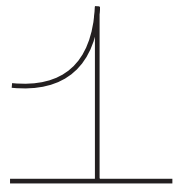




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Editorial

The current issue of the journal presents eight studies from the field of the history of education (*Historische Bildungsforschung*). The published articles exhibit considerable chronological, geographical, and thematic diversity. The thematic scope of the contributions spans from the early modern period (the sixteenth century) to reflections on curricular reforms in **the first quarter** of the twenty-first century. Geographically, the authors focus primarily on Central Europe – specifically the Bohemian lands, Slovakia, Germany, and Hungary – with a comparative extension provided by a study on the history of education in Spain. Despite the absence of a single overarching theme, several natural thematic clusters emerge. These concern the role of nature and aesthetics in education, the instrumentalization of schooling by authoritarian or totalitarian regimes, and, finally, the phenomena of educational reform and emancipation.

The first thematic group consists of studies reflecting on nature and its educational, ethical, and aesthetic functions across centuries. An early modern perspective is introduced by **Martin Holý**, who analyzes the role of nature in Latin education in the Bohemian lands during the sixteenth and early seventeenth centuries. Avoiding a one-sided theological or philosophical interpretation, the author draws on a broad range of source material (school regulations, university disputations, and Comenius's *Informatorium maternum*) to demonstrate how the contemporary theocentric worldview was intertwined with the moral formation of the individual through botanical metaphors and the systematic observation of the natural order. This research is chronologically followed by **Frank Tosch**, who focuses on the turn of the nineteenth century in Prussia. Examining four editions of a text by C. F. Riemann (1781–1809), Tosch documents the reception and dissemination of the enlightenment reforms implemented at the Rochow model school in Reckahn and their influence on the Potsdam Military Orphanage. Tosch demonstrates that the reform consisted both in

transforming material conditions (emphasizing light and fresh air) and in the gradual professionalization of teachers, moving philanthropic ideas toward Pestalozzian methods. A counterpoint to these historical analyses is provided by **Erika Anna Turzai and Beatrix Vincze**, who shift the focus to the present day. They examine the role of nature and the Nature Art movement in Hungarian visual culture education and museum pedagogy from the 1990s through the curricular reforms after 2010. Based on a qualitative analysis of curricula and manuals, the authors capture a shift from an earlier experiential approach to outdoor activities toward a contemporary conceptual framework that links art education with environmental awareness.

The second distinct line of this issue is formed by contributions analyzing education and school institutions as tools of state control, rehabilitation, or ideological indoctrination. Situated in the mid-nineteenth century, the study by **Daniel Oelbauer** examines specific teaching aids in penal institutions, focusing on Döll's 1850 reading book designed for the men's prison in Bruchsal, Baden. Through the licensing processes of this textbook, the author uncovers the institutional aims of contemporary prison pedagogy and the Ministry of Justice, while also touching upon period writing practices and the issue of plagiarism in textbook compilation. The challenges of the twentieth-century totalitarian state are addressed by **Jakob Benecke**, who examines the National Socialist dictatorship. Using the structures of the Hitler Youth (*Hitlerjugend*) and its special units (*Sonderbanne*), he analyzes the ideological "grey areas" (*Grauzonen*) arising between the totalitarian pressure for inclusion into the racially defined community (*Volksgemeinschaft*) on the one hand and the threat of exclusion on the other, tracing their biographical impact on growing youth.

Two subsequent texts address the apparatus of control and social engineering under the post-war communist regime in Czechoslovakia. **Eva Maria Hrdinová and Karel Konečný** explore the history of day nurseries (*dětské útulky*) as a specific form of institutional pre-school care. Utilizing the methodology of conceptual history (*Begriffsgeschichte*), the authors first analyze the terminological development

(nursery, day-care center, asylum) in Austria-Hungary and interwar Czechoslovakia, subsequently illuminating the rapid expansion of agricultural and industrial nurseries in the 1950s. Based on extensive archival research, the text demonstrates how these specific facilities, which supplemented the existing network of kindergartens, served as an economic tool of the state to release labor during the collectivization of agriculture. Parallel developments in Slovakia between 1948 and 1953 are reflected by **Soňa Gabzdilová and Mária Ďurková**, who analyze Slovak vocational and technical secondary education during the first five-year plan. The authors demonstrate how industrial schools were subordinated to the goals of a centrally planned economy, resulting in the ideological instrumentalization of the teaching profession, where institutional autonomy was suppressed in favor of producing politically loyal cadres.

The final contribution to this issue departs from the preceding analyses of power and directs attention to the emancipatory and innovative potential of pedagogy. **Andra Santiesteban and Jaime del Rey Tapia** present the Mediterranean University Cruise of 1933 as a key educational initiative of the Second Spanish Republic. The article analyzes this 45-day study voyage as a practical implementation of the active pedagogy principles promoted by the reformist movement *Institución Libre de Enseñanza*, which was built on experiential learning, interdisciplinarity, and the dismantling of traditional hierarchies between professors and students. Furthermore, the authors combine historical analysis with museum pedagogy, reflecting on the role of physical objects (a ship model in the university museum) in preserving this educational heritage.

Taken as a whole, the presented collection of eight studies offers a rich insight into the methodological diversity of the contemporary history of education. In this issue, readers will find papers drawing on classical heuristics in national and institutional archives, analyses of the contemporary press, textbooks, and curricular documents, as well as contributions applying the methods of conceptual history or material culture. The journal thus provides stimulating material for further

scholarly discussion on how political, social, material, and ideological factors shaped educational reality in the European context.

Úvodník

Aktuální číslo časopisu předkládá odborné veřejnosti celkem osm studií z oboru dějin pedagogiky a historického výzkumu vzdělávání (*Historische Bildungsforschung*). Publikované texty vykazují značnou chronologickou, geografickou i tematickou pluralitu. Tematický rozsah předkládaných příspěvků sahá od raného novověku (16. století) až po reflexi kurikulárních reforem v první čtvrtině 21. století. Geograficky se autoři zaměřují primárně na prostor střední Evropy – konkrétně na české země, Slovensko, Německo a Maďarsko –, přičemž komparativní přesah zajišťuje studie věnovaná dějinám školství ve Španělsku. I přes absenci jednotného zastřešujícího tématu lze mezi jednotlivými texty vysledovat přirozené tematické okruhy, jež se dotýkají role přírody a estetiky ve vzdělávání, instrumentalizace školství v rukou autoritářských či totalitních režimů a v neposlední řadě také fenoménu pedagogické reformy a emancipace.

První tematickou skupinu tvoří studie reflektující reflexi přírody a její edukační, etické či estetické funkce v proměnách staletí. Raně novověkou perspektivu otevírá **Martin Holý**, který analyzuje roli přírody v latinském vzdělávání v českých zemích v 16. a na počátku 17. století. Autor se vyhýbá jednostrannému teologickému či filozofickému výkladu a na základě široké pramenné základny (školní řady, univerzitní disputace, Komenského *Informatorium školy mateřské*) dokládá, jak byl tehdejší teocentrický pohled na svět provázán s morální formací jedince skrze botanické metafory a systematické pozorování přírodního řádu. Na tento výzkum chronologicky navazuje **Frank Tosch**, jenž se zaměřuje na přelom 18. a 19. století v Prusku. Na příkladu čtyř vydání spisu C. F. Riemanna (1781–1809) dokumentuje recepci a šíření osvícenských reforem Rochowovy vzorné školy v Reckahnu a jejich

vliv na Postupimský vojenský sirotčinec. Tosch ukazuje, že tehdejší reforma spočívala jak v proměně materiálních podmínek (důraz na světlo a vzduch), tak v postupné profesionalizaci učitelů a postupné transformaci filantropických myšlenek směrem k Pestalozziho metodám. Kontrapunkt k těmto historickým analýzám představuje text **Eriky Anny Turzai a Beatrice Vincze**, který se přesouvá do současnosti a zkoumá roli přírody a uměleckého směru *Nature Art* v maďarském výtvarném vzdělávání a muzejní pedagogice od 90. let 20. století po kurikulární reformy po roce 2010. Autorky na základě kvalitativní analýzy osnov a příruček zachycují posun od ranějšího zážitkového pojetí outdoorových aktivit k současnému konceptuálnímu pojetí, jež propojuje estetickou výchovu s environmentálním vědomím.

Druhou výraznou linii čísla představují příspěvky analyzující vzdělávání a školské instituce jako nástroje státní kontroly, nápravy či ideologické indoktrinace. Do poloviny 19. století je situována studie **Daniela Oelbauera**, která zkoumá specifické edukační pomůcky v nápravných zařízeních, konkrétně Döllovu čítanku z roku 1850 určenou pro věznicí pro muže v bádenském Bruchsalu. Autor skrze schvalovací procesy této pomůcky odhaluje institucionální záměry tehdejší nápravné pedagogiky a ministerstva spravedlnosti, přičemž se dotýká i dobové literární praxe a otázky plagiátorství při sestavování učebnic. Problematiku totalitního státu 20. století otevírá **Jakob Benecke**, který se věnuje nacionálněsocialistické diktatuře. Na příkladu struktur Hitlerjugend a jejich specifických oddílů (*Sonderbanne*) analyzuje ideologické „šedé zóny“ (*Grauzonen*) vznikající mezi totalitním tlakem na inkluzi do rasově definované komunity (*Volksgemeinschaft*) na straně jedné a hrozbou exkluze na straně druhé, a sleduje jejich biografický dopad na dospívající mládež.

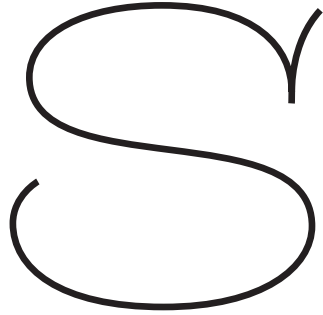
Na aparát kontroly a sociálního inženýrství, tentokrát v podmínkách poválečného komunistického režimu v Československu, navazují další dva texty. **Eva Maria Hrdinová a Karel Konečný** se zabývají historií tzv. dětských útulků jako specifické formy předškolní péče. Autoři metodou dějin pojmů (*Begriffsgeschichte*) nejprve analyzují terminologický vývoj (útulek, opatrovna, azyl) v Rakousku-Uhersku a meziválečném Československu, aby následně osvětlili prudký rozvoj zejména

zemědělských a závodních útulků v 50. letech 20. století. Text na základě rozsáhlého archivního výzkumu ukazuje, jak tato specifická zařízení doplňující tehdejší síť mateřských škol sloužila jako ekonomický nástroj státu pro uvolnění pracovních sil během kolektivizace. Souběžný vývoj na Slovensku v letech 1948–1953 reflektují **Soňa Gabzdilová a Mária Ďurkovská**, které analyzují slovenské průmyslové školství v první pětiletce. Autorky demonstrují, jak bylo odborné školství podřízeno cílům plánovaného hospodářství a jak došlo k ideologické instrumentalizaci učitelské profese, kdy byla autonomie škol potlačena ve prospěch produkce politicky loajálních kádrů.

Poslední příspěvek aktuálního čísla se vymyká předchozím mocenským analýzám a obrací pozornost k emancipačnímu a inovativnímu potenciálu pedagogiky. **Andra Santiesteban a Jaime del Rey Tapia** představují Středomořskou univerzitní plavbu z roku 1933 jako klíčovou edukační iniciativu Druhé španělské republiky. Text analyzuje tuto 45denní studijní cestu jako praktickou realizaci principů aktivní pedagogiky reformního hnutí *Institución Libre de Enseñanza*, jež stavělo na zážitkovém učení, interdisciplinaritě a stírání tradičních hierarchií mezi profesory a studenty. Autoři navíc kombinují historickou analýzu s muzejní pedagogikou, když reflektují roli fyzických objektů (modelu lodi v univerzitním muzeu) při uchovávání tohoto pedagogického dědictví.

Předkládaný soubor osmi studií jako celek nabízí bohatý vhled do metodologické rozmanitosti současných dějin pedagogiky. Čtenáři v tomto čísle naleznou práce těžící z klasické heuristiky v národních i institucionálních archivech, analýzy dobového tisku, učebnic a kurikulárních dokumentů, stejně jako příspěvky aplikující metodu dějin pojmů či materiální kultury. Časopis tak přináší podnětné podklady pro další odbornou diskuzi o tom, jakým způsobem politické, sociální, materiální a ideologické faktory formovaly edukační realitu v evropském kontextu.

Jan Šimek
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S The Role of Nature in (Latin) Education in the Bohemian Lands in the 16th and Early 17th Centuries

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Abstract This study investigates the multi-faceted role of nature in (Latin) education within the Bohemian lands during the 16th and early 17th centuries. Avoiding a strictly theological or philosophical perspective, the analysis nevertheless regards the specific historical context as crucial, acknowledging the non-homogeneous yet fundamentally theocentric perception of nature prevalent in early modern Christian thought. Drawing upon a diverse range of sources – including Comenius' *Informatorium maternum*,

school regulations (*ordines studiorum*), *curricula*, and university disputations – the study explores the integration of nature into pedagogical practices. It demonstrates that from early childhood through university, individuals were expected to engage systematically with the natural world. Comenius, for instance, advocated for early exposure to nature, famously likening education to the cultivation of a tree. Similarly, pedagogical guidelines, such as those by Peter Codicillus, frequently employed botanical metaphors, comparing pupils to tender plants. Furthermore, nature was addressed within the framework of the liberal arts as well as in emerging disciplines such as botany and medicine. Learning encompassed both theoretical engagement with classical texts and practical observation. While nature did not constitute a distinct scientific discipline at the time, it was deeply interwoven into the educational fabric, shaping both intellectual understanding and moral principles. Significant shifts in its pedagogical role, however, emerged primarily as a result of 18th-century Enlightenment reforms, a development that warrants further scholarly attention.

Keywords nature, Latin education, 16th and early 17th centuries, Bohemian lands

Nature has always been a part of human life, from birth to death. While its presence is an anthropological constant, the way in which people relate to the environment – along with the systematic shaping and use of nature within education – has undergone change. Since the Middle

Ages, pedagogical authorities have been well aware of the need for individuals to become familiar with nature in its entirety, from early childhood through to university study.

While this study does not analyze nature from a theological or philosophical perspective, it is crucial to consider the specific historical context of the 16th and early 17th centuries. Nonetheless, it would be inaccurate to assume that the early modern conception of nature was homogenous; indeed, a lack of uniformity remains characteristic of the modern period as well. Despite potential variations regarding the definition and role of nature (individuals, disciplines, denominations), one principle held true for all early modern Christians: nature, like humanity, was a divine creation. Unlike humanity, however, nature was not seen as defying God; rather, it was viewed as existing in harmony with Him and reflecting His glory.

Although this article focuses primarily on Latin education in the Czech lands in the Early Modern period,¹ it is also necessary to briefly consider pre-school education in order to fully understand the topic. In the case of the youngest children, a variety of source types are available, including correspondence, certain diaries, and a number of didactic, more or less prescriptive, texts.²

The most comprehensive source in this area is undoubtedly Comenius' *Informatorium maternum*, which, despite being written later, reflects the situation in the sixteenth and early seventeenth centuries. Dedicated to the education of children up to the age of six, *Informatorium* was published in the 1630s in several languages.³ It was intended for parents and others involved in the care of young children. Comenius'

1 Compare with other references, at least Winter (1901); Holý (2019, pp. 39–51).

2 See references to specific sources in the notes below.

3 Comenius (1633); Comenius (1636). Cf. also modern Latin and Czech edition: Steiner (1986); Havelka (2007). In the following text, I will use the edition which was published in Nürnberg in 1636. The original manuscript of the Czech language *Informatorium* was discovered by Antonín Gindely in Leszno in 1856. Today, it is preserved in the National Museum Library, Sign. II E 6. Regarding the older research of *Informatorium*, cf. See at least Čapková (1968); Nováková (1979, pp. 407–408); Holý (2011, pp. 46–51).

work addresses the content of education and upbringing, in which nature plays a vital role from the very beginning. The Czech scholar based his entire educational system on the seven liberal arts, which originated at the turn of the ancient and medieval periods and continued to develop until the eighteenth century.⁴

In relation to nature, Comenius believed that children – whom he compared to silver and gold – should notice, respect, and learn to understand their surroundings from an early age. Their education can be likened to the cultivation of a tree, which must be pruned, watered, supported, and tended in order to grow properly. Similarly, Comenius draws metaphorical comparisons between children and domestic animals – such as horses, donkeys, and mules – to emphasise their capacity for nurturing and training in the service of mankind. Above all, however, children should be raised to serve God. This process requires supervision by parents and others entrusted with their care. Nonetheless, parents must not wait passively for others to educate their children.⁵

The initial objective was to inculcate respect, love, and a sense of reverence for God. It was understood that God provides humankind with all that is necessary for survival; however, if divine directives are ignored, retribution may follow. In addition, emphasis was placed on moral principles, including thrift and moderation in food and drink to promote health and wellbeing.⁶

By the age of six, children were expected to know the names of the elements – earth, water, wind, fire, snow, ice, and so forth – within the framework of physics. They were also to learn the names of certain plants, particularly fruit-bearing trees, and to differentiate between various animals, both domestic and wild, such as cats, dogs, cattle, fish, and birds. A basic understanding of the structure of their own

4 For a definition of the seven liberal arts in the Middle Ages and in the Early Modern period, see Koch (1959); Schipperges (1980, pp. 1058–1063); Wagner (1983); Rüegg (1996); Stolz (2004).

5 See mainly Comenius (1636, pp. 17–28, 33–39).

6 *Ibidem*, pp. 39–41.

bodies was likewise expected, with specific milestones set for the ages of three, four, and five.⁷

In optics, the ability to perceive colour and distinguish light from darkness was important. In astronomy, children were to recognise celestial bodies such as the sun, the moon, and selected stars. By the age of six, they were also to know their place of birth and be able to distinguish between urban and rural settings. It was important to recognise features of the landscape such as castles, fields, hills, rivers, and to understand basic units of time – hours, days, weeks, seasons – as well as the division between day and night.⁸

Nature plays a prominent role in Comenius' *Informatorium*, where children's games are incorporated into the curriculum to foster the development of additional competencies. These games were often designed to take place outdoors. From the age of four, it was recommended that children spend as much time as possible outside the home, provided they were under adult supervision. They were to observe a variety of natural features, including gardens, meadows, fields, rivers, and trees, as well as mills. Moreover, *Informatorium* addresses proper outdoor behaviour, comparing the cultivation of manners to the care and training of a tree. In devotional practice – which was to be emphasised throughout – heaven itself, visible in the outdoor sky, often served as a metaphor for a just yet stern God.⁹

In preparation for entry into schools, primarily the so-called particular Latin schools in the pre-White Mountain period,¹⁰ Comenius placed considerable importance on painting, a skill that would later aid in learning to write. In this context, representations of nature, celestial bodies, trees, and animals were commonly featured.¹¹

In the Czech lands, the backbone of the school system of the sixteenth and early seventeenth centuries was the Latin school, which

7 Ibidem, pp. 44, 72

8 Ibidem, pp. 44–45, 73–75

9 Ibidem, pp. 68–69, 74–75, 130.

10 Cf. references in no. 12.

11 Ibidem, pp. 148.

was found mainly in urban areas. In addition to these, there were some Latin church schools, particularly those of the Unity of the Brethren and the Jesuits. A few private pre-university educational institutions also existed in Prague.¹²

The predominant type of these schools can be identified from various sources, including school regulations (*ordines studiorum*, *Schulordnungen*) issued by city councils or central authorities. The latter were issued by the Utraquist University of Prague, which had supervised many Latin schools since the pre-Hussite period. The university regularly appointed rectors and oversaw teaching and discipline.¹³

Throughout the period under review, the core subjects taught at these schools were the seven liberal arts, largely centred on achieving the highest level of mastery of Latin, both spoken and written. These subjects were gradually supplemented by catechism and newer subjects such as history, geography, or botany. The number of classes a school offered also influenced the curriculum. Some schools had three classes, others five, particularly in certain royal towns.¹⁴

The preserved school rules of Peter Codicillus of Tulechov, a rector of Prague University, from 1586, provide more detailed information about teaching at these schools. All Latin schools were expected to implement these rules. This *Ordo studiorum* was intended for five-class schools and was designed to prepare pupils for university studies.¹⁵ As with Comenius, the general instructions for teachers compare schoolchildren to plants. To quote: “They are [...] the seeds of the family and community; the tender shoots and herbs newly sprouting in the church garden. If they are nurtured, watered and cared for sensibly, pleasantly and diligently, they will certainly bear abundant fruit

12 The entire system of education in Bohemia and Moravia in the sixteenth and early seventeenth centuries is outlined here: Holý (2016, 61–69, 130–133); Holý (2019, pp. 39–51).

13 See Winter (1901, pp. 608–655); Holý (2017); Holý & Bobková Valentová (2022, pp. 62–76); Holý (2022, pp. 122–132).

14 Winter (1901), pp. 517–598; Holý (2012, pp. 105–119).

15 Codicillus (1586); Zoubek (1873).

for their descendants [...]” Just as farmers do with the seedlings they plant and the trees they graft – making cuts in the trunks with greater care than those inherited from their ancestors – not only for future use, but also so that their memory may live on among their descendants.¹⁶

The first class was primarily designed to improve children’s reading and writing skills if they had not already mastered them. Since the Czech language is not easy, the teacher had to help the children with the pronunciation of certain letters and syllables (e.g. č, ě, ň, ř, ř, ž, etc.) using the sounds of birds and other animals. This was also intended to help maintain the attention of pupils who might otherwise grow bored with monotonous instruction. Gradually, the children were taught syllabication and the reading and writing of sentences. They then progressed from Czech to the simpler and more regular Latin. In addition to other content such as basic catechism, pupils were also expected to learn manners and basic hygiene. The latter is usually specified in more detail in other orders.¹⁷

The second class focused mainly on Latin and religious education. However, children also learned about nature through vocabulary and poetry lessons, as well as by reading classics such as Cicero. They were also required to keep journals. On Sundays, they attended church. In some schools, there is evidence of out-of-town excursions. These may have been recreational, but they may have also been used to reinforce parts of the curriculum.¹⁸

Other classes concentrated on mathematics, including arithmetic, astronomy, ethics, history, law, botany, physics, geography, economics, cartography, geodesy, medicine, health science, etc. A separate subject was the calendar in relation to the annual ecclesiastical and agrarian cycle. In many of these subjects, allusions were made to various connections that we would today associate with nature. Nature likewise

16 Codicillus (1586, p. 20); Zoubek (1873, p. 7).

17 Codicillus (1586, pp. 22–31); Zoubek (1873, pp. 8–10). For hygiene, see e.g. rules issued for the private Latin school of Matthaues Collinus in the mid–sixteenth century. Collinus (1550, F4b–G3a).

18 Codicillus (1586, pp. 32–39); Zoubek (1873, pp. 10–11).

appeared in the texts studied by pupils – for instance, in Aesop’s *Fables* or the writings of Aristotle – and later in the disputations they developed at university within logic, dialectics, and rhetoric. This will be discussed in greater detail below.¹⁹

Nonetheless, some of the manuals used in Czech schools originated abroad and were employed in various types of educational institutions. Examples include Melanchthon’s *Loci communes*, which was first published in 1521. In this work, the author often focuses directly on nature – not only in the context of creation and the general relationship to God – but also in several other respects. In some cases, the multilingual dictionaries published for Latin schools also addressed nature. These comprised sections on land, waters, mountains, animals, plants, etc. A particularly detailed example in this regard is Adam Veleslavín’s *Nomenclator omnium rerum* of 1586.²⁰

As far as the church schools in the Czech lands are concerned, no school rules have survived for the institutions of the Bohemian Brethren, but they were largely based on a similar foundation as the town schools.²¹ In the case of Jesuit schools, we have a noticeably clearer understanding of the educational content of the first five or six grades. Even their foundation was above all the most perfect mastery of Latin. As the *Ratio studiorum* of 1599, among other regulations, reveals, emphasis was also placed on Greek and other common subjects typical of the pre-university institutions mentioned above. Since Jesuit education has already been extensively studied in the literature, I will not address it further here.²²

19 Codicillus (1586, pp. 40–66); Zoubek (1873, pp. 11–19).

20 Melanchthon (1521); Veleslavín (1586).

21 Concerning schools of the Unity of the Brethren, see Ball (1898, pp. 88–102); Schmidtmayer (1936, pp. 56–71); Molnár (ed.) (1956); Říčan (1962, pp. 114–151); Uhlířová (2004, pp. 54–61); Holý (2010, pp. 43–71).

22 As regards Jesuit education in general, as well as in the Bohemian lands, see: Pachtler (ed.) (Berlin, 1887); Kroess (Wien, 1910); Čornejová (2002, pp. 48–86); Bobková Valentová (2006); from the perspective of the content of education of various denominations, see also (Holý, 2012, pp. 105–119).

The last segment I would like to mention is the teaching at the Utraquist University of Prague, which was founded in 1348. Although it originally functioned as a classical four-faculty university – Arts, Medicine, Law, and Theology – disputes over Wycliffe and the subsequent rise of Hussitism disrupted its functioning. As a result, there was a rapid decline in teaching at the higher faculties and an increasingly limited internationalisation of the school. Despite various attempts at reform, significant change did not occur until 1622. Nevertheless, the Utraquist University endured as a significant intellectual hub, shaping the education of thousands of students.²³

In any case, the seven liberal arts and other subjects – whose foundations students often brought with them from pre-university Latin schools – played a key role in the university curriculum. Let us imagine, at least on the basis of the surviving lecture lists, what such teaching at the Faculty of Arts was like in the context of our topic. Various printed materials, especially undergraduate and graduate theses, are also a key source of information. Immediately before the Battle of White Mountain, as part of efforts to reinstate the higher faculties, some texts related to law or medicine were also made available.²⁴

Another key source of information comes from the so-called *intimationes* (announcements) of lectures and various disputations, etc. These were commonly used by the Jesuits as well, often in very extensive form. Many of these *intimationes* have been preserved from the sixteenth century onwards. Most were posted on the gates of the colleges. Some were very lengthy – for example, the announcements of Marek Bydžovský of Florentin dealt with anatomy, physics, or logic, etc.²⁵ The well-known astronomer Tadeáš Hájek announced his lectures on Euclid

23 Of newer literature cf. Moraw (1986, pp. 9–134); Svatoš et al. (1995); Kavka & Petráň I (2001); Šmahel (2007); Nodl (2017); Holá & Holý (2022, pp. 84–105).

24 Apart from the literature cited in the previous note, compare at least: Winter (1901, pp. 320–384); Holá & Holý et al. (2022a, pp. 101–114); Holá & Holý (2022c), pp. 155–171.

25 Collectanea of Marek Bydžovský; National Library of Prague (further as NLP), Sign. XIII D 217. For Jesuits, see also Blažíček (ed.) Praha (1967–1970); Fechtnerová (1984); Zelenková (2020).

and his geometry. Most of the presentations contained a description of the subject being taught and praise of the new method or its benefit for the audience.²⁶

Although the completion of many of the lessons was compulsory, the aim was to attract as many students or other interested parties as possible. The intense competition between the Utraquist University and the Jesuit Clementinum in Prague may also have played a role. This rivalry was also manifested in school theatre, which was widely attended by the public and often featured elements of nature. At both the Carolinum and the Clementinum, students enrolled in individual courses at the beginning of the academic year, which was opened with a ceremony – usually accompanied by a series of public disputations and declamations. At the same time, there may have been school theatre performances taking place. Again, both of these activities were part of an ongoing competition for the attention of the townspeople and the Estates community in Prague.²⁷

Concerning disputations, many were related to the interpretation of the works of Aristotle and other authors, or to disciplines such as anatomy, botany, geography, etc. The possibility of public presentations, which often took place outdoors – in dormitory courtyards or elsewhere – depended on the time of year, the weather, and other specific circumstances. Despite the gradual reception of humanism and the rise of some new subjects, the foundation of university teaching at the Faculty of Arts was still comprised of the seven liberal arts, as in the Middle Ages. The most important author was Aristotle. This was especially true of his philosophical teachings concerning the world, nature, humanity, reason, the soul, virtues, and so on. These were supplemented by the Bible, as well as by a range of late antique, medieval, and newer authors.²⁸

26 NLP, sign. XXIII, Acta in Academia Pragensi, Fol. 77v und passim; Ibidem, Collectanea, Fol. 89v–90r. See also Horský (1979, pp. 97–117); Holá & Holý (2022a, pp. 115–128).

27 Čornejová (1996–1998, pp. 41–47); Holá & Holý (2013, pp. 96–108).

28 Winter (1899, pp. 320–327); Holá & Holý (2022b), Kemper (pp. 155–171).

Although solving logical and metaphysical problems – employing formal judgments and implications – remained the core method, the humanists gradually returned more to their roots, especially to a number of Greek authors. Some Roman writers who had previously been less prominent also entered the curriculum. Another important change was stylistic: the level of Latin became increasingly refined. The Lutheran Reformation objected to certain aspects of Aristotle's thought, but Melanchthon soon returned to employing his ideas.²⁹

Thus, the foundation lay in the *artes formales*, particularly dialectics and logic, accompanied by rhetoric, which was cultivated more intensively by the humanists. Among all the methods of teaching and learning, dialectics remained central. Aristotle also wrote extensively on nature, including humans as part of it. The University of Prague produced edited versions of several of Aristotle's texts to make them more accessible in the Czech milieu. The underlying principles of Aristotelian dialectics were explained in 1590 by Petr Kodíčil of Tulechov. Aristotle's *Physics* provided substantial instruction about nature, the human body, plants, and animals. Some of Melanchthon's works also introduced this material to Czech students. In addition, they could draw on Pliny's *Naturalis Historia*.³⁰

Astronomy was understood in a broader sense than today and was closely linked to the rapidly developing field of mathematics, which played an important role. Some of the texts in use were ancient, such as the works of Ptolemy; others were more recent, like Copernicus's *De revolutionibus*, which initially met with a rather negative reception. During the second half of the sixteenth century, astronomy at the university flourished. One prominent figure was Tadeáš Hájek, who was praised by Tycho Brahe. The famous Johannes Kepler also spent some time at the university. Martin Bacháček of Nauměřice observed and wrote about comets. One more point should be mentioned about

29 On the Reception of Melanchthon at the University of Prague cf. Hejnic (1964, pp. 361–379); Storchová (2011, pp. 85–92); Eadem (Praha, 2021).

30 Codicillus 1590. *Naturalis historia*, the work of Pliny was published many times. Cf. www.vd17.de.

astronomy: since the fifteenth century, the university published calendars for the public. Some of its most renowned astronomers also worked on the famous astronomical clock at the Old Town Hall, repairing and adjusting it over the years.³¹

The mathematics taught at the university was very broad. It included not only arithmetic but also geometry and trigonometry. In the field of geography, however, the knowledge of foreign countries, their cities, rivers, mountains, and so forth was significantly expanded through the publication of newly available works such as cosmographies and, later, topographies. This did not mean the rejection of Ptolemy, Pliny, Herodotus, and other classical authors. However, the use of widely circulated maps and atlases was becoming increasingly common.³²

Although natural science was not a distinct component of the *ordines lectionum*, it was nonetheless addressed across several subjects, and not solely through the works of Aristotle. For instance, his treatise *On the Nature of Animals* explored the development of various life forms, from the simplest creatures all the way up to humankind. Other authors addressed subjects such as mineralogy.³³ Botany, in particular, was cultivated both in theory and in practice. Various herbaria were published, including that of Matthioli. Students could also benefit

31 Palacký (1829, pp. 33–64); Winter (1901, pp. 338–344); Smolík (1865, 108sq.); Hor-
ský (1980); Idem (2005, pp. 55–68); Švejda (2004). As regards Tadeáš Hájek and
Martin Bacháček, see at least Holá & Holý (2022a, pp. 267–269, 318–320). Also cf.
relevant entries in: www.encyklopedieknihy.cz.

32 In addition to the literature cited in the note above, see also Winter (1901, 345sq.).
Czech students could use not only various books by the authors mentioned above
but also Czech adaptations, e.g. of s.c. *Cosmography*. Cf. Münster (1554); Zeiller &
Merian (1650). Concerning topographies, see also Kolár (1993, pp. 17–24); Skála
(2003–2004, pp. 79–105).

33 NLP, sign. XXIII F 64, Fol. 77v and passim; Ibidem, sign. XIII D 217, passim; Dittrich &
Spirk (edd.) (1830, p. 223); Winter (1901, pp. 351–352); Pešková (1990, pp. 9–30);
Holá & Holý (2022b, 110–114); Holá & Holý (2022c).

from excursions into the environs of Prague or visits to gardens and vineyards associated with individual colleges.³⁴

Even at the Faculty of Arts, students were introduced to the fundamentals of medicine, albeit generally through older sources – with some notable exceptions. For example, Andreas Vesalius's anatomical work was lectured on by Adam Huber, according to a 1577 lecture list. A modest modernisation began only at the start of the seventeenth century with the arrival of Johannes Jessenius, who was also known for his public dissection in Prague. The connection between botany and medicine was also evident in pharmacy. Some professors cultivated medicinal herbs within their colleges, sold various ointments, and even operated pharmacies.³⁵

The final topic I wish to address is a series of disputations conducted by professors and students. These disputations examined a wide range of topics relating to nature. For the final forty years of the Utraquist University's existence, we have a reasonably complete overview of the so-called *disputationes pro gradu* – theses defended by students to earn their bachelor's or master's degrees. A comprehensive analysis would require a separate study, but a few examples may be given here. In 1589, disputants examined the motion of the planets and their influence on human diseases, as well as Aristotle's assertion that God and nature do nothing in vain. In 1591, students debated whether promoting agriculture took precedence over promoting warfare, what function comets served, and how stars move. Other theses discussed proper ways of living, the relationship between physicians and wound-healers, the role of nature and the human need to understand it, the importance of

34 Zaluzanius (1592); Matthioli (1562); Bohatcová (1985, pp. 167–185); Holý (2007, p. 170). See also [https://www.encyklopedieknihy.cz/index.php?title=Herb%C3%A1%C5%99_\(tit%C5%A1t%C4%9Bn%C3%A1_kniha\)](https://www.encyklopedieknihy.cz/index.php?title=Herb%C3%A1%C5%99_(tit%C5%A1t%C4%9Bn%C3%A1_kniha)).

35 Archive of Charles University, Manuscripts, B 21, Fol. 317v; Petráň (1983, 56–60; with some inaccuracies); Tomek (1849, pp. 207–240); Winter (1897, pp. 83–146); Rak (pp. 35, 41–44); Holý (2014, pp. 171–172, 174–177). If it concerns Adam Huber and Johann Jessenius, see at least Pick (1926); Polišíenský (1961, pp. 87–128); Idem (1965); Nejeschleba (2008); Holá & Holý et al. (2022b, pp. 328–332, 341–345); Storchová (ed.) (2020, p. 578sq, 593sq.).

sleep for health, humoral theory, the links between mental and physical illness, the study of geography in its various contexts, the causes of atmospheric phenomena, the enemies of certain animals, whether witches and evil spirits could cause lightning and storms, and the origins of ghosts in the world, among other topics.³⁶

In conclusion, although the educational system of sixteenth- and early seventeenth-century society perceived nature differently from how we understand it today – and the number of formal science subjects was more limited – children certainly had opportunities to become acquainted with many aspects of the natural world. This exposure increased not only with educational attainment but also due to the growing number of printed works, whether in established genres or newly emerging ones. The reception of humanism and other intellectual currents also gradually influenced education. Although certain differences in the approach to nature – as outlined in the introduction – did exist, they were not fundamentally decisive for this topic in relation to education. Given that the more pronounced reception of the new natural sciences entered the educational systems of the Jesuits, Piarists, and other orders, which became dominant in the schooling of pupils, only gradually, there was essentially no significant transformation in the role and perception of nature within the educational system even in the immediate post-White Mountain period. The first more substantial changes can be observed rather starting from the beginning of the 18th century, and primarily with the onset of Enlightenment reforms in education and broader society. These brought about the development or creation of new scientific disciplines and expanded access to them – even for groups that previously had limited educational opportunities, such as girls. However, that is a topic for another article.

36 Detailed overview of bachelor's and master's theses compiled Beránek (1988). See also Skyřbová (1957); Tříška (1977); Idem (1981, p. 160sq.). Concerning theses coming from the years 1589 and 1591 see Beránek (1988, pp. 162–165).

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