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Pansophism and pedagogy in the work of John Amos Comenius from the angle of pedagogy in Serbia¹

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Abstract: The roots of today's education system stem from one of the most significant pedagogists and thinkers, John Amos Comenius (1592-1670). His entire comprehensive and systematic work represents a turning point, not only in the field of the development of pedagogy, as a science and its disciplines, but also in the field of the development of human thought in general. After a brief review of life and work of John Amos Comenius, the paper presents the basic concepts of pedagogical theory through the chapters they cover – his reforming and educational mission, contribution to the establishment and development of didactics and methodology of pedagogy, contribution to school, preschool and family pedagogy. Of particular importance is the chapter that deals with pansophism as an ideological concept of universal wisdom and pedagogy, because the central theme of the paper is focused on the relationship between pansophism and his overall pedagogical work. The aim of this paper is to theoretically research the connection between these problems, as well as to understand their broader implications and current scientific achievements. The paper uses the method of theoretical and historical analysis with the technique of content analysis of available and relevant historical and pedagogical sources and documents. The concluding remarks point to the importance of Comenius as a reformer important for the overall development of pedagogy as a science. His pansophism is permanently imprinted as a seal with a reflexive echo and repercussions on all later occurrences in the field of teaching and pedagogical educational activities.

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The ideas of John Amos Comenius that are practically tested and attested, carry a special strength and vitality even after three centuries, which makes him one of the true pedagogical classics.

Keywords: John Amos Comenius, pansophism, didactics, principle of obviousness, pedagogy

Introduction

John Amos Comenius (1592-1670) is a Czech pedagogical classic, founder of didactics as an independent pedagogical discipline, creator of the class-subject-hour system, reformer and advocator of pansophism as an ideological concept with an inestimable and comprehensive contribution to pedagogical scientific thought. He was born in the village of Nivnica, not far away, more precisely, "an hour's walk from Uherský Brod in Moravia" (Lindner, 1892), in a family of millers who belonged to the socially oriented religious sect of the "Czech Brethren". At the age of twelve, he lost his parents, and since the guardians did not care for his education, he only entered the Latin school in Prerovo at the age of sixteen, which he completed within three years. Thanks to this success, he continued his education at the University of Herborn and Heidelberg to study theology. After returning to the country, Comenius took over the management of the Latin school in Prerovo and began to engage in intensive reformist and pedagogical work, in the meantime becoming a priest of the "Czech Brotherhood" fraternity.

In 1628 Comenius left the Czech Republic and moved to the Polish city of Leszno, losing all tangible and intangible assets in his homeland, as well as part of his family due to the plague epidemic. As an expert in education, he resided and worked in England, more precisely, London, at the invitation of the English Government, then in Sweden in 1642 and Elbling (Prussia), and in the period from 1642 to 1648 in Hungary. After returning to Leszno in 1654 and the outbreak of war between Poland and Sweden, for the second time he was left without all his property and valuable library. He spent the last days of his refuge and life until his death in Amsterdam, where all his major works were printed. The turbulent life, accompanied by travels and persecutions, did not prevent him from surrendering himself to educational work in a completely humanistic orientation or selfless devoting himself to pedagogical thought.

In that respect, he will forever be remembered as the creator of pedagogy, the advocator of teaching in the mother tongue, the most prominent school reformer, the ideologue and the founder of primary school. His rich

creative opus: *The latest linguistic Method* (1648), *The Great Didactics* (*Didactica magna*, 1657), textbooks *Sensual World in Pictures* (*Orbis pictus sensualis*, 1658), and *The Gate of Languages Unlocked* (1631), but also *Mother's School Information* (1630), *Janua lingularum reserata* (1631), *Sholae pansophica* (1650), *Via Lucis* (1668), with his fundamental pedagogical ideas have been translated into dozens of languages in Europe and Asia, "even into Arabic and Mongolian" (Lindner, 1892: 5). With such a contribution, Comenius is one of the most important personalities in European culture, philosophy, theology and especially pedagogy, who in his works laid the foundations and the backbone of further development of several pedagogical disciplines, especially didactics, theory of education, school, preschool, family pedagogy. Evidence of the immeasurable influence and significance of his work for pedagogical science is the existence of a special discipline of Comeniology that is named after him.

Jan Amos Comenius' Reform and Enlightenment Mission

The entire work of this thinker was ahead of its time, because a huge part of his achievements is still relevant today. To the question of whether a man can leave an indelible mark century later and thus write the whole epoch in golden letters - in his case we would get an absolutely and irrefutably positive answer. "History is made by individuals" was thought in the Renaissance (Konstantinović, 1980), and Comenius lived and created somewhere at the transition from the Renaissance to the Baroque as an artistic direction and movement that covered the seventeenth and first decades of the eighteenth century and geographically covered almost all of Europe and Latin America.

The reflection of Humanism, the Renaissance and new scientific trends of the era of Jan Amos Comenius was pointed out by the authors (Grontsova, 2015). Extremely humanistic orientation and the entire educational work make him a true "teacher of the people" (Hábl, 2017; Sitarska, 2015; Waterkamp, 2020). In that respect, the name of Jan Amos Comenius had a shining halo (Spevak, 2020), because he paved the way for himself to the glory of the famous educator with his pedagogical passion and legacy. The origin of bourgeois pedagogy was connected to the period of The Renaissance Humanism, and it differed greatly from the feudal one because it marked a certain qualitative progress in pedagogical development (Žlebničnik, 1983). Unlike the state of the human spirit and its scientific thought in the epoch of "*civitas*

dei", the new renaissance thought put man comprehended as "*homo univ-ersale*" at the center of its thinking, contrasting it with the previous understanding of man in God's state (Zaninović, 1988; Žlebnik, 1983). Comenius also observed man through the prism of that new renaissance thought: A man becomes a man thanks to upbringing. Upbringing is a process of humanization, an assumption and basis of humanity. It provides education, strength and piety (Komenski, 1997).

As a visionary who never lost his sense of reality, he fought against obedience to church canons, deviating from the medieval notion that a child is a grown man in small – a little man, "*homunculus*" (Filipović, 1977: 24; Kamenov, 2002: 84). In accordance with his humanistic provenance, he rejected the dogmatic church belief about man's sinful nature, emphasizing that in every child there are "gifts of God" (Kamenov, 2002: 86). Comenius decisively opposed the scholastic philosophy of the new philosophy of the unity of the world and man, which he called pansophism (pan-all, sofia-wisdom), and which had a dual character and strived with all its strength to egalitarianism of schooling.

His works were interwoven with the connection between philosophy, theology and politics, where he constantly emphasized the importance of moral education and ethics (Misseri, 2017). Comenius was a revolutionary leader of its own kind in both the church and the academy in 17th-century Europe (Glenn, 2018). It can be purposefully said that he was the originator of the idea of opening the Institute for Research of Pedagogical Problems (Kačapor, 2003). His ideas exuded the spirit of the new time, openness and democracy in terms of improving education (Nenadić, 1997), advocating the popularization of primary school, the abolition of class differences and bringing education to the lower strata of society, i.e. accessibility to all (Sohma, 2016). Works of capital significance and humanistic work indicate that even after three centuries he is considered the most important reformer in the history of education.

The contribution of Jan Amos Comenius to the foundation and development of didactics, school pedagogy and methodology of pedagogy

Natural sciences as well as art experienced a great flourishing in the epoch of The Renaissance Humanism including the 15th and 16th century, which largely suppressed and surpassed the previous mythological inter-

pretations of the world by famous thinkers from the ancient period. The development of real sciences was favored by the development of production in which the young bourgeoisie participated, which later led to the introduction of real subjects in schools – nature, geography and history. Jan Amos Comenius, one of the first pedagogical classics, the father of modern didactics, the creator of the class-hour-subject system and frontal teaching, had the greatest merits for that. Consequently, and due to his overall contribution to didactics as a science of teaching and pedagogical discipline, it is no coincidence that the emergence of the methodology of teaching about nature and society is associated with his name (Lazarević, Bandur, 1997; Zan, 2001).

The notion of didactics was introduced by Comenius and Ratke into pedagogical terminology in the 17th century. The word didactics is of Greek origin and its original meaning is teaching (*didasko* – I teach, *didaskain* – to teach) (Bakovljević, 1992; Bognar, Matijević, 2002; Filipović, 1977; Jovanović, 2005; Kuka, 2004; Laketa, Vasilijević, 2006; Poljak, 1970; Prodanović, Ničković, 1974; Spevak, 2003; Vasilev, 2005; Vilotijević, 1999; Žlebnik, 1983). He founded didactics as a complete and meaningful theory of teaching under the influence of the Renaissance humanists, and based his theory of learning on the sensualism of the English philosopher-materialist, Francis Bacon (Vilotijević, 1999). Accordingly, he pointed out that in cognition we must rely on sensory modalities, observation and sensory experience, believing that sensualism was the basis of cognition (Laketa, Vasilijević, 2006). Comenius noticed the triadicity of the process of study and the didactic path of cognition in the 17th century, and pointed out that learning was, among other things, cognitive and gnoseological process (Šehović, 2006). Within the framework of traditional theories and understandings about the choice of teaching contents, his reflections went in the direction that the acquisition of knowledge should be closely connected with the development of perceptual abilities. In this context, Comenius set out two principles that he considered general education should be based on – "the principle of encyclopedic character of knowledge and the principle of developing students' abilities, which he considered equal" (Djordjević, 1990: 29). Emphasizing the necessity of a close connection between the acquisition of knowledge and the development of the perception of cognitive abilities represented a significant contribution from both the epistemological and gnoseological aspect.

Until the appearance of *The Great Didactics*, pedagogical theoretical thought appeared in fragments, without inclining to scientific systematicity, most often as pedagogical-literary thought in the works of Francois Rabelais

and Wolfgang Ratke. The essence of *The Great Didactics* was largely determined by the idea of "General skill of teaching anyone about anything" (Cenić, Petrović, 2005: 111). In this capital work, Comenius founded, as well as, scientifically and theoretically explained the class-subject-hour system (Filipović, 1977) thus setting one of the most stable pillars and cornerstones of pedagogy (Trnavac, Đorđević, 2002). However, due to certain weaknesses of this system, his entire didactic conception had long been the target of sharp criticism from dissidents at the beginning of the 21st century (Matijević, Topolovčan, 2017; Vilotijević, 1999). In addition, the publication of his *The Great Didactics*, written in Czech in 1632, had the greatest significance for the emergence, origin and establishment of didactics as a pedagogical scientific discipline (Šehović, 2006).

His epochal discovery was a frontal form of a "perfect method" teaching (Filipović, 1977: 25); and like other prominent didacts, Comenius argued about systematization in teaching and considered it a nodal problem. In fact, the entire work of this great man was reflected in his exceptional comprehensiveness and systematicity. Comenius also advocated the principle of gradual and systematic teaching, following these rules: "from easy to difficult, from simple to complex, from near to far, from known to unknown" (Cenić, Petrović, 2005: 111; Laketa, Vasilijević, 2006: 13) which was directly related to the developmental capabilities, potentials, capacities and psychophysical abilities of students for whom the teaching needed some adapting. He also paid great attention to the permanence of knowledge related to renewal and practice in order to achieve the greatest possible practical applicability. He considered teacher a sublime personality and authority based on human and professional qualities and characteristics.

In the history of school and schooling, especially since the emergence of the class-subject-hour system of Jan Amos Comenius, there had been constant attempts to offer didactic models that could meet the current and existing production technologies and culture of living. All these attempts faithfully followed all of the later technological revolutions – industrial, mechanization and information. In *The Great Didactics*, Comenius advocated that primary school should be a general education, compulsory for boys and girls and last for six years from the age of six to twelve. Also, classes should be held in the mother tongue, so that children learn everything they would need for a lifetime (reading and writing in their mother tongue, counting, measuring, singing, reciting psalms and sayings from the Bible, segments from ethics, economy and world history). He advocated that children should

attend a Latin school after primary school, which also lasted six years, and courses should be named after the dominant subjects.

The vision of Jan Amos Comenius in accordance with his concept of class-subject-hour system was that school teaching had a precisely defined beginning, plan of annual, monthly, weekly and daily work, mutual alternation of work and rest, summer vacation - "holiday" (Laketa, Vasilijević, 2006: 12). He was credited with defining a class as a collective with its own classroom, pre-determined tasks for each lesson that would lead students to reaching their goals, as well as a specially prepared book for each class, so that all this could be implemented in a planned manner. He can also be considered the ancestor of the formation of combined classes, which have an enviable and respectful past (Špijunović, 2003), because he made his impressive contribution in that field as well. He advocated that student assessment was conducted at the end of the school year in the presence of supervisors and that school discipline was established for proper teaching organization (Cenić, Petrović, 2005). In terms of imposing disciplinary measures, Comenius was very cautious, but he was also against a permissive attitude that neglects discipline (Spevak, 2020). Within the advocacy of the frontal form of teaching as the dominant one, he advocated the possibility for one teacher successfully teaching more than a hundred children, who would teach and interpret all subjects with a unique method. Despite the fact that during the 18th century and the first half of the 19th century his teaching was almost completely suppressed and forgotten, Comenius's invaluable contribution to the systematization of all previous knowledge about school and teaching, the constitution of the class-subject-hour system cannot be denied. It was the foundation on which relied and upgraded all later didactics, more than three centuries after the appearance of the crucial work *The Great Didactics*.

Teaching didacticism was later reflected as a trend, and was criticized for the dominance of didactics in teaching pedagogy, the child's subordination in school to the curriculum, teacher and evaluation system by which the child could be rejected or negatively assessed if it did not meet the criteria of a pre-established system (Suzić, 2005). However, didacticism must never be understood in such a naked form despite all its rigidity, since its conceptual layout provided much broader implications, far-reaching influence and extremely positive effects on all later didactic and pedagogical thought. In this sense, it can be considered a pioneer because since the 17th century to the present day no one has so systematically carried out theoretic-

cal explanations, generalized science and practice, assimilated upbringing and education with an eclectic approach, integrating Francis Bacon's philosophy of sensualism and two-hundred-year old practical experience of protestant schools (Bognar, Matijević, 2002: 40-41; Suzić, 2005: 36). All the above mentioned glorifies even more the indelible trace and enormous contribution which left behind himself, as a legacy to all future generations, the doyen of pedagogical thought, Jan Amos Comenius.

In capital works, through the conceptual layout of pansophy – universal knowledge, Comenius gave a complex form of problem solving with his educational system in which learning and teaching were based on problem solving throughout realistic contents of the mentioned works. Comenius made a revolution and a kind of “Copernican” turnaround not only by constituting a class-subject-hour system but also in terms of equipping school buildings that served their purpose, the overall organization of teaching, where all students worked in the same class and on the same subject, apostrophizing the form of teaching, questioning and student assessment that was fascinating at the time. In the didactic sense, his contribution was reflected in the introduction of subjects and materials that were transferred to students in the order in which the textbook was processed, without taking into account the criteria of temporal suitability and compliance, as well as connecting common concepts (Vasilev, 2005). The lesson was a true discovery of *Copernicus' didactics* by Jan Amos Comenius, mostly because his invention was a response to the demand of the time when the school was required a solution – how to prepare as many literate workers as possible in the shortest possible time, ready to raise manufacturing production to the level of industrial production. Limiting the course of teaching to 45 minutes, considering this time sequence as “average teaching time” – needed to the “second-rate”, “average” student to understand the teaching contents, he enabled and created realistically feasible conditions for these contents to be later within the same units repeated, practiced, prepared in time, but also to gain insight and the outcome of teaching work (Bognar, Matijević, 2002; Poljak, 1970). Very complex and layered thought elements in his understanding of pedagogical and didactic processes have surprisingly enriched contemporary pedagogical-didactic discussions (Spevak, 2020). The ideas of Jan Amos Comenius, practically tested and attested, carry special power and vitality even after more than 300 years, thus placing him among the true pedagogical classics.

The principle of obviousness, on which Comenius insisted, was interwoven throughout the work – *The sensory world in images (Orbis pictus sensualium)*. Comenius based his ideas in didactic terms on nature and philosophy, emphasizing that teaching must be adapted to children's developmental possibilities and capacities, based on the principle of obviousness, which he especially applied to his work. In this work, he pointed out that many phenomena and objects from real life could be shown and explained to students with the help of illustrations and pictures (Stanković, Stanojević, 2019) emphasizing the importance of the principle of obviousness, which is still very important today. At the base of this principle was the unity of concrete and the abstract. Comenius set the golden rule: "What is visible – the sense of sight, what is heard – the sense of hearing, what is tangible – the sense of touch. If more senses can feel something at the same time, it should be presented to several of them at once" (Comenius according to Kuka, 2004: 23). In understanding the principle of obviousness, Comenius, but also many other representatives of classical civic pedagogy, emphasized the exposure of objects, and not to work with them and on them, i.e. that students, when acquiring knowledge, observe objects and not to manipulate them (Bakovljević, 1992). In his time, Comenius had at his disposal from all media, except teachers, only a book, i.e. a textbook (Matijević, Topolovčan, 2017). In a way, even unconsciously, Comenius anticipated the use of innovative, modern technologies, audio-visual aids and multimedia, which engaged more senses, thus confirming that he was a step ahead of his time and had an invaluable visionary contribution to pedagogical scientific thought (Jensen, 2003; Meyer, Adamček, 2003). Comenius' views in the *The Great Didactics*, largely based on Francis Bacon's sensualist philosophy, marked the beginning of an "era of obviousness" that continues to this day. Obviousness, as a "golden didactic rule" (Bakovljević, 1992) has long been considered a possible means of combating verbalism in teaching. He made a special effort to direct and lead a student to thinking and inductive thinking, to conversation and action as segments of a broader active method that would enable fast, quality, studious and through learning.

In all regards, Comenius had a huge merit for the introduction of real subjects in schools (natural history, geography, history) and elaborated in detail the instructions for working with children to get to know reality in his *Mother's School* (Bezić, 1975: 16). As a proclaimed father of modern didactics, he also insisted that nature should be studied in nature, that is, emphasized the importance of the principle of naturalness in teaching, because

man is inevitably a part of nature (Jovanović, 2005; Lekić, 1978). The idea of naturalness had its roots in his pan-harmonic understanding of the entire reality and human nature, the repair of each individual and entire society through true, pansophic education (Čížek, 2019; Spevak, 2020). The methodology of pedagogy belongs to the youngest group of pedagogical disciplines. The first thoughts on the basic postulates of the methodology of pedagogy were recognized long ago, in the pedagogical paradigm of Jan Amos Comenius, who created support for its incorporation into the pedagogical scientific system, pointing out the importance of universality and comprehensiveness for practical application. With all respect, he can be considered the founder of the methodology, since in his visionary work he considered in detail all the essential issues of methodology, connecting it with the development of conclusions, generalization, analogy, comparisons, evaluation and including experience as a way to solve problems (Maksimović, Osmanović and Milanović, 2018; Maksimović, Osmanović, 2017), and in that way, he gave it a tremendous contribution in the very scientific-constitutive beginning (Salimov, 2019; Savićević, 1996). Comenius opened the question of teaching principles and methods, especially induction, thus creating fertile ground not only for the establishment of pedagogy as a science but also for the constitution of its related disciplines, didactics and methodology (Knežević Florić, Ninković, 2012; Maksimović, Sretić, 2019; Šaban, 2010).

As the contribution to the development of the methodology of pedagogical research, testifies the introduction of the previously mentioned inductive path in this field, and not only in teaching (Žlebnić, 1983). Progressive development and improvement of techniques and instruments for empirical research is in causal connection with the discovery and implementation of induction as a scientific method, which overcomes the weaknesses of the so-called deductive and normative pedagogy (Maksimović, Petrović, 2012; Maksimović, Osmanović, 2017). Sitarska (2015) on the other hand, pointed out that one of the tasks of the new scientific discipline could actually be to discover the origin of other research methods and techniques from Comenius' pedagogical postulates, which would have double scientific significance, both for the development of Comeniology and methodology of pedagogy.

As an anticipator of the principle of connecting theory and practice, as an unbreakable and unavoidable link (Maksimović, Osmanović, 2017), his entire work in this field confirmed that he was obviously an excellent

methodologist in the time in which he lived and created, because the methodology he developed was consistent with the many present-day principles of pedagogical research.

The contribution of Jan Amos Comenius to the development of preschool and family pedagogy

In accordance with the humanistic ideals of the Renaissance, which completely restored the importance of children's play that had been disputed until then, Comenius demanded that children be provided with games with which they would practice health, agility and speed of limbs, freshness and sharpness of spirit, as well as learning that would give them pleasure. With a shrewd "pedagogical eye", he noted that "children communicate much more freely with each other than with adults, which allowed them to "sharpen their minds" and correct each other more effectively (Kamenov, 1997: 190) which was an anticipated phenomenon, which, following the example of Maria Montessori's individual self-correction, could be called group self-correction.

It can be said with certainty that many of his understandings and views on the moral, physical and intellectual development of the child in the family environment during the preschool period are still quite acceptable and still very relevant from the point of view of modern family pedagogy (Grandić, 2004). The authors (Pavlović, Klemenović, 2020) pointed out not only the special importance of his attitude and pedagogical ideas, but also the positive attitude towards learning and development in early childhood through their connection with modern understandings of the potential of early and preschool age. In constituting preschool pedagogy as a scientific discipline, Comenius participated in a certain and notable way, and gave his contribution through important ideas about the education of young children. As a distinctly humanistic oriented thinker, he created the first picture book and wrote a complete work dedicated to preschool education (Kamenov, 2002). In the field of preschool pedagogy, his great merit was reflected in the fact that he was the first to point out the importance of systematic preschool education and thus provided a prominent place for it in the educational system. He advocated the essential and decisive role of proper upbringing in early childhood as a pledge and foundation for further proper development of a person's personality. The ideas he presented at the *Mother's School* represented a pioneering attempt to create a theory and

methodology of preschool education, in terms of developing a system of goals, tasks, content of resources and methods by which children would be raised and educated until they start school at the age of six. Comenius advocated a harmonious, overall versus partial upbringing, with an emphasis on respecting the developmental perspective of children by observing in them what they potentially were in essence and in what direction they could develop. He especially recommended that upbringing and education begin in a timely manner, neither delay action, or accelerate development by force, which in a way established the phenomena of acceleration and amplification of development around which there are still certain dilemmas and disagreements. In terms of physical health, which connects with mental health, he especially emphasized the importance and important role of daily movement and exercises for the proper physical and general development of the child. Within moral education, of all the virtues, moderation in everything stood out as the basis of health, but in accordance with the time in which he lived, moral education was mostly based on piety. In the field of development of social relations and skills, he emphasized the importance of the child's association with peers for his proper overall development. Comenius, within the development of intellect and mental abilities, advocated and recommended from an early age for "skillfully complex stories and fables that sharpened children's ingenuity and reason" (Kamenov, 2002: 89) fully understanding the motivational value they carried within themselves. In the context of paying attention to intellectual education, he strongly opposed the premature departure of children to school, taking into account the maturity of the child for school learning and his preparation for school, as well as the individual differences of each child. In addition to all the above, in the *Mother's School*, Comenius dedicated an entire separate chapter to the practice of children's speech, and for its development he especially recommended and advised the use of grammar, rhetoric and poetics. But, on the other hand, he pointed out the connection between play and work and listed toys, as well as other materials that could be used in activities, warning that the restriction should be introduced only when it came to dangerous objects (Kamenov, 1997).

Extremely original and inventive for his time, Comenius' ideas and recommendations regarding the upbringing and education of preschool children made him the founder of modern preschool pedagogy and its most important position that preschool was the first level, integral and equal part of the education system that was fundamental in the formation of the human personality. He brought children out of darkness, placing them at the center

of the cultural scene of his time, giving them love, respect and wisdom, while always pointing out the dangers of ignorance and emphasizing the supreme value and importance of wisdom in his constant struggle to spread the pansophic idea. "Life is this road or a crossroads whose left path is wide, and the right narrow; it leads to vice, this to virtue. Watch out, boy, look up to Hercules" (Komenski, 1932: 293-294).

Indications of the future institutionalization of preschool education in the works of Comenius have a visionary and futurological connotation, and confirm the extreme pedagogical optimism and his boundless trust in the inexhaustible educational possibilities of preschool childhood. In his pedagogical contemplations and practical requirements, Comenius went so far as to insist that children learn about themselves in the parental environment before going to school, and special instructions on how to work with children to learn about objective reality, in detail. He explained this in his epochal works *Mother's School* and *The World in Pictures* (Lazarević, Bandur, 1997: 27). His pedagogical understandings had an impact through reflections on family education, the later development of family pedagogy as part of the corpus of pedagogical scientific disciplines. Comenius, as a pedagogical classic of a distinctly humanistic orientation, in his crucial works, pointing out the extremely important role of parents, discussed and emphasized the special place of upbringing, especially in the family as a factor of personality development. The exceptional importance and role of the mother in the family upbringing was discussed and presented thoroughly in the mentioned *Mother's School*, where he described in detail and gave instructions regarding child care after birth, nutrition, emotional life during pregnancy, but also advice related to the development of certain habits and positive personality traits such as "moderation, purity, care, justice, obedience to the elderly, habituation to work, patience, self-control, truthfulness, decency in behavior, etc." (Grandić, 2004: 35).

He especially pointed out the avoidance of excessive use of punishment as well as coercion in education, that is, he advocated moderate discipline as a means of education. Famous sentences emphasizing the role of the mother in raising children, "give us good mothers, so we will give good citizens", as well as the importance of the role of parents in preparing children for school - "unreasonably, therefore, act those parents who take a child completely unprepared to the teacher, as a calf is led to a butcher's" (Comenius according to Grandić, 2004: 35), they portray his exceptional and

immeasurable contribution to the elaboration of the idea of family education and at the same time family pedagogy as a separate pedagogical discipline.

The pansophy of Jan Amos Comenius as a conceptual layout of universal wisdom and connection with pedagogy

By publishing his most important and capital work, *The Great Didactics – Didactica magna* in 1632, Comenius made an endeavor of world importance, whose work illuminated the centuries, so that even today it confirms him as a timeless pedagogical thinker and genius. Thanks to that, but also to his entire work, he will be remembered as the founder and architect of the scientific independence of didactics, according to which it is *ars universa omnes docere omnia* – "universal art to teach everything" (Vasilev, 2005). It is this construction of thought formulated in the famous sentence that depicts and testifies to the conceptual layout and vision of pansophy as an educational movement for the future. He gave the first indications of the idea of pansophy in *Mother's School* – "Come, boy, learn wisdom"... I will take you everywhere, I will show you everything, I will name you everything" (Komenski, 200020 :), but also in *The Great Didactics*: „Teacher: Come here, child, to learn to be wise. Child: What is it wise to be? Teacher: Everything you need, know well, work well, speak well. Child: Who will teach me that? Teacher: Me, in the name of God." (Komenski, 1932: 11-12). Comenius thought about pansophy and understood it as harmony that ruled the entire cosmos, universal wisdom, omniscience, encyclopedia of knowledge, the possibility of knowing everything around us and in us, view of man, world and life, where structuring the world was a prerequisite for structuring knowledge, holistic approach to science as well as a unique methodological approach (Maksimović, Osmanović, Milanović, 2018; Maksimović, Osmanović, 2017; Novosad, 2017; Spevak, 1997). "Man is the highest, most unconditional and most excellent creature, a perfect being, the harmony of body and spirit, and upbringing builds and shapes him as a whole of his being" (Komenski, 1997: 49-50).

His ideological creation consists of the unity of natural development and content, but also the method of fundamental learning and education of all things (Vukasović, 2003). As such, he incorporated it into his pedagogical work, related to the universal wisdom to which he aspired. In fact, Comenius pointed to four important elements on which pansophy was based, and those were: universal book, universal school, universal college and universal language (Maksimović, Osmanović, Milanović, 2018). That was why the

comprehensive pan-philosophical conception of education was current in the time of Comenius, considering the educational process which was reduced to the acquisition of knowledge that could not ensure the nurturing and development of all positive human qualities and abilities. We can say that the reflections of his conceptual layout, even today, enable a person to function in a complex social, productive and cultural life, to use his education more comprehensively in the function of developing his own personality (Krmeta, 1970). Comenius strongly believed in the idea of equality of people and democratically equal right to education for all. He believed that the school should be arranged so that young people were taught everything that could make a person "smart, good and holy" (Jovanović, 2005: 11), so from a pedagogical point of view pansophism is a theory of joint education of all people and a unique methodological approach (Sitarska, 2015). "Schools should educate and shape human beings" (Komenski, 1997: 79-80).

As an authentic pedagogical philosophy of Comenius, pansophism did not aim exclusively at educating people in an encyclopedic way, but found its direct application in schools (Maksimović, Sretić, 2019). All the time, Comenius believed in the regenerating power of education, he preached that education could save a person but also the whole world, reshape it, that only education could improve the conditions of humanity (Maviglia, 2016; Novosad, 2017). The universal wisdom that they would acquire in this way would permeate human consciousness, language, hearts and hands and lead to unification into a pansophic community, thus creating a kind of intellectual unity of the world. That was why Comenius insisted on a perfect school that would be a real workshop of humanity, a "gathering place of youth" – "*vera hominum officina*" (Jovanović, 2005; Kamenov, 2002).

His entire humanistic and enlightening work was composed of pedagogical thought based on boundless love for man, because "man is the highest creature, which without education becomes the wildest beast [...] and it is needed not only to the rich, gifted and beautiful, but also to the poor, stupid and ugly" (Cenić, Petrović, 2005: 108). In terms of the principle of naturalness, Comenius often made an analogy with the craft work and functioning of mechanical devices that served as a copy for the teaching organization. It also drew a parallel between the four seasons and the childhood, boyhood, adolescence and masculinity in a person's life. Each period of life was accompanied by six years of schooling. With this periodization and vision of institutionalization, Comenius tried to realize the conceptual concept of pansophy, "the teaching of all in all", based on the fundamental aspi-

ration to save the world and bring it closer to God as the source of all wisdom. In the context of the idea of pansophism, he presented his advanced thoughts on the education of "all for all" in his works *The Path of Light* and "General Consultations on the Improvement of Human Things" (Lukáč, 2014; Waterkamp, 2020). "The path of light, that is, a reasonable exploration of how the spiritual light of reason and wisdom can ultimately spread happily over all souls and people" (Lindner, 1892: 40).

Comenius had a great influence on the later pedagogical classics of Jean-Jacques Rousseau, Johann Heinrich Pestalozzi and Adolf Disterweg (Cenić, Petrović, 2005). His realistic spirit, which opposed scholastic thought based on irrefutable orthodox apodictic claims, can be seen and sensed in the teaching contents. The idea of "educating everyone in everything" - (*omnesomnia*), especially exposed in his treatise *Pampedia*, was in direct and unbreakable connection with the ideas of "pansophy" and "panscolia". In this treatise, with exceptional significance for the theory of pedagogical scientific thought, Comenius advocated that all people became pansophers and thus gained the height of true knowledge about the totality of the world of nature and man as building a scientific view of the world. In his conceptual layout, there seemed to be an attempt to embody and revive the ancient ideal of *Paideia* as the upbringing and education of the ideal member of the polis (Werner, 2007; Werner, 2002). The idea of omniscience was intertwined with the idea of a school that was not age – and institutionally limited but understood in life, that is, the idea of "panscolia". In the complete denial and rejection of the scholastic school as essential features, both "pansophia" and "panscolia" as Comenius' visionary ideas had enormous significance for the entire Renaissance.

From the presented thoughts radiated his idea of pansophy as a visionary endeavor to teach "all for all" and grew that vision into a universal concept recognizable for his character and work in the heyday of complete science and art and the elevation of human thought and spirit to a higher level. His pansophism was permanently imprinted as a stamp with a reflective echo and repercussions on all later events in the field of teaching and pedagogical educational activities, and can be considered an impressive feature and essential feature of the traditional school.

Concluding remarks

The appearance of Jan Amos Comenius on the pedagogical scene and his sharp critique of the feudal way of upbringing in which he openly exposed all the discrepancies and inconsistencies of new social goals and aspirations and the existing structure of the school system led to further extremely important reform of school and school upbringing. He lived and created in a revolutionary era during the reformist religious movement against the Catholic Church, at a time faced with the challenges and demands of great social change. The universal man (*homo universale*), as the ideal of the Renaissance epoch, pervaded his entire pedagogical activity. In his view of the upbringing and nature of the child, Comenius strived to reduce man to the preparation for eternal life and his bliss in another world beyond the earthly as the highest educational goal. All this unequivocally reflected the pansophic vision and striving for universal learning, which later resonated loudly and was recognized as an idea and concept that was ahead of its time. Through his pedagogical thought, extremely original and inventive, the idea of pansophy pervaded all the time. With his works, he took a step further and enabled the development and progress not only in the field of teaching but also in the entire pedagogical science, and became a kind of compass for later historical epochs and future generations of pedagogical thinkers. Thanks to him, the entire century in which he lived and worked was called the century of didactics, the flourishing of didactics and the schooling of society.

Viewed from today's perspective, the idea of pansophy has its justification because each individual should receive a broad and solid general education, which in relation to special education should not be contradictory or exclusive. The shift towards the intellectualization of activities at all levels and in all domains is increasingly imposed as an imperative because modernization imposes on the individual the building of the ability to adapt to new circumstances and reality that is constantly changing and transforming. Thus, learning and preparation for a certain profession goes beyond the framework of one-way preparation for a certain vocation, because it loses its function of satisfying the complex needs of today's accelerated way of life and the most modern trends. Today, the practice of interpreting versatility as universality has been abandoned. Versatility does not mean knowing everything, encyclopedism, because that means neglecting individuality. Today, there are so many new discoveries; they are accumulating so fast,

that it is impossible for a person to have even the most superficial insight into everything. What gives a person its special stamp, which emphasizes his individuality and his diversity, is precisely the special direction of development of that person. Versatility, individuality and specialty permeate, complement and condition each other. Versatility is a fertile ground for the development of giftedness or specific ability.

In the light of Comenius' conceptual "pansophism", the most spontaneous question arises, whether versatility is possible in today's modern, accelerated and turbulent times, with an emphasis on narrow specializations of certain skills to the extreme limits of perfection, in the era of "specialist" and "experts"? Was versatility possible at a time of dizzying and unstoppable flourishing of science and technology and the celebration of the "ideal" man - a universal omniscient man according to the ideas of the pedagogical eternal optimist of the extreme humanistic orientation? Was his hypothetical construct just a utopia or a timeless anticipation in the centuries to come? Can the rich pedagogical legacy left behind by Comenius together with his followers be of importance to us on the path of forming a versatile personality?

With an exhaustive, comprehensive and through analysis of the relevant literature used by domestic and foreign authors, historical and methodological works, archaic and the latest sources, we tried to achieve the desired goal and give an answer to the set topic. We have found and clarified the thoughts and ideas of Jan Amos Comenius on the connection between his ideological concept of pansophism and his overall contribution to pedagogical science and the constitution of its special scientific disciplines. In the context of the mentioned archaic and rarely used literature, in addition to the original works – *Mother's School*, *The Great Didactics* and *World in Pictures*, translated into Serbian, the source certainly stands out (Lindner, 1892), since it has provided data which could not be found in any other source. On the other hand, judging by the year of publishing the source, we can conclude that the author was much closer to the time in which he lived and created than contemporary relevant authors, whose works and publications were used to analyze the theoretical content of Jan Amos Comenius.

Looking back on his life and work, we come to the conclusion that he is first and foremost a magnificent figure on an individual, scientific and social level, and that many of his ideas at that time were extremely advanced, and will be relevant for research in all areas of upbringing and education. Perhaps the scientific contribution of Jan Amos Comenius cannot be

compared to the importance of discovering vaccines, steam locomotives, electricity, telephones, but it certainly puts him on a pedestal in terms of everything he gave and left behind in pedagogical science. Finally, we can state that the pedagogical achievements of Jan Amos Comenius are far-reaching and his contributions immeasurable, which places him among the most unique pedagogical and ingenious thinkers.

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