

**THE ART OF STUDY: A
MANUAL FOR TEACHERS AND
STUDENTS OF THE SCIENCE
AND THE ART OF TEACHING**

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The art of study: a manual for teachers and students of the science and the art of teaching by B. A. Hinsdale

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AND THE ART OF TEACHING

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Art of Study.

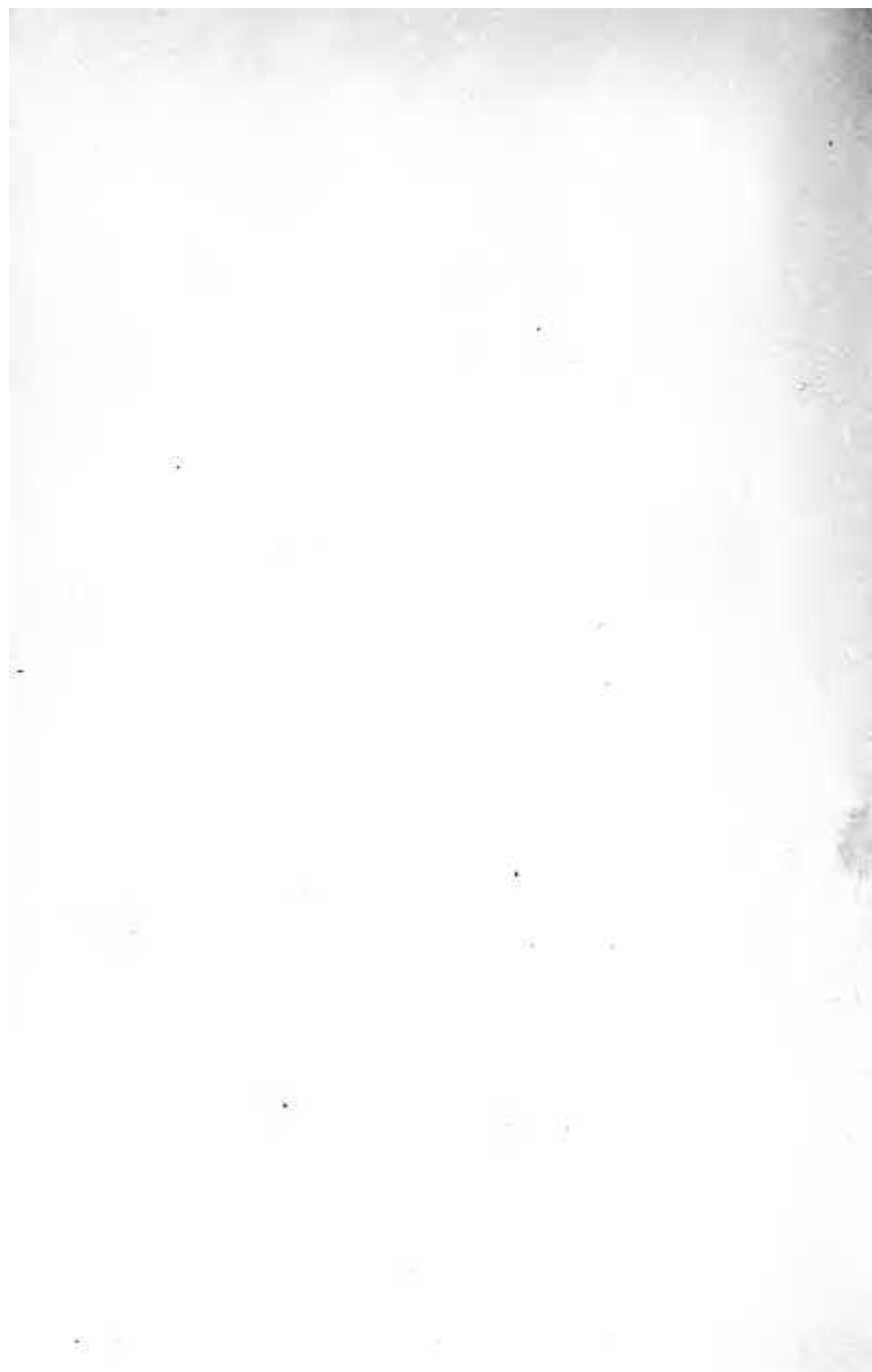
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PREFACE.

THE ultimate object of this book is to place the Art of Study as a tool or instrument in the hands of pupils and students in schools. But as this object can be reached only by way of the teachers, the book is primarily addressed to them, and to students of the science and the art of teaching. It is, therefore, plainly necessary in the first place to demonstrate the relations that should exist between the pupil and the teacher in the school, and then to present practical methods by which the teacher may establish and maintain such relations. Only through these means can the grand end be reached. The book, it will be seen, proposes a partial readjustment of the relations existing between the pupil and the teacher. In other words, it proposes to effect a partial shifting of the center of gravity in the school, by making the pupil the center of the system and placing the teacher in his proper orbit.

It would have been easy greatly to multiply the parallel readings accompanying the chapters, but my observation is that in such a case a small but well-chosen bibliography is better than a large one.

B. A. HINSDALE.



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THE ART OF STUDY.

CHAPTER I.

LEARNING AND TEACHING.

ONE of the most valuable arts that a boy or a girl, a young man or a young woman, can learn is the art of study. It is also an art that is nowhere adequately taught. It receives little conscious attention on the part of either teacher or pupil in the school, and outside the school it is almost wholly neglected. These facts furnish the reason for the preparation and publication of this book, which deals with the leading features of this art.

In entering upon the subject, the first thing that demands attention is, obviously, to bound and describe the territory that the book will cultivate. To do this will require two or three brief chapters.

We must begin with learning, which is the primary activity of the school, and with teaching, which is so closely connected with learning as almost to form a part of it.

The science and the art of teaching assume that there is a duality of existence,—the mind and its environment, or the mind and the world. Philosophers sometimes

deny that this duality exists in reality, and affirm that there is only one existence, of which mind and the world are only different phases. But this is a metaphysical, not a pedagogical, question. Pedagogy starts with the apparent duality of existence, and never stops to inquire whether it is real or not. The problem of learning, or mental growth, then, involves the following elements :

1. The mind, which is self-active and capable of learning or of growing by its own activity.

The Process of Learning. 2. Objects of knowledge or things capable of being known. These are of various kinds, as natural objects, the facts of human society, and the facts of the mind itself.

3. A connection between the mind and such an object, for there is no activity of the mind, and so no knowledge or mental growth, until the two are brought into due relation. Either the mind must go to the object of knowledge, or the object of knowledge must be brought to the mind.

At this point I should state that many objects of knowledge can be viewed in two ways—immediately and mediately. In the first case, the mind and the object are brought into immediate contact; in the sphere of the senses the individual sees or hears or handles the object for himself, and is not dependent upon the eyes or ears or fingers of any other person. In the second case, the individual knows the object through some report or representation of it made by another, that is, through another's mediation. Thus, I have seen Detroit and Lake Erie and have a first-hand or immediate knowledge of them, but Constantinople and the Black Sea I have not seen, and so know them only mediately or at second-hand, that is,