

**HABIT AND ITS IMPORTANCE  
IN EDUCATION: AN ESSAY  
IN PEDAGOGICAL  
PSYCHOLOGY**

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Habit and Its Importance in Education: An Essay in Pedagogical Psychology by F. A. Caspari & Paul Radestock

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**F. A. CASPARI & PAUL RADESTOCK**

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IN PEDAGOGICAL  
PSYCHOLOGY**



HABIT  
AND ITS IMPORTANCE IN EDUCATION

*An Essay*  
IN  
PEDAGOGICAL PSYCHOLOGY

*TRANSLATED FROM THE GERMAN OF  
DR. PAUL RADESTOCK*

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*WITH AN INTRODUCTION*

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The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that every entry should be supported by a valid receipt or invoice. This not only helps in tracking expenses but also ensures compliance with tax regulations.

In the second section, the author outlines the various methods used for data collection and analysis. These include surveys, interviews, and focus groups. Each method has its own strengths and limitations, and the choice depends on the specific research objectives.

The third section delves into the statistical analysis of the collected data. It covers topics such as descriptive statistics, inferential statistics, and regression analysis. The goal is to identify patterns and trends in the data that can inform decision-making.

Finally, the document concludes with a summary of the findings and recommendations. It highlights the key insights gained from the research and provides practical advice for implementing these findings in a business context.

## INTRODUCTION.

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DR. PAUL RADESTOCK, the author of this work, already favorably known by several other psychological monographs, has, in scarcely less degree than Ribot in France or Sully in England, the happy faculty of absorbing the literature of a large scientific field and re-stating it in lucid, untechnical, and condensed form. He has read widely in anthropology and morbid and experimental psychology, and in this work, which is here translated entire, he has rendered his chief service to education.

He assumes that, so far as education becomes a science, or teaching a profession, it will rest more entirely upon psychology. Education he regards as progressive habituation, and good habits as even more important than good principles. What makes the novice a master is the power of the brain to lay up earlier stimuli in the form of dispositions. Habit not only lays down the trunk lines of association, and thus gives direction, but it furnishes momentum of mind and will. We have truly learned, not what we can be examined on, but what has become second nature or habit. Memory must lapse to custom, and sometimes to fixed reflex action or "will-memory," before the assimilation of instruction is complete. The stages in this process, from the residual trace left by the first act, which is the

germ or point of departure for habitude, the excitation by "organic phosphorescence" or memory of all that favors, and the suppression of all colliding or diverting acts or impressions, the fusing of similars widely scattered in time and space in the sharpest possible focus of attention, till the raw material of memory is summated and gradually digested into faculty, and at-oned in instinct and intuition,—this is the story of these pages. If we assume with Aristotle that the process of habituation may be extremely accelerated by right methods, or retarded by wrong ones, or with this author that more men are made not only bad but ignorant by education or habit than by nature, the practical bearings of a work like this will not be underestimated.

Habit steadies and gives strength. Harmonious ideas are reënforced and discordant ones fade out. Character is slowly defined; tact and taste take the place of memory and labored consciousness, as we turn over to our automaton what express volition had to do before. This residuum and deposit of schools and books, and even of experience, is the measure and standard of all educational values, and is even physically transmissible to succeeding generations.

Radestock does not overlook the fact that extreme habituation is fraught with dangers. It may diminish the many-sidedness of our interests, and even make the new incomprehensible or intolerable to us. It may so conventionalize us as to weaken the will and enervate the feelings. This is the danger Rousseau feared in urging that a child must be accustomed to nothing, not even to the predominant use of the right hand, or to eating and sleeping at the same place or time, etc., lest the