

論 說

Reassessing the Educational Works and Contributions of Comenius to the Development of Modern Education

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<Abstract>

John Amos Comenius (1592-1670), or Komensky (used here interchangeably), has been referred to by many as the “Father of Modern Education” and as the “Father of Christian Education” (Christian History Institute; Eavey, 1964). It was in Poland that Comenius wrote such unique textbooks on education that they won him the name “Father of Modern Education” (Retrieved 11/20/06 from <http://chi.gospelcom.net/DAILYF/2001/03/daily-03-28-2001.shtml>). This article will examine major principles and themes in some of Comenius’ best known works, to help readers get a better idea of why he has been considered by so many to be one of the great early Christian pioneers of modern methods of education. We will aim to examine their themes and evaluate the impact of his life and work upon students and educational systems ever since. Comenius was the earliest to develop many different areas of educational theory and practice, and his works and schools succeeded in opening the field of modern education to more systematic study and innovation. This second study (for Part I see Loucky, 1994) will deal with his works on early childhood and language education in particular, and with his more general educational works.

Introduction

Though most philosophers of the Enlightenment Era were Deists who moved in a secular direction away from viewing God as the primary source for all knowledge, children of the Protestant Reformation saw education as an important tool to be used for reform in the church and in society. Among the children of the Reformation were Lutheran, Calvinist, Moravian Brethren and Pietistic groups, whose schools began to strongly influence European and later American society, just as Catholic schools have had an even longer, strong cultural influence. As Estep (2003) has written, “Education became one of the most crucial vehicles for the reformations of the 16th century. It became an effective tool in the hands of both Protestants and Catholics, to propagate their message and defend their teachings” (p. 18).

To better appreciate Komensky’s life and work, readers need to try to understand some of the contemporary influences of the early 17th Century European religious and social milieu upon his thought. Most unfortunately, warring between the established Roman Catholic and the just 100 year old Protestant churches throughout most of Comenius’ life caused him to be in hiding seven years in his own homeland and in exile as a refugee for the remainder of his life.

In a previous review (Loucky, 1994), the sorrowful and heroic life of John Amos Comenius (whose original Czech name was Jan Amos Komensky, used interchangeably hereafter), the founder of education as a systematic science, was discussed. In this article, his educational works will be reviewed, aiming to examine their contemporary influences and subsequent impact upon educational history. They include his

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pioneering work in the field of early childhood education called *School of Infancy*, (Eller, 1984 edition), which has been translated into Japanese as 母親学校の指針 by Teruo Fujita in 1986.

Joyner (2000) notes that Comenius is widely recognized as “the father of modern education, and is still considered by many to be the greatest genius to ever work in that field. His contribution to the science of learning could be traced as a primary cause of the great and accelerating increase of knowledge that has been the hallmark of the last few centuries”(p. 63). A brief outline of Comenius’ life follows, along with his major educational ideas and contributions.

A. Pioneer of Modern Educational Methods and Goals: Comenius pioneered in practically every area of education, and advocated a more relaxed and interactive classroom. Comenius’ ideals of universal and broad liberal arts education for all was subsumed under his notion of “Pansophia.” By this ideal he aimed to teach all things to all boys and girls, men and women, from as young an age as possible, as shown in his *School of Infancy*. Joyner (1995) noted this first among Comenius’ revolutionary educational ideas: “He was one of the first to contend for the education of woman and the children of all classes of people” (p. 68).

B. Balanced Educational Curriculum: Comenius promoted a broad, liberal arts education with a varied curriculum that would include history, geography, music, science, drama (including presenting periodic original productions and exhibitions demonstrating their learning), civics and handcrafts as well as domestic home economics types of skills. He stated in his *Great Didactic* that early childhood education was especially crucial, with a three-fold goal of developing “1) knowledge, 2) virtue, and 3) piety.” Of these three major purposes of education, Comenius placed the development of piety first because he knew that reverence for God was indeed the beginning of all true wisdom, as Proverbs so often informs us. He quotes several of these verses of Proverbs

to urge all parents and teachers to instill reverence and wisdom into children under their care, since such wisdom is the source and purpose of a truly spiritual life (Proverbs 3:15-18; 4:3).

C. Practical, Multi-Sensory Education: Modern educational theorists sometimes group Comenius with such Naturalistic Educators as Rousseau, Pestalozzi, and Spencer, since they all saw much good in children, and in nature. All of them stressed the educational impact of the natural environment, and the importance of developing the senses, using either real objects or pictures. For his part, Comenius believed children learn most by doing, by actively participating as interactive learners while touching, seeing and smelling as well as hearing the objects of their study. Like his contemporary, Francis Bacon, (1521-1626), Komensky also sought to read and analyze both the Book of Nature and the Book of God, combining reason with faith and empirical observations with humble, thoughtful reflection. All nature revealed Christ to him, and “true science would always lead to a greater knowledge of the Creator. . . let nothing be taught which is not of the most solid utility for this life or for the next” Joyner (p. 68).

D. Illustrated Textbooks: In fact Comenius was one of the first to write and widely use printed illustrated textbooks (Graves, 1912; 1936). His most widely translated and internationally used printed picture textbook was *Orbis Sensualium Pictus*, or *The World in Pictures* (1658), a mini picture encyclopedia. Roughly two centuries after Gutenberg, it had become clear to him that pictures were more interesting than mere text and could take the place of many words, being far easier to remember as well.

E. Education Should Follow Nature: Comenius was the first to stress the need for education to follow a child’s natural rate of development and follow principles which are readily apparent in nature. He influenced German Pietists

and Idealistic philosophers such as Francke, Pestalozzi, Froebel, and Spencer, as well as educational reformers like Rousseau in France, Locke in Britain and Montessori in Italy. Even the modern Swiss educator Piaget drew much from Comenius' ideas and ideals.

F. *Cheerful and Comfortable Classroom Environment:* Making learning enjoyable for him started with making clean, comfortable and cheerful school environments. Schools he taught should be "happy workshops of humanity... [as] an imitation of heaven." (*Great Didactic*). Classrooms should be bright and cheerful" Joyner (68).

G. *Practical Teacher Training and Divine Mission:* Schools were to follow a mentoring and apprenticeship system, whereby they would all produce their own more fully trained teachers. Such teachers should see themselves as "instruments of divine grace with a high calling. . . 'Let your heavenly calling and the confidence of the parents who entrust their offspring to you be as a fire within you... [Teachers were to seek to develop more] 'piety, diligence, paternal kindness, respect for children, the grace to accept frequent inspection, and the enthusiasm of 'a miner who... discovers a rich vein of ore'" (p. 69).

Prior Knowledge Needed to Judge the Life and Contributions of Comenius

Comenius was born into the social milieu of a very turbulent period of European history, living through the Thirty Years War, suffering much personal and national loss as a result of religious wars caused by an intolerant, imperialistic Church Age in the 2nd century of the throes of the Protestant Reformation movement. To be able to understand and assess his works, one must be able to study these times of intense suffering and social and religious upheaval in Europe, and compare his reaction to his personal, national

and international struggles to those of others confronting the same kind of environment (see Kozik, 2000).

Being Slavic, Komensky's educational ideas were an outgrowth of his Czech nation's long struggle under the Catholic Austro-Hapsburg Empire and his people's movement for independence. Thus, he was most concerned with trying to help rescue all European nations from religious wars and persecution like that which his people were experiencing so severely as a result. To rescue Europe from such irrational, wanton destruction, Comenius strove to educate all Europeans about the needs for peace, unity, religious toleration and moral virtues, and not merely academic knowledge. To achieve this kind of international unity, he believed in these principles: 1) in forming an all-European academic conference, 2) in a unified view of knowledge and ideology, which he called Pansophy, 3) in a common world language, as shown in his multilingual language works, 4) in a common method and systematic curriculum for the world, known as his Universal School, providing Universal Education to all classes and to both males and females starting from the "School of Infancy" at the mother's knee. (See Laurie, 1972).

In order to realize these educational and political aims, Comenius recommended:

- 1) Having a book showing a universal ideology and value system, based on the absolute truth of the Bible which Christians such as he believed to be God's eternal Word.
- 2) Having a book of universal education, called *Didactica Magna*, or *The Great Didactic* (see Keatinge, 1931).
- 3) Having a book for training children about all the world, which he called the *Orbis Pictus*, or *The World Illustrated*, one of the world's most popular illustrated books printed up to that time, translated into 16 languages during his lifetime.

The Great Didactic (1654) explains these

major principles: 1) Universal Education, or the fact that all children should be able to get an education; 2) Liberal Education, or a broad, unified curriculum covering all major subjects; 3) Promoting Science, but being both effective and enjoyable for children to learn; 4) Practical Organization, meaning schools should be organized to promote the above goals systematically and intentionally.

Here and in some of his other works, such as *The Labyrinth of the World* and the *Paradise of the Human Heart* (1971), Comenius further explained systematically how we can live peacefully and in harmony with other people and nations only when our life and education promote a balance of “knowledge, virtue and piety.” Equality, reasonableness, fairness and other social, political and economic virtues are being promoted by Comenius’ educational ideals based upon a search for common truth and values.

His principles were forged out of the crucible of suffering and fiery trials faced by his fellow Moravian Brethren forced to wander as displaced refugees from one country to another looking for safe conditions to establish such a peaceful, educational community of unity. In the midst of these international and personal struggles, as a spiritual and educational leader of his church, Comenius could agree with other Christian educators like Luther (1483-1546), Melancthon (1497-1560), Calvin (1509-1564), Zwingli (1485-1531) and Knox (1505-1572) that education needed to combine several important factors to serve as a tool for not only personal but also social reform: 1) Church and Theology as a community; 2) Influencing culture, literature, music, government, and scientific development; and 3) Social Institutions (Estep, p. 3).

Johann Amos Comenius (1592-1670) and John Locke (1632-1704) were two Christian educational philosophers who were strongly impacted by the Protestant Reformation, and whose works contributed greatly to the educational and socio-political reforms which came with the Enlightenment, bringing ideals and values which

have endured into our modern age. Although England’s Puritan Revolution ended Comenius’ chances to develop his Pansophic University, which Oxford had planned to hire him to set up, Locke’s educational philosophy (outlined in *Some Thoughts Concerning Education*. 1693), was embraced and impacted both British and American schools and government. Whereas Comenius stressed the unity of mankind and his need for a universal, common education, Locke followed a two-tiered educational system, divided by socio-economic class, with trade schools for the lower classes and with other schools for the aristocratic class, thereby promoting a class division in education that has tended to strengthen class divisions in the UK ever since.

Although invited to head up this school at Oxford, and Harvard in the fledgling colonies, Comenius worked mainly on the continent, helping to set up and reform educational institutions in Poland, Sweden and Holland, where he completed his life in 1670 (Monroe, 1900; Estep, 17: 10-15). Estep’s comparison of their educational views is quite insightful: “Whereas Comenius saw the first concern of education to be the type of learning that leads to piety and understanding, that which draws mankind together and promotes peace through knowledge... England stood and looked long down Comenius’ road, but took the other Locke traveled by, and that has made all the difference” (Ch. 10, p. 17) in terms of what England has become socially and educationally ever since.

Review of Comenius’ Educational Thinking and Works

To gain some historical perspective, first a brief outline of Comenius’ life follows, along with his major educational ideas and contributions.

Comenius pioneered in practically every area of education, and advocated a more relaxed and interactive classroom, stressing “Sense Realism.” This approach to education saw learning as

being more effective when knowledge was derived from induction based upon a pupil's own discovery and experience, based upon sensory data which they perceived and handled, rather than from abstract reasoning alone. Influenced by Francis Bacon's inductive scientific method and the enlightenment, educational philosophers such as Comenius (1592-1670), Locke (1632-1704) in England, and Condillac (1714-1789), a lifelong friend of Rousseau in France (who based his work on Locke and Newton) believed that we could know about morality and God, and that learning should be experiential, based on careful observation using our senses (Estep, 2003, Ch. 10: 10-19).

Comenius stated in his *Great Didactic* that early childhood education was especially crucial, with a three-fold goal of developing "1) knowledge, 2) virtue, and 3) piety." Of these three major purposes of education, Comenius placed the development of piety first because he knew that reverence for God was indeed the beginning of all true wisdom, as Proverbs so often informs us. He quotes several of these verses of Proverbs to urge all parents and teachers to instill reverence and wisdom into children under their care, since such wisdom is the source and purpose of a truly spiritual life (Proverbs 3:15-18; 4:3).

Some modern educational theorists group Comenius with Naturalistic Educators such as Rousseau, Pestalozzi, and Spencer, since they all saw much good in children, and in nature. All of them stressed the educational impact of the natural environment, and the importance of developing the senses, using either real objects or pictures. However, Estep (2003, Chapter 10) groups him as a Sense Realist along with other educational thinkers of the Enlightenment. To best see where Comenius own educational theorizing began, we should consider the teachings and works of his master teacher, the German Protestant divine, Johann Heinrich Alsted. According to *Wikipedia*, Alsted has been called 'one of the most important encyclopedists of all time', and it almost certain that Comenius would have gotten his life's inspiration

to also be a teacher and writer encompassing a Pansophy or Encyclopedia of Wisdom about all things from his esteemed mentor.

His master teacher in Germany, Alsted was at times a "professor of philosophy and theology at Herborn, in Nassau, and afterwards at Weissenburg (present Alba Iulia) in Transylvania, where he remained till his death in 1638. He was a prolific writer, and his *Encyclopaedia* (1630), the most considerable of the earlier works of that class, was long held in high estimation" (Wikipedia, Online).

Seeing this strong early influence of Komensky's master teacher's work upon his own is well borne out by examining Alsted's 1630 *Encyclopaedia*. In his *The New England Mind*, Perry Miller writes about the *Encyclopaedia*,

"It was indeed nothing short of a summary, in sequential and numbered paragraphs, of everything that the mind of European man had yet conceived or discovered. The works of over five hundred authors, from Aristotle to James I, were digested and methodized, including those of Aquinas, Scotus, and medieval theology, as also those of medieval science, such as *De Natura Rerum*." (pp. 102-103).

The Cambridge History of Renaissance Philosophy, p.632, in the context of Calvinist metaphysics, states: "In the works of authors like Clemens Timpler of Heidelberg and Steinfurt, Bartolomaeus Keckermann of Heidelberg and Danzig, and Johann Heinrich Alsted of Herborn there appeared a new, unified vision of the encyclopaedia of the scientific disciplines in which ontology had the role of assigning to each of the particular sciences its proper domain." (Wikipedia, Online). Surely, Comenius grasped and made this vision his own, and became inspired by Alsted's German Encyclopedia, to make one in his own native Czech language, although it is recorded that Ratke refused to help him, probably due to his own business.

D. In fact Comenius was one of the first in history to write and use printed illustrated textbooks, that became international best sellers, as they were translated into over 15 languages (Graves, 1912; 1936). The most widely used printed early picture textbook used in Europe and translated into some Asian languages as well was his *Orbis Sensualium Pictus*, or *The World in Pictures*, in 1658.

E. Comenius was the first to stress the need for education to follow a child's natural rate of development and follow principles which are readily apparent in nature. He influenced German Pietists and Idealistic philosophers, such as Francke, Pestalozzi, Froebel, and Spencer, as well as educational reformers Rousseau in France, Locke in Britain and Montessori in Italy. Even the modern Swiss educator Piaget drew much from Comenius' ideas and ideals.

Comenius essentially made education into a science with his principled approach, as stated in *The Great Didactic*, 1654 (or *Omnia Didactica*, in Latin). He also wrote some of the most popular early major works in several other fields of education. *Orbis Sensualium Pictus* (1999 reprint), one of the most popular early illustrated books in the world, was a global tour for children. It could be considered the world's earliest illustrated Global Studies and Geography book as well. His *Janua Linguarum Reserata*, or *Gate of Tongues Unlocked* (1633) was a trilingual language education text, which revolutionized Latin teaching and was very soon translated into sixteen of the major languages of the world at that time.

Christian History Institute (online) summarized his life as follows:

Like modern educators, Comenius used pictures, maps, charts and other visual aids. He even brought drama into the classroom. In his system, there were four grades, equivalent to pre-school, grade school, high school and college. He was also an advocate of continuing

education, believing that learning should be a lifelong process. He saw the right kind of education as Christ-centered and pansophist [encompassing all aspects of wisdom]. In pansophism, spiritual, philosophical and scientific learning is integrated. He hoped that through education mankind might be changed for the better. (Christian History Institute, Retrieved 11/20/06 from <http://chi.gospelcom.net/DAILYF/2001/03/daily-03-28-2001.shtml>).

Comenius also wrote one of the first texts on Peace Education, *Bequest of a Grieving Mother* (circa 1668), pleading for peace and unity in an age of religious intolerance that had driven him and his Moravian Brethren Protestant community from one country to another, losing many precious loved ones, texts and possessions in the process. Another of his world-renowned texts is called *The Labyrinth of the World and the Paradise of the Heart* (Louthan, 1998, translation and reprint). It is regarded as a classic among early European works on spirituality, and was a model and fore-runner for *Pilgrim's Progress* and Bunyan's allegorical writing style (*Christian History & Biography* # 13, 1990).

Principles Found in The School of Infancy, one of the World's First Works on Early Childhood Education

Comenius' *School of Infancy* (circa 1650) became well-known as one of the world's first works in the field of early childhood education. In this work Komensky sums up ways to mold and educate children so that they will grow in mental, moral, social and physical health. *School of Infancy* has also been called 'School of the Mother/at the Mother's Knee,' or 'Handbook for Mothers.' In it, while having deep insight and appreciation for children's innate gifts and natural creative tendencies, Comenius did not favor spoiling children by giving them their every

desire. Rather he makes it clear that children must be properly guided. To do so he taught a properly balanced *virtuous freedom*, which ‘while not relaxing the reins, the parent has the ceaseless duty to surround this training with the joys of the heart that are the very life-spring of man’ (p. 129, Comenius quoted in Eller’s note #15).

Comenius had a very high view of children and of the potential of human nature, yet it was tempered by the realities of war and suffering surrounding him on every hand. He strongly believed that

...children are to be treated as if more precious than gold. They should be showered with love. Material should be adapted to their ability to learn. Since a combination of words and pictures is more powerful than either alone, the two should be united in children's texts. Curricula should move from simpler to more complex with repetition and review so that the learner will gain mastery. Never should children be punished for failing but rather helped and encouraged. The subjects taught should have practical use. Where possible, demonstration and direct observation should be the norm. (Christian History Institute, Retrieved 11/20/06 from <http://chi.gospelcom.net/DAILYF/2001/03/daily-03-28-2001.shtml>).

Comenius' ideas still sound highly modern, and there remains much in them that can benefit our own modern age. Comenius was a real Renaissance man, a servant to humanity, and a very early promoter of both universal and peace education at a time when neither gender equality nor religious toleration and peaceful relations were prevalent in much of the world. In fact, the 30 Years Religious War was raging all around him in during much of his life of suffering and exile. Indeed, as Eller (1984) noted, Komensky spent “long years of weary exile and wandering [which] instilled in him the conviction that this trait [of piety] is the alpha and omega of existence... He

emphasizes here that a child’s days should be filled with delight so that it may grow unwarped and blossom to all its possibilities in the warm sun of happiness” (p. 129).

Comenius was among the first educators to advocate and work strongly in his beloved homeland and in the various countries of his long exile (Poland, Sweden, Netherlands and the UK briefly) for both early and universal education for children of all classes, both through his various texts and via the many schools which he helped to establish there. In this seminal work on Early Childhood Education, *The School of Infancy* (circa 1650), Comenius taught the following major principles:

1. Children, like ants, should always have something profitable to do. They need an active life continually occupied in doing educational and enjoyable activities.
2. Since “Infants try to imitate what they see others do. Let them therefore have all things except those that might cause injury to themselves or anything...” (p. 91).
3. Let children “always amuse themselves and thus exercise their bodies to health, their minds to vigor, their bodily members to agility.” (p. 92).
4. Train children in the skillful use of language. *Infancy*, Ch. 8 includes insights on the importance of training them in principles of Grammar, Rhetoric or Public Speaking, and Poetry, including Rhymes, Verses and Lullabies.
5. Children should be trained in morals and virtues for proper character development by three major legitimate means: “a) a perpetual example of virtuous conduct, b) properly timed and prudent instruction and c) duly regulated discipline” (p. 101). Virtues that need to be modeled and instilled into children which Comenius includes in Chapter 9 are self-control, thriftiness, cleanliness and neatness,

respect for elders, truthfulness and justice, obedience to proper authority, kindness towards others, patience, promptness and agility, willingness to help and serve others, modesty and civility of manners, seriousness and ability to keep still and silent when old enough to understand the importance of these qualities, etc.

6. Timely and wise instruction must accompany proper modeling and example.
7. Discipline, or chastising correction, is needed for children to pay attention and learn from examples of virtue and proper admonitions. Comenius refers to both contemporary and Biblical examples to show that children should not be allowed “to remain a calf or young ass, but to become a rational creature. . . Why do you let the child be detained in its natural folly instead of rescuing him from it with loving, holy, timely and salutary discipline?” (p. 102-103). He refers to the Proverb which teaches us that although foolishness is naturally “bound up in the heart of a child, the rod of correction will drive it far from him.”
8. In Chapter 10, Comenius discusses the primary importance of training children’s souls in faith and reverence for their Creator. Parents should live before and pray for their offspring in a way that cooperates with God and nature. Here he notes that the best way to develop such reverence is by parents living godly lives before their children and pouring out loving prayers for them regularly.
9. Since first impressions adhere most firmly to our minds, from an early age parents should guard against any forms of evil influence upon their children. They should, as Comenius urges, “Make every effort that nothing vile or ungodly that poisons the mind reach the eyes or ears of children...” (p. 115). This principle seems

very relevant in these modern days when high tech pornography, and low life media and sexual abuse are so prevalent.

10. Regarding the important question of “How long to keep children in the School of the Mother?” Comenius gives these three major signs that would indicate a child is ready to attend private or public schools of instruction with other children:
 - a) He has really learned what he ought to learn in the School of the Mother.
 - b) He pays attention to questions, answers reasonably, and shows some power of judgment.
 - c) He shows some desire for further instruction. (p. 11, 116-117, Ch. 11)

It is noteworthy that Comenius felt children of his day were not ready for public schooling until age six. The entry of some might be “delayed or anticipated by a half or even a whole year, according to the child’s capacity and progress.” (p. 117). He also notes that while children develop at different rates, infants should be instructed during their first six years in these fields:

“In sound learning of knowledge of things, in labor and in art, and in speech, In Morals and Virtues, In Piety, In Health. Inasmuch as life and sound health constitute the basis of all things in relation to man... by diligence and care parents may preserve infants sound and healthy.” (p. 75, originally in Comenius’ *Analytic Didactic*, Jelinek, 1953: 6-7).

Many of these principles are explained in more detail in Comenius’ *Great Didactic (Omnia Didactica*, 1654) treatise on more systematic principles, which served to establish education as a systematic behavioral science by more clearly and humanely defining its curriculum goals and divisions, along with his other voluminous writings on education (see References list and sites attached).

How Comenius' Christian Philosophy of Life Affected His Views of Education

Komensky was a Moravian Brethren Bishop who lived and taught the importance of faith. He viewed the Bible as a God-given final authority on all human challenges, including one's education. It was the ultimate source of wisdom, an unerring moral compass for all ages, and the source of real purpose for individual life as well as the only hope for peace or unity in an age of horrible religious conflicts. In our own age of increasing moral relativism and radical religious intolerance and terrorism, Comenius' views and values can be very helpful. They point out that the aim of life is "to be prepared for eternity. Unless you look forward to this, you lose your life entirely" (Comenius, 1645, *Rules of Life*, p. 9).

Comenius' ideals of universal and broad, liberal arts education for all was subsumed under his notion of "Pansophia." By this ideal he aimed to teach all things to all men and women, from as young an age as possible, as shown in his *School of Infancy*.

He had several motivations for writing so broadly on education, and for infusing his teaching with moral and spiritual truths. These included the purposes of saving his homeland and church (from which they were exiled by the Catholic Hapsburg intolerance), to either return to their beloved homeland, or to plant seeds to ensure revival in another more enlightened age. Comenius believed that only through proper moral and spiritual education—meaning for him Biblical, Christian Education--can we remake man into the image of God, whereby people might reshape and save their world from self-destruction.

Eller (1984) rightly remarks that many harsh events forged the spiritual armor of Comenius' character, with which to face persecution and chaos that met him throughout his life. This armor consisted in faith, education and dedication of his life, to the service of both God and man. Comenius believed in the power of moral and spiritually-

based education to transform character, so that "by improving education one might reshape and save the world... making man more responsive to God's truth and direction... His teaching, his reforms his revolutionary works on education, his encyclopedic activities, his efforts for Christian unity—all these were designed to promote...the salvation of man" (pp. 8-9).

As a major founder of modern education as a systematic science, Comenius' principles have been relevant and insightful to teachers and administrators in both public and private schools. But in our modern age of cultural and values wars, his insights for training youth in moral virtues as well as in faith and reverence seem to be particularly deep and challenging. Indeed he stresses that proper education begins when parents and teachers both recognize their duty towards their children as well as to their Creator of modeling and instilling respect for moral and Biblical behavior.

What help is it to society to have more educated criminals? Quoting the patriarch Sirach, Comenius tells us "Rejoice not in children unless they fear God...for it is better to die childless than to have ungodly children. Parents therefore, above all things, take care to fill children with true and not feigned, with inward and not outward, piety. Without reverence and obedience to God, knowledge and manners, however refined, may be more injurious than beneficial—like a knife, a sword, or a hatchet in the hand of a maniac: the sharper it is the more dangerous it becomes." (*School of Infancy*, p. 111). Without a proper moral base, public education can indeed do more harm than good, especially if it misleads youth in the areas of sex education, drugs, pornography, abortion, etc.

Comenius' educational works still have great value, since he considered the full range of educational problems, and had such strong faith in the regenerating power of education to help change and improve all people. Just as Bacon taught that people ought to study both the book of Nature and the Book of God, Comenius

believed that the Almighty gave three sources of knowledge: His Word the Bible, the book of the soul; His world the Book of Nature, and the human mind, which can accumulate wisdom by searching correctly for it. He also believed that all three of these sources of wisdom had the same Author, and would work best when they were used in harmony with His great, divine plan. By dividing education into four phases by age and ability, he set the pattern for modern western education for years to come. His place in the history of education is well described by Butler as one of

...commanding importance. He introduces and dominates the whole modern movement in the field of elementary and secondary education. His relation to our present teaching is similar to that held by Copernicus and Newton toward modern science, and Bacon and Descartes [his colleague] toward modern philosophy. (Butler, 1892, p. 1).

Conclusions

What can we learn from these educational theorists who emerged from the social milieu bred by the competing forces of the Protestant Reformation and the Enlightenment? Ideas stressed by them include these important principles:

- 1) Learning occurs through our senses and is therefore experiential. Learners should be active participants, encouraged to discover new meanings for themselves by joining in the learning process.
- 2) Teachers should not be mere disciplinarians, but rather friendly guides, coaching students along the process of discovery, and designing lessons which meet their real, felt needs.
- 3) Not only the church and the Bible or Greco-Roman classics should be the center of the curriculum. Rather, the whole world and universe around us is

our classroom.

- 4) Instead of dull, rote memorization, careful observation of nature following Christian philosopher Bacon's Scientific Method should guide our inquiry.
 - 5) Christian educators such as Comenius and Locke, etc, may disagree about their educational ideas, just as Catholic and Protestants or political parties may disagree over political or military actions, yet still view themselves as Christians.
- In addition, three final principles will be quoted from Estep's conclusions that:
- 6) Education can change not only individuals, but societies as well.
 - 7) While previous generations of Christian educators had focused on human sinfulness, the Enlightenment provided a counterbalance, emphasizing human worth and potential.
 - 8) One cannot separate philosophical [and socio-political] shifts from educational agendas; they are interactive. (Estep, 2003, Ch. 10, p. 17).

Comenius was a real Renaissance man, a servant to humanity, and one of the earliest in history to promote both universal and peace education. Moreover, he did this at a time when neither gender equality nor religious toleration and peaceful relations were prevalent in much of the world. In fact, the 30 Years Religious War was raging all around him in during much of his life of suffering and exile. Indeed, as Eller (1984, p. 129) noted, Komensky spent "long years of weary exile and wandering [which] instilled in him the conviction that this trait [of piety] is the alpha and omega of existence... He emphasizes here that a child's days should be filled with delight so that it may grow unwarped and blossom to all its possibilities in the warm sun of happiness." He also wisely taught that education of the head must be balanced with education of the heart to produce healthy people of "knowledge, virtue and piety," his three foundation stones for building a life of true wisdom and contribution

to humanity. Now almost 500 years later, while many modern technical tools and are very helpful aids to learning, the essence of a good education remains the same, since human hearts still have a need to know and grow in all of these essential areas.

While space does not permit a lengthy comparison with other educational figures beyond those noted in this text, these impressions of this writer are based upon a detailed reading of many of his works noted here over many years. For Christian schools, the essence of good educational theory and practice does not change over time, but should continue to be concerned with all three of these areas indicated by Comenius' trinity of values, namely with the complementary development of academic knowledge, moral virtue, and religious piety in a balanced way. Developed together, these can all contribute to more peaceful and harmonious relations both within society and between nations, which our modern world needs just as much as did the turbulent world of his day.

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<<http://www.loc.gov/rr/european/cash/cash10.html>>

In Japan, various works by and about Comenius may be accessed online at:

<<http://www.u-aizu.ac.jp/~k-ota/COMENIUS/nihonCome.html>>.

Source: Japan Comenius Society, Online Reference Bibliography.

SEARCH RESULTS BY - comenius - (18 TITLES FOUND)	
BOOK TITLE	AUTHOR
http://www.kessinger.net/searchresults_quicksearch.php	
A Biographical Introduction To The Life Of John Amos Comenius	Keatinge, M. W.
A Critical Examination Of The Life Of John Amos Comenius	Keatinge, M. W.
Great Didactic of Comenius	Keatinge, M. W.
It Is Possible To Reform Schools?	Comenius, John Amos
Johannes Amos Comenius	Jakubec, Jan
Labyrinth of the World and the Paradise of the Heart	Comenius, John Amos
Orbis Pictus	Comenius, John Amos
School of Infancy	Comenius, John Amos
Sorrowful and Heroic Life of John Amos Comenius	Kozik, Frantisek
The Great Didactic of John Amos Comenius	Keatinge, M. W.
The Historical Life Of John Amos Comenius	Keatinge, M. W.
The Method Of Instilling Piety	Comenius, John Amos
The Principles Of Conciseness And Rapidity In Teaching	Comenius, John Amos
The Principles Of Facility In Teaching And In Learning	Comenius, John Amos
The Principles Of Thoroughness In Teaching And In Learning	Comenius, John Amos
The Seeds Of Learning, Virtue, And Religion Are Naturally Implanted In Us	Comenius, John Amos
The Universal Requirements Of Teaching And Of Learning: A Method Of Teaching And Learning That The Desired Result Must Follow	Comenius, John Amos
< http://www.u-aizu.ac.jp/~k-ota/COMENIUS/nihonCome.html >.	
Source: Japan Comenius Society, Online Reference Bibliography.	

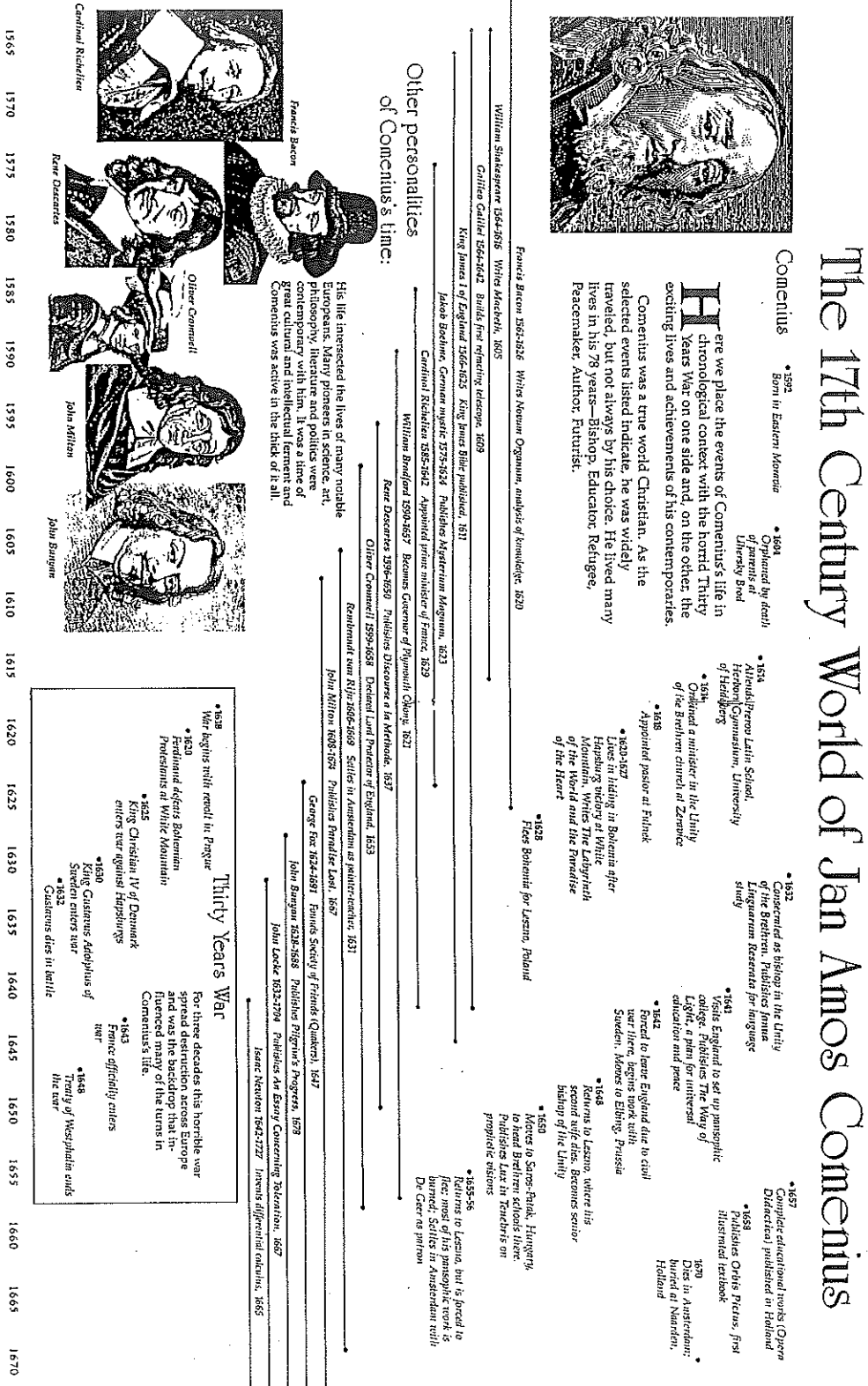


Figure 1: Major Events and Contemporaries in Comenius' Life
 (This timeline originally appeared in Christian History magazine, Co. 1987. Owned and published by Christianity Today International. Used with permission.)

現代教育の発展におけるコメニアスの教育業績と貢献についての再評価

シヨン・P・ラオキ

<要 旨>

母親学校の指針は、チエノコメンスキーが書いた、これは世界最初の児童教育指導書です。これは児童の父母のための本ですが、幼稚園の先生や保育所の保母はもちろん、広く園児教育に関心を持たれている方々に読んでもらいたい本です。幼児をみちびくべき目標は何か;幼いものを育み、習熟させるべきことは、健康、理解力、言葉能力、作法と品性、敬具な心、母親校から公立学校へとか。