he sought—so history was not about perception, but about responsibility. It led to what he termed "solidarity of the upset". That they—the upset—left an account of themselves in arts and sciences was convincingly shown in Patočka’s cultural philosophy and traced in subjects ranging from classical tragedy to the rebel leitmotif in the present rock culture. Striking examples can be found in the volume Kunst und Zeit (Art and Time).

FOREIGN LANGUAGE TUITION IN THE CZECH REPUBLIC AFTER 1990
Vladimír Ulrich

This contribution presents a brief survey of the conditions at the outset of the reforms of foreign-language tuition in the Czech Republic. The author explains the situation as it existed under the communist régime as well as the directives published in 1991 by the Ministry of Education. The principal change was that, as of September 1991, pupils right from the elementary stage have been offered free choice between English, French, German, Russian, Spanish, and Italian, and that enabling pupils to communicate in a given language has become the overriding goal. The article also briefly sketches the practical experience with the reforms so far, which points to only German and English really asserting themselves and to communication as a goal of foreign-language tuition taking priority also at grammar schools, with didactic and cultural aspects ranking lower.

AN ALTERNATIVE ROUTE TO THE REVOLUTION OF 1989?
MILAN OTÁHAL’S LATEST STUDIES
Christiane Brenner

In his treatment of the history of the period 1969–1989, Milan Otáhal draws an unembellished picture of Czech society and criticizes the method of opposition against the policy of normalization. A substantial part of dissident opinion, especially the Charter 77, sought a dialogue with those in power and up until November 1989 preferred submitting written protests against the régime. In this "non-political politics" Otáhal identifies an important reason for the lack of communication between the Czech dissidents and society in general, which led to the turnaround in the ČSSR, instead of being directed by the dissidents, starting as a student movement. In the approach of the so-called "realistic group" around Emanuel Mandler, which sought, by a step-by-step policy of small changes, to alter everyday life in Real Socialism, Otáhal sees an alternative to the conception of the Charter. His interpretation was polemically attacked by Vilém Prečan. The controversy is mainly about the assessment of the opposition, the effect of which for Otáhal was principally a moral and symbolic one. Furthermore, it is about whether the policy of the Charter was appropriate in the given circumstances. This question is answered by Prečan, quite in contrast to Otáhal, in the affirmative. Finally the argument between Otáhal and Prečan touches upon more general questions about the tasks and the limitations of writing contemporary history.