

**The school of life.  
The role of travel in the (self) education  
and (self) culture of the 16.-19. century**

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**Abstract:**

*My paper focuses on the current situation of the Colleges of Advanced Studies in Hungary, as key elements in the “elite-training” in the higher education system. I would like to find an answer to the question: which are the field, where these institutions may have a significant extra contribution that they can offer for their students, and how are they able to compensate the eventual deficiencies that origin from the “mass” character of today’s Hungarian higher education. I would also like to focus on the chances that the students and graduates of these colleges may have to become real parts of Hungary’s elites.*

**Key words:** *College of Advanced studies, higher education, elites, elite-training*

One can hardly doubt that travelling can belong to the scope of problems concerning pedagogy and education; since travelling is an impressive means of self(education) and (self)culture, an important momentum of these processes. So it is surprising that the researcher cannot find the entry word of ‘travelling’ either in the Hungarian *Lexicon of Pedagogy* (Keraban, 1997), or in *Great Hungarian Cyclopaedia* (2004). In the latter tourism and touristy can be found: referring to hiking and tourism.

However it turns out that hiking is a sport activity and a form of trip that greatly stands apart from the world of school and pedagogy as for its structural and intellectual features. Tourism (1999) is a branch of the national industry which only includes catering and hotel industry, transportation services and travel agencies, student and youth tourism do not belong to it. We do not go any further with the professional books on tourism either whose number is increasing. Although the dominance of the aspects of economics, psychology and sociology allows us to do some historical groundwork, the aspects of pedagogy do not even appear as much as in the English works dealing with the history of tourism.

On the other hand there are two classic examples in the literature of the universal history of pedagogy that reflect relatively long on the place of travel and its function in the educational-cultural process in the final theses and chapters. The earlier is *Some Thoughts Concerning Education* (1693) by John Locke, the other one is *Émile: or, on Education* (1762) by Jean-Jacques Rousseau. Of course besides them other classical writers of the history of education also took the questions of travel into account. Yet Comenius and Thomas More or Francis Bacon only touched this topic when writing an essay on it in an entirely other type of collection of philosophical works.

*The Essays; counsels, civil and moral* (1597-1625) does make the researcher study more philosophical and literary opuses, particularly the literature of ‘confession’: memoirs, letters, journals, travelogues etc. While studying these it also becomes clear – among other