

Gustav Adolf Lindner and 140 years of the foundation of the pedagogical seminar at the Czech Philosophical Faculty of Charles University

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The awakening of national consciousness was typical of many European countries, including the Czech lands, where the struggle for recognition within the Austro-Hungarian monarchy was not only about language, but also about the expansion of national education. These emancipatory efforts were a reaction to the government's drive for Germanization, the use of the German language in offices and in higher education, beginning with a number of secondary schools. Within the framework of the coexistence of Czech and German populations, there was a struggle for national education, which Czech society saw as an instrument of political, cultural and economic emancipation. One of the breakthrough figures in the emancipation process was G. A. Lindner.

The characteristics of the most important Czech educator of the 19th century – Gustav Adolf Lindner – are extremely broad; he worked as a philosopher, pedagogue, psychologist, founder of sociology, writer, but also as a teacher of many subjects including physics, mathematics, logic, aesthetics and other subjects.

G. A. Lindner was born in Rožďalovice in the second marriage of the brewer Václav Lindner; his father spoke German, his mother was Czech, he was brought up bilingually, but in the Czech spirit. He was educated in a trivial parochial school, then studied at the main school in Jičín, where the higher grades were taught in German. After passing the entrance examination, he was admitted to the grammar school in Mladá Boleslav,

but transferred to the academic grammar school in Prague, where he completed his secondary education. After high school he enrolled in philosophy, which he took as a university preparatory course between 1884 and 1846. During his studies he was introduced to the basics of Herbartian psychologizing philosophy by Prof. František Exner. When at the faculty he immersed himself in the study of psychology by J. F. Herbart, its depth astonished him. He had no idea before how far it was possible to penetrate into the heart of mental life.

At the time of his philosophical studies, he was hesitating between writing poetry, writing and being interested in the problem of freedom of will. He wrote texts in German, which he had taken from high school. At the same time, he intensively studied the Czech language, which he wanted to penetrate better, as he considered it his mother tongue. Reflecting on a possible career as a writer, he read both classical and Czech literature and started a diary. He wanted to get to know the man as such, writing down insights from psychology and ethics, as well as writers' ideas and thoughts from lectures, talks and readings.

During his stay in Prague he often visited his parents, whom he held in high esteem. He liked to go to exhibitions and concerts. He was interested in public events, read newspapers in cafés and watched the news closely. He was of a cheerful disposition and liked to be in the company of ladies; he also went dancing. He did not regard study as mere learning, but always sought to understand the nature of the problem. Thanks to his bilingual upbringing, he studied both German and Czech sources. As he was not in robust health, he followed a lifestyle of headaches and fear of lung disease.

Lindner was brought up in the Catholic faith and was not only devout but also tolerant. He believed that in a monastery he could find answers to many of life's doubts and at the same time gain protection from human wickedness and the terrible realities of this world. Both family and friends influenced him to take up the priesthood, and he chose a Catholic seminary. A doubting and self-seeking thinker, he wanted to alleviate his helplessness, and influenced by romanticism and idealism, he was interested in self-knowledge as well as the knowledge of other people. His introverted disposition led him to be rather solitary, he was shy and found it difficult to tolerate contemporaries with character defects.

In October 1846 he entered the seminary in Litoměřice. There, a rigid disciplinary regime prevailed, which led him as a young man longing for freedom to consider leaving, including the realization that the order could not relieve him of many doubts. After two years, the revolutionary mood of 1848 broke out in society, and the ideas of freedom made their way into the seminary. Despite the efforts of the priests to stifle libertarian ideas, it was clear that the new currents of ideas could not be contained. Lindner demanded that a certain degree of freedom be achieved by the students and signed a petition to the archbishop in which the students demanded a constitution. After the defeat of the revolution, all new concessions were revoked and Lindner was asked to ask for his release.

After leaving the seminary, he went to study in Prague, earning extra money as a home tutor and writing for a large number of newspapers and magazines. He enrolled in law school because he was considering public engagement. Politically, he leaned towards the liberalism of the time, and among politicians he held Rieger in high esteem. After studying law, he saw that his chosen legal career would not suit him and decided to pursue what he was passionate about – and that was scientific work and teaching. He studied mathematics and physics and wanted to become a high school professor. After he passed the examination in philosophy, mathematics, physics and history on 17th of May 1850, he started as a substitute at the Piarist grammar school in Rychnov nad Kněžnou. After a year, on 15th of September 1851, he moved to the grammar school in Jičín, where he became a professor after three years as a substitute. He taught philosophical propedeutics, mathematics, physics, geology, plant physiology, geography, as well as Czech and German language, and later also physical education, which he and other professors tried to introduce at the school.

In Jičín, he was preparing for his rigorosum in order to graduate with a doctorate. The degree was to facilitate his communication with the ministry and authorities. He fell in love with Emma Raab, for whom he wrote a personal confession entitled '*The Key to My Heart*', a text written half in German and half in Czech. But the relationship soon ended unhappily. At the end of 1854, he was transferred to Celje in Styria, allegedly for being a free-thinker, but the catechist of the gymnasium, who was related to Emma's family, played a major role. Before the transfer, Lindner also underwent a disciplinary investigation about passages of his lectures on logic, when he dictated the material to the pupils. During his stay in Jičín he wrote a number of poems, but he did not have many friends in the congregation and never made a secret of his views. That is why he was quite happy to go to Celje in the end, and instead of being depressed or sad, he energetically threw himself into new work.

At the time Lindner arrived at his new location in Lower Styrian Celje, the town had a population of about 3,000. He soon created a friendship with Ed. Jeretin, who introduced him to Magdalena Zamolo, an Italian six years his junior. In 1856 he married her and found family happiness, and he also respected his wife's moral character. The family soon grew steadily, but their eighth son died soon after his birth. Lindner viewed his children not only as a father but also as a psychologist and educator. He made many observations and wrote them down, although at the same time he was burdened by material concerns.

His stay in Celje reawakened Lindner's desire to engage in science and literature. He enthusiastically wrote a textbook on psychology based on Herbart. Soon he was overwhelmed by doubts, unease and feelings of disappointment, in which his health probably played a part. Eventually, he repeatedly found a way out through diligent work, trying to overcome feelings of ambivalence and resignation. He noted in his diary that the collapse of illusions can also bring gain, and also that 'the essence of our time is appearances driven to extremes'.

In Celje, he gradually became aware of his loneliness, and longed to get away from the remoteness; he sent out written requests for places where he could do scientific work. Even his material security was not satisfactory (he had a salary of 800 zlotys a year); and his father contributed to his living (he sent him 100 zlotys a year). His position improved somewhat when he became active in publishing. His books were also in demand abroad; for example, his *Psychology* was published in five editions in German, as well as in Modern Greek, Italian, Czech (1881) and Hungarian.

Teaching at Celje was not very gratifying, because in addition to disputes with the headmaster and colleagues, he educated a number of not very gifted pupils. He taught philosophical propedeutics, mathematics, physics, German and some non-compulsory subjects. Most of all he devoted himself to philosophy, which he methodically adapted and managed to enthuse his pupils about. Later he wrote his own textbooks on psychology and logic for teaching. Lindner had a gift for pedagogical work, was calm, patient, fair and kind. He was easy to maintain discipline in the classroom and he was gentle in his grading. He was beloved by his pupils for his didactic skills, because he could make interesting even parts of the material considered difficult and not very comprehensible. Towards the end of his stay in Celje, he was appointed inspector of the city schools, which brought him to general school problems. He modified the lesson plans, introduced new subjects (geography, history, natural history, measurement morphology). He required improvements in teaching methods and didactic aids. Teachers were to be instructed in new pedagogical trends; to this end, he introduced conferences (with voluntary participation) and didactic-pedagogical lectures; he demanded that teachers be given one day off a month for self-education. He recommended the restriction of corporal punishment and, because of its excessive extent, the curtailment of religious instruction.

The first scientific publication in 1858, *Lehrbuch der empirischen Psychologie nach genetischer Methode*, published in Celje by the printer Jeretin, was favourably received by Austrian educators despite some harsh criticism. The Ministerial Commission recommended it for approval. At the same time, he wrote articles for Hermann Bonitz's *Zeitschrift für die österreichischen Gymnasien*, in which he published reflections on education and teaching, on classification, on the reform of the school leaving examinations (maturita/Abitur), on psychological conditions and difficulties with truth, on initial perception as the basis for rational teaching in drawing, etc.

He published his second textbook, *Lehrbuch der formale Logik* in Graz in 1861 and began working on *Introduction to Philosophy* that was supposed to be used in the last year of grammar school. This text was published the following year in Vienna as *Einleitung in das Studium der Philosophie. Mit Rücksicht auf das Bedürfniss der Gymnasien entworfen*. This first textbook for the teaching of philosophy was not approved, but a year later it was published in French. At that time he expanded the texts of the textbooks *Psychology* and *Logic* and wrote a number of articles for Czech and German journals.

In 1868 he passed the rigorosum in Prague and received his doctorate; he therefore received it much later than he had expected. He observed and studied society for a long time, and put his findings into two important texts. The first, *Das Problem des Glücks*, published in 1868¹, dealt with the problem of human bliss, and in it Lindner put forward his ethical credo for life. The reader was given a collection of reflections on philosophy, the psychology of mental life, moral science, and the individual as the creator of happiness. In twenty chapters, the questions of being, bliss, lower and higher forms of sensuality, imagery, the influence of education and enlightenment, the question of the self, work and play, the instinctive life including desire and concupiscence, character, freedom, society, and the question of duration and destruction are discussed. Interestingly, the author referred most often to Schopenhauer and Herder, but also to Kant, Socrates, and Plato (only once did he cite a motto from Herbart); he also referred to a number of scientists (Darwin, Copernicus, Newton) but also to poets and writers (from Shakespeare to Jean Paul, Schiller, and Goethe). For his extensive magazine work he became well known in European pedagogy and in 1869 was appointed chairman of the Herbartian Society in Leipzig.

The second important text was a larger study published in Vienna in 1871, *Ideen zur Psychologie der Gesellschaft als Grundlage der Sozialwissenschaft*. Thanks to this text, Lindner is referred to as the founder of Czech sociology because his study had this unmissable ambition. In 39 chapters, including the appendix, Lindner developed his reflections on society, drawing on his previous studies in psychology. At the time, European post-Comtean sociology was asking questions about the nature of society, and one school of thought, among many possible versions, coined the idea that psychology and its laws formed the basis of society. Even so-called national psychology combined psychological considerations with those of language, which appeared as an expression of the psyche of individual nationalities, and under the influence of German Romanticism, the idea of the nation as a linguistic community was cultivated in the 19th century. Under Spencer's influence, the Aristotelian concept of the state (POLIS) returned to the concept of society, proclaiming that the community is an organic formation analogous to the human organism. Lindner did not use the term sociology but constructed the national community as the meeting of the individual psychic forces of individuals, which in synthesis form the so-called social (meaning society-wide) psychology. At that time, social psychology did not yet exist as a borderline science between sociology and psychology, which is why his use of the term 'social psychology' may confuse today's readers.

His entire study begins with a brilliant sentence: Psychology remains one-sided if it observes a lonely man. The formulation shows the influence of German classical

¹ Sixty years later a book was published in the Philosophical Bibliotheca: Lindner, Gustav Adolf: *The Mystery of Happiness. A psychological investigation of human bliss*. (translated by J. Král) Prague. Czech Academy of Sciences, 1931.

philosophy. Society is 'the aggregate man', Lindner reasoned; public speaks of 'public opinion', 'the spirit of the nation', 'social ideas', but it is, in short, the soulful personality. In studying it, one can rely on national economic doctrines, but also on the study of groups of peoples, on the study of speech.² Man in his natural state is the most helpless and clumsy creature of all³, hence the importance of forming a society which not only surpasses nature but forms a unified social purpose. There are reflections on what constitutes society; there is talk of organization, of work, money, speech, the division of occupations, the growth of intelligence in society, of soil and climate, of the creation of wealth, of power and its abuse. Lindner, like Spencer, argued for minimal government interference in the national economy; the state should provide good schools, cheap capital, and cheap bread, railroads, entertainment, and the health of the population. Society can govern itself; in more advanced circumstances it will create power in the form of the state, which is a legal entity.⁴ He likened the social organism to the natural one; Lindner drew a number of analogies between social and individual consciousness. Throughout the larger study, Lindner shows the breadth of his thought and his attempt to view society from a wide range of perspectives, through history, economics, law and power structure, state formation, public opinion, and collective memory; he describes religious ideas, national imagery, forms of government, and the spiritual organization of society.

As a school inspector in Celje, Lindner not only dealt with the issue of elementary education, but he was also very interested in drawing. In 1869 he published *Das ABC der Anschauung als Grundlage eines rationellen Elementarunterrichtes im Zeichnen (The ABC of Opinions as the Basis of Rational Elementary Teaching in Drawing)*. As a mathematician and psychologist, he wanted to put this subject on a rational basis. He argued that shape was more important than colour. A mature view goes beyond all external influences and tends to purely geometrical representation. The basal shape element is the right triangle, and from it one can derive a number of basic geometric relations and truths, develop spatial determinations on which to base analytic geometry. This forms the basis of orientation in space for humans.

His reflections on a rational method of teaching drawing were based on a discussion of contemporary drawing methodology, which Lindner criticized. He published *Anslauungslehre als Vorschule des Zeichnens und der geometrischen Farbenlehre* for teachers of drawing in 1871, which included drawing and drafting models with instructions

² Lindner referred to the famous study by Moritz Lazarus and Heymann Steindhal in the first founding issue of the *Zeitschrift für Völkerpsychologie und Sprachwissenschaft* in 1860, in which they proposed the establishment of a national psychology, which, according to Lindner, deals with abstract phenomena of the national spirit.

³ The formulation anticipates the ideas of modern anthropology; Lindner was an ardent follower of Darwin, which later got him into trouble with the Church.

⁴ Lindner considered Rousseau's social contract to be a fiction and was quite critical of the thinker in several places in his studies.

for use. These were followed up with *Übungsschule des Elementarzeichnens nach der Interlinear-Methode* in 1872.

In the 1870s, Lindner developed a wide publishing activity for a number of newspapers and magazines, covering social events (from local to national), but he also wrote about educational issues, new developments in literature, political, economic and cultural reflections, etc. In his school texts, he discussed relations between principals and teachers, religion among pupils, problems with classification, demanded that teaching be illustrative and comprehensible, demanded that the matura/Abitur examination be conducted by examiners other than the teachers of the subjects in question, etc. He was professionally committed to reviewing scientific treatises on pedagogy. He was concerned with the possible effectiveness of pedagogy, especially with regard to the aptitude of pupils, reading, examples from public life and the state establishment. According to Herbartianism, he placed ethical and religious ideals as the goal of teaching.

Reviews of professional books brought him many new impulses, which led him to take his own opinions on them. In the newspapers he dealt with administrative and publicly understandable problems, wrote about the number of hours for subjects, about how a contemporary school should look like, about the concordat, about the material position of teachers in society. He also published poems and philosophical, patriotic, erotic and didactic jingles. He also wrote literary reflections *Children at Home*, *Between Heaven and Earth*, *Darkness to Light*, *Heights and Fall*, *In the Devil's Gulch* and others. In these texts, he usually dealt with the conflict between two characters, one was free-thinking and acting, encountering many obstacles, the other represented a type of bureaucrat, chauffeur or oppressor with eccentric features. Love, which intertwines with the story in his texts, appears in many versions; the romanticism of his youth was prominent, and the stories usually ended in reconciliation and compromise rather than great happiness. Characters expressed various philosophical and ethical considerations. He was not nearly as successful in the dramatic field as he was with stories of a journalistic nature. Although he was highly active, lecturing, composing celebratory poems and speaking at celebrations, and becoming a member of many cultural support and social societies, he feared that he would end up in Styria once and for all. He also applied for a directorship in Jičín, but on 2 October 1871, he was appointed director of the German Real Gymnasium in Prachatice. His farewell in Celje after sixteen years of service was festive, the newspapers printed celebratory texts on his long activity in education and the students gave him a festive procession with ovations and flaming torches.

Accepting the position of headmaster in Prachatice from 19 October 1871 meant a return to his native country, albeit to a poorly equipped and then currently post-status gymnasium with a small number of pupils. The transfer to Prachatice was disappointing, because it did not bring him the desired peace of mind for his scientific work, nor did it help him materially. He was denied a transfer to Budějovice because he allegedly did not speak good Czech. Lindner, on the other hand, was convinced that even

after sixteen years he would be able to speak the language well. Finally one of his applications was accepted and on 14 September 1872 he was appointed director of the teachers' institute in Kutná Hora. It was a two-year-old institute, which did not yet have a sufficient number of classes, but there were enough pupils. Interest in studying grew year by year. Lindner taught education, logic, psychology, history of pedagogy and education and for some time also German. There were no textbooks at the institute, as it was a new type of education. Lindner lectured according to his own plans, always summarizing the material and dictating the summary to the pupils. He directed discussions about hospitalizations and important school events. He introduced conferences with the learners, which were discussion-based; the participants could express themselves critically but also defend their opinions. Lindner brought his didactic and pedagogical depth of knowledge of educational issues to these enlightening debates.

At the teachers' institute, Lindner led the pupils in a friendly spirit to conscious teaching work, encouraged independent thinking and school self-government. He was a tolerant and kind headmaster, and got on well with members of the teaching staff. He emphasized the importance of teacher individuality and evaluated each one according to educational and didactic skills.

Lindner was the only Czech teacher to be appointed to the commission that discussed the status of teachers. Many of his proposals were incorporated into the important teacher's status, which was published in 1874. He took exemplary care of the teachers' institute entrusted to him, which gradually gained a reputation as one of the best educational institutes in the empire. He introduced practical exercises, expanded the library and the collections of natural history books, pictures, diagrams and maps which were displayed in the corridors and classrooms. He introduced a number of innovations in the operation of the Kutná Hora institute; he set up a bookbinding and cardboard workshop, and the inmates of the institute took up grafting and silkworm cultivation in the garden. A training field was built for the introduction to field farming. In the preparation, he laid considerable emphasis on illustration, encouraged the use of realia and paid attention to practical teaching. Therefore, a training school was set up at the institute, where the students of the teacher training held practical outputs.

In Kutná Hora he was appointed school inspector and a member of an experienced commission for Czech municipal and burgher schools. At the Vienna World Exhibition in 1873 he was a member of the international jury; and for this activity he was awarded the gold cross of merit with a crown. He also received a commendation for the administration of the Institute and a monetary allowance. In 1879 he was appointed a school board member.

During his time as director of the Institute in Kutná Hora, he devoted himself more to work and his family, but he did not shy away from working for the public. He concentrated on pedagogical problems, although he still published a considerable number of articles on mental problems, on immortality, on whim, on ladies' clothing, etc. For

the World Exhibition he wrote a report on Czech education, containing an overview of textbooks in Czech municipal schools.

In a text from 1874, *Die pädagogische Hochschule* called for the establishment of teachers' seminaries at universities and technical colleges where teachers could be trained. It demanded a university education for teachers, since the teachers' institutes provided only a secondary education; teachers should receive a broad and scientific education. These seminaries could be turned into a college of education in which teachers would receive pedagogical and didactic training after high school.⁵ Schools preparing teachers should be not only theoretical but also practical. Ethics (preferably Herbart's, replacing religion if possible) was to be at the head of the subjects, followed by psychology, logic, aesthetics and national economy. Schools were to have the same degree of freedom as colleges, and Lindner demanded equipped classrooms, laboratories, and workshops. Although the proposal did not pass the poll, the project of higher teacher education persisted and the full text was unanimously adopted at the 1880 teachers' congress, although it was not implemented.

Lindner's most significant activity was editing a collection of pedagogical classics on which he wrote commentaries. The first volume was *Johann Amos Comenius, Grosse Unterrichtslehre mit einer Einleitung: J. A. Comenius, sein Leben und Wirken*. It was not an exhaustive study based on the sources, but a translation from Comenius, which brought Lindner a reputation as a freemason in ecclesiastical circles. The second volume, titled *Cl. Adrien. Helvetius Vom Menschen, seinen Geisteskräften und seiner Erziehung*, was published because Lindner conceived of education as a process taking place within a broad framework, not only in the family and the school, but also in the spirit of social legislation. Helvetius proclaimed the omnipotence of education, in which both the legislature and the state administration unwittingly participate. The broad concept of education means that a person is educated by society. Lindner was heavily influenced by Darwin and conceived of man developmentally, therefore expanding the concept of education. But he opposed the thesis of the omnipotence of education; he reproached Helvetius for not taking into account innate aptitudes. It is true that the individual receives far more through the influence of education than through innate aptitudes.

The following two volumes of the encyclopedia brought studies entitled *August Hermann Niemeyer: Grundsätze der Erziehung und des Unterrichts*. Lindner identified this text as the foundational pedagogical work in the encyclopedia and described it as an eclecticism that keeps us on experiential ground. Volumes were then published with works by Pestalozzi, Diesterweg, Dinter, Quintilian, Plutarch, Ascanus, Jacotot, Fröbel, Fichte, Vives, Luther, and others.

In 1879, he began publishing the journal *Pedagogium* as a monthly, which became the first major pedagogical journal in the Czech lands devoted to teaching, teaching

⁵ With his proposal for the establishment of university teacher training, he anticipated T. G. Masaryk, who in the 1890s only demanded better organisation of teachers, as did Prof. František Krejčí later.

methods, school organization, pedagogical disciplines and the links between pedagogy, psychology and ethics. The link between pedagogy and culture was also emphasised. Bibliographical overviews were also given. Lindner assembled an impressive group of contributors from both science and pedagogy. Procházka, Kapras, Krecar, Bartos, Makovička, Mrazík, Petrů and others. He himself contributed articles; however, in the third year he gave up the editorial leadership for health reasons.

Lindner presented a systematic exposition of his views in the *Encyclopädisches Handbuch der Erziehungskunde mit besonderer Berücksichtigung der Volksschulwesens*, in which he relied on Herbart's pedagogy. Lindner selected newly reformulated entries from his textbooks, writings and articles. He also included passages from the history of pedagogy, which he valued highly. He viewed them as complementary to cultural, philosophical, and religious history, literature, and the study of society. He divided history into pre-Christian, Christian and modern periods. In the modern period he picked up the Reformation movement, Comenius and Pestalozzi. The Encyclopaedia was well received by the general public and by 1884 the 4th edition was already in print. In the early 1880s, Lindner came under attack from the Catholic clergy for his freethinking views. In the late seventies and early eighties he had health problems, was suffered from pneumonia and longed for better air; he was exhausted and going through a major life crisis. After a convalescent stay in Styria, his health slowly improved and he prepared himself for further work, although he never fully recovered.

In 1882 the Charles-Ferdinand University was divided into Czech and German. On 13 August 1882, at the suggestion of a committee consisting of professors Josef Durdík, Jan Kvičala and Jan Gebauer, Lindner, listed among the candidates for the professorship, was appointed by the committee "full professor of philosophy and pedagogy at the philosophical faculty of the Czech university with the Czech language of lecturing". On 12 October the Institute of Kutná Hora bid a solemn farewell to its director and on 14 October saw him off to the railway station in Sedlec. Two days later, the newly appointed professor gave his initial university lecture, which was held as a public lecture in the Karolinum, on the topic *On the Present State of Philosophy*⁶ and on 12 November the *Central Teachers' Association* held a banquet in his honour as the first professor of pedagogy at the re-established Czech university. Numerous delegations attended, and over fifty congratulatory telegrams and greetings were sent to Lindner, the "darling of Czech teaching", from all parts of the Czech lands. The magazine *Posel z Budče* (Messenger from Budča) carried a celebratory poem by K. V. Rais.

The division of the university into Czech and German was accepted by the Czech patriots as an important emancipatory step, because finally the Czech nation had a complete educational system in its own language, from elementary schools to university

⁶ In addition to Herbartism, he highlighted in his lecture a number of scientific researchers who influence the contemporary spiritual atmosphere and the way of looking at the world. The lecture, which ended with a great appeal for tolerance towards philosophy, was printed in the *Journal of the Museum of the Kingdom of Bohemia*, 1882, see p. 195.

education. The appointment and installation of Lindner as the first Czech professor of philosophy and pedagogy positioned pedagogy as a respected discipline, and at the same time fulfilled Lindner's long-held wish to become an academic teacher and pursue scientific research. Years later, his contemporaries reported that his wish came true rather late and he entered the university with uncertainty, but he soon settled into his new role. In the pedagogical seminary he lectured on pedagogy, its history, psychology, logic, noetics and ethics (so-called practical philosophy). His listeners appreciated his calm and factual explanations, which opened up new horizons for them, and although he was at the university for a relatively short time, he had a considerable influence on the students and his seminar developed an intense educational activity.

In addition to his work at the university, Lindner gave lectures for teachers' unions, which granted him honorary membership. In 1884, Lindner was nominated for membership in the *Royal Society of Sciences* (in the field of philosophy), which was opposed by the non-philosopher Prof. Loewe, who argued that he had flippantly denied the immortality of the human spirit in his treatise on the immortality of the human spirit. This contradicts the supposedly noble mission of the learned society. The Society eventually did not elect Lindner after Loewe's widespread protest. Lindner also had controversies with some educators; a long dispute over the publication "*Čítanky maličkých*". Prof. Durdík also saw him as a competitor for the chair of philosophy after Dastich. In addition to his lectures, Lindner was preparing the publication *Pedagogy on the Basis of the Doctrine of Natural, Cultural and Moral Development*⁷, which was to be a summary text of his pedagogical views, and at the same time he was preparing an edition of the *Handbook Encyclopaedia*, to which he gradually added individual articles. These entries were subsequently published posthumously by Josef Klika in the *Concise Pedagogical Dictionary* under Lindner's name.

Lindner entered the university at an advanced age and in relatively poor health. Nevertheless, he was actively involved not only in teaching, but also in the activities of examination committees and represented teachers on the provincial school board. Only in 1886 did he take a short leave of absence, and in the academic year 1886–87 he did not lecture and was preparing to retire in the autumn of 1887, but he died suddenly on 16 October 1887. He was buried solemnly at Vyšehrad, where on a dignified simple grave is the inscription: 'Let every man seek in his heart what the world will never give him'. It was only after 40 years that his wife was also placed in the tomb.

Relatively soon after Lindner's death, attacks on his person began from the Catholic camp, including ones against his *Pedagogy*, which was branded as supremely subversive because it ignored the origin of man at the hands of God. He was accused of turning Christian ethics into philosophy; of teaching fallacies about the development of speech; of being a compiler of foreign ideas, especially those of Herbart; and of his texts exuding a German rather than a Bohemian spirit, since he did not live much in Bohemia, etc.

⁷ It was issued after his death.

The prejudiced critics exceeded all limits of correctness and decency, they tried to deny even his scientific activity. After a while, he was also reproached for allegedly having the paintings of His Majesty removed from the classrooms of the teachers' seminary and only after being instructed to return them he did so, etc. His defenders, including some priests, spoke out against the slander, and the *Committee of the Comenius Teachers' Unity for Prague* and its surroundings also staged a massive protest, rejecting the low and vile attacks and calling on the teaching profession to oppose clerical hyenism.

In analysing Lindner's pedagogical views, it is appropriate to refer to his latest text, *Pedagogy on the Basis of the Doctrine of Natural, Cultural and Moral Development*, which provides a summary of his teachings from the period of his lectures at the Faculty of Philosophy of Charles University. Already in the preface it is explained why it is necessary to consider pedagogy as a science. It has its foundations and principles. Pedagogy has long grown out of everyday observations and experiences, and if the concept of education is derived from man as an individual, it is impossible to arrive at a basic conception of education. Even years later, Herbart's influence and his philosophical foundation were evident on this point; education cannot be developed without a conception of society, but neither can it be developed without ethics.

Lindner sought a scientific organization of pedagogy that would no longer be based on "individual observations and reflections" but would be systematically organized and based on precise and thoroughly elaborated concepts. The author based his philosophical pedagogy on Herbart, whom he supplemented with Darwin's doctrine of natural development. The continuation of natural development is found in the sociology of Comte and Spencer⁸, which extended the developmental concept to include the influences of culture. He complements the extended development with ethical issues. Sociology, backed by moral statistics, pointed out that man is part of the social whole, and certainly in the realm of spiritual and cultural performance.

Education is the subject of science, theory, and on the other hand, practice, practical pedagogy. Philosophical and practical pedagogy is linked to the history of pedagogy and statistics, which allows a greater insight into the field of experience. History shows the continuity of human education, which has been handed over from generation to generation, forming a long tradition.

Step by step, Lindner built up a pedagogical terminology to show the new foundations of educational science, its scope, its connection with developmental laws, education by nature and through the whole of culture, through which the individual educates society. Subsequently, the system of educational sciences, pedagogy in the narrower and broader sense, is discussed. Lindner described the so-called pedagogical anthropology dealing with development to adulthood, which involves physically growth, spiritually education. The doctrine of the human person was divided into dietetics (concerned with physical health) and psychagogy concerned with the soul. Lindner

⁸ In this last work, Lindner uses the term sociology instead of the original term „social psychology“.

placed considerable emphasis on educational psychology, without which he could not imagine the development of the individual, devoting an extensive chapter to it. He then moved on to the area of means and methods of education, dealing with the formation of the individual to perfection, which cannot be done individually but is the result of a cultural society. He also discussed the organizations in which social education is carried out: the family, the school, the alumnae, bound and free education. Not only is the whole account presented in a unified scientific system, but all the pedagogical doctrines, both philosophical and practical and historical, are included in the system.⁹

Lindner gradually modified the original Herbartian foundations and developed his own idea of the scientific profile of professionally cultivated pedagogy. His broad-based conception of the pedagogical sciences, from philosophical foundations to practical applications, has remained a lasting legacy of both the Pedagogical Seminary and its successor, in the form of the Department of Pedagogy of the Faculty of Philosophy of Charles University, which still maintains the notion of the broader roots of pedagogical knowledge. Scientifically conceived pedagogy requires knowledge of pedagogy, philosophy, psychology and sociology, as well as history and a range of other disciplines, in addition to specialized expertise, and in theory it splits into a system of basic, borderline and applied pedagogical sciences. In this sense, still 140 years after the appointment of the first professor of pedagogy at the Faculty of Philosophy of Charles University, the departments of pedagogy in the faculties of philosophy cultivate a broad scientific profile that highlights the richness of the contexts in which educational and educational developments take place. Although pedagogy has undergone many transformations, the legacy of a broad philosophical and scientific foundation is still Lindner's enduring contribution to its scholarly profile. This is true not only in philosophy faculties, but also in faculties preparing future teachers.

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⁹ See the table on pp. 130–131, which supplements the interpretation on p. 41.

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Erasmus+



WAVE-IT (2019-1-CZ01-KA203-061386) is a strategic project within the European Teacher network (www.european-teachers.eu).

WAVE-IT builds on a strong relationship with partner institutes and a good relationship with high-motivated teachers of primary and secondary schools, which became members of the European Teacher network. Collaboration during projects and reflection on activities are the keys in the learning processes within the European Teacher network. Saxion, university of applied education in the Netherlands, coordinates the network.

WAVE-IT objectives:

- 1: Development of didactical strategies for entrepreneurial and connective teaching and education.
- 2: Development of critical thinking strategies to support reflective practice through collaboration and communication between teachers, learners, and academics.
- 3: Implementation of entrepreneurial and reflective competencies and skills in teacher education.
- 4: Implementation of the strategies to the education of children with higher increased learning support (refugees, socially excluded, with special learning).

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