

Alexander Kobernyk,
Inna Osadchenko,
Larysa Tkachuk,
Pavlo Tychyna Uman State Pedagogical University,
Social and Psychological Education Department, Ukraine

THE UKRAINIAN CONTEXT OF COMENIUS STUDIES: PHILOSOPHICAL, PEDAGOGICAL, PSYCHOLOGICAL ASPECTS

Abstract: *The article describes philosophical, pedagogical and psychological aspects of Comenius's scientific ideas based on the analysis of scientific findings of Ukrainian authors in different historical times. It is found that the works of the prominent educator began to be analyzed in detail by Ukrainian scholars in the second half of the 19th century. The article also thematically chronologizes studies on the work of John Amos Comenius: pedagogical ideas; biographical data; the role of ideas in the context of developing sciences of different fields, such as philosophy, history, pedagogy. The article shows that the philosophical aspect of Ukrainian Comeniology is characterized by the focus of scholars of the 19th century on Comenius's theological ideas and, through their prism, on the functioning of the Ukrainian education system; the exemplarity of his figure in overcoming obstacles to Ukraine's independence; the analysis of his ideas from the beginning of Ukraine's independence through a nationally updated context of socio-cultural relations; the quintessence of the philosophical concept of "eternal peace". The philosophical aspect of Ukrainian Comeniology is substantially connected with the pedagogical aspect: the everyday relevance of Comenius's pedagogical ideas in all the analyzed historical periods of Comenius studies (from the middle of the 19th century up to the present day); the eloquence of the educator's ideas, in particular the deterministic historical and social conditions of the teacher's professionalization and the image of the modern pupil; the permanent relevance of Comenius's pedagogical principles (democracy, cultural conformity through national identity); ideas for schools teaching in national languages, etc. The psychological aspect of Ukrainian Comeniology has not yet been revealed. Considerable attention has been paid to the psychological ideas of John Amos Comenius through the compilation of the quotations corresponding to the psychological concept of today.*

Keywords: *John Amos Comenius, Comeniana, Ukrainian Comeniology, philosophy, psychology, pedagogy, scientific research, the Great Didactic.*

The globalization processes and socio-political, cultural and economic conditions for developing Ukrainian society dictate the need for forming a new generation of people, namely patriots of their country and citizens of their planet, who are free, compassionate, competent and are able to critically and objectively analyze the classical pedagogical heritage, ideas and thoughts those who belong to the golden fund of human civilization and progress, forever leaving their names into world history.

John Amos Comenius remains one of the most researched foreign scholars in Ukraine. Comenius Studies or Comeniology, a separate field of research on the scientific heritage of the outstanding educator, originated within the traditions of classical research in the world scientific space. It must be noted that every subsequent generation of researchers searches for and does find the solutions to the pressing issues of the national pedagogy in Comenius's works, as well as interprets and summarizes still relevant and promising tips for enhancing the educational process in a new way. However, one should understand that every new generation of scholars consists of representatives of the contemporary pedagogical paradigm, which implies a political, social and scientific ideology typical for a certain time. Over the last 28 years, Ukraine has become an independent state and experienced a radical re-evaluation of pedagogical values, in particular, from Soviet ones to national and European national guidelines. Therefore, innovative views on scientific research and interpretation of the world pedagogical heritage, in particular of John Amos Comenius, are rather relevant.

The works of the prominent educator began to be analyzed in detail by Ukrainian scholars in the second half of the 19th century. The analysis of historical scientific sources has made it possible to

establish such a chronology of research on Comenius's life and works from that period and up to the beginning of the 20th century:

1. Pedagogical ideas (Grigorovich, 1871; Florinskiy, 1892; Markov, 1885; Mitiurov, 1971).
2. Biographical data (the coverage of facts of life and work) on John Amos Comenius (Partytzky, 1875; Zaklinskiy, 1889; Kochubinsky, & Grigorovich, 1893).
3. The role of ideas in the context of developing sciences of different fields, such as philosophy, history, pedagogy (Fesenko, 1892; Rzhiga, 1895; Turbatsky, 1895; Frantsev, 1902; Selikhanovich, 1917; Medynskyi, 1958).

Due to the works of these authors, Ukrainian readers were able to familiarize themselves with various aspects of the life and work of the outstanding educator and apply his ideas in different fields already in the late 19th and early 20th centuries.

At present, there are many Ukrainian scientific works (monographs, theses, articles) on Comenius studies. These works are devoted to the problems of philosophical aspects of Comenius's scientific heritage: the role of the educator's ideas on the development of philosophical thought in Ukraine in different historical epochs (Attasova, & Ivakhnenko, 1991); the problems of applying his pedagogical ideas in the science of the past (Kemin, 2005) and the present (Tkachuk, 2014), etc.

Co-author of this article (Osadchenko, 2017) and a team of authors (Kobernyk, Osadchenko, & Tkachuk, 2018) have also scientifically justified the psychodidactic ideas of John Amos Comenius. The authors of the article are grateful to the Polish colleagues, including P. Barbara Sitarska, who greatly support the development of Comenius studies in Ukraine, for the publication of these findings.

However, the analysis of the above-mentioned and other Ukrainian scientific works proves that there are no publications devoted to the psychological ideas of John Amos Comenius; the comparative aspects of the analysis of his philosophical and pedagogical ideas by Ukrainian scholars have not been systematized. Also, unfortunately, there is still no edition of Comenius's works in Ukrainian. Until now, Ukrainian scholars have been using Russian-language editions of the outstanding educator, the last of which was published 30 years ago: *The Great Didactic* (Comenius, 1989). The authors of the article hope that this situation will improve shortly and Ukrainian scholars, educators and students will be able to analyze Comenius's works in their native language.

The article aims to reveal the philosophical, pedagogical and psychological aspects of research on Comenius's scientific ideas.

Summarizing the results of Ukrainian Comeniology, R. Mnykh (2005) identifies four chronological stages of studying Comenius's works in Ukraine:

- The first stage is the acquaintance of Ukrainian scholars and educators with Comenius's texts and teaching during his life in the 17th century.
- The second stage is the acquaintance of Ukrainian educators and cultural figures of the 18th century with Comenius's Latin texts.
- The third stage is the acceptance of Comenius's pedagogical heritage in Ukraine in the 19th century through the mediation of the Russian language in Eastern Ukraine and German and Polish languages in Western Ukraine.
- The fourth is the publication of annotated translations of Comenius's major works, without which true scientific research is impossible.

The authors of the article intend to describe Ukrainian Comeniology in its various branches alternately, starting from the philosophical aspects. It must be noted that the philosophical aspect of Comeniology is closely connected with the pedagogical one, which is sometimes even difficult to distinguish and characterize the philosophical analysis of his works from the pedagogical one.

In the second half of the 19th century, V. Grigorovich (1871), A. Kochubinsky (1893), F. Rzhiga (1895), T. Florinskiy (1892) described philosophical aspects, that is Comenius's pansophic ideas realized through tolerance and morality, Christian love and social obligation under the influence of the Russian pedagogical thought. Such ideas are the results of the ideological struggle of the 17th century.

In 1883, A. Stepovych, a teacher at the Pavlo Galagan College in Kyiv published "Essays on the History of Czech Culture", where there was a special section "John Amos Comenius" (Mitiurov, 1971, p. 81). In 1886, he briefly introduced the pedagogical community of Ukraine to Comenius's

work, titled “Labyrinth of the World and Paradise of the Heart”. The translation of its section 10 was published in the Kyiv journal “Slavic Yearbook” (Mitiurov, 1971, p. 81).

Comenius’s religious (Protestant!) views were used by representatives of the Ukrainian Orthodox Church to promote the ideas of a parish school that could not compete with Zemsky schools. In 1885, the book of Archpriest N. Markov, titled “The Teacher of the New Christian World – the Slav Amos Comenius”, was published in Chernihiv (Markov, 1885).

Thus, the religious and philosophical ideas of John Amos Comenius were analyzed by Ukrainian scholars of the 19th century from the point of view of educational institutions’ functioning (educational goals, education systems; training content, etc.).

On March 14, 1892, T. Florinskiy, a professor of Kyiv University, gave a public lecture, titled “John Amos Comenius – the Friend of Humanity” (Florinskiy, 1892), in which he characterized Comenius as one of the most prominent and humane enlighteners of humanity. T. Florinskiy (1892) believed that “Comenius carried a light of true knowledge, a passionate sermon on love for man and full readiness to work wholeheartedly for the benefit of the mental and moral renewal of peoples without distinction of faith and nationality” (Florinskiy, 1892).

Thus, the figure of the prominent educator for Ukrainian scholars of the first half of the 20th century, in particular emigrants, became a symbol of spirit, a model for overcoming all obstacles in the struggle for independence of their country.

A separate section of scientific research is the Ukrainian philosophical Comeniology of the Soviet period. However, the authors of the article now allow themselves to leave this issue for a thorough analysis in another publication, given the political and ideological bias of the works of this period. Instead, they would like to characterize the development of Comeniology since Ukraine’s independence.

According to E. Ivakhnenko and L. Attasova (1991), the peaceful (anti-war) views of the Czech humanist are vividly represented in such works as “Labyrinth of the World and Paradise of the Heart”, “The Angel of Peace”, “General Consultation on the Reform of Human Affairs”; the ways of dealing with crises are broadly covered in “The Harbinger of Universal Knowledge”. Defining common axioms and original truths based on biblical moral principles, John Amos Comenius does not accept the divergence of thought and promotes a philosophy of peace. E. Ivakhnenko and L. Attasova (1991) conclude that both Comenius and Kant “attempted to build morality based on eternal and immutable landmarks”, and famous philosophers considered it to be the duty of every individual to follow moral laws regardless of the practical benefits (p. 62).

At the same time, the social status and public position of John Amos Comenius, the peculiarities of the political situation in the country at that time and the influence of philosophical trends on his worldview should be taken into account in this aspect. It is the combination of these factors that will make it possible to appreciate not only peacekeeping ideas but also the entire philosophical heritage of the prominent educator.

Analyzing the influence of ancient philosophers and representatives of philosophy of modern times on Comenius’s views, A. Levin (2003) notes that he supports the tradition of ancient attitude towards the individual, in which he or she uses all the virtues given by God to establish harmony with the surrounding world. Also, his views were influenced by the development of science, in particular, the philosophy of the period, which was characterized by the development of certain mechanistic ideas. According to this theory, Comenius saw the purpose of the school in teaching theory, practical activity and in using all useful things. Building his theory of knowledge, the Czech educator identified three levels of wisdom: theory, practice and application of knowledge. His philosophy is a methodology of scientific knowledge about the world, a rational system of transition from the theoretical foundations of pedagogy to activity and vice versa. A. Levin (2003) indicates that Comenius limits his knowledge to religious and moral frameworks, because he is a believer and, therefore, emphasizes erudition, sensual perception and Holy Scripture that complement one another. He does not separate philosophy and theology because they form a unity. Indeed, Holy Scripture contains the key to many of the mysteries of nature, so philosophy, in his understanding, must be Christian.

The proclamation of Ukraine’s independence has contributed to the enrichment of Ukrainian Comeniology by the previously unknown and banned works of Ukrainian researchers, including D. Chyzhevskiy (2005) et al. Since the early 1990s, without the ideological requirements and political

precepts of the Soviet period, Ukrainian researchers have been characterizing the ideas of the Czech educator through the renewed prism of socio-cultural, personal and intrinsic scientific connections. In modern scientific and pedagogical research in the field of Comeniology, the emphasis has shifted to the analysis of religious and philosophical aspects in the context of his pedagogical views, which were not studied in the Soviet Union.

M. Kul'taieva (2017) believes that Comenius foresaw the main trends in the development of the European philosophy of education. The philosophical and pedagogical theory of the eminent thinker and educator of the European nations is justified, however, "in the perspective of mankind and in the optics of the average person", whose true meaning of life creation lies in the continuous work on one's self-perfection, given by Christian cosmology and ethics. According to the researcher, Comenius's pansophic ideas, endured in this context, are conceptual: they have developed into a society of education whose basic principles of existence are similar to the provisions of *the Great Didactic* and the metaphor of a pansophic school.

Thus, modern philosophers and researchers in the field of Comenius studies (Ivakhnenko, & Attasova, 1991; Levin, 2003; Kul'taieva, 2017) state that Comenius's philosophical conception is based on the issue of "an eternal piece". In the times when the Czech educator lived, a special philosophical culture was born, based on the spiritual values of the individual, aimed at protecting humanity and everyone from wars. This culture encompassed almost all aspects of the spiritual development of society at one time, penetrating and manifesting itself in various fields of science, art, literature, music and architecture. In a narrower sense, this peacemaking culture emerged as philosophical and socio-political thought, seeking ways to exclude wars from its theory. In the era of John Amos Comenius, when realistic philosophy prevailed with its basic principles of studying nature and following its laws, the concept of nature for the enlightener is "higher authority" since God completely dissolves in it.

Thus, the philosophical aspect of Ukrainian Comeniology can be summarized as follows:

1. The researchers of the 19th century focused on the theological ideas of John Amos Comenius and, through their prism, on the functioning of Ukrainian education.
2. From a philosophical and ideological point of view, John Amos Comenius became a model for overcoming obstacles to Ukraine's independence for Ukrainian scholars in the first half of the 20th century.
3. With the onset of Ukraine's independence, researchers began to characterize Comenius's ideas through a nationally updated prism of socio-cultural relations.
4. The quintessence of Comenius's philosophical conception is always called "an eternal peace".

As stated above, the philosophical aspect of Ukrainian Comeniology is substantially linked to the pedagogical aspect. In light of this, the authors of the article will characterize the following (pedagogical) aspect of Ukrainian Comeniology based on the analysis of M. Kul'taieva's works.

According to M. Kul'taieva, a pansophic school as a school of universal wisdom, as designed by John Amos Comenius, was to become "a workshop of humanity" accessible to all, where "they teach all the subjects needed for present and future life and, moreover, their entirety" (Comenius, 1982, p. 45). This statement, imbued with the spirit of modern times and saturated with utopian meanings, requires a new reading in the contexts of the present since it is in tune with the latest justification of the need to implement a competency-based approach in learning and create interdisciplinary cycles in schools that will respond to new social and cultural contexts, as well as post-industrial demands. M. Kul'taieva (2017) indicates that Comenius's pedagogical optimism, his creative inspiration and ambition to create "a new school" were primarily based on medieval ideas about "the God ↔ world ↔ man triad", including its attributes. However, in the spirit of modern-day rationalism, Comenius believed that the effective transformation of society and the improvement of the individual as a microcosm to the condition required by his or her status as a second God was guaranteed by a universal "correct method" of learning, without which the activities of "skilful humanity" were impossible. According to his plan, this is where the perfection of the world begins. In one way or another, all innovators and philosophers created, each in their way, such a workshop. Comenius's *Great Didactic*, however, became the first modern school based on the nature of things themselves, upholding truth, adhering to temporal consistency and having its spatial structure and, most importantly, pointing the way to the realization of this ambitious plan through a radical

revolution in school education (Kultaieva, 2017). This revolution influenced pedagogical relations (teachers should teach less, whereas pupils should learn more), a philosophy of syllabi focused on preparing young people for adulthood and, more broadly, providing all people, regardless of their social status, gender and age, with education and ensuring freedom in schools. It was important that everyone should enjoy learning, more light should be found in schools and order, calm and peace should prevail there (Comenius, 1982, p. 242). Thus, he incorporated education into the process of civilization and sought to improve the progress of mankind in this way. To this end, he insisted on the professionalization of the teacher's activities and the significant expansion of teaching staff and pupil body. Comenius's project to create a system of educational institutions combined with practical activities aimed at developing a network of national school education in Europe since most of the Catholic monastery schools were destroyed during the Thirty Years War between Catholics and Protestants. One example of this is his advice on school reproduction in the Czech Kingdom (Comenius, 1989, p. 200).

In turn, the institutional innovations offered by Comenius required that pedagogical relations should be improved. However, the process of forming a modern student who would respond to the institutional changes in the education of Modern Times was a much more complicated process than the professionalization of the teacher.

The pedagogical aspect of Ukrainian Comeniology should be analyzed since the times of its active manifestation, namely since the second half of the 19th century. V. Luchkevych, the contemporary researcher of Ukrainian Comeniology, has characterized a retrospective of the scientific study of his works. It is also found that such an analysis was first published only in the second half of the 19th century. An extremely difficult situation in the national education of the 1860s was a serious obstacle even in the dissemination of literacy, not that of progressive pedagogical thought, including the ideas of John Amos Comenius. On the other hand, the acquaintance with his views gave some impetus to deep reflection on why his ideas about general literacy had not yet been put into practice (Luchkevych, 2009).

In his work, titled "Introduction to Pedagogy", S. Gogotsky (1855), a doctor of philosophy and ancient philology, ordinary professor of pedagogy and teacher of pedagogy at Kyiv University, emphasized that John Amos Comenius drew attention to the improvement of teaching methods. Besides, his stories about the objects of the surrounding world and the images of these objects greatly contributed to improving primary education.

Exploring Comenius's pedagogical experience, V. Grigorovich (1871), a philologist and professor at Odessa University, concluded that "Comenius's views must be the soul of our people's schools" (p. 21).

In 1875, the following articles were published in the journals and newspapers in Ukraine: "Ivan Amos Comenius" ("School Newspaper", Lviv), "Amos Comenius, His Life and Affairs" ("People's School", Lviv). The journal, titled "School" made the first attempt to provide a systematic Ukrainian-language summary of the history of pedagogy in the article, titled "Pedagogy and History in Brief", which contains materials relating to Comenius's pedagogical views (Mitiurov, 1971, p. 81). In 1889, R. Zaklinsky published a series of articles, titled "Ivan Amos Comenius" in issues No 3, 4, 7, 8 of the Lviv journal "Teacher".

The Galician Comeniology of that historical period is particularly noteworthy since the name of the educator was often mentioned in the studies of Galician scholars (Zaklinsky, 1889; Partitsky, 1875; Frantsev, 1902). In the writings of these researchers, certain attention was paid to the need for priority implementation of Comenius's principles in education: democracy, cultural conformity through national identity, study and popularization of national languages.

As one can see, Ukrainian Comeniologists of the late 19th century and the early 20th century actively used the ideas of John Amos Comenius in the context of upholding the concept of Ukrainian-language schools.

In 1892 in Lviv, the article, titled "Jan Amos Comenius" (Halyska Rus) was published. Its author wrote, "We should be able to distinguish the influence and features of the pan-European from the Slavic in Comenius's activities and works, which we could use" (Florinskiy, 1892). At the same time in Kharkiv, I. Fesenko (1892) published the article, titled "Ivan Amos Comenius – the great Slavic educator".

“His profound and fruitful pedagogical ideas gained him the amazement and respect of his contemporaries and made a great impact on schooling in different countries” (Florinskiy, 1892). Taking a closer look at the content of *the Great Didactic*, T. Florinskiy noted that it was written in such a wonderful language, rich in such profound knowledge and right thoughts that could be recommended to anyone interested in education; it should be of great benefit and aesthetically pleasing. T. Florinskiy believed that John Amos Comenius sought compulsory general education, urged everyone to learn everything without violence, coercion and punishment. He spoke about natural conformity underpinning the system of didactic views, as well as about handicrafts, education in native languages, the equal right of women to education and the prohibition of punishment. T. Florinskiy also paid attention to Comenius’s didactic demands. The imperial school was dominated by swagger and dogmatism, whereas Comenius insisted that teaching should be clear, continuous, conscious, useful and advised teachers to go from the known to the unknown, from the easy to the difficult, from the near to the far.

In 1892, I. Stepovich took the floor at the solemn meeting of the Kyiv Slavic Charity, dedicated to the 300th anniversary of Comenius’s birth. His report was both secular and scientific. He noted that “The Columbus of New European Science” loved children and did everything possible to facilitate their learning. He also sadly concluded, “Unfortunately, our modern school often cultivates a dry formalism in the relationship between teachers and pupils, as well as a system of quite meaningless punishments. Comenius’s idea about learning suitable for children and creating a cheerful mood and educational joy at school is far from it. Our children are becoming physically weak from mental fatigue” (Stepovich, 1886, p. 115).

On March 16, 1892, the progressive Slavist V. Grigorovich delivered a vivid report at a solemn meeting of the Historical and Philological Society at Odesa University, in which he contrasted the deeply democratic and humanistic pedagogy of John Amos Comenius with Jesuit pedagogy which was aimed at training memory and “killing the will”. He indicated that Comenius’s pedagogical ideas would only then gain a final appreciation when forgetting the scatter, the peoples would unite into a large family (Grigorovich, 1871).

Describing Comenius’s pedagogical views, L. Turbatsky (1895) included his ideas in the historical field, whose representatives considered interest as a means of learning.

Ye. Medynskyi, comparing the statutes of fraternal schools in Ukraine with Comenius’s pedagogical views and the requirements for the educational process, noted that they had much in common. Indeed, Section 4 “The Influence of Fraternal Schools in Ukraine and Belarus on the Pedagogical System of John Amos Comenius” of the monograph “Fraternal Schools in Ukraine and Belarus between the 16th and the 17th Centuries” written by Ye. Medynskyi (1958) contains the selections from the statutes of Lviv (1586) and Lutsk (1624) fraternal schools, as well as the examples from “The Laws of a Well-Organized School” by Comenius. The author concludes, “it is proved that many of Comenius’s statements have indisputable traces of the influence of Ukrainian and Belarusian fraternal schools on his pedagogical system” (Medynskyi, 1958, p. 106).

Thus, Ukrainian educators considered Comenius’s pedagogical views not only as a historical fact but also as a weapon against the reactionary policies of the Russian autocracy, the Austro-Hungarian monarchy in the field of education, in the fight for improving public education, school development and enhancing the quality of educational work. Ukrainian researchers of the second half of the 19th century raised the questions not only about the importance of Comenius’s pedagogical views but also about their sources, their influence on the experience of working in Ukrainian schools and vice versa: about the influence of Ukrainian and Belarusian schools on Comenius’s ideas.

In the context of European civilization as a great cultural and historical entity, Ukrainian pedagogical thought has become part of the European tradition, a certain “cultural core” within certain geographical limits. Nowadays, Ukrainian culture is on a certain border, constantly experiencing the greater or less varied influence of different cultures, primarily Russian and Polish. Therefore, the national pedagogical thought “is between influences and mutual influences” (Sukhomlynska, 2003, p. 50).

The analysis of the pedagogical aspect in Comenius studies of the Soviet period should be avoided because of the need for a detailed analysis of these works in another publication.

In the context of modern pedagogical comeniologists, V. Kemin pays attention to Comenius's scientific and pedagogical heritage and its influence on Ukraine. The author also distinguishes three areas of Comenius's influence on Ukraine: religious, pedagogical and political (Kemin, 2005, p. 62).

According to R. Mnich (2007), another researcher of Comenius's heritage, the religious aspect in the acceptance of his works "is not characteristic of Ukraine between the 16th and the 17th centuries since the overwhelming majority of Ukrainians were either Orthodox or supported Greek Catholics, which was supported, on the one hand, by the Moscow State and, on the other hand, by Poland. Protestant communities did not have a significant influence on the religious life of the Ukrainian population" (Mnich, 2007, 139). The authors of the article believe, however, that this is only about the influence of the purely religious component (with Protestant priorities) of Comenius's pedagogical ideas.

Nowadays, apart from some publications and studies, the scientific community continues interpreting Comenius's pedagogical views within the activities of the only Polish-Ukrainian research laboratory of psychodidactic named after John Amos Comenius at Pavlo Tychyna State Pedagogical University in Uman (Tkachuk L., 2014; Tkachuk M., 2014).

Thus, the pedagogical aspect of Ukrainian Comeniology can be summarized as follows:

1. In all the analyzed periods of Comeniology (from the middle 19th century up to the present day), researchers in the field of pedagogy are unanimous about the current relevance of Comenius's pedagogical ideas. They are recognized as eternal, as are the problems of the teacher's professionalization and the image of the modern pupil, determined by historical and socio-economic conditions.

2. Particular eternal scientific and pedagogical respect and relevance are given the pedagogical principles of John Amos Comenius, including democracy, cultural conformity through national identity.

3. Ukrainian comeniologists actively used and use Comenius's ideas about native-language schools.

John Amos Comenius sought a complete synthesis of science with philosophy, religion and practical life. Therefore, the perception of his image is dualistic: on the one hand, he is a follower of the new mechanistic philosophy; on the other hand, he is a theologian and religious mystic of the characteristic reformist constituency. In general, Comenius's concepts such as education as applied philosophy, alternative education theory, facilitation theory, metatheory (globalization) of education are relevant and universal in our time and are the determining factor in the effective modernization of education when viewed through the prism of educational philosophy.

Regarding the psychological aspect of Ukrainian Comeniology, there are still no works devoted solely to this level of Comenius's ideas. Instead, the authors of the article suggest paying some attention to the psychological ideas of John Amos Comenius, given that at the time of his life psychology had not yet become a science. However, many of his ideas can be harmonized with modern psychological trends, rules, principles. Therefore, certain quotations of John Amos Comenius are presented in Table 1, corresponding with modern psychological concepts.

Table 1 – Psychological Ideas of John Amos Comenius

No	Comenius's quotations	Modern psychological concept
1.	"Such is the nature of all good; we must tell everyone about it since everything good becomes even better when more people are informed" (Comenius, 1989, p. 15).	Concept of positive psychology
2.	"Everything should be distributed proportionally between mind, memory and language" (Comenius, 1989, p. 65).	The interdependence of mental processes
3.	"The idea of language or art must always be reflected in the mind of the pupil before it is analyzed in private" (Comenius, 1989, p. 67).	Theory of mental reflection
4.	"It does not depend on anyone what our natural abilities are" (Comenius, 1989, p. 70).	The theory of natural abilities
5.	"... since a feeling is the most reliable driver of memory, this sensual visual perception of everything leads to the fact that if	The theory of the sensory stage in

	someone has learned something in this way, he or she will know it for sure” (Comenius, 1989, p. 72).	mental reflection
6.	“The basis for this should be the habit of doing everything after careful consideration rather than under the influence of admiration or impulse” (Comenius, 1989, p. 79).	The theory of extroverted consciousness. The theory of behaviourism.

* summarized by the authors

As one can see, these are quotations from only a few pages of *the Great Didactic*. However, each of them may form the basis for a scientific analysis of psychological aspects in a particular concept.

Based on the analysis of scientific works by Ukrainian authors from different historical periods, this research describes the philosophical, pedagogical and psychological aspects of Comenius’s scientific ideas. It is found that the works of the prominent educator began to be analyzed in detail by Ukrainian scholars in the second half of the 19th century. Also, the research thematically chronologizes the studies on the work of John Amos Comenius: pedagogical ideas; biographical data; the role of ideas in the context of developing sciences of different fields, such as philosophy, history, pedagogy. The article shows that the philosophical aspect of Ukrainian Comeniology is characterized by the focus of scholars of the 19th century on Comenius’s theological ideas and, through their prism, on the functioning of the Ukrainian education system; the exemplarity of his figure in overcoming obstacles to Ukraine’s independence; the analysis of his ideas from the beginning of Ukraine’s independence through a nationally updated context of socio-cultural relations; the quintessence of the philosophical concept of “an eternal peace”. The philosophical aspect of Ukrainian Comeniology is substantially connected with the pedagogical aspect: the everyday relevance of Comenius’s pedagogical ideas in all the analyzed historical periods of Comenius studies (from the middle of the 19th century up to the present day); the eloquence of the educator’s ideas, in particular the deterministic historical and social conditions of the teacher’s professionalization and the image of the modern pupil; the permanent relevance of Comenius’s pedagogical principles (democracy, cultural conformity through national identity); ideas for schools teaching in national languages, etc. The psychological aspect of Ukrainian Comeniology has not yet been revealed. Considerable attention has been paid to the psychological ideas of John Amos Comenius through the compilation of the quotation table corresponding to the psychological concept of today.

Further research in this field should be aimed at analyzing the philosophical, pedagogical and psychological aspects of Comenius studies in the Soviet period due to its over-politicization and ideologization. The psychological aspect of Ukrainian Comeniology also requires a detailed understanding.

References

1. Chyzhevskiy, D. (2005). *Philosophical works* (Vol. 1-4). Kyiv: Torch.
2. Comenius, J. A. (1989). *The Great Didactic*. Moscow: Pedagogical Heritage.
3. Fesenko, I. (1892). *Ivan Amos Comenius – the great Slovenian teacher*. Kharkiv: South Land.
4. Florinskiy, T. (1892). *Jan Amos Comenius – the friend of mankind. Public lecture in favour of the starving, reading at the University of St. Vladimir*. Kyiv: Printing House of the Warsaw Scientific District.
5. Frantsev, V. A. (1902). *The essays on the history of the Czech Renaissance. Russian-Czech scholars of the late 18th century – the first half of the 19th century*. Warsaw: Printing House of the Warsaw Scientific District.
6. Grigorovich, V. I. (1871). *Amos Comenius. The Slavic teacher and realist of the 17th century. Public reading*. Odesa: P. Frantsov.
7. Gogotsky, S. (1855). Introduction to pedagogy. *Teacher*, 3, 18–26.

8. Ivakhnenko, Ye. M., & Attasova, L. I. (1991). Jan Amos Comenius and the idea of the “an eternal peace” in the Western European philosophy of the new times. *Problems of Philosophy. Culture, Mindset, Humanism*, 90, 57–63.
9. Kemin, V. P. (2005). *The pedagogical heritage of John Amos Comenius in Ukraine: the historiographical aspect*. Proceedings of the international scientific seminar on Jan Amos Comenius and the present times. Drohobych: Circle.
10. Kobernyk, A., Osadchenko, I., & Tkachuk, M. (2018). Modern interpretation of psychodidactic ideas of J. A. Comenius. In B. Sitarska (Ed.), *Siedleckie Zeszyty Komeniologiczne, Seria Pedagogika. Współczesne Recepcje Jana Amosa Komeńskiego* (Vol. 4, pp. 61–75). Siedlce: Uniwersytet Przyrodniczo-Humanistyczny.
11. Kochubinsky, A., & Grigorovich, V. (1893). *Jan Amos Comenius*. Odesa: Regular troops of the Odesa military district.
12. Kultaieva, M. (2017). Philosophical and pedagogical studies of Jan Amos Comenius and Hryhorii Skovoroda: on the meaning and purpose of education. *Philosophy of Education*, 2 (21), 169–193.
13. Levin, A. (2003). The pedagogy of Jan Amos Comenius. *The Digest of Pedagogical Ideas and the School Park Technology*, 1, 13–22.
14. Luchkevych, V. (2008). On the issue of Comenius Studies in Ukraine. *The Historical and Pedagogical Journal*, 5, 13–18.
15. Markov, N. (1885). *The educator of the new Christian world – the Slav Amos Comenius*. Chernihiv: Typical Provincial Government.
16. Medynskyi, Ye. (1958). *Fraternal schools of Ukraine and Belarus between the 16th and 17th centuries*. Kyiv: Soviet School.
17. Mitiurov, B. N. (1971). *Pedagogical ideas of Jan Amos Comenius in Ukraine*. Kyiv: Soviet School.
18. Mnich, R. (2007). Trzy recepcje Komenskiego. *Jan Amos Komenski a kultura epoki baroku*, 1, 133–142.
19. Mnykh, R. (2005). *The acceptance of Jan Amos Comenius in Ukraine: the results and prospects of the study*. Proceedings of the international scientific seminar on Jan Amos Comenius and the present times. Drohobych: Circle.
20. Osadchenko, I. (2017). *Psychodidactic ideas of J. A. Comenius: from history to the present*. In B. Sitarska (Ed.), *Siedleckie Zeszyty Komeniologiczne, Seria Pedagogika. Część II: Europejskie Recepcje Jana Amosa Komeńskiego* (Vol. 4, pp. 216–226). Siedlce: Uniwersytet Przyrodniczo-Humanistyczny.
21. Partytsky, O. (1875). Amos Comenius. His life and activities. *People's School*, 4, 75–77.
22. Rzhiga, F. (1895). *On the works of John Amos Comenius in the Vilna Public Library. In Memory of the Father of Contemporary Pedagogy of John Amos Comenius*. City: Publishing House.
23. Selikhanovich, O. (1917). *The history of pedagogy in the West and Russia*. Petrograd-Kyiv: Colleague.
24. Stepovich, A. (1886). *The essay on the history of Czech literature*. Kyiv: The Slavic Society.
25. Sukhomlynska, O. V. (2003). *The historical and pedagogical process: new approaches to common problems*. Kyiv: The Academy of Pedagogical Sciences.
26. Tkachuk, L. V. (2014). John Amos Comenius about the learning progress. *FOLIA COMENIANA: The Journal of the Polish-Ukrainian Research Laboratory of Didactic Named after John Amos Comenius* (pp. 69–71). Uman: Zhovtyi O. O.
27. Tkachuk, M. (2014). The harmony of Comenius's ideas and the representatives of Ukrainian pedagogical thought of the second half of the XIX – the beginning of the XX century according to the content of national education. *Historical and Pedagogical Almanac*, 1, 25–28.
28. Turbatsky, L. (1895). Two areas in German pedagogy. *Teacher*, 7, 297–300.
29. Zaklinsky, R. (1889). Ivan Amos Comenius. *Teacher*, 3–8, 49–51.