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HERBART'S PHILOSOPHY OF PEDAGOGY AND EDUCATIONAL TEACHING (THE VIEWS AND DIFFERENCES OF OPINION)

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Herbart's scientific educational theory pointed to the fact that the application of pedagogical ideas in educational practices would brought a guaranteed outcome with a regular, mathematical precision. Herbart he was personally aware that this system contains the danger of formalism and unilateral intellectualism and therefore he endeavored, in theory, to overcome the concept of educational learning. This emphasis, however, was neglected by his pupils and followers.

Key words: standardization, educational classes, awakening interest, philosophy of education, National Herbart Society

Introduction

History of Education probably doesn't know more contradictory evaluation of a philosophical and pedagogical thinker than of Johann Friedrich Herbart.

During his lifetime and after his death he was largely positive reviewed. He became a pedagogical theorist who, by his views, influenced educational theory and teaching practice across Europe and America."¹

The causes of this response can be seen in the fact that his educational views reflected the social and economic conditions of the time. His call for expansion of elementary education to all strata of the population, and higher education for a relatively larger portion of the youth, was totally accepted. In fact, the pedagogical theories of Comenius and Pestalozzi seemed too democratic to the interests of the emerging community. Herbart's scientific educational theory pointed to the fact that the application of pedagogical ideas in educational practices should bring a guaranteed outcome that would have appeared with a regular, mathematical precision:

- always with the same regularity as in the application of Natural Law in practice,

- Herbart's efforts aimed at reaching certain degree of Standardization (mathematisation), which should serve this purpose.

Herbart, through his efforts, gained the sympathy and popularity among the scientific community and the education field in the second half of the 19th century. But he was personally aware of the risk that was associated with his. His followers, the herbartians, absolutized the efforts to 'mathematization', certainty of results, methods and methodologies. In practice, this approach led to schematisation of teaching and 'normalization' of school work. Normalization was a tool for school policy of the State, because it enabled comparability of results of individual schools and teachers. It has become a tool for rigid school inspection activities and etatisation across the areas of education, training and education.

In the developed countries, not only an interested in the area of education and its system, but also a direct and uncompromising stance in the control has been increasingly applied. From this moment, the school became a real 'political issue'. The whole arrangement Herbart's educational system, theory and practice, suited these intentions, since it was based on the objectives of education, conceived in his already mentioned masterpiece *Allgemeine Pädagogik aus dem Zweck der Erziehung abgeleitet*, first published in 1806. It is a systematic work. Herbart's educational system is divided into three areas (management, teaching and education 'Zucht') and accentuates the area of education. Herbart was personally aware that this system contains the danger of formalism and unilateral intellectualism and therefore he endeavored, in theory, overcome the concept of educational learning. The

¹ F. Hofmann, J. Kyrášek, *J.F. Herbart a jeho pedagogika*, Praha 1977, p. 5.

emphasis, however, was neglected by his pupils and followers. His followers who saw him as a guaranteed source of educational success, succumbed to the construction of succinctly, strictly defined system, its 'temptations'.

Johann Friedrich Herbart was born on May 4, 1776 as the son of a judicial council in Oldenburg. In 1794, he entered the University of Jena, and in 1809, after university teaching activities in Göttingen, he comes as a successor of I. Kant to the throne of philosophy in Königsberg (aged 33) and he operates at the university until 1833, when he returns to the University of Göttingen. He dies there on August 14, 1841.

As a student in Jena he gets under the influence of J.G. Fichte.² The final 'settlement' with his philosophy led him to a meeting with the 'Swiss friend of mankind' and 'genius of the heart', Pestalozzi. His first pedagogical works are attempting to comment and critically rethink the main ideas of Pestalozzi's 'elementary methods'.

The views and differences of opinion

After a wave of enthusiasm in the late 19th and early 20th century, however, a completely opposite phenomenon emerges. Its utter negation (...) In Europe, Herbart is totally condemned. All emerging pedagogical views stem from criticism of Herbart, without differentiating between Herbart and herbartism, the teaching of his followers that negated the whole system. What are these discrepancies?

1. Herbart's pedagogy is based on the objectives of education.
2. In contrast, most new currents aim at the opposite: to stem from the interests of the child.
3. Herbart's pedagogy entitles the teacher with the main role.
4. Most new trends relegate the teacher to the background, leaving the principal place to the pupil.
5. Herbart sees as crucial the role of school as preparation for life.
6. Representatives of the new trends argue that childhood is part of life and make far-reaching conclusions based on this area.

Criticism directed against Herbart should rather be directed towards the followers of Herbart, the 'herbatists'. They completely disregarded interpretation of pedagogical tact and substantive part of Herbart's philosophical

² M. Somr, *Názory a rozpory Herbartovské pedagogiky*, [in:] *Sborník vědeckých prací Univerzity Pardubice*, 2000, 6, s. 315 a násl.

and pedagogical educational system and teaching aimed at awakening of interest.

*Lernen vergehen, aber die Interessen bleiben (Herbart)*³

In the late 19th and early 20th century, academic qualifications are no longer sufficient. The new social system, capitalism, needs competitive young people who are versed not only in theory but also in practical matters and are ambitious, enterprising. This requires a new educational system, too.

Johann Friedrich Herbart has undoubtedly contributed to a new understanding of educational teaching, to clarify its structure, contents and methods. On the other hand, the conservative side of Herbart's pedagogical system is clearly reflected in his ideas on the management of children (suppression of the 'bad' will of the child, an elaborate system of punishment, austere behavior regimentation of children etc.) that were used to justify the disciplinary measures at effects on children.

Herbartova pedagogie je těsně spojena s jeho filosofií a psychologií. V jeho konceptu praktické filosofie, etiky a psychologie tvoří ty nejvýznamnější pilíře jeho pedagogického systému. Insufficient knowledge of Herbart's philosophy and psychology impedes misunderstanding. A fact is, that his opinions were received and mutilated by his 'students' and successors, the herbartists, in favor of conservative, often even reactionary, political and educational policy goals. Therefore, it is necessary to critically evaluate the scientific heritage of this important pedagogical thinker and acquire it creatively. It is applied here in full, the real value of this work consists, among others, in its philosophical dimension and psychological subtext.

Life and work of J.F. Herbart falls in the time when the French Revolution and the rise of industrial England have completed the shift from feudalism towards capitalism. The emergence of the capitalist, productive state was on the agenda. The highest parts of classical philosophy and literature created the 'ideal realm of ideas.'

Main Herbart's work *Allgemeine Pädagogik aus dem Zweck der Erziehung abgeleitet* calls 'philosophical thought', and, as he writes himself, it seeks philosophy of pedagogy. It has been noted that an integral part of his pedagogy is the philosophical and psychological basis and two of his major works are devoted to it:

³ J.F. Herbart's *Sämtliche Werke*, 19 svazků, vyd. K. Kehrbach, 1888-1912; J.F. Herbart's *Pädagogische Schriften*, vyd. O. Willmann, dva svazky, Lipsko 1880.

*Allgemeine praktische Philosophie (1808)**Psychologie als Wissenschaft neu gegründet auf Erfahrung, Metaphysik und Mathematik (1824-1825)*

Herbart outlined his metaphysics and psychology as a basis for explaining 'pedagogical causal relationship', ie. how can knowledge, wants, beliefs and behavior of the individual be changed according to the goals of the education procedure. In order to theoretically justify the educational objective of morality, Herbart devoted himself to ethics and politics. Herbart's concept of 'being', real being, which is not perceived as such nor changeable, enters consciousness only by its mutual intercourse and changes, creating a ontological background for assumption that the souls should be investigated as such a 'real', which is opposed to 'affections' other reals because it remembers self-preservation. Psychic 'ideas' also express them as the basic building blocks of mental life. From their movements and obstacles, mutual touching and summaries, all mental processes can be explained in a single principle. Herbart wants to embrace education in its complexity and dialectics. The remarkable moments of Herbart's works include his search, reasoning, finding a way of knowing the conscience and journey of knowledge based on contemplation of the moral stance. The educational process is carried out by three different components, interacting and necessary to achieve its objective: management, discipline and teaching. True education is called 'discipline' (Zucht) and according to Herbart, it is implemented as a continuous meeting of educators and wards. The means and the goal of learning and teaching interest is an interest which as a permanent mental stress leads to multilateralism. Substantial determination of the teacher include: knowledge and skills. Education is a large unit of ceaseless work. Most penetrating analysis of Herbart's pedagogical legacy was published by *Otokar Chlup* in the *Education encyclopedia*. He appreciates Herbart's formulation of the individual components of education and, from this perspective, he returns to Herbart's work in the 60s when he conceives the basic curriculum theory. Chlup sees the continuation of herbartism in *pedagogical reformism*.

Herbart influenced the area of philosophy, psychology and pedagogy by his work. His philosophical ideas reached Bohemia before his educational opinions did. Herbart's philosophy was brought to Prague University by *Franz Exner* (1802-1853), the author of the later work *Nástin organizace gymnázií a reálek*. The Herbart's philosophical followers were *Josef Dastich* (1834-1870), the brothers *Josef* and *Petr Durdík*.⁴ Herbart also influenced the most

⁴ Francis Čupr who, in the spirit of herbartian psychology, wrote *Grundriss der empirischen Psychologie*. As orthodox promoter of herbartism is considered *Josef Dastich*, who

important teacher of the 19th century *Gustav Adolf Lindner* (1828-1887), the first professor of pedagogy at the University of Prague. He also influenced the founder and representative of the Czech aesthetics, founder of the art science, *Otakar Hostinský*, who was an opponent of the theoretical Herbart's philosophy, and especially psychology. Hostinský's interest lied in the aesthetics which was not touched by Herbart at all, but still, Herbart was a definite incentive for Hostinský's work *Herbarts Aesthetik in ihren grundlegenden Teilen quellenmässig dargestellt und erläutert* (Hamburg und Leipzig 1891). Generally, however, it must be noted that this work contains the substance of the ideas rather than of the author than of Herbart. It should however also be noted that the biggest critics of Otakar Hostinský's theory of musical arts were Durdík Josef in Prague and Eduard Hanslick in Vienna, both followers of the orthodox herbartism.

The beginning and end of the influential reform concept falls within years 1886-1901. From the perspective of Germany, Herbart's homeland, nowhere had the herbartists so much influence and lasting effect, like in America. There they dominated the entire decade of teaching and discussing and for three decades they have determined the direction of the reform of American education and teacher training. As advocates of this direction, they contributed to the fact that science teaching and the teaching profession has become a social phenomenon.

The Rise and Fall of Herbartism

How could be the rise and fall herbartism in the USA explained? It is this reason, the finding of a reasonable explanation, that can inspire us how, in different areas, territories, a different educational project may be applied. Herbartists played a dominant role in the area of the progressive trend of the education, because without their ideas and suggestions would not the course of the education reform at the beginning of this century in the USA possibly develop or even be understandable.

In the 19th century, American education faces two fundamental questions. First, the problem of so-called '*Common school*' network (ie. a form of American elementary schools) and the need for a large number of teachers, as a prerequisite for their establishment. The creator of this project, Horace Mann, who in the years 1837-1848 served as Secretary of Massachusetts

in *Základy praktické filozofie* and *Filozofická propedeutika* contributed to the formation of novobohemian philosophical terminology.

State Board of Education, was aware that these teachers cannot be brought from existing academies, where mainly men studied, and education was very little pedagogically oriented to be useful for the needs of rural national schools. Therefore, he used the Prussian model and had set up seminars called "normal schools" in which especially young girls were enrolled, who by expected to fulfill their dream of independence as teachers, but also expected this new form of work to be more enjoyable and more meaningful compared to blue-collar workers. First Normal School was founded in 1839 in Lexington and shortly afterwards two more schools were founded in Bare and Bridgewater. The project, however, was very far from the original intent. The number of students was very small, and their patience in the necessary pedagogical preparation was minimal. Therefore, these schools have gained little support and only in the years after the Civil War their professionalization reached the required level. Compared to years 1839-1865, when about 15 normal schools were founded, their number has increased in the next 25 years topping nearly 100 new schools of this type. Educational institutes for teachers expanded, educational content was newly conceived and admission requirements increased. Pedagogical science became important. In 1879, the University of Michigan established the first Department of Education and the University of New York established the first Faculty of Education in 1891. At the same time, the reform movement spread to educational and institutional sphere, which eventually got its organizational form. At the end of the 19th century, four large forces existed in the United States, each of which had a specific design and objectives.

- *Kindergarten movement*: German immigrants, who found its refuge in America after the 1848 revolution, brought them, among other things, Fröbel's thoughts about "Kindergartens", which found a wide response and led to the establishment of private and public kindergartens. It has, however, another, more substantial contribution. Since that time, the idea of "talent and employment" become a fixed part of American education.

- *Oswego movement*: the stimulus was Pestalozzi's concept of illustrative teaching that was promoted by a group of teachers led by the rector of the Normal school in Oswego, Edward A. Sheldon. Illustrative teaching soon became a universally recognized method of normal schools.

- Hegelians - humanistic education: at the end of the sixties, a theory was developed which constituted the school as a representative of the "objective culture" that pupils should get rid of their subjective thoughts and actions and as a consequence, it should lead to social inclusion, to the humanist education and overall rejection of the "Native education" concept of J.J. Rousseau.

- *Children Research*: it consisted of an appeal to parents and teachers to systematic observation of children not only when they play, but also in terms of their behavior and respect for the guidelines, and also to direct assistance in the implementation of the "moderate education and training", which should lead to education of "the measured child".

Exchange of views on teaching during the 70s and 80s in the frames of four streams of opinion that have been transferred in American from Central Europe, was, after all, too general and didactically descriptive than to be able to provide the needed breakthroughs and inspiration for the former situation in American education. Therefore, the representatives of these four streams suffered a harsh critics of the education field, which rightly asserted that they are concepts, but only partial, and often inappropriate transfers of foreign ideas in American normal education. Specifically, it was alleged that Fröbel's ideas are meaningful for kindergarten, but for normal school they are inappropriate or that Hegelianism unilaterally favours discipline and neglects education, that Pestalozzi's visual teaching method offers a method but does not provide the necessary teaching curriculum and that the mere collection of data on children without elaborating the required criteria-system does not establish the general principles in the field of education and training in the field of theoretical training nto excluding the practical application. This brings us to the core of our considerations, to the fact why many young teachers began traveling to Europe, especially to Germany, looking there for new inspiration for their creative teaching, educational work. Germany has become a mecca "scientific pedagogy" for American educators.

In 1875, the first American educator Edmund J. James came to Berlin to study Herbart's education. Two years later, when he returned to the University of Illinois, he enthusiastically reported on "Scientific Pedagogy". His enthusiasm had a strong impact on many of his students and friends who since the early 80s were coming to Germany to become familiar with the theory and practice Herbart's pedagogy. During the years 1885-1905, the largest wave of admiration for Herbart's heritage, about 50 American and female teachers visited the university pedagogical seminar in Jena, and 10 of them even graduated in Jena. Others studied in Halle and Leipzig and the next wave of interest that followed in the years 1895-1912 led further 210 Americans to the Reine's international summer courses. All were attracted by the prospect of scientific pedagogy, because the existing transmission of simple rules and techniques was already distant from educational needs and actual education programmes, the dialectical link between theory and practice. The range of seminars included alongside the Herbart's pedagogy also the area of ethics, psychology, general and special didactic and led to the

adoption of Herbart's concept of apperception, circle thinking, fellow teaching, subject concentration, and to understanding of formal and cultural and historical phases. Very positive were visits of workshops, exercises, in which they had to demonstrate the ability to skill execution of theoretical knowledge. There was such a close link between the educational theory and practice – in the theoretical lessons they talked about the technical and methodological issues of teaching, in practical exercises they completed sample lessons at university training schools where the seminars were held. This included critical evaluation and analysis of hospital hours, their pros and cons. American students were convinced that Herbart's concept of interest, formation of character, concentration of formal stages, fully illuminates the true essence of pedagogical theory and practice, and creates a position for embedding scientific pedagogy in the project of university studies as a basis for systematic and professional levels. That does not mean that all graduates of summer courses in Jena became enthusiastic advocates of Herbart's pedagogy, on the contrary, some of them for maintained reticent distance from this way of thinking for the rest of their lives. Generally, however, it should be noted that the Herbart's concept celebrated unprecedented success in the USA.

In the mid of 70s, Hugo Haanel translated chapter of Herbart's *Lehrbuch der Psychologie* and an excerpt from the history of education by Karl Schmidt containing the biography of J. F. Herbart. The next, condensed edition appeared in 1878, accompanied by a biographical introduction in the *American Journal of Education*. In the early 80s, Herbart's name appeared in magazines in next to other educational teaching classics (Rousseau, Pestalozzi and Fröbel) and requirement for substantial reform of the whole educational process was increasingly echoed.

Articles and essays, which were occasionally published since 1883 in *Illinois School Journal*, covered among the "impressions of German pedagogy" and "concentration courses" and other circuits Herbart's pedagogy. Their authors, Edmund James and Charles DeGarmo and Charles McMurry, also prepared brief extracts from the writings of J. F. Herbart and others. A very important part of the promotion of herbartism were the regular fortnightly meeting of the Philosophy Club, organized by DeGarmo and his friends. Here the German herbartism and its significance for American education was discussed. This phase of discussion and reception lasted from 1883 to 1889. Sustained interest in Herbart also developed in the field of psychology, eg. John Dewey in his book *Psychology* (1886), or Théodule Ribot in his introduction to "German Psychology of To-day". Herbart's the concept of "concept, connection, aperception etc. " was discussed.

When DeGarmo became professor of psychology at the University of Illinois, he continued to promote "Herbart's education on an unprecedented scale: he issued in quick succession, in yearly intervals, three major Herbart's publications: "Principle of the method" – an introduction to the concept of formal degrees, a year later the textbook "Empirical psychology" by Gustav Adolf Lidner appeared as an English translation, and in 1891 in Educational Review the programme series of articles on the topic "Herbart's pedagogical system" called „The Herbartian Systems of Pedagogics". Wave of herbartian books flooded the whole earth. (The number of copies of individual publications was really impressive – McMurrays' "Elements of General Method" 115,000 copies, "Method of the recitation" 50,000 copies, 33,000 copies in DeGarmas' "Essentials of Method" etc.). In addition to the 22 books of American herbartians, a number of articles dealing with the general principles of the new pedagogy has emerged, concentrated on areas including practical aspects of content, methodology and general teaching. Theoretical papers, handbooks and teaching aids have become an integral part of the standard school work. Everything went to the emergence of one of the most powerful reform movement and the center of scientific debate which became the "NATIONAL HERBART SOCIETY".

The genesis of this movement dates back to 1892 when, at a meeting of the National Education Association at Saratoga, the so-called Herbart's Club was founded.

Three years later, at the annual meeting in Denver, a major reform of the Herbart's club was carried out. In addition to the new official name, "National Herbart Society for the Scientific Study of Teaching", new organizational structure was created. The model was the German Association for scientific pedagogy. Its activities provide a wide array of scientific debate on issues of doctrine and issues of education and for practical purposes, ie. give opportunity for the implementation of various concepts of teaching and educational practices in order to verify in practice the theoretical assumptions are correct and in practice have positive results. Among the heads of the company, "an assembly of nine" belonged, besides DeGarmo, the company chairman and secretary McMurry, or other prominent scientists, eg. John Dewey, Nicholas M. Butler and Wilbur S. Jackman, who were formerly sharp critics of Herbart's system. Such composition of the supreme control center was to guarantee that Herbart's learning would be the starting point for the scientific debate, but at the same time the open field of views on further scientific concepts, which should lead to the concept of scientific pedagogy.

In the years 1895-1899 it can be seen development of three stages:

1. Change of mostly theoretical writings into papers that dealt with specific applications of certain principles,
2. Change of traditional herbartian positions to new social scientific approaches that Ira Howert declared in Social Goal of Education,
3. Change of the concept of substantive issues of teaching special professional scientific topics, eg. commercial and managerial.

"National Herbart Society", since its inception, has been the traditional association of Herbart's followers, but wide discussion forum, where the word received by representatives of all pedagogical trends, as we have already tagged, therefore followers of Hegel and humanists, and pragmatists followers Fröbel.

Herbart's concept and Jena practice were not considered as binding patterns and such intention was, in the climate in the USA, at the turn of the century, considered foreign and unacceptable for American democracy. In Europe, Herbart's learning was considered obsolete and unusable for modern pedagogy. In America, the question of attitude to this concept sounded completely different: if the criteria and methods, as recognized by American educators in Jena, Halle and Leipzig, may or may not not apply in America and lead in their creative applications to an increase of teaching effectiveness, strengthening the authority of the pupil at the same time to increasing teacher competence. A broad discussion in National Herbart Society was not only thematically appealing to thousands of participants, but also instructive in on which field a truly democratic organization can develop concepts and access to a particular concept, in this case from the pragmatic herbartism and child-centered idea to review the default positions and finally, in Socratic dialogue, reach the fact that herbartian principles and practices were used as a starting principle. A typical example of such procedures and changes was the personality of John Dewey. We refer to the mid-90s, when he formulated approaches at his Chicago Laboratory School that arose from intense study of herbartism and without this approach their clarification and "scientific foundation" was not possible: *curriculum learning as problem solving, curriculum as recapitulation of human history and education as the path from child psychology to the logic of the field*. In a short time, The National Herbart Society became a central body of scientific pedagogy in the USA and the most important national platform, the basis for the recognition of the importance of normal education and training of teachers and a symbol of transformation in the field of national education.

The National Herbart Society has become a platform for all "progressive" themes and trends. This was the main reason why many started reasoning

that it would be useful to change the name of the corporation and thus to an even greater extent adapt to wide interests and needs of the members. Herbart's name was deleted and the term "teaching" was replaced by a more generic term "education". The new name was decided to be *The National Society for the (Scientific) Study of Education*, as it was approved by the Board in 1901. The bracketing of the word 'scientific' should indicate its wide focus on issues of educational practice.

Herbartism had a short life in the USA, just about 12 years of prosperity, ie. short compared to other territories, eg. Germany, where it has "reigned" for 60 years, or to Switzerland, where it was active for 40 years. The essential difference is to be seen in the starting position. While in two of these states herbartism worked as a dogma, a doctrine, and was developed especially Herbart's followers, but in negative sense toward dogmatism and schematism, America was seen primarily as a "work hypothesis" as "the beginning of the debate," as "food for thinking". In the USA, the "fight for Herbart" did not take place, unlike in Germany, and therefore were the American herbartians were not considered by reformist educators and progressive educators, for which criticism of herbartism was the main line of their resistance, as adversaries but as allies.

The end herbartism in the USA as a separate movement did not stop its influence. On the contrary, herbartism, more than the other streams of progressive educational movement, constitutes the practice of American colleges and scientific training – the ideas of concentration, formal and cultural-historical level are tested and described in new variations, and via using "teaching unit", "core curriculum" and "mastery learning" they attempt to offer opposite concepts to child-centered pedagogy, promoting "education without teaching" and "school without cycle". Project teaching and educational development interests have their scientific and practical foundation.

Interest in teaching and education

After an analysis of the magnitude of Herbart's learning pedagogy in the US we can not ignore the impact on Herbart's classic Czech pedagogy of Gustav Adolf Lindner (1828-1887), the first professor of philosophy and pedagogy at the renewed Czech University in Prague. Lindner is a classic of Czech pedagogy.

Lindner dealt with Herbart's concept of moral education in four areas: education for independence, for education, for the noble sentiments and for moral, proper action. This determines the main means of pedagogical sci-

ence: spiritual discipleship to independence, the process of education through Christian education to cultivate pupil's thinking and anchor his character.

The only and in a philosophical spirit composed system of education is exceptional, not because it shows such a favorable state to the notion of society from both the psychological and ethic point of view. Needless therefore to declare it a Herbart's system. Herbart's system, however, was already basically completed when the serious scientific process was finished, which could not remain without a reaction on other sciences, especially on philosophical pedagogy.⁵

Lindner turns again to Herbart, his ethics, and emphasizes that so-called practical ideas come to full effect, to the full development only in a society. However, the full expansion occurs, according to Lindner, in the social, sociological concept founded on a moral statistics, psychology and others, when man gets in the center of all the action and gets his priority status. The anthropological dimension of this concept, linking nature, man and society, is the fulfillment of the ethical dimension of education, Lindner's concept of pedagogy in its natural, cultural and moral mission.

Herbartism appeared in the Czech Republic first in the philosophical sphere. His thoughts were conveyed from Vienna by Franz Exner. Herbartism in pedagogy was supported by the education authorities in Vienna and Viennese official pedagogy. F. Exner, professor of philosophy in Prague in the years 1832-1849. Herbart's philosophy and psychology have found a much bigger impact than pedagogical views that were still associated with germanification of principal place of the empire. František Čupr has considered herbartian philosophy as the constitution of the Czech philosophy thought, and likewise other Czech followers of Herbart (Fr.B. Květ, G.A. Lindner, J. Klika) educational views J.A. Comenius served as certain corrective. Continuation of herbartism in teaching were, on the one hand, sophisticated methods of teaching in educational methods, but on the other, negative neglect of educational conception of education under the influence Herbart's successors. The first criticism Herbart's pedagogy is seen by Otokar Chlup in pedagogical reformism. After this brief digression we return to the merits of this chapter.

The basic idea of pedagogy of Johann Friedrich Herbart was based on the thesis that the educational process forms a whole and therefore education should be understood in its complexity, dialectical interconnectedness, the unity of content and thus the methodological procedure. The objective is

⁵ G.A. Lindner, *Pedagogika na základě nauky o vývoji přirozeném, kulturním a mravním*, Roudnice 1888, p. 3-4.

the development of personality. An integral part of education is an art that elevates man, cultivates the individual and his human dimension. The educational aspect of education ultimately leads to its destination: the values of morality, morality, virtue, to the stake of that humanity – the "*strength of character of morality*."⁶

The basis of power, strength morality lies according to Herbart in one's own volition, it must settle in the mind of the educatee. It is a kind of inner, or more internalizing force and must not become limiting, but the very principle of life. Educators, teachers must develop a critical spirit and pedagogical features which are authority and love, not only associated with adopting the given, with an area of knowledge and with the ability of ethical thinking. Cultivating the spirit leads to authority and superiority and expansion of sphere of thought. It is a way to harmonize, a way of harmony, empathy between educator and an inmate.

The ideas of correctness and goodness in all its sharpness and clarity are becoming their own subjects of volition that the fair value of the innermost nature, deep core of personality is determined according to them, and steps it into the background of all arbitrariness - and nothing else is the goal of moral education."⁷

Pedagogy as a science is not, however, merely a practical science. The educator applies it in his practice, personally in changing situations. The use of feedback is important. So he can see not only the effectiveness of the methods used, but also the problems and failures in comparison with other techniques that enables him to find procedures that brings the desired success. He tries to find a method that will always be successful. "Mathematization" regularity in positive educational outcomes, however, has another significant moment. Teaching theory is not applicable in all cases and it leads the educator to a modification based on his own experience. John Dewey presents the definition of education as "Refurbished experience." In between the educational theory and teaching practice, the experienced teacher incorporates his personal contribution, a certain degree of pedagogical tact, conflict of both, and he demonstrates measure, as put by the current educational terminology, his pedagogical, didactic and methodological competence but also intuitive, according to Herbart, "*fast reasoning and decision making*"⁸ Tact in Herbart's concept is to be an essential node practice. But it would be "*nec-*

⁶ J.F. Herbarts *Sämtliche Werke*, p. 93.

⁷ J.F. Herbart, *Obecná pedagogika odvozená cíle výchovy*, [in:] J.F. Herbart a jeho pedagogika, ed. F. Hofmann, J. Kyráček, Praha 1977, p. 90.

⁸ J.F. Herbarts *Pädagogische Schriften*, p. 42.

essary to have superhuman beings, consistently and thoughtfully applied in every case of scientific propositions".⁹

Herbart believes that to reach the goal one cannot follow unilateral empirical experience or scientific exclusivity. Explorer's "royal road" is the relationship between the two. Expressed in dialectical interconnection: theory can be impractical and soulless experience. This idea is accompanied by methodical line in the whole range and also in terms of aesthetic design of the world. As already indicated, aesthetics is an integral part of education and educator's pedagogical tact.

Herbart is convinced that the best preparation for teaching skills is science. Intellectual and emotional side of this preparation must not only be harmoniously balanced but also connected and it creates experience the educator can reach only by himself, on his way to certain pedagogical mastery. "*Pedagogical dexterity and insight*,"¹⁰ is acquired by such an educator who knows how to creatively combine empirical and practice, who has an optimistic relationship to the youth. It is also still

pure youthful minds the image of the soul, which is continually growing and still developing at a pace significantly under the influence of moderate happiness and love in gentle spirit and common effort of many requirements for the next meetings.¹¹

Educational activities will be characterized by gentle patience, empathy use of experience, intelligence and faith in the results to be achieved. Herbart notes that the educator must also expect some disappointment that we feel today as the difference between these efforts and the final result. It tries to avoid this to everyone

who lies at the heart of education (...) a little disappointment endured and lived in that hope and to maintain hope and efforts in forgetfulness of himself and the expected reward.¹²

Herbart is trying to minimize this discrepancy by his "normalization" of teaching, as we pointed out in the introduction. Is not only crucial to create interest, interest in science and education, but also interest in the world and its people. It demands concentration on educational activities and one's own talent. Concentrating on the content of teaching, educational classes, where

⁹ Ibidem, p. 236.

¹⁰ J.F. Herbart's *Sämtliche Werke*, p. 81.

¹¹ J.F. Herbart's *Pädagogische Schriften*, p. 239.

¹² Ibidem, p. 548.

educational content constitutes the optimal educational influence. If I pointed out the basic aspects of differences of Herbart's theory, for example, from Comenius' concept, let us realize out that in the field of educational teaching moments we find certain similarities.

A note to Herbart's concept of discipline – concepts and practices of which have been completely discredited the herbartians' concept. According to Herbart, the discipline must be an immediate action toward educatees, influencing their interest in education in their minds. When a problem vanishes away, the thought circuit must return to the previous balance. Herbart's discipline is the accompanying balance parameter of education. Also here the apply the principle of Comenius is valid: School without discipline is like a mill without water. It is still one of Herbart's terms that we want to recall. Emotional participation, *die Teilnahme*, to empathize into the feelings of other people, ie. an area of psychology, is an integral part of his education.

Conclusion

For teaching purposes in terms of the German Prussian Empire Herbart's educational philosophy was not only an appropriate pedagogical theory, but it was an especially practical tool for state education policy drafting its content, didactic and methodological uniformity and rigid administrative controls. From the unification of educational content, it was expected to strengthen the educational impact, the state's role in education. Moral and political education had complied with the ruling order. His successors completely subserviened to this etatize. Their austere verbalismus bore all the signs of formalism, as feared by Herbart.

Herbart interfered by work in philosophy, psychology and pedagogy, but won his award especially as a philosopher, and therefore the law of educational theory known as the philosophy of education. The positive of herbartian education was its impact on teachers by the fact that the acquiring was saved from the simplified practicisim and from numbing routines and it that began, in many cases, to understand pedagogy as an interdisciplinary science, both creative and flexible. Pedagogical science and educational practice must not only became familiar with Herbart's work but also has to deal with it. We do not want to go back to the simplified negation Herbart's work on the one hand and, on the other hand, do not want to see his creative potential to be overstated.

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