



Jelena Maksimović, Jelena Osmanović

University of Nis, Serbia
Faculty of Philosophy

Aleksandra Milanović

University of Nis, Serbia
Faculty of Pedagogy, Vranje

JOHN AMOS COMENIUS' CONTRIBUTION TO THE DEVELOPMENT OF THE DIDACTIC METHODOLOGY

WKŁAD JANA AMOSA KOMENSKIEGO W ROZWÓJ METODYKI DYDAKTYCZNEJ

Abstract

The works of John Amos Comenius, as the most prominent thinker in didactics, have often been the focus of researchers in the field. His legacy is a wealth of practical ideas, theories, suggestions, and guidelines, used by today's pedagogy experts, researchers, and practitioners. This paper will briefly review Comenius' life and work to determine the influences his attitudes and beliefs had on the development of the didactic methodology. Furthermore, our aim is to emphasize the significance of the Comenius' contribution to the overall development of didactics as a scientific discipline and its methodology. The specific tasks the paper will perform are as follows: 1. to analyse the life and work of John Amos Comenius; 2. to analyse the works of John Amos Comenius as the most reliable witness to his reformatory ideas; 3. to map his attitudes on pedagogics, pedagogy, and didactic methodology; 4. to indicate the alignment between the didactic methodology and the educational principles. For the purposes of this study, historical analysis and the content analysis of the historical method were used to collect and analyse the data and present the ideas and attitudes expressed in the works of Comenius that form the basis for his educational principles.

Keywords: pedagogics, didactic methodology, The Great Didactic, educational principles

Streszczenie

Prace Jana Amosa Komeńskiego, jako najwybitniejszego myśliciela pedagogiki, były często przedmiotem zainteresowania badaczy w tej dziedzinie. Jego spuścizna to bogactwo praktycznych pomysłów, teorii, sugestii i wskazówek branych pod uwagę przez dzisiejszych ekspertów pedagogicznych, badaczy i praktyków. W niniejszym artykule dokonujemy krótkiego przeglądu życia i pracy Komeńskiego, aby określić wpływy jego postaw i przekonań na rozwój metodologii dydaktycznej. Ponadto staramy się podkreślić znaczenie wkładu Komeńskiego w ogólny rozwój dydaktyki jako dyscypliny naukowej i jej metodologii. Artykuł zawiera: 1. analizę życia i pracy Jana Amosa Komeńskiego; 2. analizę dzieła Komeńskiego jako najbardziej wiarygodnego źródła jego reformatorskich idei; 3. przedstawienie jego

poglądów na pedagogikę i metodologię dydaktyczną; 4. wskazanie metodologii dydaktycznej w odniesieniu do zasad edukacyjnych Komeńskiego. Wykorzystana została analiza historyczna i analiza zastosowania metody historycznej w celu zebrania i analizy danych empirycznych oraz przedstawienia idei i postaw Komeńskiego zawartych w jego dziełach. Stanowią one podstawę jego zasad edukacyjnych.

Słowa kluczowe: pedagogika, metodologia pedagogiki, *Wielka dydaktyka*, zasady wychowawcze

Introduction

Having spent most of his life during wartime, characterized by suffering, fear, anxieties, uncertainties and inequalities, prompted John Amos Comenius to respond in the best possible manner to the situation back then. As a result, he resorted to education as a means of fighting against all the injustices at that time, perhaps not even being aware of how much his work would profoundly and decisively influence the entire educational process.

The works that make up his oeuvre are *Great Didactic*, *Irenium*, *Pam-pedia*, *The Visible World in Pictures* etc. What is most characteristic of most of these works is their highlighting of man's orientation towards God, nature, natural laws and rules, morality, science and language learning. Comenius thought that primary education was superficial. Having realized the lack of applicability of knowledge in real life situations and, accordingly, he said: "Many complain that there are few people who have gained thorough education in school and that most of them have gained some superficial or foggy knowledge, and this is confirmed by the facts" (Komenski, 1997: 143). According to his beliefs, everything should be learned consciously and methodically, engaging all the senses with the goal of applying the learned material in practical life situations. He required that theoretical knowledge be moulded in such a manner so that they can be used in practice.

As for the influence exerted by John Amos Comenius on pedagogy as a system of scientific disciplines, there are numerous documents, but those papers investigating the contribution and work of Comenius when it comes to the formation and development of the methodology of pedagogy are pretty rare. For this reason, by analyzing the literature available and research conducted so far, we sought to find a thread that binds the educational and pedagogical work of the mentioned reformer and founder of the educational process with the methodology of pedagogy as a pedagogical discipline constituted relatively recently. Even though it has been constitut-

ed quite recently, it still makes the most significant contribution to every educational, research and practical work.

Life and Work of John Amos Comenius

John Amos Comenius was born on March 28, 1592 in the Margraviate of Moravia, the Czech Republic, during the thirty-year-war that devastated his life, due to which he was forced to spend his whole life in exile (Murphy, 1995; Pikkarannein, 2012; Laskarides, 1990). He was a Czech visionary, a social reformer, a democrat and a humanist, a Moravian bishop, a revolutionary leader of school and church in the 17th century. He is considered the greatest founder of pedagogy and thinker in the field, the mastermind behind the pedagogical system (Glenn, 2018, Lukaž i Munjiža, 2014; Vukasović, 2003; Cipro, 1991, 2003; Lang 1965). We agree with Piaget who points out that Comenius, though he wrote centuries ago, is still deemed modern, innovative and important for both pedagogical theory and practice (Piaget, 1993). Although he was considered a “prominent catastrophe” at the time because of his attitudes and beliefs that he had woven into his works, which will be discussed later, Comenius has always been thought of as an educational innovator and as such the only author whose work exudes the great passion that inspired him in the field of theory and practice of education (Glenn, 2018; Maviglia, 2016). His impoverished circumstances in terms of education guided his entire pedagogical work (Filkin, 1975). It was not until the age of sixteen that he began his formal education, when he started learning languages. Then he continued his secondary education by entering the Latin school in Přerov, after which he graduated from the University of Heidelberg (Stroope, 2005). He dedicated his entire life to learning, working on reforming education, and striving to help people get educated at that time.

Comenius was renowned for his innovative ideas in terms of transforming the educational process, advocating for education equally for all people irrespective of gender, material status, or social status. He pitched an idea for the education of a group of learners in the same classroom that can accommodate thirty or more learners, although his original idea was that one teacher, a pedagogue, works with a group of as many as three hundred learners. Believing that every human being is a God-given talent, Comenius took the view that every person is worthy of dignity that he/she can provide for himself/herself through education only (Glenn, 2018). He

believed in the regenerating power of education, saying that education only can save man, transform and save the whole world, that only education can improve the conditions of humanity (Maviglia, 2016; Laskarides, 1990; Dobinson, 1970; Lang, 1965). Education forms a major factor and a means by which deficiencies in human life can be eliminated. His universal method of pansophia refers to universal wisdom, encyclopedia of knowledge, views on man, the world and life, synthesis of scientific achievements, as well as a unique methodological approach. Pansophia consists of the unity of natural development and the content and method of thorough teaching and educating all people and as such was incorporated into his pedagogical creation. The work of J. A. Comenius is also marked by his invaluable contribution to the church where he distinguished himself through efforts to establish harmony, unity and peace among Christians throughout Europe (Glenn, 2018; Vukasović, 2003). The concept of mass education is based on the economy and education of people with the aim of helping man turn to and focus on God and the nature as the source from which everything originates.

The problem that John Amos Comenius was dealing with has equal relevance now. The authors (Juvova and Bakker, 2015) take the view that the core of the problem back then and now has remained the same. By emphasizing the redefinition of the principle that should form the foundation for a quality lifelong learning on which the concept of pedagogy has been based for several centuries, from the time of Comenius to the present. Boyd (Boyd, 1950) points out the influence of Wolfgang Ratke on the work and the formation of John Amos Comenius. Comenius borrowed ideas and beliefs from Renaissance utopists, developing them simultaneously with a pedagogical purpose. The pedagogical thought and the whole work of John Amos Comenius is framed in the European context of the 17th century, which was characterized by the phenomenon of the pedagogical trend known as realism. It is distinguished by a different way of thinking about education and school, where the rational and scientific explanation of reality plays the main role. When it comes to methods of teaching, we cannot but mention the universal method of teaching and learning which he particularly advocated for (Maviglia, 2016; Lang, 1965). He put the emphasis in his reforming work on observation, experimentation and induction - which guided his entire philosophy. Through his work he contributed to the wider epistemological structure of pedagogy as a science and the identification of special teaching methods.

Comenius' commitment was inspired by the ideas and instructions of a distinguished theologian and philosopher John Henry Alsted, and so in *The Encyclopedia of Science* one can see the rules that he himself adhered to and bequeathed to all students, scholars, researchers and practitioners. In it he instructs everyone involved in the educational process to deal with one issue, to use one book, one textbook for studying one school subject, not to present learners with content from several subjects during the day, to teach with the help of teaching materials and with the help of familiar objects (so as to respond to the requirements of the principle of obviousness and to engage the senses in the learning process), not to use force and authority, to determine the period of time for learning during the day, to establish as clear and shorter rules as possible, to exclude corporal punishment with the exception of moral misconduct, not to allow facts to cause the mind to prejudge, the language of learning should be similar and harmonized with the local language, a language should not be taught according to strictly defined grammatical rules that should be the same in all languages (Laskarides, 1990; Monroe, 1900). Even though Comenius lived and worked in unfavourable circumstances, obstacles and hardships did not discourage him, but gave him the strength and ideas through which he made the greatest contribution to education, showing the best way for the enlightenment of man and the entire human civilization.

John Amos Comenius' Works as a Testimony of His Reformation Thoughts and Ideas

Comenius' brilliant mind and intense devotion to education produced reformation ideas that are of particular relevance today. His ideas and methods, although they were generated long ago, act as an incentive for introducing innovations into educational process in its entirety. Beckon's sensationalism, Aristotle's logic, general and child psychology exerted a major influence on his pedagogical work. Some of the basic ideas that make him unique and ingenious are the concept of long-term education, cooperation and communication with parents and connecting school with life. (Pikkarannein, 2012). Based on literature that was available to him, the first work that J. A. Comenius wrote was *Irenium* in which he appealed to the Lutherans, Calvinists and Bohemian protestants to find a solution to theological differences, at times of war and disagreements that made life more difficult (Murphy, 1995; Juvova & Bakker, 2015; Laskarides, 1990).

Then he went on to write the school textbook titled *Principles of a Simpler Approach to Grammar, Didactica Magna, Pampedia, The Visible World in Pictures, Analytical Methodology* and many other works, some of which were destroyed during the war (Juvova & Bakker, 2015). In his works Comenius synthesises pedagogy, theology and philosophy. The basic and still valid idea is “omnia”. It is derived from the Greek words *omnes*, meaning that humanity is viewed as a whole, unity and therefore deserves the education of all without discrimination, *Omnia*, meaning content, and *omnio*, meaning universal and comprehensive understanding of human beings on the social and individual level, which in fact represents his basic method and the ultimate aim of education. Education one strives to gain must not be superficial but profound and fundamental. (Pikkarannein, 2012). Although he was unknown for two centuries after his death, his works constitute the most important reform in the field of education, and as time goes by they seem to be rising in importance.

The work of this great man was conditioned by his hard life that was beyond his control. Working at the time of the Royal Society and the philosophy of Rene Descartes, he was related to both aspirations. At first, he had a favourable, cooperative relationship with Descartes. Later, he began to criticize both of these projects, which at the time existed and sought to form modern science. On the contrary, he had a holistic view of science and scientific methods which he expressed in *Via Lucis, Vestigata & Vestiganda* (Voigt, 1998). A critical review of the time in which he lived and worked, along with a critical attitude towards his associates opened up new horizons and helped him to draw lessons from everything and bequeath them in the form of records, the most important and most often mentioned of which is *Great Didactic*.

Great Didactic systemically and comprehensively depicts the key to his pansophia, the idea that everything must be taught to everyone (Lang, 1965). According to the aforementioned author, we can see and point out some important philosophical premises as the basis of pansophia, which is the belief that universal knowledge encompasses as its objects God, nature and art, the belief that perfect knowledge unifies all three objects. The book then emphasizes that knowledge that is perfect is in fact complete and determined, and it is true only when reality can be perceived in the situations being studied, when the natural essence is understood and the origin of every phenomenon being studied is also understood. The four essential elements on which pansophia rests are universal books, univer-

sal schools, universal college and universal language. Therefore, three main goals of the philosophy of John Amos Comenius can be derived from the abovementioned: learning, virtue and religiosity. This work encourages curiosity and reflection, and as such tells of the basic principles of contemporary pedagogy, the unity of teaching, the teacher-student relationship, the status and scope of subjects studied while respecting the learner's personality (Maviglia, 2016). The topics which his most important work, *Great Didactic*, revolves around can be defined as follows: universal education; the need, the possibility and the basis for school reform; universal teaching principles; methods of science, language, art and morality; discipline; school organization and practical application of knowledge (Snelgrove, 2017). It can be inferred that the mentioned fields of interest are the best indicator of his engagement that can be characterized as comprehensiveness, methodology and applicability of theoretical knowledge.

Great Didactic discusses methods used in science, art, language and morality. As for science, it points out that the knowledge of the nature of science requires the existence of an object to be observed. Furthermore, the author advocates the idea that it is necessary to have an object engaging the senses and enabling everyone to learn through feelings-perception. When it is impossible to use obvious objects in the learning process due to demographic distance or natural size, Comenius suggests resorting to auxiliary means that will somehow help the learner, the observer to use his senses and to some extent experience a phenomenon or notion he/she is learning about. When it comes to art, he thinks that art provides inner satisfaction, while practice generates considerable benefits on the other hand. Artistic creation requires a model that can be examined and emulated, conjured up, material on which the object will be presented and tools that enable artistic work and creation. Practice enables progress in art, which corroborates the principle of connecting theory with practice, which will be discussed in detail in the remainder of the paper. As far as language is concerned, he indicates the need and importance of language learning for the sake of any kind of learning and communication, because without language learning would be impossible. Pointing to methods and resources, giving advice on learning a language by saying that first one needs to learn one's mother tongue, then the language of the neighbouring nation, and finally Latin and Hebrew. Morality as the last component of education highlights the need for moderation. Work and morality should be taught to children, by educating them, and constantly referring to examples of honorable

lives of specific people (doctors, teachers), placing the greatest importance on religion and religiosity (Monroe, 1900). Learning through perception, learning and developing language using appropriate methods, the emphasis placed on moral development of personality represent the ways in which a person with the right and most important human values can be formed.

In all his works, especially in *Great Didactic*, Comenius stresses the characteristics that education should possess, indicating the goal and purpose of education and learning. In his opinion, education should be harmonized with nature and as such should not begin earlier as it can damage the child's mind, and the mind must be ready to accept learning as a process of acquiring knowledge, skills, habits and abilities. Learning needs to take place gradually, step by step, ranging from the easier to the more difficult (as it is the case with natural processes). Learners should not be burdened with too many subjects, they should learn through the senses, learning methods should be consistent with the learners' age, and they should always keep in mind the possibility of practical application of the learned material and strive to master every content in the same way. He argues that every learning must begin with the senses in order to gain understanding. Knowledge springs from sensation, as it generates reactions that are conducive to learning. The philosophical principles of J. A. Comenius are classified into five categories: environment, methodology, learning which involves the engagement of the senses, socialization and special aspects of education with moral and religious training (Lang, 1965). He developed and suggested using an inductive learning approach that he defined as follows: conclusions are not to be derived from unchanging elements, nothing must be taught using authority, the rational and the reasonable should be demonstrated, and synthetic method of learning, not the analytical one, must be used (Juvova & Bakker, 2015). Learning in accordance with the laws of nature (focussing on the possibilities, interests, age, and educational needs), gradually mastering every content and support everything with the senses, comprise the rules of a successful educational process that we can stimulate and strive to apply in practice.

John Amos Comenius' pedagogic work evolved from Bacon's sensationalism, Aristotle's logic and psychology. Naturalness, principle, comprehensiveness and systematicity are truly signature features of his work. Envisaging man as a totality generated an endeavor to offer and provide everyone without discrimination with the opportunity to gain comprehensive education. In fact, the entire work of this great man is comprehensive

and systematic. So he initially called the science of education pedagogy, methodology and didactics, intertwining them. Nevertheless, in dealing with man and the purpose of his existence he gradually delineated the aforementioned disciplines that will be discussed later in the paper.

John Amos Comenius on Pedagogy, Didactics, and Methodology of Pedagogy

It was not until recently that pedagogy was constituted as a science dealing with the upbringing and education of children and adults. Bearing in mind the scope of its operation and research, it is worth highlighting the difference between pedagogy and didactics as its important discipline without which pedagogy could not cover its domain of education and upbringing in the school system. Pedagogy aims to study, explain and improve the phenomena and processes in the field of educational work (Sekulić, Majurec, 2007). Even in ancient Greece and the Roman Empire, roots of the inception and development of thoughts about pedagogy can be traced, but despite these traces, it slowly but surely became a science without which life would not make sense because it helps a person make his/her thoughts a reality (Šaban, 2010). When we look at the roots of the development of pedagogy as a science, we can answer the question about the emergence and development of pedagogy as a scientific discipline in the following way. The development of pedagogy has remained tied to a speculative and normative approach, which follows from the fact that it was initially dealt with by philosophers, theologians, teachers who spoke German at the time, which yielded a positive result because, thanks to this, pedagogy was constituted as a scientific discipline (Sekulić Majurec, 2007). What followed was the development of pedagogy under the influence of the Soviet Union, which also brought about a positive effect as it contributes to the development of the system, areas, goals and tasks of education. It was not until the twentieth century that the influence of the United States was felt, when empirical research emerged along with the use of certain instruments and methods of research, statistical data processing, experimentation as well as the first and the official literature on pedagogy methodology (Mužić, 1968). Pedagogy represents a system of scientific disciplines, and this paper looked at the relation of pedagogy with didactics and the methodology of pedagogy. Didactics is a scientific discipline that provides answers to questions to do with learning, teaching process,

process of acquiring knowledge, skills, habits and abilities. On the other hand, the methodology of pedagogy is a scientific discipline that enables us to use acquired knowledge and skills in practice.

There are, therefore, no organized and comprehensive concepts of education without pedagogy. Recently, scholars have begun to recognize the unique interactive nature of pedagogy as a science. So as to distinguish didactics from pedagogy, Murphy (Murphy, 2003) asserts that pedagogy describes the current educational situation, and condition. It is a living process of developing practical and obvious situations. Unlike pedagogy, didactics is distinguished by goals that can be recorded and are noticeable, while it is not the case with the pedagogic practice due to its unique and interactive aspects. However, in addition to the aforementioned author whom we can classify under the category of contemporary researchers, ideas on the constitution, definition and separation of pedagogy from its disciplines such as didactics and methodology are also to be found in Comenius' work. In his *Great Didactic*, Comenius established goals and methods of pedagogy as a science (Šaban, 2010). The delineation of pedagogy and didactics has been rather slow, and the connection and importance of didactics as a pedagogical discipline for the educational process should not be excluded.

The entire work of John Amos Comenius aimed to put an end to the dependence of pedagogy on other disciplines, and to establish it as an independent science in relation to philosophy and theology, as well as to determine its specific goals and develop a specific richness of pedagogy as a science in its own right. Although initially he identified pedagogy with didactics and methodology which aimed at developing the learners' skills at different ages, primarily striving to find an appropriate way to develop them (Maviglia, 2016). The foundation of didactics, methodology of pedagogy and pedagogy itself rests on the work, thoughts and ideas of the two great scholars, reformers and innovators of the educational process, and above all the prominent pedagogues - Wolfgang Ratke (1572-1635) and John Amos Comenius (1592-1670). Without wishing to diminish the significance of the first scholar, the paper focusses on a detailed analysis of ideas, thoughts, and recommendations for teaching and scientific work, as well as the principles and rules bequeathed by John Amos Comenius.

A gradual process that characterizes the methodology developed by Comenius is the root of the importance of the purpose and unity of the educational goal (Lang, 1965). The original idea for the formation of a special methodology connected with the work of John Amos Comenius can be

found in the period, which we discussed in the previous part of the paper, when Comenius found himself between two ideologies and criticized both of them, both the Royal Society and the Cartesian approach that failed to leave room for historicity. Comenius criticized Descartes's non-historic methodology, which was narrowly limited to the knowledge of nature, which led him to develop his own methodology with a special method that he called synchronous (simultaneously studying the book of nature and the book of a human being) (Comenius 1970). 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. His methodology was originally portrayed as the path of man's development as an image of God.

The word 'methodology' originates from the Greek words *methodos*, meaning procedure, system, mode of operation and understanding and *logos*, meaning thought, the mind. The unity of these two words can be translated as a science of methods, systemic and planned action. The purpose of the methodology of pedagogy is to describe and analyze research methods, analyze the structure of pedagogical research and develop scientific knowledge in the field of pedagogy (Knežević Florić and Ninković, 2012). Thoughts about the basic principles of pedagogy methodology have been recognized in Comenius' visionary ideas which laid the foundation for the methodology of pedagogy as the main component of pedagogy as a science (Maksimović and Osmanović, 2017). Although the methodology of pedagogy was constituted quite late and within a short period of time through development and intensive empirical research in the educational process, it represents the basis and the link connecting all pedagogical disciplines and the entire pedagogical scientific system (Knežević Florić and Ninković, 2012). According to the criterion of constitution, the methodology of pedagogy belongs to the youngest group of pedagogical disciplines, but this does not diminish its importance and the contribution it makes to pedagogy so it could be considered and identified as a science.

The practical side of pedagogy cannot be looked at without the methodology of pedagogy, as practical pedagogy requires the extension of methodological and methodical resources of modern didactics. So Čupina, Plesmakova and Konovalova (Chupina, Plesmakova and Konovalova, 2016) stress the concepts of reflection that (except in philosophy and psychology) are particularly looked into within methodology. Reflection is based on activities and actions as a expression of personality and its activities (Tyukov,

1987). The methodology of pedagogy is characterized by generalization and scientificity. Generalization refers to the general level of the education system, whereas scientificity is based on reflective critical competences and innovations of the educational practice (Esi, 2010a). It is related to the development of conclusions, generalization, analogy, comparison, evaluation and includes experience and ways of resolving problems.

Given that the basic and first elements important for the emergence and development of the methodology of pedagogy can be found in the works of those who constantly and selflessly dealt with education, one of whom is Comenius, it is in his thoughts and ideas that the creation and development of the methodology of pedagogy took root. Comenius reformulated the methodology as a basis for all of his ideas for the sake of improving education (Monroe, 1900). The significance of methodology pervades his works, thus emphasizing the value it has for the educational process. However, in order to establish a clear link between Comenius and its origin and development, we will present the educational principles which methodology as a leading pedagogical discipline contains and adheres to.

Compatibility of Methodology of Pedagogy with Educational Principles

Educational principles are to be best understood by indicating the characteristics, similarities and differences between didactic and pedagogical principles. Didactic principles represent norms, rules related to educational activity, the way of perceiving knowledge, systemic coherence of received information and the level of achieved effect. Didactic principles relate to the applicative and concrete dimension of the educational process. On the other hand, pedagogical principles are also norms with strategic, pragmatic and operational values affecting the planning, organization, development of activities and the entire educational process. They aim at optimizing the system and the educational process (Esi b, 2010). The system of didactic principles encompasses the principle of conscious and active participation of learners in the educational process, the principle of thorough acquisition of knowledge, skills and abilities, the principle of individuality, the principle of linking theory with practice, the principle of systematicity and continuity, the principle of unity between the concrete and the abstract and the principle of feedback and retroactivity (*Ibid.*, 24-34). We will strive to enlarge upon the

characteristics and conditions of educational principles that can be directly linked to the methodology of pedagogy.

The first principle is that of conscious activity, whose characteristics are recognizable in the ideas of Rousseau and Comenius. It relates to the conscious and planned participation of learners in the educational process, who have the ability to clearly understand the content and establish conceptual-theoretical correlations. Adhering to this principle refers to the following: the goal of didactic activity must be clearly established; existing information must be related to the newly-emerged ones; motivation is to be supported; research activities are to be stimulated (with some level of independence that the researcher needs to have); conscious accomplishment of school assignments and accepting attitudes to do with the use of educational strategies.

The second principle is that of fundamental acquisition of knowledge stating that learners are not to be provided with all information at once, so as to avoid the dangers of information overload or boredom. This principle entails compliance with the following conditions: the review of information content does not need to have an informative character, the use of different didactic tools and strategies must stem from questioning and collecting information, the content must be 'time-resistant', whereas the fundamental acquisition of knowledge must be accompanied by constant feedback (*Ibid.*). Obtaining information in a gradual and thorough fashion by learners or researchers enables effective learning and research that results in constant feedback.

The third principle explained by the author mentioned, and which both Maksimović and Osmanović (2017) see as a vital link with the methodology of pedagogy is the principle of linking theory with practice. Arguing that this principle is increasingly growing in importance in empirical research and as such with its features represents the basis of development of the methodology of pedagogy. As far as linking theory with practice is concerned, practice is a term describing a dialectical relationship, a relationship between theory and teaching practice. Practice is a mode of operation and thinking conditioned by action. As Schon (Schon, 1987) explains, practice takes theory as its basis skillfully incorporates it into action, causing practitioners to act unanimously. It rests on the idea that everything acquired from a theoretical point of view can be used in practice. Therefore, it requires the following conditions be met: new items of information should relate to previous ones, existing experience is to be related to those

people gaining it, cognitive transfers must play an important role in ensuring the correlation between theory and practice, and internal motivation must be strengthened in order to serve the purpose of informative content. It is worth noting two things here: a specific transfer (attaching importance to information typical of the subject within the same subject) and a non-specific transfer (attaching importance to information typical of the subject within another subject) (Esi, 2010b). Practical application of the results achieved and the knowledge gained is the most important element of the methodology of pedagogy. The purpose and goal of every research and learning is reflected in the possibility of them being used in real, practical situations.

Conclusion

Pedagogy, didactics, methodology of pedagogy, school pedagogy, principles, learners, teaching content, methods and forms of teaching etc. represent some of the features and associations that we have when talking about the legacy of Comenius. Using his progressive ideas, he laid sound foundations for all pedagogical disciplines. Human need for cognition, curiosity and the desire to apply the learned material has been studied since time immemorial. Accordingly, pedagogy monitors, directs and leads to comprehensive development, learning, progress and research. Thus, it also changes, improves, reinforces and innovates its domains and fields of activity through two important disciplines - methodology of pedagogy and didactics. By analyzing the literature available, we have managed to achieve the desired goal, i.e. we have managed to fulfill the task we took upon ourselves. We have illuminated the thoughts and ideas of John Amos Comenius, which contributed to the foundation and development of methodology of pedagogy. In reviewing his life and work, we have come to the conclusion that many of his ideas are still in their infancy in terms of practical education. John Amos Comenius left behind him many thoughts, strivings, and ideas that could be the subject of research. Although they are deemed "obsolete" with regard to the time they were conceived, they will remain of contemporary relevance for research in all areas of education for years to come.

Bibliography

- Boyd W. (1950). *The History of Western Education*, Sixth Edition, London.
- Chupina V., Pleshakova, A., & Konovalova, M. (2016). *Methodological and Pedagogical Potential of Reflection in Development of Contemporary Didactics*.
- Cipro M. (1991). *Jan Amos Komenský*, Prameny výchovy, sv. I, Praha.
- Comenius J.A. (1970). *Allgemeine Beratung über die Verbesserung der Menschlichen Dinge*. Berlin: Volk und Wissen.
- Dobinson, C. H. (1970). *Comenius and Contemporary Education*.
- Esi M.C (2010a). *Legitimizing the Educational Experience in the context of the Didactic Methodology*. *Revista Romaneasca pentru Educatie Multidimensionala (Romanian Journal for Multidimensional Education)*, 4, 41-50. Preuzeto 25.11.2018 god. sa sajta: https://www.researchgate.net/publication/46553993_Legitimizing_the_Educational_Experience_in_the_context_of_the_Didactic_Methodology.
- Esi M.C. (2010b). *The Didactic Principles and Their Applications in the Didactic Activity*. Online Submission, 7(9), 24-34. Preuzeto 25.11.2018 god. sa sajta: <https://eric.ed.gov/?id=ED514739>.
- Filkin W.W. (1975). *John Amos Comenius (1592-1670)*. In Towns EL (ed.) *A History of Religious Educators*. Grand Rapids, MI: Baker Books.
- Florić O., Ninković S. (2012). *Horizonti istraživanja u obrazovanju*. Filozofski Fakultet u Novom Sadu.
- Glenn J.L. (2018). *The intellectual-theological leadership of John Amos Comenius*. "Perichoresis", 16(3), 45-61.
- Jůvová A., Bakker F. (2015). *Didactic Principles by Comenius and 21st Century Skills*. An independent scientific journal for interdiscipli.
- Komenski J.K. (1997). *Velika didaktika*, Zavod za udžbenike i nastavna sredstva, Beograd.
- Lang I. (1965). *A Comparative Study of the Philosophies of John Amos Comenius and Maria Montessori on the Education of Children*. Preuzeto 25.11.2018god. sa sajta: https://ecommons.luc.edu/cgi/viewcontent.cgi?article=1774&context=luc_diss.
- Lascarides V.C. (1990). *JA Comenius: Reflections in the New World*.
- Lukaš M., Munjiza, E. (2014). *Education System of John Amos Comenius and its Implications in Modern Didactics*. *Život i škola: časopis za teoriju i praksu odgoja i obrazovanja*, 60(31), 32-42.

- Maksimović J., Osmanović, J. (2017). *Pedagoški rad Jana Amosa Komenskog sa osvrtom na princip povezanosti teorije i prakse u metodologiji pedagogije*. „Siedleckie Zeszyty Komeniologiczne, seria pedagogika” *Współczesne recepcje Jana Amosa Komeńskiego*, IV, Uniwersytet Przyrodniczo-Humanistyczny w Siedlcach, 327-336.
- Maviglia D. (2016). *The Main Principles of Modern Pedagogy in 'Didactica Magna' of John Amos Comenius*. *Creative Approaches to Research*, 9(1), 57.
- Monroe W.S. (1900). *Comenius and the beginnings of educational reform* (Vol. 1). C. Scribner's sons.
- Mužić V. (1986). *Metodologija pedagoškog istraživanja*. Sarajevo: Zavod za izdavanje udžbenika.
- Murphy P. (2003). Defining pedagogy. In *Equity in the classroom* (pp. 17-30). Routledge.
- Murphy D. (1995). *Comenius: A Critical Reassessment of his Life and Work*. Portland, OR: Irish Academic Press.
- Piaget J. (1993). *Jan Amos Comenius*. *Prospects*, 23 (1-2), 173-196.
- Pikkarainen E. (2012). *Signs of Realit. In Theories of Bildung and Growth* (pp. 19-29). Sense Publishers, Rotterdam. Preuzeto 25.11.2018 god sa sajta: https://link.springer.com/chapter/10.1007/978-94-6209-031-6_2.
- Šaban M. (2010). Epistemologija u pedagogiji. *Pedagogijska istraživanja*, 7(2), 341-353.
- Sekulić-Majurec A. (2007). *Kraj rata paradigmi pedagoških istraživanja*. *Pedagogijska istraživanja*, 4(2), 203-215.
- Snelgrove D. (2017). *Testing, Experience, and Reason: Perspectives from Comenius and Dewey*.
- Stroope M.W. (2005). *The Legacy of John Amos Comenius*. "International Bulletin of Missionary Research", 29(4), 204-208.
- Tyukov A.A. (1987). *On the Ways to Describe Psychological Reflection Mechanisms. Contemporary Complex Research*. Novosibirsk: Nauka, 73 p.
- Schon D. (1987) *Educating the Reflective Practitioner*, San Francisco, Jossey-Bass.
- Vukasović A. (2003). *Odgojne vrijednosti i putokazi JA Komenskog za treće tisućljeće*. „Obnovljeni život: časopis za filozofiju i religijske znanosti”, 58(1), 87-98.
- Voigt U. (1998). *„Alleine und im Dunkeln Gehen” Oder den “Weg des Lichtes” Beschreiten? Das Geschichtsverständnis des Johann Amos Comenius in ‘Via Lucis’ als Alternative zur Cartesianischen Position*.