



**Jelena Osmanović**

ORCID: 0000-0002-2289-9438

**Dragana Dimitrijević**

ORCID: 0000-0002-2327-558X

University of Niš, Serbia

Faculty of Philosophy

## **PEDAGOGICAL WORK OF JOHN AMOS COMENIUS AS AN INSPIRATION FOR MODERN PEDAGOGY: DIDACTIC-METHODOLOGICAL APPROACH**

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**Abstract:** John Amos Comenius belongs to the most important thinkers in European theology, philosophy, and pedagogy. His thoughts and ideas, contained in numerous works, over the centuries have been the subject of research and study by authors all over the world and have been the basis for the development of pedagogy as a science, as well as many modern understandings about education. We especially emphasize pedagogical work *Great Didactic* (lat *Didaktica magna*) as his most significant and famous work, where is presented the whole educational system and organization of teaching, which many parts are still applied today. The most previous authors who deal with analyzing the Comenius thought, in his works mentioned *comeniology*, but as a phenomenon, he doesn't have clearly definition and content. Today, scientists tend to point out the need for the existence of *comeniology* as a science. The aim of this paper is to analyze the pedagogical thoughts and ideas of John Amos Comenius from the aspect of applying his original ideas in contemporary didactics and methodology of pedagogy. For the purpose of this study, we used the method of theoretical analysis and the historical method with the technique of analyzing the content of available pedagogical sources. The content of this paper leads us to emphasize the significant influence of Comenius on developing and the existence of methodology of pedagogy and to point out the methodology of pedagogy as a possible subject area of the *comeniology* as a science.

**Keywords:** John Amos Comenius, pedagogy, didactics, methodology of pedagogy

### **Introduction**

The basis of pedagogical thoughts and needs for education children and young people are noted in thoughts and works of the philosophers of Old

Greece, Old Rome as well as in the Renaissance period, but as a reversal in science development is taken a 17th century and the pedagogical work of John Amos Comenius.

John Amos Comenius (lat. John Amos Comenius 1592-1670) was a Czech philosopher, pedagogue and, above all, a great humanist and reformer of society and school (Glenn, 2018; Piaget, 1993; Pikkarannein, 2012). He devoted his life to the study of education and wrote many important works such as *Irenium* (lat. *Irenium*), the *Pansophian school* (lat. *Scholea pansophia*), the *Sensualium pictures* (lat. *Orbis sensualium pictus*), the *Great Didactic* (lat. *Didactica magna*), *Analytic Didactics*. Most of those papers have been lost during the crisis periods of society, so we find out about his thought and work from his followers and critics (Juvova & Bakker, 2015; Klika, 1892). In his papers, Comenius defined, formulated, theoretically based and systematized all knowledge and achievements in the field of education. The main paper of his pedagogical work is "*Didactica magna*" or the *Great Didactics* written in his early career and published, during his life, only in the Latin language in 1657, after his death paper was translated into many world languages. Comenius not only wrote about reforms in education but also practically implemented them, his educational career began four years after completing formal education when he conducted educational reforms in schools in parallel with his activities as a priest (Murphy, 1995).

Many philosophers have found inspiration for their work in Comenius thoughts and papers, elaborating and shaping them. We particularly distinguish Emanuel Kant (Immanuel Kant 1724-1804) and Johan Friedrich Herbart (Johann Friedrich Herbart 1776-1841) for their importance in constituting pedagogy as a science. Kant held a course of practical philosophy at the University of Kenningburg containing topics in the field of upbringing and education, after taking over the Kant's curriculum in 1809, Herbart improved this course and made the topics of pedagogy as the main university discipline. In the purpose of differentiating pedagogy from philosophy, Herbart defined pedagogy and its subject of study by relying on ethics and psychology (Hilgenbeger, 1993).

Although Herbart is rightly considered the founder of pedagogy as a science, it is visible the Comenius influence and significance of his thoughts and ideas for the development of pedagogy, from its beginnings to the present. The entire Comenius education system, extremely revolutionary for the period its creation, opposes time and today is a framework of contemporary concepts of pedagogy, organization of education and teaching.

Comeniology is a term used in many works and conferences based on analyzing Comenius life and work, but as Barbara Sitarska (2015) noted, we didn't succeed in look for the definition of this term. It's considered as a branch of science dedicated to historical analyse of Comenius life, his writings as well es his educational and political activities, which develop in each country where he lived or worked. Comeniology also includes analyse of researches or writings about him. In order to dell with the methodology of pedagogy and investigate her development through history, we cannot omit the Comenius. This research presents the theoretical review considered as comeniology study, and is devoted to analyzing the pedagogical significance of J.A. Comenius for pedagogy, with a special emphasis on didactics and methodology, with highlighting his ideas that are still applied.

### **Pedagogical work J.A. Comenius as the basis of modern pedagogy**

An analysis of the Comenius life and pedagogical work was done by many authors (Glenn, 2018; Klika, 1892; Piaget, 1993; Maviglia, 2016) and pointed to his immense importance for pedagogy as a science and for today's education system. Piaget (1993) emphasizes the innovation of his work, both for theory and for educational practice, and points out that what difference between Comenius' thought from those in the 20th century is that no longer exist believes that metaphysics allows understanding children and society, such as in interactions between man and nature especially their laws. Cambi (2008) describes Comenius as a carrier of changes in the history of education and pedagogy and as the creator of the best synthesis of educational and pedagogical work that represents the birth of a new modern world and modern pedagogy.

Observed the modern in Comenius pedagogical thoughts, Maviglia (2016) highlights his understanding of universal peace and the need for cooperation between people from different social spheres, intending to create a fair human society based on humanism, especially emphasizing educational practice. This Comenius' idea indicates the humanist influences on his work and on thoughts about a man, nature and society which are very revolutionary for the period in which he lived (Klik, 1892).

Education and schooling should be coordinate with nature, as nature is governed by universal laws of order and harmony, creativity and self-activity of nature, Comenius has transferred those lows to society and human. He believed in the power of natural sciences and the need for people to con-

trol this power and advocated for the restoration of science and the invention of roads and ways to transfer knowledge from all sciences to humans, which is the essence of "pansophie" as its basic idea (Komenski, 1997). Psychophysical philosophy in education implies the learning everyone to everything, from different aspects and views of the phenomenon. His idea considers that students from different countries learn together in the "Pansophic College" (Piaget, 1993), which is the basis of democratic education that is striving in modern pedagogy.

Dealing with the analysis of the origin and development of intercultural education, Hill (2012) stands out Comenius as a pioneer of international cooperation in education, because in his educational system Comenius anticipated exchange students on colleges, unique textbooks for all students in a common language and the whole concept of global education. Comenius, through the idea of pansophia, envisioned a global educational system that corresponds to today's concept of international schools, but by his death, he failed to persuade others in this idea so his attempts to reform national schools remained unsuccessful.

Glenn (2018) also highlighted Comenius' revolutionary idea of universal education, according to which education should be available to all people, regardless of sex and social status. The accessibility of education for all, of which Comenius wrote in the 7th century, was created in the early 1880s as compulsory education in England and France, but it took more than 20 years for the majority of the population become involved in education. Also, intercultural thinking was not developed until the beginning of the 20th century, but there was a need for intellectuals to think beyond national borders (Hill, 2012).

„The most important achievements of Comenius pedagogical work, allocates the close links between the essential educational problems and general problems of mankind; the central role of education for the development of society; the existence of a universal method of teaching based on harmony that governs in nature; the concept of lifelong and open education; the concept of the utility of knowledge; and commitment to education for peace and the connection between peoples“ (Maviglia, 2016: 59). Juvova & Bakker (2015) as the originality of Comenius' pedagogical work outline his ideas on lifelong education, cooperation, and communication with parents and the need to connect the school with practical work.

Analyzing the emergence of social pedagogy, emphasized the significance of J.A. Comenius and his basic ideas defined in the 17th century that still

form the fundamental of this scientific discipline. Social pedagogy was created at the end of the 19th century, when Natorp in his book, laid out its theoretical basis and subject of study, but we see its beginnings much earlier. As the original ideas of Comenius, which represent the basis of social pedagogy, the author sets out the concept of education as an instrument for the development of society; thought about school as a social organization; pansophia understood as an instrument of social unity and international cooperation; concept of the universal culture of human (Hroncova, 2015).

The idea of lifelong learning was first mentioned in Comenius' work *Pampaedia*, written in 1669., where the old age is noted as a part of life and part of education. The concept of education according to which each age is intended for learning is envisaged by seven schools, that correspond to the periods of human life: the prenatal school, infancy school, the school of boyhood, adolescence school, the school of young, the school of adulthood and the school of old age (Komenski 1997). In his concept of lifelong education, Comenius does not only speak about institutions, but emphasizes that by the age of 25 young people should acquire education in institutions, but after that also envisages experiential education (Lukaš & Munjiza, 2014). Lifelong education in the 20th century pays special attention to active citizenship and professional development, without directly mentioning the development of personal potentials, although both concepts are components of the individual developing (Jarvis, 2007). Analyzing the concept of lifelong education and the course of its development, Vidmar (2014) points out that the ideas of permanent education are mentioned in the period of Ancient Greece and Rome, but Comenius was first who systematically presented the system of lifelong education, and because of that he is considered as one of the founders of the modern concept of this education concept.

Piaget distinguishes three basic principles defined by Comenius, which are the basis of individual pedagogical concepts that currently exist in the educational system:

- 1) teaching in phases - corresponds to the concept of sequential learning;
- 2) examine everything independently, without submitting to authority – in modern education it is known as critical thinking;
- 3) that pupils act on their own impulse (the student independently explores it, discusses it repeatedly and the teacher follows the realization) – today's concepts that correspond to this rule are constructivism; child-centered education and teacher as a facilitator (Piaget, 1993: 7).

Bearing in mind all noted we see that certain ideas that were the backbone of the Comenius' school system defined in the 17th century are still revolutionary in the 21st century. Although these topics are widely theoretically studied today, the practical application of some of them is not at the required level in corresponding with the needs of modern society and educational abilities of children. Comenius' pedagogical work is the base of the development of pedagogy as science and most of its disciplines, but when it comes to Comenius and his work, different authors always rightly distinguishes him and emphasizes his contribution to defining and developing didactics and the whole system of a teaching organization. The following section of this paper is devoted to analyse of pedagogical thoughts and ideas of J.A. Comenius by didactic-methodological approach, in order to examine his significance for the constitution and development of didactics and methodology of pedagogy, but also modern understandings in these areas, whose basis can be found in the original ideas of this revolutionary thinker.

### **Didactic-methodological basis of Comenius' thoughts and ideas**

The word didactics is first mentioned in the works of German thinker Wolfgang Ratke (Wolfgang Ratke), who in his paper Memorandum presented Didactics as a specific practical pedagogical skill, a teaching skill (Turnbull, 1993). Foundation and definition of didactics was given in 1657, when Comenius published his famous work Great didactics. Both, Ratke and Comenius, regarded to didactic as a act of teaching (Klika, 1892; Lukaš & Munjiza, 2014). Comenius is considered as a founder of progressive didactics, he fully believes in his theory of development, which is in accordance with the rules of nature, and on that basis he distinguishes four types of school in the main periods of development. Comenius considers that the same contents of knowledge are necessary at different levels, because they correspond to the constant needs of the child, and as a difference in school levels seclude the content structure (Piaget, 1993).

Universal and comprehensive system of education presented in the Great Didactic includes four periods of schooling in accordance with the development of human thoughts and inspired by nature, namely: school of infancy, maternal school, Latin school and academia. Comenius believes that education requires the entire period of young, that school of infancy should exist in every home, the maternal school in each municipality, the Latin school in each city and academia in every kingdom or province (Komenski, 1997).

This categorization of the educational system has still retained its foundations. The public maternal school, the school of Latin language (gymnasium) and the academy exist in a modern didactic with changed duration time and content of the curriculum. Regarding the infancy school, it isn't implemented according to Comenius' idea, but its contents and principles are transferred to social institutions within the framework of preschool education (Lukaš & Munjiza, 2014).

In the analysis and consideration of pedagogical work of Comenius, although the great revolutionaries of the period in which he lived and wrote, we should not lose sight of the fact that it was the 17th century, and we perceive his thoughts from the perspective of modern society and the current development of didactics. From this aspect, we point out first of all the definition of the class-subject-time system and the basic didactic principles that Comenius formulated and which still represent the backbone of the entire school system.

During the development of didactics, Comenius' thoughts were differently observed and used, and over the years dominated a different approach to teaching and the understanding of the child. Although there is a significant influence of Comenius work on Herbart and his conception of education, Herbat and his followers advocated formalism and verbalism and marked a whole period in pedagogy as a „herbartianism“. Reforms of education from the beginning of the 20th century were against herbartianism and criticized its orientation to "learning school" and to the introduction of educational content from the outside, ignoring its ideas that highlighted students' experience, their interest and their own intellectual activity as a means of upbringing (Hilgenbeger, 1993).

Although in the general theory Comenius advocated for parallelism and harmony between cognition and activity, in his thoughts directly related to didactics he represents the attitude of the utility of knowledge and gives primacy to action rather than theory (Piaget, 1993). In his thoughts on didactics, even Comenius speaks of the utility of knowledge, he represents the sensualistic approach to learning because he believes that every knowledge starts from the senses, and as the basic didactic principle it sets the obvious (Komenski, 1997).

The return to the original ideas of Comenius based on humanism and their different interpretation can be seen in the didactics of the 20th century in the works of John Dewey (1859-1952), which emphasizes that teaching based on the real possibilities, interests, abilities, and needs of each child.

On the basis of the utility of knowledge, the connection of theory and practice and students in the center, pragmatism as a pedagogical direction arose (Dewey, 1910). The humanistic concept presented by Comenius in *Pampaedia* encompasses the ideas: every man should be educated as a whole, not just in some parts, in the harmony of thought, speech and action; it is necessary to connect theory with practice (Komenski, 1997). Bearing in mind that the basic ideas of the Dewey conception of education contained in the educational system defined by Comenius, we can speak of its influence on the didactics of the twentieth century, and the innovativeness and actuality of its ideas.

The success Comenius achieved in the field of didactics and methodology is the definition of epistemology-gnoseological principles by which pedagogy stands out from philosophy with its goals and its own field of research. Pedagogy was created as didactics, searching for its methodology in order to develop the students' skills in all ages (Maviglia, 2016). In addition to didactics, Comenius also mentioned basic issue of the methodology, although the methodology of pedagogy is one of the youngest pedagogical disciplines, a part of Comenius work was devoted to the methods used in science. „The methodology of pedagogy is one of the four constituent elements of pedagogy as a science, so it is understandable why its development is directly related to general trends and developmental flows of pedagogy. Although the development of the methodology of pedagogy has started quite late, to this day, it has evolved to allow for quite surely to act in research work in its domain“ (Maksimović & Osmanović, 2017: 328). Analyzing the work of J.A. Comenius from the approach of methodology in pedagogy, Maksimović and Osmanović (2017), with an emphasis on the development of pedagogy as a science and methodology as its constituent element, outline the principle of the connection between theory and practice as the basis for the development of the methodology of pedagogy. Comenius (1997) distinguishes the need for connection theory and practice as one of the most important requirements of the school, pointing to the importance of practical experience and activities. Mong the years, this principle appeared in different contexts, but for this work, it is important to point out the importance of this principle to the methodology of pedagogy.

Criticizing the one-sidedness of existing methodologies, Dekart's philosophy and royal society, Comenius wrote the book *The Way of Light* (Lat. *Via Lucis*) published in 1668, where he elaborated his methodology and explained his holistic view of science and the scientific method (Pikkaranner, 2012). Dekart's methodology is not historical, defined as a simple observation



of the mechanical properties of nature (Descartes, 1968). Comenius called his methodology "synchronous", his synchronous methodology has a historical character and is based on the study of three books: a book of nature, a book about a human being and books about God (Comenius, 1970).

The first one who dealt with pedagogy methodology was Herbart, in the process of constituting pedagogy as a science, besides the subject of study, he had to deal with questions of methods of science, and as the basic methodological procedure noted deduction. Herbart included pedagogy in philosophy system considering her as practical philosophy based on psychological knowledge. The basic way of learning was rational, and all practical knowledge was deducted from the knowledge that occurred in psychology (Hilgenbeger, 1993).

John Dewey can be distinguished as the venerable methodologist because formulating the principles of democratic and experimental teaching pointed to the connection of theory and practice, maintaining the state of doubt, and conducting research (Dewey, 1910). The meaning of the term methodology can be derived from the very meaning of its complex, method (origin in greek *methodos*) which means the process and the research plan and the logo (origin *logos*) that signifies word, reason. The methodology can be defined as a method of science, a deliberate and planned process used in work and research. Each science develops his own methodology, the way and the way of finding out its subject matter, and the methodology of science is defined as the theory of research of subjects of science (Bandur & Potkonjak, 1999).

The methodology of pedagogy was developed within the methodology of social sciences. Revolutionary in the development of the methodology, the so-called „methodological reorientation“, was the book "Structure of Scientific Revolutions" written by Tomas Kuhn, where paradigms are defined as sets of universally accepted statements that represent a role model for setting up and solving scientific problems (Kun, 1974). In consideration of various approaches to the research, we can not overlook Habermas (1974) who divided science into three research orientations: empirical-analytic, historical-hermeneutic, and critical. "As is known, in the research practice, the fundamental distinction exists between the use of qualitative and quantitative methods of research, and also between the paradigms within them. Both methods seek to describe and explain the educational-educational reality" (Maksimović, 2011: 40).

Further development of research methodology followed is emphasizing the difference between these research approaches to today pursued reconciliation paradigms and critical approach (Gojkov, 2006; Ševkušić, 2009). Lincoln and Guba (2000), point out the philosophical approach as the basis for the differentiation of paradigms and indicate that the various research methods can be used within the framework of a research paradigm, which marks the methodology of social science research in the 20th century. „Successfully engaged in scientific research in the field education and education implies the appropriate theoretical-pedagogical and methodological competence, ie strict adherence to the strict methodological procedures” (Maksimović & Bandur, 2013: 600).

Maksimović and Osmanović (2017), linking the development of the methodology of research with Comenius' pedagogical work, point out that the basis of the critical paradigm is the principle of the connection between theory and practice. Knowledge, as a result of human interest-based activity, as presented by Habermas (1974), links with the Comenius' idea of interest with practical character. J.A. Comenius in his extensive pedagogical work, touched upon the essential foundations of the methodology of pedagogy, and the same authors point to the need for a methodological approach in the interpretation of his thoughts and ideas.

In determining the methodology of pedagogy, terms such as find out, study and research are used. During the development of pedagogy as a science and its methodology, learning was seen as the basis for upbringing. The first knowledge about upbringing was acquired by experience, with a noticeable influence on Comenius who emphasized personal experience and pointed to his practical significance. The significance of the experience and knowledge that comes into practice is still indisputable, emphasizing that the possibility of the need for experiential knowledge has not ceased and will not cease in the future (Bandur & Potkonjak, 1999).

The methodology of pedagogy has experienced intensive development during the 20th century, when appeared numerous research in this field and the increasing interest of scientists to deal with various issues of the methodology. At the end of the 20th century methodology gained the status that belongs to it as part of pedagogy as a science, and the beginning of the 21st century marks the reconciliation of paradigms and the increasing focus of scientists on action research that is considered a new trend in improving educational practice (Maksimović & Petrović, 2012). Although the term methodology was not used in the 17th century and in the work of J.A. Comenius, his

ideas over the years were the basis for the development of the methodology of research. By analyzing the ideas and thoughts of Comenius presented in his works, we will point to his importance for the constitution of modern pedagogy, and the influence on the attitudes of didactics and methodologists of contemporary society, with the separation of thoughts and ideas from the didactic-methodological aspect.

### **Application of the original Comenius' thoughts and ideas in contemporary didactics and methodology of pedagogy**

The Great Didactics, as Comenius main work which considers the whole educational system, although over time, was an inspiration and motive for development the didactics and methodology as a pedagogical discipline, contained basic ideas about upbringing and a child who are the backbone of modern didactics and which are still applied today.

As modernity of the pedagogical ideas of J.A. Comenius, it is best to speak from the perspective of the organization of teaching. Comenius was the creator of the school bell, the 45-minute lessons, the book as a source of knowledge of each subject, which defines the class-subject-time system that exists and is being realized in teaching for more than 350 years. He also defined the school year, schedule, didactic principles, teaching-based lessons (Lukaš & Munjiza, 2014).

From the idea of spontaneous development, Comenius draws three rules of easy learning: Send children to public education for at least four hours and leave as much time for self-learning; Without overloading memory, remember only the main things and leave the rest to practice; Adopt learning according to students' abilities and their development with age and academic progress (Komenski, 1993). As Piaget (1993) points out, the rules of the Comenius educational system should be written in gold letters in all schools of today, because they are still valid, but unfortunately, insufficiently applied. Maviglia (Maviglia, 2016) sets out a request, first seen in Comenius work, that the creation of educational programs starts from the child himself, all to fully develop their character.

The didactic principles of today that imply didactic activities, separated by Marius-Costel (Marius-Costel, 2010), are the principle of a conscious and active participation of students in the educational process; the principle of the fundamental acquisition of knowledge, skills and abilities; principle of accessibility and individuality; the principle of linking theory and practice; the

principle of systematization and continuity; the principle of intuition and the principle of feedback. The same author distinguishes the principle of knowingly and actively acquiring knowledge and the principle of intuition as the principles whose theoretical basis can be seen in the works of J.A. Comenius. In its original meaning in the *Great Didactics* (Komenski, 1997), the need for a conscious and active involvement of students in the process of acquiring knowledge was presented as a condition for acquiring knowledge at every level of education, while the principle of intuition implies that teaching must be considered on an intuitive basis, on sensory experience. Lukaš and Munjiza (2014) point to the principle of manifestation and visualization in education, which in modern didactics has evolved into illustrated books and literature available on the Internet, encompassing the experience and experiences of students with all senses and not just visualization.

The basic principles defined by Comenius, which are important for didactics in contemporary society, are the unity of teaching, the connection between teachers and students, respect for the personality of students and the structure of subjects studied (Maviglia, 2016).

Considering the pedagogical work of Comenius from the perspective of methodology, Maksimović and his associates (2018) set out three didactic principles defined by Comenius', which are still applied and are the backbone of the methodology of pedagogy: the principle of conscious activity, the principle of basic and gradual acquisition of knowledge, and the principle of the connection between theory and practice. The afore mentioned Comenius' idea of spontaneous development, Piaget (Piaget, 1993) attributes to active development and emphasizes that even in some parts of the *Great Didactics* the emphasis was on receptivity, the perception of the child as a spontaneously developing being points to the possibility of personal learning, free exercise and knowledge transformation with years.

Juvova & Bakler (2015) gives a comparative overview of didactic principles and ideas contained in the pedagogical works of J.A. Comenius' and the principles that are current today. We highlight the presentation of Comenius' ideas on the syncretic method, the analytical didactics, the connection between theory and practice because of their importance for the methodology of pedagogy and the realization of research in education.

- The Comenius concept defined progressivism from the simplest to more complex analytical, syncretic methods - today, different types of reasoning are used, inductively and deductively, following the situation;

systemic thinking; establishing links between arguments and information; critical thinking and problem-solving.

- Analytic didactics presented in the Comenius work was based on logical sequences and represents a systematic approach related to "linking" the content. Connection content within the subject, as well as interdisciplinary, was emphasized - today is used the critical thinking; (a wide range of techniques for creating ideas, developing, evaluating and evaluating theirs ideas); access to information efficiently and effectively with critical evaluation; use information fluently and creatively and manage information from different sources, while respecting ethical principles.
- Comenius talks about connection theory and practice through linking thinking, speaking and working and about education based on practical experience - today advocates ideas about learning and cooperation with individuals who represent different cultures; develop and implement new ideas with others; openness and readiness for new perspectives; implement innovations; problem-solving, research, analysis, project management; from the simplest to the complex, continuous learning with connecting school and practice; self-directed learning beyond mastering the skills and curriculum; explore and expand your learning, demonstrate commitment to learning as a lifelong concept (ibid. 14-15).

By analyzing the contents of the *Great Didactics* (Komenski, 1997) we emphasize Comenius' thoughts of self-development; active school; method of individual sciences; method of skills, as the backbone on which was based methodology in pedagogy. Bearing in mind that previously mentioned authors have prominent ideas about self-development and activity, we will point out Comenius' perception of the method of individual sciences and the method of skills. The method of individual sciences is the idea of an universal method, the same for all sciences, which include four steps to learn in science: the existence of a clear eye, approaching the subject of study, attention to it, using the appropriate method to systematically present what is being studied (ibid. 176). The presented idea of the universal method of learning in science points to the importance of sensing activation and graduation, which today also represents important steps in the course of research in education. In his understanding of the method of skills, Comenius emphasizes that the perfect teaching skill consists of synthesis and analysis and that synthetic exercises take precedence over analytic (ibid. 189). Presented ideas and perceptions (analysis and synthesis, critical approach, active participation, linking theory

and practice) we highlight as the basis of research in education, which was being studied by the methodology of pedagogy. The course of research in education presented through three basic stages: preparation, implementation, and stages of interpretation and conclusion (Bandur & Potkonjak, 1999). Each of these stages is presented with the basic actions, from which we give detailed acquaintance with the subject of study during the implementation stage, as well as the actions of analysis and synthesis as the basic actions of the stage of interpretation and conclusion.

The methodology of pedagogy today is committed to the realization of research in the field of education by using different approaches and ways of learning and studying, in purpose to enable the verification of already existing theoretical bases or contribute to the discovery of new truths that will be the backbone of criticizing the theory and constituting new theoretical approaches. „As the founder of methodology, Comenius examined the issue of methodology in detail, highlighting the importance of seeking the universal, comprehensive methodology, and proposed the conditions for its practical application” (Maksimović, Osmanović & Milanović, 2018: 99). New approaches in the methodology indicated the dominance of the critical paradigm and the active participation of all actors in the education process in research, intending to look at the current situation and introduce changes in practice to improve it. The methodology, thus understood, is one of the four constituent elements of pedagogy as a science and is the basis for further development and improvement of understanding about education.

As a great thinker and scientific, Comenius thoughts and papers were and still are, the backbone for developing pedagogy and for developing a new area to investigate people and society. Our paper considers the review of Comenius thought from the aspect of modern didactics and methodology of pedagogy, but his basic ideas have a bigger and wider influence.

Comenius thought and ideas are widely investigated from different scientific aspects so it became necessary to summarize all previous knowledge and achievements of various sciences based on his original ideas. Comeniology as a new phenomenon is mentioned in the work of Barbara Sitarska (2015) where he points to justify this phenomenon considering all Comenius contribution for modern sciences, the existence of Comeniological Institut, many contemporary comeniological authors and published monographs.

Takken in mind all mentioned, the question arises whether comeniology can become scientific discipline? Considering this question from the as-

pect of didactics and methodology of pedagogy, the establishment of a scientific discipline that will have Comenius' thoughts and papers for his subject of study will contribute to the further development of these pedagogical disciplines. Comeniology as a scientific direction can open new questions, recall the forgotten topics and attitudes about the child, upbringing, and school that potentially can represent new trends in pedagogy or may be the basis for perceiving the new ways of investigating the pedagogical practice.

## **Conclucions**

Pedagogy in the 21st century contains an entire system of education about upbringing and a child that implies a change in existing approaches, ways of learning and teaching organization. Today, in the center of the entire educational system is a child, his needs and possibilities are taken as the starting point for the full development of his potential. Teaching aims to apply new learning approaches that contain problem-solving, critical thinking, free education, individualization of teaching. The methodology of pedagogy, although one of the youngest pedagogical disciplines, enables the collection and synthesis of all knowledge about education, strives for a critical paradigm and advocates the combination of different methodological approaches in the study of educational problems. By providing ways of learning in science, the methodology of pedagogy is one of the main factors of change and the founding of pedagogy as a science.

Contemporary perception of pedagogy as a science and didactics and methodology of pedagogy as his significant parts point to the authors to explore his development and the basic ideas which through the history represented the starting point. John Amos Comenius and his pedagogical thoughts from the 17th century were revolutionary and still applied so he was considered a carrier of development and change in education. This paper contains the review of Comenius pedagogical thought and ideas which we highlight as important for didactics and methodology of pedagogy as pedagogies disciplines. By analyzing the pedagogical literature, we conclude that the backbone of modern pedagogy and education is the Comenius pedagogical work. His thought and ideas, contained in main work *Great Didactics*, as the base for didactic today of which we distinguish the class-subject-lesson school system, 45-minute lessons and plan of work for annual, monthly and day teaching. For today perception of methodology in pedagogy, we highlight Comenius ideas such as the principle of activity, the connection between theory and practice;

universal method in science... During his lifetime, Comenius left many ideas and thoughts about upbringing and education that can be the subject of research by connecting them to achievements of modern pedagogy and finding the new approach to their interpretation, in order to find starting points for a modern concept in education.

The content of this paper may indicate one of the possibilities to consider traditional and modern in Comenius original thoughts, as well as to indicate possible topics of comeniology as a scientific discipline. For our area of research, we emphasize Comenius contribution to the development of didactics and methodology of pedagogy and point to its neglected or lost thoughts and works that can be of great importance for methodology today, such as Analytical Didactics. Also, we consider that the existence of comeniology as a scientific discipline will contribute that many contemporary pedagogical questions be re-opened and examined.

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