

聊城大学
文库博士

教育家

心理史学 范式研究

A Study about the
Educational Scholars
Based on Psycho-History
Paradigm

○ 胡志坚 著



社会科学文献出版社
SOCIAL SCIENCES ACADEMIC PRESS (CHINA)



聊城大学博士文库

教育家心理史学范式研究

**A Study about the Educational Scholars
Based on Psycho-History Paradigm**

◆ 胡志坚 著



社会科学文献出版社
SOCIAL SCIENCES ACADEMIC PRESS (CHINA)

图书在版编目 (CIP) 数据

教育家心理史学范式研究/胡志坚著. - 北京: 社会科学文献出版社, 2007. 7

(聊城大学博士文库)

ISBN 978-7-80230-759-9

I. 教... II. 胡... III. ①蔡元培 (1867 ~ 1940) - 人物研究 ②黄炎培 (1878 ~ 1965) - 人物研究 ③陶行知 (1891 ~ 1946) - 人物研究 IV. K825.46

中国版本图书馆 CIP 数据核字 (2007) 第 103087 号

·聊城大学博士文库·
教育家心理史学范式研究

著 者 / 胡志坚

出 版 人 / 谢寿光
出 版 者 / 社会科学文献出版社
地 址 / 北京市东城区先晓胡同 10 号
邮政编码 / 100005
网 址 / <http://www.ssap.com.cn>
网站支持 / (010) 65269967
责任部门 / 编辑中心 (010) 65232637
电子信箱 / bianjibu@ssap.cn
项目经理 / 宋月华
责任编辑 / 周志宽
责任校对 / 王毅然
责任印制 / 盖永东

总 经 销 / 社会科学文献出版社发行部
(010) 65139961 65139963
经 销 / 各地书店
读者服务 / 市场部 (010) 65285539
排 版 / 北京亿方合创科技发展有限公司
印 刷 / 三河市尚艺印装有限公司

开 本 / 889 × 1194 毫米 1/32 开
印 张 / 10
字 数 / 229 千字
版 次 / 2007 年 7 月第 1 版
印 次 / 2007 年 7 月第 1 次印刷

书 号 / ISBN 978 - 7 - 80230 - 759 - 9/D · 236
定 价 / 28.00 元

本书如有破损、缺页、装订错误，
请与本社市场部联系更换



版权所有 翻印必究



胡志坚 男，汉族，山东济宁市人，1963年6月出生。1985年毕业于曲阜师范大学教育系，获理学学士学位；2000年毕业于北京师范大学发展心理研究所硕士学位班，获教育学硕士学位；2005年毕业于华中师范大学教育科学学院，获教育学博士学位。先后在曲阜师范大学教育系、济宁师范专科学校教育系、聊城大学教育科学学院担任教育学、心理学、教育心理学、中国教育史等学科的教学工作，并在《中国教育报》、《教育时报》、《教育探索》、《江西教育科研》等报刊发表学术论文40余篇。主要研究方向为教育史和教师教育。

教育家心理史学范式研究

胡志坚/著

魏三体石经古文辑证

赵立伟/著

士风与诗风的演进

——明代成化至正德前期士人与诗派研究

刘化兵/著

钱谦益诗学研究

杨连民/著

汪曾祺小说创作论

卢 军/著

佛教与科学

马忠庚/著

中国农民养老保障论

公维才/著

翻译描述中的语域

柴秀娟/著

预成性语文课程基点批判

于源溟/著

生态学马克思主义研究

徐艳梅/著

遏制与对抗

——越南战争期间的中美关系(1961~1973)

吕桂霞/著

内 容 摘 要

作为理解历史、研究历史的一种新视角、新方法，心理史学自 20 世纪 80 年代真正被中国史学界接受、应用以来，拓宽了中国史学研究的视野和思路，取得了丰硕的研究成果。心理史学取向的中国教育史研究，也已初露端倪。但在已有的研究中，也存在着概念界定模糊，研究范畴不明确，研究方法不当等问题。本研究试图尝试从社会心理学的角度，通过对蔡元培、黄炎培和陶行知三位教育家社会心理和行为特点的分析和探讨，构建一种以社会心理学概念、范畴为基础的心理史学研究范式。同时，试图通过对三位教育家社会心理和行为特点的分析和探讨，拓宽中国教育史学研究的视野和思路，扩大中国教育史理解的范围，增强中国教育史研究的生动性，并希望通过这种研究，能对当今中国教育和教育者，提供某些新的借鉴和启迪。

本研究共分三个部分。第一部分：引言（第一章）。通过对西方心理史学产生、发展的历史回顾，本研究简略介绍了西方心理史学的涵义、研究领域和发展趋势等问题。对 20 世纪 80 年代以来中国历史学、教育史学等领域相关研究的特点和不足，



进行了梳理和概括。在此基础上，提出了本研究的论题和研究设想。

第二部分：蔡元培、黄炎培和陶行知社会心理与行为特点的具体分析和研究（第二章、第三章、第四章）。本研究以自我概念为出发点，探讨了三位教育家的成长历程与自我概念形成之间的关系；在自我概念影响下独特的行为方式；以自我为“锚定点”的社会认知、社会态度和归因风格；论证了研究对象走上“教育救国”道路的社会心理基础；分析了研究对象对他人社会认知和态度的特点以及具体教育实践的社会心理动机等。

第三部分：结语（第五章）。通过具体分析，本研究确立了以社会心理学理论为基础的一套心理史学研究范式，具体操作程序为：首先，根据教育学和社会心理学已有的研究成果，确定取样标准，选取研究对象；其次，根据心理学和历史学研究的基本要求，确定史料选择的基本原则；再次，以社会心理学为基础，确定具体研究领域和范畴；最后，根据已经确定的研究领域和范畴，进行具体分析，进而得出结论。本研究得出结论认为：第一，就自我概念而言，蔡、黄、陶都以儒家君子为理想自我追求，但由于理论基础的不同，三位教育家的君子理想自我，又有些许的差异。蔡元培认为“难进易退”亦君子，“外圆内方”在黄炎培看来不失君子风范，而对于陶行知来说，惟有“力行”方为君子。第二，就社会认知、社会态度和归因风格而言，由于所处历史时期的差异，蔡、黄、陶对中国社会的认知和态度也不尽相同，但都表现出把中国社会问题归因于内部的、不稳定的和可控的因素的归因风格。正是由于这种归

因风格，才使得三位教育家都把挽救中华民族危亡的目光落在了教育上。第三，就“教育救国”的行为方向而言，由于蔡、黄、陶成长经历的不同和自我概念上的差异，三位教育家又各自具有自己的教育主张和具体行为方向。以“注重学术”为自我概念的蔡元培选择了高等教育，并以培养“大学问”家、树立新的学风和建立民主化、制度化的大学组织为自己教育救国的具体目标和行为方向，提出了“思想自由”“兼容并包”的教育主张。以注重从实际中学习的黄炎培，由于对社会、生命生存有着强烈的危机感，加之对传统教育培养出的“文丐”的摒弃，选择了“生利”的职业教育作为救国的目标和行为方向。从平民复为平民的陶行知，由于对国民素质在民主共和国家建设中重要性的深刻认识，也由于认知自我和理想自我的等同，最终选择了深入大众的教育救国方略，提出了“生活教育”的主张。第四，就对他人的认知和态度而言，在以君子为理想自我追求的基础上，蔡、黄、陶都以强调“重行轻言”为选择和评判的基本标准。但由于三人自我概念上的差异，形成认知和态度的“中心品质”又表现出各自的独特性。蔡元培以“学问”为选择和评判他人的中心品质。在黄炎培看来，“中心品质”则是“朴诚”，同时又从注重实际、从实际中学习的自我概念出发，接受了“择交不如节取”的观念。陶行知虽然也深知“不能用人的长处，便是自己的短处”，但由于在他那里，认知自我就是理想自我，两者之间没有缓冲和回旋的余地，因此，陶行知在形成对他人的认知和态度时的“中心品质”即是“真与行”。总之，正是由于蔡元培、黄炎培和陶行知自我概念上的差异，最终表现出三位教育家各自行为方式上的独特性，即



“难进易退”、“外圆内方”和“求真力行”。另外，通过对三位教育家的具体分析，本研究还就三位教育家所处的社会历史背景，中国近现代教育家（知识分子）的独特性，三位教育家对今日教育者的启示等问题进行了引申讨论。

关键词：心理史学 自我概念 社会认知和态度 社会动机 社会行为

Abstract

As a new angle of view and a new means to understand and study history, Psycho-History has opened up the field of vision and train of thought to the history study of China since the 1980's when it was accepted and used really by Chinese history field, and it has reaped rich studying fruits. The studying of the history of Chinese education by using Psycho-History has also displayed its value for the first time. But in the previous studies, there were also some problems such as indistinct concept, ambiguous category, unsuitable means and so on. The paper attempts from the angle of social psychology to construct a study paradigm based on social psychology's concept and category by analyzing and discussing of three educators, namely Cai Yuan-pei, Huang Yan-pei and Tao Xing-zhi, social psychology and behaviour patterns. Meanwhile, the paper wants to open up the field of vision and train of thought to the study of the history of Chinese education, to extend its understanding range and to strengthen it's vividness. The paper also hopes to provide some new reference and inspiration to contemporary Chinese education and educators.



The paper consists of three parts. First part: Introduction (Chapter 1). In this part, the paper introduced simply some questions such as the meaning, studying field and developing trend of the Western Psycho-history by reviewing its history of origin and development. The paper reviewed and summarized the characteristics and insufficiency of studies in Chinese history, the history of Chinese education and other relevant fields. On this basis, the paper put forward the proposition and the plan of studying.

Second part: Analysis and study in detail of the social psychology and behaviour of Cai Yuan-pei, Huang Yan-pei and Tao Xing-zhi (Chapter 2, Chapter 3, Chapter 4). The paper discussed the relationship between the growing up course and their self-concept formation, their unique behavior patterns, their social cognition, social attitude and attributional styles, all these were based on the “anchoring heuristic” of their self-concept. The paper proved the social psychology basis of three educators going to the road of “save the nation through education”, analyzed their social cognition and attitude patterns to other people and their social psychology motive to take part in education practice, etc.

Third part: Conclusion (Chapter 5). A study paradigm of Psycho-History based on social psychology theories was established. Its operation orders are as follows: Firstly, to define sample criterions and select objects; Secondly, to define the basic principles of selecting historical data dependent on the basic requirements of Psychology and History; Thirdly, to de-

fine specific study fields and categories based on social psychology; Finally, to analyze specifically and get the conclusion dependent on study fields and categories that had been defined. The results showed: Firstly, on self-concept, Cai, Huang and Tao all pursued the Confucianist gentleman as their ideal-self, but due to different theoretic basis, their gentleman ideal-self had some differences. Cai Yuan-pei held that “advance in difficulty and retreat in ease” was gentleman. Huang Yan-pei maintained that “exterior flexibility and interior constancy” was also gentleman. Tao Xing-zhi believed in that only “earnest practice” was gentleman. Secondly, on social cognition, social attitude and attributional style, Cai, Huang and Tao had different social cognition and attitude because they were on different historical period, but they all showed the same attributional style that attribute the internal, unsteady and controllable factors to the problems of Chinese society. Just because of the attributional style that made three educators put their vision of saving the Chinese nation in peril through education. Thirdly, on behaviour orientation of “save the nation through education”, three educators had their own educational stand and behaviour orientation because they had different growing up course and self-concept. Cai Yuan-pei selected higher education based on his self-concept of “attaching importance to learning” and fixed his target of saving the nation through education and behaviour orientation on training “big scholars”, to establish new style of study and new university system of democracy. He put forward educational stand of



“liberal thinking” “tolerant to diversity”. It was selected that save the nation through vocational education as the target and behaviour by Huang Yan-pei, who laid stress on learning from practical experience, because he had strong crisis feeling to existence of society and life and gave up the self-concept of “scholar beggar” who was trained by traditional education. Tao Xing-zhi, who was from the common people to the common people, chose finally to go into the masses as his target and behaviour orientation of save the nation through education and put forward educational stand of “life education”, because he recognized deeply the significance of citizen quality to construct a republic. Fourthly, on the social cognition and attitude to other people, it was stressed that “attaching more importance to conduct than to words” as the basic criterion to choose and evaluate other people by Cai, Huang and Tao, based on gentleman as ideal self-concept. But, due to different self-concept, they showed their unique style on “central trait” of form cognition and attitude to other people. “Learning” was the “central trait” to Cai Yuan-pei. It seemed to Huang Yan-pei, “simplicity and sincerity” were the “central traits”. He also accepted the idea of “choosing friend is not as good as choosing advantage” from his self-concept of attaching importance to practice and learning from practice experience. Though Tao Xing-zhi also comprehended deeply “it is one’s own disadvantage to neglect other’s advantage”, due to his cognition self was ideal self, it seemed to him, neither buffering and manoeuvre room, so “truth and deed” had been become the “central

traits". In a word, just due to Cai Yuan-pei, Huang Yan-pei and Tao Xing-zhi had different self-concept, they showed finally uniqueness of behaviour, namely "advance in difficulty and retreat in ease", "exterior flexibility and interior constancy" and "truth seeking and earnest practice". In addition, the paper discussed deeply questions such as the social historical background that three educators were in, the uniqueness of Chinese modern educators or intellectuals, the edification by the three educators to educators now and so on by analyzing the uniqueness of the three educators.

Key words: Psycho-History; self-concept; social cognition and attitude; social motive; social behaviour

目 录

第一章 引言	1
一 心理史学：一种新的研究取向	2
二 我国历史学、教育史学相关研究综述	8
（一）心理史学取向的历史学的已有研究	8
（二）心理史学取向的教育史学的已有研究	11
三 问题的提出	13
（一）弥补和解决以往研究存在的不足	13
（二）拓宽中国教育史学研究的视野和思路	18
（三）个人兴趣和对现实教育、教育者的观照	18
四 研究原则和研究范式	20
（一）研究原则	20
（二）研究范式	22
 第二章 蔡元培的社会心理与行为特点研究	 33
一 蔡元培的自我概念与行为方式	34
（一）蔡元培的认知自我、他观自我和理想自我	37
（二）蔡元培的成长历程与自我概念的形成	41
（三）蔡元培“难进易退”的行为方式特点	51



二 蔡元培的社会认知、社会态度与行为方向	56
(一) 抛弃京职：传统仕途上的转向	60
(二) 社会认知、态度的转变与行为方向上的探索	68
(三) 教育救国思想和行为方向上的确立	82
(四) “学问”中心：对他人的认知和态度特点	94
三 蔡元培的行为动机与教育实践	
——以北京大学的改革为例	97
(一) 注重“学术”的自我特点和“鼓励造就 大学问家的志愿”	101
(二) 对传统教育弊端的痛恶和对树立新学风的 渴望	104
(三) 对大学教育重要性的认知和对民主化、 制度化大学组织建设的追求	106
第三章 黄炎培的社会心理与行为特点研究	115
一 黄炎培的自我概念与行为方式	120
(一) 黄炎培的认知自我、他观自我和理想自我	120
(二) 黄炎培的成长历程与自我概念的形成	122
(三) 黄炎培“外圆内方”的行为方式特点	132
二 黄炎培的社会认知、社会态度与行为方向	133
(一) 南洋公学：人生道路上的第一个转折点	134
(二) 社会认知、社会态度的转变和行为方向的 探索	138
(三) 职教救国思想与行为方向上的确立	159
(四) “朴诚”与“节取”：对他人的认知和 态度特点	173