

# **OUTLINES OF PEDAGOGICS**

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Outlines of pedagogics by W. Rein

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**W. REIN**

**OUTLINES OF  
PEDAGOGICS**



Educ.  
Teach.  
R.

# OUTLINES OF PEDAGOGICS

BY

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TRANSLATED BY

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*WITH ADDITIONAL NOTES BY THE FORMER*



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## TABLE OF CONTENTS.

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	PAGE
TRANSLATORS' PREFACE.....	5
AUTHOR'S PREFACE.....	11
INTRODUCTION.....	15
PART I.— <i>Practical Pedagogics</i> .....	28
(A) OF THE FORMS OF EDUCATION.....	31
1. Home Education.....	31
2. Education in Private Boarding Schools, etc.....	36
3. Of School Education.....	40
(a) The People's School.....	48
(b) The Real-Schools.....	54
(c) The Gymnasium.....	56
(d) The Schools for Girls.....	65
(B) OF SCHOOL ADMINISTRATION.....	69
1. School Legislation.....	69
2. School Equipment.....	78
3. School Supervision.....	81
4. Preparation and Training of Teachers.....	82
PART II.— <i>Theoretical Pedagogics</i> .....	87
(A) OF THE AIM OF EDUCATION—TELEOLOGY.....	88
1. Conception of Education.....	88
2. Plurality of Educational Purposes.....	91
3. The Uniform Purpose.....	93

	PAGE
(B) OF THE MEANS OF EDUCATION—METHODOLOGY.....	101
1. THEORY OF INSTRUCTION.....	110
I. General Didactics.....	110
1. The General Aim of Instruction.....	110
2. The Means of Instruction.....	118
(a) Selection of the Material for Instruction.	118
(b) Co-ordination    Do.            Do.    .	128
[Supplementary Remarks upon the Ap- plication of the Historical Stages of Culture and Concentration].....	144
(c) Treatment of the Material for Instruction.	164
[Supplementary Remarks upon the Ap- plication of the Formal Steps].....	176
II. Special Didactics.....	188
2. THEORY OF GUIDANCE.....	194
I. Training.....	195
II. Government of Children.....	211
III. Physical Education.....	215
BIBLIOGRAPHY, PRINCIPALLY GERMAN.....	219

## TRANSLATOR'S PREFACE.

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NEVER in the history of education have the educational forces of the world been more on the alert, more inspired with the desire to advance professionally, than to-day. At a time when all society is affected by the progressive and investigative spirit of the age, when sociological and political problems are being viewed in a new, often revolutionary, light, when all classes are becoming interested not merely in the welfare, the preservation of self, but also in the welfare of *all* humanity, and when, at the same time, certain powerful tendencies are constantly appearing that seem to endanger society, it behoves the educator not only to be progressive, but to ask himself whether his work is placing that stamp upon humanity which will make human individuals *trustworthy* reformers, leaders, thinkers, voters. He has been busy during the last century in raising the intellectual standard of all classes, in placing knowledge and power in the hands of the low as well as the high; it now belongs to his office to reflect as to what kind of weapons this knowledge and this power are to become. To-day, therefore, we find educators turning more and more to the conception that education,



both as a social and a national factor, must, above all, construct character; its various aims and the forces it applies to accomplish them must concentrate in character-building. In this tendency we may find a partial explanation of the great power which the Herbartian school of pedagogics possesses in Germany, and the attention which it is rapidly attracting in other countries. In fact, the Herbartian system, in its truest significance, cannot be regarded as an arbitrary, subjective creation, but as the outcome of an historical development, reinforced by the results of philosophic and scientific research. We are occasionally told to-day that we should avoid everything in education that smacks of a "system." This conception rests upon the false assumption that system is avoidable, a premise that we can by no means grant. Every educational institution is, and must be, the living exemplification of some more or less clearly-defined and well-founded system. It is not a question of "system or no system," but of whether the system shall be clearly defined, firmly established, and harmoniously articulated, or indefinite, faulty, and hence inefficient. It is a question of whether the educator shall be but dimly conscious of the aim of his work and the means for its attainment, or whether his efforts shall be reinforced and the fruits of his labor increased and insured by a system of clear, definite, guiding conceptions that constitute an organic whole. Students of pedagogy in the past have been inclined to content themselves

with a study of pedagogical arts, manners, and devices (the external aids of instruction), and to neglect the fundamental conceptions that lend inner harmony to education. System and organization, however, by no means exclude progress and new light. No one who has made himself thoroughly acquainted with the history of the Herbartian school can ascribe to it either exclusivism or lack of a progressive and scientific spirit. In fact, common grounds, in the midst of minor differences of opinion, have insured it a rapid progress and an unusually prominent and influential position among modern educational movements.

Modern research in the field of the history of education is characterized by two tendencies—the one seeks to profit by the history of past experience and efforts, the other to learn from the present achievements of the educational *world*. No country has attracted a more universal attention, educationally, than Germany. As Compayré says: "For two centuries Germany has been the classical land of pedagogy." But it is not that which is specifically German that attracts; the educational world does not desire to be Germanized, but to lay claim to the general truths that the history of German pedagogics presents in the work of such educational reformers as Comenius, Basedow, Ratich, Pestalozzi, Froebel, and Herbart. No more fruitful or influential work has been accomplished in pedagogics than that of Herbart and the Herbartian school.

It is the aim of this work to furnish a brief introduction to the Herbartian pedagogics, upon whose principles it is based. It presents the author's views as to their modern application. Hence, it is well fitted to serve as an introduction to the study of Herbart and his school. Every thorough student of pedagogics, it is true, must ultimately refer to the prime fountain—the works of Herbart himself; he must become his own interpreter of the philosopher's words. But he cannot afford to neglect the results that over fifty years of development since Herbart's death have produced.

The second edition of Professor Rein's *Pädagogik im Grundriss* (Sammlung Göschen, Stuttgart, 1893), contained some essential additions and changes; on this account certain parts of the first edition, referring chiefly to Part I., were omitted to make room for the new. Since these omissions affected much interesting material, all that both editions contain has been combined in the translation.

The chapters upon the kinds of schools and school administration refer directly to the German school system, it is true; but the problems discussed are of universal interest. At present the relative interests and rights of State, Church, community and family in education, the relative value and the organization of classical and scientific courses, the classification and administration of schools, and the training of teachers, are all subjects of earnest discussion among the educational circles of almost