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Harmonical development of child (student) personality according J. A. Comenius

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Гармонічний розвиток особистості дитини (учня) за Й. А. Коменським

Вища школа охорони здоров'я та соціальної роботи
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Introduction

J. A. Comenius emphasized in his work that parents, educators and teachers should correctly understand the child (pupil) and his purpose in life. Properly understood development is closely linked to morality. Pope Paul VI expressed the idea that the criterion for human development is "to be more human" than to "have more property." Being more human means acknowledging moral principles in your life, being aware of your responsibility to yourself, your family and society.

The aim of our article is to point out the illustrative examples of Comenius, where he perceived the child as a living core, as a vessel with a narrow neck, as a seedling of heaven, as an image of a living God. We want to point out his writings, which are imbued with an unadulterated love for raising a child.

Personality of a child (pupil) according to J. A. Comenius

The child is not a full-fledged person responsible for himself, therefore he has protectors and educators (parents, teachers, guardian angels). The child is not completely developed because the spirit and the living core of human is not fully manifested, as if it was in a castle with a raised drawbridge. At this time, he is waiting for the development of the earthly body, his instrument. The full action of the human spirit occurs with the beginning of sexual power, which occurs in puberty [1, p. 452].

According to Comenius, the pupil is characterized as the one who is full of expectations, attentive and focused and highly motivated for school activities [2, p. 108].

The desire for knowledge should be ignited in pupils in all possible ways. The pupil should be educated in such a way that he/she is able to understand the curriculum with regard to age and individual possibilities. He also notes that: „if someone wanted to pour liquid into a narrow-necked vessel (comparable with the mind of a young person) rather than pour it drop by drop, what would they achieve? Certainly, most of the liquid would flow and they would pour much less into the vessel than if it was poured slowly. He who tries to teach students not as much as they understand, but as much as he wants, is completely unreasonable because the strengths need to be supported and not suppressed. A youth grower is just like a doctor – only a servant but not a master of nature [2, p. 108–145]. The pupil should not be forced to learn against his will. This requirement cannot be understood in terms

of pedocentric understanding. Respect for the student's personality, his natural abilities and prerequisites is expressed here. We could say that the pupil must not be forced to do anything which he/she would not be motivated to do in advance. The motivation of the student should result from his natural needs and interests or it can be induced by the teacher [5, p. 23].

Gender characteristics to be taken into account in education:

- woman (girl) – is more sensitive, gentler, determining, knows what to do, is the neck, her whole impression is more passive

- man (boy) – is physically stronger, tougher, creating, knows how to work, is the head, his whole impression is more active.

It follows that:

- there should be equality between men and women,
- the responsibilities of a man and a woman are different, but equally important! Without them, family and society would not work properly.

- a man should not have anything to say to a woman's duties and a woman should not have anything to say to a man's duties,

- equality between men and women does not mean that men and women will control and do the same things. On the contrary, it is detrimental because it is against the health and determination of individual genders [4, p. 18-19].

Principles for moral development of a child

In The Great Didactic (Didactica Magna), J. A. Comenius describes the disciplinary rules for students. Comenius writes the rules in Blatný potok, where he fought with indiscipline, laziness and indifference, not only in the students but also in their teachers. In the first part, he gives the students instructions on behavior, e.g. the movement of the face and body, walking, body care. The second part is a guide of behaving throughout the day from morning to evening [5, p. 23].

He has summarized these rules into 16 sections. These are the following areas:

1. Manners

- The basis of morals is an organised mind because the student wants to be liked by God and people,
- Carry the thought (boy and girl) that God, angels, and people see you, so be careful and do not do anything that

disrespects God or something that the eyes of angels and people do not want to see.

As a starting point for moral behaviour, there is a required willingness of students to be liked by God and people for their thinking and behaviour.

2. Face, movements and posture

- Your face should not be sad, frowning or rude, be modest and friendly. Have your shoulders at the same height, do not slide one up and the other down. When you stand, stand upright on both legs and not on one like a stork.

The student should express his respect for esteemed people through non-verbal expressions, which include his facial expressions and posture.

3. Natural needs

- When you are laughing, let it be laughter and not horselaugh. When saliva hinders in your mouth, spit it out but turn away.

Comenius gives practical instructions on how to deal with a variety of bodily needs.

He is asking the students for self-control, moderation and regulation of movements.

4. Body care and clothes

- The apostle forbids growing your hair long enough to cover your forehead or flow down your shoulder. („If a man wears long hair it is a disgrace for him.“ 1 Cor. 11:14)

- Clothes and shoes must be clean, free of mud and dust. Students should not only take care of their inner purity, but care for the appearance is also important.

5. Walking

- Only go out in public if you are clean, combed and well-dressed.

- When walking, do not shake your hips, do not look back and to the sides.

Comenius apparently did not hesitate to specify what a proper walk and behaviour in public should look like after his experience with the students.

6. Speech

- Think before you speak, not the other way around.

- Interrupting someone while they speak is very rude.

Every speech should be preceded by a rational reasoning, the student should always be aware of what he is saying.

7. Morning routine

- When you wake up in the morning, thank God for taking care of you in the night and ask him to be good to you that day.

- Take seriously the work that awaits you. Divide your work wisely and ask God for help.

8. School behaviour

- Hurry to school like you hurry to a game (it's a game as well) and never stay home.

- Praise Christ's wisdom in a silent prayer and ask Him to grant you with His spirit. Without His help, all your efforts would be in vain.

- Consider unfortunate the day (or an hour) when you learned nothing and added nothing to your education.

9. Behaviour towards a teacher

- Love your teacher the way you love your father.

- When the teacher is speaking, listen to him.

- Never insult or sadden your teacher.

- When you are punished for committing an offense, bear it and do not complain.

A teacher was a role model for his students, not only had he pointed out the deficiencies in their knowledge, he also pointed out their inappropriate behaviour.

10. Behaviour towards classmates

- Do not start a fight with anyone, only if it were a fight about knowledge, but even then, do not hold in hatred, but rather strive for diligence.

Unity and equality between students was a prerequisite for a good atmosphere in the classroom. Students should only compete in their knowledge.

11. Behaviour when meeting anybody

- Befriend only those who can make you better or more educated.

- Avoid bad company like you would avoid poison, wicked words spoil good manners.

- Appreciate good people and do not irritate bad people.

- Do not chase praise.

The student was partly responsible for creating his manners, therefore he should avoid bad company.

12. Behaviour in the church

- Throughout your presence in the church, you behave as if in front of God, not doing or thinking anything that would disrespect Him.

13. Table manners

- When at the table, behave as if you are at an altar, politely and respectfully.

- A boy should eat to be full, not overeat.

14. Behaviour after lunch

- Avoid afternoon sleep which dooms the spirit. Take a walk, talk to someone or do some activity.

Comenius was convinced that afternoon sleep leads students to laziness.

15. Entertainment

- While relaxing after work, refresh yourself with an activity that moves your body and revives your spirit

- Cards, fencing, wrestling and dice are prohibited.

According to Comenius, activities were supposed to contribute to rest, refresh the mind, strengthen the body and morals and even expand language skills.

16. Evening behaviour

- Do not start anything new after dinner, take a walk, praise God and reflect on what you did during the day.

If you realise that you acted immorally, ask Christ for forgiveness and promise you will improve [3, p. 253-266].

Discussion

J. A. Comenius perceived a person as a creature of God, whom God created in his image and endowed him with mind and free will whose mission is to transform this world according to God's will. He sees the child as someone not fully responsible for himself, therefore he is protected by people as well as angels. Parents and teachers should help him gain knowledge, but also achieve good manners. Comenius points out the characteristics of boys and girls, which must be taken into account in education. According to Comenius, in the moral upbringing, the educator should emphasize an organised mind, an awareness of God's presence and "being liked" by God and people. In upbringing and education, it is necessary to develop the body, soul and spirit and take into account the level of spiritual development and life tasks of the child. Comenius was strongly aware of the role of parents

in the life of a child. He reminds them that children are more precious than silver, gold, pearls and gems and they are living images of God. He compares the teacher to a stonemason and a gardener whose task is to create living images of God from children.

Conclusions

The aim of our article is to show the way J. A. Comenius perceived child (student) development. According to him a human starts his journey as a little seed or core. The core of the human

consists of ability to develop into the mature human. As reported by J.A Comenius, it is necessary to develop body, soul and spirit. Comenius offers great didactic as an art, which has to lead the student to the genuine studies and pure manners. When the student is willingly trying to "please" God and people with his thinking, behaviour and the way he appears to other people, it's taken as the starting point of the moral behaviour. The student has to carry the thought that people, angels and God constantly see him. Principles of teaching were evolved by J. A. Comenius in the work „Great Didactic“. It concerns the principles of illustration, activeness, persistence, adequacy.

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The purpose. Comenius devoted his entire life to tireless writing. In Pansophia, he demanded a comprehensive education (pampaedia) – a universal and comprehensive education of every human being in all his abilities. Education is to be the main tool for correcting the world and human affairs. It is the cultivation of man in the image of God. It should lead to harmony of the soul, society, and the world. The aim of our contribution was to point out how Comenius perceived children and how teachers, parents and educators should lead the upbringing of a child.

Methods. We used the content analysis of J. A. Comenius documents as a method of our research.

Results. In this paper, we analyze the student's personality in the context of education and the principles of moral education. According to J. A. Comenius, it is necessary to emphasize in education and training whether it is a boy or a girl, to emphasize an organized mind – to please God and people, to develop body, soul and spirit.

Conclusions. J. A. Comenius emphasized the irreplaceable role of parents in the life of a child where children are to be more precious to them than silver, gold and precious stones.

Key words: pupil's personality, child development, teacher, family.

Мета. Все своє життя Коменський присвятив невтомному письменництву. У Пансофії він вимагав всебічної освіти (pampaedia) — загальної і всебічної освіти кожної людини в усіх її здібностях. Освіта має бути основним інструментом для виправлення світу і людських відносин. Це вирощування людини за образом Божим. Це має вести до гармонії душі, суспільства і світу. Метою нашого внеску було вказати на те, як Коменський сприймав дітей і як вчителі, батьки та вихователі повинні керувати вихованням дитини.

Методи. Як метод дослідження ми використали контент-аналіз документів Й. А. Коменського.

Результати. У даній роботі ми аналізуємо особистість учня в контексті виховання та принципів морального виховання. На думку Й. А. Коменського, у вихованні та навчанні необхідно наголошувати на тому, хлопчик це чи дівчина, на організованому розумі – подобатися Богу й людям, розвивати тіло, душу й дух.

Висновки. Й. А. Коменський підкреслював незамінну роль батьків у житті дитини, де діти мають бути для них дорожчими за срібло, золото та дорогоцінне каміння.

Ключові слова: особистість учня, дитячий розвиток, учитель, сім'я.

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