

**PEDAGOGICS AS
A SYSTEM. PP.1-71**

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KARL ROSENKRANZ & ANNA C. BRACKETT

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PEDAGOGICS

AS A

SYSTEM.

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TRANSLATED FROM THE GERMAN

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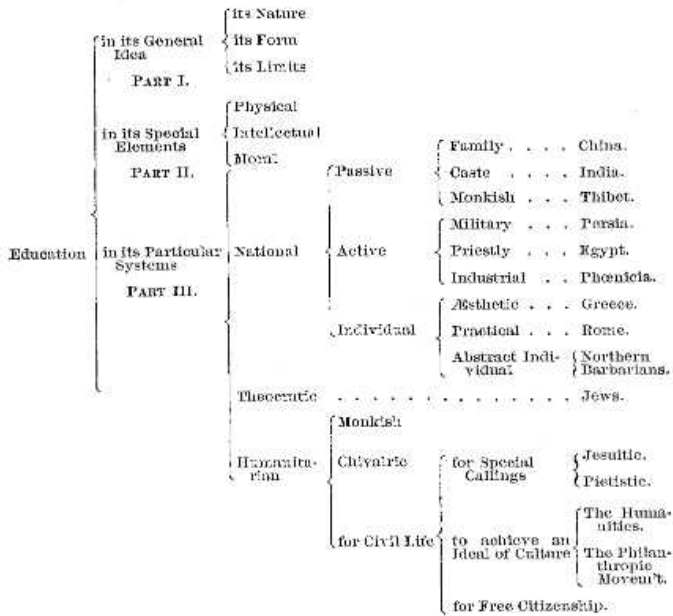
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ANALYSIS.



PEDAGOGICS AS A SYSTEM.

[Inquiries from teachers in different sections of the country as to the sources of information on the subject of Teaching as a Science have led me to believe that a translation of Rosenkranz's Pedagogics may be widely acceptable and useful. It is very certain that too much of our teaching is simply empirical, and as Germany has, more than any other country, endeavored to found it upon universal truths, it is to that country that we must at present look for a remedy for this empiricism.

Based as this is upon the profoundest system of German Philosophy, no more suggestive treatise on Education can perhaps be found. In his third part, as will be readily seen, Rosenkranz follows the classification of National ideas given in Hegel's Philosophy of History. The word "Pedagogics," though it has unfortunately acquired a somewhat unpleasant meaning in English—thanks to the writers who have made the word "pedagogue" so odious—deserves to be redeemed for future use. I have, therefore, retained it in the translation.

In order that the reader may see the general scope of the work, I append in tabular form the table of contents, giving however, under the first and second parts, only the main divisions. The minor heads can, of course, as they appear in the translation, be easily located.—77.]

INTRODUCTION.

§ 1. The science of Pedagogics cannot be derived from a simple principle with such exactness as Logic and Ethics. It is rather a mixed science which has its presuppositions in many others. In this respect it resembles Medicine, with which it has this also in common, that it must make a distinction between a sound and an unhealthy system of education, and must devise means to prevent or to cure the latter. It may therefore have, like Medicine, the three departments of Physiology, Pathology, and Therapeutics.

§ 2. Since Pedagogics is capable of no such exact definitions of its principle and no such logical deduction as other sciences, the treatises written upon it abound more in shallowness than any other literature. Short-sightedness and arrogance find in it a most congenial atmosphere, and criticism

and declamatory bombast flourish in perfection as nowhere else. The literature of religious tracts might be considered to rival that of Pedagogics in its superficiality and assurance, if it did not for the most part seem itself to belong, through its ascetic nature, to Pedagogics. But teachers as persons should be treated in their weaknesses and failures with the utmost consideration, because they are most of them sincere in contributing their mite for the improvement of education, and all their pedagogic practice inclines them towards administering reproof and giving advice.

§ 3. The charlatanism of educational literature is also fostered by the fact that teaching has become one of the most profitable employments, and the competition in it tends to increase self-glorification.

—When “Boz” in his “Nicholas Nickleby” exposed the horrible mysteries of an English boarding-school, many teachers of such schools were, as he assures us, so accurately described that they openly complained he had aimed his caricatures directly at them.—

§ 4. In the system of the sciences, Pedagogics belongs to the Philosophy of Spirit,—and in this, to the department of Practical Philosophy, the problem of which is the comprehension of the necessity of freedom; for education is the conscious working of one will on another so as to produce itself in it according to a determinate aim. The idea of subjective spirit, as well as that of Art, Science, and Religion, forms the essential condition for Pedagogics, but does not contain its principle. If one thinks out a complete statement of Practical Philosophy (Ethics), Pedagogics may be distributed among all its grades. But the point at which Pedagogics itself becomes organic is the idea of the Family, because in the family the difference between the adults and the minors enters directly through the naturalness of spirit, and the right of the children to an education and the duty of parents towards them in this respect is incontestable. All other spheres of education, in order to succeed, must presuppose a true family life. They may extend and complement the business of teaching, but cannot be its original foundation.

—In our systematic exposition of Education, we must not allow ourselves to be led into error by those theories which

do not recognize the family, and which limit the relation of husband and wife to the producing of children. The Platonic Philosophy is the most worthy representative of this class. Later writers who take great pleasure in seeing the world full of children, but who would subtract from the love to a wife all truth and from that to children all care, exhibit in their doctrine of the anarchy of love only a sickly (but yet how prevalent an) imitation of the Platonic state.—

§ 5. Much confusion also arises from the fact that many do not clearly enough draw the distinction between Pedagogics as a science and Pedagogics as an art. As a science it busies itself with developing *a priori* the idea of Education in the universality and necessity of that idea, but as an art it is the concrete individualizing of this abstract idea in any given case. And in any such given case, the peculiarities of the person who is to be educated and all the previously existing circumstances necessitate a modification of the universal aims and ends, which modification cannot be provided for beforehand, but must rather test the ready tact of the educator who knows how to make the existing conditions fulfil his desired end. It is exactly in doing this that the educator may show himself inventive and creative, and that pedagogic talent can distinguish itself. The word "art" is here used in the same way as it is used when we say, the art of war, the art of government, &c.; and rightly, for we are talking about the possibility of the realization of the idea.

—The educator must adapt himself to the pupil, but not to such a degree as to imply that the pupil is incapable of change, and he must also be sure that the pupil shall learn through his experience the independence of the object studied, which remains uninfluenced by his variable personal moods, and the adaptation on the teacher's part must never compromise this independence.—

§ 6. If conditions which are local, temporal, and individual, are fixed as constant rules, and carried beyond their proper limits, are systematized as a valuable formalistic code, unavoidable error arises. The formulæ of teaching are admirable material for the science, but are not the science itself.

§ 7. Pedagogics as a science must (1) unfold the general idea of Education; (2) must exhibit the particular phases into