personified by her. This is done by faithfulness to our conscience.

Thus, according to V. E. Frankl, human existence is personal and in this sense is being and subjective existence. Existence refers to the quality (value) recognized by the subject as "common goods" of individuals and communities. Values are not an addition to existence, but the content of an individual's life, the subject of his involvement and references. Man is a person - becoming and becoming - being.

Therefore, "man is a process", develops his subjectivity throughout his life (Bałachowicz 2013).

3. The role of a modern teacher-tutor

The Delors report (1998) (Delors 1998) presents the ideal of education - learn to be, sets out four basic tasks for education, which are the four pillars of education:

1. Learn to know - understanding of the changing reality, and thus processing of experiences in the direction of developing critical thinking.

2. Learn to act - changing, creating reality, by motivating and developing the skills of thinking and creative action, but also the acquisition of professional and social competences.

3. Learn to live together - cooperation-based action, equal opportunities.

4. Learn to be self-realization and achieve the fullness of humanity by developing the capacity for independent thinking and independent judgments (Stanek).

In personalistically understood education, a young person should be seen as an emerging individuality, open to values, constantly developing and enriching, who can control his own life, make personal choices, develops his life strategy and creative attitude towards the world. The school's task is to restore values such as subjective humanity, sensitivity and imagination, creative work, responsibility, dignified interpersonal relations, the value of community and understanding. In general, we can assume that subject education primarily serves the individual, the development of his personality, the development of his competence, increasing life opportunities and choice (Bałachowicz).

Nowadays, the student needs a guide teacher who will introduce him to the dynamic world of knowledge and prepare him for continuous learning, a teacher-translator who is able to bring knowledge closer by presenting the world and showing wisdom, and a teacher-self-creator who is able to individualize the program of work with the child, direct him to multiply development resources, for the development of his individuality and competence of subjective being in the world (ibidem).

Understanding the sense of subjectivity is based on the statement that man has the need and ability to make himself and the world the object of cognition, he has the need to exercise effective control over himself and the environment and the need to create changes in himself and the surrounding world. The need to understand oneself in the world and the need to transform reality are universal distinguishing features of the subject. Many concepts recognize subjectivity as a status / feature / property. Then "being an entity" means being an autonomous perpetrator, i.e. initiating and regulating the course of one's own actions through sovereign decisions based on knowledge and preferred order of values, and having relative independence from external influences. The entity is an active causative agent, an independent source of action. activism, self-determination, autonomy, the subject's property is rationality (rationality), capacity for responsibility, awareness and self-awareness (ibidem).

The master's task is to arrange a variety of situations, including situations that give the student / mentee the opportunity to look for their own path. The teacher does not control the student. Rather, he accompanies him. When a student has a different opinion, he looks for other solutions to a problem, thinks independently - a true master respects that. The student wants to go against the tide? It's okay, because it means he has a new, maybe newer or more revealing idea. The teacher must then quickly move to other tracks. Demonstrate flexibility, observation skills, and inspiration skills (Gębska).

The issue of tutoring and tutor is an important element in building the autonomy of the charge.

The condition for the autonomy of the individual and being free is continuous learning and expanding one's own cognitive control capabilities, creating one's own model of the world and one's needs (Bałachowicz). Seen in this way, tutoring is an important element of the process of human individuality development.

The tutor's task in tutoring understood in this way are individual meetings, during which, in an atmosphere of dialogue, i.e. respect and trust, the tutor helps the pupil in the search for his own path to knowledge and identity, motivates and supports him in multifaceted development. However, it is worth referring to the issue of perceiving the role of the educator itself and what is closely related to this role - the issue of authority.

The educator in terms of functionalism is a mandate, a representative of the system, he has authority based on law and order, which he guards and represents - this is the authority of power. For an existentialist, the educator is a person who should be authentic, engaged and open to dialogue, indicate possibilities, alternatives and contradictions. The authority of the educator is not given, it flows from wisdom and experience.

In personalistic terms, the educator is a master who reveals values, is a challenge to which the pupil responds with a free and personal response. His authority is intellectual and spiritual, based on values. The key here is building the relationship between the pupil and the educator. In particular, it is about the relationship of helping and solving difficult situations by the charge (Czarkowski).

By adopting the perspective of becoming, we determine the process nature of the tutor's work. For a pupil, becoming a self is a process - something that takes time, which implies change. It is a journey that involves not only achieving the goal, but also the path to it is important. The student becomes all the time. The tutoring process and subjectivity of the mentee determine the role of the tutor. First of all, it's about the development process of the person with whom the tutor works. This is her trial. The most important are not the tasks and results, but the process the mentee goes through. Tasks and projects are important insofar as they are proof of the process. The tutor becomes a companion on the journey of the mentee (Szala 2015).

SUMMARY

Tutor is a person who helps, supports, sets challenges, accompanies in personal development, and thus creates and maintains master-student relationships. Tutoring is a long-term process because it gives you the opportunity to work with a mentee over several years (Tułodziecka 2015).

Contemporary changes in education pose new challenges for the educator. They concern not only the educational process, but above all the sphere of quality of educational interactions, building a bilateral relationship between the teacher and the student, based on mutual attention, creative dialogue, cooperation and respect.

Tutor thanks to his experience and developed work workshop supports the mentee in developing skills and acquiring knowledge. It helps to see and bring out hidden talents, shapes attitudes and beliefs, and also affects the verification of ways of thinking and behavior. He becomes a master-guide leading to full scientific and personal development (Rowicka).

Contemporary social life enforces a model of a man who can meet difficult challenges and circumstances - a plenipotentiary - with shaped intellectual competences to form and solve difficult tasks, a wise, responsible, empathetic and hard-working person, who is able to think critically and judge multiple cultural offers according to universal values and principles (Stanek).

According to Galileo's thought, "nothing can be taught to man. You can only help him find what is already in him. " The task of the tutor is to help the mentee to find his talent, want to develop it and translate it into his strength (Gębska).

For the teacher, the student constitutes the professional world, the student is the *raison d'être* of the teacher, and the I-You relationship is the essence of educational activities. The quality of this interaction depends on the child's teaching philosophy, but still, despite changes in the world, it should be remembered that the dignity and rights of the child should always occupy a prominent place in the teacher-student interaction. Referring to J. Korczak's pedagogy, it can be said that the teacher's task is to support the child's "hard and hard" growth in an atmosphere of respect, kindness and respect for the child's work of exploring the world, its failures and tears, joy and secrets. Supporting the children's "hard and hard work "growth can take place only in dialogue, in the social space of" ongoing conversation ". The same statements can also be made to the student, to support his" pain and toil "in self-education or coexistence in relations with the academic teacher, i.e. two-subject relationships, which meet the conditions for genuine dialogue. Only such relationships in which conversation is the primary phenomenon lead to self-creation. The I-You relationship is something indispensable for creating a personal dimension of human existence (Bałachowicz, Rowicka 2013).

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