



培文书系 · 心理学系列



HISTORY & SYSTEMS OF PSYCHOLOGY

心理学 的历史与体系

第 6 版



[美] James F. Brennan 著



北京大学出版社
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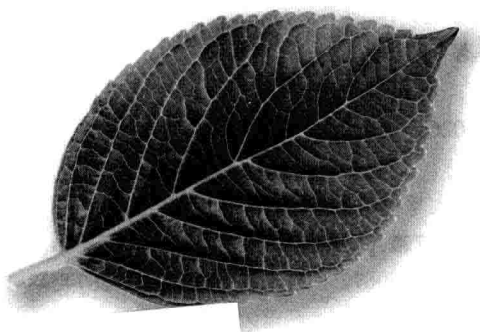


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2004年7月

Writers and Events to the Renaissance

| | B.C. | A.D. | |
|--------------------------|--|---|---|
| | 600 | 500 | 400 |
| | 300 | 200 | 100 |
| | | 100 | 200 |
| | | 300 | 400 |
| | | 500 | 600 |
| | | 700 | 800 |
| | | 900 | 1000 |
| | | 1100 | 1200 |
| | | 1300 | 1400 |
| | | 1500 | |
| European Cultures | Naturalist Biological Mathematical Eclectic Anaxagoras Socrates Plato | Stoics Cicero Epicureans St. Paul Plotinus St. Jerome St. Augustine Pope Gregory Justinian | Crusades Great Schism St. Francis U. of Paris R. Bacon Aquinas Renaissance Reformation Copernicus |
| Asian Cultures | Zarathustra Cyrus Darius III Upanishads Buddha Lao-tze Mo Ti Yang Chu Confucius Mencius | Aristotle Julius Caesar Alexander Augustus Shih Huang-ti Constantine Mohammed Charlemagne Abbasid Caliphate Abu ibn Sina | |
| Ancient Era | | | Christian Era |

Intellectual Developments: Post-Renaissance to pre-Twentieth Century

| | | | | |
|----------------|-------------------|---|---|---|
| | 1600 | 1700 | 1800 | 1900 |
| Science | Galileo Kepler | Newton Académie des Sciences Halley | Lagrange Prestley Franklin Linnaeus Young | J. Müller Darwin Golgi/Cajal Helmholtz Flourens Purkinje |

Preface



My prefatory remarks for this edition cover the same ground as in the prior editions—namely, that this text is written as an introduction to psychology's past, grounded firmly in the intellectual history of Western civilization. Psychology emerged as a scientific discipline within the context of the intellectual history of Western Europe. The progression of ideas that led to the post-Renaissance development of empirical science allowed psychology to assume its present diverse form. Accordingly, the scope of contemporary systems of psychology may be best understood in terms of the evolution of Western thought from the time of antiquity. This book contains a historical perspective on the intellectual development of Western civilization, which gradually focuses on the emergence of psychology as an independent, recognized scientific enterprise.

Chapters 1–11 introduce the major themes of psychological inquiry initially considered by early Greek scholars and subsequently modified by Christian and Islamic writers. As modern science grew out of the Renaissance, the place of psychological inquiry became a source of controversy that resulted in competing philosophical models of the nature of psychology. These models are organized along characteristic national trends of psychological views proposed by scholars in France, Britain, and Germany. The tremendous advances of the empirical disciplines, which culminated in the nineteenth century, led to the articulation of the formal study of psychology in the 1870s by Wundt and Brentano.

Chapters 12–16 deal with the major systems of psychology in the twentieth century and into the current century: the American functional movement, Gestalt psychology, psychoanalysis, behaviorism, and the third force movement. Chapter 17 concludes this survey of the systems with an outline of trends within the more contemporary, post-system period of psychology's development. In the 20 years of work on the five previous editions of this project, the database of psychology has seemed to grow exponentially. The disciplinary content of psychology has been diffused to various allied fields. Cognitive science and neuroscience have matured and brought psychology into intimate contact with research trends derived from other disciplines. This development is obviously difficult to capture in a book of this nature, yet justifies even more the need for understanding the historical background of psychology.

I would like to thank those who have taken the time with previous editions of this work to offer suggestions for improvement and clarification. I especially want to thank my colleague Dr. Michael Riccards, President of Fitchburg State College, for

his continued support during the various iterations of this project. I must also thank the many students who, over the years, helped me to express my ideas and always ignited the spark that made teaching psychology so much fun.

I would like to acknowledge the helpful comments of the following people, who served as reviewers for the publisher: Mary Ballou, Northeastern College; Greg Bohemier, Culver-Stockton College; and Lori Van Wallendael, University of North Carolina at Charlotte.

For their ongoing help and support, I am grateful to my wife, Maria, and my family. My daughters, Tara and Mikala, and their respective husbands, Craig and Adam, have been and continue to be a source of consistent support and inspiration over the years devoted to this project and to other academic demands. Our grandsons, Sam and Luke, now add a note of respite and joy to our lives. My family is my life, and their patience with me and this project merits far more than a dedication.

James F. Brennan

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Introduction: Past for Present

Approaches to Historical Investigation

Organization of the Book

Eastern Traditions in Psychology

 The Crossroads: Persia and the Middle East
 India

 Hindu Science and Philosophy

 Buddhism

 China

 Early Philosophies

 Confucius

 Later Philosophies

A Note on Resources

A cursory glance at contemporary psychology reveals startling diversity. Psychology seems to mean many things to many people. In everyday life the word *psychology* has a variety of meanings with mentalistic, behavioristic, or abnormal implications. The popular media seem to reinforce this perception. For example, we often hear the words *psychological*, *psychiatric*, and *psychoanalytic* equated and used interchangeably. We often read or see research results on smoking or drug hazards conducted by psychologists but described as medical research. Or we see instances where a psychologist, using “armchair” methodology, responds with profound advice in a newspaper to a reader in distress. Nor does the college-level introductory course to psychology necessarily dispel the confusion. Those who have taken such courses may have dim, confused recollections of IQ tests, dogs salivating, hierarchies of anxiety, the Oedipus complex, figure-ground reversals, rats running through a maze, heart rate control, peer group influence, and so on. Similarly, listing the range of positions held by psychologists does not resolve the confusion. We find psychologists in hospitals and community mental health centers, in advertising and industry, in government and the military, and in universities.

Whereas the diversity of modern psychology is a source of bewilderment, psychology’s range of study is justifiably broad. As a formal, independent discipline studied and taught in universities, psychology has been in existence for only a century.

However, we should recognize that people have been “psychologizing” since they first began to wonder about themselves. The long history of theories and models of psychology slowly evolved, mostly within philosophy, until the nineteenth century, when the methodological spirit of science was applied to the study of psychology and the formal discipline of psychology appeared in Western intellectual institutions.

The emergence of psychology as a formal discipline takes us to the problem of science. Generally, *science* is defined as the systematic acquisition of knowledge. However, from a more narrow perspective, the acquisition of knowledge is limited to observations validated by our senses. That is, we must see, hear, touch, taste, or smell events to confirm their existence as scientific data. This type of science is called *empiricism*, and its most controlled application is called the *experimental method*, in which variables are manipulated and measured. Over a century ago this more narrow, empirical definition of science linked up with a nineteenth-century model of what psychology should study to form the discipline of psychology. Yet neither at that time nor during the last hundred years did that form of psychology win universal acceptance. Some scholars argued for a different model of psychology, a broader definition of science, or both. Thus, psychology’s long past, coupled with more recent differences of opinion about the form that the discipline of psychology should take, resulted in the heterogeneous discipline we study today.

Although the variety of opinions about psychology can be confusing, it can also be a source of excitement. Psychology is a young, unsettled, and often unwieldy discipline that has a highly stimulating subject matter to investigate—human activity. The purpose of studying psychology’s history is to help remove the confusion caused by the diversity of psychology. By using this diversity as a resource rather than a hindrance, our understanding of psychology’s development makes contemporary psychology richer for us. There are other reasons to study the history of psychology. Knowledge of the past, per se, is certainly worthwhile and beneficial in providing perspectives. Furthermore, the study of psychology’s history may help illuminate some of the questions that have concerned scholars through the ages. However, the most pressing reason to study the history of psychology may be to understand the basis of its present diversity.

APPROACHES TO HISTORICAL INVESTIGATION

In their examination of the past, historians have proposed structures, or models, within which events may be categorized, correlated, and explained. For example, the preeminent historian of psychology E. G. Boring (1950) contrasted the *great man* and *Zeitgeist* models as they applied to the history of psychology. Expressed succinctly, the *great man* view holds that historical progress occurs through the actions of great persons who are able to synthesize events and by their own efforts change the path of those events toward some innovation. The *Zeitgeist*, or “spirit of the times,” model argues that events by themselves have a momentum that permits the right person at the right time to express an innovation. Accordingly, Martin Luther

(1483–1545), in nailing his theses condemning corruption in the Church to the church door at Wittenberg in 1517, may be viewed either as a formidable figure starting the Reformation or as the agent of Reformation forces already at work.

A variant of the *Zeitgeist* view for the history of science, proposed by Kuhn (1970), suggests that social and cultural forces develop paradigms, or models, of science at various stages and that scientific work is conducted within a given paradigm for a limited period until the paradigm is replaced. The change in paradigms is a by-product of both the cultural needs of the age and the inability of the old paradigm to accommodate new scientific findings. Accordingly, Kuhn presents scientific progress as a cyclic process. Within a given scientific paradigm that is accepted by a consensus of scientists, an anomaly arises that cannot be explained or accommodated by the paradigm. A crisis is generated, and new theories compete to replace the inadequate paradigm. Finally, a single view gains the commitment and allegiance of a group of scientists who implement a scientific revolution, and a new paradigm is accepted. When an anomaly again arises, the cycle is repeated. Thus, Kuhn proposed a relativity in the understanding of theories, facts, and observations that is sensitive to the implicit assumptions of scientists.

Watson (1971) has proposed another manner of structuring the historical progress of science. Watson offered prescriptions, or dimensions for classifying psychological issues, by examining and describing the relationship between scientific findings and the prevailing cultural forces of a given age. Essentially, Watson's strategy evaluated a number of possible underlying assumptions and consequent implications of theoretical positions (details of Watson's prescriptive dimensions are given in Chapter 9). This approach is useful as an evaluative tool to compare the issues and implications for various theoretical positions within psychology.

Interpretations and explanations of historical events certainly help us bring order to the history of psychology. As we examine psychology's past and its contemporary state, we shall refer to the various interpretations of scientific history to understand the meaning of specific intellectual movements. However, this book may be best described as eclectic in orientation. As its author, I am not a historian, but rather a psychologist writing of the historical antecedents of my discipline in the clearest way I can, without any commitment or allegiance to a particular interpretation of historical events.

ORGANIZATION OF THE BOOK

This work is divided into two parts. The first deals with the evolution of competing models of psychology from the classic Greek philosophers to the emergence of empirical psychology in the 1870s. Although the study of psychology is our main concern, such a study must be placed within the broad, rich context of western European intellectual thought. In so doing, we implicitly recognize that psychology is an integral part of the tradition of Western civilization. The first part of this book, then, presents psychology's history—a history that is intimately linked to the milestones of

Western civilization. In particular, the close association of psychology's history with Western traditions flows logically from basic philosophical premises about the nature of the person, which date back to the ancient Greeks. However, in order to keep an accurate perspective on psychology, it is critical to recognize that important statements about human activity were made within the rich traditions of non-Western thought. Thus, the next section summarizes some of those movements before we proceed to the main themes of psychology within Western intellectual history.

The second part of the book, starting with Chapter 12, considers the major movements that developed as psychology became more distinct from philosophy, physiology, and physics. It is difficult to conceive of twentieth-century systems of psychology without an understanding and appreciation of the events preceding the last hundred years. As will become apparent, few of the critical issues that have emerged during the last hundred years of psychology are really novel. Emphases have shifted, new technologies for study have been developed, and new jargon has been invented, but essentially we are stimulated and perplexed by the same issues that confronted our ancestors in their wonder about themselves.

At the end of the book is a glossary of terms. In the study of the history of psychology, we confront terminology derived from a variety of disciplines, a reflection of the diversity of psychology's antecedents. Jargon describing concepts and issues from such disciplines as philosophy, physics, and physiology fit into the development of psychology. Accordingly, the glossary offers ready definitions of some of the terms needed to understand the evolution of psychological thought.

EASTERN TRADITIONS IN PSYCHOLOGY

As noted previously, psychology, as it emerged as a formal discipline of study in nineteenth-century Europe, was the product of an intellectual tradition that viewed human experience through a particular set of assumptions. The very conceptualization of psychology as we know it today was formed, nurtured, structured, and argued over during the 2,500 years of turbulent intellectual progress that have elapsed since the flowering of classical Greek thought. Psychology's reliance on Western intellectual thought must be appreciated, and this relationship justifies limiting the focus of this book to Western traditions.

Whereas the long intellectual tie between contemporary empirical psychology and Western thought is apparent, it is also important to recognize that non-Western philosophies have given considerable attention to the nature of the person and the internal world of individual reflection. So, before proceeding with our story, it is appropriate to pause briefly to review some of the alternative approaches to the subject matter of psychology, articulated through a variety of intellectual works in religion and especially in Eastern philosophies. These non-Western sources of psychology's past often brought new achievements to Western intellectual progress or resulted in the rediscovery of ancient writings preserved by Eastern scholars. For example, algebra, usually attributed to ancient Indian philosophers, was first used in the West by