

The Social-pedagogic Aspect in the Works of John Amos Comenius and His Legacy to the Modern World

Lenka Haburajová Ilavská, Lýdia Lešková

DOI: 10.32725/cetv.2024.018

Abstract:

The thoughts of John Amos Comenius, an important figure in Czech history, influenced philosophy, pedagogy and its marginal branches in the Czech Republic and other European countries. His ideas, which he based on Czech traditions, were directed towards resolving the issue of good and evil. This paper discusses the importance of Comenius' works in the context of the social and social-pedagogical dimensions. Its aim is to reflect on the basic ideas of the teacher of the nations in his many years of work. The enrichment of the social as well as socio-pedagogical sciences is a topic we dealt with in the article; we wanted to point out the legacy of J. A. Komenský's ideas for the present.

Keywords: John Amos Comenius, social pedagogy, society, education, rectification.

Introduction

John Amos Comenius was a significant Czech historic figure, whose thoughts influenced philosophy, pedagogy and its marginal branches not only in the Czech Republic but also in other countries worldwide. An evangelical theologian, philosopher, pedagogic theoretician and also versatile, humanistically orientated scholar, as well as an excellent writer – these attributes are linked to the name of The Teacher of Nations, who was the founder of an educational system and whose didactic works, containing a strong social-pedagogic aspect, brought him world fame during his life, which persisted and also provided a legacy for the modern world. He served as the last Bishop of the Unity of the Brethren before becoming a religious refugee and one of the earliest champions of universal education. Pilgrim identity became a mode by which Comenius and the Brethren existed in a hostile world and remained faithful in their witness to Christ.¹ Stroope states that from the Unity of the Brethren, Comenius inherited an unshakable faith in Jesus Christ, a belief in the radical separation between faith and society, and a tradition of strict discipline. He envisioned a daring kind of Christianity that sought to be faithful to his received tradition, yet free from the overpowering notion of Christendom that had silenced the missionary

¹ Mike W. Stroope, The Legacy of John Amos Comenius, International bulletin of missionary research, no. 4 (2005): 204.

witness of the Reformers.² He was one of the leading advocates for ecumenism and pacifism in Europe during the seventeenth century. Leek emphasises that Comenius's life and work are as closely interwoven as his ideas on world brotherhood and his religious precepts are inseparable from his educational reforms.³

Comenius drew his ideas from Czech tradition. According to Čapková,⁴ his ideas focused on resolving the issue of good and evil, freeing humans from chains in the social, moral, religious and national spheres; he promoted personal responsibility, love towards fellow humans, tolerance and peace, discipline and order within the family, in the school, within the nation, in the church and throughout humanity. The life and thoughts of John Amos Comenius must be viewed from the perspective of two distinct eras: the Renaissance and the Age of Enlightenment, from the perspective of the time in which he lived, and which naturally must have influenced him. Jůzl⁵ considers this a period of gradual disintegration of feudal links and relations, and a period of the development of the economic, political and cultural-ideological conditions for a new society.

The legacy of John Amos Comenius is particularly significant at this time because he warned against the issues that could result from specific modern concepts. The prophetic words of G. B. Leibniz, who wrote that there would come a time when Comenius' vision would take place, will probably also apply in the future.⁶ His legacy is a wealth of practical ideas, theories, suggestions, and guidelines, used by today's pedagogy experts, researchers, and practitioners.⁷ According to Misseri, Comenius' works were interwoven with the connection between philosophy, theology and politics, where he constantly emphasised the importance of moral education and ethics.⁸

The works of John Amos Comenius are very extensive and include works that we could call philosophical and theological, as well as pedagogic and linguistic works. He was the author of songs, which have also survived, along with his diaries and correspondence. Comenius wrote in several languages, mostly in Czech, Latin and German. His thoughts were reflected in more than 400 volumes brimming with his great love for his nation and humanity itself. Hroncová et al.⁹ remind that although it was his pedagogic work that made Comenius famous, his social-pedagogic contributions must also be emphasised because, as the predecessor to several Age of Enlightenment ideas, he frequently emphasised the social importance of education in the context of a system of lifelong education, which he linked to the social rectification of the individual.

He based his pedagogic works on the knowledge established by other significant thinkers, not only from his time. His knowledge about intellectuals in the field of pedagogy was enormous and there was no important figure in the field of pedagogic knowledge that he was not familiar with, whether this concerned authors from ancient times like Cicero, Catona, Seneca, Plutarch, or in his lifetime.¹⁰ It must be mentioned that, according to Čečetka,¹¹ Comenius did not wish to be just

2 Stroope, *The Legacy*, 204–206.

3 Joanna Leek, 'John Amos Comenius – the initiator of modern language teaching and word understanding', *Prace Naukowe Akademii im. Jana Długosza w Częstochowie. Studia Neofilologiczne*, (2011): 223.

4 Dagmar Čapková, *Některé základní principy pedagogického myšlení J. A. Komenského [Some Basic Principles of J. A. Comenius' Pedagogic Ideology]* (Prague: Academia, 1977), 11.

5 Miroslav Jůzl, *Základy pedagogiky [The Basics of Pedagogy]* (Brno: Institute of Interdisciplinary Studies, 2010), 127.

6 Pavel Floss, *Poselství J. A. Komenského současné Evropě [John Amos Comenius' Legacy to Modern Day Europe]* (Brno: Soliton, 2005), 5.

7 Jelena Maksimović, Jelena Osmanović, and Aleksandra Milanović, 'Wkład Jana Amosa Komeńskiego w rozwój metodyki dydaktycznej', *Siedlce Comeniological Research Bulletin*, no. 5 (2018): 89–104.

8 Lucas Misseri, 'Comenius' ethics: from the heart to the world', *Ethics & Bioethics*, no. 7 (2017): 13–23, DOI:10.1515/ebce-2017-0004.

9 Jolana Hroncová, Ingrid Emmerová, and Blahoslav Kraus, *K dějinám sociální pedagogiky v Evropě [The History of Social Pedagogy in Europe]* (Ústí nad Labem: UJEP, 2008), 31–32.

10 Jaromír Kopecký, Jan Patočka, Jiří Kyrášek, *Jan Amos Komenský, nástin života a díla [John Amos Comenius, an outline of his life and works]* (Prague: State Pedagogic Publishing House, 1957), 131.

11 Juraj Čečetka, 'Úvod [Introduction]', in *Jan Amos Komenský. Vybrané spisy II. [John Amos Comenius. Selected volumes II]* (Bratislava:

a reformer of the educational system, he also wished to reform all of society, during which time improvement of education and upbringing falls under his efforts to improve the function of all of society and science and education should serve man. Patočka¹² considers this fulfilment of an active human legacy ‘humanisation of the world and society, rationalisation of life, shining the light of the mind over all landscapes and thereby contribute to the support and growth of man’. The author¹³ divides Comenius’ thoughts into two categories:

- The first is expression in religious-educational, mostly poetic compositions and discourses, which are attempts to resolve urgent matters in life;
- The second category includes systematic reflection of the entire world and its order, its use for the everlasting and timely welfare of humanity.

The Social Aspect of John Amos Comenius’ Works

According to Waterkamp, Comenius first had to fight for the optimistic view of man in God’s creation; he had to fight his way through the doubt that the world was not recognised to man.¹⁴ Christianity, as J.A. Comenius perceived it, encouraged deep social awareness in him and the desire for social and political justice. It provided him with inspiration for the concept of emancipation of man by means of education, lifelong self-education and self-formation of the personality. He also focused on an extensive programme of fundamental reformation of learning, religion and politics, which meant that every individual should be involved in establishing human society, without social pressure, without suppression of freedom, without abuse of ignorance by a controlling minority to control the majority, without preference of material assets over spiritual.¹⁵ Comenius believed in the regenerating power of education; he preached that education could save not only a person but also the whole world, reshape it, that only education could improve the conditions of humanity.¹⁶ Comenius describes the importance of education and the need for lifelong education in his foreword to *Czech Didactics*.¹⁷ Floss emphasises Comenius’ view of education as a process, which does not end with school, but continues throughout one’s lifetime because the whole world and our entire life is a school.¹⁸ This formulation emphasises how crucial general education is as a tool for the orientation of an individual in reality and his preparation for basic social roles, during which time lifelong education should be of an integrated nature according to Comenius: *If school forms the man, let it form him holistically*.¹⁹ Comenius’ concept is not just about humanisation of the individual, but of rectification of human affairs, because, according to Comenius, the welfare of the individual cannot be achieved without the welfare of all. His efforts are directed at securing the world through education towards liberal solidarity. His entire humanistic

Slovenské pedagogické nakladateľstvo, 1956), 10.

12 Jan Patočka, *Komeniologické studie I. [Comenius Studies I]* (Praha: Oikoymenh, 1997), 66.

13 Ibid., 66.

14 Compare Dietmar Waterkamp, ‘Realism, Pansophy and Mentality in the Work of the Czech and World Pedagogue J.A. Comenius: An Analysis of Three Fundamental German Works and Their Significance for International Comeniology’, *International dialogues on education: past and present*, no. 1 (2020): 37.

15 Floss, *Poselství*, 25.

16 Compare Domenica Maviglia, ‘The Main Principles of Modern Pedagogy in “Didactica Magna” of John Amos Comenius’, *Creative Approaches to Research*, no. 9 (2016): 57–67; compare Vira Novosad, ‘The Pansophy ideas in the interpretation of John Amos Comenius’, *Knowledge, Education, Law, Management*, no. 2 (2017): 126–133.

17 Compare John Amos Comenius, *Veškeré spisy Jana Amose Komenského. Didaktika česká [All Volumes by John Amos Comenius. Czech Didactic]* (Brno: Central Society of Teacher’s Units in Moravia, 1913), 40.

18 Compare Comenius, *Veškeré spisy*, 40.

19 Komenský, *Vybrané spisy Jana Amose Komenského, sv. I. [Selected Volumes by John Amos Comenius, vol. I]* (Prague: State Pedagogic Publishing House, 1958), 150.

and enlightening work was composed of pedagogical thought based on boundless love for man, because 'man is the highest creature'.²⁰ In relation to this, Stranský is of the opinion that the world will not be in order if it is not governed by a reasonable nobility that honours man and only pays heed to the possibility of general benefit.²¹ Hábl states that Comenius is aware of the great need for the accompanying moral education because he does not believe that knowledge itself would lead to morals.²² He essentially believes that a learned but immoral humanity is backward rather than progressive, or degenerates.

According to Uher, Comenius' humanism was apparent chiefly in his belief in man, in his reason, his goodwill and his wisdom. Comenius, as a reformer of all of society, desired to create a better and more just world, a world without wars, without hunger, without fear, a society of wise nations, so that no one was harmed by anyone else and no one subjugated anyone else, a world that would be led by Christ and in which no one would fear anything.²³ Comenius specialist Jan Kumpera²⁴ expresses his great respect for Comenius' overall social contribution to man with the words:

As a historian, I see Comenius chiefly as a reformer, whose goal was a free, educated and morally acting human being, because I also, in compliance with this master of the spirit, modestly believe that only through the education of individuals is it possible to attempt to rectify humanity in a peaceful, tolerant and democratic spirit.

We can state that the social issues appearing in the author's works demonstrate a strong social awareness and empathy with the most needy.

John Amos Comenius' Basic Ideas and Their Overlap into Social Pedagogy

The entirety of Comenius' works, from *The Great Didactic* to the unfinished *Pampaediu* (Pan-sophism) is permeated by the idea of developing everyone universally – *omnes omnia omnino*. According to Comenius, this lifelong education should be²⁵ of an integrated nature: *If school forms the man, let it form him holistically*. Comenius expressed his most important ideas before he left the Czech lands to live in foreign countries when he became affected by the consequences of unfavourable Czech social-political development in his homeland before 1620. In one of his early works (before 1620) titled *Letters to Heaven*, Comenius discusses social issues: the unsatisfactory state of education and social division into the wealthy and the poor. His critical, social and national-educational viewpoint became even more penetrating following White Mountain and was also reflected in his bold criticism of the state of society in his work *Labyrinth of the World* and *Paradise of the Heart*, which he complemented with a vision of a future harmonic society.²⁶ Comenius' work *Labyrinth of the World* and *Paradise of the Heart* contains common elements of social pedagogy and philosophy of education, which consist of seeking the purpose of life and the true

20 Stojan Cenić and Jelena Petrović, *Vaspitanje kroz istorijske epohe: [enciklopedijski pristup]* (Vranje, Beograd: Eduka, 2005), 108.

21 Rudolf Stránský, *Komenský ve své době a budoucnosti [Comenius in His Time and in the Future]* (Prague: Máj Cooperative Publishing House, 1948), 186.

22 Compare Jan Hábl, 'Lekce z lidskosti, antropologické inspirace z díla J. A. Komenského [Lessons in Humanity, Anthropological Inspirations from the Works of J.A. Comenius]', *Pedagogická orientace [Pedagogic Orientation]*, no. 1 (2010): 5–15.

23 Compare Boris Uher, *Vyprávění o velkém učiteli [Stories About The Great Teacher]* (Prague: Evangelical Publishing House, 1990), 71–79.

24 Compare Jan Kumpera, Jan Amos Komenský. *Poutník na rozhraní věků [John Amos Comenius. A Pilgrim at the Turn of Ages]* (Ostrava: Amosium Servis & Svoboda Publishing House, 1992), 5.

25 Compare Comenius, *Vybrané spisy [Selected Volumes]*.

26 Compare Dagmar Čapková, *Některé základní principy pedagogického myšlení J. A. Komenského [Some Basic Principles of the Pedagogic Ideology of J. A. Comenius]* (Prague: Academia, 1977), 18.

values, which lead to fulfilment. An important idea is the inability of man to be satisfied and happy, unless he identifies with the way of life in the society in which he lives. Rectification must begin with oneself, which symbolises the need to stop more frequently and consider the essence, purpose and goal of life. Čapková reminds,²⁷ that Comenius began considering the man's standing in the world in his work, *Centrum Securitatis*; he also created a work to elevate Czech poetry *O poézii českej (About Czech Poetry)* and commenced his great theoretical-pedagogic work – the Czech Didactic. According to Spinka, universality, for Comenius, was expressed as pansophism, the integration of all knowledge ‘into one, all-embracing, harmonious world-view.’²⁸ According to several authors, Comenius thought about pansophy and understood it as harmony that rules the entire cosmos, universal wisdom, omniscience, an encyclopedia of knowledge, the possibility of knowing everything around us and in us, a view of man, the world and life, where structuring the world is a prerequisite for structuring knowledge, a holistic approach to science as well as a unique methodological approach.²⁹ Jůzl, too, states that the basic foundation of his work was pansophism, a comprehensive and clearly arranged, unified system of learning, which he wished to use to bring education out of the labyrinth of confusion and ambiguity. The concept of pansophism was initially outlined in his key volume *Via Lucis* or *The Way of Light*. The unfavourable post-White Mountain political development in Europe motivated Comenius to write his opus magnum – *De rerum humanarum emendatione consultatio catholica – General Consultation on an Improvement of All Things Human*.³⁰ Comenius has been widely studied in educational research. His pansophist philosophy led him to believe that science was a necessary subject for all. Comenius emphasised useful scientific knowledge and core principles. He espoused the idea of sequence, from the importance of sensory experience to the way scientific content is organised.³¹ Comenius demanded equal education for all people, regardless of gender, race, religion or social background. Education was to have not only practical benefits for employment but also a higher social purpose, because education is not only a means to achieve something but is a goal of itself. His ideas exuded the spirit of the new time, openness and democracy, advocating the abolition of class differences and bringing education to the lower strata of society, i.e., making it accessible to all.³² Needham emphasises that Comenius encompassed all the ideas that successfully triumphed in modern education – he is credited with education of women, he was against class division in schools, he wished schools to become happy workshops of humanity.³³ The ideological basis of Comenius' emancipatory efforts, gradually excluding all types of violence, is his triadic concept of reality. According to Janák,³⁴ during his confrontational dualist period, Comenius endeavoured

27 Čapková, *Některé základní principy pedagogického myšlení J. A. Komenského [Some Basic Principles of the Pedagogic Ideaology of J. A. Comenius]*, 18.

28 Matthew Spinka, *Comenian Pansophic Principles*, Church History, no. 2 (1953): 155–165.

29 Compare Jelena Maksimović, Jelena Osmanović, and Aleksandra Milanović, ‘John Amos Comenius's Contribution to the Development of the Didactic Methodology’, *Siedlce Comeniological Research Bulletin*, no. 5 (2018): 89–119; compare Jelena Maksimović and Jelena Osmanović, ‘The pedagogical work of John Amos Comenius with the approach to the principle of the connection of theory and practice in the methodology of pedagogy’, *Siedlce Comeniological Research Bulletin*, no. 4 (2017): 327–336; compare Cyril Hišem and Gabriela Sabová, ‘Historické súvislosti interkultúrneho vzdelávania na slovensko-poľskom pohraničí’, *Problemy i wyzwania edukacji międzykulturowej na wspólnym obszarze pogranicza polsko-słowackiego*, (Jarosław: PWST-E, 2018): 315–341; compare Vira Novosad, ‘The Pansophy ideas in the interpretation of John Amos Comenius’, *Knowledge, Education, Law, Management*, no 2 (2017): 126–133.

30 Jůzl, *Základy pedagogiky [Basics of Pedagogy]*, 1.

31 Gyeong-Geon Lee and Hun-Gi Hong, ‘John Amos Comenius as the prophet of modern ideas in science education: in the light of Pansophia’, *History of Education*, no. 1 (2021): 1–26, <https://doi.org/10.1080/0046760X.2020.1836265>.

32 Shinichi Sohma, ‘Education, Philosophy and University – A consideration through Jan Amos Comenius and Jan Patočka’, *E-Journal of the Philosophy of Education*, no. 1 (2016): 25–32.

33 Compare Joseph Needham, *The Teacher of Nations: Addresses and Essays in Commemoration of the Visit to England of the Great Czech Educationalist Jan Amos Komenský [Comenius]* (Cambridge University Press, 2015), 5.

34 Jan Janák, *Komňa J. A. Komenskému* (Brno: Museum and National History Society in Brno, 1991), 69.

to establish unity in three spheres of human effort: learning, religion and politics. His perfectly executed didactics and pansophic method are a significant contribution.

Comenius' social pedagogic ideas were based on the generally negative social situation of his time. His desire to rectify society and the entire world was called utopic by many, however, the will of this genius with a sensitive humanistic heart was guided by his indefatigable efforts to achieve social change, leading to social justice and a satisfied life for all social classes. According to Hill,³⁵ the term social in the current theory of social policy is defined as 'relating to society or its organisation', as 'concerned with the mutual relations of human beings or classes of human beings', as 'living in organised communities', as 'needing companionship', as 'living together in organised communities'. J.A. Comenius is very close to this definition, and his ideas are based on these planes.

The Legacy of J. A. Comenius for Modern Social Pedagogy

The founder of sociology, Comte, who emphasised the role of education directed towards subordinating individual interests to the interests of society, had a great impact on the origin of social pedagogy. Kraus³⁶ considers his concept of education a means of socialisation contributing to the stabilisation of society. According to Procházka,³⁷ social pedagogy is based on the tradition of philosophical thinking, the relationship between society and man, and inter-human coexistence. From his viewpoint, multiple areas of Comenius' ideology remain important and inspirational to social pedagogy: the idea of the power of education and its potential during transformation of society, the idea of the democracy of education, the accent on the social role of the school environment, the comprehensive concept of rectification of society through education.³⁸ Balvín emphasises the need for a systematic approach to education, the philosophical basis of which is humanism. He considers Comenius' ideas on school as a workshop of humanity, where each individual and all people are developed universally without any discrimination whatsoever for the purpose of perfecting all of society, inspirational.³⁹ Comenius surpassed not only his time but also foresaw the development of human thinking and learning, by his approach to man from the aspect of anthropology and his creative concept in the spirit of humanism, particularly on the basis of his proposal for a democratic educational system for everyone in his work *The Great Didactic*.⁴⁰ In *Great Didactics*, John Amos Comenius formulated the rules and methods of easy teaching and learning.⁴¹ The effectiveness of teaching should be guaranteed by rules that also apply to modern school theories:

- Demonstrativeness (knowledge transmitted through the senses; 'for knowledge, the senses are the starting point, so the way of cognition goes to memory through image, then an understanding of the general shape of things, and finally, when things are understood well enough, a conclusion appears which confirms the certainty of cognition');⁴²
- Availability, systematicity, and difficulty in graduation (nature goes from the easier to the more

35 Michael Hill and Zoë M. Irving, *Understanding social policy* (London, Wiley-Blackwell, 2009), 112–116.

36 Compare Blahoslav Kraus, *Základy sociální pedagogiky [The Basics of Social Pedagogy]* (Prague: Portál, 2008), 10.

37 Compare Miroslav Procházka, *Sociální pedagogika [Social Pedagogy]* (Prague: Grada, 2012), 11.

38 *Ibid.*, 24.

39 Jaroslav Balvín et al., *Teorie výchovy a vzdělávání pro oblast sociální pedagogiky a andragogiky [The Theory of Education in Relation to the Field of Social Pedagogy and Andragogy]* (Prague: Hnutí R, 2013), 121.

40 Josef Wolf, *Jan Amos Komenský, osobnost dneška [John Amos Comenius, a modern celebrity]* (Prague: Unitaria, 1992), 10.

41 The universal character of general postulates concerning teaching and learning is included in Chapter 26 of *Great Didactics*, 118–135.

42 J. A. Comenius, *Wielka dydaktyka* (Ossolineum 1956), 145.

difficult, from things close to children and youngsters to those more distant);

- Revising the acquired knowledge and using it in practice (the knowledge of things is very important, but its practical use is just as important; at the same time, Comenius emphasises a good example and frequent exercise).

The fact that Semrád and Škrabal perceive the influence of Comenius' work on social pedagogy from the aspect of the social roles of school and mutual cooperation between involved parties, teachers and pupils, during which time education is a tool for social development, is also of interest.⁴³ Comenius established the first comprehensive, logical and philosophically reworked pedagogic system, an encyclopaedic concept in which democracy is strictly applied. According to Flossa,⁴⁴ Comenius' main contribution to education is in revealing the spontaneity of the child, thanks to his contributions in this sphere he became one of the most famous and highly acknowledged teachers and pedagogues of all time and is called The Teacher of Nations throughout the world. As far as Comenius's extra-educational activity is concerned, the following facts are especially worth emphasizing: his striving for the unity of churches; numerous appeals for 'world amendment', especially for constant peace; attempts to build international cooperation, which was supposed to be achieved by founding Collegium lucis – an institution functioning as a kind of ministry of education; his demand for the democratization of education, for making education available to girls and the disabled; and last but not least, his tackling of many novel issues, such as mental development and its stages, the psychological foundations of teaching methods, the school's interrelations with other educational institutions, especially the family, and international cooperation in the field of the research of education.⁴⁵ We can state that Comenius was a convinced supporter of pedagogic optimism, who based his ideas on the philosophy that better schools create a better society and subsequently also a better future. Kumpera points out that, particularly in this time of gradual transformation and degradation of spiritual values, we must remind ourselves that Comenius' pedagogy was the first level of his pansophic philosophy, striving to rectify humanity using reformed science, religion and politics, during which time the main tools for the rectification and development of an individual is his proper education.⁴⁶

Comenius is first and foremost a magnificent figure on the individual, scientific and social levels. The achievements of Jan Amos Comenius are far-reaching, and his contributions immeasurable, which places him among the most unique pedagogical and ingenious thinkers.⁴⁷ Several authors consider him the greatest founder of pedagogy and greatest thinker in the field, the mastermind behind the pedagogical system.⁴⁸ Leek emphasises that Comenius was the greatest and most important of all the reformers whose life and work have been recorded in the annals of education. He has been called 'the prophet' among educationists. With a pure, profound, and loving heart; his restless will and wide-seeing, self-thinking, and powerful mind make him one of the noblest

43 Compare Jiří Semrád and Milan Škrabal, 'Odkaz Komenského sociální pedagogice [A reference to Comenius' social pedagogy]; in *Jan Amos Komenský: odkaz kultuře vzdělávání [Johannes Amos Comenius: the legacy to the culture of education]*, ed. Svatava Chocholová, Markéta Pánková, and Martin Steinr (Prague: Academia, 2009), 177–185.

44 Compare Floss, *Poselství J. A. Komenského současné Evropě*, 10.

45 Czesław Kupisiewicz, *Szkice z dziejów dydaktyki* (Cracow: Impuls Publishers, 2010), 55.

46 Jan Kumpera, *Jak se učit. Vybrané myšlenky o vzdělání a výchově [How To Learn. Selected Ideas About Education]* (Prague: Mladá fronta, 2004), 100.

47 Jelena Maksimović, Jelena Osmanović, and Nikola Simonović, 'Pansophism and pedagogy in the work of John Amos Comenius from the angle of pedagogy in Serbia', *Siedlce Comeniological Research Bulletin*, no. 7 (2020): 170, DOI: 10.5604/01.3001.0014.7100.

48 Compare Justin L. Glenn, 'The intellectual-theological leadership of John Amos Comenius', *Perichoresis*, no. 3 (2018): 45–61, DOI: 10.2478/perc-2018-0016; compare Mirko Lukaš and Emerik Munjiza, 'Education System of John Amos Comenius and its Implications in Modern Didactics', *Život i škola: časopis za teoriju i praksu odgoja i obrazovanja*, no. 31 (2014): 32–42.

characters in the educational field.⁴⁹

Comenius' concept of pedagogy represents a broad scope, with the omnipresent social dimension and social pedagogy, the aim of which is to bring up an individual to live a just social life with the most natural ethical and moral principles of coexistence in a democratic society. The basic principle of Comenius' entire education system was to live in peace and quiet. Comenius wanted rectification to take place in all spheres of human life, from the social sphere, through the personal sphere, to the relationship with God. Comenius considered the relationship with the world, with nature, with God and people, a key criterion of good education and a good life. The only prerequisite for universal rectification of society is lifelong education, which should lead to general refinement of the mind. From the philosophical view of human life as a pathway to universal knowledge, guided by the thesis: 'all of life is a school', Comenius deduces some theoretical pedagogical premises of his own development and social development, as well as premises for the organisation of education and school. He makes the orderly world an example and basis of man's harmony and integrality, and of the organisation of social life. And just like all things are in order towards one another and interrelated with eternal rules of the truth, let people themselves make use of the light, order and truth of the world of things, with each of them being led to a similar harmony in themselves, and towards each other.⁵⁰ The school becomes a basis of the concept of man's social life, where the task of 'universal education of all mankind' will be accomplished.⁵¹ Integral development becomes a lifelong task. Comenius does not only consider man's integral development to be the aim, but he also seeks a path to this aim which lies in a harmonious social life. Integral development is a task he sets for an individual to be directed at himself, as well as expressed in mutual help for others.

We believe that Comenius' importance to the modern world is chiefly in his accent on the fact that the growth of an individual is conditional to the social sphere, to his complex understanding of pedagogic activities and moral upbringing, which is a key condition for creating and maintaining functional social relations in all areas of social life.

Conclusion

According to Glenn, for many decades after his death, Comenius seemed to be lost to time, but there has been a resurgence of scholarly interest in the ideas and methods of Comenius. His life and work can serve as a source of encouragement and inspiration to church and educational leaders today.⁵² Comenius did not consider school only a source of learning, it was chiefly a workshop of humanity, where the goal of education is the entire person, and the school should contribute to the individual's development and cultivation of humanity in each individual. Education should also contribute to resolution of issues in life and to moderation of any negative impact from two aspects: as preparation for social cooperation in all spheres of social life and for acquaintance with potential issues, their prevention and methods of their resolution. Today's society places increasing demands on individuals and the social-education process is forced to constantly adapt to these requirements. The key criterion for success is flexibility and preparedness for change. The philosophical and social aspect of education is reflected in everyday human life and is constantly

49 Joanna Leek, 'John Amos Comenius – the initiator of modern language teaching and word understanding', *Prace Naukowe Akademii im. Jana Długosza w Częstochowie. Studia Neofilologiczne*, (2011): 230.

50 Komeński, *Pampaedia* (Wrocław: 1973), 70.

51 *Ibid.*, 50.

52 Glenn, 'The intellectual-theological leadership of John Amos Comenius'.

contained within it. Comenius considered pedagogy a social science, a central science for all sciences, whose goal was to bring up individuals to live a just social life, based on the most natural ethical and moral principles of coexistence within a democratic society. Social pedagogy, inspired by Comenius' vision, sees an opportunity for resolving many society-wide issues, which call for rectification. We believe that the potential of pedagogy and social pedagogy, in relation to the philosophy of education, is very important and, in mutual cooperation between these sciences, it affects all areas of human life.

Contact:***Assoc Prof. Lenka Haburajová Ilavská, Ph.D.***

Tomas Bata University in Zlín

Faculty of Humanities

Štefánikova 5670, 760 01 Zlín

haburajova@utb.cz

Assoc Prof. PhDr. Ing. Lýdia Lešková, Ph.D.

Catholic University in Ružomberok

Faculty of Theology in Košice

Hlavná 89, 041 21 Košice

lydia.leskova@ku.sk