

SAMUEL ORMIS AND HIS CONCEPT OF MORAL EDUCATION

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Abstract

The author of the article deals with the personality of an important Slovak pedagogue and a figure of the Slovak national movement in the second half of the 19th century, Samuel Ormis and his concept of moral education. During his pedagogical work, he significantly contributed to the development of girls' education and to a significant extent also contributed to the publication of books and textbooks for the needs of Slovak education in the given period. He significantly contributed to the establishment of self-help associations and cash registers among the Slovak population of Hungary and at the same time showed intense interest in the field of natural sciences. The author focused on the analysis of Ormis' most important pedagogical work Education for Seminarists and Parents, in which he dealt with many issues of pedagogy and education. His work has been evaluated by many other authors.

Keywords: moral education, pedagogy, Slovak nation, Samuel Ormis

1. INTRODUCTION

Samuel Ormis (1824–1875) was a Slovak pedagogue and an important figure in the Slovak national movement in the second half of the 19th century. He worked at the First Slovak Grammar School in Revúca during its entire existence, from its inception in 1863, until its forcible closure in 1874, which was the result of intensifying Magyarization and efforts to liquidate Slovak education in Hungary in general. During his pedagogical work, he also significantly contributed to the development of girls' education (Kodajová 2006, pp. 32–33), he also significantly contributed to the publication of books and textbooks for the needs of Slovak education in the given period. He also collected Slovak folk tales (Pácalová 2014, pp. 8–12; Pácalová 2018, pp. 250–251), which became the starting point for his dramatic work (Mihalková, 2017, pp. 307–309). He also helped to establish self-help associations and cash registers among the Slovak population of Hungary (Chudják 2015, p. 30; Nátherová 1997, p. 12). He also showed intense interest in the field of natural sciences (Uhrín, Mlíkovský 2011, p. 91).



Fig. 1. Samuel Ormis portrait

2. ORMIS' EDUCATIONAL VIEWS

In his most important pedagogical work, the two-volume *Education for Seminarists and Parents* (Part I was published in 1871 and Part II in 1874), Ormis addressed many issues of pedagogy and education. The starting point of his pedagogical views was contemporary knowledge of anthropology, he also paid attention to the physical preconditions of education and physical education. Following this, he focused his attention on the development of the mental abilities of his pupils and students. In the second book, he dealt with issues of pedagogy, including the teacher's obligation to master the subject, but also to the teaching itself. It was extremely remarkable that he also dealt with issues of access to students with special needs. A natural part of his pedagogical and educational intentions was moral education and reflections on ways to achieve goals related to the development of morality of students.

In Ormis' view, we cannot consider an educated and moral one to suffer disgust and filth around us. He expressed the belief that as the nation rose or fell in morality and enlightenment, so did its purity. Goodness as the goal of education also includes beauty, and its substantial amount is also physical purity (Ormis 1871, p. 125). On the other hand, he paid special attention to moral education and in this context stated that the hypocrite is the one who does not have a good conviction and to cover his evil intentions with a cloak of goodness. Therefore, according to him, one of the most beautiful virtues of a Christian is caution, thanks to which an honest individual cannot be abused by an immoral person and does not allow his dominion over himself, but on the contrary overcomes bodily desires in spirit (Ormis 1871, p. 127). That is why in all nations so much weight is placed on maintaining shame, especially in his opinion, Christianity places it a condition of goodness. The opposite is shamelessness, which is manifested in words and deeds, but the root of both lies in the unbelieving, corrupt, and sinful imaginations and feelings. And where obscene speech appears, Ormis argued, there will be an obscene act, for speech precedes action. At the same time, however, he pointed out that some people are transforming themselves and paying attention to their words, so that they will never hear an obscene word from them, but they have abominable desires in their hearts. According to Ormis, all this corrupts man and is the result of infidelity and bad upbringing (Ormis 1871, p. 129).

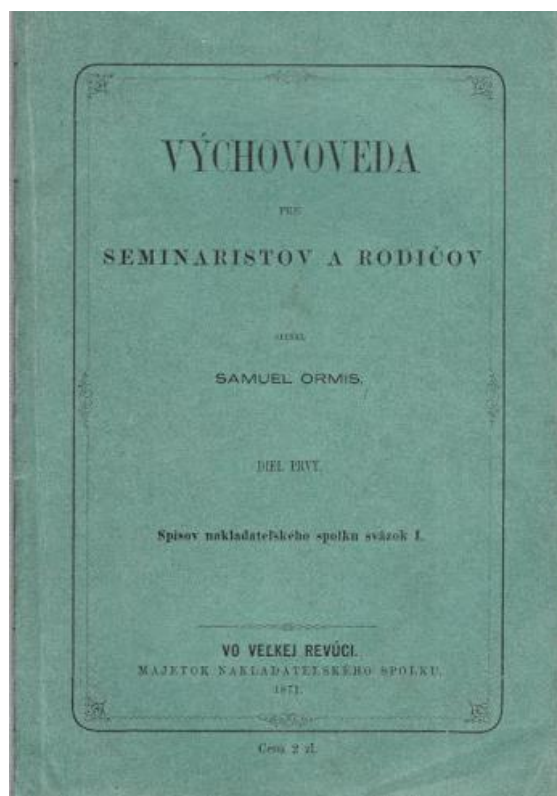


Fig. 2. Ormis' most important work

The purpose of education is twofold, just as man is made up of two elements of body and spirit, and the spirit is to hasten to its origin, and so one main goal of education is faith, but until the spirit goes to God, he has to work and subdue the body here on earth, and this work of his is to be good, so his second goal is goodness. His efforts are therefore focused on two sides, but he must also have a centre where faith meets goodness, and that is conscience, as a judge and witness, as the basis of personality. Faith, goodness, conscientiousness, these are the three foundations that one should develop in oneself in the opinion of Samuel Ormis (Ormis 1871, p. 159).

Education has three means: a) it must educate the individual, that is, to give to the spirit what is necessary for faith, and that is religion, that is, knowledge of God; b) he must teach him to know and judge what is good, that is, to develop reason, mind, balance, etc. and to make man wise, and that is what science provides; c) in the end, he must practice it in every good deed, so that he may realize that he has done well, and so has been kind to God and to men, and this is an exercise in discipline (Ormis 1871, p. 159). Therefore, according to Ormis, faith is placed as the first basis of spiritual education, because it is the basis of the human soul that he feels God if he orients himself, runs after him, seeks him, trusts him, finds help and well-being in him (Ormis 1871, p. 161). Someone finds this highest value and existence in matter, and so he is a materialist or in his desires, namely either in bodily pleasures and comforts, and so in his opinion he is a eudaimonist, or in imaginary desires for praise, domination and other human errors, and so he is a fool (Ormis 1871, p. 162). Ormis recalls Kant's view that nothing in the world can recognize people as good without limitations, only good will. Otherwise, it can be said that nothing good can be recognized, which does not come from a good motive. According to him, the only real motive is thus pure faith, and so faith must be the basis of all life (Ormis 1871, p. 163).

In his opinion, the Slav has only one pattern of life, and that is Christ, then the whole world is good to the Slav, if only he stays spotless from the world. To do this, however, he must be able to rule not only himself but also the world as his subjects, and therefore enlightenment, education, art, industry, statehood – and he uses all science and knowledge as a means of his faith! And so only he is man in the true sense, only in him humanity is humanity, because he comes from faith. When we set freedom as the goal of education, it is also only the effect of faith, because without faith there is no freedom (Ormis 1871, p. 165). Freedom is not without faith, without morality, without Christ, Ormis argued. And so only true education will bring the Slovak nation to freedom, both moral and national. He asked the question that what of the hordes of drunken people we have, of the selfish, greedy, lazy, eudaimonists, or as Ľudovít Štúr called them from their time, “of those skins” that run only to greasy pots and barrels of wine, for poor profit or out of fear they betray, sell, deny themselves, and the truth, and Christ! (Ormis 1871, p. 165).

Ormis was of the opinion that the fear of God stems from faith, because he who believes in God is afraid of him, that is, he is afraid to think badly, to speak badly, to do badly, and even to ask badly. However, when he thought well, wanted well, acted well, then he hopes in God and is satisfied in heart. The upbringing of a young man, namely a boy and a girl, should have led to this fear of God, when his mind had already developed (Ormis 1871, p. 170). According to God, we call the creation of ourselves a good conscience, or conscientiousness, Ormis stated, that in every thought, every feeling, word and deed one should judge oneself: whether it is good, decent and just. And does this compare to God's command? Education in this regard can only be done by teaching and coercion, by clearly saying what is good and what is bad, and by ordering without exception: do this, do this well, warn this again, for it is evil (Ormis 1871, p. 170).

According to him, education can only work slowly, because it consistently fights against moral carelessness, but it cannot pour repentance to anyone whom God does not give. However, we do not know the time when God will awaken a person to repentance, so in Christian love we should also correct their stubborn ones, not hope to lose hope, but rather to pray for them (Ormis 1871, p. 171). Ormis added that strictness in forcing conscientiousness is as necessary as forcing cleanliness, moderation in eating and drinking, work, and so on. For he who does not know what is good and evil, we must think about it and command him, and in every opposition to the good is hidden the misconception that what the elders declare bad is good for the child and therefore does it (Ormis 1871, p. 172). Many mothers make cries, cries on their daughters, that their mouths hold badly, that they bowed badly, etc., but on lies, slander,

cruelty, laziness, etc. she has no severe punishment or anger, Ormis pointed out. In his view, this is a sign that she herself does not have a developed sense of morality (Ormis 1871, p. 172).

“By wisdom we mean thorough knowledge, science and appropriate action, so that everything happens on time, decently, beautifully and well, and towards morality. Or else: wisdom is active goodness. It can be acquired only by long and demanding knowledge, recognition, contemplation and contemplation of internal objects, as well as internal feelings, intentions and consequences, and the laws of God” (Ormis 1871, pp. 177–178). From this came the knowledge for Ormis, that what is good is also wise, that which is evil, that is also foolish; as if it could have good results, because it could burn badly, and so one would have to blame oneself (Ormis 1871, p. 178).

Whatever you let the child know from the first moment, from the beginning to be moral, pure, and reasonable, and whatever requests and stubbornness show in the child, Ormis advised to adjust them according to pure mind and morality, for whatever the child takes in the first five years, no teacher will get out of it anymore. And already from this point of view, those parents who take immoral people as babysitters sin irreplaceably and murder their children spiritually. In his opinion, the most difficult thing seems to be to know moral feelings, i.e. for the child to examine his feelings, desires and deeds. Educators consider it a very difficult thing, but according to Ormis it is the easiest (Ormis 1871, p. 182).

Ormis came to the unequivocal conclusion that Slovaks lack the strictest rigor and work in raising children. We want to be educated by force, he argued, and we are looking for a model of education not in the Holy Scriptures, nor in our reason, but in German books and Western European customs. According to him, this means that we have taken on the role of apes, and that is where our material and spiritual poverty comes from. For we take from the West not only good, but also evil, and because there is no spiritual sourness in our country, therefore there is no reaction against the evil, as is the case in Germany. There, if something bad happens, they immediately look for a cure, and thus give a good direction to national and church life. But it will remain bad for us until we get to the bone, and only then do we look for the drug that has long since gone out of fashion with the Germans. And so we walk far and slowly behind them (Ormis 1871, p. 194). Therefore, Ormis appealed to Slovak parents to throw away all sorts of cunning, and from an early age they evicted the evil spirit from their children. And this evil spirit, this inherited sin, is laziness, greed, lies, exuberance, greed, and uncleanness. Some also add ambition and domination to it, but according to him, these two affections also have a good aspect, so they do not need to be completely destroyed from the heart, but only subjected to reason. However, moral vices need to be eradicated from the root. And they can only be exterminated by physical work, strict supervision and the word of God. Namely, one must observe one's speeches, one's feelings, one's thoughts and deeds, and in everything one should follow the word of God (Ormis 1871, p. 195).

On the other hand, Ormis warned that if the educator is an unbeliever, he will educate in his own way, but we will tell him in advance that he will not educate a perfectly good person from his pupil or student. He may be wise, as the Stoics, humanists, and other philosophers were, but all his wisdom will be only human, that is, erroneous. Therefore, it is necessary to ask to be educated in the wisdom of God, which cannot be instilled without the word of God and the sacrament (Ormis 1871, p. 207). Ormis claimed: “There are many moral feelings, but they all grow from one root, faith and pure knowledge. But as a gardener he takes care not only of the root, but also of individual branches, therefore the educator should train the child in individual moral feelings, namely in the following: fear of God, caution, humility, shyness, repentance, disgust of evil, satisfaction with his condition, feelings of his morality and respect yourself. The rule is: only the good raise the good, and only moral people raise the moral” (Ormis 1871, p. 207).

In characterizing these individual moral feelings, Ormis stated that caution is a moral feeling that one acquires by paying attention and thinking about possible dangers. By the strength and flexibility of the spirit, because even for a moment it does not run out of caution, and against every attack it is ready for defence (Ormis 1871, p. 208). Humility is the adornment of youth and a sign of an uncorrupted heart, and it is manifested in the fact that even where a person is allowed to use something, he tightens, feels undeserved, and can be forced. He spit on the merits of strangers and that is why it is called humility. It seems to have two poles: modesty and shyness. Modesty means being on the sidelines and not forcing oneself into society, and it is related to decency, conceit, the opposite is intrusiveness and callousness.

Shyness means a feeling of one's innocence, as opposed to shyness. A sign of shyness is denial, which he considers a very important feeling, because he keeps a watch at the gate of purity and innocence (Ormis 1871, p. 209).

To the immoral feelings Ormis added deceptive shame, that is, false shame, where one is ashamed of what one should not be ashamed of, such as poverty, poor clothing, poor parents, low status, or when one is ashamed to walk, but don't be ashamed to make debts, slander, etc. This false shame is ruining many families and taking away the moral value of all deeds. The opposite is repentance, which in turn is regret and regret for your sin. Disgust and ugliness are unpleasant feelings and always appear where there was a good upbringing, so that the child loathes everything bad. Satisfaction with one's condition, that is, where this satisfaction is lacking, there is a wrong, non-Christian upbringing, for it has aroused endless desires in a child whom they will endless endlessly, so that what he has, it smells, and he longs for what he has not (Ormis 1871, p. 210). Ambition develops in many, and philosophers see it as the motive for beautiful deeds. However, he sees Christianity in it more than in ordinary use. He who works out of ambition has no moral value, just as he who works for profit. And yet, in terms of utility and ambition, Christianity must determine a certain place, among moral motives, and education must fill the young man with knowledge of what is really useful and what is true honour, so that he always has that great admonition before his eyes (Ormis 1871, p. 211).

For them, in his opinion, the conscientiousness is in contrast, which they otherwise call self-respect. But that would mean the opposite, for man to honour himself, he is only aware of his strength, his good will, his good intentions, and that consciousness is his treasure, which he protects from himself, from evil desires, from irrationality or deceit. He must thus stand guard over his innocence, like a soldier on a lost verse, because if only one evil request reaches his heart, he is already in danger of losing innocence, losing his clear conscience and becoming a prey to sin. Conscientiousness, then, according to Ormis, is a defence against evil, which must never pass into moral security, because honouring oneself would mean leaving the guard and enjoying one's spiritual treasures. However, for now, the enemy could come and take away his treasure, so self-esteem should only be felt and protected, but not encouraged, because it would easily pass either to moral security or to pride and arrogance, or to self-confidence, that is, to unbelief (Ormis 1871, pp. 211–212).

When asked how grace is divided from faith and wisdom, Ormis answered that as an act from the goal and the means. Faith is a rush to the goal, wisdom is the search for good means, grace is the very good life, which is reflected in different duties in different social conditions (Ormis 1871, p. 213). In his opinion, Slovak philosophy only teaches that a righteous and blameless person cannot succumb to evil, which in the legends we figuratively express that whoever does not look at seductive things will not stone, but will triumphantly reach the goal. Slovak philosophy does not consider struggle and work to be bad, so we must fight against evil. However, he claimed that we cannot fall as long as we hold on to God, one can only fall through one's own fault, as Slovak philosophy teaches, and that is a completely Christian understanding. For tribulation, the cross, sickness, poverty, persecution for truth, disgrace, and death itself are evil only for those who have betrayed the truth and want to wallow in pleasure, but not for those who are "faithful warriors of God". In this context, Ormis held that Christ died for our sins, but also rose from the dead to justify us, so that we can be sure that when we spend our lives for Christ, we will rise from the dead with Christ! According to him, Slovak philosophy is completely compared to the teachings of Christ. And so, in his opinion, we should lead the inmate not to look at the lures along the path of life and not in fleshly pleasures or worries about life, but fight a good fight leading a holy and righteous life, believing that the crown of eternal life is set aside. Or in a word: let us keep our youth holy! (Ormis 1871, p. 214).

According to Ormis, the goal of friendship is to help oneself in morality, to rebuke, to warn and to rejoice in the common good. The upbringing is to lead the inmate to such a degree and fill him with the conviction that in the marriage it will receive help not only for physical work, but especially for a moral, holy and godly life. Therefore, the Slovak parent only says that he took care of the child, that is, brought up when he brought him into a marital state. Our upbringing also ends with marriage, Ormis argued (Ormis 1871, pp. 215–216). We should rather lead our youth to such role models than to the current idolatry of those people who "hope in themselves". Even the Slovak nation will not lead another to

spiritual and moral freedom, in his opinion, only the sanctified one, who is kind to God all his life, and has not stopped, looked around, petrified in utilitarianism, hedonism, Pharisaism, and what those spiritual diseases are called. And according to his conviction, such people need to be kind to other nations who stand before us whitewashed like graves, but inside are stinking, immorality, and soon they will weaken and perish for their sins themselves. But if we have such faith-devoted people, we will rejuvenate and blossom with the flower of pure Christian morality! (Ormis 1871, p. 216).

He recalled the life experience of the Slovak people, in which one greeting is often heard, one mother's message: "my son, behave well not to grieve me" – often more powerful on the heart of a young man than Aristotle, Hegel or any human science (Ormis 1871, p. 217). Obedience is the first foundation of a good upbringing. Obedience is forced and voluntary. Until he knows how to distinguish good from evil, a small child must, in his opinion, be forced to do good, and in this compulsion, what we call hereditary sin first appears: arbitrariness, stubbornness, defiance, disobedience, lies. Voluntary obedience develops only from conviction and gratitude, Ormis argued – and is proof that we have not worked in vain, and even gives hope that in other feelings, intentions and actions the inmate will follow our teachings and strive to be good. Where it appears, there is joy, pleasure. But where it is lacking, there is grief, the fear that a disobedient child will always get worse and worse. According to him, teachers recommend various means against disobedience, namely: consistency and love. Consistency because the child becomes accustomed to the way the parent thinks and acts, and when the first and second attempts fail this way, he breaks down or deceives the ordering will, gives in, gets used to and does not even think about resistance. Love in order to penetrate the soul and awaken mutual love, which causes pain in the heart of the disobedient. However, both of these means are insufficient because we have examples that consistent education has brought up the disobedient and lovingly ungrateful (Ormis 1871, p. 218). According to Ormis, the Slovak people need mainly the moral life of their parents, the religious education of their children, only according to him will obedience and gratitude be among the people (Ormis 1871, p. 220).

As long as a person lives only for himself, until then he does not repent, he cannot be good, because he does not know the goal of his life, nor God's will, nor his duties. That's why we have to teach a child to charity from an early age. We have the opportunity to do this, when giving alms to beggars, let the child give the beggar what we give. According to Ormis, we only ask for our inmate to be a good man, which cannot be done otherwise, only if he is a good Christian, and that he is above all just, then merciful, and as a faithful warrior of God he defended his right and the law of others, defending the freedom of God's word and spreading the kingdom of God without enslaving people or committing inhuman atrocities. However, in order to warn what is written in the scriptures under the name of the world (Ormis 1871, pp. 230–231). According to Ormis, under the world we do not understand all people who are good and evil, because according to morality, evil cannot be liked by one who is good, therefore by the world we understand only good people, or at least people as good, because the same person at one things are judged fairly, while others are judiciously. Our inmate is to be recognized as good before every righteous court, that is, to be kind to every righteous person (Ormis 1871, p. 232). Except that Ormis has bypassed the answer or solution, what about the evil ones where we put them outside our world?

By teaching and professing his convictions, the Christian defends his right, because he is aware that he is called to freedom through Christ, and that he is obedient to his lords in everything, as long as his conscience commits, but where his conscience is pressured, he will say, "It is more appropriate to obey God than to be human". With this patient resistance, early Christianity overcame Roman paganism. It is also a custom among the Slavs, Ormis argued, that with long patient resistance and persuasion they change the minds of the nobility, and as a result the individual passionate outbursts of the nobility took a sad end. In general, our inmate will patiently endure the lordship, which he does not think, and since he does not force him to act against his conscience, he will not overthrow the lordship there either, he will only declare that he must not do this for his conscience. According to Ormis, such an attitude is in line not only with Christian teaching, but also with philosophical morality based on psychological principles. The lordship is only where society is, because otherwise it would have no one to rule over. The society is formed either for a time, as a hunting expedition, that is, to hunt down the hunting Indians in America, who will unite for one expedition, they will elect a chief, and at the end of the expedition they will each go to their side, or it will be formed for an indefinite period, such as villages, towns, cities,

counties, countries. We are talking about all of them: what kind of society, such is the lordship, that is, among the raw ones, even the lordship must act cruelly, among the immoral the nobility will use such means as they think are necessary against the immoral, but among the good ones the lordship will also be good. He admitted that even among the immoral there would be a moral and religious man, but “one swallow does not make summer” and “when you come among the crows, you must croak like them”, only one will not correct the lordship, and as if he was immediately lucky to become ruler will not correct the whole of society in a word, and he will have to use such means as the immoral can be administered. On the other hand, the lords will be good among the good ones, Ormis stated (Ormis 1871, p. 233).

“We acknowledge that without God’s permission, not even a hair will move on our head, and so the election of the nobility takes place only from permission: therefore we do not give every self-propelled, rioter and rapist a name that is from God, because only that nobility should be subject to which is established by God, who protects the good and punishes the bad. But when the lordship itself treads on the laws of God, rolls in immorality, oppresses freedom of conscience, it bears witness to itself that it is not established by God, and that it is thus not a lawful lordship, but an illegal one. If a society is healthy, moral, and conscientious, it will not tolerate immoral authority like a healthy body will not tolerate a corrupt substance within itself, if a society is immoral, it does not deserve better authority, and even if they immediately give it an angel as ruler, they will also take it away and build an evil one. This is a natural social development: but we will release the inmate into society with that conviction: he will not take part in rebellions against the lawful authority, but he will not be ashamed to confess the truth, and always enlighten humanity and spread better insights by spreading pure moral principles!” (Ormis 1871, p. 234).

On the other hand, Ormis realized that it was during those games, when they took place unattended, that defects, hatred, battles, domination, oppression of the weak, and all evil arose. Therefore, he advised that the father, mother, breeder, so honestly, holy, sleep well, so that the children could witness their work, speech and entertainment, let them go only to such societies, where there will be no moral danger for their children (Ormis 1871, pp. 237–238). Our principle is: no matter how good the parents are, so the children will be good, Ormis said. In his opinion, this only applies to those who want to be good and God-fearing. There is no need to lose words with fools and wicked, for the world and its desires will perish! Our apostles spoke to the drunks enough to be mild, so that at least they would not make their children drunk: nothing was valid! The drunken and immoral generation must perish, and we will raise a new generation that will not serve people but God (Ormis 1871, p. 239). The need for this coercion is shown to us by the wretched state of blacks, who at home in wild freedom kill and eat each other, or sell mercilessly into slavery, and only in that slavery do they come to reason and wisdom. Would it not be better for them to force their youth to practice at home than in foreign slavery? (Ormis 1871, p. 243.) In this context, Ormis seems to have sought to find a positive side in slavery as well, because blacks there came to their senses, or rather, white slavers brought them “to their senses” by the brutal methods he wrote about for example, Charles Dickens in his *American Notes* (Dickens 2001, pp. 252–257).

The same lesson applies to educated nations, for if they do not strictly compel their children to morality and goodness, the future generation will seem to be a slave to another more moral nation. Therefore, according to Ormis, this coercion of morality is necessary (Ormis 1871, p. 243). More writers have spoken out against all the promises and rewards of upbringing, declaring it a temptation to evil and a moral tenancy, even a spiritual betrayal, because it is said that man should do well without any reward, that is, as they express, “man is absolutely obliged to do his obligations”. But when the Lord God adds promises to commandments, even the Son of God Jesus Christ has recognized it necessary, what do we want to be wiser than God? And who does what he does without a goal? Who is useless? After all, even for that merciful act, we still have a reward, namely satisfaction in conscience. Why should the educator not promise to encourage the good, the noble, the saint? Why shouldn’t he reward diligence with food, honesty with respect, kindness and friendliness with gratitude, etc.? ‘Absolute moralists’ are certainly not right about that! The Lord God does not ask for absoluteness from us, and therefore let us not ask for an inmate either. But they are right, that not every deed is a promise and a reward, for whoever wants to eat, let it work and if you eat father’s bread, you must obey your father, Ormis stated in his reflections on moral upbringing” (Ormis 1871, p. 247).

From religion, everyone needs to know the basic Christian dogmas, biblical events, and religious songs in which the church expresses its religion and morality (Ormis 1874, p. 84). He further stated that he finally saw the men in the field of the church and the nation grazing with the misery and sinfulness of the people to help him out of misery, to lift him out of the pool of stupidity, brutality, immorality, and to raise him a people pleasing to God! (Ormis 1874, p. 86). According to Ormis, the Slovak people can be educated only if we give them the full measure of all knowledge and thus educate a new generation. For if you allow the spirit to work with the body, the knowledge of the world is bread, the knowledge of oneself is water, and the knowledge of God is air, as all these three are necessary for bodily life, so the three are necessary for spiritual life (Ormis 1874, p. 86). A large number of people will remain at the level of education at which they were dismissed by the school. No more reading, not learning, he is not educated. It resembles a tree that stops releasing new branches. But if, at least, what the school instills in his heart keeps throughout his life, he punishes and uses it for a good deed, then he can already be a good person in the opinion of Samuel Ormis. However, the role of the school is different, namely to make it a self-taught person who would continue to learn on his own. 20 years ago, there were plenty of such self-taught people in Slovakia, they read the scriptures, educational books, and understood what would be good for them. Today we have few among the common people who would read books when they leave school (Ormis 1874, p. 87). In his opinion, religion has a powerful effect on emotion, on which is based mainly morality and Christian goodness. The way of arousing religious feelings can be twofold: dumb and eloquent, that is, habit and persuasion (Ormis 1874, p. 149).

3. DISCUSSION

Vladimír Michalička wrote to Samuel Ormis that “Ormis’ textbook Educational Studies was not only an important textbook summarizing the knowledge of pedagogical sciences in the last quarter of the 19th century in the Slovak environment, but its mission exceeded the textbook (i.e., didactically processed material of the scientific field) and readers and can also be understood as a scientific work including the theory of general pedagogy, theory of education and didactics. It was based on period publications by German authors Curtmann (*Lehrbuch der Erziehung und des Unterricht*, as well as the evangelical pedagogue Palmer *Ewangelische Pädagogik* (1853), and was also inspired by Červenák’s pedagogical concept published in the *Mirror of Slovakia* (1844), Comenius’ ideas and, above all, reflected in it his practical knowledge gained through almost twenty years of teaching and educational practice” (Michalička 2011, p. 5).

In evaluating Ormis’ pedagogical work, Jozef Pšenák points out, above all, his connection to Jan Amos Komenský. He stated that “we find an agreement between Ormis and Comenius in the views on the understanding of man, on the goal and tasks of education, on family education and school. He remembers the educational importance of work, physical education and pays attention to the education of girls. He is also approached by Comenius’ deep conviction about the meaning of the printed word, book, textbook, which put him in the ranks of creators of Slovak textbooks and contributors to Slovak pedagogical magazines” (Pšenák 2008, p. 117). Michal Bodický to address Ormisova educational activities on his own experience as a high school student wrote that “... he always looked after all and knew employ minds of students so that they did not ever think about small a thing” (Bodický, 1916, p. 211).

4. CONCLUSIONS

Following this, in agreement with Marta Gluchmanová, it can be stated to Ormis’ pedagogical views that he was one of those who already in the 19th century presented rules and opinions related to the humanization of education, which they are currently striving for, or returning to many authors emphasizing humanity and tolerance in the school environment (Gluchmanová 2013, p. 68). On this basis, it can be stated that in many respects Ormis’ pedagogical legacy is still relevant, although on the other hand it must also be acknowledged that many of his views on moral education were subject to the spirit of the time and especially the idea of the decisive role of the Christian religion in education in

general relationship to moral education, however, current pedagogy does not share the exclusivity of the role of religion or especially Christianity as a decisive factor in education, including moral education.

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