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**COMENIOLOGY AS A PROCESS AND RESULT
OF SCIENTIFIC COGNITION.
SOCIAL CONTEXT OF EDUCATION
IN THE THOUGHT OF JOHN AMOS COMENIUS**

**KOMENIOLOGIA JAKO PROCES I REZULTAT POZNANIA NAUKOWEGO.
WĄTEK SPOŁECZNYCH KONTEKSTÓW EDUKACJI
W MYŚLI JANA AMOSA KOMENIUSZOWSKIEGO**

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Abstract: The research paper is an attempt to justify the importance of comeniology in the humanities and social sciences. Furthermore, it includes some interpretation of the social contexts of education appearing in the writings by Comenius. The justification of the meaning and nature of comeniology is based on the science term senses by T. Pilch and T. Bauman. Their academic coursebook, *Zasady badań pedagogicznych (Principles of Pedagogical Research)*, is a classic methodological title in pedagogical literature. They give didactic, institutional, content, historic-sociological and functional substance to the idea of science. Each of these substances has been analyzed with respect to comeniology. The scientific category of comeniology covers the whole system of contents involving various stages of human developments and his existence. Social and political conditions become the objects of analyses and interpretation, which consequently generate more and more new ideas, statements, interpretations and reinterpretations referring to the works and thoughts of Comenius. Considering the methodology of research of the said works, comeniology is dominated by phenomenology and hermeneutics and their philosophical approach. Scientific discovery, research and methodological solutions along with the emerging system of knowledge about Comenius allow one to award comeniology the character of humanistic reflection. Due to the multi-disciplinary nature of the subject matters investigated, this reflection concerns the humanities and social sciences. Giving comeniology the status of scientific quality is considering its development in the categories of the process and result of scientific cognition. Reflections on comeniology's scientific quality and discourse correspond to social issues. Due to the author's personal interest in social pedagogy, an attempt has been made to indicate social contexts of education. They constitute a largely unexplored area of the works of Comenius and require further analyses. They encompass, inter alia, the issues of school as a social institution, equal access to education, poverty, social inequality and exclusion.

Keywords: comeniology, John Amos Comenius, scientific cognition, social context of education

Streszczenie: Artykuł jest próbą uzasadnienia znaczenia komeniologii w naukach humanistycznych i społecznych. Zawiera także interpretację społecznych kontekstów edukacji pojawiających się w pismach Komeńskiego. Uzasadnienie znaczenia i charakteru komeniologii opiera się na sensach pojęcia nauki na podstawie poglądów T. Pilcha i T. Bauman. Ich akademicki podręcznik *Zasady badań pedagogicznych* jest klasyczną pozycją metodologiczną w pedagogice. Nadają oni pojęciu nauki sens dydaktyczny, instytucjonalny, treściowy, historyczno-socjologiczny i funkcjonalny. Każdy z nich został poddany analizie w odniesieniu do komeniologii. W kategorię naukowości komeniologii wpisuje się cały system treści, obejmujących różne etapy rozwoju człowieka i jego egzystencję. Przedmiotem analiz i interpretacji są warunki społeczne polityczne, co w rezultacie buduje coraz to nowe określenia, twierdzenia, interpretacje i reinterpretacje odnoszące się do dzieł i myśli Komeńskiego. Z uwagi na metody badań tych dzieł w komeniologii dominuje fenomenologia i hermeneutyka, z ich filozoficzną podstawą. Naukowe poznanie, badania i rozwiązania metodologiczne, powstający system wiedzy o Komeńskim pozwalają nadać komeniologii charakter refleksji humanistycznej. Z racji interdyscyplinarności podejmowanych tematów refleksja ta dotyczy nauk humanistyczno-społecznych. Nadanie komeniologii rangi naukowości jest uznaniem jej powstawania w kategoriach procesu i rezultatu poznania naukowego. Rozważania nad naukowością komeniologii i jej dyskurs łączą się ze wskazaniem kwestii społecznych. Ze względu na zainteresowania własne autorki pedagogiką społeczną, podjęto próbę wskazania społecznych kontekstów edukacji. Stanowią one nie do końca rozpoznany obszar w dziełach Komeńskiego i wymagają dalszych analiz. Obejmują między innymi kwestie szkoły jako instytucji społecznej, równego prawa do edukacji, ubóstwa, nierówności społecznej i wykluczenia.

Słowa kluczowe: komeniologia, Jan Amos Komeński, poznanie naukowe, społeczne konteksty edukacji

Comeniology is a part of humanistic reflection included in the scope of disciplines considered sciences. Thus, it confirms the importance of Comenius' thought, its timeless and universal value. They are all the more significant, especially in a post-modern culture, in a very technicised and often dehumanised world.

According to B. Sitarska, comeniology belongs to Slavic and historical-pedagogical studies. *Certain specializations slowly emerge in the circle of this research: the issues of broadly understood pedagogical thought (interpretations of Comenius' works) as well as the philosophy of Comenius, his views on the world of man and nature* (Sitarska, 2014: 52).

The history of human cognition adopts the features of every era, marking this cognition with the specificity of social contexts, events, trends and ways of thinking. The times when Comenius lived and worked feature a great dynamics of social and political life, which in his case meant huge mobility, not only in geographic, but also mental sense (Sitarska 2015). He lays the foundations of interdisciplinary studies, writing works and transferring his ideas into social life, giving his work and activity the nature of intellectual investigations, solutions, which have their exemplification in everyday life. Thus, it is hard to

deny that modern reflections, studies and interpretations of his output are scientific reflections in nature. Comeniology became a theoretic and scientific discourse, located in the field of processes and outcomes of scientific cognition. The scientific category of comeniology includes the whole system of content and statements concerning various areas of human life, at different stages of human development and existence, its natural and social conditions, development opportunities, which were the subject of cognitive exploration of J.A. Comenius. Speaking of science from the perspective of humanistic and social sciences requires reference to the modern concept of science and its attributes: knowledge, research and methodological solutions, manners of interpreting reality, which the modern hermeneutics and phenomenology refers to. Nowadays, the knowledge about Comenius is constructed based on the undeniable value of the works and descriptions left behind. Their sources are: *The Great Didactic* (Komeński, 1956), *Pampaedia* (Komeński 1973), *Exit from the school labyrinths to the open space, i.e. a didactic machine* (Komeński, 1964), *Schola pansophica* (Komeński, 1651) and many others.

According to the positions of contemporary researchers, including educators, the concept of science - an area which includes comeniology - is characterized by ambiguity. As indicated by T. Pilch and T. Bauman in the classical textbook used today as the basis for methodological orientations in pedagogical research, science as a concept takes on a didactic, institutional, content-based, historical-sociological and functional meaning (Pilch, Bauman, 2001: 15-16). Based on those meanings, it is worth analysing comeniology as a humanistic reflection, included in the scope of scientific disciplines. As the authors justify, the didactic meaning refers to the act of teaching or learning. In the case of comeniology, it does not constitute the discipline taught. However, the humanistic reflection included in comeniology, includes categories from the area of didactics, which are the dominant subject of analyses, with a rich offer of scientific descriptions and studies, As exemplified with the crucial works of B. Suchodolski (1956), Ł. Kurdybacha (1957), S. Sztobryn (2006, 2012, 2016, 2017), A. Fijałkowski (2008, 2012), B. Sitarska (2007, 2010, 2013, 2015, 2017), H. Muszyński (2009, 2010, 2014, 2015), K. Chałas (2007), Z. Łomny (1992) and many other authors. The significant impact of researchers from other European countries should also be indicated. S. Sztobryn perfectly justifies the didactic meaning of humanistic reflection in comeniology, referring in his studies to the legacy of Comenius and New Education, in which he finds common features. The author points out the similarity of teaching-related issues, searching for a concept of school and defining the role of

a teacher. *One of Comenius' endeavours was building the concept of a new school, a new textbook and a new teacher – he writes (Sztobryn, 2018: 29). Apart from the textbook, which was a certain handbook and encyclopaedia for Comenius, the other two elements were perfectly taken up by the New Education. School was supposed to become a place of search and independence, learning about the world and oneself. As it was in the case of Comenius, the school was supposed to open to a child (ibidem: 29).* The common features of Comenius and New Education reveal the significance of Comenius' thought, simultaneously confirming the didactic sense of comeniology for the other nurture trends. They also indicate the need to create a new school - befitting the times, giving simultaneous attentiveness to the earlier historical eras and their geniuses.

As H. Muszyński notes, *none of the earlier school reformers had introduced the canon of developmental psychology into the teaching processes organisation in such a consistent and diligent manner as John Amos did. Before him, nobody had such mature view on the regularities of human development. The author of scientific pedagogy is very aware of the essence of development, distinguishes its phases in an exceptionally accurate manner and recognises the need to take them into consideration in the organisation of the school work (Muszyński, 2015:123).* Teaching and learning as pedagogical categories are present in the studies of B. Sitarska, where the author, in a very sophisticated manner, conducts a scientific introspection of Comenius' didactic oeuvre. One of the conclusions summarising its scientific nature is the following statement: *The didactic rules he formulates in The Great Didactics convey certain theoretical premises, which the author does not express directly (Sitarska, 2014: 41).* However, the author formulates - based on the analyses of Comenius' documents and writings - the arguments constructing a precise view of comeniology, stepping far beyond its didactic dimension. As the author puts herself: *Such a vast variety of interpretation and reinterpretation of Comenius' rich creative work enriches our scientific workshop in the field of comeniology, a young emerging scientific discipline which is not yet present in any encyclopaedia and which does not have its place specified in the scientific system. It may not be classified as a sub-discipline of pedagogy or any other scientific discipline, as its scope extends far beyond pedagogy, in the sense of its interdisciplinarity, and yet its scope is narrow, as its "resources" / theoretical, empirical and practical scope revolve around an 18th century thinker and bring together a group of researchers working on the figure of the said thinker and his work worldwide, regardless of nationality, religion or outlook (Sitarska, 2015: 226-227).* Apart from the

didactic dimension of comeniology, as a humanistic reflection, and, at the same time, its interdisciplinarity, another designator of the concept of science distinguished by the aforementioned authors (Pilch, Bauman, 2001: 116) is its institutional sense. It fits perfectly into the academic activities of the scientific institutes dealing with comeniology in the area of selected disciplines, along with the accompanying humanistic reflection. This has been confirmed by a scientific discourse conducted in the academic centres of Germany, Czech Republic, Slovenia, Ukraine, Serbia, as indicated by the founder of a comeniological centre in Siedlce, Barbara Sitarska. The centre is located at the Siedlce University of Natural Sciences and Humanities (Sitarska 2018: 237). Comeniology exhibits clear interdisciplinary inclinations, resulting from the multi-threaded and diverse aspects of John Amos Comenius' work, and that they are scientific in nature, as proven by numerous studies commenced by scientific centres. This fact gives comeniology the status of a scientific reflection and constitutes it as a process and outcome of scientific cognition. B. Sitarska, in her reflection on the status and scientific condition of comeniology, is inclined towards *a separate discipline, which would fall within the group of humanities and social sciences* (Sitarska, 2015: 227). She justifies this choice with ideological, historical and pedagogical aspects (ibidem: 237), whereas the latter significantly fall within the development of modern didactics as the sub-discipline of pedagogics, teleology and scholiology – the concept of the study of school developed by J. Kuźma (Kuźma, 2018). In his concept of school, which can also be a predestination for the development of what is known as scholiology, he also makes reference to the John Amos Comenius' philosophy of education, considering him to be the first creator of a consolidated theory of a school system (Kuźma, 2018: 41-41). The institutional sense of science is expressed in research investigations of other disciplines than the ones mentioned above, which comeniology is included in. He places them in centres dealing with linguistics, including Slavic studies. Its scope of research covers history, anthropology, sociology or psychology. H. Muszyński's justifies the significance of Comenius' thoughts by writing: *our author precedes all questions regarding the didactic or educational formation of a child with questions how the child feels, thinks and learns; how does their brain, attention, memory and will function; how do the feelings, desires and needs function. All in all, the author tries to build his pedagogy on a possibly solid grounds of psychological knowledge* (Muszyński, 2015: 121). Living in other historical times, a different social and political context, the times when scientific cognition is governed by different rules, does not allow for the construction of separate disciplines,

which H. Muszyński justifies as follows: *Comenius does not use the names of these sciences, as they are yet to appear in the distant future. Thus, it is all the more reasonable to acknowledge the genius of a man who, in his attempts to build pedagogical knowledge, makes distinctions that accurately reflect this classification* (Muszyński, 2015: 122). Such a genius cannot be left outside the sphere of interpretation and reinterpretation, therefore comeniology seems to be an area for scientific reflection fully deserving of its academic scope and development.

Another meaning of science as a notion is the significance of its content. 16). *By science we understand a complete system of justified theorems and hypotheses, faithfully reflecting the image of a given area of reality (natural, social, technical) and the manners of learning about this reality and its useful transformation* (ibidem: 16). Given the above contextual meaning, does comeniology meet its conditions? Clearly, it does not. Nowadays, comeniology comprises multiple issues, programs and concepts of Comenius, which are researched in many disciplines. Evidently, each one contains its own system of theses and meanings imposed by their specifics and methodology. They do not create a joint, complementary system of ideas and categories common for all socio-humanist disciplines. Nonetheless, many founds their research in the philosophical based of phenomenology and hermeneutics. The adoption of a broader phenomenological perspective is requisite to explore social phenomena Comenius writes about, to be able to outline his times, the context in which he was to operate. According to the idea of Husserl and the term "*Lebenswelt*", i.e. the lifeworld, the state of affairs in which the world is experienced, *a time-spatial world of things we experience in our pre- and non-scientific world and of which we know that they go beyond the ones we experience but which may be given in experience. We have horizon of the world as a horizon of possible experiencing of things. Things are stones, animals, plants, but also humans and human products; all of it is, however, subjective-relative, even though in our experience, in the social circle, related to us in the life community (...)* (Husserl, 1976: 107). Experiencing the world and living it is the foundation of scientific cognition, but in the case of comeniology we may assume its dualism. On the one hand, Comenius himself expressed his own philosophy and reception of the world in his writings. On the other hand, his view of the world became the grounds for contemporary analyses and scientific formulations constituting the scientific theory in the myriad of interests and activities of Comenius. „*Lebenswelt*” by Husserl, as the world we experience, the everyday world, becomes a starting point for the legalization of

scientific knowledge (Gara, 2009 : 10). *Scientific knowledge is founded on the deep, aprioric, pre-scientific layer of the experienced world which - as a constant, unchangeable, essential and ontological - continuously affects and forms the basis of scientific theory, determining its all-rational nature* (Rolewski, 2017:185). The source of phenomenological cognition in science is experiencing and exploring and the *phenomenological basis is an attitude to a given object possibly free from prejudice. What is crucial for phenomenology are subjective aspects of human behaviour, therefore, the researcher attempts to enter the conceptual world of the researched to understand what and how other think, or how they interpret their own experience* (Pilch, Bauman, 2001: 271-272). In comeniology, one comes across phenomenological cognition, where the world of John Amos Comenius is subjected to continuous interpretation and, often, reinterpretation of researchers guided by their own experience. As B. Sitarska accurately notes, *contemporary followers of Comeniology will continue to analyse the creative output of Comenius for many more years to come, will interpret it and - so it seems - will not have enough of it, sensing there is a gap to be bridged, some "white spaces" in the readings/receptions* (Sitarska, 2018: 243).

In addition to phenomenology, scientific cognition is based on philosophical grounds in hermeneutics. The relationship between comeniology and hermeneutics is undeniable and results from hermeneutic interpretation of the works of Comenius. Interpretation of a text requires constant reference to the historical context, the specificity of a language, and the situation of the author, as indicated by K. Ablewicz (Ablewicz, 1994). This is the case in the analysis of the source literature by Comenius, without which there would be no comeniology. Hermeneutics describes and interprets the human world which must be understood, whereas the role of the researcher is built around "penetrating" and developing the system of knowledge (Pilch, Bauman, 2001: 272-273). Comeniologists have been constructing the said system of knowledge (as part of various disciplines), as confirmed by multiple studies on the legacy of Comenius, published both in Poland and abroad. S. Sztobryn collected the manuscripts and papers which were digitalised in the Federation of Polish Digital Libraries (Sztobryn, 2012). They demonstrate that the issue of the works of Comenius, their meaning and interpretation, remains "burning" in the academic discussion.

The above specified meanings of *science* as a term allow one to approach comeniology in scientific categories - in areas designated by a scientific discipline. Yet another meaning of *science*, determined by T. Pilch and

T. Bauman, is its historical and sociological substance. The historical and sociological dimension of comeniology is irrefutable provided that we perceive the value of the thought of Comenius from the point of view of history and its auxiliary sciences, or social sciences. The more distant in time we become from the times of Comenius, the more universal and crucial for the contemporary world his legacy becomes. Why does technological civilisation make the humanist values, professed by Comenius, vanish? Does contemporary axiology based on relativism of values create a safe world, a world where we can feel confident and happy? Is a man in the contemporary world a true autotelic value, or is it affected by his social and economic status? Has the materialism of the contemporary life not ousted its transcendence or spirituality? Where does the renaissance of the Comenius and his thought originate? Why was comeniology created? All these questions point to the relationship between and methodological community of comeniology and humanist-social sciences. Thus, they justify its significance across a number of sciences and a major impact on the broadly understood humanist reflection.

There is a historical abyss between us. Imagination of a man from the 17th century does not allow us to recreate the details of which the works of Comenius are a perfect mirror. His reflection will never be identical, though. Contemporary reception of the works of Comenius varies but, in principle, it reveals our participation in the search for contents and meanings communicated by Comenius. The exploration of his creative output makes comeniology meaningful as a reflexion fitting in scientific disciplines. It give comeniology a functional meaning. *Science means then a total of actions comprising research activities leading to the creation and development of science with respect to its essence (...)* (Pilch, Bauman, 2001: 16). As indicated by the quoted authors of the *Zasady badań pedagogicznych (Principles of pedagogical research)*, science is a process and a result of cognition combining all of the above specified meaning of the term. An attempt to justify the meanings of *science* as a term with reference to comeniology may appear trite and commonplace for some, and unnecessary for others. Yet, awarding comeniology a scientific rank necessitates reasoning, which is possible if the characteristics of the rules of scientific cognition are preserved. In accordance with pedagogics, they include the following: research proceedings, language, statements, internal non-contradiction, criticism, creative nature, intellectual inquisitiveness, awareness and inventiveness of thinking, criticism and attentiveness, orderliness, accuracy and precision, versatility, impartiality and in-depth knowledge of the subject of the research (Pilch, Bauman, 2001: 19-21). The above listed

characteristics of scientific cognition with reference to comeniology may appear controversial and, without a doubt, require an academic confrontation. Nonetheless, they will not alter the scientific status, the rank and meaning of comeniology in social and humanist sciences.

Considering my personal inclination for social pedagogics and interest in social aspects of education, what I see in comeniology is some space for the issues within the scope of this pedagogical sub-discipline. Paradoxically, in the principal work of Comenius, *The Great Didactic*, we can note myriad social problems which are the source or implication of educational situations. This inspires one to scientific reflection, to present them, especially against the background of previous considerations on comeniology and its scientific cognition as part of certain disciplines and sub-disciplines. *The works of Comenius indicate that he was a careful observer of the life and social contradictions. He critically judged the level of education of his own nation. He actively participated in the political activities in his native land. It was all about finding the meaning of life (...)*, wrote B. Sitarska (ibidem, 2014: 286).

The publications which are interpretations of Comenius' thought, we can identify various areas of questions. They pertain to the stages of education, life-long learning, the views of Comenius on the issues concerning egalitarianism and equality in teaching, the methods and principles of teaching, creativity, the process of learning, pedeutological issues and elements of anthropology. The abundance and diversity of the subject matter shows the complexity and versatility of John Amos Comenius' oeuvre. In relation to pedagogics as science, attention should be paid to social issues which at present are the subjects of research and scientific reflection in social pedagogics. It fights for the weak, for the excluded, looks into research on social preconditions of upbringing and development. In addition, it analyses relations in groups and communities. We may assume that in the works of Comenius we can find the first symptoms involving social issues in teaching and its institutional form. The first refers to the equality of education and its full democratization, as confirmed by Comenius in the following statement: *Everyone should arrive at a stage where – appropriately equipped with education, virtues and religion – they can spend their whole lives profitably (...). If we educate only a few, while excluding others, we shall not only become unjust towards those whose nature is the same as ours, but we shall become unjust towards God himself* (Komeński, 1956: 72). Equal access to education is recognized several hundred years later as a manifest of H. Radlińska, the founder of the Polish social pedagogics (Radlińska, 1935, 1961, 1964). Comenius sees various pre-

conditions in human development, including social ones, related to either direct or indirect influence of people, institutions, including the school. *Schools are the forges of the true humanity (officina humanitatis)*, which is associated with the preparation of *wise men, sensible in action (...)* to the social life (Komeński, 1956: 77). The social status of a child in the concept of Comenius should not prejudice his educational opportunities. Modern research in the field of sociology and pedagogics indicate that there are social differences in education. Social stratification in school or class is a depreciation of the socio-cultural capital of children at lower social classes (Gmerek, 2014). Ultimately, it leads to their exclusion and marginalization. Comenius himself did not use the terms, but he demonstrated his sensitivity to poverty and social inequality when writing: *schools should be filled with children not only of wealthy and honourable men but all and equally: of noble origins and from the lower strata, rich and poor, boys and girls, from cities and towns, from district and villages* (Komeński, 1956: 71-72). In the quoted excerpt, Comenius presents his educational credo: the common access to education, co-education as the rights for both sexes, ensuring equal rights to education irrespective of one's social status and origins. He sees educational potential in every child. Comenius does not treat poverty as a social factor which depreciates a child or stigmatises it. Referring to the social situation of poor children, he admits that *it is highly probable that among them there are outstanding talents which go unnoticed and waste away to the great detriment of the Church and the state* (Komeński, 1956: 83). Therefore, he recognizes the importance of the social human capital, which when not noticed or not supported entails losses in the development of larger national social structures.

B. Suchodolski, in his *Introduction to The Great Didactic* reports that Comenius' interest in social issues, oppression, inequalities, and persecution stems from the Czech popular movements and persecution of the Czech brothers, including but not limited to his personal experience. In the analyses of B. Suchodolski, one can find some reference to the *Labyrinth of the World* by Comenius (Suchodolski, 1956: XLIX). According to Suchodolski, the *Labyrinth of the World distinctly presents the social views of Comenius, definitively in opposition to the feudal ideology* (ibidem: L). Throughout the course of his work, Comenius clearly stands up to inequality, poverty and oppression, assigning responsibility for working for the "humiliated ones" to higher social strata. *The objective of human society - Comenius writes - is common peace and safety, whereas the good of the people should be the highest law of every country* (Suchodolski, 1956: LI). In the *Introduction to The Great Didactic*, the author

clearly outlines the political background of the Comenius' times, whose social ideology *illustrated the miserable life and exile of the common people, who fail to find life and safety in their own native land, he criticized the arbitrary acts and abuse of the lords and the wealthy* (ibidem: XV). Nonetheless, Comenius did not present any methods or ways to introduce social changes. His sensitivity to social inequalities is a prototype of further social movements. In science, in the discipline that pedagogics is to be more specific, this conscience is embodied by social pedagogues. At present, their research penetrations cover the phenomena such as poverty, refugees, marginalization and social exclusion.

Human development must be subject to the processes of socialization, including upbringing, which is conducted under certain social conditions. Comenius wrote: *We bring into this world a naked mind as a blank slate (tabula rasa), unable to do things, speak, or understand. Everything must be awoken from scratch* (Komeński, 1956: 59). Social life, including human education, becomes a condition of development, according to Comenius. He exemplifies this issues with social antinomy - the life of a child surrounded by wolves. This example, today commonly known and described as *wolfish children* confirms the crucial meaning of the social world in the harmonious development of every human being. (...) *people which were kidnapped at a young age and raised by wild animals and brought up with them knew no more than animals as far as the speech or hands or legs were concerned, had no other use different from the one that the animals had (...)* (Komeński, 1956: 59). Socialization is a process carried out through upbringing and education and the *man is the most lenient and most divine being, if tamed by genuine education* (Komeński, 1956: 60). Lack of education deprives men of their social attributes, making them (...) *the wildest of all creatures the Earth has ever bred* (ibidem).

A vital aspect of Comenius' considerations of social nature of teaching end upbringing is the school. It is a social institution where, apart from teaching and learning, interactions occur. On the one hand, the author criticizes the school. On the other hand, it depicts its desired picture. H. Muszyński admits that *Without a doubt, Comenius is the first pedagogue who treats the school as a social organism, an institution which is, or at last could be, something more than a place where students gather to become the subjects of the influence of the teacher* (Muszyński, 2015: 108). Comenius himself fails to elaborate on the social function of the school, although he ascribes this function to it. Instead, he focuses on the role of the school associated with introducing students to the world of knowledge, skills and experiences, which materializes itself in certain attitudes and behaviours - that is social relations.

The above presented issues constitute a highly limited overview of the issues found in the social motifs of comeniology, the one which needs a thorough, extensive phenomenological-hermeneutical analysis. It appears that the narrow outline of the selected issue relating to the life and output of John Amos Comenius is open to broad interpretation, prompts one to search for answers, inspires to participate in learned discussions, and as a result allows an academic discourse. Indeed, comeniology is both a process and a result of scientific cognition across various disciplines, including pedagogics. The words of Pilch and Bauman demonstrate that comeniology may be successfully situated as a scientific reflection in the group of humanist and social sciences. I believe that every opinion in the debate constitutes an inalienable part of the contemporary oeuvre. With certainty, it will be ennobled, which will make comeniology a significant area of research in social and humanist sciences.

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