

Chlup, Otokar

Summary

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S U M M A R Y.

The history of the pedagogic ideas is an illustration of the history of general culture. Bacon's induction is a bridge from the scholastic to the modern view of education. Its individuality is characterised by the same intellectual temper which is displayed by modern natural science. Comenius endorses Bacon's basis, but makes a deeper thing of it by means of intense religious experience. Locke's sensualism too enriches Bacon's induction. Pure intellectualism is defeated by Montaigne, pietism, and Jansenism. Intellectualism culminates in the 18th century rationalism: Rousseau points to the natural sources of education. The Great French Revolution materialises Bacon's and Rousseau's ideal, including both the right of reason and the right of natural education. Rousseau influences Kant's educational theory which also makes use of the categorical imperative. Then Pestalozzi takes up the work and realises all the former educational ideals. He enriches education both metodically and didactically. He also introduces into education national and social elements. Herbart supplied scientific proofs of Pestalozzi's method and put pedagogy and didactics on psychological basis. He founded a new intellectual method and educational system. In the 19th century the evolution of education is influenced by new national and social movements, by the growth of natural and technical science, by new philosophy and psychology, but these influences are kept back by the state and church-absolutism which protects in Germany and Austria the type of intellectualism taught by Herbart's school. A crisis in school education is the result of this state. At this time the classical languages which are still of some practical use become the main instrument of pedagogic reaction. The neohumanism does not influence much the classical culture in the schools. The modern

socialistic and biological ideas bear upon the educational questions. Comte and Spencer construct a new ideal of positive and evolutionary education continuing thus in the work of Bacon. The conflict between religion and science is soon transferred in to the sphere of school and educational life. The result is the modern conception of a free secular school while on the other hand the ideal of a pure religious education revives in the teaching of Tolstoj and Förster. The state of the Czech education in the 19th century had its entirely individual aspects: it was necessary to build up an all-round program of national education. The culmination and the philosophical background of this program are the work of Masaryk. The following names are of importance for the history of modern Czech pedagogy: J. Úlehla, Fr. Drtina, Fr. Krejčí, Fr. Čáda, and O. Kádner. While Drtina and Kádner specialised in historical pedagogy, and Úlehla studied those aspects that deal with school organisation, Krejčí approached the question of education from its ethical side, and Čáda finally tackled it from the pedagogic-psychological and psychogenetical standpoint. The last tendency in the evolution of pedagogic ideas is to make the methods of pedagogic research thoroughly scientific: the psychogenetic and the experimental method are the principal methods used in exact pedagogy, didactics, hygiene, and the other branches of pedagogy. Beside the theoretic work, the realisation of exact pedagogic ideas is also being attempted, as for inst. in the New Schools of Geneva, in the Daltonian School, in the School of Batavia, in the Mannheim system et al. The present time reaction against an overemphasized historicism asserts itself also in the school program. The school education is being transformed in accordance with the principle of modern scientific method.

Děkuji všem, kdož mně přispěli pomocí při vydání tohoto spisu. Zvláště jsem díky zavázán panu kol. J. Glücklichovi za četné pokyny v historickopolitických partiích a panu kol. St. Součkovvi za některá důležitá upozornění ve stati o Komenském. Tajemníku naší zkušební komise panu J. Drábkovi a zvláště asistentu slovanského semináře, panu dru M. Nohovi, děkuji za jazykovou korekturu.

Brno dne 10. dubna 1925.

O. Ch.