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Instead of *Introduction*. Perception of John Amos Comenius by myself and by the authors of *Siedlce Comeniological Research Bulletins, Pedagogy series*

All that John Amos Comenius writes about in his works
attracts my attention at every point of the work.
It is often true that I open a random book at a random page
and start reading... forgetting about everything.
IT 'S A PHENOMENON!

Barbara Sitarska

The text presents the author's own perception of John Amos Comenius and a summary of perceptions by the authors of *Siedlce Comeniological Research Bulletins*. It is a specific journey from indifference and ignorance of John Amos Comenius, through interest of this character, to conducting research, analyses and interpretations. The perception of Comenius can be described as evolutionary: from fascination to "normality"¹.

I show Comenius as a prominent Thinker and an ordinary human being with all his advantages and disadvantages, far from being perfect. Like all people, he experienced powerlessness and despair, and a feeling of continuous living in labyrinths, the need to leave them and to lead students out of school labyrinths ("school is the biggest labyrinth") and all people at every stage of their life, according to his own idea of life-long education ("whole life is school"). His faith in people was as strong as his faith in God. "All that the world has refers to God and to man". It influenced all his life and writings. Like nobody before in his epoch he could "mix human and divine matters together in an illicit way" (here, we are

¹ The text contains heterogeneous narrative. On the background of my personal journey to the knowledge of John Amos Comenius, I presented my own perception of the Thinker, and the perception by the authors of *Siedlce Comeniological Reserach Bulletins*, in all the four volumes. I made a summary of all our comeniological activity. My "journey" contains biographical motifs and it does not lack emotional background. On the basis of this personal narrative, "scientific" narrative appears. The mixture of styles in my text arises from the need to show the process of gaining knowledge of Comenius, where emotional involvement and motivation determine all the actions, as well as motivate others to do it.

talking about pansophia)². His faith in good upbringing (upbringing is an “art of arts”) and education was supposed to work miracles for mankind. He paid great attention to man’s self-discovery and taught how to be friends to one another. He believed that he would lead mankind out of the gloom, labyrinths and darkness. He loved his homeland – Bohemia over all, and this love determined all his political activities³. He believed in prophecies and his visions gave him faith in liberation of his homeland from the emperor’s and the pope’s tyranny.

In his writings, he could use other scholars’ ideas and views, and base on them and their works. He was ambitious and persistent in his work. He tried to start cooperation with other scholars of his epoch, whose knowledge and writings he “took by the handful”. His collaborators and friends at the same time introduced “new quality” into his life and writings. The pedagogue was not only a “teacher of the nations”, but also – as the head teacher of the secondary school in Leszno – taught students, but he didn’t teach as he was taught himself”, and it was positive and innovative.

The pedagogue had great creative and writing abilities. He wrote spontaneously, with astonishing ease. He was the “sun of Leszno”. He had enormous pull among other scholars, as well as faith in success, mainly in the field of education. He believed in a better future for himself and the whole mankind; he encouraged European nations’ integration and a universal language.

In his writings, he put universal schools, universal books (“who desires knowledge should love books more than gold and silver”) and universal knowledge on a pedestal. He wrote a lot about tolerance, but he did not tend to be tolerant himself (which is proved by his correspondence with Cyprian Kinner from Elbląg)⁴.

In the description of my own perception of Comenius, I wrote a lot about pansophia, an extraordinary idea, which came true throughout his life and determined the objectives and directions of his actions, which was the “axial idea of the whole of his writings” (Sztobryn, 2006; 2015; 2016)⁵ and an original, not fully accomplished life WORK by the Pedagogue, Theologian and Philosopher. The perceptions by the authors of *Siedlce Comeniological Research Bulletin* prove that

² See M. Richter, *Jan Amos Komeński. Zarys życia i działalności*, Colloquia Litteraria Sedlcensia Series, vol. 19, Siedlce 2016, p. 117.

³ I learned a lot about Comenius, his life and writings, political activities, his personality from his student, Kryspin Obuwnik, who owed Comenius a lot, spent all his life near him, and treated him like his Master. See St. Helsztyński, *Uczeń Amosa*, Warszawa 1976.

⁴ I learned more about Comenius thanks to studying: A. Matuszewski, *Korespondencja Cypriana Kinnera z Janem Amosem Komeńskim*, In: *Jan Amos Komeński i jego korespondencja z Cyprianem Kinnerem z Elbląga 1642-1648/Jan Amos Comenius and Correspondence with Cyprian Kinner from Elbing 1642-1648*, Sheffield-Warszawa-Leszno 2017, p. 33; Transcription and English and Polish translations with an introduction, footnotes and bibliography: Wiliam J. Hitchens, Alojzy Konior, Adam Matuszewski, John T. Young

⁵ I mainly learned about Comenius’ pansophia from the texts by Sławomir Sztobryn, published in *Siedlce Comeniological Reserach Bulletins* and other available sources and analyses.

See S. Sztobryn, *Jan Amos Komeński (1592-1670) jako przedstawiciel nowożytnej filozofii wychowania*, in: B. Sitarska (ed.), *Siedleckie Zeszyty Komeniologiczne*, seria Pedagogika, Siedlce 2015; S. Sztobryn, *Wprowadzenie do pansoficznych podstaw pedagogiki Jana Amosa Komeńskiego*, In: B. Sitarska (ed.), *Siedleckie Zeszyty Komeniologiczne*, seria Pedagogika, Siedlce 2016.

they notice pansophia is a “basic philosophical category of his system” (Sroczyński, 2016: 44-45). I emphasized the opinion that John Amos Comenius has been acknowledged in the literature to be the greatest and the most famous representative of the 17th-century pansophism (Fattori, 1974: 99-102; Kvačala, 1892; Schaller, 1962; Vasoli, 1996: 22)⁶.

In the text it is emphasized that a lot of Comenius’ writings have not been translated yet and they are still waiting to be read out. There is still a lot to do in this field in almost all the European countries and languages. I present a thesis that states that both in Poland, Europe and outside it we can presently observe a renaissance of Comenius and his innovative ideas⁷. I support Prof. Muszyński’s thought that the Thinker is an example of a phenomenon of human mind in several dimensions at the same time.

In their perceptions, the authors write that Comenius treated Poland like his second HOMELAND, and Leszno – like his HOME town. It is more and more often stated, however, that in fact he treated Poland like his temporary “home-land”, and his thoughts and his heart were with the Czech people all the time⁸. He kept thinking about his homeland... and I understand that.

My personal journey is presented in the context of lectures of *didactics* about didactic systems (also about J.A. Comenius’ “system”)⁹ and their great creators (including J.A. Comenius) (Kupisiewicz, 2010: 49) for the university assistants (long time ago) and students of *Education Studies* and other disciplines. The listeners’ perception may have enhanced my interest of Comenius and the need to gain knowledge and conduct research within successive statutory subjects (the first mutual one within the successful cooperation with Ass. Prof. Roman Mnich, PhD, a philologist).

The year 2007 was a breakthrough in this field. Dr Werner Korthaase from Berlin, a research scientist and organizer of comeniological research in his home town and all over Europe, an honourable president of German Comeniological Association¹⁰, inspired us to organize the first International Seminar of John

⁶ Bibliography of writings concerning J.A. Comenius is provided by Cesare Vasoli in: *Encyklopedyizm w XVII wieku*, Warszawa 1966, p. 22.

⁷ It is proved by international seminars and conferences of John Amos Comenius in the Czech Republic (Prague), Holland (Naarden), Germany (Alfter near Bonn), Poland (Leszno, Siedlce). They have been attended by comeniologists from all over Europe and Japan, including myself. I mean events which have taken place since 2007 until the present.

⁸ One of the delusive and false Comenius’ political activities was his hope that Swedish King Charles Gustaf and Rákóczi of Transylvania, having invaded Poland, would enable the Czech Brethren to return to their homeland. His disappointment about this matter and the negative political consequences of this approach made him leave Leszno for the Netherlands, although most of his compatriots returned to Leszno. See St. Helsztyński, *Uczeń Amosa*, Warszawa 1976, p. 15.

⁹ Czesław Kupisiewicz called J.A. Comenius’ system the first great didactic system, as the Thinker created “firm foundations for the edifice of modern didactics and its first system, in which he described it as an art of teaching”. Didactics was not a science yet.

See Cz. Kupisiewicz, *Szkice z dziejów dydaktyki*, Kraków 2010, p. 49.

¹⁰ On 5th May we are going to commemorate the 10th anniversary of Werner Korthaase’s death. We dedicated to him Volume two of *Studia Comeniana Sedlcensia: Werner Korthaase – badacz Jana Amosa Komeńskiego/Werner Korthaase als Comeniusforscher*, Barbara Sitarska, Roman Mnich, Manfred Richter (eds), Siedlce 2009, pp. 364.

Amos Comenius at the University of Natural Sciences and Humanities in Siedlce (former Siedlce University). It was followed by another two seminars (in 2009 and 2010). Werner Korthaase was an enthusiast of Comenius and he inspired this enthusiasm in us, which has remained unchanged¹¹.

In the international Comeniological Seminars organized together with Prof. Roman Mnich, lectures by comeniologists from the following countries were delivered: the Czech Republic (Prague, Uhersky Brod, Brno, Přerov), Germany (Berlin, Bamberg, Munich), Republic of Slovakia (Banská Bystrica,) Poland (Leszno, Poznań, Łódź, Warsaw, Lublin). The seminars were attended by prominent professors, among others: Andreas Fritsch, Jiří Beneš, Maria Bečková, Ivo Pospíšil, Erwin Schadel, Martin Golema, Markéta Klosová, Věra Schifferová, Sławomir Sztobryn, Adam Fijałkowski, Heliodor Muszyński, Mariola Mikołajczak, Wojciech Mikołajczak, Genowefa Koć-Seniuch, Sławomir Sobieraj, Danuta Szymonik, Jerzy Kunikowski, Kazimierz Żegnałek, Marek Wagner, Romuald Kalinowski. The pedagogue and clergyman Manfred Richter from Berlin and Gertruda Paciorek, PhD, the German translator, were present at each of the seminars, too. We were also able to listen to the lectures by representatives of museums: Petr Zemek, PhD (Uhersky Brod), Kamila Szymańska, PhD (Leszno), Frantisek Hýbel, PhD and Malon Lubor (Přerov).

Our research brought about publishing the series *Studia Comeniana Sedlcensia*, and four years later *Siedlce Comeniological Research Bulletins*, Pedagogy series. Volume two of *Studia Comeniana Sedlcensia* (Barbara Sitarska, Roman Mnich, Manfred Richter (eds.), Siedlce 2009) was dedicated to Werner Korthaase. A copy of it was presented to the Werner Korthaase Library in Alanus Hochschule/near Bonn, submitted to the organizer of the Prof. Andreas Lischewski international conference. A copy of Volume three of *Siedlce Comeniological Research Bulletins* (Barbara Sitarska (ed.), Siedlce 2016) was also submitted to the library. The conference enhanced the comeniological cooperation of the German, Poles and Czechs. A common conference of the 21st-century comeniology and its challenges was hoped to be organized at Siedlce University, and the series *Studia Comeniana Sedlcensia* was hoped to reappear. Within a Ministry project of John Amos Comenius a few years ago, we were designing an international Lexicon, and the *Bulletins* were supposed to constitute its foundation, as they contain broadly developed comeniological entries. The idea of the lexicon hasn't come true yet, although there are already strong premises to believe it will.

Siedlce Comeniological Research Bulletin, Pedagogy series is just seemingly a separate segment of comeniological research and activity at our university, in Poland and in Europe. Since 2014, a volume of monograph by many authors has been published annually. It was Prof. Andreas Fritsch, the then president of German Comeniological Association, who encouraged us to publish a regular "journal" in Siedlce, even a small one, which would mark the systematicity of our

¹¹ See more at: www.comenius.uph.edu.pl

research of Comenius. Together with Prof. Roman Mnich, we reacted positively to that inspiration.

The idea of a small publication of *Siedlce Comeniological Research Bulletins* emerged, which would emphasize the systematicity of Comeniological research at our University of Natural Sciences and Humanities in Siedlce, and show its results on the background of similar research conducted in other Comeniological centres in Poland and Europe. I started to think about such a publication as a pedagogue, and my colleagues Prof. Roman Mnich and Prof. Andrzej Borkowski were supposed to start work on the series of Philology and Philosophy. We keep talking about the idea with Prof. Mnich and it is still open.

In this great undertaking, which *Siedlce Comeniological Research Bulletins* are, the point was “to research some more detailed issues appearing in very rich Comenius’ writings and make them available to the contemporary reader in the form of broadly analyzed entries. The reader would not only find a historical picture of the culture and science of the 17th century, but also the problems of modern education reflected like in a mirror”¹². The publication has already taken its place in the current of European research of John Amos Comenius.

In the text, I make an attempt to analyze my own perception of John Amos Comenius and his writings, using my own published texts and the perception of the Thinker – in a global depiction – by the authors of *Siedlce Comeniological Research Bulletins*. I point out the interdisciplinary character of the analyzed comeniological entries and their range which reaches far beyond *pedagogy*. Therefore, the authors were not only pedagogues, but also philosophers, philologists, historians of education and historians. We cannot talk about “segmented” comeniology: pedagogical, philosophical, philological or historical. Single-sided or single-disciplinary perceptions of Comenius would not be possible. *Comeniology* as a branch of knowledge does not exist in dictionaries or encyclopedias yet, it is only used in publications by the scientists who deal with John Amos Comenius, his life and writings.

I summarize the issues described by the authors in the successive volumes of the work¹³. The authors chose them according to their interests and within their own research consistent with their branches and disciplines. As the editor of the SERIES, studying Comenius’ works and their analyses, I tried to make the task easier for them, suggesting comeniological entries to analyze. My suggestions were usually accepted unchanged or they were modified by the authors. They were made more general, concerning Comenius as a pedagogue, philosopher, theologian, or politician; his life and writings, his precursory ideas (in the authors’ perception) in branches of knowledge and educational concepts (nursery, life-long, special, school); understanding different types of education (humanistic,

¹² From Prof. Sławomir Sztobryn’s review of Vol. 2 of *Siedlce Comeniological Research Bulletins*, Pedagogy series, *Jan Amos Komeński – jego pedagogika i filozofia*, edited by Barbara Sitarska, Siedlce 2015 (p. 4 of the cover).

¹³ Detailed subject matter of the comeniological entries in each volume of *Siedlce Comeniological Research Bulletins* is presented in part three of the volume: Authors and publications of Volume one, two and three in Polish, English and German.

natural, mathematic, linguistic, musical, artistic and defense); Comenius' didactics and school, and the methodological foundations of his works. The authors wrote about Comenius' humanism and egalitarianism, education and self-education, human dignity and the ethos of creative work, symbols and symbolism in his writings, but also freedom, responsibility and identity in his views.

A lot of texts described Comenius' teacher and students, and the methods and rules of teaching which he suggested in his writings, but also the child in the context of the family. The Pedagogue was referred to as a guide of youth and their free time and right to learn were written about. The topic of book appeared, as did the subject of communication in teaching in the Thinker's writings. Security of man was analyzed as a timeless value, as were the foundations of defense education in his writings. The subject of the disabled appeared in the context of education for creative activities, and their spirituality.

In *Siedlce Comeniological Research Bulletins* much space is devoted to philosophical-pedagogical entries of general nature, serving as a foundation for all the analyses; comeniological entries. These are pansophic foundations of education study, modern philosophy of education and Comenius as its representative. Much space is devoted to man and ways leading to knowledge of him and of the surrounding world; man's ways leading to knowledge of himself (self-knowledge) and ways leading to universal light as the way out of the labyrinths. Comenius' man appeared as a "free user of the world".

My intention was also to present in each volume Comenius' biography of the period of his stay in Poland, in Leszno, his citizenship and his works he wrote here¹⁴, his scientific activity and foreign contacts, as well as the school system in Leszno of his times. The Czech Brethren's files in Poznań Museum were analyzed, as was their meaning for comeniological research. Volume four (2017) presents the perception of Comenius and the Czech Brethren in Leszno. This topic was undertaken every year by Kamila Szymańska from Leszno and Adam Podsiadły.

This year (2017) we are pleased to present Volume four of *Siedlce Comeniological Research Bulletins*, PEDAGOGY series. The present volume is entitled *Contemporary perceptions of John Amos Comenius* and is composed of two parts: *Polish perceptions of John Amos Comenius* and *European perceptions of John Amos Comenius*.

Part one of the volume about Polish perceptions of Comenius contains texts by authors from Poland, mainly from the University of Natural Sciences and Humanities in Siedlce. Their topics are varied and concern more detailed and specialist, still interdisciplinary issues. Polish perceptions are opened with a text by Sławomir Sztobryn, presenting 20th-century Polish perception of John Amos Comenius' pedagogy. On its background, more detailed and specialist philosophical perceptions are presented: *John Amos Comenius' pedagogical thought as a foundation for the development of humanistically-oriented education* by Janina

¹⁴ W. Korthaase, *Wiele ze swoich najważniejszych dzieł napisał Komeński w Polsce*, in: *Jan Amos Komeński a kultura epoki baroku*, *Studia Comeniana Sedlcensia*, vol. 1, edited by B. Sitarska and R. Mnich, Siedlce 2007, pp. 297-302.

Florczykiewicz; *The gift of spiritual value in the course of life of disabled students in the interpretation of John Amos Comenius' ideas* by Leszek Ploch; *The Babel Tower and the labyrinth – symbolic visualizations of journey in John Amos Comenius' works in the context of Baroque culture* by Andrzej Borkowski; *Communication in education* by Barbara Grzegorzczak; *The right to learn* by Renata Matysiuk; *Defense education in John Amos Comenius' writings* by Małgorzata Wiśniewska. There is also a perception by a pedagogy student, Anna Borychowska, about John Amos Comenius' life and writings. Part one of the volume is closed with a text by Barbara Grzegorzczak: *If John Amos Comenius lived in our times*. Not all the texts I planned for this part of the volume have been accomplished. We failed to publish texts about school maturity of children in John Amos Comenius' perception or about defense education.

The Polish texts published so far in *Siedlce Comeniological Research Bulletins* are dominated with fascination of John Amos Comenius and his works, his all-embracing erudition and liberality as well as innovativity of his pedagogical and didactical views. His colourful language ("he wrote with much ease") lets us read his works with great interest and fascination. There are texts analyzing the reasons why John Amos Comenius is still alive and what would happen if John Amos Comenius lived in our times. The authors emphasize his greatness and uniqueness, the ability to "combine medieval, religious and modern realistic and secular motifs". Comenius seems to be less original in the methodology of teaching foreign languages (scholars already dealt with this matter many years before him) or in the concept of moral education. Almost all the authors emphasize the Pedagogue's humanism and the need to democratize education, which he strengthened and proved in his pedagogical works.¹⁵

Much less space in the *Bulletins* is devoted to Comenius as a theologian, although there are such attempts of perception. They prove that Comenius did not create any religious doctrine, nor did he define the spirituality of his religious group. His theological views¹⁶ were "deduced by the authors from the ideas of reformed church he accepted, but first of all from Hussitism" (Sroczyński, 2016: 43). All the texts are overwhelmed with the Master's philosophy, to different extent depending on the title), although Comenius did not consider himself to be a philosopher *sensu stricto* (see Comenius, 1998; Komeński, 1996: 18,144).

For the first time in *Siedlce Comeniological Research Bulletins* interest of perceptions of John Amos Comenius has appeared not only among Polish authors, mainly from the Faculty of Humanities of our University, but also among European authors. The main merit here seems to be our website: www.comenius.uph.edu.pl as well as popularizing the ideas included in *Siedlce Comeniological Research Bulletins*, Pedagogy series around Europe by members of the large Scientific Council. I would like to thank Prof. Janina Florczykiewicz of

¹⁵ Learn more in: S. Sztobryn, *Historia wychowania*, In: B. Śliwerski (ed.), *Pedagogika. Podstawy nauk o wychowaniu*, vol. 1, Gdańsk 2006, p. 60.

¹⁶ It seems reasonable to learn more about the spirituality, ideology, Hussite and Calvinist doctrine who the Czech Brethren took some rules from, e.g. rejection of celibacy and individual confession.

UNSH in Siedlce, the president of the Scientific Council of SCRB for her real help and support, Prof. Anna Kožuh (the Frycz Modrzewski Cracow University) and Prof. Boris Kožuh of the University of Primorska, Slovenia, who co-operated systematically, and Prof. Svetlana Shchudlo of the University of Drohobych, Ukraine. Special thanks to Prof. Sławomir Sztobryn, who has been co-operating systematically since Volume two of the Bulletins. At the same time, he is the author of introductory texts in each volume and the reviewer as well (his texts are reviewed by Prof. Anna Kožuh). His meaningful remarks help me, the editor, as well as the authors to construct the final shape of the texts and the successive volumes.

The texts by foreign European authors in Volume four of the Bulletins are mainly written in the authors' original languages or/and in English. My idea was to highlight the European countries through their language (Czech, Slovak, Slovenian, Croatian, Serb, Ukrainian and German), which the authors use to speak about this great and unique Pedagogue. The texts prove that Comenius was a widely-known character there, as were his writings. Therefore, we can speak of comeniology in individual countries. I treat the authors who took part in the international discussion of John Amos Comenius in *Siedlce Comeniological Research Bulletins*, Pedagogy series like representatives of comeniology in those countries. They are: pedagogues: didacticians (including a psychodidactician), methodologists (of primary, artistic, and higher education), historians of education, philosophical and family pedagogues; a historical-methodological pedagogue and a culture expert, methodologists of social sciences and statisticians); philosophers (a philosopher of education and anthropology), linguists, historians (a historian of philosophy, sociology and pedagogy, a historian of education and 17th-century schools); a pedeutologist; a theologian (retired clergyman and pedagogue). All the authors are comeniologists at the same time. The branches of knowledge and lines of study they represent prove the variety of their perceptions of Comenius.

Amongst the foreign authors of the Bulletins there are Professors: Lubomír Hampl, Jan Hábl, Karel Rýdl (Czech Republic); Vlasta Cabanová (Republic of Slovakia); Majda Cencić (Slovenia); Maria Kulitaieva; Inna Osadchenko, Svetlana Ganaba and Natalia Bakhmat (Ukraine); Jelena Maksimović and Jelena Osmanović (Serbia); Muhamed Škrgić (Bosnia and Herzegovina); Doctors of Philosophy: Manfred Richter and Bernhard Josef Stalla (Germany).

You can find here perceptions of Comenius in a general depiction, presented on the background of his writings in a particular range – chosen by the authors – and perceptions concerning selected Comenius' concepts, as well as those showing Comenius and his works confronted with modern Thinkers, who were/are prominent figures in a given country, showing also their ideas and works.

Prof. Vlasta Cabanova of the University of Žilina, Slovakia, showed a Slovak perception of Comenius, concerning social renewal through education, basing on the Pedagogue's pedagogical works. She provides an overview of his achievements and presents them in a chronological order on the background of biographical facts referred to social and political events. She defines Comenius' views re-

ferring to the role of education in bringing up the society, as well as describes the introduction of pansophic ideas into the educational practice, basing on the school in Blatny Potok (1650).

Prof. Jan Hábl of the University of Hradec Králové and Ústí nad Labem and a research scientist at Comenius Institute in Prague (Czech Republic) presented a treatise on anthropological foundations of Comenius' philosophy of education. It analyzes the early and following stages of life, work and writings of the "teacher of nations". Referring to them, he shows the dynamic character of his anthropological ideas. Prof. Lubomír Hampl from the University of Bielsko-Biała presented a contemporary perception of Comenius in the Czech Republic based on the example of his famous maxim about the nation and a vision of a better future. He emphasizes that Comenius has become a prophet for the Czech, because his hopes of freedom have come true, as has the presence in the European community. The author's second text is a special present for the Polish reader, as John Amos Comenius' finspongsky manuscript from De Geera Library is not known in Poland yet. The author announces translating this manuscript into Polish, as he is a linguist and a translator. Prof. Karel Rýdl of the University of Pardubice, the Czech Republic, in his text analyzes the problem of humanism in Comenius' pedagogy in reference to evolutionary changes (which he supports) in educational area. As a historian of education, he suggests considering historical sources and current needs in them.

Prof. Majda Cencić of the University of Primorska, Slovenia, presented a contemporary Slovenian perception of Comenius, which had been shaped on the foundation of foreign knowledge. The author emphasizes that at present Comenius' pedagogy is meaningful for modern pedagogical, psychological and praxeological research in Slovenia. Prof. Inna Osadchenko of the University of Uman, the manager of the J.A. Comenius Polish-Ukrainian Research Laboratory of Psychodidactics at the University of Uman, Ukraine, presented a perception of Comenius' psychodidactical concepts in a temporal perspective based on "Great Didactics", proving Comenius' priority in this area. Inna Osadchenko co-operates with the Comeniological Studio at the State School of Higher Vocational Education in Leszno. Prof. Muhamed Škrgić, a retired teacher of the University of Bihać, Bosnia and Herzegovina, in his text presents Comenius' biodoxography, analyzing his concept of motivation for learning, which does not appear in the Polish research papers by the authors of *Siedlce Comeniological Research Bulletins*.

Manfred Richter, PhD, a pedagogue and retired clergyman, continuously present in our comeniological activities, submitted an essay about adult education, referring to Comenius' concept of life-long education, stating *Pampaedia* as a founding document of adult education. He dedicated it to the memory of Werner Korthaase, an honourable president of German Comeniological Association, who had inspired us for comeniological research. Bernhard Josef Stalla, PhD in his essay attempts to analyze many areas of modern pedagogy and refers them to Comenius' pedagogy, extracting pansophic concept of man and his world from it. He touches upon such phenomena/processes as: universal education, permanent

education, ideas of school reform and inclusive pedagogy (a new branch of research).

Prof. Maria Kulitaeva of the University of Kharkiv, Ukraine, presents a Ukrainian perception of Comenius based on G. Skoworoda's philosophy, looking for correspondence in both philosophies, and first of all in the idea of connection between freedom and education. Prof. Svetlana Ganaba and Prof. Natalia Bakhmat of Kamianets-Podilskyi University presents a Ukrainian perception of Comenius in connection with Sofia Rusova's perception, who lived and wrote during the period of New Upbringing. The authors analyze the historical and contemporary context of the rule of accordance of education with the nature. Prof. Jelena Maksimović and Jelena Osmanović, PhD, of the University of Niš, Serbia, presented a perception of Comenius concerning the rule of integration of the theory and practice of its creator. They show the Pedagogue as a prominent scholar, the author of *Didactica Magna*, who significantly contributed to the development of Serbian pedagogy and methodology.

As the editor of *Siedlce Comeniological Research Bulletins*, Pedagogy series I would like to express my thanks to all the authors, those who have been with me/ us since the beginning and those who have only appeared once. I am very sorry for those few authors who failed to write the intended texts. Special thanks to the European authors who submitted their texts here. Thank you for your great discipline and awesome co-operation. I hope co-operation with all the authors will continue: those from the University of Natural Sciences and Humanities in Siedlce, from Poland and from Europe.

Special thanks to the reviewers of the volumes: Prof. Anna Kožuh and Prof. Sławomir Sztobryn. Your rigorous and demanding but meaningful reviews gave us a lot of anxiety and emotion, but eventually everything resulted in our common success.

Thank you, Prof. Stanisław Jaczyński, PhD, Dean of the Faculty of Humanities of the University of Natural Sciences and Humanities in Siedlce, and Prof. Leszek Pytka, the Head of the Education Institute, for financial support of my scientific initiatives, as well as Prof. Sławomir Sobczak, Associate Dean for Science, who contributed as well.

A new age of *Studia Comeniana Sedlcensia* seems to be coming in Siedlce comeniology, and at the same time new quality of comeniological activity and international co-operation is opening. Maybe one day the Lexicon of John Amos Comenius designed a few years ago will emerge from its germ: *Siedlce Comeniological Research Bulletins*, Pedagogy Series.

My journey of the labyrinths of knowledge of John Amos Comenius is endless as I keep discovering the great richness of ideas in his writings.

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