JOSEF BROŽEK - JIŘÍ HOSKOVEC

PSYCHOLOGICAL IDEAS AND SOCIETY

Charles University 1348 - 1998

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CHARLES UNIVERSITY · PRAGUE

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FOREWORD

The forthcoming 650th anniversary of the foundation of the University in Prague suggested the publication of translations written by Czech thinkers associated with the university, dealing with "psychological ideas and society".

What are "psychological ideas"?

The relevance of the term and concept in the context of the anniversary was brought to us by two publications focused on earlier thought on the nature of man and his behavior.

Antonio Gomes Penna's volume bearing the title "History of Psychological Ideas" (1981, especially pp. 51-130) came to our attention first. The extensive, second part of the volume, bearing the same title as the book itself, touches on psychological reflection among primitive peoples, the ancient Greeks and the early Christians, as well as the early philosophico-psychological thoughts in England, France, and Germany.

Marina Massimi's (1990) research oriented "History of Brazilian Psychology from Colonial Period to 1934", chapter 1 (pp. 8-28) deals with the psychological ideas of the Brazilian Indians, the Catholic culture of colonial Brazil, and the theological treatises of the 17th and 18th century.

"Psychological ideas" of Czech thinkers from the 14th to the 20th century and Charles University

The nature of the sources of the idea vary widely. What they have in common is that they deal with ideas rather than the results of technical psychological research. Using contemporary terminology, the topics may be grouped into the following subject-matter categories (see also subject index):

1. *Abnormal (addictions, suicide)*
2. *Developmental (childhood, adult life)*
3. *Educational (learning and teaching)*
4. *Mental hygiene (in adapting to stress)*
5. *Personality (psychological needs, attitudes toward having children, personality in different situations, meaning of life)*
6. *Pastoral (sins and sinners)*
7. *Occupational (human work, vocational guidance)*

8. *Political and social (national character and behavior, moral aspects of nationality, learning languages as a way to promote peaceful coexistence of nations, political parties, morally inspired society)*

Selection and translations

The material covers the years from the foundation of the university to the present. We have combed conscientiously the whole period and selected those publications which appeared appropriate.

The original texts were written in Old Czech, Latin, German, and modern Czech.

Relations of the editors to Charles University

Josef Brožek studied at the university in the years 1932-1936. He spent an intellectually rich year at the faculty of theology, with focus on languages and philosophical disciplines .

Later Brožek "touched bases" with the Faculty of Medicine but settled at the Faculty of Philosophy with specialization in psychology. He received his doctorate (PhDr.) in June 1937.

Importantly, in 1934 Prof. J. B. Kozák gave him a key to the seminar room of the Department of Philosophy, which became his "second home", and in the year 1936-1937 was priviledged to be appointed as a departmental assistant. In November 1939 he left Europe for the United States to continue his studies.

In the spring of 1945 he informed the Dean of the Faculty of Philosophy that he would be pleased to share in the reconstruction of higher education in Czechoslovakia, a topic to which he had devoted two papers: "Student personnel work in the reconstruction of Czechoslovak university education", New Europe (New York), 4 (4) 23-26, 1944: "Reconstruction of Czechoslovak universities", Notes of the Czechoslovak Medical Education in Great Britain, pp. 70-77, December 1944.

Since 1960 Brožek collaborated closely, on a personal basis, with Dr. Jiří Hoskovec on research in the area of the history of Czech psychology.

Jiří Hoskovec completed his university studies at the Philosophical faculty of Charles Uniersity in 1956. His professional interests encompassed successively three areas: experimental psychology, applied psychology, and history of psychology. At first he was associated with the research oriented Psychological institute of Charles University and later with the Department of psychology.

Early he began to gather materials bearing on the history of Czech psychology, with special emphasis on the documentation of the history of psychology at Charles University. Later he joined Brožek in preparing a series of papers dealing with these matters.

A word of thanks

We wish to express our warm thanks to Prof. PhDr. Ivan Hlaváček for his critical comments, to Ms. Ingrid Obsuth and to Mr. George Kafka for the final look at the manuscript.

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INTRODUCTION

This part will be concerned with five topics:

1. The text of the founding charter of the University, dated 7 April 1348.
2. Some "psychological ideas" encountered in the Autobiography of Charles IV.
3. A brief history of Charles University, as a background.
4. An overview of the ideas encountered in the writings of some of the Czechs who studied and taught at Charles University.
5. Authors not included.

1. CHARLES IV.
The Founding Charter of Charles University
(7 April 1348)

Charles, by the Grace of God King of the Romans, perpetual enlarger of the Empire, and King of Bohemia in everlasting memory.

It is one of the keenest desires of our heart, the anxious thought that unceasingly besets our Royal mind, and a matter to which we particularly give our consideration, to consider how our realm of Bohemia, which beyond our other honours and possessions, whether inherited or acquired under happy circumstances, we treasure with greater favour of mind, whose ennoblement we seek to further with all possible zeal, and for whose honour and weal we strive with all our might, may be raised so that it may, in the same manner as it rejoices by God's dispensation in Nature's bounteous fruit of the soil, also be adorned with arts by decree of our foresight with a large number of wise men.

So, in order that our loyal inhabitants of the realm, incessantly hungering after the fruits of learning, may not be constrained to beg for alms in foreign countries, but may find a welcoming table in our realm, and also that those who are distinguished by natural sagacity and talent may through knowledge and science become skilled in learning and may no longer be obliged, but hold in even superfluous in their pursuit of learning, to travel about in far-off lands of the world, to seek out foreign nations, or to beg in foreign countries for the satisfaction of their aspirations for knowledge, but in order that they may reckon

it for their own glory to summon others from abroad to the sweet savour and bid them share in their pleasure.

Wherefore to the end that so salutary and praiseworthy a conception of our mind may bear worthy fruit and the eminence of this realm may be raised high by the joyful first fruits of this new project, we have resolved after ripe reflection to institute, ordain and arrange new general studies in this our chief and particularly pleasant city of Prague which, both by its natural fecundity of soil and by the charm of its position, is beyond measure made apt for so great a task. In those studies there will be Doctors, Masters and students of all faculties to whom we promise excellent benefits, and those we consider worthy thereof, upon whom we shall confer royal gifts. The Doctors, Masters and students of every faculty, each and all of them, from whencesoever they come, on their road hither, for as long as they shall sojourn here, and when they may return hence, shall be held under the special protection and safeguard of our Majesty, giving them all a sure pledge, to each and all who may wish to come hither, of such privileges, immunities and liberties as are granted by the royal power for their use and enjoyment to the Doctors and students at their studies in Paris and Bologna, and we shall procure the inevitable observance of those liberties by all.

In testimony of all of which and for the fuller security whereof, we have caused this document to be drawn up, and we have commanded that it be confirmed by the seal of our Majesty.

Given in Prague in the one thousand three hundred and forty eighth year of the Lord, on the seventh day of April, in the second year of our reigns.

2. Excerpts from Carolus IV., Vita Caroli Quarti - Vlastní životopis (Autobiography)

In Latin, with a Czech translation. Prague, Odeon, 1978. From Ch.2, pp. 18-23.

If you will fear God, you will act wisely and you will judge your brothers justly and in truth, the way you hope to be judged by the Lord. Thus you will not deviate from God's straight path. You will be merciful to the poor and needy, as you hope to receive mercy from God in the face of your destitution and fragility. God will strengthen you so that "your arms can break a metal bow" and you will win in mighty wars, with the godless falling in front of you and the just rejoicing. God will bring to nought the intentions of your enemies and teach you justice and that which is right. He will reveal to you secrets, will lead you in search of rectitude. Cunning men will not be able to hide their wickedness from you, since the spirit of God's wisdom and intelligence will be with you. The eyes of the unjust will be unable to see and their minds and hearts will become confused. The just will be saved and the honor of the king will be enhanced since "king's honor rejoices in justice". Your staffs will please God since you have "saved them from the trap of the hunters". Your headband

will glitter and your faces will shine because the eyes of the wise will look upon them and they will glorify the Lord, saying "May the days of the king be added to his days." Generations of the just will praise your kin.

If you do not fall for greed, you will be rich. However, do not become attached to the world's riches but gather the treasures of wisdom since you will gain much from it. A greedy person becomes a victim of mammon. Shun evil company and evil counsel, since "among the saints you will be saint and among the wicked ones you will turn to be wicked". Sin is a contagious disease. Follow therefore the Lord's teachings, "so that He shall not be angry with you when you leave the path of justice". If you commit a sin, may your soul regret what you have done, that you may return to the fount of piety and mercy. It is human to sin, it is diabolical to persist in sin.

Do not sin against the Holy Spirit, relying too much on God's mercy, since the Holy Spirit is an enemy of sin. Do not allow yourself to become angry but practice gentleness. Gentleness overcomes anger and patience wins over malice. Do not envy one another but love each other, since envy gives rise to hatred. He who hates can not be loved and perishes as a result of his rage. However, he who demonstrates affection is loved both by God and men. If your heart is tempted to extol itself, humble yourself and do not let arrogance come in. Arrogance pleases neither God nor kind people. Therefore arrogant people find no favor with either God or men. Eventually, God withholds his favor, "deposing the mighty from the throne and lifting the downtrodden". They are elevated to sit with princes and share the throne of glory.

Do not indulge yourself with food and drink, as do those whose "god is the belly". Their glory and aim is to stuff themselves. When you are contemplating marriage, fortify yourself with a firm resolve [not to commit adultery], since the Holy Spirit departs from those engaged in fornication and will not reside in bodies tainted with sin. Stay away from the sin of idleness, so that its weight does not pull you into the abyss of hell.

Avoid all sins in your youth, since a small slip may turn into a large offense at the end. Walk in the law of the Lord without moral blot so that you can receive a benediction from those who say "Blessed are those who walk immaculate". If so, you would be like "a tree that is standing by the water, yielding fruit in its time, and its leaves do not fall off". Then your name could be entered into the book of the just. May this be done by Him, who "was worthy to open the book of life and its seal".

3. A Sketch of the History of Charles University

The roots of Charles university go back to Paris, where young Charles, son of John of Luxemburg, king of Bohemia (1316-1378), spent some time (Štemberková, 1995, Kavka and Petráň, 1995-1998). In France Charles came to know Pierre de Rossière, abbot of the Benedictine monastery at Fécamp, the

future pope Clemens VI, who was to play a critical role in the founding of the University of Prague, modeled after the University of Paris and Bologna.

In 1346, Charles was elected king of the Holy Roman Empire. Following his father's death (1346), Charles became the king of Bohemia as well.

In Avignon, then the seat of pope Clemens VI, the papal edict (bulla) of 26 January 1347 decreed that in the city of Prague a university ("studium generale") may be established. In Prague, a year later, on 7 April 1348 king Charles issued a document establishing such an institution. On 14 January 1349 the founding of the university was confirmed in Eisenach by Charles as emperor.

The university community consisted of four "nations" (nationes), based on a territorial (not nationality) principle. Thus the "Bohemian nation" included not only individuals from Bohemia and Moravia but also from Upper Hungary (today's Slovakia) and Lower Hungary. There were three other "nations": Polish, Saxon, and Bavarian. Each "nation" had one vote in the university deliberations.

The "Bohemian nation" differed from the other three "nations" in two important ways: In terms of the dominant language and in the attitude to the papal schism with one pope having the seat in Rome, the other pope in Avignon. The Bohemian "nation" favored the dismissal of both popes and the selection of a new one at a council to be held in Pisa; the other three "nations" supported Gregory XII who resided in Rome.

The Czech language was dominant in the "Bohemian nation" while German predominated in the three other groups. In his decree of Kutná Hora (Kuttenberg), issued on 18 January 1409, king Václav (Wenceslas) IV reversed the numerical relation of the votes, according three votes to the "Bohemian nation" and reducing to one the total vote of the other three nations. The university lost its international character when the non-Bohemian nations seceded, with both students and teachers moving abroad.

There was still one other factor: The issues of church reform, which went beyond the resolution of the papal schism. Bohemian students returning from England's Oxford University brought back both the books and the ideas of John Wycliff. These ideas were viewed by the church authorities as heretical but appealed to most of the Czechs, including Jan Hus (John Huss), a fiery preacher who had been appointed in 1402 to preach, in Czech, at the Bethlehem chapel of Prague. Having been assured of his personal safety, in the fall of 1414 Hus agreed to attend the council of Constance and to defend his views. He failed to convince the prelates and was burned at the stake on 6 July 1415. To make matters worse, a year later another popular Czech preacher and university colleague of Hus, Jeroným (Jerome) of Prague, encountered the same fate. These developments gave rise to the Hussite movement and the ensuing Hussite wars, ending in the defeat of the radical "Taborites" by the moderate wing of the Czech reform movement in 1434.

The University suffered, losing three faculties (theology, law, and medicine). Only the arts faculty remained, in the hands of the "Calixtine" reformists. The term refers to the serving of wine to the communicants at mass.

A major change occured in the status of country when Bohemia and Moravia became part of the multinational Austrian monarchy in 1526. The "Carolinean academy" encountered stiff competition with the establishment of the Jesuit college of St. Kliment, upgraded to a university in 1616.

The 1618 unsuccessful revolt of the Protestant Bohemian Estates against the Catholic Habsburgs affected Charles University severely. Its rector, Jan Jessenius, was not only beheaded in June of 1621 but his tongue was cut out. In 1654 Charles university and the Jesuit university (existing since 1616), were combined into "Universitas Carolo-Ferdinandea", to operate as a state-run institution in which the superintendent served as the emperor's representative. The emperor appropriated the right of naming professors of the faculties, except for the faculty of theology. Independent judiciary of the university was eliminated, and management of the university properties was transferred to the royal chamber.

Traditional Latin was replaced in 1783 by German in the framework of reforms instituted by Josef II. In 1791 Josef Dobrovský, a noted linguist, in the presence of the emperor Leopold II, at a festive meeting of the Royal Bohemian Society of the Sciences, advocated equality of German and Czech in governmental proceedings in the Czech lands. He noted that the Slavic people constitute the largest part of the population of the Austrian empire and therefore are most interested in the prosperity of the Empire.

In this spirit, in 1793 a chair for Czech language and literature was established at the university. František Martin Pelcl became the first holder of the chair. In the 19th century the cause of political freedom had its ups and downs. On 15 March 1848 the students, gathered in the "aula magna" of the central university building, the Karolinum, sent to the government a petition requesting equal standing of Czech and German in university teaching, making the school of technology a part of the university, and freely organizing student societies. Several radical students paid for their enthusiasm for freedom by years spent in harsh jails.

A law, promulgated in Vienna on 28 February 1882 provided for the separation of the Carolo-Ferdinandea University into two institutions, with German and Czech as the language of instruction, respectively.

In 1890s the first women students began to appear in Prague's academic halls. At the czech university, women were accepted as regular students at the faculty of philosophy in 1897, at the faculties of medicine in 1900.

Following the end of the First World War, on 19 February 1920 by law the title of the ancient Charles University was assigned to the Czech university but it was not until 26 November 1934 that the historical insignia of Universitas Carolina were handed over by the German University of Prague to the renewed Charles University.

On 17 November 1939 all Czech schools of higher learning were closed by the Nazi occupiers, student leaders were shot, and many others students were dragged off to the concentration camp in Sachsenhausen. In May 1945 the German university was abolished and the Czech universities were reopened but

freedom was short-lived. The period from February 1948 to November 1989 was marked by the heavy hand of the Communist regime. It was the police brutality of mid-November that sparked the anti-Communist "velvet" revolution.

Charles University regained its autonomy embodied in the all-university academic senate and the academic senates of the individual faculties. The academic functionaries are elected by the faculties, not nominated by the Ministry of Education. Three theological faculties (catholic, hussite, and evangelical) were incorporated into the university structure.

The university reestablished intensive contacts with the world.

4. Psychological ideas of Czech thinkers associated with Charles University

The first "psychological ideas", formulated on the Czech soil by a probable alumnus of the university of Prague, in Czech, in the second half of the 14th century, were contained in the "talks" (řeči besední) addressed by Tomáš Štítný to his children and concerned with moral education.

The theme of "sins and sinners" was treated at length by Jan Hus (John Huss) in his sermons delivered in 1410 and 1411 at the Bethlehem chapel of Prague, dedicated to preaching in Czech. Extracts of the sermons selected for the present volume deal with hypocrisy, envy, calumny, gluttony, and immorality, ending with a behaviorally rich account of the chain describing the sequence of events leading from a lustful look to eternal damnation.

Pavel Stránský's volume on "The Czech State" was written in Latin and published in 1643 in Leyden, in Holland, where the author found refuge from the religious persecution raging in his country. The most relevant part of the book deals with the virtues and vices of the Czechs.

František Josef Kinský, a Bohemian patriot and a member of a Bohemian noble family tracing its history to the 12th century, wrote in German a volume published, anonymously, in the year 1773 and entitled "A Bohemian's Memorandum on an Important Subject". The subject was important, indeed: The teaching of children.

In 1818, in German, Jan Evangelista Purkyně (John E. Purkinje), the first modern Czech psychologist, wrote an outstanding doctoral dissertation on vision. In his "Multilingual Austria", published in Czech as well as in German in 1867, Purkyně seeks peace and brotherhood by preaching a wide mastery of the main languages of the Austro-Hungarian empire.

Gustav Adolf Lindner's thoughts on "morally inspired society" constitute the closing chapter of his "Ideas on Social Psychology as a Foundation of the Social Sciences" published, in German, in 1871. The term "ideas" resonates with the title of the present volume.

Psychological articles and book chapters written between 1880 and 1900 by Thomas Garrigue Masaryk, professor of philosophy at the Czech university of Prague, were published elsewhere (Brožek and Hoskovec, 1995). Here we include his autobiographical thoughts on "childhood and education" recorded in a volume of conversations with Karel Čapek; a chapter on "suicidism" taken from Masaryk's book on "Modern Man and Religion", first published in the form of articles written for the journal "New Times" (Nová doba) in the years 1896-1898; and his analysis of the "Faults of the Czech character", first published in 1895 in "The Czech Problem".

It may appear strange that the chapter on "Nation" came from the pen of the physiologist František Mareš. It appeared in 1922 in a volume entitled "Truth in Feeling".

František Krejčí is concerned with morality and its roots, biological and societal, including religion.

An essay on "Nationality and its moral significance" was written in 1913 by Mihajlo Rostohar, a Slovenian psychologist for whom Bohemia and Moravia became the "second home".

Vilém Forster gives thought to addictions and their social consequences in the context of concern with mental disorders.

In 1914, Edvard Beneš, a sociologist, eventually successor to T. G. Masaryk as president of Czechoslovakia, wrote and informed in a thoughtful paper on "Psychology of political parties".

Josef Stavěl examined factors affecting the adolescent's attitude to occupational work, a topic relevant to vocational guidance.

In a volume on the science of human work, published in 1948, Jan Doležal notes that through his activity man modifies the external environment and thus affects the conditions of human life, but also creates cultural values, including morality.

In an essay, written 1969, for the Forum of Foreign Students, František Hyhlík considered the nature of the Czech character.

Vladimír Tardy examines the interaction between an individual's personality and the social situation.

The issue of basic psychological needs of a child is examined by Josef Langmeier.

Zdeněk Matějček asks the intriguing question: Why do people wish to have children?

Miloš Machač and Helena Machačová explore the effective handling of stress, especially from the point of view of individual mental hygiene.

Jiří Mrkvička turns to the Socratic precept "Know yourself" as a basis for life-long selfrealization.

5. Authors not included

This category covers two kinds of individuals:

a) Important thinkers of Czech nationality who were neither students nor teachers at the university but contributed psychological ideas of world-wide

significance. Most important of these is John Amos Comenius, author of Orbis pictus (World in pictures), Infants School, and many others, a genius of early psychological thought in the field of child psychology. The work and thought of Comenius influenced a large number of Czech educators, philosophers and psychologists such as J. V. Novák, Josef Hendrich, Josef Polišenský, Jiřina Popelová, Jan Patočka, J. B. Kozák, J. B. Čapek, Dagmar Čapková, Jan Čáp, Josef Langmeier and others.

b) In regard to more recent psychologists, we very regret not to have documented the work of such outstanding Czech individuals as F. Čáda, V. Příhoda, C. Stejskal, F. Jiránek and others who contributed to the development of different areas of professional psychology.

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I. 1347/48-1622, II. 1622-1802, III. 1802-1918, IV. 1918-1998. Prague, Karolinum.
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Thomas ŠTÍTNÝ

Řeči besední (Conversations)

Prague, Academia, 1992
Ed. by M. Nedvědová, Chs. LXIV-LXXII, pp. 141-160.

Thomas Štítný was born cca 1325 in South eastern Bohemia, in the village of Štítné, near the border between Bohemia and Moravia. As a child, between the age of 4 and 9, he enjoyed the table talk of his father and mother about religious matters. During adolescence he began to read the Scriptures.

In the early 1350s, at the Faculty of Arts of the University of Prague, established by king Charles IV in 1348, Thomas probably studied medieval scholastic and mystical literature. To care for his land, he returned for a time to Štítné but kept contacts with the thinkers and preachers of Prague, especially Milíč of Kroměříž, one of the leaders of the moderate wing of Czech religious reformers of the time.

In the 1360s Štítný was engaged in translating a variety of Christian writings from Latin to Czech. In the early 1370s he wrote the first version of his "Conversations", originally intended for his own children but rewritten around 1390 for a broader audience. He died about 1406.

The aim of the "Conversations" was to assist the readers to lead a good Christian life. In the introduction (p. 15) the author writes: "Recollecting how in my youth I enjoyed hearing about Christianity from my father and mother, I wrote this book so that the children ask the questions and the father answers them." And he adds: "Arrogant and stupid people who hate what they can not understand, bitterly complain that I am writing in Czech. But who knows for whom it will be useful and entertaining?"

Psychological ideas are scattered throughout the book and some of them will be noted in this introduction. We have translated the closing chapters, dealing with the seven cardinal sins and particularly relevant because of the attention given to behavior. In a loose sense, we may view Štítný as the first Czech applied psychologist, writing on religious and ethical issues.

In Štítný's view, man's structure and function documents God's wisdom (Ch. X, p. 36). Man is standing upright and does not face the ground. To Štítný this suggests that man's mind should also be turned upward, toward

the heavens. Man's head is the highest part of the body, with eyes to see into the distance and the ears to hear. The senses report to man's reason.

In Ch. XI (p. 37) Štítný differentiates four movements: Spatial displacement, growth and shrinkage, animal drives, and alterations of man's mind. Animals can see, hear, smell, taste, and have a sense of touch. They also remember. The fourth form of motion involves reason. Reason controls our actions, the will, and our thinking. With a shade of scorn, Štítný remarks that philosophers are apt to engage in long speeches about these matters but he will only touch upon them in order to praise God's works and wisdom. Returning to the topic of motion, Štítný notes that our will, invisible and incorporeal, directs us to where we are to go or not to go. The action of the heart, circulation of the blood, breathing but also man's wakefulness and sleep are not controlled by the will.

Ch. XII deals with qualities. The perception of sensory qualities is mediated by the special senses but there are also spiritual qualities, such as goodness or generosity, mediated by the soul.

In Ch. XVI (p. 53) Štítný differentiates two psychological processes: cognition and emotion. We can learn things we did know or understand them better, and we can be happy or sad.

In Ch. XVIII the author comes back to cognition. The content of our mind varies over time, since our mind can not contain everything at a given moment. We can think of different things, of different characteristics of a given thing, location (near and distant), and can shift our thoughts from the present into the future.

Štítný's ideas about the three powers or features of the human soul are described in Ch. XX, in the hope of making more comprehensible the theological concept of Holy Trinity. The author identifies them as "mind" (mysl), the cognitive faculty of "reason" (rozum), and the emotional aspect referred to as "love" (milost, in Latin "charitas"). These are viewed as analogous to God the Father, God the Son, and God the Holy Spirit. While noting some similarity between the two sets of concepts, Štítný does not fail to stress that the dissimilarity is much greater: God is eternal, while human souls are created; God is changeless, human souls are subjects to change. Furthermore, the three aspects of the human soul may be differentiated but they do not represent separate parts of the soul.

In Czech literature two early publications deal extensively with the thought of Štítný (Hanuš, 1952, Durdík 1879; see also Hanuš, 1868).

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Ch. LXIV.

Children: "Father, tell us how the seven cardinal sins may affect behavior and cause distress, so that we shall know how to deal with them."

Father: "In order to avoid them, note that pride is the beginning of evil. It banished angels from heaven, expelled man from the paradise, interferes with man's salvation, and robs him of spiritual gifts. This happens to those who wear showy clothes as well as the drab cowls of the monks or veils of the nuns as well as unstarched kerchiefs of the common folk."

Misguided pride will tell your heart: "You are of a nobler parentage, are richer, have a greater number of influential friends, are stronger or wiser, better looking, more devoted to spiritual values, fast more, and are more able." Pride may whisper to your heart still other things that will thrill you, whether you are an ecclesiastic or a layman.

Pride has infected those who say: "We are titled persons but he stokes the furnace. We are members of a monastic order while he is a heretic."

A god-fearing layman surpasses a monk who does not strictly observe monastic rules.

Ch. LXV.

The children asked: "Can humility effectively oppose pride?"

The father answered: "Humility will say, do not permit pride to make you feel superior. Remember that you are made of earth. You are born of a woman, your lifetime is short and troublesome. If you possess more than the others do, you owe it to God. To whom God gives more, of him He asks more. There is nothing you own that is not a gift of God. Furthermore, do not think that you alone are receiving such gifts from God or that you manage these gifts better than others do. Remember that one does not know if he deserves God's love or hatred. Oh, how many men failed who began well! Did not more than one ship perish that was loaded with goods and not far from the shore?"

Consequently, this is my counsel: "Do not show disrespect of others and do not be unduly proud of what you possess! And, since on account of their pride angels were ejected from heaven, how do you think that you with your pride can reach those heights?"

Ch. LXVI.

Children: "Tell us about the sins against humility and against the virtues that have their roots in humility, so that we understand."

Father: "Pride gives rise to envy. A proud person is concerned that somebody might be his equal or even excell him. He readily becomes angry, dissatisfied, and gloomy. Seeking solace, he becomes greedy and gluttonous, and excess in eating leads to illicit sex, since each sin has its companions. Thus pride is accompanied by self-aggrandizement, banishing the fear of God from the heart of humble folk; by pretense, which destroys genuine spirituality and by disrespect for our elders, which weakens obedience."

Vainglory urges us: "Show your pride in clothes, food, in the number of people whom you employ. Show off your good deeds, your nobleness, your goodness, and people will like you and sing praises to you. One will tell another about you–and what is better than a good word?" But the fear of God counters: "I do not deny that some occupations require good clothes, food, and servants. But, since man is inclined to be proud, we have to be careful not to show off."

Queen Esther, who wore a crown and costly robes, said in her prayers: "O God, you know that I hate manifestations of pride, even though I have to wear a crown in public. I hate it all as clothes of a prostitute, and I do not wear it when I am alone in my room."

The Kingdom of heaven can be reached only by working hard, not by staying in bed. But whatever you do, do so not in order to have glories sung to you that will pass away but to receive God's praise which is of eternal value.

The boastful king Ahaspher has passed away, and so did king Alexander. Both desired to be famous! But what did they achieve? Their names are still remembered, but some do so recalling their foolishness and nobody glorifies their vanity. If people praise somebody but he is unworthy in God's eye, nobody will be able to defend him on judgment day.

Pretense, aiding pride, will tell you: "Even if you do not think much of the clergy, act as pious men do. Who can see into your heart?" But the spirit of genuine devotion objects: "If you are not a good person, try to become one! If you only pretend to be good, you will be judged harshly, since you know what is good but do evil." Of people who only pretend to be good, Christ said that they come as wolves in sheep's clothing.

Disrespect of elders goes along with pride and insinuates: Why should you obey your father, other people who are older than you, or the clergy? It has no sense. You know many things better than they do. You know God's commandments but you may disregard them. Obedience objects: "It is necessary to obey God's commandments, such as honor your father and mother".

Ch. LXVII.

Children: "Now tell us something about envy, the second cardinal sin and the related sins."

Father: Envy is accompanied by hatred and false accusations. Envy will say: "How unfortunate that he is doing so well. May his good luck fail him!"

If we loved our neighbor, as God orders us to do, there would be no bitterness in our heart, and we would rejoice in the success of our fellow men and praise God.

Hating your neighbor is the opposite of loving him, whether the roots of the hate lie in envy or in anger. Hate says: "What a burden and nuisance is my neighbor! May he get lost! He behaves as if he alone was God's child."

People who truly love their neighbor do so not only for what is good in him but even when he says bad things about them, laughs at them, and irritates them as much as he can. Christ, as he was on the cross, prayed for those who crucified him.

Secret calumny adds to envy, but a man of noble heart says: "To love truth and point out freely and in private somebody's wrongdoing is one thing. To spread calumny in secret is quite another thing."

Should the guilty person not listen to you, invite someone who might make the guilty person feel shame. Only if he does not respond, inform the church.

Ch. LXVIII.

Children: "And what about anger?"

Father: Anger is the third cardinal sin. It destroys peace of mind, saying: "How can you tolerate unpleasant people? Unless you offer resistance, they will bother you even more!" But peace of mind counters: "Remember what our Savior suffered on our behalf and that he gave us an example to follow. He suffered the woes of this world, yes, they called him bad names, complained that he eats meat and drinks wine, is a friend of sinners and common folk, corrupts the multitudes and is possessed by the devil.

He was betrayed by one of his own people, suffered blows to the face, was spat upon, made fun of, and suffered a painful and ugly death, in company of two robbers. And we are angered by a single word!

So, do not let anger get hold of you. If you cannot repress it, at least reduce it, fearing the judgment day. When St. Paul asked whether we should forgive and offense seven times, Christ responded: "Seventy times and seven!"

Anger readily gives rise to shouting: "Why try to talk nicely to a stupid fool? It is better to shout at him as at an animal that lacks understanding!" However, St. Paul instructs us: "Do not speak harshly to an old man but treat him as you would treat your own father. Behave toward the younger ones as you would toward your brothers and treat old women as you would treat your own mother."

Ch. LXIX.

Children: "What is the fourth cardinal sin?"

Father: "It is laziness, preventing people from useful work, as if work would be injurious". Industriousness comments: "Do such good things as you can. Do not say, I shall do it tomorrow, since tomorrow your life may end."

Laziness leads to dissatisfaction, followed by a desire to move elsewhere, since lazy people think that in another place they would not have to work hard. At times they rush out to change their job or their place of work.

Steadiness comes forth: "Everything in the world has its problems. Watch out not to run into greater troubles, having disposed of what you had." Steadiness is a good thing. Unsteadiness causes much grief.

Ch. LXX.

Children: "Tell us something about greed and related sins."

Father: Greed drives people to seeking what they do not have. It is a source of great distress and uses devious arguments. At times it threatens us with poverty. At times greed urges us: Get what you can! Others do not know how to put to use what they have but you do!

Disregard of worldly goods argues against greed. "It is good to own property. Give alms, dividing goods as God's administrator."

Greed is an ugly thing. A greedy man loves his possessions more than he loves God, and trusts it more than he trusts God. And if greed is injurious to lay people, how much more should the clergy inhibit such wishes!

Thievery and deceit are close to greed, and tell us: "Hold back and steal so that you can treat friends and acquaintances!" Lies may have their root in greed but also in boasting. Lies cause a great deal of evil. And when somebody is caught lying, who knows when he will be telling the truth? It would be better if he were dumb.

In general, I say about greed: Man accumulates things and does not know for whom. Only his deeds will follow him.

Ch. LXXI.

About the sixth cardinal sin and what follows from it.

Father: Gluttony is the sin, that is, an excessive consumption and enjoyment of food and drink, not for need but for the sake of pleasure.

Gluttony insists: "Did not God create people so that they would eat and drink? Eat and drink and be merry!" But moderation counters: "Man must eat and drink in order to retain health and give God thanks for it. But God insists that man be moderate."

We have seen how drunkards become ill. Sodoma, that ugly city, perished as a result of excessive eating and drinking. We should approach food and drink as we approach medicaments.

Gaiety associated with eating and drinking claims that people make themselves mutually happy. Sadness of the spirit, for which relief had been promised, retorts: "Wherefrom did the happiness come? Did you overcome the devil? Did you forget about the torments of hell?"

It is unwise, being chained down in a dark prison and not knowing if we shall be able to leave it, to be merry as a result of excessive eating and drinking.

Such a foolish gaiety is usually associated with a great deal of talking: "There is no harm in loud entertainment, if it does not harm anybody." Modesty in speech retorts: "Too much talking is likely to lead to sin. Frequently the talking starts well but, if there is no moderation, it may easily end poorly."

Ch. LXXII.

On the seventh cardinal sin and its companions.

Father: This sin is illicit sex, the ugliest form of bodily filth. It says: "Did not God create man and woman? How can cohabitation be a sin?" It is to be understood that provision for intercourse, without sin, has been made in marriage. However, who wishes to receive a special reward in heaven, must refrain from it. On the other hand, if someone does not lead a clean life and behaves in immoral ways, he will experience the painful torments of hell.

If someone, hearing the seductive voice of bodily desires, thinks that to sin in the heart is of little concern, he errs. Not for nothing did Christ say: "Who looks at a woman with a lustful eye, has committed adultery."

Man readily becomes fond of things of this world, saying: "What can be more beautiful than what we see around us? What a miraculous sky envelopes the earth! How delightful is the sunlight! How interesting are the changes of the moon! How numerous are the stars and how full of wonder is their course!"

But the love of heavenly abode points out: "There is no life without troubles, and death will make an end to all that man has loved in this world. All of his bodily pleasures will cease. On the other hand, those who did not succumb to worldly pleasures will enjoy peace everlasting. Happily will they move from hazardous life to security, from labor to peace, from sorrow to happiness."

It will be a joy on judgment day to stand on the right-hand of God while those who had laughed at the servants of God will realize their foolishness. How full of joy will be all who have loved God!

The devil has tricks by which he pulls good people away from virtues and leads them into sin. When he is able to beguile a good man, the devil is happy as if something particularly delightful has happened. He is not enticed by bad persons, since they are his daily bread. Thus, be it at some cost, a good person must wisely repell the seductions of the evil spirit.

Woe to all hypocrites and enemies of truth. At the end, truth will prevail! Therefore, blessed be those who suffer persecution for the sake of truth. They will find peace and the solace of eternal joy in honor and praise. So help us, oh Lord! Amen.

Jan Hus (John HUSS)

Hříchy a hříšníci (Sins and sinners), Extracts from sermons (1410-1411)

"Bethlehem messages" (Betlémská poselství, Vol. II. Prague, Laichter, 1947)

Born in Southwestern Bohemia, of Humble parentage, circa 1369, Hus earned his B. A. in 1393, B. D. in 1394, and M. A. in 1396. He was elected Dean of the Faculty of arts in 1401 and Rector, serving for six months in 1403 and for a full year in 1409.

Hus was burnt at the stake, as a heretic, in the city of Constance on 6 July 1415. For the date of 23 May 1416, the university records (Monumenta, 1:103) contain, in Latin, an eloquent testimony to its one-time student and Rector. The official english translation follows:

"O matchless man, shining above all by the example of splendid sanctity. O humble man, flashing with the ray of great piety, who contemned riches and ministered to the poor even to the opening out of his bosom, who did not refuse to bend his knee at the beds of the sick, who brought with tears the hardened to repentance, and composed and softened untamed minds by his unspeakable sweetness, who burned against the vices of all men and especially the rich and proud clergy, basing his appeals on the old and forgotten remedies of the Scriptures as by a new and unheard of motive, conceived in great love, and who following in the steps of the Apostles by his pastoral care revived in clergy and people the righteous living of the early church, who by braveness and wisdom in utterance excelled the rest, showing in all things the works of love, pure faith, and undeviating truth...that in all things he might be a master of life without compare."

Hus protested vigorously against the practices of purchasing forgiveness of sins. In his sermon against stealing, lying, and deception, delivered on 1 April 1411 in the Bethlehem chapel of Prague established for preaching in Czech, Hus instructed his listeners (Flajšhans, 1940, III, p. 185) as follows: "Do not deceive your fellow men! [Even] clergy is deceiving the common people. In particular, the mendicant monks are selling indulgences and partial remissions of sins,

extorting from the people such money as neither lords nor robbers could squeeze out of them."

Much of Hus's writings consists of sermons and documents. Hus's broad concern was with the morality of the behavior of his flock. Valuable information about Hus was provided by Schaff (1915), Spinka (1968) and by Lášek (1995).

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Hypocrisy (pp. 211-219)

A hypocrite's actions dissimulate the rottenness that is in his heart. He deceives in a variety of ways. First, by the clothes he may wear. Second, by what he says. Third, by hiding evil deeds by [ostentatious] fasts and alms, by excusing sins, and by other fabrications. A lady may [even] attend an early mass in order to see her lover.

Whatever hypocrites do [in public], they want to make sure that they are noticed, when attending a mass, a gathering for prayer, a meeting, or a sermon. Hypocrisy involves duplicity. Mass should be served to glorify God. Should I serve mass in order to increase the money collected at the service, it would be hypocrisy. If someone hides his sins and flatters people to gain their esteem, he is a hypocrite. Nothing can be hidden that will not become manifest at judgment day.

How can we avoid hypocrites who appear in sheep skin while inside they are rapacious wolves? I can not suggest effective ways to do so, except by warning you that extravagant selfadornment and hairstyling is typical of an adulterer. When a woman is lactating, she can not deny giving birth to a child. However, I can not [dependably] identify a hypocrite. Hypocrisy resides in man's heart, and only God knows his secrets.

Envy (pp. 219-227)

Envy is the pain we experience when contemplating the merits of our fellow men, whether it is their beauty, refined spirit, riches, abilities, intelligence, knowledge, popularity, or social status. The envious person wishes that those who posses these advantages be deprived of them. He does not feel the pain of envy when he sleeps but it endures and returns as soon as he awakes.

Envy is a mortal sin – a sin against the Holy Spirit. Born out of pride, it is a tool of the devil.

Envy leads to other transgressions against the law of God: Hate, slander, unfair criticism, and [rebellious] discontent.

We find such envy frequently among the craftsmen, especially those working in castles. If one of them sees that another worker is favored by the owner of the castle, he gets angry and loudly contends that he himself is as good as the

other one. Filled with hatred, he maligns his coworker and, if he can, he destroys the coworker by telling lies about him and making the owner hate him.

Calumny (pp. 229-230)

Calumny refers to false accusations made in the absence of the accused. In common Czech speech, the word for slander (vtrhanye) means "tearing apart". Thus a good person may be maliciously accused of being "lewd" or "unjust".

Philosophers differentiate six forms of slander:

1. When the faults of our fellow men are publicized maliciously, without first pointing them out to the person kindly and without endeavoring to remedy them.
2. Spreading rumors and adding unverified accusations.
3. Making charges of actions of which the accused person is not guilty. This is a widespread behavior these days when many people falsely accuse the Czechs of being heretics.
4. Denying a person's good deeds, in order not to be compared unfavorably. The Czechs are frequently guilty of this: When good things are being said about one of them, they are likely to comment: "We know the fellow better!"
5. Diminishing the merit of a person's actions, as when a person giving alms is said not to use his own money or doing so in order to show off, to look good.
6. By turning good into bad, as when Jesus, a true teacher, standing before Pilate, was referred to by his accusers as "a seducer".

Gluttony (pp. 255-266)

Gluttony is an intemperate desire to eat and drink, not to satisfy the bodily needs but for the pleasure of it. Moral perfection calls for moderation in both regards. Excessive intake of food and [alcoholic] beverages destroys the strength of the body and mind. It dims the spirit.

Thin people live longer than obese individuals. Excessive drinking leads to a great deal of evil.

Five categories of people, in particular, should avoid inebriation: The clergy, those that govern, old people, women, and students.

As regards clergy, the matter is self-evident: They must be rational and show the people the right way of life. The governors must be able to tell good from evil and reject the latter. Old people's minds are weaker and they get drunk readily. Drunken women readily engage in immoral activities; they are repulsive. The Romans prohibited women to drink wine and kept them sober. Finally, the students: Man's reason needs to be cultivated continuously. When individuals drink to excess, their reasoning ability is weakened.

Immorality (pp. 266-271)

Lust is the illicit desire that leads to misuse of the body organs destined for procreation. The sensory basis of lust is the touching of body parts. The touching stimulates lust.

There is a chain of activities by which people are being dragged to hell.

Remember: A low flame of desire is reinforced by the opportunity to succumb to temptation. Unless it is snuffed right at the start, it envelopes the whole mind and overwhelms the body.

The initial, furtive impulse creeps in stealthily, like a thief. This is followed by an inkling of a thought which, in its turn, gives rise to desire, associated with an experience of delight leading to consent and the execution of the mortal sin itself. Repeated acts generate a habit which turns into persistence and, [should the activity be blocked], to desperation which is accompanied by justification of the sin. Justification may be followed by boasting but ends in damnation.

Each villain constructs his own chain.

M. Paulus STRÁNSKÝ

Respublica Bojema (The state of Bohemia)

Lugduni Batavorum: Ex officina Elzeviriana, 1643. We had access to the later edition:
De respublica Bojema.
Amsterdam, 1713, chap. IV., pp. 154-157.

Pavel Stránský was born in 1583 in Zapská Stránka and died in 1657 in Torun. He studied in Prague where he obtained the degree of Master of Arts in 1607. Having refused to convert to Catholicism, Stránský, as a member of the religious group of Bohemian Brethren, had to leave the country in 1627. Following several years of exile in Germany Stránský settled in Poland's Torun where he became highschool professor. His ***De respublica Bojema*** *in addition to the editions published in Leyden, appeared also in Amsterdam (1713) and in Frankfurt (1719). A German translation was prepared by Ign. Cornova (1792-1803) and a Czech translation by Bohumil Ryba (1939).*

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pristine purity, our degenerate age impudently defiles, corrupts, weakens, and condemns it to eternal oblivion. Many individuals do not view it as a crime or shamelessness to include ridiculous expressions into the mother tongue and believe that it is graceful and humorous to use barbarisms. In their opinion it is unpolished speech and unsophisticated writing if it does not overflow to boredom with foreign expressions.

However, these are side issues. Let us focus on the description of the people's customs.

V. Our nation is both plagued by faults and excells by virtues.

Historians noted various faults among the Czechs: Savageness, rapacity in wars, cruelty, ferocity, impatience, with hunger, thirst, sweat, and squalor in the camps, penchant for novelty and fashions in dress and hairstyle. Inebriety is mentioned by almost all of them. Some find them boastful and less interested in peace than in war. If these faults have flourished during better times, what would those historians, not totally unjust, say – if they returned to life – about the faults that have become greatly exacerbated in this shameful and dissolute age?

German writers assert that we are restless and quarrelsome by nature, betrayers of kings and murderers (which is an impudent insult). Bebelius, a malicious reviler, calls us apostates and rebels, and is not ashamed to incite the German princes to destroy our nation by a war of extinction.

On the other hand, Helmond commends the Czechs for their hospitality and bravery in military encounters, Dubravius for magnanimity and self-confidence, Silvius for living up rigorously to agreements that have been made. Bonfini calls us a war-like people while Bilejovius characterizes us as gentle and courteous, not giving anybody a reason for feeling offended.

In no way can we hide the fact that, were the two to revive, our own old satirist Nithardus would find among us as much or more to reproach to us as Hieronymus Balbus, an Italian jurist and poet, warmly praising Bohemia and its nobles, would find to laud. Balbus is right in saying

The Czechs keep the covenants.
They do not refuse a drink.

He made fun of us in the following verses:

The brave Czechs share with
monkeys the following behavior:
What they see, they imitate,
rejecting ancient customs.

VI. If asked what I think, I would say that most striking among the faults and virtues of the Czechs is their tendency to admire and follow all that is foreign, disliking and spurning what is home-grown. In good and bad times they like to have much company. They do not tolerate severe discipline, disliking to obey orders. They get over injustices with difficulty. Privately and publicly they like

splendor. When gay, they are tractable, when sad, they are peevish. When they are hungry, they do not sing (as the Germans do) and they do not dance (as the French) but are angry. They do not lack ability and good judgment but are rather short on diligence. They are a little slow both in starting and in stopping quarrels. In fighting they appear at first somewhat awkward but they prove to be skillful and fearless.

As regards other nations, among the non-Slavic peoples, the Czechs are more friendly toward the Frenchmen, the Englishmen, the Italians, and the Hungarians than to the others. They view the Poles, belonging to the same language family as the Czechs, as their brothers.

Ch. IV. On the inhabitants of Bohemia and their conduct

I. In relating the history of the Czechs or of other nations, ancient and contemporary, due to its complexity and differences in the views of the historians, if not impossible it is surely severely taxing our ability not to get involved in problems and not to err. We wished to present it correctly. Thus, partly following other historians, partly our own judgment, we shall deal first with the predecessors and then with the people who to this day inhabit Bohemia's lands.

Among the inhabitants of this land, mentioned by more noted writers, we could find none more ancient than those who are said to have given it the name. They were called Boi, Galls by language and nationality. They lived to the South of the Alps, in what was called the Celtic Gallia, between Padua and Trebia. Having been defeated by Julius Caesar's Roman troups, they left these parts and began to cultivate the fields enclosed by the Hercynian forests.

Subsequently, spurred by Marobud, the Quads or Squads and the Marcomans, a Suevic people called also Moravians, have come in. They had made the life of the Boi miserable through repeated invasions and did not leave them in peace to cultivate their land. The Boi yielded to the violence of the Marcomans and, having left Bohemia, settled in Noricum, by the Danube river. Instead of Boi they came to be called Boioari.

II. Having occupied Noricum, Marobud either subdued by arms or acquired by legal means all the neighboring areas. During the rule of Marobud and of his successors, the Marcomans enjoyed the friendship of the Romans, being aided by them both militarily and, more frequently, financially.

When Marobud's kin died out, the foreigners who came to power offended the Roman Empire. The Romans took up arms against them and in the course of numerous and bloody encounters substantially reduced the numbers of the Marcomans and forced them back to their original borders.

Frightened by the paucity of their numbers and afraid of being dominated by the Romans, the Marcomans invited into their country some of the Vinds, called also Vandals, to join them. Having left the area of Sarmatia's Sea of Maeotis [Azov], in search of new places of abode, the Vinds were wandering in the neighborhood of the river Vistula.

When the Vinds still living in the Vistula area and near the Baltic sea decided to depart for Panonia, they were joined by many people inhabiting the Marcoman lands, especially those living on either bank of the rivers Albis [Labe] and Odra. Thus depopulated and without anybody to cultivate the land, Bohemia provided a home for wild animals rather than for men.

III. All [historians] agree that the people who settled this nearly empty land are the same people who now inhabit it. They are of Slavic nationality and language: Slavs, not "Sclavi" [Slaves], as some malicious authors contemptuously call them. There is no general consensus regarding the corner of the earth from which they came. Some say that they arrived from Croatia, others, from Russia, a country beyond the Carpathian mountains.

Under the leadership of Czech and his brother Lech they first came to Moravia, with a substantial number of noblemen and of ordinary folk. Having found out that [the neighboring] Bohemia was thinly populated by the Vinds, to whom they were related by language, they went directly there. They put down their household gods at a place at which Vltava [Vultava] joins Labe [Albis], near the mountain Říp, and selected the area as their new homeland.

In the beginning, a few of the prior inhabitants, frightened by the new arrivals and hiding here and there in their huts, sought refuge in the caves with which they were familiar. However, when they learned from the language and culture that the visitors belonged to the same group of people as they did, the two sides greeted each other and the natives honored the guests with gifts of milk, cheese and meat, and when the new arrivals wished to explore the region, they offered to serve as guides.

Thanks to daily conversations, close aquaintance and friendship, the two groups fused into a single nation, as was common in Slavic countries. They accepted the rule of their leader Czech, a rule more like that of a father than of a master, and accepted the name "Czech" as the name of the nation.

IV. The name of the people endures. While in German they are called "Boehmen", and Boemi, Bohemi or Bojemi in Latin, they themselves prefer to be called "Czechs". This name is used also by Hungarians and modern Greeks. When the Czechs call themselves, in Latin, "Bohemi" or "Bojemi", they refer not to the ancient "Boi" who once inhabited that region.

[Translator's note: The term "Bohemus" refers to the inhabitans of "Bohemia", retained as the name of the country while the nationality of its inhabitants was changing].

The language of the Czech is similar to that of the language of the Russians, Poles, Croatians and of other Slavic nations. It is elegant, rich, pleasant and lofty, and appropriate for the presentation of any subject matter. Our forefathers successfully strove to embellish, polish, enlarge it, and hand it over to posterity. They even instituted laws in order to assure that it not be neglected.

While our ancestors endeavored to refine the language and maintain it in its

Fr. J. Kinský

Erinnerung auf einen wichtigen Gegenstand von einem Boehmen (On teaching In: A Bohemian's Memorandum on an important subject)

Prag, Wolfgang Gerle, 1773, pp. 117-136.

Francis Josef Kinský was born in Prague on 6 December 1739 and died in Vienna on 9 June 1805. Kinský belongs to an ancient Bohemian noble family. Its original name was "Vchynský": Their holdings were Vchynice and Tetovo, in the North of Bohemia, near the City of Litoměřice (Leitmeritz). Having finished the Theresian Knights Academy in Vienna, Kinský studied at the university of Prague, called Carolo-Ferdinandea at that time. His first job was that of a councilman for the Bohemian court of appeals. It was followed by a military career which culminated in 1779 in the position of a director of an influential educational institution, the War Academy of the Austrian empire. In 1770 he played an important role in the foundation of the Private Learned Society, later renamed the Royal Bohemian Academy of Sciences. At Kinský's recommendation, the holdings of the Prague Jesuit libraries were combined with the Carolinean library. In addition, he contributed to the university library an extensive collection of books held by the Kinský family. The publication from which our excerpt is taken was followed by volumes "On educators" (1776) and "Universal principles of education in general and of military education in particular" (1786).

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* 71. We shall talk here about instruction in the arts and sciences.

* 72. It is hard to understand that we begin by teaching children science and end by introducing them to the arts. We teach nine-year-olds poetry and rhetoric, but it is not before their 14th or 15th year of age that we introduce them to drawing or music. There are examples of good drawings or sonatas that are the work of nine-year old boys, but no good poem or oration. Why turn upside down the sequence that appears natural?

It is being said: You can not expect from a child more than is appropriate to his age.

* 73. It is a major error to burden a young child's memory with the names of historical personages. This is unwise, in part, since history is useful only to the extent that we can apply it. However, children lack the required capacity to make valid judgments. Secondly, what we learn unnecessarily is not long remembered. This explains why children forget from one year to the next what they learned during the preceding year.

We fail to analyze properly the methods of instruction, do not pay atttention to the relations between sciences, and begin by teaching complex matters, having lightly passed over what is simple.

Many private tutors want to show off their charges, stressing in their teaching sheer memorization, without paying attention to principles. And so the little parrots reel off words with no understanding.

* 74. Before the age of seven the children should not begin the elementary school. But should the whole time be wasted by having the children do nothing else than break their toys? The available time should be utilized by engaging boys in games that make the body stronger, more mobile and skillful, and sharpen the senses, especially the eyes.

Instead of tormenting the little heads with memorizing the names of individuals, capital cities or rivers, about which they have only vague ideas, in the seventh year one could teach the children to speak two other languages in addition to the mother tongue. Why should it be more difficult to learn the Czech, German or French terms for "bread" than that London is the capital city of England and that it lies on the river Thames?

Words are conventional signs with which we express our ideas and their

number is related to the number of our concepts. The language of the Hottentots is not as rich as the language of classical Greece, enriched by centuries of reflection. Since a seven-year old child can not yet have many ideas, his memory will not be overloaded by encouraging him to express each idea using three different words. To repeat: It is the same to remember England–London–Thames as chléb–Brot–pain. A child that hears such common words in the course of the whole day, will automatically learn all three languages, without a foreign accent, as a result of repetition, since all of them shall become his "mother tongue". However, we have to watch out that a child does not learn a dialect instead of a language. Also, children should not be permitted to use babytalk or incorrect expressions.

Of course it happens at times that children will mix up the different languages and transfer the phrases from one language to another. This happens, however, as well when we learn a foreign language as adults and should not discourage us from educating children multiligually. How much time would be saved later!

* 75. Children should not acquire an indistinct way of speaking, intelligible only to their attendants. In the interest of physical and moral education, the sooner they get out of the hands of their nursemaids, the better.

* 76. A child can learn to read when he is five years old and it would not be a miracle if he would learn to write in the course of his seventh year. Without going into details, I shall note that, in view of the dire physical consequences, children should never be permitted to lean against the desk with their chest.

* 77. The eighth year of life should be used for perfecting the languages that the pupil had already learned. Since a greater number of ideas has accumulated in his mind, he needs words to express them.

In addition, the pupil needs to learn to think correctly. A good beginning is made by helping him to realize the differences between words regarded as synonyms, such as coarse, harsh, and unrefined. Then, step by step, we can proceed to more subtle differences, as the differences between an idea, thought, and belief. This would prepare the pupils for rigorous, logical thinking.

* 78. In the ninth year I would introduce the classical languages. Why not earlier? First, because younger students would have dificulty to comprehend the practical uses of Latin or Greek. To learn them thorougly takes at least six years; and, in spite of all the effort, the students would never achieve the competence with which they were once spoken. Secondly, it is impossible to teach these languages effectively before the student masters his mother tongue.

* 79. I admit that, as a Slav by birth, I inherited the firm conviction that my mother tongue is Czech, as the mother tongue of a German is German and the mother tongue of a Frenchman is French. Since a different view is being held by many, and my ideas regarding education are not widely shared, I shall not argue what should be the mother tongue.

His own interest requires that a landowner be able to talk directly with his tenants. When he has to depend on an interpreter, he may be deceived but he may also unknowingly make errors. In the last analysis, it is the

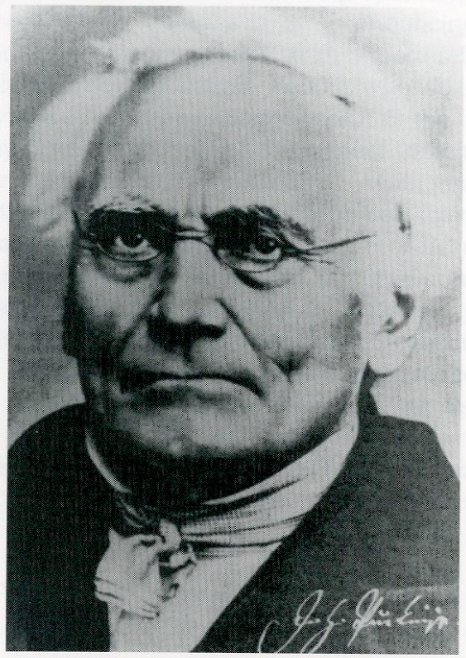
landowner's duty to know the language of the people who work for him. It is only natural that the tenants are more devoted to their master when they can talk with him. In some situations this represents by no means a small advantage. For soldiers knowledge of the language of the country they serve is not only useful but essential.

* 80. In regard to learning Latin or Greek, the Czech language is also helpful. As in classical languages, Czech has short and long syllables, and one has to pay attention to the stress as well. To a Czech ear, pronouncing a short syllable as a long one has a comic effect. Many people with a more refined taste laugh, but to me the Czech has a pleasing sound. People who do not speak either Czech or German, may voice their opinion as to which of the two tongues they find more gentle. In any case, French soldiers who spent some time in Bohemia, noted that it was easier to learn Czech than German. Again you may laugh, but in my view, the distinct talent of my countrymen for music may have something to do with hearing a language that sharpens the sense of hearing for different rhythms and tones from childhood. In the mixed, Czech–German villages there are fewer musically talented people than in the areas that are purely Czech.

Greek syntax as well as morphology has similarities with the Czech. This is hardly surprising since the ancient Slavs lived close to the Greeks.

* 81 Speaking Czech facilitates not only learning Latin but also the languages derived from Latin.

The children in Bohemia should learn both Czech and German (and French). This would help them to avoid germanisms, bohemisms as well as gallicisms.



Jan Evangelista PURKYNĚ (Purkinje)

Politika lásky (Through mastery of languages to the politics of love)

In Austria polyglotta (Multilingual Austria) Prague: Edv. Grégr, 1867. In Opera omnia IX, Czech version, pp. 245-248; German version, pp. 273-278.

Purkyně was born on 17 December 1787 in Libochovice and died in Prague on 28 July 1869. In the years 1812-1818 Purkyně studied at the Medical school of the University of Prague. He presented his outstanding doctoral dissertation, entitled "Beiträge zur Kenntniss des Sehens in subjectiver Hinsicht" (Contributions to the Perceptual Aspects of Seeing), on 18 November 1818. Having spent the years 1823-1850 at the University of Breslau, Prussian Silesia (todays Wroclaw, in Poland), he returned to Prague on 9 April 1850 as professor of physiology. As Kotek and Niklíček (1987, p. 70) tell us, Purkyně's 80th birthday in 1867 and the 50th anniversary of his doctorate in 1868 were celebrated nationwide. Much of his research was of international importance. Purkyně's Opera omnia were published in Prague in 1919-1985. More about Purkyně see Brožek and Hoskovec (1987).

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In the center of Europe there is a major grouping of nations speaking different languages, brought together by a variety of historical events – the Austrian empire. It is inhabited by four basic linguistic groups: German, Hungarian, Romance, and Slavic. The Slavic group, numerically largest, consists of four subgroups: Czecho–Slovak, Polish, Serbo–Croatian and Slovenian, and Ukrainian.

Their importance for the economy of the state is determined, first of all, by the number of individuals making up a group. The more numerous the group, the greater the number of workers, tax payers, and soldiers it contributes. The numbers also affect the political area in which the legislative bodies operate on the basis of the majority principle. In round numbers, based on the 1857 census, there are 6.1 million Czechs (in Bohemia, Moravia, and Silesia) and Slovaks (in Hungary), 2.8 Serbs and Croatians, 1.9 Slovenians, 2.2 Poles, and 2.8 Ukrainians. There are 7.9 million Germans and 2.6 million Rumanians. The Jews, 1.0 million of them, are scattered throughout the region. Taken together, the Slavs are the most numerous.

In addition to the numbers, the psychological characteristics of the nations making up the Austrian empire are of importance – their intelligence, their will and emotions, and their moral character. If we wish to get to know the psyche of the individual nations, we must study their history. Each nation carries its fate in its mind and heart.

Of course, referring to a nation's history, we can not limit ourselves to the history of the ruling family, defensive and offensive wars, and relations with other states but must also study their cultural progress and achievements in the area of science and the arts, in industry and commerce, and in the religious sphere.

As regards the Czechs, for centuries they had to defend themselves against their strong German neighbors. Other neighboring states and even the Catholic church were hostile to the Czech nation which defended its political freedom and the freedom of the human mind until, with its blood all but drained, it fell half dead. Only in very recent times, more favorable to human freedom, is it waking up and hopes, by the strength of its character and achievements in arts and sciences, not by material force, to take its place among other nations.

In states consisting of several nationalities, practical necessity leads to the introduction of a single language. It may be a foreign tongue or the language of one of the nationalities. From the Middle Ages until relatively recently, Latin served as such a language, being also the language of the Catholic church. Later, French was introduced for purposes of international diplomacy, and serves as such to this very day. For administrative purposes, from the time of Reformation, in Germany the language of the people came to be used.

In Hungary, during the rule of Joseph II, Latin was replaced by German until, as a result of the rejection of the reforms introduced by Joseph II, Magyar became the state language.

Austria is a multi-language state. The language differences have contributed to mutual hostility. Czechs fought with Magyars, Germans fought with Czechs and Magyars, Magyars fought with Poles and Rumanians, and recently Croatians challenged Magyars. Thus Austria only appeared to be unified and was held together solely by the dynasty. In spite of all the effects at centralisation, lack of concord and harmony reigned in business and government. The lack of mutual understanding was widespread. At the same time, the forced introduction of German as a compulsory governmental language was opposed by Austria's nationalities, and the differences between the individual parts of the state reached such a degree that there was a danger that the whole Austrian empire will fall apart. The institution of constitutionalism and regional assemblies made the disharmony even more patent. In the assembly of Bohemia two nationalities, Czech and German, take part. They do not understand and do not want to understand each other. On the other hand, the hungarian assembly is dominated by the Magyars, unconcerned if they are understood by the Slovaks, Serbs, Germans, and Rumanians. In the assembly of Galicia is needless ill will between Poles und Ukrainians. The situation is similar in some of the other assemblies.

In its treatmens of nationalities the government of the Austrian empire carries on brutal germanization, and the same is true of the army. Only the emperor is an exception, having learnt the language of some of the nationalities. This is very laudable and should be generally followed by all the state organs.

Having recently given up claim to Northern Italy and having freed itself from involvement in the affairs of Germany, Austria has now the opportunity to unify its nations in the spirit of tolerance, justice, and love.

Concretely, I solemnly propose the introduction, by law, of the main language spoken in the Austrian empire, in all the highschools. The government should encourage educated adults to learn such additional languages that may be useful to them in their daily life.

The most powerful means of fostering cordial relations between nations is to have them know, honor and love each other. The crucial step involves learning languages. French has long been accepted by the higher society as a means of mutual understanding and amusement. Currently, international negotiations in Europe are being carried on in French and the French language is being taught

as a compulsory subject in institutions of higher education. English, Italian, and German also spread out throughout the educated world, in part because of their cultural significance and in part due to the needs of commerce. Other languages, including the Slavic languages, are less widely known since the culture of the nations that speak them is too young. However, such languages as Czech, Magyar, Rumanian or Serbo–Croatian, have their special significance for the rapprochement of the nations constituting the Austrian empire. In this case the politics of love command us to serve the cause of rapprochement in all the ways that are available to us. To learn some of these languages is one of the ways.

This may be done accidentally or purposefully, by committed individuals. Thus ordinary soldiers, transferred during their army service out of their native land to another part of the empire, readily learn the language of the country to which they are moved. This is less likely to happen in the case of officers, who are more likely to communicate in broken German and have little to do with common folks.

Similar bonds, not without some effort, were formed by the lower echelons of state employees who were apt to move from one place of abode to another, through the whole of the Austrian empire. In particular, the Czechs belonged to this category and learned well the local languages, whether out of necessity or out of personal interest.

Commerce also demands at times that individuals learn other languages, and the churches endeavor to communicate with the people in a tongue that is understandable. However, all of these efforts would not be sufficient to bring about psychological rapprochement of the nations of Austria. This calls for decisions to be made at the highest level. Concretely, the imperial government should suggest to the assemblies of the individual lands that they take steps to introduce compulsory teaching of the main languages spoken throughout the Austrian empire, and this should be done without delay.

Special commissions should be established in the individual lands which would assume responsibility for the realization of the project: 1. To estimate the number of teachers that would be required, specify their qualifications and what would be expected from them. 2. To secure the funds and space required for their housing. 3. To establish mechanisms for selection of the candidates. 4. To work out a systematic plan regulating the teaching of languages. At the beginning, there would be problems in securing enough candidates as well as examiners. The latter issue could be taken care of by calling upon competent individuals who would serve as members of the commission.

As regards the teachers, it might be most effective to establish special pedagogical institutes in the principal countries of the empire in which the students would focus on learning how to teach the selected languages. The program of study would terminate by examinations and the dispatching of the teachers to the designated locations.

In my view, the future teachers should have competence in all the main

languages spoken in the Austrian empire. It would be useful, if a teacher would expand his competence to languages cognate with his mother tongue; e.g., a Czech teacher would do well to acquire competence in the other Slavic languages.

At the beginning, the student might learn by listening, to be followed by studying written materials. Next would come the study of grammar, prose, and poetry.

It is hoped that the investment of funds and effort will help to bring an end to the friction and tensions between Austria's nationalities.

Gustav Adolf LINDNER

Die beseelte Gesellschaft (Morally inspired society)

In: Ideen zur Psychologie der Gesellschaft als Grundlage der Socialwissenschaft. Vienna: Carl Gerold's Sohn, 1871, Ch. 38, pp. 342-350.

Lindner was born 11 March 1828 in Rožďalovice. 13 August 1882, he was nominated full professor (ordinarius) of philosophy and pedagogy, with Czech as the language of instruction, at the Philosophical faculty of the newly established Czech university in Prague. Because of poor health he stopped lecturing in 1886/1887. He died on 18 October 1887 in Prague.

As a motto for his volume "Thoughts on the Psychology of Society as Foundation of Social Science", the author chose a passage from Hermann Lotze's "Mikrokosmos", III (p. 70, 1864, Cf Lotze, 1889): "We need social mechanics which would broaden psychology beyond the study of individuals and inform us about the process, the conditions, and outcome of interaction between the inner states of individual members of societies."

In the same spirit, Lindner introduces his Foreword to the book by referring to the statement of J. F. Herbart, made in his Lehrbuch zur Psychologie (1816, p. 240): "Psychology remains onesided if it limits itself to the observation of isolated human beings".

Lindner's treatise of 1871 consists of three parts. They consider, respectively, he physiology of society (society as an organism), social psychology (ideas and human associations), and political psychology (social will). It is one of the early, and perhaps the earliest, work in which the term "social psychology" (Sozialpsychologie) occurs.

As example of Lindner's thought we have chosen the closing chapter (Ch. 38) "on a morally inspired society".

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The state of a society at a given time represents an equilibrium of the wishes of individuals constituting the society, and the society's development may be viewed as a sequence of modifications of this equilibrium. The progress from primitive forms of socialization to the more advanced stages is governed by social laws the psychological character of which we have described earlier. Public conscience emerges late in society's development.

Prior to this time, i.e., prior to the emergence of the insight that individuals can truly flourish only within the framework of the society as a whole, political virtues can not have great impact. This requires the submission of the individual will. In the sphere of private morality this is referred to as inner freedom, conscientiousness, or self-determination.

Comprehension of the ideas that affect the narrow range of personal interests of individuals takes place earlier than the understanding of the foundations on which the organization of the society is based.

This understanding would manifest itself earlier were it not for the egoism of the individuals and the fact that the society in its early stages is characterized by pervasive antagonism between its members. The individuals are locked in the private world of their perceptions, thoughts, and aspirations. In such a world there can exist only private interests and private morality.

When, objectively considered, the society begins to appear to be inspired by ideas of social morality, this is the product of psychological necessity, not of public conscience. This progress is the work of intelligence, not of morality, of the brain, not of the heart, as T. Buckle would say.

We can speak of a "morally inspired society" only when there exist both shared moral beliefs and shared moral will. The society reaches the level of moral mentality when each individual is inspired not only by personal benefits but what represents a gain for the society as a whole, and this becomes the goal of all members of the society. Then not single individuals but the society as a whole acts as a moral personality, endeavoring to bring the social institutions closer to the ideal of a "morally inspired society".

Progress within such a society is not the work of nature but of art, not of "chance" (or fate or Providence or external necessity) but of insight that inspires the society and of the will that is in accord with that insight.

Is the "morality inspired society" more than an enticing ideal? Are in fact the moral ideas ever unshakably established in the society's consciousness? Does awareness of public interests in each of us occupy a higher place than private interests? Are there moral ideas that are great enough to bring about reconciliation among the self-serving interests of individuals and among traditional conflicts, and to create an "inspired whole"? Such a whole would give men the greatest control, the greatest nobility, the greatest morality and make out of mortal men immortal sons of God.

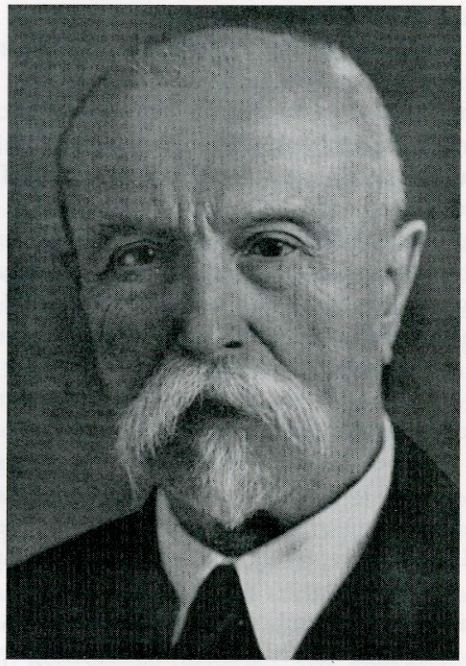
I dare not answer the questions in the affirmative. Surely, now and again there emerges on the horizon a fiery beacon of moral thought. At times, as during the Middle Ages, it is manifested in the form of religious fervor. At other times, it inspires people to raise the emblems of freedom. And, again, in the interest of humanity, it encourages people to leave behind the stifling atmosphere of narrow individualism.

Unfortunately, the curse of selfishness weighs heavily on all these efforts of noble minds and contaminates every effort to create a morally inspired society. Again and again, fighting flares up and the moats are filled with the corpses of those who dared to challenge the conspiration of egotistic interests by the good news of the ascent of the inspired society.

However, world history does not stand still. Progress marches relentlessly, raising new barricades and gaining strenght in the service on a morally inspired society. Progress is being made even though it is not a masterpiece. It remains true that the world is ruled by God's providence and the foolishness of men. In vain the egoism of individuals and the folly of the masses endeavor to grab the rudder of the world. To be sure, by their actions fanatics may inflict catastrophes on the society.

However, the human race is immortal and able to survive, while those who inflict on humanity wars and misery perish, thus making space for better ideas and better men. The inventions of civilisation and the lofty ideals of progress live on. No armed racial conflict, no migration of nations, no crusade can wipe them out, no floods can sweep them away, no burning of a library can destroy them. And so mankind advances on the bloody path marked by catastrophes no less securely than on the peaceful rails of labor.

History speaks louder and louder. From the political tribunes we hear proclaimed the eternal truth: "The history of mankind represents a never ending struggle between noble ideas and amoral interests. The latter may win momentarily but the moral ideas endure".



Thomas Garrigue MASARYK

Masaryk, university professor (1882-1914), political leader and thinker, first president of the Czechoslovak republic, was born on 7 March 1850 in Hodonín (Moravia) and died on 14 September 1937 at the castle of Lány.

He received his doctorate in philosophy from the University of Vienna (1876), with a dissertation on "The Nature of the Soul as Plato Viewed it". Having spent a year of postdoctoral studies at the University of Leipzig, he returned to Vienna where in 1879 he obtained the permit to teach at the university level (venia docendi).

Masaryk lectured at the University of Vienna in the years 1879-1881. When, in 1882, the University of Prague ("Carolo-Ferdinandea") was divided into a Czech and German-language institution, Masaryk joined the Czech University as Associate professor of philosophy.

Masaryk's writings published between 1880 and 1900 included six articles and book chapters dealing with psychological topics: Hypnotism, the study of poetry, relation between history and psychology, imitation, psychology as a science, and child psychology. They were published in English translation (Brožek & Hoskovec, 1995). An informed account of Masaryk's life and work was prepared in Japanese by Išikawa (1995), in Czech by Opat (1990).

Here we shall present Masaryk's "psychological ideas" on education during childhood, suicide, and the faults of Czech character.

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O dětství a výchově
(On childhood and education)

In: Karel Čapek, New Conversations with T. G. Masaryk. Prague,
Česká Expedice & Biopress, 1992, pp. 26-30.

I would summarize it this way: For a child, family is the first and the most important school. Of course, the family educates and teaches the child less by orders and prohibitions – in our country, including the family, there is too much preaching! – than by what the child sees in the house. The child is deeply influenced by the character of the parents, their relations to each other, and by the surroundings. When a child witnesses discord and quarrelling among parents, harshness, disrespect, falsehood, how can he grow up to be a decent human being?

Equally important is the relationship between the children themselves, the behavior of the older to the younger ones. Among siblings the rule of seniority prevails: The older children lead, the younger ones obey or at least imitate. There is also the relationship between brothers and sisters: The older brother protects his sisters, an older sister is almost a mother to the smaller children. Mutual relations between children foreshadow adult life.

Then comes the educational influence of the wider family – relatives, godparents, and neighbors. These are the first people whom the child encounters and whom he observes – at times very closely. The impact of school is not limited to instruction, it has moral aspects as well. The child recognizes when the teacher treats the children harshly, is unfair or careless. He observes how the teacher behaves in the presence of the superiors – the school inspector, the mayor, or a church dignitary. There are also the schoolmates, boys and girls.

When a boy finds a close friend, he spends all the time with him, confides in him, imitates him. In the course of the years he changes his friends, as if supplementing or correcting his first choice.

Many influences affect children – from family to school and reading. In order to improve childhood education it is not enough to better school instruction. Our life as adults must be improved as well. We are the soil from which the new generations are growing. Much depends on us if they will be better and happier. The Saxon minister of education was correct when, having met a delegation that came with suggestions for improving school education, he told them that his primary concern was education of the adults.

There seems to be never enought money for health education, the education of the less gifted, abnormal and neglected children. It is correctly being said that

good schools save the society the money that would otherwise have to be invested in jails, hospitals, and poorhouses.

Now, speaking about health: I can not comprehend that we do not provide adequate playgrounds, swimming pools, and parks for children. The poorer is the part of the city, the greater number of these facilities does it deserve, in view of the greater number of children living there. Of course, there is a great difference between the city and the countryside. In a village the whole community and its surroundings are playground for a boy.

There are also questions of how and what to teach in the schools. One of these subjects is religion. Even when I was a boy, it seemed ridiculous to me to receive a grade in "religion". The knowledge of catechism is surely not religion. The so-called lay schools omit religion altogether. I simply can not imagine that someone can grow up without knowing about Jesus and his teaching. The content of the Old Testament belongs to the fundamental spiritual property of the European man. Anybody who would not know the content of Christianity would be a stranger in our culture; how could he understand European history, if he would know nothing about the essence and development of churches?

As a child I used to hear that the countryside is healthier, physically as well as morally, than the city. According to my own experience, this is not so. The city, even a large city, is not morally worse off than the countryside. This applies to health as well. Just look at little children in the villages! The city people enjoy better medical help, and sport and gymnastics enhance their physical wellbeing. In view of rapid changes in agriculture, modern physical education is needed in the country as it is needed in the cities.

There is one more point to be added: Not only do parents and teachers educate the children. They may learn from children. By observing children with love and interest, adults can learn many things.

Most importantly, it is essential to love our children not by talking about it but by acting, by caring more for them and living in close contact with them. This applies, in particular, to fathers. All too frequently the fathers work hard to make money, so that – supposedly – the children would live better. Unfortunately, too frequently in the second or third generation the wealth is squandered and the family dies out. It is interesting to note that there are so few old wealthy families. It is better to care for the family in such a way that the children grow into healthy, decent, independent people.

Frequently, I ponder about the differences between the villages (but, of course, also the cities) at the time of my youth and today. Today the children listen to radio and records, read journals for adults or for children, and see a wide variety of illustrations. People travel more and easily. We could not even dream about anything like this as children. As a child I had nothing to read, I heard little, and it was unthinkable to travel. The church building was much more important than it is today. It was the only significant structure, in addition to the castle. We had no access to the castle whereas to the church we could go freely. At least once in a week we visited a large, airy, and decorated

structure in which we heard a sermon and music, where the whole village gathered. How different the sermon and the whole atmosphere would have to be to attract older children as it did some seventy years ago!

Modern suicidism

From: MODERN MAN and RELIGION
London: George Allen and Unwin Ltd., 1938 Ch. 1, pp. 15-26.
Translated by Ann Bibza and Václav Beneš
Translation revised by Josef Brožek

I was not yet ten years old when I began to think a great deal about suicide. Perhaps I had heard about it earlier but two events brought it to my attention.

I still can see before me the gate, leading to the stable, from which a local hired farm laborer hanged himself. It occurred long before I learned about it. What impressed me was the fact that I was told all about it by a friend of the man who had committed the suicide. He showed me the very place, a place I knew. I used to visit the stable and played there. However, from that time on the gate from which the man had hanged himself – a real man, a man whom I knew – became taboo. Never again did I cross the threshold of the stable. I passed that place of horror only at a distance. Yes, it was a place of horror. To me, to this day – as was true in my childhood – suicide is something horrible, utterly unnatural, yes, impossible. I feel the same way about it as does a man from a remote village and I judge the action as he does: Something terrible, inconceivable, something that muddies up the brain and burdens the mind.

Later I chanced to get hold of a booklet in which my naive feelings were formulated quasi-philosophically. The unacceptability of suicide was made vivid by several stories. One of them goes as follows: In some monastery a monk who appeared dead was buried in a crypt. After some time, he woke up and the drama began. The crypt was to be opened only when another monk would die, and it was impossible to shout or knock hard enough to be heard. What, then, was the unfortunate man to do? Was he to wait to die of starvation and thirst? He began to pray. But was not the prayer a supplication that God cause the death of a healthy fellow monk? Our monk survived the terrible mental and physical agony by eating insects which fell down into the crypt through a narrow opening and by licking the drops of moisture from the walls...

In another case, when an apparently dead monk awoke, he ended his life by hanging himself on his coffin, having written down the story on his shroud using a lead cross, praying God to forgive him his weakness... For some time such modes of solution of the problem prevented me from sleeping soundly, and even now they cause me pain.

Subsequent experiences made the problem of suicide even more painful and helped me to look at the very core of the soul of modern man. I shall not

discuss at length how I came to write a monograph on the subject of suicide. I shall illustrate events that led me do it.

At the Leipzig Philosophical Society I gave a lecture on modern suicidism. Next day one of those who attended the lecture came to see me. He was tempted to commit suicide. He had already attempted to shoot himself but only managed to scar his cheek and forehead. Now the black thoughts returned... He was ready to carry out the action when he read the announcement of the lecture and decided to wait...

The young man's father had committed suicide and the son discovered that insanity was involved. When he became older, he began to feel the burden of heredity and tried to kill himself. Having failed, he went on to study medicine and philosophy, in order to be able to understand himself better. Our discussion was real. We analyzed Schopenhauer, heredity, talked about Goethe's "Faust" and about religion. I had other discussions of this type, both before and, especially after the publication of the book on "Suicide".

In the book I analyzed suicidism and showed that it is a disease of modern civilization. The number of cases of suicide and their steady increase indicate that we have to do with a real illness.

Suicide is not only spreading throughout the world but affects younger and younger individuals. When the Boers and the English fight each other in South Africa, the whole of Europe is stirred up. But what is it in comparison with a single child of 7 or 8 years that becomes desperate and takes its life!

This form of suicidism is something new. The ailment grew markedly in this century. Of course, individual cases had occurred always. But it was in modern times and, in particular, in this century, that the number of cases grew more rapidly than the population as a whole. Today we face an epidemic. This is why I speak of suicidism rather than of suicides. Suicidism manifests itself in the fact that today people relatively readily, for comparatively slight and even trifling reasons, seek death. The earlier generations were more resistent. It is as if we were in love with death. This was not the case in the past. The older authors were terrified by suicides. When Hume had defended suicide, it caused a great outcry in England and in Continental Europe, and Hume himself was reticent to publish his work.

You may ask: Why is taking one's life a phenomenon of modern times? We read that people are driven to suicide by poverty and want, that they are victims of the struggle for existence, and that individuals who commit suicide act under emotional strain, are ill physically and mentally, and this can not be helped. We are nervous, and of this we have been aware for a fairly long time.

[Let us now take a closer look at these matters.]

Can misery and the struggle for existence, seen in the framework of the Darwinian theory of evolution, explain present-day suicidism? Suicidism, as it appears today, has not existed in the Middle Ages. Now and then it appeared earlier, especially at the time of the downfall of the Greek and Roman cultures. Suicidism rose in modern times and in the nineteenth century assumed

epidemic proportions. Should we view suicidism as a weakness, as Darwin does, it must be explained by special historical laws. The general concept of the "struggle for existence" is not sufficient. Why did suicidism grow in the 19th century? If suicide is to be regarded as weakness, what is its nature? Where lies the strength of those who, under similar circumstances, in the very same struggle for existence, are able to resist?

Struggle for existence does not explain modern suicidism. It is statistics that yield empirical data bearing on the causes of suicide. To this psychological and sociological analyses of individual cases must be added. The statistics show that in many cases poverty is not the decisive factor. Do not people who are better off also commit suicide? Does a banker who suddenly loses his property shoot himself because of unfavorable economic conditions only? The term "loss of property", occuring in the suicide statistics, covers a whole chain of personal and social factors. Of the two monks in the story, one survived while the other one ended his life. In short, distressing economic conditions can not be regarded as the final and determining causes of suicide. They are only contributory causes. Suicides explained by unbearable misery would be outnumbered by people who were able to overcome unbelievable misery. It is the character of the person that is decisive. I do not deny the great influence of poverty and misery, but they do not have the last word. In my book I have shown that other external circumstances (such as the temperature) exert certain influence. Nevertheless, the real and final determining factor is the man himself, his will, his character, his soul.

Ascribing suicidism to mental illness, as is frequently done, provides only an apparent explanation. It raises a new question: Why has there been such a dramatic increase in the number of mentally ill individuals in modern times? Why are we so nervous? Why is the man of the 19th century more nervous than the man of the 18th or the earlier centuries?

The statistics undeniably prove that the number of mentally ill individuals has been increasing faster than the general population, especially in the so-called advanced countries. In the cities – the centers of culture and civilization – there is a great deal of mental illness and of suicides. Scientific analyses confirm that people are becoming more nervous, more sensitive and hypersensitive, more irritable, weak, weary, unhappy and sad.

Why?

The reader who has a deeper interest in this matter should consult psychiatric and psychological literature. He may wish also to analyse philosophical systems as well as art and literature.

What should we think of modern pessimistic philosophy? Perhaps someone may strenuously object: "Should philosophy, but also art and literature – the very flower of modern thought and feeling – be subjected to psychological and sociological analysis? Should they be viewed as concomitants of mental illness and suicidism?"

My answer is: Yes. While I am interested in the mind of all individuals, I am

more concerned with the thought of a Goethe or a Nietzsche since they have expressed their thoughts in writing while the mental processes of the numerous victims of modern civilization are not accessible to me. Newspapers and statistics register only the numbers of the individuals who have drowned or hanged themselves this week. But what was going on in their minds before they decided to take their lives?

Vady českého charakteru
(The faults of Czech character)

In: Česká otázka (The Czech Problem)
Prague, Čas, 1895, pp. 216-219.

The lack of stability and integration of our national character has its roots not only in the lack of firmness of the will and the vacillation of emotions but also in the instability and inconsistency of our ideas. Out forefathers have sinned against the Holy Spirit: They stopped halfway and repressed those of their brethren who labored hard to achieve comprehensive reformation. For this they were punished by being oppressed themselves. Eventually, the whole nation was oppressed.

John Hus and his predecessors began to preach moral and religious reformation while they regarded the intellectual issues as irrelevant or, at best, secondary. The whole Czech nation stood for the renewal of morality and the freedom of moral and religious conscience. This brought Hus and the nation as whole into conflict with the Roman pope – then the highest authority in the matter the conduct of life.

The Hussites failed to understand that a new life calls for new thought. The doctrine must be integrated with life but it must be clear and consistent. Here is the weak side of Hus and of his folowers. Inconsistent and indefinite was also John Rokycana (1397-1471), and this applies to the whole utraquist movement insisting that both bread and wine be served during Holy Communion. Where logical consistency and definiteness are lacking, the mind begins to wander, society falls into parties and fractions, and this is followed by moral decay, since morality can not exist without firm convictions.

Ernest Denis, French historian, perceived clearly this weakness of the Czech character. When dealing with Rokycana, Denis noted that he was one of those who "are willing to die for their principles but are not ready to accept their consequences". Similarly Denis was psychologically correct when he wrote about Hus himself and the early Hussite movement: "From the beginning, the Czechs, having lost their leader, who excelled more as a martyr than as a religious thinker, failed to realize and accept the logical consequences of their courage".

Yes, Denis put his finger correctly to our cult and very tendency toward martyrdom. This reflects a peculiar passivity of our character. It is significant that the most brilliant pages of our history begin and end with martyrdom – Saint Wenceslas and John Hus. Thus even our national church – the Unity of Czech Brethren – is said to have had an outspoken martyr mission, although it gave rise to some heroes as well.

It is something of a puzzle: Why did Hus have to die, but Wiklef did not, although Hus was nowhere as radical as Wiklef, his spiritual guide? Why did Luther remained alive? I realize, of course, the differences between the times and local situations. But not everything can be credited to the social conditions and the environment; the psyche and the reason have surely played their role as well.

Our tendency toward passivity manifests itself in the fact that we believe and celebrate a false martyrdom: The introduction and nationalization of the cult of John Nepomuk, at the very time of our national decay, is a historical warning symbol. And we have not ceased to be attracted by false martyrdom.

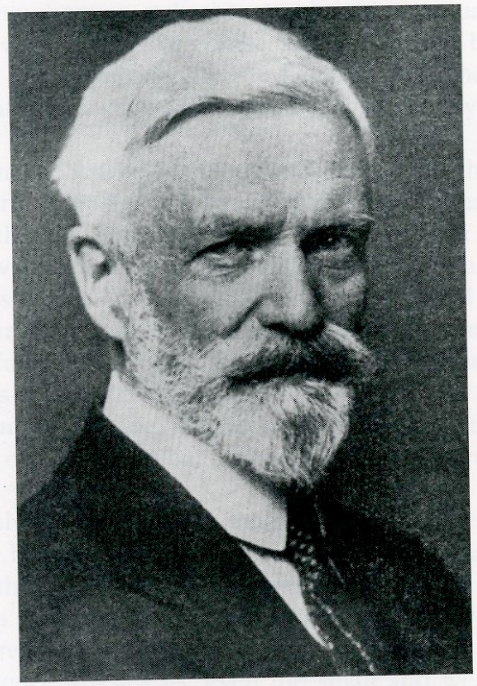
If we carefully observe our political life, we note a special type of intriguers. Intrigues poison our social life. Since the intriguers are unable to behave as lions, they become foxes. Since they can not act as heroes, they become lackeys and help themselves by servile cunning.

At times we encounter pseudoexplanations of character weakness by recourse to the small size of our nation. What else can a small nation do? Either to beg or plot schemes!

Is this so? Is it truly necessary that a small nation take recourse to intrigues? Can lies, in all their forms, become the nations's weapon? Can only citizens of large nations be truthful, uncompromisingly truthful? Are not fearless men born in small nations as well? Is Machiavellianism and servility the inescapable weapon of the oppressed, small, and weak?

Not so. As experience teaches us, even the small and weak can reach their goals without intrigues. Who wants to work and knows how, does not need intrigues.

Life is a struggle, and it is particularly hard for the weak and small. Yet it is possible to deal with it. It was always the weaker that sought justice. Jesus sad: "I am sending you as lambs among the wolves; consequently, be watchful like serpents and gentle like doves." By nature, the Slavic people are dove-like. Let us watch out that the serpent in us does not choke the dove.



František MAREŠ

Národ (The nation)

In: Pravda v citu (Truth in the Feeling)
Prague, F. Topič, 1922, pp. 59-68.

Mareš was born on 20 October 1857 in Opatovice, in southern Bohemia, near České Budějovice, and died on 6 February 1942 in Hluboká, in the same part of the country. A physician, physiologist, and philosopher, Mareš served as professor at the medical faculty of the Czech university in Prague (1895-1928), director of its Institute of Physiology, and rector of the university (1920/21). His professional interests concerned metabolic processes, the activity of muscles, and neurophysiology. He emphasized the purposefulness of life and was close to a vitalistic interpretation of the activities of organisms. A number of his books, all in Czech, dealt with or bordered on psychology: On sensitivity (1881), Truth and reality (1908), Psychology without a soul (1912), and Physiological psychology (1927). Mareš was active also in political life. A member of the Czechoslovak national democratic party, he served as representative (1918-1920) and then as senator (1920-1927).

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Families are the biological foundation of nations. Just as families are bound together by psychological and moral ties, so the nations are united by social ties and supraindividual values. The nations have their roots in blood-related groups, language, and the land but the kinsfolk would disperse were it not for the formation of a unifying culture and awareness of national identity. The generations change while nations endure.

Each nation has its prophets, its "saints", who lift the people to the level of a nation and inspire them. To our ancestors St. Wenceslas personified the idea of a Czech nation. When a nation loses awareness of the unifying ideas and consciousness of its social and moral identity, it readily regresses to the level of kinsfolk and loses freedom.

The consciousness of nationality is based on feelings, not on rational considerations. Radical rationalists are apt to view advocacy of national interests and national identity as a pure "emotional romanticism". They laugh at patriots as chauvinists, as backward reactionaries who believe in ideals that transcend reality. And yet, human beings can not exist without faith and hope that truth and justice exist and that eventually they will prevail. Analysis of reality – the task of science – does not suffice: Our lives are made human by appreciation of goodness and beauty.

The mission of nations is not simply to exist but to share in the advancement of culture. This is a challenging, grand task in the service of truth, goodness and beauty to which each nation makes a different contribution, similar to the share of different workers in the building of a cathedral. The great work is nowhere completed and we can not even imagine how it should look when finished. It met with many failures, as is true of all creative endeavors. It calls for the participation of many laborers, with different talents and skills. To give rise to them is the goal of mankind. A society consisting of identical individuals would be unable to go beyond maintaining the status quo, as a hive of bees. Just as within a nation the advance of culture calls for individuals with different talents, so the progress of humankind requires the participation of diverse nations.

Consequently, each nation should cherish its specificity and retain its dignity. The ideal of universality is misleading and nations that lose individuality and

creativity become simply imitators and cultural parasites. They disappear from the annals of the history.

The Czech nation was driven by its enemies to the very brink of moral death. It was vilified until the "intelligencia" began to be ashamed of it, and began to deny and desert it. The laboring masses, lacking leaders, fell into spiritual darkness and physical servitude. It was saved by individuals who contributed to the rebirth of national self-consciousness.

The feeling of national dignity is not to be confused with nationalistic pride and disrespect of others. True feeling of one's own dignity implies respect for the dignity of others. Pride is disrespectful, offensive, and outrageous. A proud nation elevates itself above other nations and subjugates them by force, ruse, disruption of moral status, and shameless slander. An arrogant nation spreads fear and inhibits mankind's cultural advance which demands participation of all nations. The Czech people are not guilty of the sin of pride. Their fault is rather excessive humility in facing agressive nations.

Each nation has its individual character, defined by the relationship between reason, emotion, and will. The character of a nation manifests itself in its beliefs, hopes and desires, and in the ways it endeavors to realize its goals. The nation's ideals constitute its "metaphysics". While metaphysics is not a science, it affects greatly the thinking and the actions of the individuals and of the nation. Science affects the technology of cultural creativity but the true sources of creativity are the nation's highest ideals.

A nation's ideals importantly influence its culture. The minds of some people are dominated by feelings. These people feel themselves into the minds of others and identify themselves with them, generating a psychological community. They feel in tune with humanity as a whole. East Indians and the Slavs share this metaphysics. Other nations insist on individualism. Cold reason inhibits their social awareness and they find it hard to imagine how others feel. They direct their attention to things and their significance to individuals. Their egoism grows and they endeavor to bring under their power everything, including other people who are regarded as nothing but objects. The metaphysics of nations consisting of such individuals is hardhearted, solipsistic, and rationalist. It poses as science.

While natural evolution gives rise to individual differences, individuals are not its final goal. Individuals do not exist in isolation and can not separate themselves from their ancestors. A nation's past influences its morality, including the recognition of our obligations to other human beings and, finally, to mankind as a whole.

The joining of emotion and will is essential to creativity. While a nation's culture, clearly, is the work of individuals, their contributions reflect the culture of the nation. The work of creative individuals is valued by the nation, even though the recognition may be delayed. Their creations may live long after they have departed. In our country we have some particularly good examples of this.

The path to cultural unification of humanity is not straight and simple. Strong individuals endeavor to accomplish unification of minds by the force of their individual views but this impairs the growth of others. Many people, burdened by the demands of earning their daily bread, depend in matters of metaphysics on their leaders.

An externally imposed ideological unification in the form of religious creeds remains unstable unless it is confirmed by a free conviction of individuals. Christianity, as a community of ethically inspired seekers, was intended for all the nations, to be preached in all tongues, but it came to be represented by a single liturgy and a single tongue. At times Christianity was imposed by force, with the aim of subjugating nations. God's work may suffer greatly in human hands.

A propensity for heresy is a distinctive feature of the Czech national character. The Hussite movement of the 15th century represented a heroic attempt to strenghten the nation's moral fiber. It represented a revolt against externally imposed uniformity of liturgy by emphasizing one's inner convictions and moral behavior. This is a traditional Czech point of view, the "Czech truth".

A human individual cannot be lifted to the level of moral personality by force or outside help. It calls for self-knowledge, made possible – theologians insist – only by God's grace. In fact, it constitutes man's sanctification. It calls for the cultivation of moral convictions, whose rudiments exist in the minds of all men. It is facilitated by lifting the heavy burdens of life. Science can contribute by making life's necessities more readily available. On the other hand, science lacks feelings and a commitment to morality. Conscience is not the reason's concern.

Historically, Enlightment, a philosophical movement of the 18th century, freed humanity from the chains of servitude, physical and spiritual, thus opening the way to the awakening of moral self-conscience. Unfortunately, Barabbas, not Jesus, was chosen as a model. The individual was declared to be free of obligation. Liberalism and progress became catchwords, leading to the dissolution of social ties.

Socialism emerged to replace liberalistic attitudes which permitted exploitation of the laboring masses. It was to renew and strengthen society's inner fabric for the benefit of the common good. Moral convictions of society's individual members would yield a unified moral order, thus achieving peace and harmony. Unfortunately, this guiding idea was replaced by the model of the unification within social classes, based on material interests. Thus socialism was infected by the corrosive philosophy of class struggle. Contradictions between freedom and equality created chaos in people's minds.

Freedom comes first. Only on the basis of freedom of individuals – freedom is a moral concept! – can society progress toward equality and brotherhood. Individuals are equal only as moral, not as biological entities.

Forming social groups on the basis of shared material interests amounts to the creation of collective organisms, the egoism of which grows in proportion to the

number of members. When effort is made to reach equality by the abolition of private property and the transfer of the ownership of the means of production to the state, all are made equal in being slaves. This is a revolutionary, not evolutionary idea. Its goal is material, physical communism.

Spiritual, cultural communism is something different. Everybody can share cultural goods. Of course, man consists of mind and of body, and his body can not be declared a state property. The theory of material communism undercuts the very foundations of man's morality. It is against individual ownership and against nation, destroys marriage and family, and it negates all forms of religion. When all the social ties are destroyed, on what basis can the new society be based? The existing theory does not answer this question and simply refers to the future, the unknown "progress". However, experience teaches us that such a chaos is likely to be followed by despotism.

This danger, the dire consequences of which can readily be seen, can be countered by awakening in individuals a consciousness of the effect of the actions. Moral freedom is not a liberalistic lack of the feeling of responsibility but implies duties to oneself and to humanity. We need to strengthen the moral ties of marriage and family, and cultivate a national spirit and a national consciousness. The nation is the highest cultural community in which the succeeding generations will find their place.

The nation provides the security needed for the development of individuals and unites them for a common purpose. The state facilitates the cultural activities of the nation. There is no state culture, only national culture. The nation is an organism, the state is a mechanism.

The needs of the state should not overshadow the needs of the nation. The Czech nation has renewed its old national state and intends to defend it.

Biological and social adaptation

To survive, man has to adapt to his environment or modify the environment. This applies both to his biological (natural) and social (cultural) environment.

The basic responses to the biological environment are to a large degree inherited. If man acts against the laws of nature, he does not fare well and comes to realize what actions are or are not appropriate. Such experiences lead humanity to formulate rules for a healthy mode of life. Following these rules does not constitute morality. We find a parallel in the instinctive behavior of animals.

Morality emerges in the context of human social life and its distinctive mark is awareness of obligation, with two roots: First, repetition of appropriate actions leads to habits. Second, society formulates the rules and laws of behavior and specifies punishment when laws are transgressed.

Thus there are two sets of factors determining man's behavior: biologial and societal. Man can not disregard the demands of the biological order without penalties. Whether the failure to act in accord with the demands of nature is unconscious, accidental, or intentional, sooner or later it will have untoward consequences.

Matters are different in regard to the social order. We can escape the hand of justice, be it by cunning, deceit, or by the use of force. This is serious since the fear of the consequences of committing a crime is the most powerful motive for obeying moral commands. In fact, it is the very root of the feeling of obligation, of duty. When it is possible to escape the consequences of one's actions, the impelling force of the feeling of duty is critically weakened.

On the other hand, it is significantly reinforced by the religious belief in life after bodily death and the Day of Judgment: Transgressors can not escape the consequences of their evil deeds, their sins. They will pay for them dearly, perhaps by suffering the pains of fiery hell.

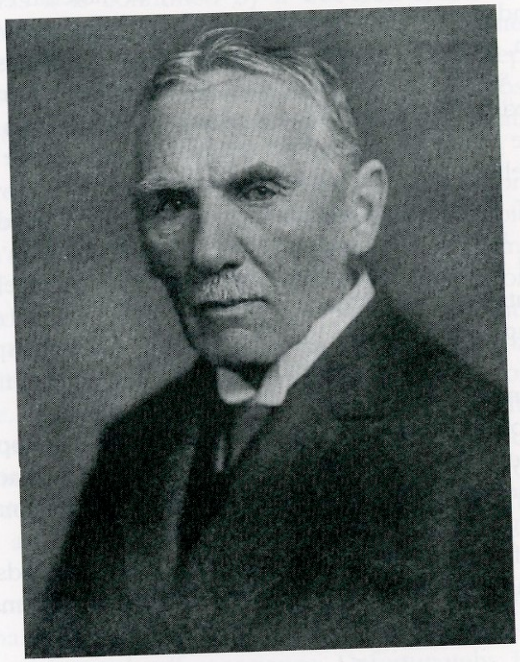
He, who sincerely holds these beliefs, is much less likely to commit a crime. This is why society has favored organized religion, as a stabilizer of the social and moral order.

We are firmly conviced that in culturally advanced societies the fear of punishment during after-life and hopes for eternal reward for good behavior will be replaced by the conviction that it is a duty of honest men to act morally.

Thus only the form and motivation but not the inherent and meritorious content of moral principles will change, in tune with mankind's cultural development and moral maturation. Man will cease to be a religous being and will become a moral being. Morality will become his religion.

It will become evident that traditional religions are not essential to morality. Only the form and motivation, but not the meritorious content of moral principles will change.

However, all of this is a song of a very distant future. Yet, we should acknowledge that at this very time the basic, universal norms of morality constitute the very foundations of social order. Furthermore, the practical consequences of sound religious thought are in harmony with the principles that were formulated in the course of lay society's natural development and that will remain the society's guiding lights in the future.



František KREJČÍ

Biologická a sociální adaptace (Biological and social adaptation)

In: Politika a mravnost (Politics and morality)
Prague, Volná myšlenka 1932, pp. 14-20.

The author was born on 21 August 1858 in Hostinné and died on 24 May 1934 in Prague.
Krejčí, a psychologist and philosopher, became associate professor at the Czech university of Prague in 1905, a full professor in 1912. In 1918, after the death of František Čáda, Krejčí took over reponsibility for the university's Psychological seminar which he lead until his retirement in 1928.
To Krejčí, "psychological" phenomena represent the conscious aspect of neural processes. Conscious experience is psychology's only source of information.
As a thinker, Krejčí paid serious attention to man's morality, as documented by his volume on "Positive ethics" (Positivní etika. Praha: Laichter, 1922) as well as the work from which the present account is taken.

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Mihajlo ROSTOHAR

Národnost a její mravní význam
(Nationality and its moral significance)

Praha, Knihovna menšinového musea, Library of the Minority Museum, Number 1, 1913.

Rostohar was born on 30 July 1878 in Brege near Krško in Slovenia and died at Golek near Krško on 5 August 1966. Having obtained his Doctor of Philosophy degree from the university of Vienna, he continued his studies at the Czech university in Prague from the summer semester of 1907 through the winter semester of 1908/1909. He established the first psychological laboratory in the Czech lands in 1911-12. In 1915 he had to join the Austrian army. Following the war he continued to lecture in Prague through the summer semester of 1922. In 1923 he moved to Brno where he served with distinction as associate professor, beginning in 1924, and as full professor (1928-1947). In the years he edited "Psychology, a journal for theoretical and applied psychology", at that time the only psychological Czech journal. With a delay of more that 30 years, in 1950 he became professor of psychology at the University of Ljubljana (Slovenia), and served there to his retirement in 1957. His books, in Czech, include "Psychological foundations of learning to read" (1934) and "Psychology as a science of subjective reality" (1950).

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Nation and nationality – enchanting words for those who are capable to understand their vital power, and empty sounds for those whose emotions have not been stirred by them. If used by demagogues, they can have disastrous consequences, while responsible leaders can use them to inspire the masses and organize them in the interest of fruitful political and cultural endeavor. Nationality joins millions of human hearts into a cohesive whole but it may also separate people by the force of mortal hatred. In both cases we deal with the same elemental power, which bewilders statesmen and diplomats. It is equally puzzling to those who view nationality as a kind of heresy, ideology of the ruling class, civic immorality that, at best, is to be tolerated, and to those for whom nationality is a living truth, civic virtue, and mankinds's lofty idea.

We became accustomed more to the quarrels about the idea of nationality than to thinking about what nationality really means and what is its significance for practical life. Most of those who think about nationality at all, regard it as a very difficult issue, to be solved by politicians, so that ordinary people can forget about it. Those who view nationality in this way seem to forget what a powerful moral force in human life it represents: It is the moving force of cultural progress and civilization. For the large numbers of individuals who are not religious, nationality is the solid and sole foundation of one's philosophy of life.

Nationality can be studied from different points of view but especially from the point of view of sociology and psychology. The sociologist studies the external aspects, such as language, literature, law, art, and religious groups, while the psychologist regards it as a facet of mentality. He wants to know in what ways we become aware of it and how it affects our will and our inner life in general. If we wish to get a correct idea of nationality, we must study it both sociologically and psychologically.

What, then, is a nation? It should be easy to answer this question: Nation and nationality are discussed in public gatherings as well as in parliaments. However, when we start thinking about it more deeply, it is difficult to provide a precise definition. It is frequently the case that we can not define what we experience innerly. This is true, for example, in regard to the idea of "freedom", an idea on behalf of which so much human blood had been shed, or our

religious convictions. "Nation" – is not something that can be readily labeled.

Some, especially German theoreticians, do not differentiate between the concepts of "state", "nation" and "people" (Volk). To them "Staatsvolk" refers to the inhabitants of a given territory (Staat). This is confusing and incorrect, when a given state (such as Hungary) consists of several nationalities, including not only Magyars but also Slovaks, Serbs, Germans, and Rumanians.

To some authors, especially Chamberlin and Gobineau, a nation is defined in terms of race, displaying the same color of skin and hair, form of skull and of body, but also talents and tendencies. The concept of "race" has its problems. Thus it was shown that the form of the skull is not truly permanent but may be altered by external,especially climatic, or even social conditions. Furthermore, contemporary nations are not homogeneous as regards the so called racial anthropological characteristics, such as the ratio of the breadth and lengths of the skull (the cephalic index). They are the products of long human development during which different human groupings intermarried. Thus the French nation represents a mixture of Celts, Iberians, and Germanic groups.

Some political theoreticians stress the importance of dynasties as crystallizing factors. This is true for some nations, such as the French and the English, but not for others. Thus the dynastic principle played no role in the formation of the United States of America. On the other hand, the Austrian dynasty did not unify the individual nations into a single nationality.

Many authors define a nation as a large group of people having some common characteristics. How large must it be to qualify as a nation? Of Lusatian Sorbs, living in the eastern part of Germany, there are only a few thousands yet they are a nation. Thus sheer size of the population is not relevant.

What characteristics are considered to be essential? One of them is the group's language. But here too we run into problems: Both Englishmen and Americans speak English, yet they are two different nations. On the other hand, the Jewish people speak all possible languages, but constitute a nation. Finally, how many Czechs, living abroad, can hardly speak the language and yet in their heart they feel Czech! In the early days of the Czech national revival this was true of many Czech patriots.

Surely customs and mores do not differ only between nations but may differ between the counties of the same nation as well.

Similarly, religion cannot be considered an essential feature of a nation, although it may play a significant role in a given nation. Thus for the Jewish people religion essentially determined nationality. On the other hand, both Czechs and Germans are in part Catholics, in part Protestants. There are both Orthodox and Muslim Serbs.

Neither does country in which people live determine their nationality: Both Czechs and Germans live in Bohemia and in Moravia. A Moravian loves his country of origin but there is no Moravian nationality, only a Czech nationality.

A community of interests is viewed as essential to a nation. It is true that it is a powerful binding force and plays an important role in a nation's life but it

does not suffice to give rise to a nation. Similarly, a custom union does not create a nation.

Strange as it may appear at first, a nation can exist without a state. This is true of the Slovenians. On the other hand, many nations have lived for some 400 years within the borders of the Austrian empire, without giving rise to a single, "Austrian" nation. Furthermore, the Catholic church displays intense common interests but it did not give rise to a "Catholic nation".

In summary, the social characteristics fail to define the essence of a nation. Will the psychological approach be more effective? Let us see!

We believe that the essence of nationality lies in the awareness of belonging together and the feelings that such an awareness generates. It is, then, the national consciousness, national sentiments, national convictions that constitute the essence of a nation. Without the awareness of solidarity no nation could exist. It is a special, national solidarity, different from the solidarity of the members of a family or a political party. Awareness of one's nationality is a psychological phenomenon. Nationality is a part and parcel of our life. It is something that we experience directly – as experience of common striving and actions, of enthusiasm, pride, and hope but also of deep sorrow, desperation and resignation – as we all know.

Psychology of nationality is complex: It includes an intellective component, the knowledge of national togetherness, but also the sentiments and the will. All of this takes place in individuals. Of course, the individuals must be bound together by psychological ties in order to form a nation.

The functioning and the role of psychological ties may be illustrated by considering the formation of families. The family starts with two individuals who wish to live together. They have a common goal and concordant will, facilitating mutual sacrifices. With each new member, the interaction increases in complexity; the common will pursues new goals. The relations between family members become ever more diversified. As a social organism, the family gains in stability and durability. The parents come to view a child as a continuation of themselves – as "alter ego". In turn, the children love their parents with all the strength of a child's attachment. The nature of the awareness of the affinity between family members is different from the affinity between members of a society or a political party. The interactions are more natural, more instinctive. The family could not exist without sacrifices. The family has a measure of transindividual existence, since it represents not only a firm foundation on the life of the present generation but also of the future generations, each of which constitutes the continuation of the life of the earlier generations. This awareness of continuity, of a common origin, differentiates it from the affinity between the members of an organization. In reality, each new marriage breaks up the continuity but this does not destroy the unity across time. All of this is important for the understanding of that community we call a "nation".

This social reality does not exist outside of us: It exists in us. It is, in a way, a magnification and continuation of us. This enables us to understand that

elemental vitality that characterizes national feelings and convictions which, throughout history, served as the spring of grand actions, rare cultural creations, and advances of civilization.

Nations are the product of historical development. Our nation does not consist only of the present, living generation, but includes those who are long dead but whose genius continues to live. We benefit from their labors, physical as well as cultural, and their sorrows and defeats are ours as well. This spiritual continuity between the past and the present is an essential component of each nation.

For some, especially the Slavic nations, a critically important bond is the language. Language is the fruit of social life but also an important vehicle for a nation's development. This is why fighting for the survival of the nation's language is fighting for the survival of the nation itself. As we have noted earlier, for some nations (e.g., the Jewish people) religion is the central bond. For other nations, such as the Danes and the Norwegians or the Americans, the cultural and historical development is the determining factor.

Within a given nation, for different individuals different facets of life may serve as criterion or symbol of nationality. For some, awareness of common origin is decisive while others view national consciousness as a product of education or even of social pressures.

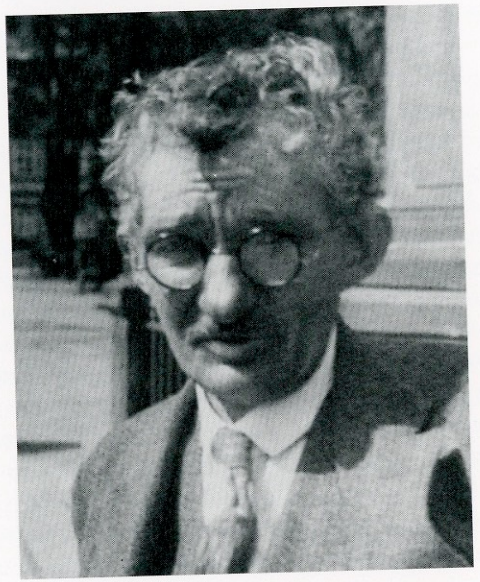
Finally, let us consider some practical consequences of nationality, with special emphasis on civilization and culture, and on morality. Civilization and culture are the fruits of dedicated mental and physical effort of individuals constituting a nation and of the nation as a whole. Achievements in science, arts, and other sectors of culture require sacrifices and selfdenial. This brings us to morality.

Morality is justly called the regulator of human life. It is of fundamental importance for the maintenance and development of human life. Two factors are essential for acting morally: Generally valid ethical principles and moral strength of individuals, including the inspiration and readiness to keep in mind the wellbeing of the nation as a whole.

Living, as we do, in an imperfect society, we need moral encouragement which would lift us above a brutal reality that nudges us to act egoistically. Such encouragement is provided by the feeling of solidarity and spirit of sacrifice emanating from national consciousness. It is a powerful moral force, enabling individuals to sacrifice on behalf of others and to achieve great things.

This documents the significance of nationality for our daily life as well as for the cultural progress of our nation and of humanity as a whole. It is true, of course, that nationality may also become the source of social extremism and hatred of other nations. We wish to underscore that nationalistic fanaticism is the consequence of a confused and incorrect idea of nationality. Just because some Czech loves his nation, this is no reason to hate the German neighbors. What we fight against is not the German nation but immoral German politics and its domineering spirit.

Excesses of nationalistic fanaticism are regrettable and we must strive to eliminate them. They reflect inadequacies of contemporary society and do not negate the moral value of national consciousness, just like the excesses of religion or of socialism do not negate their vital significance.



Vilém FORSTER

Náruživosti (Addictions)

In: Duševní poruchy a jejich léčení (Mental disorders and their treatments)
Prague, G. Voleský, 1926, pp. 108-124.

Forster was born in Ratiboř Mines (Ratibořické Hory) on 16 March 1882 and died on 25 May 1932 in Radešovice near Prague (Břicháček and Hoskovec, 1982). He taught psychology at the Faculty of Philosophy of Charles University as assistant professor (from 1921), and associate professor (from 1929). His primary significance for Czech psychology lies in psychotechnology, and his apparatus for measuring distributed attention was known and used beyond the borders of Czechoslovakia. His important article on the "dynamic theory of color vision" appeared in 1924 in the journal L'Année Psychologique (pp. 27-69). He may be viewed as a pioneer of Czech clinical psychology.

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In its essence, mental health represents an equilibrium between impulses to action and considerations of the appropriateness of particular action. When the impulses become dominant and out of control, mental equilibrium is disturbed. Addictions are just such disturbances.

All drives, in themselves natural and normal, may turn into compulsions, completely controlling our will and repressing all other motives. Thus the desire to possess things has its roots in the primitive drive, common to all living creatures, to accumulate supplies for the future when they will be needed. It serves a good purpose in life, assuring the survival of the individual and his family in an economically uncertain future. As such, accumulation of possessions is a healthy and purposeful behavior.

It degenerates into a compulsion when it becomes a goal in itself. A person that refuses to buy food to save money is clearly sick. The distorted acquisition drive may find expression in such bizarre behavior, observable in mental hospitals, as collecting worthless pieces of paper or feathers, and caring for them as if they were real treasures.

Writers have drawn frightening pictures of individuals whose greed surpasses all other desires and turns them into degenerated creatures whose lives, dominated by one drive, are senseless and lack human dignity. Initially, Gogol's miser Plushkin was a good manager, taking care of a wife and children and of diversified business. In time, miserliness came to totally dominate his life. His wife died, the children went away, and he was left alone. All human emotions – they never were very deep – disappeared, one by one, and his attention shifted from significant aspects of the household to worthless pursuits. In the fields the haystacks rotted, grain molded, supplies of flour hardened, and clothes deteriorated. At the same time, the renter continued to pay so much per year, the women gathered the specified amount of nuts, and a weaver delivered the designated amount of cloth. The goods were stored and eventually spoiled. Finally, Plushkin himself perished.

There are readers who gobble up all the printed matter that may come into their hands, without selection or profit. At first reading may appeal to them, then it becomes the way to forget, and finally they drown themselves in reading, losing the capacity to take care of themselves, neglecting basic responsibilities

and needs of life. They become shadows that drag themselves as idiots through life. Their numbers are not large, but I know several of them personally. Any activity, noble as it is in itself, may decay when it begins to absorb all mental energy.

I shall not refer here to passionate scientists, thinkers or artists whose actions may degenerate to such and extent that they give up all social and family life, and eventually must be taken care of as little children.

There are, of course, less noble and more undesirable passions. At times they appear in the form of epidemics and affect large segments of the population. In this connection we may point to the passion of sports that in recent times became widespread. I am not denying that, as a form of physical education, sport is a healthy counterpart of onesided emphasis on culture. I have no objections to amateur sports that provide amusement and contribute to physical fitness. Sports become unhealthy when they absorb all of our interests, deprive us of a sense for higher purposes in life, and deaden our emotions.

Alcoholism, absorption by sex or betting are passions that readily degenerate into pathological obsessions. Alcoholism is a social plague and has deleterious effects on economics and morality.

The idea is widespread that we are born with disposition to alcoholism, that it is an inherited weakness. It is not a mental illness but a symptom of mental abnormality. We know binge drinkers who, for long periods of time, look perfectly healthy and normal. They carry on their duties and do not feel an irresistible need of alcoholic beverages. And then, as if something had hit them, they become incommunicative, are dissatisfied with their work, feel depressed, and are unable to do anything. They may try hard to get over their depression, but in vain and seek relief in alcohol. Indeed, for a time alcohol may be helpful.

The individuals feel that they are free of a burden that was weighing heavily on their mind. They see everything in a rosy light and are in a happy mood. We can hardly recognize them. Persons who were silent and unfriendly become communicative, friendly and happy, their eyes shine, they are full of jokes and are either aggressive or sentimental, according to their character.

Unfortunately, the positive effect of alcohol is temporary, illusory, and treacherous. Moments of joy are shortly followed by deep intoxication and loss of rationality. Some individuals become weak, for days, while others become violent. It is a terrible sight to see people who are totally drunk, weaving from one side to another while walking on the street, mumbling incoherently.

Still worse, however, are the scenes in which the drunkards act like madmen, shout wildly, assault their wives and children, break up what comes in their way, until their strength gives out and they fall, like a piece of dead wood, into deep sleep.

When he sobers up, the alcoholic becomes aware of what he has done. Realizing how difficult it is to control his vice, he gives up trying to remain sober. The end of the chronic alcoholic is usually sad and at times tragic. The last stages are characterized by total apathy and inability to do anything.

Here we have a confirmation of the concept of human mind as an arena in which a variety of drives, motives, tendencies and impulses interact. In order to maintain mental health, these driving forces must be in equilibrium. In alcoholism, a weakness and urge becomes a blind, uncontrollable mania.

Can alcoholism be cured? The treatment, to be truly effective, requires a genuine regeneration of the individual: He must regain interest in work and life. This is a very difficult, if not altogether hopeless endeavor. Since the cure is problematic at best, we must focus on prevention. Laws prohibiting alcohol consumption by young should be strictly enforced.

Edvard BENEŠ

Psychologie politického stranictví: Glosy k dnešním politickým událostem (Psychology of political parties: Comments on contemporary political events)

In: Česká kultura (Czech Culture) 2 (11-12), 185-192, 1914.

Edvard Beneš was born on 28 May 1884 in Kožlany, in western Bohemia, and died on 3 September 1948 in his country home in Sezimovo Ústí. He started his university studies at the Czech university of Prague where T. G. Masaryk was one of his professors. Shortly thereafter, in 1905, he left to study abroad the fields of sociology, economics and philosophy. He was first in France (Paris's Sorbonne and the University of Dijon), where he spent almost a year, then for a few months in London, and finally for a year in Berlin. He received the degree of Doctor of Law in Dijon in 1908. In September 1908 he returned to Prague to teach at the Commercial Academy and became lecturer of sociology at the Czech University of Prague in 1912. Most of the First ("My War Memoirs", tr. 1928) and all of the Second World War ("Memoirs of Dr. Edvard Beneš", tr. 1954) Beneš spent abroad, fighting as a diplomat for the creation (1915-1918) and restoration (1939-1945) of Czechoslovakia. He served as the country's minister of foreign affairs (1918-1935) and its president, under very difficult circumstances (1935-1938, 1945-1948). Some of the decisions made during his presidency remain the subject of heated discussions to the present time. Beneš published, in Czech, a number of articles dealing with psychology (Olivová, 1994).

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1. We lack a political culture. We have our traditions in literature, arts and science, but how many of our politicians have risen to the level attained in other fields, where are they today? In other areas we have at least a somewhat educated public, but is there a hint of political culture in our masses?

We lack firm political traditions. Our political life followed an uncertain and discontinuous path, with breaches and disruptions. Political education was lacking – and it is still lacking today. In other fields, including economy, systematic education was available. This was not so in the area of politics. Individuals who are filled with shame and pain by the present situation must realize that political awareness must be cultivated.

2. Much has been written about the problems of the democracy in which we live! But what is democracy? A social system in which everybody must earn his living by honest work. By contrast, feudalism, absolutism, and monarchism make it possible for some to live at the expense of others. Consequently, in a well-functioning democracy there must be institutions that force everybody to work. At the same time, people should be able to take part in the management of the society's affairs. Democracy calls not only for institutions but also for people inspired by democratic ideals: Not to live at the expense of others but for their own good and for the good of others.

In our democracy (and in contemporary democracies in general) there are some institutions that merit being called democratic. Yet they are so imperfect that at present they make possible not a governing by the people but only a measure of indirect participation in government. There are too many remnants of the old absolutism. Most importantly, the people are not democratic. In the last analysis, unsatisfactory political conditions are brought about by inadequate citizens. Thus democracy's problem is primarily a moral problem: The need to educate people to participate in a democratic social order.

3. Today's democratic regimes operate through political parties. However, groups of people cannot act. This is the task of elected individuals. They are the executive organs of political parties. They are the leaders and decision makers.

Here we come to democracy's central problem: What does it imply to be a leader in a democracy? How can an influential political leader be a true

democrat? And what does it mean for the multitudes to be led and governed? Clearly, tremendous moral – ethical, social, and psychological – problems are involved.

Politics and public life in general can be led and governed in two ways: material and moral. The guiding principles of material governing has been clearly stated earlier: Leadership, just like any other type of work, calls for honesty, incompatible with gaining wealth at the expense of others, extortion, and misuse of government funds.

And moral leadership? Here the answer is difficult. A democratic politician must lead in the same way as a creative artist, scientist, or poet. He works, just as they do. He daily struggles with a multitude of problems and conflicts. He creates by his daily life, by what he does, by his struggle, and by his victories over himself.

A genuine politician is a strong individual, a great person. His greatness is reflected in his daily activities. To such a democratic leader the people respond. There is no separation between them and the leader, and they are not passive onlookers, of low social status. They identify with the leader and he with them.

4. And now let us take a look at our present situation. In practice, the political parties are collective bodies, with two components; a minority that leads, acts and governs, and the mass of the party that is being led and governed. The whole party should work in the interest of both components. In reality, the minority gains more while it frequently uses the majority for its own gain. This is oligarchy, a government of a few, in which the minority, in effect, becomes the party.

How far are we from the ideals of a true democracy! Material leadership encourages misuse of the public position for the acquisition of wealth or at least for securing comfortable living. Leadership may bring out base egoism, fed by the intoxicating experience of notability, and a skillful use of the masses for personal advantage.

It all involves the role of the political parties – and so it is in the parties that many problems and difficulties of democracy have their roots. It should be clear that we are not speaking against democracy as such but against poor democracy and half-democracy. A universal right to vote does not yet constitute democracy. We need not only a reform of the system of voting and a reform of institutions but, first of all, we need truly educated democratic people.

5. Most importantly, we need different party members. Today's party member is not imbued with ideals of a true democracy, is a person with dangerous tendencies, dispositions, and inclinations. He is a weak person, excessively emotional. A firm conviction – be it scientific, religious, or artistic – makes a person stronger while it weakens a party man. He loves his party uncritically, to excess. As a result, he lacks objectivity and is intolerant of the opinions of others. He readily behaves unjustly, prejudicially, tactlessly. He is prone to act in a Machiavellian fashion since the goals of the party are to be achieved without regard to the means used to achieve them. The typical party

man tends to be violent, fanatical, and convinced of his infallibility, prone to insincerity, fraud, and lies. He is the fruit of our half-democracy.

6. In the modern, egalitarian democracy, born of the 18-th century philosophy, the masses are the decisive factor. Individuals are viewed as being of equal worth, disregarding their actual inequalities and individual merits. Since all the individuals are viewed as equal, the collective will is defined by counting votes; the majority wins. The struggle for gaining majority is at the root of democracy's problems.

7. Unfortunately, the masses, as agglomerates of broad layers of the population, are not competent to make decisions. They are not adequately educated and are unable to comprehend the substance of the problems facing modern, very complex societies. This can be done only by thoroughly trained specialists.

The masses, unable to make decisions on rational grounds, are moved by other criteria. They have their interests, needs, and instincts. They are led by emotions. Instincts and emotions are blind. The crowds are readily carried away and easily convinced to act quickly and impulsively, when led by individuals who know how to inflame passions. Thus democracy provides the ground for demagogues, ruthless, unconcerned about the means to be used, led by private interests.

The environment in which the political parties operate gives rise to a peculiar party spirit. As soon as a party enters the political arena, it realizes that what is decisive is the number of votes it receives in elections. Its goal is to increase the number as much as possible, and his requires maximal effort and a tough fight. Thus fighting comes to constitute the very central component of the party system in general.

8. To these social components of party psychology are added personal factors:

a) Insistence that the party's principles are the only valid ones – the sole truth. This is a dangerous predisposition which, if not controlled, will lead to all kinds of undesirable behavior.

b) Members of a political party hold views on the ideal organization of society and the nation that they cherish. They are conviced that these ideals can best be transformed into reality by their own party and transfer their love of the nation as a whole to their own party, thus giving rise to strong emotional bonds with the party. It is well known that such bonds are resistant to rational arguments and predispose individuals to actions which can not be justified rationally.

9. As we noted, political parties are engaged in fighting. This makes them absolutistic and despotic. The principle of majority during elections and during voting in the congressional halls leads to the idea of "all or nothing". Majority gives the party power which amounts to the ability to define what is law. The party's ruthlesness is limited only by the awareness that it might lead to loss of votes and thus of power.

10. The principle of majority gives the governing party absolute power. It recognizes only one truth, one justice, one decision. It justifies everything and thus excludes any negotiation and any concessions. This leads to the party's intransigence, intolerance, fanaticism, and the claim of infallibility.

11. This is reflected in the party's utter lack of objectivity. The party glorifies all it does. Inappropriately magnified are also the merits of the deeds of party members, with insignificant people achieving prominence over night. Unimportant actions are declared to have far-reaching effects, a trivial speech is ascribed a large significance, and a manifestation of a handful of people is portrayed as the holy voice of a dissatisfied nation.

This lack of objectivity may manifest itself even in science, where objectivity is essential. Thus a second-rate scientist may be proclaimed to be a genius, and contributions of little merit may be praised as highly important. Critics put on party eyeglasses and science is politicized. This can happen in the areas of arts and literature as well.

Partisanship also denigrates and degrades. Significant actions by other parties are being overlooked, passed by in silence and their significance is negated. The efforts and deeds of members of the other party are sharply and unjustly criticized as insignificant and a major piece of writing may be characterized as wasted paper.

The lack of objectivity manifests itself painfully in judging the morality of behavior. If a party member is involved in a transgression, the action is portrayed as a common occurence, having no particular significance. The same action by the member of the opposition party would be castigated as a demeanor worthy of severe punishment. The leniency and justification of actions of the members of one's party, as contrasted with the application of extremely rigorous criteria to the behavior "of the others", clearly documents a partisan lack of objectivity.

12. Another feature of the party life and its lack of objectivity is the rapid forgetting of the adversary sins if he changes his party allegiance. Strange combinations of the political parties have been seen, in which the parties fought each other fiercely until they decided to form a coalition. They may become even more passionate enemies when the coalition falls apart.

13. The lack of objectivity, at first unconscious, may go through a phase of insincerity and hypocrisy before it becomes outright lies, deceit, and fraud.

A party member, who becomes aware of his party's errors, appeals at first to "tactical reasons" for closing his eyes. Then he begins to excuse and even to approve what at first he viewed as unacceptable.

In debates and discussions we feel that an attack on our political party involves us, personally, and we counterattack ruthlessly. This generates personal hatred and a tendency to consciously exaggerate, in order to damage the opposite party and to raise the status of our own party.

14. In this way the partisan spirit inhibits sober and independent thought: All is viewed from the point of view of the interests of the party. The partisan spirit

overflows into areas one would not expect: Science, arts, administration, the judiciary, and employment. The effect of partisanship is pervasive and it becomes a feature of one's personality.

15. A typical party member feels shielded by the party to which he relegates the responsibility for all that is said and done. And so lies, distortions, vilification, defamation and slandering become current and common in the fight for every soul, every voting member of the uncultivated, incompetent masses.

In the area of science, the partisan lack of objectivity is manifest in the placement of scientists, in the selection of assistants, together with intrigues, secret denigration, vituperation, denunciations and tendentious reporting – all for the purpose of strengthening one's own party and the weakening of the adversary.

Here we shall limit ourselves to generalizations, since it is impossible to cite all the specific cases. The political parties have an endless number of methods by which to achieve their goals. The press is involved as well.

16. Naturally, the parties do not hesitate to accept Machiavellism as its principle and guide for practice. No means are evil enough not to be used in the struggle for votes and members.

We can daily witness, especially in the extremist parties, right and left, the shameful and morally unacceptable intrigues, heckling, denigration and denunciations. Numerous crimes and conspiracies have been organized with the sole aim of getting rid of influential individuals or a hated party. Court proceedings have been initiated in the interest of political parties, resulting in the death of innocent individuals. We know of "agents-provocateurs" and of crimes commited against the members of one's party under the pretext of destroying the other, hated party.

17. In many countries the governments, police, and spies play a role. Paid agents are planted in political parties. In recent times such an approach was used in Russia against revolutionary circles. It is not rare that the political parties themselves place subversive elements in the ranks of the opposing party or consciously support individuals of dubious character. When the latter achieve significance, they are "unmasked" and compromise the enemy party.

The battle-cry that "goals sanctify the means" is applied and the conscience of a committed party-man is able to bear it all.

18. It is not necessary to stress that the psychology of the party press plays a crucial role in the malfunctioning of democracy and its party system. The press best reflects the activities of the parties and is their most direct organ. It documents what a party is all about.

The powerful impact of the collective psyche on the mind of individuals is well known. The press is the best representative of the collective psyche, its incarnation and expression. All of us feel the powerful influence of the press since we sense behind it the power of the party, as the so-called "public opinion".

For this reason, the press is the most powerful weapon in the struggle

between political parties. It suffices that, shortly before a decisive vote, election, or public action the hostile press publishes a report, be it false, charging the opponents with unacceptable behavior – and the party is finished! The collective psyche, speaking through the publication, has a powerful and immediate effect on the readers who believe everything the press asserts. What is essential is to scandalize the opponent. On the third day the whole issue may be bagatelized but the action has achieved its aim.

The readers respond to strong stimuli and react immediately. The parties and their press are aware of this and exploit it.

19. These are the consequences of today's party system. Lies, deceit, and treachery insinuate themselves into the system almost automatically and are difficult to eliminate completely, no matter how pure, moral and careful a party may try to be.

In a small party this can be achieved while in a large party it is impossible. In a small party the feeling of responsibility is shared by the individual members. A small party is rarely tempted to take recourse to lies and fraud. Yet the dispositions to do so are widely present and it requires great moral strength to resist them. For these very reasons, the degree to which members of a party are able to overcome these temptations is a measure of a political party's morality, sincerity and social value.

In summary: The despotism and absolutism, intolerance and fanaticism, lack of objectivity, lies, deception and cynical Machiavellism are sad consequences of two factors: 1) The fight between the parties for the votes of politically uneducated masses, called upon to make decisions on the principle of majority and 2) The mental dispositions characteristic of the party members in our imperfect democracies.

Josef STAVĚL

Poradnictví při volbě povolání (Vocational guidance)

In: Encyklopedie výkonnosti (Encyclopedia of Efficiency)
Vol. 1, Man (Člověk). Prague, B. Janda, 1934, pp. 320-327.

The author was born on 12 March 1901 in Znojmo and died in Prague on 17 March 1986. Following his studies at Charles University, in 1927 Stavěl began his professional career as assistant in the Psychotechnical institute of the Masaryk Academy of Labor (Masarykova Akademie Práce), in Prague. A year later he was called to Bratislava, to develop a similar institute. He contributed importantly to the growth and development of vocational guidance in Slovakia (Dieška, 1943, Kováč and Kováliková, 1993). In 1939 he returned to Prague to the same institute he left 11 years earlier. In 1945 he became professor of psychology at Charles University, with focus on psychology of personality, general psychology, and history of psychology. In 1971 he published, in Czech, a volume on Psychology in Antiquity. More about Stavěl see Břicháček (1986).

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Factors affecting the adolescent's attitude to occupational work

In contemporary society, the major factor is the capitalist economic system, focused on the motive of earnings. It glorifies work efficiency, the ever deeper division of labor, and the generation of new jobs.

At the same time the cities are being divided into areas in which one lives and in which one works. The work is more and more mechanized and loses human face. The number of independent occupations decreases while the number of people hired to work is on the increase. Thus the danger of unemployment rises, anxiety connected with employment grows and so does the suggestivity of the crowds.

If we want to understand an adolescent's ideas about the world of work, we must examine how it develops, not neglecting the child's early experiences. Between the fourth and the eighth year of life the child is attracted by some occupations and incorporates them into his games.

Even later the occupations are not viewed realistically, including the youngsters who are forced at the age of 14 to choose their field of work. From the psychological point of view, they are too young to be able to make valid life-long decisions.

In the poorer strata of the population, the earnings are the primary concern, forcing too many adolescents to choose unqualified work in preference to an apprenticeship with a craftsman. Such choices indicate the adolescent's immaturity. Contemporary schools, distant from the realities of work, share the blame.

The immediate environment is the decisive factor, since it includes human models. It may be the father but also a relative or an acquaintance. Family tradition as such is usually of little importance.

The concept of a "free choice" of an occupation is fictitious. Considerations of capacities or inclinations are overshadowed by the limitations of possible choices. Only rarely does the choice reflect the adolescent's interests or abilities. In principle, both are relevant and, of course, the economics can not be neglected.

The idea of guidance makes counseling a part of good scientific management that stresses planning, sound economics, and rationality in the organization of social life.

A psychologist's role in vocational guidance should not be limited to the diagnosis of abilities and the effort to match them to the requirements of occupations. It should be a dynamic and creative process that takes into account not only capacities but motivations, emotions, and inclinations as well.

Jan DOLEŽAL

Věda o práci (The science of human work)

Prague, Political and Social University, 1948. Introduction

Doležal, born on 30 March 1902 in Vnorovy, died in Prague on 12 January 1965. He served as director of the Institute of Human Work, in Prague, where he trained a number of outstanding Czech psychologists. He was very helpful to one of us in the years 1937-1939 when Brožek, with a fresh PhDr. from Charles University, worked as a psychologist in the Baťa Shoe Factory in Zlín. In 1937 Doležal became assistant professor in Charles University's Department of Psychology. During the Second World War all Czech universities were closed. After the war (1947) Doležal became associate professor of experimental and applied psychology, full professor (1956), head of the Department of Psychology, and director of research-oriented Charles University's Psychological Institute (Bureš, Hoskovec and Štikar, 1985; Hoskovec and Štikar, 1994; Richter, 1981). His daughter Soňa Hermochová followed in her father's footsteps. She is teaching social psychology, she was chairman of the Dept. of psychology on the Faculty of Philosophy, Charles University (1991–1997), and is vice-dean for international relations.

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As is true of all scientific disciplines, in the science of human work we need to clarify the subject matter, specify the methods, and present the results, with focus on their practical significance. The phenomena to be studied must be defined, classified, and explained.

As a rule, human work involves force and motion. In terms of physics, work is defined as a product of force and distance. However, such a definition applies to dynamic physical work, and thus is too narrow. It fails to take into account two other forms of human work: Static physical work, which does not involve motion, and psychological work, essentially different from the physical work. Mechanical work is an important component of human work, but it is just that: One component.

Human work is also an economic activity, essential to maintain man's life. Consequently, we must ask: What is man? Like other organisms, man is born, grows and develops, ages, and eventually dies. All of this, it has in common with other living creatures. However, it differs from them in important ways. Subhuman organisms are adapted to their environment and their ways of life are biologically determined.

In explaining the functioning of the species, Ch. Darwin starts with a number of facts:

1. All that lives, varies.
2. Some of the variations tend to be transmitted to the offspring.
3. Frequently the progeny is more numerous than can be maintained.
4. This results in a struggle for survival in which only some of the organisms remain alive.
5. The struggle for survival facilitates the transmission of favorable characteristics.

Darwin explained mechanistically the origin of new characteristics and the adaptation to the environment. Historically, man's development is characterized by a progressive decrease in his dependence on nature. While the other organisms depend on their biological adaptation to the environment, man creates his own, cultural environment and adapts nature to his needs. In this process, work plays a central role.

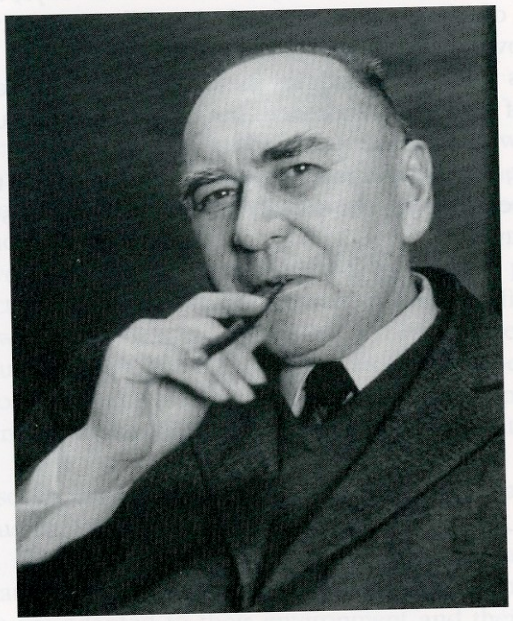
The changes in the cultural environment involve two, complementary processes:

1. Differentiation of activities, reflecting the ongoing division of work.
2. Integration of social groupings.

Man differs from all other forms of life by retaining modifiability of his life style and by prolonged development. Human beings mature slowly. Thus a pig doubles his birth weight in 14 days, a horse in 60 days, and man in 180 days. Man's period of life is extensive, with the difference between man and other organisms growing over time.

Through his work man modifies the external environment, thus affecting the possibilities of biological existence, but also creates cultural values, including morality.

In summary, work is the means by which man creates the external, material culture and the inner, psycho-social culture with its values and information that affect his behavior.



František HYHLÍK

Český člověk (The Czech character)

Forum zahraničních studentů (Forum of Foreign Students), Prague, 2 (7), 1-2, 1969.

The author was born in Loukonosy near Chlumec on Cidlina on 20 October 1905 and died in Prague on 21 April 1981. He studied mathematics and philosophy at Charles university and obtained a RNDr. (doctorate of natural sciences) in 1930. Until 1939 he taught in middle schools (gymnasia, in English highschools) in Slovakia, at which time he joined Prague's Institute of Human Work. Later he was active in the field of vocational guidance and eventually became head of the Department of Adult Education in the Philosophical faculty of Charles University. He is author and coauthor of a number of books, including Chapters on education for vocations (1945), The psychology of a young reader (1963), Psychological aspects of adult education (1973), and A small encyclopedia of contemporary psychology (1973), published jointly with M. Nakonečný. More about Hyhlík see Tardy (1965) and Bureš (1981).

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What is the nature of the Czech character? It is a difficult question. To answer it scientifically, we would need to carry out a thorough, complex psychological, sociological, and socio-psychological inquiry. However, even that would not suffice since the character of the Czech people was modified in the course of the history of the country, with its economic and social changes and political developments. Our account has to be based on our personal experience and observations in times of peace and war, freedom and the lack of it, social growth and decay. We must pay attention to the interaction of people, relation to work and fulfillment of obligations, the social order, morality, and man himself.

Character incorporates all the components of personality: the capacity to reason, decision making, emotional life nad motivation including needs, wishes, and desires.

The Czech people are rational. Their innate level of abilities is high even though it could not always manifest itself, due to the lack of socio-economic conditions essential for the development of their capacities, abilities, and talents.

We have not learned to handle human abilities economically, and this is a serious fault.

We have a sense for reality and for objective appraisal of situations. We think logically and expect honest, open and sincere behavior. We do not tolerate empty phrases and empty promises. One disappointment may create a long-lasting loss of confidence.

Our sense for democracy and equal rights manifests itself in our ability to subjugate personal interests and preferences to the interests of the society as a whole, but we insist that social and economic difficulties be made clear and that the burden be shared by all. In critical situations we are able to close ranks, to help each other, and to find means for mitigating the problems of our citizens.

It is not in the Czech character to go for extremes, even though we cannot claim to possess a great deal of self-control. We are likely to seek mutual understanding and agreement, and to create favorable environment in and outside of work. When we exhibit nervousness, irritability and touchiness, this is not likely to reflect innate dispositions to such behavior but has reasons that lie elsewhere.

The Czech people are industrious, active, and inventive, provided the conditions for the manifestation of these characteristics are present. We do not tolerate excessive control and direction. Such conditions lead to passivity, hesitation, and actions compensating for dissatisfaction at work. They may manifest themselves in lower performance. Failures of work morale are likely to reflect the environment and the actions of managers who do not know how to deal with employees.

Frequently we hear complaints of egoism. Actually, this is not a typical characteristic of the Czech people but rather a consequence of the endeavor of some individuals to gain advantages at the cost of others.

We do not tolerate discrepancies between what is being said and what is being done but it is likely to take some time before we are drawn into sharp and open criticism. In general, people keep criticism to themselves.

At the core, the Czech people are peaceful. They like to have peace and quiet at work, and value security of existence and of civic life. Then they fully put to use their abilities and characteristics basic to good performance--conscientiousness, responsibility, and pride of accomplishment. They behave responsibly in critical situations and have a strong sense of duty. They respect authority, provided it is backed by training and education, which are regarded highly. This, of course, does not apply to everybody.

Even in threatening situations, Czech people are not afraid, but this does not mean that there are no individuals who may betray others out of fear.

Czechs are sensitive to the way they are being treated. They do not like gross behavior and excessive pride. They tend to be individualistic, which does not mean that they are asocial. They appreciate privacy and an environment in which they can cultivate their hobbies. They value friendship and have a good time with others; these attitudes are not always transferred to the work environment.

Czechs are likely to become enthusiastic about ideas or issues, but do not always have the capacity to sustain enthusiasm and bring an idea to fruition. Their organizational abilities leave at times much to be desired.

We could go on in our search for characteristics that are positive as well as negative but it would be more useful to search for those inner forces that strengthen the positive and inhibit the negative tendencies. Our search should begin with a critical look at ourselves, as individuals. In viewing our "moral profile" we cannot overlook our limitations or seek their roots in "extenuating circumstances". In looking into a mirror we may find that we know little about ourselves.

In first approximation, when endeavoring to portray individual differences we ascribe psychological characteristics to individuals, as absolutes. Thus we may say that a given person is egoistical, not dependable, or hardheaded. However, human behavior depends both on the individual dispositions as well as on the situations in which we find ourselves. The share of the two components may vary.

In practice, we give individuals a test or a standardized questionnaire. The latter, of course, may refer to natural situations. The formulation of this kind of questions calls for a good deal of life experience and must be done economically. The appropriateness of the question is subsequently verified: Questions that yield predominantly positive or negative answers are, of course, useless.

The relationship of a personality trait and the situation is frequently implied in the very name of a trait. Thus "envious" refers to behavior in a situation in which we become aware or assume that another person has something we would like to have ourselves. The term "envious" designates a high degree of the trait, since in a lesser degree the tendency is common. We speak of characteristics that are manifested in specific situations as "reactive" properties, such as compassionate, malicious, or defiant.

Even the characteristics that appear general, frequently imply reference to a situation. Thus "quiet" presupposes behavior in a situation that most people would find conducive to excitement, to not being quiet.

But what about the fact that we may not be consistent and in one situation behave egoistically whereas in another situation we behave altruistically, in one situation proudly, in another one modestly?

The issue may be approached in different ways. For one, we may attempt to differentiate between accidental and substantive behavior. However, it is hard to define "substantive" behavior. The permanence of behavioral characteristics is relative, at best.

At times, the differences pertain not to the behavior itself but to its appraisal. Thus "ruthless" involves a judgment made by the other person. Moral judgments frequently reflect our own interests, whether as individuals, families or larger groups: We are apt to refer to a person as "egoistical" when the person infringes

on our own interests. Thus we regard a person as a "good one" as long as he respects our interests but all of a sudden he becomes "bad", "egoistical", and "ruthless" when his interests cross with ours. He "disappoints us".

Our perception of how others judge us affects our self-esteem. Some terms for personality characteristics directly incorporate consideration of the evaluation of our behavior by others. Thus a "conceited" person has an overweening view of him or her self; an "arrogant" individual is disposed to self-admiration, claiming more consideration than is due to him; and "modesty" characterizes a person who has a moderate view of his merits.

Importantly, in different social environments the same behavior may be evaluated differently. The criteria of what is or is not proper vary, not only in successive generations but also in different segments of contemporary society.

In some circumstances the sense of honor may give way to desire to secure personal advantage or it may be repressed by fear of losing a job. This does not mean that the sense of honor is lacking; it is simply weakly developed. A weak disposition to be carried away by anger may be inhibited by considerations of undesirable consequences.

In different circumstances the behavior may change, in a positive or negative direction, and may do so quickly.

Vladimír TARDY

Osobnost v různých situacích (Personality in different situations)

In: Psychologie osobnosti (Psychology of Personality)
Prague, State Pedagogical Publishing House, 1964, pp. 191-193.

The author was born on 18 September 1906 in Louny and died on 18 April 1987 in Prague. At Charles University he studied mathematics and physics at the Faculty of natural sciences (RNDr., 1931) and psychology at the Philosophical faculty (PhDr., 1936). In 1947 he qualified to teach psychology at the Faculty of education. In 1959 he joined the Philosophical faculty and later served as head of the Department of psychology. In 1967 he became the first director of the new Psychology Institute of the Czechoslovak Academy of Sciences. Identification with the political reform movement cost him a further professional career. More about Tardy see Sedláková (1997). Personality was his central professional interest. He wrote also on general psychology (1957) and on history of psychology (1956, 1966).

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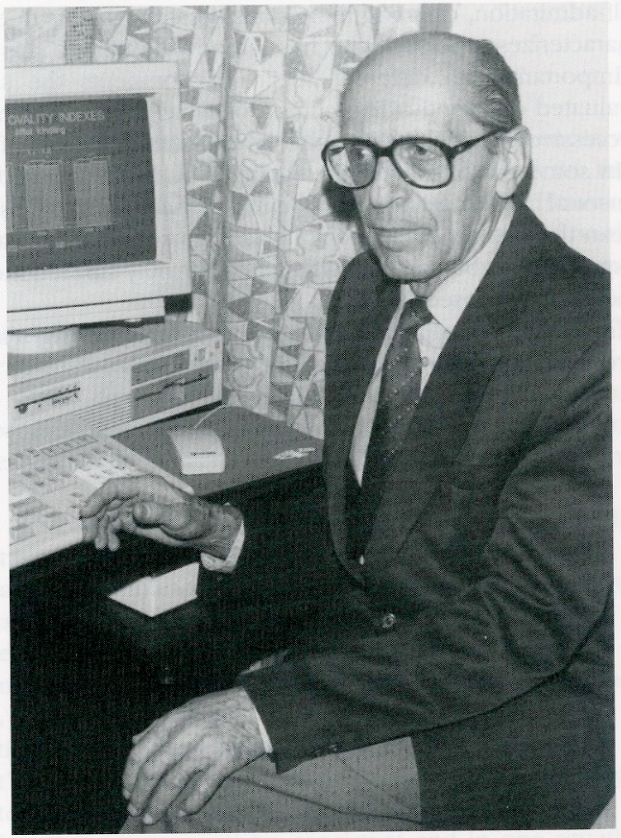

Josef LANGMEIER

Basic psychological needs

In: J. Langmeier and Z. Matějček, Psychological Deprivation in Childhood. New York, Halsted Press, 1975, pp. 305-314.

The author was born on 12 January 1921 in Nýřany. Langmeier studied at the Faculty of Philosophy, Charles University (1945-1948) and received his PhDr. in 1951. His dissertation dealt with child psychology. In the years 1970-1989 he served as head of the Cabinet of Psychology, Institute for Continuing Education of Physicians and Pharmacists, and as external instructor at the Faculty of Child Medicine and the Philosophical Faculty of Charles University. He became assistant professor in 1969 and full professor in 1994.

Langmeier's bibliography is large and impressive (Borecký, 1981 and Dunovský, 1992). A number of the publications were coauthored with Z. Matějček. The book from which the present excerpt was taken appeared in Czech, in several editions (1963, 1968, 1974) but also in English (1975), German (1977), and Russian (1984).

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In addition to the biological drive for survival, the child manifests a need for active contact with the environment. His activity is oriented towards the world and objects in it. He picks up things and learns to recognize their relations and meaning. Early, he becomes attached to specific objects. Activity is essential to the child's experience.

If the tendency towards interaction with the child's environment is to be fully realized, conditions must exist which provide opportunity to manipulate objects and thus incorporate them into the child's environment.

The external conditions for the satisfaction and further development of the basic drive for active contact with the world may be analyzed at four levels.

1. Stimulation is sought by the child from the earliest age. Typically, the child responds to appropriate stimuli by positive emotional reactions, and by attentive and exploratory behavior. Paucity or surfeit of stimuli are experienced as unpleasant and provoke rejection or indifference, or on attempt to re-establish the desired level of stimulation. The level of stimulus complexity or variability that individuals prefer differs from person to person and is dependent on such factors as age, constitutional features, and previous experience.

In all child-care systems means are prescribed by which kinesthetic, tactile or other stimuli are provided, from the earliest age (by carrying, rocking, wheeling in a baby carriage, tickling, singing, and presenting colored or bright objects), or by which stimulation is restricted (by swaddling or placing a child in a quiet, dark room). Cultures and societies (as well as individuals) differ in the degree of stimulation considered as appropriate.

If objects are to play a positive role in the child's development, they have to be pleasing, interesting, must maintain activity, encourage exploratory behavior and permit different types of manipulation.

We refer to the organism's readiness to interact with the environment as "arousal level". It involves both physiological (metabolism, neurophysiological maturation) and psychological characteristics (such as emotional state, spontaneous acitivity, attention and learning, or tolerance of stress and frustration). It may be affected by chronic physical factors (such as nutrition) and by the psychological features of the environment (such as the richness of stimulation).

2. In order to facilitate a finely differentiated interaction with the child's surroundings, the environment must be coherently structured. The simple input of stimuli soon becomes inadequate. The child begins to seek meaning in the arrangement of stimuli, is motivated to learn, to gain experiences, to seek order and to find solutions. All of this is manifested in the effort of a baby to obtain new skills through repeated testing and exercising to the point of fatigue, in the endless "why" of a small child, and the persistently pursued interests of a school child. By its very nature, learning is an active process. Through learning, rather than passively adjusting, the child grasps the world and modifies it in terms of his expectations.

A toy to be truly suitable must offer the child the opportunity for different types of activity, appropriate to his level of ability. It must stimulate discovery of the essence of things and must encourage creativity. In all times and cultures, the child-rearing models include specific methods that encourage cognitive learning, facilitate the growth of knowledge and necessary skills, and in this way promote a more effective orientation to and mastery of the surrounding world.

Initially, the child learns only slowly to respond in a differentiated way to particular categories of stimuli, but after the second month such learning progresses rapidly. Under normal circumstances, dependance on complex stimuli of a social character assumes special significance, as is evident from sudden increases in smiling, vocalization, mimicking, and emotional communication. The child has learned to sit and then crawl, to manipulate objects, and rely more on the social sources for need satisfaction.

The human figure and human behavior become the most interesting "thing" and his interaction with people becomes central. The child's social experiences determine his ways of cooperation and conflict resolution. In a similar way, his experiences with the material world determine his activity in the sphere of objects – the mode of his exploration and performance.

At this level of experience, substitution of the mother can be only moderately successful, since the child needs a predictable environment. Control of stimuli eliciting the child's behavior constitutes a very substantial part of child care and of the social framework in which the child develops. The mother is the child's teacher, helping to organize his experiences in such a way that he can find his way in a situation, can understand and manage it. This eliminates the feelings of anxiety and fear which occur when the known structure, order, and security are withdrawn and when the child is exposed to the new and unexpected.

3. The maintenance of the child's identity in the flux of stimuli and events is facilitated by the formation of a close attachment to somebody or something that becomes central to the child's needs and strivings. This is usually the mother (or a mother surrogate). Later other persons – the father, the family as a whole, the peer group – may assume this role.

A child's need for deep attachment is well recognized although it is variously

labelled (dependency need, need for love, affiliative need) and differently interpreted. For the small child, interaction with the mother becomes the most desirable, dominant activity. The mother comes to represent the child's world and the mother–child modes of communication are rich – verbal and non-verbal, cognitive, and emotional. The child smiles at her and demands a smiling response from her, listens to her voice and responds by making sounds, reaches for her, asks for things and hands them back, cries when the mother leaves or fails to come when called, and welcomes her as she returns.

As the child's skills develop, his interactions with the mother become more extensive and more sophisticated. The extensiveness and creativity, novelty, variability, and ingenuity in the child's play with his mother is truly amazing. The modes of contact with the mother, offering satisfaction in themselves, without any other award, are interminably reiterated. To play with the mother is preferred to playing with attractive toys or with other persons, no matter how kind and interesting. The mother's presence as such brings pleasure and satisfaction to the child. At the same time, it generates the sense of confidence, motivates him in all activities, thus enhancing his performance and learning.

In this relationship, the child is not simply a passive recipient of mother's attention. However, there are great individual differences. Some children energetically and insistently demand frequent, intimate contact while other children prefer to have the initiative come from the adult. The children are extremely sensitive to even short periods of interupted contact. The mother can not be fully substituted, although a toy – a teddy-bear or a doll – can serve as a partial substitute.

4. Finally, in the context of the growing interaction with the world, the child endeavors to establish himself as the central object, the carrier and the source of all his activity in the environment, as well as the recipient of the actions of others. This is shown in the need for the development and strengthening of the emerging "I" in its relationship with social environment, and involves such personal-social values as the child's sense of autonomy, his search for identity, for achievement of personal growth and self-fulfilment, and for the establishment of personal integrity.

The mother, as the external organizer of the child's activities, is gradually replaced by the internal organizer, the child's "I". The child, who up to that point has been extremely dependent on interaction with his mother, now attempts to develop personal relationships with the world, rejects instrusions into his personal space, and asserts his own wishes. The child is proud of his independent achievements. In achieving goals that he has established or selected as his own, by gaining new knowledge about things, and by acquiring new skills, the child now makes his newly discovered "I" real. This is satisfying and motivates further activity. Individual objects and events are re-evaluated, and learning acquires personal significance.

Through his relation to "you", the child finds his own identity. This is the basis of his "I". He also recognizes the reciprocity of "you"–"I", realizes what "you"

expects from his "I" and, similarly, what "I" can expect from "you". He expects praise, acceptance of his assumed or assigned role, and evaluation of his performance and status.

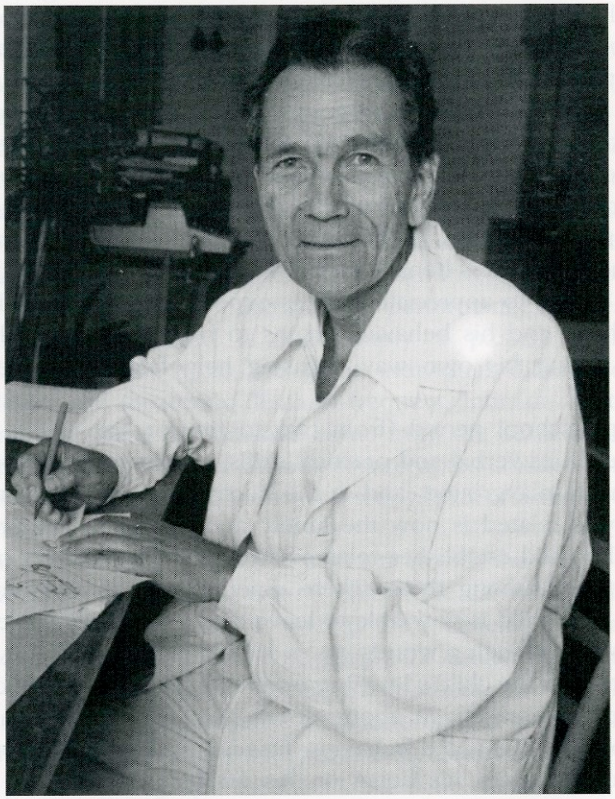
Inevitably, the newly created "I" returns to itself: The child investigates, tries to understand and evaluates himself, seeks and discovers complexity and meaning. At this level, the mother's task (and, later on, the task of other socializing influences) is particularly onerous. She still exists, of course, as an object of loving relationship, from whom the child gains personal security. She is also the child's first "you", and needs to retreat somewhat and help the child to bridge the gap between complete dependency and a growing independence. She must also help him to discover goals and values which he will internalize and which will reinforce his own "I". She must help him to appreciate complex roles, inside and outside the family, and to adopt his own personal role.

In his relationship to his mother, the child becomes aware of the social implications of his own behavior. Gradually, he introjects the values of the mother and internalizes behavioral norms relating to "good" and "bad" behavior. The child comes to appreciate what is expected of him, how he can please or offend others, and his behavior begins to be governed by these criteria. He insists on going his own way, refusing help from other people: "I'll do it myself".

In the pre-school period (from two to five or six years), the child learns rapidly, develops verbal and practical skills, and learns new social habits in the family, on the playground, and in the nursery school. The center to which all his activity is related is now the family and the home rather than solely the mother. The child establishes relationships with all members of the family and finds his place among them. There emerges a new and more independent "family I". The child is now able to leave the close family circle to enter a new, wider, more challenging world.

At school age, the child's learning progresses more systematically, both inside and outside the school. At about eleven years of age, the child usually finds a new model for his social behavior. This is usually a peer group, according to which a child judges his behavior, his hobbies, his desires, and his values. Deviation from this model is as stressful as was a separation from the mother for a toddler or absence from the home for a boy of five years of age. From new conflicts and confrontations there emerges the "group I", through which the child achieves new selfassurance and a new image of himself, and finds new ways of participating in the society.

During the adolescent period, the child's interests begin to differentiate more distinctly into such categories as social, vocational, scientific, and ideological. He is likely to find a new model in the form of a generally admired adult figure – a professional authority, a pop singer, famous actor, sportsman or politician. Alternately, he may find an attractive figure amond his friends. His new ego identity incorporates an ideal which he will attempt to realize. His newly developing "I" seeks fulfilment in the social and cultural context of the times.



Zdeněk MATĚJČEK

Proč lidé chtějí mít děti?
(Why do people wish to have children?)

In: Z. Matějček and J. Langmeier (1986)
Počátky našeho duševního života (The beginnings of our psychological life),
Prague, Panorama, pp. 34-41.

Matějček was born on 16 August 1922 in Chlumec on Cidlina. Following the war he began his studies at Charles University, with focus on world literature, and prepared himself for a career as a highschool teacher. He received his PhDr. degree in 1951. For political reasons he was not permitted to teach. This was in a way fortunate, for the author himself and for Czech science: He switched to psychology, starting in Prague in the Sociodiagnostic Institute (1950-1951) and later working in several other institutions. In the Child Psychiatric Out-patient Center he was involved in research on children who were institutionalized or suffered from learning disabilities and organic brain damage (Borecký, 1982 and Šturma 1992). He is the author and coauthor of 13 book-length publications, including "Maltreated, abused and neglected children", published in 1995, the year in which he received the title of university professor.

On the anniversary of the foundation of Czechoslovak Republic, 28 October 1996, prof. Matějček received presidential Medal for Merit (Za zásluhy).

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Why do people wish to have children?

To put it more psychologically: What value do children have for a family? What needs to they fill?

To find out, we have to ask people. This can be done in a variety of ways. The principal problem is that, as a rule, people do not give thought to the basic values of life and thus, when asked, cannot tell us. This forces us to examine man's basic biological and psychological needs.

Clearly, one of these needs has to do with sex drive – the need for sexual satisfaction. However, the matter is more complex, since there are other biological as well as psychological needs. All of these must be satisfied if we are to live a "normal", healthy life. Psychological deprivation affects very negatively the development of human personality (J. Langmeier & Z. Matějček, Psychological deprivation in childhood. New York: Wiley, 1975).

In our study of children growing up in institutions that did not meet the needs normally provided by families, we ascertained four basic needs. Other studies enabled us to add a fifth need.

1. The need for stimulation, adequate in terms of quantity, quality and diversity. Satisfaction of this need is manifested in the organism's activities.

2. The need for a world that is meaningful. If stimuli are to yield experience and knowledge, not chaos, there must be some order. They must mean something. Satisfaction of this need makes possible learning and facilitates the organisms's adaptation to its environment.

3. The need for feeling secure. It is met by satisfying emotional relations. Its satisfaction is essential to purposeful work and social activities.

4. The need for development of identity, of our "ego", but also of social prestige. Its satisfaction enhances selfrespect, selfconsciousness, and satisfactory socialization.

5. The need for a positive, hopeful life perspective. Its lack leads to desperation.

Having children, in itself, is not a basic psychological need but, in adults, it is one of the important means to the satisfaction of their needs. It is true, however, that failure of their satisfaction does not have consequences as dramatic as it does in childhood and adolescence, when different mental functions are still being developed fairly rapidly.

This process slows down but does not stop altogether when the age of "maturity" is reached. In many ways it continues way into old age. Furthermore, it was established that satisfaction of the psychological needs of adults is importantly dependent on intergenerational interaction.

Children contribute significantly to the satisfaction of human needs, to the formation of healthy human personality, to man's social relations and, in fact, to the whole course of life. It is true, however, that they can also interfere with the realization of values that adults regard highly. The pattern of men's and women's values is strongly affected by the culture in which they live, by their social relations, and by the material basis of life itself. At the same time the value patterns reflect the personal characteristics of individuals and the life history of each of us, including education and life experiences. This explains why the pattern of values in different individuals is different.

Even though, usually, we marry individuals with the same or similar system of values, this is not always the case. With justification, we can ask a particular man or woman whether having children has contributed to the fulfilment of their basic psychological needs or has impaired it. If the latter is the case, inner conflicts arise. Should they be longlasting, they may give rise to an ambivalent or not very warm treatment of the children.

We shall attempt to summarize the arguments one hears in regard to having or not having children.

Why to have children?	Why not to have children?
1. STIMULATION	
Children bring a great deal of excitement into parents' lives. There is never a lack of amusement as well as concern. Without children life and marriage itself would be boring and empty.	Children interfere with other forms of stimulation. We are tied down and can not enjoy life fully. The children represent stress and impoverish our lives.
2. MEANINGFUL LIFE	
Children facilitate the parents' inner growth. With the children the parents grow, mature and grow in wisdom.	Children tie the parents down to the kitchen stove, diapers, and – later – school work. Child care brings nothing to parents.
3. HUMAN RELATIONS	
Children receive but also return love. We are mutually bound by deep emotional bonds. Children are our life security.	Children are an ever-present threat to our peace of mind and security. They make us vulnerable.

4. IDENTITY

Children enhance our social value. They need us. We are normal people and everybody recognizes it.	To have children hinders our ability to reach higher social goals. We would achieve more without them.

5. OPEN FUTURE

Children are our biological contribution to mankind's existence and continuity. Their education is our investment in mankind's future.	Having children hinders our ability to make lasting contributions. We are bound to daily cares. We are prisoners of the present.

The model outlined above helps us to understand better the complexity of the issue of "having or not having" children. Politicians attempting to influence their countries' birth rates must take this fact into account, whether favoring or wishing to discourage high natality.

The efforts of less technically developed countries to limit their run-away population growth can not rely solely on means for preventing conception. Stressing security for old age may be more effective. Similarly, prohibition of abortion or provision of salary supplements or tax relief based on the number of children, alone, is not likely to raise natality significantly.

Miloš MACHAČ and Helena MACHAČOVÁ

Excerpts from Psychické rezervy výkonnosti (Mental Reserves of Performance Capacity)

Prague, Karolinum, 1991.

Machač was born on 30 August 1922 in Lipany and died in Prague on 20 August 1992. He finished his university studies at the Philosophical faculty of Charles University in 1949 with specialization in psychology and sociology.

In 1965 he became director of the Psychological Institute (till 1972). In 1983 he joined the Research institute of the Faculty of Physical Education and Sports. He retired in 1989 and, following the revolution of November 1989, in the context of political rehabilitation, Machač was named professor (Břicháček, 1992).

In 1976 his Harmonizing of Mental States and Performance appeared in English. He is co-author, with H. Machačová and J. Hoskovec, of a volume on Emotion and Performance published in Czech in 1984 and 1986.

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Helena Machačová was born on 23 December 1941 in Prague. She received her MD from Charles University in 1964 and advanced degree of CSc. in psychology in 1977. In 1967 she started to work in the Institute of Psychology and to lecture in the Department of Psychology. Her central scientific interest is in the control of stress. She is the author of the book Objective Diagnosis of the Mental Stress (1978). She co-authored, with her husband and J. Hoskovec, Mental Hygiene and Prevention of Stress (1984).

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Psychological interventions (pp. 56-58)

The book is devoted to psychological (more precisely, psychophysiological) interventions, referred to as "techniques of autoregulation" and designed to supplement mental health care. The goal of these techniques is to achieve a "reduction of tension" (relaxation) or replacement of unpleasant, "negative" mental states by pleasant, "positive" ones.

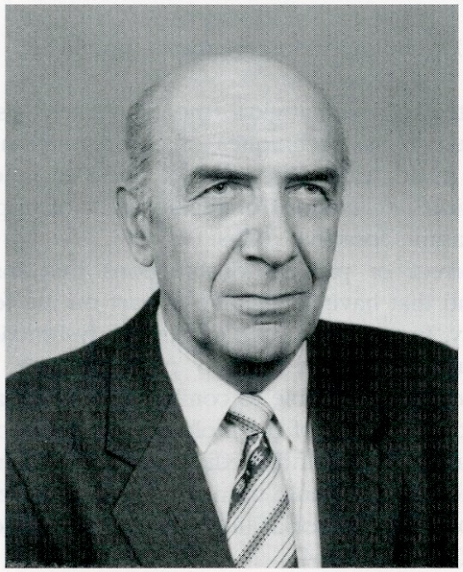
This helps to correct or prevent dysfunctions that may emerge in the emotional sphere and that have a negative impact on the feeling of wellbeing and on work capacity. Importantly, such emotional dysfunctions affect the inner organs negatively and may give rise to psychosomatic diseases. Utilizing autoregulatory methods, we are able to combat such maladaptive processes.

The authors consider a variety of psychological interventions, beginning with the ancient techniques of yoga and meditation but focussing on 20th-century developments, including "autogenic training" (J. H. Schultz) and "progressive relaxation" (E. Jacobson). Particular attention is given to the "Relaxation-Activation Method" (Machač, 1964).

This method is the practical outcome of Machač's original approach to the regulation of the psychophysiological state. In the past, the approach has been focused on the reduction of negative tension. Machač's approach is qualitatively different. The point was not only to reduce negative tension, but to actively replace it with positive tension. To replace distress – which is harmful and damaging to health – by positive tuning, which is beneficial, generating feelings of security, self-assuredness, wellbeing as well as the positively oriented readiness for action. The effect of this "retuning" is long lasting and more stable than the effect of mere relaxation.

Machač divised this method in the early 1960s. The theoretical outlines of the idea did not start appearing in world literature until the 1980s. The monograph "Harmonizing of mental state and performance" examines this method from the theoretical and the practical point of view.

The authors of the volume under consideration have thirty years experience with this approach, including extensive experimental investigations. They obtained favorable therapeutic results with patients suffering from psychosomatic illnesses and worked successfully with outstanding athletes to help with the problems they have in reaching their best performance in important competitions.



Jiří MRKVIČKA

Knížka o radosti
(The book on joy: Genesis of personality)

Prague, Avicenum, Ch. 10, 1984.

Except for his university years spent in Prague, the author lived and worked in eastern Bohemia. He was born on 18 March 1931 in the small town of Slatiňany. He wrote that, if he can manage to do so, he will die in the same place. Son of a teacher, Mrkvička attented the gymnasium in Chrudim and spent the years 1950-1955 in Prague where he studied psychology and philosophy at the Philosophical faculty of Charles University. He regards himself as a disciple of the psychologist Josef Stavěl and the philosopher J. B. Kozák. As a clinical psychologist in 1955 Mrkvička joined the staff of the psychiatric division of the hospital in Pardubice, retiring in 1991. From a theoretical and practical point of view he was concerned primarily with the psychology of adolescence, psychology of personality, and humanistic psychotherapy. In addition to the Book on joy, his principal publications include Man in action: Motivation of human behavior (Člověk v akci: Motivace lidského jednání, 1971) and Discussions with you (Rozhovory s Tebou, 1974), based on talks with a young man.

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Our thoughts on the highways and byways of human life are coming to a close. Yet there is one topic we can not bypass: The danger that our feverish daily activity will make us unable to find time for silence, for thoughtful reflexion, for ourselves.

In accord with an old philosophical tradition, let us refer to this inner pole of our being as "inner experience". It is a very special kind of communication – an encounter with ourselves.

Our "ego" is a complicated structure, involving the capacity for self-awareness but also the mental processes that guide our actions: self-control and self-evaluation. It determines to what extent we are able to hold ourselves in check, do not yield to blind instincts and the temptations of the moment, and are capable of seeing beyond the immediate situation. The Ego enables us to view our actions in a longer perspective, and thus to give them meaning.

Over time, we create a relatively stable self-concept – a self-portrait. We continue to work on it. It incorporates our understanding of our place in the world, of our role in life, of the ways we manage.

Nothing can prevent us from incorporating into the portrait ideas about what we wish it to be or what we should be. In fact, this process is appropriate. The idealized Ego reflects also ideals and aspirations held for us by those with whom we live.

There is a dynamic tension between the real and the ideal. The movement can proceed in either direction. On the one hand, the real can come up closer to the ideal, and this is an essential constituent of a creative growth of personality. On the other hand, the ideal may approach the level of reality. Such sobriety is needed to correct the ideals that in our youth may be placed at a level that is too high. Nevertheless, the difference between the ideal and the real can not and should not vanish.

Their equilibration leads to healthy self-acceptance. People who can not be at peace with themselves are unlikely to achieve peace with others. People who cannot accept themselves will not readily be accepted by others. On the contrary, self-acceptance and acceptance by others facilitates self-respect – an experience that is of profound significance for personality formation.

We have reached a high point on our journey and it may be appropriate to take a backward glance.

Human beings differ from animals in that we are not inescapably tied to a given situation. Our life experience enables us to predict. The capacity to transcend the present is the essence of man's mind. It enables us to examine not only the individual details of the situation in which we find ourself but the situation as a whole, and view our response to it from the perspective of our life experience.

Human beings are creatures wishing to understand and seeking meaning. Our understanding of "meaning" has been greatly enhanced by the theory of systems and the system-approach in general. The key concepts are structure, information, regulation, and function. In this context we can say that something has "meaning" when it functions as a component integrated into an orderly system.

Consequently, the question concerning the meaning of human life calls for the discovery of meaningful connections. Our central values are incorporated into life's "themes": Marriage, parenting, home, security of life, vocation, ongoing self-education, friendship, social involvement and political participation, free time, rest and hobbies, social level and financial status, but also our understanding of the people and the world around us.

Here our theoretical excursion comes to a close and we can return to the topic of mind and personality. An important facet of our inner life is conscience. In our external experience we face the world; in dealing with conscience we face ourselves. Conscience has been defined as "the voice of society in us". As such it consists of orders and prohibitions – especially the prohibitions – that we have learned, beginning early in childhood with mother's "Don't" and a light slap of the little hand. Later, when parental authority is replaced by that of society, the principle is the same – the voice of an external authority.

The road from childhood to adult conscience is marked by inner struggles and conflicts. The revolt of early youth against previously acknowledged authority is followed in later adolescence by search for a life model and, finally, by the emergence of adult conscience, of one's own authority.

A mature conscience is a conscience that does not recoil from taking risks. Then and only then can it serve as an effective inner compass. Should it be required, we should be morally strong enough to bear the weight of guilt, realizing that we have deviated from the correct path and must reorient ourselves. This we undertake at our own initiative and risk. However, each such episode helps to keep our conscience from becoming sclerotic and dull.

We must learn how to listen to our inner voice and not permit it to be deafened.

First we must quiet down . Becoming quiet permits thoughts to mature. The ability to meditate must be cultivated systematically. Importantly, we need to find time for being quiet and silent. It helps if a book is at hand, preferably a book of poetry. To "tune in" we can read a poem, even a single line of a verse. To meditate is to put on long-distance glasses.

Related to meditation but different is self-reflexion, oriented to one's concrete

life situation. Then comes the last step: The confrontation of the outcome of our meditations, with their long-distance orientation, and of the short-distance self-reflexion. We gain by switching the perspectives. Importantly, we must remind ourselves that we are not alone on the road.

This is only one of the possible approaches to getting to know ourselves. Autognosis is not the final aim but only an instrument of ongoing self-education. Its aim is to put "finishing touches" on the formation of personality.

In a newborn child, humanity exists only as a potential. Whether and to what extent it becomes a reality depends on two, complementary processes: socialization and personalization.

Socialization is a process by which an individual incorporates himself into the society. We may differentiate between the external facet of the socialization process – the learning of the social roles, and the inner facet – the identification with societal values. This differentiation is important for understanding some forms of asocial behavior.

Personalization includes a variety of processes involved in the formation of personality as a unique entity. We differentiate between individuation as a process in which personality is formed by external influences, and personalization in the narrower sense, as self-formation. Self-education is a critical component of "self-realization". It is expressed in what we do and has nothing to do with any sophisticated forms of egoism.

The growth of personality includes cultivation, beginning with the cultivation of our sensibilities and sensitivities. The final goal is a fully developed mature personality – the ideal reached by only few but a "Mecca" for us all. We need to study more the individuals who reach this goal and realize fully their potential.

We know that such people are satisfied as regards their basic needs. They have firm roots. They have good friends, they love and are loved. They have their place in life and are respected by others. They have a feeling of their own worth and have self-esteem. They have space in which to put to use their creativity. They do not close themselves hermetically in that space and share their gifts freely.

Being ready for new experiences, for the opening of new horizons, they are models for us. If human eyes are the eyes of the cosmos, as some thinkers maintain, they must remain open. This is our responsibility.

Our inner growth is a function of our experiences, the foundation of wisdom.

However, wisdom is not an immediate product of life experience. It requires distance.

There is a special form and mode of distancing – the distance gained by mastering the "crisis of the other river bank", when the thirst for knowledge and concern with work ceases to drive us.

The very fact that "the second bank" is in sight assumes special significance. We become engrossed in walking on quiet country roads, where we can walk slowly, with a collected mind.

The experience of life's fulfilment is not likely to be accompanied by ecstatic emotions of happiness but of serenity – of sunlit inner peace.

This is so, I know. For better or worse, only poets can accompany us on this part of the journey.

Appendix

THE EDITORS' BIOGRAPHIES

Josef BROŽEK *travelled from Warsaw to be born in the ancient town of Mělník on the Labe (Elbe), in the center of Bohemia, in mid-August 1913. Two years in Warsaw were followed by 5 years spent in Siberia. His studies in Bohemia were completed by a PhDr. degree in philosophy and psychology in 1937. He continued his studies at the University of Pennsylvania (1939/40) and the University of Minnesota (1940/41).*

In Prague he was employed as psychologist in the Vocational guidance center (first half of 1937) and, in Zlín as industrial psychologist for the Baťa Shoe Co. (1937-1939). In the US, he was associated with the Laboratory of Physiological Hygiene (School of Public Health, University of Minnesota, 1941-1958) and the Department of Psychology, Lehigh University (Bethlehem, PA, 1959-1979). His specialties included research on the behavioral effects of inadequate nutrition (coauthor of The Biology of Human Starvation, 1950), body composition, and history of psychology (with J. Hoskovec) J. E. Purkyně and Psychology, 1987, T. G. Masaryk on Psychology, 1995.

On 12 September 1996 Charles University awarded Brožek a gold medal in recognition of his lifelong contributions to Czech psychology and anthropology.

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Jiří HOSKOVEC *began his university studies in the fall semester of the year 1951-52 at the Palacký university at Olomouc. In the spring semester he transferred to Charles University in Prague. He spent the academic year 1953-54 in the Slovak university in Bratislava attending the lectures of two outstanding Slovak psychologists, A. Jurovský and J. Čečetka who had studied in Prague. During the fourth and fifth year Hoskovec studied in Prague where he met professors V. Příhoda, J. Stavěl, J. Doležal and Vl. Tardy as well as the student colleague, J. Mrkvička. He received his PhD in 1965. Following the Velvet revolution Hoskovec was twice elected a member of the Senate of the University.*

For many years Hoskovec cooperated with Brožek, in Prague and in Bethlehem, PA, USA. Some of their publications are listed in the selective bibliography.

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PSYCHOLOGICKÉ MYŠLENÍ A SPOLEČNOST

KARLOVA UNIVERZITA 1348-1998

Souhrn

Publikace je zaměřena na psychologické myšlení a jeho vztahy k problémům společnosti, k jejichž řešení psychologické myšlení může přispívat. Uvádí myšlenky významných osobností české národnosti, které buď studovaly, nebo učily na Karlově univerzitě od 14. století dodnes.

Tematicky lze jejich příspěvky rozdělit do osmi psychologických oblastí:

1. abnormální (náruživosti a sebevraždy)
2. vývojová (dětství a dospělost)
3. pedagogická (učení a vyučování)
4. klinická (zvládání stresů)
5. osobnostní (potřeby, postoje a smysl života)
6. pastorální (nectnosti a hříchy)
7. pracovní a poradenská
8. sociální a politická

Zvlášť rozsáhlá je oblast poslední, ve které se pojednává o charakteru národa, morálce a společnosti, politických stranách, a o výuce jazyků jako nástroji ke zlepšení mírové spolupráce mezi národy.

Výběr statí je tedy zaměřen na otázky národní a charakterové, na otázky mravní, na výchovu a na to, co v českém psychologickém myšlení směřuje k demokracii. Tento soubor nejrůznějších psychologických studií spojuje vedoucí motiv – v dnešní terminologii bychom řekli, že jde o psychologii humanistickou. Ta ovšem v našem případě zapadá do psychologie v širším slova smyslu "sociální".

Autoři se soustředili na osobnosti, které jsou v přímém vztahu ke Karlově univerzitě. Proto tedy není do souboru zařazen ani J. A. Komenský ani někteří další pronikaví myslitelé.

Kniha aspiruje na to, aby přispěla k reprezentaci univerzity při jejím 650. výročí. Představuje se v ní psychologické myšlení na univerzitě i mimo ni, tak, jak se postupně vyvíjelo a zasahovalo do života společnosti.

PSYCHOLOGISCHES GEDANKENGUT UND GESELLSCHAFT

KARLSUNIVERSITÄT, 1348-1998

Zusammenfassung

Die Publikation stellt eine Sammlung von psychologischem Gedankengut und seine Beziehungen zu Gesellschaftsproblemen dar. Behandelt werden bedeutende tschechische Persönlichkeiten, die im Zeitraum vom 14. Jhdt. bis zur Gegenwart an der Karlsuniversität entweder studiert oder gelehrt haben.

Thematisch kann man die Beiträge acht psychologischen Bereichen zuordnen:

1) Pathologie (Leidenschaften und Selbsmorde)
2) Entwicklung (Kindheit und Erwachsenheit)
3) Pädagogik (Lernen und Unterricht)
4) Klinischer Bereich (Stressbewältigung)
5) Persönlichkeit (Bedürfnisse, Einstellungen und Sinn des Lebens)
6) Pastoraler Bereich (Untugenden und Sünden)
7) Arbeits- und Beratungsbereich
8) Sozialer und politischer Bereich

Besonders weitreichend ist der letztgennante Bereich, der Nationscharakter, Moral und Gesellschaft, politische Parteien, und Sprachunterricht als Mittel zur Verbesserung der friedlichen Zusammenarbeit zwischen Nationen, umfaßt.

Die Auswahl der Aufsätze konzentriert sich auf National- und Charakterfragen, Moral, Erziehung und auf das, was im tschechischen psychologischen Gedankengut auf Demokratie ausgerichtet ist. Das Leitmotiv dieser Sammlung psychologischer Ideen ist humanistisches Denken, welches dem Bereich der Sozialpsychologie zuzuordnen ist.

Die Monographie stellt einen Beitrag zur Präsentation der Karlsuniversität anläßlich des 650. Jubiläums dar. Sie gibt psychologisches Gedankengut wieder, das sich im Laufe der Jahrhunderte bis zur Gegenwart entfaltet und in das gesellschaftliche Leben eingegriffen hat.

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ACTA UNIVERSITATIS CAROLINAE
PHILOSOPHICA ET HISTORICA
MONOGRAPHIA CLII - 1995

PSYCHOLOGICAL IDEAS AND SOCIETY

Charles University 1348 - 1998

Prof. PhDr. JOSEF BROŽEK
Prof. PhDr. JIŘÍ HOSKOVEC

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