

**MEANING OF  
EDUCATION AS  
INTERPRETED BY HERBART**

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Meaning of education as interpreted by Herbart by F. H. Hayward

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**F. H. HAYWARD**

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THE EDUCATIONAL SCIENCE SERIES.

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THE MEANING OF EDUCATION.

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# THE MEANING OF EDUCATION

AS INTERPRETED BY HERBART.

BY

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GENERAL

"The essential task of education must be to cultivate in the mind of the youth the power of vivid and reverent realization of the external and internal universe. . . . Let him have a broad general vision of the wonders of his dwelling-place and the glories and miseries of his kind."

"KAPPA" in *Let Youth But Know*.

"Not to 'train the mind' nor 'teach the pupil to think' but to widen the range of intercourse, is the pressing business of the school."

MR. H. G. WELLS.

"The child faces two kinds of environment—one consisting of real things and situations, to which adjustment is made by intelligent learning; the other the 'spiritual' environment, consisting of the accumulation of knowledge by the race. The school is the instrument of adjustment . . . The teacher mediates the products of culture."

DR. J. W. SLAUGHTER.

"Education is the process in which the educand assimilates the external world and is assimilated by it."

PROFESSOR J. ADAMS.

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## PREFACE.



WHEN the proposal came that I should write a series of books dealing with the Theory and Practice of Education for Certificate candidates and other teachers, I realised that the first of those volumes would have to deal so largely with Herbart as to be very different from ordinary books on the subject. Apart from the thoughts and formulæ of that great educator, I should have little or nothing to write about except heterogeneous details, though the latter, of course, might be helpful and important.

Such interest in Education as I possess, and may be able to awaken in others, is solely due to a recognition of the great issues that are staked upon the success or failure of the primary teacher's work, and this recognition is itself due largely to the fact that, a few years ago, Herbart's doctrines (though known to me then very imperfectly) laid hold upon me powerfully. I said to myself, "How true, how helpful, how unifying, or, at any rate, how immensely and immeasurably plausible, is this man's way of looking at education!"

Lest, however, I should be led astray by dangerous errors lurking behind this plausible structure of Herbartianism, I betook myself to Germany for a few months, and collected some score or more of the criticisms directed against Herbart's educational teaching. Sufficiently chastened in mind, I published these under the title of *The Critics of Herbartianism*, and held forth modestly upon the virtues and vices of the system.

I then realised that another duty was incumbent upon me—the last duty, by the way, that is usually recognised either by critics or followers of Herbart. I ought to study Herbart him-

self: which meant that I ought to study, not merely his *Lectures*, but his *General Pedagogy* (*Allgemeine Pädagogik*); not merely play with his concepts, but get to know them at first hand. This I set about—my mind, after its doings with the "critics," being more than usually alert to the possibilities of fallacy and inadequacy. Herbart "ignored individuality"; Herbart "forgot the claims of practical life"; Herbart under-estimated Training and thought of nothing but Instruction; Herbart under-estimated—nay, as one critic said in 1904, was "indifferent towards"—natural science; Herbart would emasculate school work by making it easy and "interesting"; Herbart failed to realise the value of occupational and practical subjects—the factor emphasised by Fröbel; Herbart's system was not "teleological," was "deduced" from a false "mechanical" psychology, not built up from the concept of an ideal.

But, lo! as I studied the author himself, I discovered that all these charges were ridiculously false, were all *the opposite of the truth*. I was surprised, almost dumb-founded, by the realisation of how unnecessary had been my apologies for Herbart. This man had anticipated every criticism. I take the opportunity, therefore, of apologising for my apologies, and of offering the best reparation I can make. I propose to set forth Herbart's leading ideas in his own words, and to challenge critics to deny that those words are wonderfully true, helpful, and coherent.

The following work is therefore predominantly expository and defensive; Herbart speaks and I defend him. Still, there is one leading thought, and as I take some pains to press it home, the work to that extent is my own.

In the pages that follow, I have urged, with a certain amount of vehemence, that a doctrine, at present on the lips of almost all educationists, is misleading—if not worse. That "*education is simply a process of drawing-out*" I must earnestly and ingenuously challenge, or, at the least, hold to be a state-