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The History And Systems of Psychology Course:
Origins, Political Consequences, and Alternative
Constructions

A Clinical Dissertation

Presented to the Faculty of
The California School of Professional Psychology
Alameda

In Partial Fulfillment
of the Requirements of the Degree
Doctor of Psychology

By
Tom Cicciarelli
May 1998

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THE HISTORY AND SYSTEMS OF PSYCHOLOGY COURSE: ORIGINS,
POLITICAL CONSEQUENCES, AND ALTERNATIVE CONSTRUCTIONS

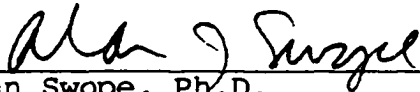
This Clinical Dissertation, by Tom Cicciarelli,
has been approved by the committee members
signed below who recommend that it be accepted
by the faculty of the California School of
Professional Psychology at Alameda in partial
fulfillment of requirements for the degree of

DOCTOR OF PSYCHOLOGY

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13 May 1998

Date

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ABSTRACT

The History and Systems of Psychology Course:
Origins, Political Consequences, and Alternative
Constructions

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Certain writers (Ash, 1983; Furumoto, 1988; Harris, 1980) have argued that most scholarly work in the history of psychology is approached from a narrowly conceived perspective. They argued that psychology's history consists primarily of ceremonial, uncritical and theoretically narrow accounts of the past. Some writers (Furumoto, 1988; Buss, 1986; Cushman, 1990) have expressed concerns that the lack of critical, sociocultural perspectives in examining the past decreases psychology's capacity to assess the political and social functions of psychological theory, research, and practice.

This study examined how the above concerns applied to theoretical directions in history and systems of psychology courses at APA-accredited graduate programs. It was felt that these courses are where most psychologists develop formative understandings about the history of their chosen discipline. This study focused on APA-accredited programs because they have made the history and systems course a required component of the core curriculum. An overarching goal was to examine

how various programs have interpreted this general curricular APA mandate. The extent to which these courses included newer sociocultural perspectives was assessed.

Data were collected through an examination of current history and systems course syllabi, a questionnaire mailed to course instructors, and semi-structured telephone interviews conducted with (11) of the questionnaire respondents.

The findings of this study suggested that many graduate-level history and systems courses are taught from a traditional historical perspective. Such a perspective relies primarily on a decontextualized presentation of the 'great men' and intellectual systems of psychology. In many cases, this approach to history is largely ceremonial in nature and may preclude a more critical analysis of psychology's past.

Without theoretically broad historical understandings of its relationship to extradisciplinary social forces, psychology lacks the awareness and flexibility necessary to make thoughtful political choices in the present. A broad awareness of the social effects of past disciplinary choices would give psychology greater flexibility in adapting to future changes in society. Without such critical memory and awareness of its past, psychology can end up being, as historian Franz Samelson has stated, "...at the mercy of the forces of the day."

This dissertation is dedicated to the following members of my family--whose love, creativity, and hard work got me here:

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CHAPTER ONE: PROBLEM FORMULATION AND DEFINITION

Introduction

A growing body of literature has developed around the assertion that psychology suffers from a limited and impoverished understanding of its own historical development. In the opinion of some historians, this limitation in psychology's disciplinary history diminishes psychologists' capacity to critically assess the political, ethical, and social consequences of professional discourse, research, and practice (Buss, 1986; Danziger, 1979; Furumoto, 1988; O'Donnel, 1979). These writers argued that historians of psychology have largely neglected to frame historical research questions within a sociocultural and critical perspective. Furthermore, it is argued that the inclusion of a critical, sociocultural perspective would help psychologists to acknowledge the many ways psychology and the sociocultural context interact and mutually influence one another. By facing the political consequences of these entanglements, psychology could begin developing a more politically astute understanding of its past, present, and future.

With a broader understanding of its historical foundations and the political positions they engender, psychology can become more adept at weighing moral choices and taking political stands in the present. This could, in

turn, lead to political choices and commitments which are more freely -- and directly -- chosen. "A science without memory," historian Franz Samelson has stated, "is at the mercy of the forces of the day" (Samelson, 1979, p.217).

This study examined the extent to which the above concerns applied to theoretical directions in history and systems of psychology courses at A.P.A.-accredited graduate programs in clinical psychology. These history courses were viewed as the location wherein a large number of psychologists develop formative understandings regarding the history of their chosen discipline.

Background of The Problem

Some major criticisms of scholarly work in the history of psychology have persisted over the past few decades. For instance, Mitchell Ash (1983) has argued that psychology's history "...is limited primarily to biographies of great psychologists, extended reviews of the literature, and the uncritical chronicling of the rise of scientific psychology, based on a narrowly preconceived model of scientific development." (p.143). This statement raises concern that historians of psychology have not kept pace with some important theoretical developments in the general field of modern historical studies. Specifically, Ash highlighted the near absence of historical accounts that have comprehensively

situated the development of psychological theories and practices in era-specific social and cultural contexts. This type of sociocultural approach to understanding the past has been a major component of some new theoretical directions in the historiography. By largely ignoring these newer ideas in the field of historical studies, most historical accounts of psychology have offered a decidedly narrow vision of the discipline's past. As Ash indicated, this type of history -- an uncritical presentation of historical biographies and decontextualized accounts of internal scientific progress -- is simply not enough. It does not provide an adequate basis for analyzing the broader social and economic forces that have shaped the development of psychological thought.

Without a broad theoretical approach to its history, psychology is left to proceed with only a superficial awareness of the sociocultural traditions that have shaped its disciplinary heritage. Additionally, the absence of a theoretically comprehensive history limits the capacity to assess the social and political functions of psychology in contemporary society. In a paper presented at the 25th anniversary meeting of Cheiron: The International Society for the History of The Behavioral Sciences, David C. Devonis made the following observation:

Instead of re-telling the stories of long-dead battles in chronological order, resurrecting Tolman and Hull yet again, the historian of psychology would better serve the profession by providing a working draft of our current situation in the world, and by attempting to show which forces fostered psychology as well as those which impeded it (Devonis, 1994, pp. 5-6).

An additional concern associated with the above viewpoints is whether there exists comprehensive examination of how contemporary prejudices and political agendas influence the content of historical accounts of psychology. This concern arises from the belief that historical accounts are shaped by biases and ideological positions inherent in the cultural context within which they are written. The absence of such a critical perspective in assessing historical accounts of psychology creates a significant disciplinary vulnerability. It is crucial for psychologists to have some understanding of how contemporary agendas influence the content and selection of the stories told about their discipline. Without this understanding, psychologists may too readily accept the history-based legitimacy claims of contemporary ideas or approaches in psychology. Historical accounts can be powerfully persuasive, and, consequently, they demand critical attention.

In response to the problems stated above, certain writers have advocated an increased examination of the history of psychology from a more critical and sociocultural perspective (Buss, 1986; Cushman, 1990; Danziger, 1979; Furumoto, 1988; Sarason, 1981). A more critical and

sociocultural approach to psychology's history in graduate training programs would encourage future psychologists to develop comprehensive understandings about the social and political functions of their work.

An appropriately broad frame of historical reference -- one that covers the social-historical forces behind contemporary trends in psychology -- would give students of psychology invaluable conceptual tools. Critical analyses of the sociocultural traditions that have determined the horizons of psychological thought would equip psychologists with a better understanding of the large-scale, social ramifications of their current and future work. For instance, Cushman (1994) has made this claim in reference to the practices of psychotherapy.

Cushman wrote about the importance of historically situating the practices of psychotherapy. He viewed this as a means toward better understanding the basic cultural assumptions, or "unseen contexts" that inevitably find their way in to the consulting room. Cushman argued that historical awareness of the political, moral, and philosophical traditions behind psychotherapeutic practice allows a richer assessment of the social meanings and values implicit in the exchange between patient and therapist. Cushman (1994) stated, "... (psychotherapy) practices are carried out within a larger frame of reference that has given rise to the identities and activities of the players long before specific

patients and therapists arrive on the scene" (Cushman, 1994, p. 803).

In this statement, Cushman offered the opinion that psychological practice does not exist in a vacuum. Rather, it is largely shaped by the sociocultural context within which it takes place. Consequently, if psychologists do not have a comprehensive historical perspective, they may remain unaware of the larger social meanings of their work. Being unaware, they may unwittingly support, reflect, or maintain various ideologies or political interests that exist in the social status quo. However, the problem is not that political agendas and ideologies influence psychological theory and practice. The problem rests in how the inevitable influence of these forces can be hidden from view. A thoughtful, critical, and sociocultural perspective in the history of psychology paves the way for a comprehensive assessment of the harms and benefits of extradisciplinary, sociocultural influences.

Buss (1975) has also made a compelling argument for an increased historical and sociocultural examination of psychological thought. He referred to such an examination as "...the sociology of psychological knowledge." Buss argued that the understandings gained by such an examination are "...profound in implication..." through their demonstration of how psychology and extradisciplinary social structures are fundamentally interrelated and entangled (p.988). From this standpoint, it is vitally important that psychologists

understand the social forces that influence developments in their discipline.

According to Buss, it is also important that psychologists be fully aware of the dramatic ways in which their ideas shape the social world, both reflecting and perpetuating the moral order of the society in which they operate. He argued that psychologists should develop an historical understanding of "...the role of politics, ideologies, values, economic systems, and in general society and its underlying structure and dynamics--in the birth, development, and death of some of the classical psychological theories, perspectives,...or approaches that have and continue to exert considerable influence" (Buss, 1975, p.991).

A key component of Buss's argument was that the social sciences, psychology in particular, are disciplines that both reflect and generate important social value systems. He has stated that because psychological principles carry great moral weight in modern culture, a critical, sociocultural, and historical perspective is necessary for identifying the sources of such values. Without explicit identification of the social bases underlying the value systems it perpetuates, psychology is apt to act blindly regarding the delivery of prescriptions that contribute to the shaping of the social world. In defending the the need for a sociology of psychological knowledge, Buss argued that "...values and (social) science are intimately interlocked, and this

interdependent relationship must be made explicit and understood within psychology to the extent that psychology does, should, and hopes to participate in the creation of a better society" (Buss, 1975, pp.991-992).

The positions described above shared a common view that contemporary psychology can benefit by better situating itself historically. In the present and near future, a comprehensive sociocultural understanding of psychology's history would be useful in making political decisions regarding the scope of psychology's practices and responsibilities in a rapidly changing social and economic order. By better understanding the historical and sociocultural bases of their theories and practices, psychologists would be better able to predict and evaluate the social outcomes of important disciplinary decisions.

For instance, disciplinary decisions related to current issues such as managed health care, multiculturalism, gender differences, medical prescription privileges for psychologists, and the use of psychological expertise in the legal system could profoundly influence future directions in psychology. Doctoral training in psychology should engender the capacity for thoughtful, careful, and broad analysis of these issues. A comprehensive historical understanding of psychology's relationship to the social world would allow greater flexibility and insight around dealing with these and other issues (See Sarason, 1981). Devonis (1994) speaks to this issue in the following statement.

For those undergraduates in psychology condemned to a course in the History of Psychology by long-ago curricular decisions of the writers of the old standard textbook, a course and a curriculum which really prepares them for entry into a confusing and political profession seems like a necessary act of atonement (Devonis, 1994, p. 6).

Devonis advocated a history of psychology course that takes into account "...the constellation of forces which have shaped and continue to shape psychology from outside -- politics, whether legislative, professional, or academic; economics; history in a larger sense" (Devonis, 1994. p.4). These statements implied that the degree to which psychologists can address difficult disciplinary issues in a wise and responsible manner is partially contingent on a critical self-awareness of psychology's past and the sociopolitical context in which it has been embedded. A strong commitment to comprehensive sociocultural and critical approaches in graduate-level history and systems of psychology courses is one way to foster such disciplinary self-awareness.

Literature Review

Introduction

This review of the literature contains three sections. The first section is a brief overview of the early stages of the development of an organized disciplinary history of psychology in the United States.

The second section is a summary of specific concerns some authors have raised about the overall structure and content of history and systems of psychology courses. This study gathered data to determine how these concerns currently applied to history and systems courses in A.P.A.-accredited graduate programs in clinical psychology.

The third section is a summary of published arguments claiming that the disciplinary history of psychology has been largely devoid of a critical focus and is primarily ceremonial in its overall approach. This study attempted to determine if this claim applied to scholarly work in graduate level history and systems courses in A.P.A.-accredited programs. Additionally, this study included interpretations regarding the potential political consequences of a largely ceremonial, uncritical understanding of psychology's historical development.

The Origins of Psychology's Disciplinary History In The U.S.

Prior to 1960, there appears to have been little organized interest among psychologists regarding the history of their field. In his 1974 address at the annual meeting of CHEIRON: The International Society for the History of The Behavioral Sciences, Robert I. Watson gave the following statistics:

The situation prevailing prior to the 1960's is an appropriate point of contrast. In 1958, 60 psychologists, or about 1 out of 270, indicated through the directory of the APA that among their interests was the history of psychology. By no

means, however, did even these few psychologists imply that the history of psychology was a major interest or that they had published in this area (Watson, 1974, p.6).

In this same address, Watson stated that the limited attention to historical issues in psychology which did exist prior to 1960 consisted mainly of very general overviews and non-analytical record-keeping. According to Watson, there was, during the first half of 20th century, little consideration of the history of psychology as an area of specialized research or critical argument. He stated:

Before 1960, it is correct to say historical study was not a specialty for psychologists. Characteristic were short excursions into history, the need to pay homage to a prominent deceased psychologist, and the accumulation of material once contemporary in orientation, that became historically-significant with the passage of time (Watson, 1974, p.7).

It would seem, then, that prior to 1960, there was little organized scholarly and professional interest in the history of psychology. Consequently, the history and systems of psychology courses which existed in various academic programs during this time probably had little material to draw from in terms of published examination of issues related to psychology's history.

Several writers have called attention to the fact that, for many years, most courses in the history of psychology relied primarily on a few traditional textbooks. The most commonly cited example of such a text is E.G. Boring's book, *A History of Experimental Psychology*, published in 1929.

Other than this classic textbook, and a few others, it appears that there was little alternative material to include in the history of psychology curriculum prior to the period following the 1960's.

Two major events representing an organized, disciplinary effort to expand the history of psychology occurred in the early 1960's. One of these events was the founding of Division 26 of the American Psychological Association (the Division of the History of Psychology) in 1965. The other was the founding of the *Journal of The History of The Behavioral Sciences*, also in 1965. The activities leading up to these two events began in 1960 and were in great part led by the instrumental efforts of the psychologist-historian, Robert I. Watson. It is not necessary here to go into many of the details of these activities; however, some major points are addressed. A very thorough account of how both Division 26 and the *Journal of The History of The Behavioral Sciences* came into existence is provided by Watson and other writers in some of the early issues of the *Journal of The History of The Behavioral Sciences*.

The Founding of Division 26 of the APA

The founding of Division 26 of the American Psychological Association occurred as the result of several steps beginning in 1960 with a small meeting between Robert I. Watson, David Bakan, and John C. Burnham. These three

psychologist-historians shared a common view of the history of psychology as a neglected area and decided to convene a discussion group to address this issue at the September 1960 APA convention in Chicago (see Watson, 1960). This first APA discussion group on the history of psychology was attended by twenty-six psychologists. Over the next five years, similar discussion groups were offered at annual APA conventions. Attendance at these discussion groups, and interest in founding a new APA division for the history of psychology was encouraged by a series of newsletters sent annually between APA conventions. The first three of these newsletters were authored by Robert Watson. Subsequent newsletters were edited by a committee consisting of Cedric Larson, Ronald Mayer, and Leonard Ferguson. A mailing list of APA psychologists willing to sign a petition for the founding of a new APA division for the history of psychology gradually grew until the needed 200 signatures had been gathered in 1965. This allowed for the official APA approval of the new division.

The final meeting of the History of Psychology Group was at the Chicago convention on 6 September 1965, and it was at that meeting that the new Division 26 was approved by the governing body of the APA, with 211 charter members (Hilgard, 1982, p.309).

The Founding of The Journal of The History of The Behavioral Sciences

In addition to the founding of a new APA Division, the initial members of the History of Psychology Group saw it necessary to develop an official forum for the sharing of

scholarly work on the history of psychology. This vision eventually led to the founding of the *Journal of the History of the Behavioral Sciences*. In the first *History of Psychology Group Newsletter*, edited by Robert Watson in 1960, the following appeal was made.

...journals published by the APA do not adequately provide for articles on the history of psychology; the board of Editors should be petitioned to make definite provision for historical articles; [and] the membership of the APA should be informed that such channels are available for historical articles (Ross, 1982, p.312).

Subsequent to the publication of the above newsletter, Watson continued his efforts to establish a publication outlet for scholarly work in the history of psychology. In September of 1960, Watson sent a letter to Clifford T. Morgan, chairman of the APA Publications Board, which stated concerns about the lack of historical articles published in APA journals. Morgan responded by stating that the two journals most likely to publish historical articles, *Psychological Bulletin* and *Psychological Review*, did not have any explicit policy against publishing articles dealing with psychology's history. Morgan further stated that the editors of these journals pointed to a lack of scholarly sophistication as the reason that many historical articles were not published. The following is an excerpt from Morgan's reply to Watson which was published in the third issue of the *History of Psychology Group Newsletter*.

Elementary articles of the type appearing in textbooks that are merely rehashes of available material are not suitable...we decided that if

there is a problem here, it is one of editorial judgment, not one of policy, since the policy of both *Psychological Bulletin* and *Psychological Review* covers articles of an historical nature (Morgan, 1961, p.1).

Additional efforts to find a suitable publication outlet for historical articles included a suggestion by E.G. Boring, then chairman of the Committee on Publication of the American Philosophical Society. Boring suggested that the *Proceedings* of this society might be an appropriate place for the publication of articles on the history of psychology. However, Boring's suggestion also included a reference to the possible lack of scholarly sophistication in psychologists' writing about the history of their field. In a 1960 correspondence to Watson, Boring stated, "...this committee is a stickler for scholarship, and I'm not quite sure how scholarly the psychologists are prepared to be" (Boring, 1960).

At the same time that Watson made efforts to seek out a pre-existing outlet for publication of articles on the history of psychology, a newsletter sponsored by the Committee on the History of Psychiatry of the American Psychiatric Association was issued in July 1960. In light of his efforts, Watson was soon made the consulting editor of this newsletter, the *History of the Behavioral Sciences Newsletter*. He combined these responsibilities with his work on the *History of Psychology Group Newsletter*. As a result of his work on both of these newsletters, Watson began to consider the possibility of starting an entirely new, multi-

disciplinary journal which would deal with the history of the behavioral sciences. These considerations led, eventually, to the founding of the *Journal of the History of Behavioral Sciences*. In March of 1964, the following announcement was published in the History of Psychology Group Newsletter.

Announcement is made by the Psychology Press, Inc., 4 Conant Square, Brandon, Vermont, that a new publication, *Journal of the History of the Behavioral Sciences*, will be launched probably in January, 1965. It is to be an interdisciplinary project with an editorial board of psychologists, psychiatrists, sociologists, anthropologists, and historians of medicine (*H.P.G.N.* No. 6, 1964).

The work required to bring the first issue of the *J.H.B.S.* to press involved establishing an editorial board, setting up funding, and, perhaps most importantly, gathering acceptable manuscripts. Watson took it upon himself to communicate with a wide variety of scholars in an effort to generate manuscripts for the journal. Initial responses to his requests for written material were apparently quite minimal; especially regarding the availability of potential manuscripts from scholars in the United States. In an article describing Watson's efforts around starting the journal, Barbara Ross wrote:

Bob [Watson] sent thirty or forty letters soliciting manuscripts to Europeans and approximately one hundred to Americans. About fifteen Europeans produced or promised papers. The American response, however, was not as enthusiastic (Ross, 1982, p.315).

Despite these initial difficulties, enough manuscripts were collected for the journal to be officially launched in

1965 with Robert Watson as its editor. Watson continued to function as the journal's editor until his retirement in 1974. *The Journal of The History of The Behavioral Sciences* has continued to serve as a primary publication outlet for scholarly research in the history of psychology.

History in the Psychology Curriculum: Post-1960

Revitalization

As stated earlier, it appeared that there was little organized effort to consider the importance of the history of psychology as a component of the curriculum in psychology prior to the efforts of Robert Watson and others during the beginning of the 1960's. In 1962, Watson presented a paper at the APA convention in St. Louis. This paper, 'The role and use of history in the psychology curriculum', was written for history of psychology instructors, and was an effort to encourage them to think about the importance of what it was they taught their students. In the opening paragraphs of this paper, Watson made the following statement regarding the importance of historical understanding in psychology:

None of us can escape history. Each individual holds some attitude toward history, irrespective of whether or not his view is based on adequate knowledge. Our picture of the past influences our present decisions. History cannot be denied; the choice is between making it a conscious determinant of our behavior as psychologists, or allowing it to influence us unawares. There is no other alternative (Watson, 1962).

In an effort to further clarify his point, Watson drew an analogy between the role of history and the clinical work

that psychologists pursue in a psychotherapeutic setting. Watson states that just as the "...psychologist...who endeavors to make his patient aware of unconscious influences on his behavior," so, also, does the "...historian, by analyzing historical materials...[try to]... reveal unconscious social trends so that by facing them he may improve conditions through intelligent action" (Watson, 1962, p.2).

After these opening comments, Watson made several other key points as to why the history of psychology should be considered an important component of the psychology curriculum. Watson's main arguments are paraphrased in the following list:

- 1.) The history of psychology not only allows for an appreciation of the cumulative nature of progress in psychology, but also allows for access to ideas which may have been previously considered unimportant but which relate to present day thinking in the discipline. Also, by maintaining a record of past failures, psychology can avoid similar mistakes in the future.

- 2.) An historical presentation of psychology increases the capacity for interdisciplinary communication. Moreover, laypersons can most easily learn about psychology when it is presented in an historical framework.

3.) The history of psychology can provide an "integrated frame of reference," which can serve as an antidote to the increased specialization in the field of psychology. A general historical overview of psychology would allow psychologists to "...grasp the relative import of...[their]...own work, to place it in perspective..." (Watson, 1962).

Six years after Watson presented this 1962 paper, there occurred another significant attempt to revitalize history in the psychology curriculum. This event was a Summer Institute for College Teachers in the History of Psychology which was held at the University of New Hampshire, Durham, from June 17 through July 26, 1968. The primary curricular emphasis of this Institute was undergraduate and graduate teaching of the history of psychology. A published report of the proceedings of this Institute listed the following questions as those which were most frequently addressed by participants; "Why teach a course in the history of psychology? How should it be taught? Is there one ideal approach?" (Watson, Brozek, & Ross, 1968, p.308).

A primary point stressed by staff members at the Institute was that the history of psychology provides a view of problems and fundamental issues in the field that have persisted across time. This view is important because it provides an antidote to increased specialization in the field. It "...helps bring meaning to the field as a whole"

(Watson, Brozek, & Ross; 1968, p. 308). Beyond this primary point, a number of other points were presented regarding the need to emphasize the history of psychology in the training curriculum. The following is a list of these points:

- 1.) "One may study history to examine present-day theories - to accept, reject, modify, or challenge them on the basis of historical understanding of their formation and development."
- 2.) "Within limits, knowledge of the past allows one to predict future events by projecting trends."
- 3.) "Historical study allows more dependable assessment of the rate and magnitude of recent achievements, and may prevent researchers from repeating earlier mistakes or from engaging in wasteful repetition of previous work."
- 4.) "The study of history may also provide research ideas, especially since technological advances allow for re-examination of earlier questions."
- 5.) "The knowledge of history brings out the relationship of other disciplines to the development of psychology, contributes to a deeper understanding of philosophical issues, and broadens the general education of the psychologist"

(Watson, Brozek, & Ross, 1968, p. 308).

Throughout the course of this institute, a number of issues were raised regarding the acceptability of various approaches to teaching the course. One frequently raised issue was that the immense depth and breadth of the subject matter made it necessary to develop teaching methods which focus on the essential material. There appears to have been some debate among participant's at the institute as to how

this could best be accomplished. This debate is perhaps most evident in the discussions which dealt with the use of textbooks in the history of psychology classroom. One point upon which opinion varied was whether or not students should use textbooks versus focusing their studies on original sources. Another major point of contention was whether or not textbooks and class time should focus on the work of important individual psychologists or on important theoretical debates that have persisted across time.

A further point of disagreement was whether it was necessary to consider the historical importance of extra-disciplinary, social factors in the development of psychology. While a few participants argued that this was necessary, others argued that historical understanding is best gained by an analysis of the ideas, inner dynamics, and struggles of Great Men in the field. These two views are described in the following excerpt from a report of the proceedings of the institute:

Another contrast emerged between those who wished to share with the students, through the analysis of biographies, the search for clues to the inner dynamics of outstanding accomplishments in science, versus those who wished to approach science, including psychology, as a social system and examine the biases and belief systems of individuals important in the development of psychology (Watson, Brozek, & Ross, 1968, p. 313).

Regarding the use of textbooks in the history of psychology course, at least one participant at the institute was of the opinion that there was very little existing material upon which to build an adequate approach to teaching

the course. This participant felt that teachers should provide an introductory lecture on "...the non-existence of history." The meaning of this statement is described in the following excerpt from the report on the proceedings of the institute:

He meant that much monographic research remains to be done, and that a truly adequate history of psychology has not yet been written and, at present, could not be written because of the paucity of monographic studies (Watson, Brozek, & Ross, 1968, p. 312).

Summary

An examination of published documents indicated that there was little organized, professional interest in the history of psychology prior to the 1960's. It was at this time that Robert Watson and a few others made concerted efforts to establish the history of psychology as an important focus for psychologists in the United States. In the remaining section of the literature review, more recent arguments regarding the state of the history of psychology in the discipline are discussed. It was interesting to note that many of these arguments reflected the same issues that were raised at the 1968 Institute on The History of Psychology.

The History and Systems of Psychology Course: More Recent Concerns

Some writers have suggested the likelihood of certain shortcomings in the basic structure of current history and

systems of psychology courses. One major area of concern is the overall level of expertise in historical methodologies possessed by course instructors. Furumoto (1988) suggested the likelihood that many course instructors have insufficient background training and experience in working with historical topics and historiographical issues.

Furumoto observed that the level of instructor expertise in the history of psychology course stands out in contrast to the high level of research knowledge and training that instructors generally bring to other core subjects (e.g. statistics, psychopathology, and psychodiagnostic assessment). This point questions the overall current capacity of history and systems instructors to effectively describe and utilize a broad range of historical approaches. Instructors lacking a sufficient background in historical studies may not be sufficiently aware of new and important approaches in the study of history.

A second overall concern about the history and systems course is that most history of psychology textbooks offer limited accounts of psychology's historical development. An inherent difficulty faced by the writers of such texts is the vast breadth of the field of psychology. This breadth causes textbook writers to limit discussion of some important topics and sometimes present only those issues and ideas which are "believed to be most important" (Scarborough, 1988, p.89). This selective attention to certain historical topics and issues is potentially subject to the influence of

unacknowledged biases which reflect the author's own professional interests. For example, some writers (O'Donnel, 1979) have suggested that E.G. Boring's classic and influential textbook A History of Experimental Psychology (1929) is an example of this type of biased account.

O'Donnel (1979) argues that Boring's exclusive emphasis on the history of experimental psychology was a competitive reaction to the rising tide of applied psychology in the post World War I era. O'Donnel argues that Boring's interest in preserving the status of experimental laboratory work in psychology was the primary impetus behind his decision to write a history of psychology.

Importantly, O'Donnel also claimed that many authors of subsequent history of psychology textbooks followed the example set by Boring. O'Donnel argued that this has created a traditional textbook presentation of psychology's history that emphasizes the "intellectual content but not the social function of psychology in America" (O'Donnel, 1979, p.294). Elizabeth Scarborough (1988) has also mentioned the lasting influence of Boring's work on the content of many popular history of psychology textbooks.

There is no doubt that textbooks such as Boring's are highly informative regarding the material they present. However, the exclusive use of such texts in the classroom may support and perpetuate an incomplete and unsatisfactory account of the history of psychology. Boring's work, and the textbook tradition it established, focused almost exclusively

on academic experimental psychology, decontextualized ideas, and the biographies of selected historical figures in psychology. This particular focus occurs at the expense of other crucial historical issues. For instance, these texts do not adequately address the social, political, and economic contexts which encompass the individuals and events they discuss.

In a recent review of the latest textbooks used in the history and systems of psychology course, Buckley (1993) echoed some of the above concerns. Buckley's examined the degree to which the New History approach has influenced the content of recent textbooks. Buckley defined New History as historical work which "...examines the development of the relatively new science [psychology] within a critical perspective...and seeks to understand the growth of psychology within the context of an evolving modern culture and society" (Buckley, 1993, p. 356).

In his review, Buckley observed that some efforts to address the issues raised by the New History approach do exist among more recent authors. However, Buckley concluded that these efforts fall short of providing an historical account of psychology that is adequately contextual, inclusive, and critical.

Finally, the combination of limitations in both instructor training and textbook content leads to a significant concern. First, poorly trained, inexperienced instructors may be more likely to rely on traditional

textbooks in the classroom. Second, these same instructors may lack the training needed to identify the historiographic limitations of these texts. Scarborough (1988) has suggested that, due to the overall limitations of most history of psychology textbooks, the burden of providing a complete historical understanding of psychology is placed on the innovations of the course instructor.

Ceremonial History and Origin Myths

A number of writers have suggested that most historical accounts of psychological theory, practice, and research tend to be largely ceremonial in nature (Furumoto, 1988; Harris, 1980; Samelson, 1974; Young, 1966). Ceremonial histories are stories that glorify individual contributions and milestones in what is viewed as a cumulative advancement of psychological knowledge. Ceremonial histories do not provide a critical examination of the sociocultural contexts in which such contributions and milestones occur. Consequently, ceremonial histories avoid the meaningful understandings that arise from a more contextual historical examination. They ignore the sociocultural conditions that allow for either the acceptance or rejection of disciplinary claims and paradigms in a given era. Harris (1986) described ceremonial histories as "...accounts without a critical focus, stories (or cautionary tales) that have a symbolic function but do not help us understand the social forces with which we interact daily" (Harris, 1986, p.219).

Samelson (1974) has referred to some ceremonial histories of psychology as origin myths. He argued that such accounts are selective and simplistic celebrations of particular events and individuals intended to legitimize certain popular, contemporary ideas in psychology. Through this use of history, one group of psychologists gains and exercises power over other groups, and broadly influences the acceptance of particular ideas by society.

Origin myths do serve one positive purpose. They allow psychologists to experience a shared sense of disciplinary continuity and cumulative progress. The ostensible function of an origin myth is to perpetuate disciplinary confidence. However, a wealth of practical information is neglected through the exclusion of more critical assessments of disciplinary traditions and the sociopolitical context within which they are embedded. One potentially negative political consequence of accepting a largely ceremonial disciplinary history is the stagnation of a discipline's self-awareness of its social and ethical functions across time.

Problem Statement

The inclusion of the history and systems of psychology course in graduate level professional school curriculum is one way of addressing the need for a more adequate historical perspective in contemporary psychology. The curriculum

guidelines in the A.P.A. *Accreditation Handbook* (1986) state that an academic course in "...history and systems of psychology must be included in every doctoral program in professional psychology." However, given the concerns about the current state of psychology's disciplinary history, there is a need to carefully examine the structure, goals, and content of such courses. Specifically, there is a need to assess the extent to which such courses foster critical discussion of psychological practices and adequate consideration of the sociocultural context within which those practices emerged.

Description of The Study

This study examined current trends in the structure, goals, and content of graduate level history and systems of psychology courses. An attempt was made to study most of the history of psychology courses in A.P.A.-accredited clinical psychology doctoral programs. The study focused exclusively on APA-accredited programs because these programs have made the History and Systems course a required component of the core curriculum. The overall intent was to examine how various programs have interpreted this curricular mandate by the APA.

Data regarding the goals, structure, and content of the examined courses were collected in three ways. First, a letter requesting recent course syllabi was sent to

instructors currently teaching the course. The content of these syllabi was analyzed in an effort to categorize various approaches to teaching the course. Second, a questionnaire was mailed to all history and systems instructors currently teaching at APA-accredited programs. The responses to the questionnaire items were tabulated and interpreted. Third, telephone interviews were conducted with a selected number (11) of the course instructors. Interpretive analysis of these interview transcripts yielded a set of themes regarding instructors' feelings about the importance of the history course and their various approaches to teaching.

The study was guided by four primary goals. The first goal was to determine the various ways in which clinical psychology doctoral programs have interpreted the APA mandate to teach a course in history and systems of psychology. The focus of this goal was to clarify the currently held shared understandings which shape the goals, content, and structure of history and systems of psychology courses. The second goal was to determine the extent to which these courses encouraged critical and sociocultural approaches to historical understanding of psychological theory and practices. The third goal was to use the data gathered in this study as the basis for interpretations regarding the political impact, within psychology, of current history and systems courses. Finally, the results of this study were used to develop considerations about alternative approaches to structuring, conceiving, and teaching the

history and systems of psychology course in A.P.A.-accredited graduate programs.

Research Questions

Phase I: Course Syllabus Analysis & The Questionnaire.

1. What are the stated goals of the history and systems of psychology courses currently offered in APA - accredited graduate programs in clinical psychology?
2. How are these history and systems of psychology courses structured?
 - a. Who teaches the course? What is the teacher's academic/professional background?
 - b. What projects are required of students?
 - c. How is student progress assessed?
 - d. What is the basic teaching model used? Seminar? Lecture?
 - e. What historiographical models provide the framework for course work?
3. What topics are covered in these history and systems of psychology courses?
 - a. Which historical eras are covered?

- b. Which, if any, historiographical issues are presented and discussed?
 - c. Which areas of psychology are covered? Clinical? Experimental? Theoretical?
 - d. Is a primary textbook used? Which one?
 - e. Are primary sources used in course work?
 - f. Do topics include the work of women and other minorities in psychology?
 - g. Are contemporary & future issues in psychology discussed?
4. To what extent are elements of the *New History* approach (see *Definitions of Key Terms*, p.66) represented in the goals, content, and structure of current history and systems of psychology courses?

Phase II: Interpretation: Thematic Analysis of Telephone Interview Transcripts

- 1. What are the understandings of instructors regarding the clinical and practical value of the issues presented in the history and systems of psychology courses?
- 2. What themes and categories show up in instructor's thoughts about sociocultural, critical approaches to psychology's history?

3. What, if any, forms of scholarly communication do history of psychology course instructors maintain with colleagues?
4. What concerns emerge in the experience of teaching the history of psychology course?
5. From the text generated by the above questions, what interpretations can be made regarding the political impact of current history and systems of psychology courses within the field of psychology?

Theoretical Framework

The first section of the theoretical framework acquaints the reader with the historiographical schools and issues which constitute the theoretical background of this study. It is not meant to be an exhaustive discussion of methodological and philosophical debate in the field of historical studies. It is, rather, an introduction to some key ideas that have contributed to the rise of contemporary critical and sociocultural approaches to historical understanding. Discussion of the schools and thinkers in this section is limited to their basic contributions in the field of historical studies. More specifically, this section outlines a number of historical approaches which have, on various levels, addressed the need for developing historical

methods that go beyond ceremonial, decontextualized accounts of the past. The discussion emphasizes the key contributions made by these schools to the development of the New History approach.

The second section begins with a brief historical framing of Hans-Georg Gadamer's philosophical hermeneutics. This is followed by discussion of some basic hermeneutic principles which speak to the nature of historical understanding. The purpose of this discussion is to clearly define the basic elements of a contextual, hermeneutic perspective in historical studies. The status of this perspective in history and systems courses, and the political issues it raises, will be a central focus in the discussion section of this study. Additionally, Gadamer's philosophical hermeneutics provided the framework for interpreting the political impact of the history and systems of psychology course as it is currently taught.

The Origins of the New History Approach

The Annales School

One group of historians, referred to as the Annales School, attempted to address some of the historiographical problems related to ceremonial history. The Annales School was a diverse group of primarily French historians who opposed some of the central currents in traditional

approaches to historical studies. This opposition began with the work of Lucien Febvre and Marc Bloch in the 1920's.

The Annales historians argued against the practice of what they called *histoire evenementielle*; an approach which focused on developing historical understandings solely by reference to major events, individuals, and political milestones. The Annales historians questioned whether such phenomena should be the primary objects of historical study (Lucas, 1985, p.3).

The Annales school maintained that historians should focus their efforts on developing an ever-expanding account of the past. They advocated historical analysis of broad structures, systems, and patterns such as climate, geography, economics, and various social and cultural forms. The Annales approach emphasized the need to situate isolated historical movements within the context of these broader patterns of change. They felt this was necessary to develop *total* historical understanding.

Lucas (1985) commented that the Annales School call for complete, or *total*, history stemmed from "...the realization that history was not 'value free' and that historical facts were in reality constructions" (p. 4). This perspective on the nature of historical understanding brings in to consideration the potential political impact that value-laden "constructions" of the past might have in the present. With this in mind, the Annales historians argued for increased objectivity in the practice of history. They saw

such objectivity as attainable through a careful and systematic presentation of *all* the relevant facts.

To reach this goal, the Annales historians devised a complex research model that divided historical time into several different levels. This model called for the hierarchical arrangement of various overarching systems and patterns across time. With this framework, the Annales historians analyzed both the short-term and long-term variables in historical movement. It was through this systematic, overarching framework that these historians attempted to provide complete and, theoretically, less biased historical accounts.

As the Annales model of historiography gained ground in academic circles, certain Annales historians started emphasizing the influence of social and economic factors in their analyses of historical development. This emphasis emerged during a time when other economic models of historical change (e.g., Marxist theories) were also beginning to appear. Eventually, this emphasis on social structure and economics took hold within the field at large, and by the year 1972 "...economic and social history had replaced biography and religious history as the largest categories after political history in the very conventional *Revue historique*" (Hunt, 1989, p. 4).

The influence of the Annales School laid an initial foundation for some of the ideas that later developed into current non-traditional critical approaches to historical

study. Most significantly, the Annales School influenced some historians to become aware that traditional forms of biographical and political history often take the form of incomplete constructions of the past; and that this incompleteness has significant political ramifications. The Annales School attempt at a total history was envisioned as a corrective for this type of traditional historical writing.

A fundamental tenet of the Annales approach was a focus on systematizing the study of history through the rigorous application of quantitative methods. Many Annales scholars felt that large-scale numerical analysis of historical data would yield a framework of general laws. These laws could then generate an understanding of the basic processes of historical movement. In this way, the Annales School sought to model the study of history on the methodologies employed in the natural sciences.

Certain later historians criticized this attempt to develop a formulaic and global approach to history. These critics argued against the development of universal laws regarding historical change. Such criticism came from historians, some from within the ranks of the Annales School itself, who had turned to cultural practices and language as the primary objects of historical study. The views of these later historians presented a significant challenge to the Annales paradigm, and represent a further step toward the principles of the contemporary New History approach. Many of these later views questioned the use of positivist methods in

historical study; especially for examining the history of ideas in the human sciences (e.g., psychology). The next subsection outlines some ideas of Michel Foucault, a leading critic of the Annales School.

Michel Foucault

Michel Foucault's contributions to the study of history have been a source of great controversy and debate. Foucault published his first major work, *Histoire de la Folie* (1961), during a period when Annaliste and Marxist historians had brought globalizing, positivist strategies to the forefront of disciplinary debate. These schools of thought emphasized the use of global frameworks and systems in the study of history. Foucault argued against these positivist and globalizing strategies in historical work. O'Brien (1989) states, "...Foucault jettisoned structures for forms and functions and in doing so cut himself loose from the reassuring positivist moorings of historical writing" (p.43).

Foucault's approach was radical in its rejection of theoretical schemas and systematized methodology in the study of history, and it was on this point that many of his critics focused their attacks. Nonetheless, some of Foucault's ideas have gradually gained wider acceptance within the ranks of academic historians. The following paragraphs describe some key elements of Foucault's approach that have contributed to the rise of the New History.

An essential aspect of Foucault's approach was his caution against "presentism" in historical writing. Dean (1994) defined presentism as "...the unwitting projection of a structure of interpretation that arises from the historian's own experience or context onto the aspects of the past under study" (p. 28). Foucault's concern in this area led him to the warning that historians, in their attempt to write a "...history of the present,..." should take steps to avoid "...writing of the past in terms of the present" (Foucault, 1977, p.31).

Much of Foucault's writing related specifically to the history of ideas and practices in the human sciences. He maintained that histories of the human sciences that use predetermined norms (such as positivist-scientific criteria) to examine the historical development of disciplinary ideas are especially vulnerable to presentist bias. In his *archeological* approach to the history of the human sciences, Foucault emphasized the use of non-scientific, comparative methods. He claimed that such an interpretive, subjective approach is better-suited to historical study of the human sciences.

Dean (1994) supported the claim that Foucault's *archeology* is appropriate when the object of historical work is the emergence of knowledge claims in the human sciences. The claim, Dean stated, hinged on conceptions about the epistemological status of knowledge in the human sciences. According to Dean, Foucault argued that human-science truth

claims have a qualitatively different epistemological status than claims to truth which arise in the natural sciences. This difference is due to the influence of the social matrix within which the human sciences are embedded. The non-linear and discontinuous fluctuations of these sociocultural influences preclude the possibility of truly objective and universal claims to knowledge in the human sciences. In accordance with this idea, Dean (1994) made the following statement regarding Foucault's comparative archeology.

Such a method is germane to the human sciences not only because of their lower epistemological status, but also because of their immersion in other non-scientific, political, and ethical discourses, and the close relation between their contents and a whole range of institutional practices and the wider social and political field in which they are located (Dean, 1994, p. 30).

In the early 1970's, Foucault began to use the term *genealogy* to describe certain aspects of his approach to historical writing. He referred to *genealogy* as a complementary adjunct to his archeological approach. Whereas archeology was presented as a way of digging up and revealing important instances of discourse in the human sciences, *genealogy* was presented as a way of situating that discourse within the context of the era-specific power relationships that allowed it to emerge.

A central aspect of Foucault's *genealogy* is an intentional disregard for any requirement that the historian make causal connections in analysis of the past. Foucault rejected the idea that historical movement occurs in logical

steps, or according to an observable pattern. His approach takes into account only the particularly local and time-bound characteristics of the power relationships it brings into view.

The practice of *genealogy* rejects the notion that the history of ideas unfolds as a series of continuous and progressive developments in time. Foucault claimed that a contemporary framework of values can not be used to understand the movements and practices of past eras. He advocated viewing past actions in terms of their emergence within an era-specific field of power relationships.

This requires the historian of human sciences to approach the past with a willingness to recognize instances of discontinuity in discourse that signal departures from either previous or subsequent historical frames of understanding. Such discontinuities in discourse are manifestations of the seemingly spontaneous changes in a broadly encompassing and intangible field of power. According to Foucault, historical change is best grasped by this comparative and open-ended exploration of discourse.

Foucault's comparative approach to historical writing "...addresses the external and internal constraints, and the institutional systems that envelop discourse and subject it to forms of exclusion, rarefaction, and appropriation" (Dean, 1994, p.33). Such an emphasis on discourse as the object of historical study had a lasting influence on the work of certain historians. By locating the objects of

history on a level that encompasses even vast political structures such as the State, Foucault's ideas have contributed to the development of new, more critical, and highly contextual approaches to historical writing. O'Brien (1989) noted this contribution in the following statement.

One of Foucault's recognized contributions, which a wide variety of the new cultural historians embrace, lies in the importance he attributed to language/discourse as a means of apprehending change (O'Brien, 1989, p. 44).

O'Brien claimed that, despite the lack of an explicit set of rules, Foucault's writing nonetheless served as an informative model in the development of a "...new political history of culture" (p.46). O'Brien summarized Foucault's approach as one "...in which technologies of power are rooted in multiple serial institutions, in which subjects, sex, individuals, the soul, Western culture itself are viewed through ruptures in discourses"(p.44). This emphasizes the historian's role as an interpretive agent, or reader, who encounters a symbolic textual field. It is an idea that goes beyond that of seeing historians as mere collectors and organizers of objective facts.

Other developments in cultural history are discussed in the following section. This discussion focuses on the History of Mentalities approach. This school of thought has been quite influential in the development of contemporary New History models of historical writing. It also bears some fundamental resemblance to the ideas presented by Foucault.

The Mentalities approach places similar emphasis on developing a history which is contextual and which highlights the need for understanding the past on its own terms.

The History of Mentalities

In the early 1970's, some historians began to emphasize culturally specific, collective modes of thought and behavior as the proper objects of historical study. The history of mentalities approach falls in this category. Lucas (1985) described this emphasis as a "...preoccupation with the arcane, rarely directly stated and often unconscious world of belief, symbol, and cultural patterns" (p. 8). Burke (1980) traced the origins of this historical approach to some of the writings of Annales historians such as Febvre (1942) and Bloch (1923). Burke stated that the "...interest in collective attitudes and public rituals is one of the most important developments in the writing of history in recent years..." (p. 76).

Essentially, the mentalities historian attempts to reconstruct the collective value systems and beliefs of individuals in a given historical period. This approach is grounded in the premise that persons located in different cultural contexts differ greatly in the ways that they categorize and interpret the world around them. The history of mentalities strives to understand the actions and thoughts of historical individuals within the context of the

collectively held mindset of the historical era in which those individuals lived.

Jacques Le Goff, a leading scholar behind the emergence of the mentalities approach, compared the work of the mentalities historian with the work of ethnologists. He claimed that in each case the investigator looks at data such as "ceremony" and "ritual" that evoke the daily experience and reflect the inner life of the participants. Le Goff (1985) stated that "...It is at that level that we may grasp the style of a period: deep in its everyday behavior" (p.77).

Le Goff's reference to ethnology highlights an important contribution of the mentalities approach. The history of mentalities brings new dimensions to the study of history that create bridges to other academic disciplines. By focusing on ideas and tradition in their manifestations as daily social practices, the mentalities approach allows historians to draw from ideas in fields such as social psychology, social anthropology, mythology, art, and comparative literature. This fosters a theoretical breadth that allows historical accounts to go beyond a purely mechanistic and quantitative analysis of facts.

Le Goff maintained that an emphasis on economic and social models in the study of history does not, by itself, provide a complete picture of the past. As an advocate of the mentalities approach, Le Goff called for a history which examines the context of living relationships and unconsciously held beliefs within which social and economic

structures emerge. The following statement, a response to the prevalence of economically based Marxist and Annales School historical models, summarizes Le Goff's central position:

The economic, mirror which they held up to society revealed only a pale reflection of abstract theories: there were no faces, no living people...just skeletons automatically repeating the same *danse macabre*. These fleshless mechanisms needed a new dimension, and that new dimension was provided by mentalities (Le Goff, 1985, pp. 168-169).

Hermeneutics and the Study of History

In the neohermeneutical approach...it is postulated that the study of history is possible only on the basis of one's own historical situation. That situation is not viewed as a limitation to be overcome, but as a framework that makes such study possible and gives it meaning...the science of history [is] pursued on the basis of certain practical 'interest.' The motive is not a desire for encyclopedic knowledge but the need to orient oneself in the face of current, practical (that is, political, ethical, existential) problems" (de Boer, 1980, p. 49).

Introduction

The general field of hermeneutics includes a diverse group of interpretive approaches which, despite some differences, share common criticisms of the claims made by "scientism" (Messer, Sass, & Woolfolk, 1988, p. 2). Philosophical hermeneutics, an important branch of hermeneutic thought, is based on the writings of philosopher Hans-Georg Gadamer. Gadamer's most important book, *Truth and Method*, was published in 1975. Discussion of hermeneutics in

this section will focus primarily on Gadamer's philosophy as it applies to the issue of human historical understanding.

A central thrust in all hermeneutic schools is a critique of the assumptions of scientism. The hermeneutic tradition embraces forms of inquiry that stand as alternatives to the predominant, Western-culture, scientist models of "...quantification, naturalism, objectivism, ahistoricism, and technicism" (Woolfolk et al, 1988, p. 2). Hermeneuticists of various stripes propose that scientist methods are not applicable and, should not be considered normative, in every form of human inquiry. Some of the key arguments behind this proposition are explored in the following discussion. The discussion begins with a short account of some hermeneutic thinkers who preceded Gadamer. This account is necessary because Gadamer constructed many of his arguments and ideas as criticisms of the hermeneutic tradition that came before him. The primary focus of the discussion is on the application of hermeneutic ideas in the development of historical understanding.

The Religious School: Biblical Interpretation

Hermeneutics is an interpretive process. Many hermeneuticists have argued that all human understanding is essentially interpretive. At the time of the Reformation, certain biblical scholars developed hermeneutic methods for interpreting certain vague and controversial passages in the Bible. These scholars eschewed a strict reliance on the

dogmatic statements of the bible's meaning put forth by the Church. They claimed that the entire Bible could be understood on its own terms through the application of a specified set of "interpretive rules" (Warnke, 1987, p.5).

A central method in religious hermeneutics was a two-part, circular model of the process of interpretation. This was an early formulation of what is known as the "hermeneutic circle" (Woolfolk, et al, 1988, p.7). In the hermeneutic circle, back-and-forth comparisons are made from part to whole. For instance, the overall meaning of the Bible is developed through progressive interpretations of specific passages. At the same time, those same passages are themselves understood by referring to interpretations of the Bible's overall meaning.

In the religious tradition, hermeneutics was used solely as a method of textual interpretation of the Bible. Scholars argued that such methods obtained the true meaning of the Bible on its own terms without recourse to dogma. This same use of hermeneutics as a set of interpretive rules existed in the later ideas of the romantic school. However, in the romantic tradition, hermeneutic methods were used to interpret the texts of human science theories, literature, works of art, and historical events.

In the next section, the ideas of certain thinkers in the romantic hermeneutic tradition are discussed. First, F.D.E. Schleiermacher's use of hermeneutics as a method of textual interpretation is outlined. Second, the extension of

Schleiermacher's fundamental ideas to the study of history is examined in the work of L.V. Droysen and J.G. Ranke. Third, Wilhem Dilthey's use of hermeneutic ideas to differentiate between knowledge claims in the natural and human sciences is presented.

Many of the basic ideas in Gadamer's philosophical hermeneutics were developed through a critique of these romantic school thinkers. The following discussion therefore refers to Gadamer's criticisms in an effort to portray those aspects of his work which related specifically to the study of history. The following discussion relied heavily on the arguments and information presented by Georgia Warnke (1987).

Romantic Hermeneutics

Schleiermacher: Schleiermacher's use of hermeneutics differed from that of the religious hermeneuticists. Schleiermacher recognized that hermeneutic interpretation of texts need not apply solely to biblical studies. He argued that such interpretation can be helpful in understanding "...any form of discourse" (Warnke, p. 10). Hermeneutic interpretation, for Schleiermacher, was necessary at any point when the meaning of a text or dialogue was not immediately apparent to the reader. He then he argued that it is generally common for texts to be misunderstood. For this reason, he developed a method of hermeneutic interpretation which could be applied in various situations. This differed from the religious hermeneutic argument that the majority of

a text (the Bible) can usually be understood at face value, and that hermeneutic rules are only necessary when "...the truth of a claim is no longer clear" (Warnke, 1987, p. 10).

Unlike the religious hermeneuticists, Schleiermacher did not see the primary task of hermeneutics as an attempt to understand the ultimate truth of a text. Instead, he argued that hermeneutic interpretation should be used to reconstruct what the author of a text *intended* to convey.

Schleiermacher argued that hermeneutic methods should focus on reconstructing the individual psychological make-up that drives an author's intentions. Warnke described this aspect of Schleiermacher's thought in the following statement.

The focus of understanding is not the validity of what is said but its individuality as the thought of a particular person, expressed in a particular way at a particular time. (Warnke, 1987, p. 11).

This emphasis on authorial intention led Schleiermacher to think of hermeneutics as primarily a *method* of interpretation. He was not concerned with addressing the nature of understanding in general, but, rather he was interested in the process of reconstructing and interpreting authorial intent. Because intentions are not in any way immediately accessible, Schleiermacher argued that the only way to approach them is through a systematic method.

Gadamer was critical of Schleiermacher's emphasis on hermeneutics as a *method* for developing understanding.

Gadamer asserted that the real task of hermeneutics should be

to explore the fundamental nature and quality of human understanding. Gadamer's philosophical hermeneutics was framed around questions pertaining to the ultimate status of human understanding and truth. With this in mind, Gadamer argued that Schleiermacher's failure to address issues regarding the fundamental validity of texts, and his focus on an artistic recreation of the author's inner world led to an "aestheticization of hermeneutics." (Warnke, 1987, p. 15). In Gadamer's opinion, this aspect of Schleiermacher's approach greatly influenced the work of many hermeneutic thinkers whom he also felt were misguided in a similar way.

There are two basic components in Schleiermacher's hermeneutic approach. He referred to the first as *grammatical* interpretation. The second component was termed *psychological*, or *technical*, interpretation. Grammatical interpretation of a text relied on paying close attention to the language, sentence structure, and other literary features of the text. Psychological interpretation relied on efforts to understand the personal history of the author and its influence on the author's motivations and intentions. In each component of the interpretive process, Schleiermacher used the concept of the hermeneutic circle. Grammatical interpretation involved constant back-and-forth comparisons between part and whole. Individual words and phrases were understood in relation to the overall meaning of a book or genre. Conversely, that overall meaning was gradually constructed by reference to the individual parts that created

its existence. This circle of interpretation was undertaken in a careful and ongoing step-by-step manner. Similar procedures were adopted in developing psychological interpretations. Here, the circle involved the movement of considerations between the author's personal experience and the broader cultural experience of the time and place the text was created.

Gadamer took issue primarily with Schleiermacher's concept of psychological interpretation. For Gadamer, the possibility of somehow being able to enter and successfully understand the inner psychology of an author was highly questionable. The concerns Gadamer raised around this issue formed very important elements of his philosophical hermeneutics. In the following section, these elements are examined in terms of their relevance to the study of history and the nature of historical understanding.

The historical school: The romantic hermeneutics of the historical school arose as a response to Hegel's teleological model of historical development. Hegel speculated that historical change occurs according to a pre-determined evolutionary principle, or "divine plan." (Warnke, 1987, p. 17). In Hegel's view, history exists as a unitary system that is in constant movement toward an eventual, fixed endpoint. This endpoint, in general terms, was formulated as the eventual "...return of spirit to itself." (Warnke, 1987, p.

17). In essence, Hegel postulated that history has a deducible, overarching purpose and direction.

The hermeneuticists of the historical school; L.V. Droysen, J.G. Ranke, and Arthur Danto, were critical of Hegel's attempt to reveal the ultimate structure of history within a philosophical system. They argued that approaches to history should not proceed from some pre-conceived notion about its purpose, but rather from a methodical interpretation of historical happenings. In their attempts to develop specific methods for understanding history, these scholars turned to the concepts of textual interpretation proposed by Schleiermacher. This was especially true of the hermeneutic approach to history developed by Ranke.

It is important here to recognize Gadamer's criticism of the ideas of the historical school of romantic hermeneutics. Overall, Gadamer felt that the use of Schleiermacher's methods of textual interpretation in the study of history was misguided. He argued that these methods failed to account for a significant characteristic of historical understanding; that its meaning is derived through perspectives which change continually across time. In effect, Gadamer was more concerned with the ontology of historical understanding itself than with the development of methods for extracting historical truths. He rejected the idea that any study of history can, in any case, arrive at absolute or universally meaningful conclusions. This was perhaps Gadamer's most

significant idea regarding the nature of human historical understanding.

Ranke treated history as a text with independently meaningful events connecting together to form an intelligible whole. He argued that each of these events must be interpreted in its own terms. This statement can be understood as a rejection of Hegel's position regarding the possibility of viewing the overall unity of events in history. However, Ranke acknowledged the necessity of accounting for the existence of some principle by which history can be understood as cohesive. He maintained that the interpreter of history must attempt to ascertain the ways in which one separate event flows into the next. In order to do this, Ranke claimed that the historian must be able to step out of his own place in the flow of history. It is only from such a "suprahistorical" position that the historian can view both the internal, independent meaning of specific events along with their relationship to a broader field of historical development (Warnke, p. 18). This is another example of the use of the hermeneutic circle.

Ranke argued that history, like a text, does have some overarching structure to which each part relates. Thus, he differs from Hegel around the degree to which knowledge of such a structure is immediately available to the historian. In order to account for the existence of cohesion and continuity in history, Ranke supposed the existence of a supreme deity able to see history in its entirety. He then

asserted that it is the historian's task to move as close as possible to this divine perspective. Warnke summarized Ranke's thought in this area.

the legitimacy of historical understanding depends upon the degree to which historians can approximate God's omniscient point of view by liberating themselves from their own place in history and surveying history as a unified whole (Warnke, 1987, p. 17).

Gadamer completely rejected Ranke's notion that it is possible for historians to achieve any kind of suprahistorical position. This rejection stemmed from a key element in Gadamer's thought that is supported in the propositions of Arthur Danto's *Analytical Philosophy of History* (1965).

Danto claimed that the meanings attributed to historical events are necessarily "retrospective," and therefore subject to constant change according to the viewer's situation in the present. As an example of Danto's point, Warnke explained that "nothing can be defined as the end of world War I until the start of World War II." (p. 18). Thus, for both Danto and Gadamer, historical meaning changes as a function of the historian's own situation in history. Each writer argued that the meaning of historical events emerges only through the imposition of a necessarily prejudicial structure on to past events. This structure, or perspective, is conditioned by the limits of the historian's own position in history.

The argument stated above precludes the possibility of any objective, neutral, or impartial account of the past.

Rather, history is understood as shaped by "...that meaning events have from the position in history that the historian possesses" (Warnke, 1987, p. 19). Gadamer's central criticism of Ranke was the failure to recognize this issue. According to Gadamer, Ranke was misguided in his assumption that historians can assume some neutral position and thereby view the ultimate truth of historical events.

Gadamer argued that L.V. Droysen came closer than Ranke to addressing the issue of the historian's own embeddedness in the flow of history. However, Gadamer pointed out that Droysen's arguments about the perspectival nature of historical understanding eventually fell back into the claim that historians actually *do* have the capacity to overcome the limitations imposed on them by their historical situation. Therefore, Gadamer's criticism of Droysen, as was the case with Ranke, once again hinged on this central issue.

Droysen argued that the meanings attributed to the actions of historical figures could not be determined by interpretations of what those historical figures actually intended. This was a criticism of Schleiermacher's position concerning the importance of reconstructing the intentions of the author. Droysen argued that the meaning of any given historical event is conditioned by the events which precede that event and the future actions it makes possible. Therefore, the causes and results of historical actions are always "beyond particular person's intentions" (Warnke, 1987, p. 20). Such intentions must be placed in the context of the

actions and situations which precede, surround, and follow them. Droysen concluded that historians can never be sure that the results of historical actions truly indicate the actual intentions of any given historic group or individual.

Another of Droysen's initial arguments was that historians are "themselves subject to the historical situation in which they act or think" (Warnke, 1987, p. 20). This was very similar to Gadamer's thinking. Gadamer agreed with Droysen that the content of historical accounts is shaped by the moral, ethical, and political forces which circulate within the historian's own cultural horizon. However, Gadamer continued this argument by stating that it is not possible for historians to somehow raise themselves above this historical situation and, as Ranke would have it, achieve a suprahistorical position.

It is clear that Gadamer generally agreed with Droysen's argument. However, Gadamer claimed that Droysen ultimately lost sight of his own conclusions. Despite the fact that Droysen's insights "...seem to preclude a return to hermeneutic methods that rely on the hermeneutic circle of whole and part or on a divination of an agent's intentions..." he nonetheless fell back on the reassuring empiricist direction of these methods (Warnke, 1987, p.20). Droysen ended his arguments with the claim that historians, because they participate in "ethical communities" are ultimately able to rely on certain universal principles which transcend the historical situation. Droysen's position was

then that historians can refer to these ethical principles and form objective, universal conclusions about past events.

Here, in Gadamer's opinion, Droysen's argument collapsed on itself. The very thing which Droysen pointed to as a condition that makes it difficult for historians to achieve an objective and non-prejudiced perspective, is that which helps them overcome this obstacle. This *condition* is that historians are embedded in particular ethical communities and historical horizons. Thus, according to Warnke, Gadamer's primary criticism of the romantic hermeneutic approaches of the historical school was that "in imposing hermeneutic principles upon the study of history Ranke and Droysen ultimately ignore this implication of the historian's own immersion in history" (Warnke, 1987, p. 25).

Despite Gadamer's rejection of Droysen's final conclusions, there was an additional area of agreement between the two. Gadamer agreed with Droysen's assertion that history is a human-made phenomena, and that it represents the efforts of humans to express the ongoing development of "ethical ideas" (Warnke, 1987, p. 21). History is then understood as a process whereby communities attempt to establish a sense of identity and continuity in time. From this point of view, history has significant practical and political dimensions. These dimensions were considered, by Gadamer, as being in a constant state of flux across time. A community's expression of history both moves and is influenced by the historical horizon.

Wilhelm Dilthey: Hermeneutics and the Social Sciences

Wilhelm Dilthey's ideas were quite influential in the development of Gadamer's philosophical hermeneutics. However, as was the case with romantic hermeneutics, Gadamer ultimately was critical of Dilthey's emphasis on methods instead of broader concerns regarding the nature of understanding itself. Nevertheless, Gadamer did agree with Dilthey on a central issue. This issue pertained to questions raised by Dilthey concerning the bases upon which understanding occurs in the social sciences.

Dilthey is perhaps best known for his efforts to differentiate the knowledge claims of the social sciences from those of the natural sciences. According to Dilthey, the natural sciences employ technical "constructions" such as categories, general laws, and mathematical formulas to arrive at objective truths which are free from the relative conditions of the inquirer's position (Warnke, 1987, p. 28). The social sciences, on the other hand, are grounded in immediate, human experiences of life and world. Thus, Dilthey argued that the knowledge generated in the social sciences is similar to the self-knowledge that an individual gains in the process of living. Dilthey pointed to similarities between how an individual generates personal meaning and how the social sciences render meaning on a larger historical scale.

One implication of Dilthey's ideas about the grounding of the social sciences was that there could be no objective, neutral position for understanding history--just as there

could be no such position from which to develop personal meaning. Dilthey argued that self-understanding is necessarily bound up in time and place with the experiences that contribute to its development. Dilthey then claimed that the process of self-understanding is analogous to the processes which provide a culture with historical understandings of its development in time. His key point was that historical knowledge is grounded in immediate and constantly shifting experiences and interpretations of human events. This led Dilthey to the conclusion that the social sciences could not operate within the same framework as the natural sciences. They could not be pursued from an objective vantage point that is removed from actual lived experience. Thus, the truth claims produced by the social sciences are necessarily prejudicial and perspectival interpretations, and therefore could not be universally applied.

Gadamer agreed with Dilthey up to this point of the argument. However, Gadamer claimed that Dilthey backtracked from this position once he recognized the implication that all knowledge claims in the social sciences are relative statements. Here, Gadamer indicated that Dilthey shifted his thinking toward developing methods that could secure a *more* objective, universal status for ideas in the social sciences. Dilthey turned to the Schleiermachian principles of textual interpretation and the use of the hermeneutic circle as a means for developing objective truths in the social sciences. For Gadamer, the relative and perspectival nature of truth

was not so problematic. Gadamer's reasoning behind this position are discussed in the next section. This discussion focuses on two key concepts concerning the process of understanding: "The Fusion of Horizons" and "Genuine Conversation" (Gadamer, 1960).

Gadamer: Historical Understanding

In the preceding discussion, Gadamer's philosophical hermeneutic perspective on historical understanding was described in contrast to the ideas of the romantic school of hermeneutics. The following is a summary of the central concepts that have been presented. First, the work of the historian does not occur from a neutral, privileged position beyond or above historical movements or contexts. Rather, the writing of history is itself always immersed in those very same movements and contexts. Second, historical truth is derived from practices which are grounded in the practical and lived dimensions of human experience. Third, the above observations imply that historical understanding is necessarily prejudiced and perspectival. Fourth, history has a practical, political dimension--it is an interpretive cultural expression of ethical ideas and traditions. History is an effective, ongoing construction of politically significant narratives about the past.

Gadamer's position implies that all meaning in history is relative and prejudicial. He rejected the possibility of developing any particular methods that can produce a truly

objective account of past events. This appears to present a situation wherein it becomes impossible to discriminate between one version of historical truth and the next. However, Gadamer claimed that the prejudicial nature of human historical understanding could be viewed in a positive, productive light.

According to Gadamer, it is the very existence of such prejudice that makes understanding possible in the first place. Prejudices constitute a position in the world from which attempts at interpretive, practical understanding are made possible. He argued that prejudices are helpful only to the extent that their presence is dialogically recognized and accepted. In historical study, this means that the historian must be aware of, and speak, the limitations of the historical horizon within which the study of history takes place. In this way, practical and legitimate understandings of historical meaning can emerge. The following discussion highlights two ways in which Gadamer felt effective and practical historical understanding could be developed.

Fusion of Horizons and Genuine Conversation

Gadamer proposed that understanding and truth can be viewed as that which results from a coming-to-agreement between two or more parties. In historical work, the historian must attempt to come to agreement with the past. This can be construed, metaphorically, as engaging in a form of dialogue with the past. This process involves a fusion of

the historian's historical horizon with that of the past under study. This fusion inevitably results in the emergence of new horizons of meaning and possibility in the present. According to Gadamer, this is a continual process which involves not only past and present, but also the future. The horizon of the present expands and contracts according to the meanings that are developed through the practical engagement of the historical process in the work of the historian. Along these lines, Linge (1976), in his preface to Gadamer's *Philosophical Hermeneutics*, made the following statement:

...the knower's present situation loses its status as a privileged position and becomes instead a fluid and relative moment in the life of effective history, a moment that is indeed productive and disclosive, but one that, like all others before it, will be overcome and fused with future horizons. The event of understanding can now be seen in its genuine productivity. It is the formation of a comprehensive horizon in which the limited horizons of text and interpreter are fused into a common view of the subject matter -the meaning- with which both are concerned (p.xix).

This fusion of horizons, applied to the study of history, refers to an ongoing dialogue with the past that discloses in the present a fuller understanding of the knower's position in history. Meaning is disclosed at a malleable, non-objective moment of understanding wherein the participants properly acknowledge the immersion of that moment in history itself.

Regarding human understanding, Gadamer also brought up the notion of genuine conversation. This requires that each participant make a caring and responsible effort to recognize

the prejudices they bring to the conversation. It also requires that each participant make an effort to understand the shape of what limits understanding--including the other's horizon. In historical work, the historian must operate as if in a genuine conversation with the past. This means that the historian must be aware of the prejudices of the present context when examining the past. A final aspect of a genuine conversation is that the participants engage in the process with a willingness to alter their perspectives so that new and more complete understandings can emerge.

Political Implications

Gadamer's position on the nature of historical understanding, particularly as it applies to the history of ideas in the human sciences, has significant political implications. In recognizing the historical, perspectival status of knowledge claims, there ensues a recognition of the degree to which those claims are vulnerable to manipulation through political power. It is, therefore, only through an historically situated awareness of the shape of historical developments that such potential abuse can be avoided. Regarding this issue, Wachterhauser (1994) makes the following statement:

If this is so, then manipulation of truth-claims in the service of the power interests of those who happen to be on the political stage at any given moment can only be avoided, according to Gadamer, by becoming more mindful of history itself and its role in the genesis of our beliefs (p. 10).

Summary

The preceding discussion is a limited description of some ideas in Hans-Georg Gadamer's philosophical hermeneutics, as they apply to issues in the study of history. The purpose of this discussion was to highlight aspects of Gadamer's thought that may be useful in the study of the history of ideas and practices in the field of psychology. This study was designed, in part, to determine the degree to which these perspectives are addressed in current history and systems of psychology courses. Additionally, these ideas formed the basis for interpretations regarding the impact of current history and systems courses on political struggles within the field of psychology and American society.

Importance of The Study

An almost inevitable conclusion follows: the history of psychology as currently taught in the typical college and university classroom remains largely uninformed by the new history, a state of affairs that, in my view, affords our students an impoverished understanding of psychology's past (Furumoto, 1984. p.1).

Certain writers (e.g., Furumoto, 1984; Ash, 1983; & Devonis, 1994) have called into question the adequacy and practical value of traditional approaches to writing and teaching psychology's disciplinary history. A primary concern

is the limited amount of historical work which has engaged in a critical assessment of the relationship between psychological theory and practice and the sociocultural contexts within which they are embedded. This study examined the extent to which these same concerns applied to the work that is done in current history of psychology courses in A.P.A.-accredited training programs. This examination was important because a comprehensive, sociocultural understanding of psychology's past paves the way for socially responsible, fully-informed disciplinary decisions and practices in the present and future. The history and systems of psychology course in doctoral training programs is one place where such an understanding can be encouraged among a large body of future psychologists. In fact, as previously noted, it is reasonable to assume that the APA had this in mind when it first suggested, and later required, the course be included in the core curriculum of accredited graduate programs.

This study examined potential limitations in how the history of psychology is currently taught at the graduate level. By examining these potential limitations, and their potential political consequences, this study is of benefit not only to students and teachers, but to the field of psychology as a whole. In addition to developing considerations for alternative approaches to teaching the history of psychology course, this study offered interpretations concerning the broader political consequences

of the history of psychology course as it is currently taught.

Definition of Key Terms

New History

This term was first used by professor James Harvey Robinson in his book, *The New History* (1912). It has been broadly defined in subsequent years. In this study, the term New History will be used as it was outlined by Laurel Furumoto in her G. Stanley Hall Lecture at the 1988 meeting of the American Psychological Association. In this address, Furumoto defined New History in terms of the following five dimensions.

- New History is critical, as opposed to being merely a ceremonial listing of great events and individual achievements in the past.
- New History strives to understand the social and political contexts within which important ideas and events are embedded, as opposed to offering only a decontextualized chronological listing of these events.
- New History acknowledges the contributions of all significant historical individuals, as opposed to focusing

exclusively on the contributions of those of a particular race or gender.

- New History emphasizes the use of primary source materials, as opposed to relying solely on the use of secondary texts.
- New History takes era-specific modes of thought into account, instead of assuming similarities between past and present worldviews and cultural forms.

Origin Myths

Social psychologist Franz Samelson (1974) applied this term to historical accounts that describe psychology's history exclusively as a linear, cumulative progression toward absolute, universal principles. According to Samelson, an origin myth is an historical narrative that includes only those historical events which legitimize popular contemporary claims to knowledge. Origin myths are celebratory interpretations of the past that highlight, non-critically, the emergence of currently-accepted principles in the field of psychology.

Horizon

This is a key concept in Hans-Georg Gadamer's philosophical hermeneutics. In *Truth and Method* (1960), Gadamer referred to the horizon as "...the range of vision that can be seen from a particular vantage point." (p.269). In historical study, the horizon refers to the available

range of possibilities that exist in the language and actions of a particular culture at a particular time. It is important to note that a cultural-historical horizon is not considered a static phenomenon. Rather, its limits change according to the historical understandings which shape the totality of beliefs, values, and knowledge in a given cultural context. Therefore, it becomes the historian's task to recognize the limits of the horizon of the past under study as well as the limits of the contemporary horizon. This recognition, brought into the study of history, is crucial in developing an awareness of the culture-bound and prejudicial nature of human historical understanding. According to Gadamer, it is this type of awareness that leads to more complete, responsible, and practical forms of history.

History and Systems Course

Any academic course currently offered in schools of professional psychology which has as its primary objective an historical overview of psychological theory, research, and practice. The specific title of such courses may vary from institution to institution. Examples of other course titles which fall in to this category are: History of Psychology, History and Theories of Psychology, Systematic Psychology, etc.

CHAPTER TWO: METHODS

Summary of The Study

This study examined current trends in the structure, goals, and content of graduate level history and systems of psychology courses. An attempt was made to study most of the history of psychology courses in A.P.A.-accredited clinical psychology doctoral programs. Data was gathered by the following means and instruments; a request for relevant history of psychology course syllabi, a questionnaire mailed to history of psychology course instructors, and semi-structured telephone interviews that were conducted with a small number (11) of questionnaire-respondents. Analysis of this data was guided by four primary lines of inquiry, or goals.

The first, overarching, goal of this study was to determine the various ways in which clinical psychology doctoral programs have interpreted the A.P.A.'s mandate to offer a course in history and systems of psychology. The focus of this first goal was to clarify and understand current trends regarding the goals, content, and structure of history and systems of Psychology courses. The second goal was to assess the course instructor's understandings about the clinical and practical value of the history and systems of psychology courses that they teach. The third goal was to

offer interpretive analysis of the political impact of current history and systems courses in the field of psychology. As a fourth and final goal, the critical conclusions drawn in this study were used to develop a set of considerations regarding alternative approaches to structuring, conceiving, and teaching the history and systems of psychology course in A.P.A.-accredited graduate programs.

Interpretive Process

Introduction-Hermeneutic Inquiry

A major goal of this study was to collect and present data regarding the goals, content, and structure of current, APA - accredited, graduate-level history and systems courses. In addition, this study was also conceived as an interpretive analysis of course instructor's understandings regarding their work as history and systems of psychology course instructors. An attempt was made to analyze certain themes that appeared in the instructors' course materials, questionnaire responses, and interview statements. This thematic analysis then provided a basis for interpreting the political impact and disciplinary significance of current discourse and practices in the history and systems course.

The interpretive strategies used in this study were based on a model of hermeneutic inquiry which stemmed from a tradition largely rooted in the philosophical work of Hans-

Georg Gadamer. In his philosophical hermeneutic treatment of human understanding, Gadamer made the claim that all knowledge is necessarily limited by the "historically conditioned character" of the knower's perspective. This claim runs contrary to the prevailing scientific paradigm within which human science research is thought to be approached from an objective, neutral, and disinterested position. A central point in Gadamer's philosophy was the claim that a practical understanding of the world is not truly possible from such an ahistorical, culturally-transcendent, and, consequently, privileged, position. Polkinghorne (1983) summarized Gadamer's position as follows:

.....we cannot escape the historically conditioned character of our own understanding of texts, laws, rites, and other objects of hermeneutical study. We cannot approach objects in a value-free, undistorted context as proposed by the methods of an "objective" science. Instead we want to know what is useful, how to act in this situation, and how what we are learning fits into what we have already understood (Polkinghorne, 1983, p. 225).

Gadamer's claim that all knowledge is necessarily limited by the knower's own historically-situated perspective, naturally leads to the conclusion that it is not possible to obtain a universally-applicable, absolute understanding of any given subject matter. Rather, human understanding is always entirely interpretive and perspectival. Furthermore, the understandings that can be gained through interpretation stand as fluid points of mutual agreement between the interpreter and the object of study, or

text. The interpreter and the text are each understood as existing within the bounds of a particular historical horizon--each positioned within a unique temporality and stream of tradition. Gadamer argued that the historical background which frames any attempt at understanding also allows a necessarily limited range of possible distinctions, categories, etc. by which everyday practices are made intelligible and recognizable. The limits in the range of what can show up as a possibility--or question--from a given historical perspective is referred to by Gadamer as the "horizon" of understanding. Consequently, Gadamer referred to the interpretive process as a "fusion of horizons." "Interpretation," Polkinghorne (1983) explained, then...

...involves a "fusion of horizons," a dialectical interaction between the expectations of the interpreter and the meanings in the text. From this point of view, there is no such thing as the correct interpretation. Interpretation is a mediation or construction between each interpreter's own language and the language of the text (Polkinghorne, 1983, p. 226).

Gadamer was more concerned with broad questions regarding the ontological status of human understanding than he was with establishing a methodological approach to interpretation. Consequently, it is important to note that this study relied on Gadamer's philosophy for the foundational theoretical underpinning, as opposed to the actual procedural outline, of the interpretive strategies that were employed. The methodological strategies employed in

the study follow, in part, the model of interpretive research outlined by Patricia Benner (1994) in her book, *Interpretive Phenomenology*. Benner's model is to some degree based on, and follows in the tradition of, the central premises of Gadamer's philosophical hermeneutics. Although she did not refer directly to Gadamer, but rather to his intellectual forerunner Martin Heidegger, much of Benner's model stemmed from a theoretical position which was in many ways similar to the fundamental premises of Gadamer's philosophical hermeneutics.

To move from Gadamer's philosophy to an articulated, strategic, method of hermeneutic inquiry is by no means a simple task. Gadamer, to a certain extent, argued that his philosophical position was antithetical to the development of methods for securing understanding. However, as Polkinghorne has stated, Gadamer was not completely opposed to any methodological approach to understanding. Rather, Gadamer wanted *most* to illustrate that all understanding is never complete--that it is always a culturally-bound and historically-situated process of interpretation. For Gadamer, then, it is not that *all* understanding is impossible, but rather that absolute, universal understandings are impossible.

Gadamer is not opposed to the use of methods to increase our level of understanding and to overcome limited perspectives. However, he does not believe that methods will ever carry us beyond our culturally shaped context to some ultimately free standpoint from which we can see the things-in-themselves. (Polkinghorne, 1983, p.225).

Certain writers have addressed the problem of translating the concepts of philosophical hermeneutics into a methodological model for use in human science research. Stigliano (1989) began by highlighting the hermeneutic argument that "discursive practices" are wholly constitutive of lived human experience and understanding.

Hermeneutics is founded on the premise that language is constitutive of human life. It is as distinctions in our discursive practices that objects, social and political institutions, emotions, thoughts, the world, the gods and ourselves show up in the ways that they do. (Stigliano, 1989, p.47).

Stigliano went on to state that by "discursive practices" he means not only language itself, but the entire "shared context" or "traditions" that form the basis of meaning and make actions intelligible within a given community. Human experience and understanding of the everyday world happens by means of continually constructed, and historically-situated interpretations of meaning. The task of hermeneutic research, then, is to broaden understanding by questioning and reconstructing the manner in which these shared linguistic distinctions show up in the texts under study.

"Hermeneutic's aim," Stigliano argued,

is to reconstruct these ontologies or distinctions embodied in our practices. This aim may be described as the interpretation of lived or tacit interpretations. It does not attempt to find out necessarily the truth of these interpretations, but only how these interpretations shape and determine the way we live in the world (Stigliano, 1989, p. 49).

In order to begin the process of reconstructing the lived discursive distinctions that show up in the object of study, hermeneutic research requires a certain level of experiential engagement on the part of the researcher. This differs distinctly from the disengaged position of observation that is demanded in the scientific paradigm.

Following the hermeneutic principle that an objective, ahistorical perspective is not possible, hermeneutic research requires that the researcher maintain an open awareness of the prejudices and frameworks that he or she brings into the process of interpretation. As Gadamer has stated, such prejudices are unavoidable, but should not be viewed as obstacles to a potentially broader understanding of the text. Rather, it is these very prejudices that allow for the possibility of understanding to occur in the first place. They stand as the basis from which we are able to form questions regarding that which is not clear, or unknown, regarding the text with which the interpreter attempts to construct some mutually tenable meaning.

The important point is that the hermeneutic researcher be mindful of the prejudices brought to bear in understanding the text and adopt a flexible openness to the changes in perspective that occur through encountering the text. Gadamer referred to the psychology involved in this process of interpretation as "Genuine Conversation." Benner (1994) refers to this aspect of hermeneutic research in the following statement:

Interpretive researchers critically reflect on what their biases and blind spots might be and why they think the questions they are asking are relevant. They follow this critical reflexive exercise by recreating a sense of openness and ability to hear questions and challenges to their questions that they had not even considered prior to encountering the text. (Benner, 1994, p. 105).

Hermeneutic Processes in This Study

In the process of doing the interpretive work of this study, an effort was made to maintain a stance of being in *genuine conversation* with the various texts. In order to do this, a number of personal prejudices I felt may have some influence on my understanding of the texts (e.g. interview transcripts) were considered. The personal prejudices or biases I felt I encountered in myself in the conceiving and conducting of this study are:

- Throughout history, psychological theory, research, and practice, far from being purely objective, have been profoundly influenced by social, political, and economic factors. Furthermore, that a lack of awareness on this point leads psychology to act blindly regarding the ways it supports the social status quo--a status quo which includes the oppressive, unacknowledged use of power and ideology for economic and political interests.
- Psychology can and should be a discipline that participates ethically, actively, and knowingly in contemporary political struggles.

- There is a wide-ranging institutional resistance in the field of psychology to acknowledging the political consequences of psychological research, theory, and practice; and that this resistance is primarily attributable to issues of economic interest and professional prestige.
- A comprehensive sociocultural and critical perspective in the study of psychology's history is an important and necessary way to address the above concerns.

These were viewed as general prejudices that I carried with me throughout the process of doing this study. I referred to and considered them in the process of doing the work; especially in terms of how they influenced my reading of the text generated by the study.

Interpretive Strategies: Benner's Interpretive Phenomenology

This study relied in part on some of the interpretive research strategies outlined by Benner (1994). As stated earlier, these are hermeneutic strategies which are related to Gadamer's philosophical hermeneutics. The following is a description of the central aspects of Benner's hermeneutic research model and how they were used in this study.

General Approach to Interpretive Research

Regarding the overarching goal of interpretive research, Benner (1994) provided the following description:

The phenomenon and its context frame the interpretive project of understanding the world of participants or events. The interpretive researcher creates a dialogue between practical concerns and lived experience through engaged reasoning and imaginative dwelling in the immediacy of the participant's worlds. The goal is to study the phenomenon in its own terms....(p.99).

In this study, such a dialogue was created between my concerns regarding the history and systems course and the discursive practices that showed up in such courses. From my point of view, these courses were understood as playing a key role in how psychology maintains a narrative understanding of its historical relationship with the nexus of forces that constitute the social world. My primary goal in this study was to interpret the political meanings of the discursive practices that frame these understandings about psychology's history.

As Benner stated, interpretive research involves the researcher in the process of "engaged reasoning." By this she meant a form of reasoning analogous to the concept of "clinical reasoning" wherein the "clinician" remains open to challenges which arise in opposition to initial hypotheses and questions (Benner, 1994, pp. 103-105). Although the interpretive researcher establishes initial boundaries for the lines of inquiry brought into the dialogue with the text, there remains an openness and flexibility for these lines of

inquiry to be broadened or refined as a result of that dialogue. "The researcher," Benner stated,

makes explicit as many assumptions as possible prior to beginning the study and establishes boundaries to the lines of inquiry the study, but these must be held tentatively and allowed to be challenged, altered, extended, and transformed by what is learned in the field (p. 105).

In this study, I established initial lines of inquiry for the purposes of gathering data and formulating a questionnaire (see *Research Questions*, p.29). These initial lines of inquiry served as the basis for developing a global understanding of the goals, content, and structure of current history and systems of psychology courses in A.P.A.-accredited graduate training programs in psychology. In line with Benner's research model, it was expected that new lines of inquiry would emerge as the study progressed. A research journal was kept for the duration of this study which documented changes in the lines of inquiry as such changes emerged.

As stated earlier, an important aspect of hermeneutic research is that the researcher remain aware of the prejudices that he or she brings to the process of understanding the text. According to Benner, it is important that researchers develop an "...ability to be reflective about the impact of their own background on articulating practical, everyday understandings and knowledge of their research participants"(p.103). With this point in mind, the research journal was also used to document my critical

reflections regarding the impact of personal prejudices on the process of developing an interpretive understanding of the text. Journal notes were kept on a regular basis for the duration of the study.

The following quote by Benner provided a general description of the overall approach to hermeneutic inquiry that guided this study.

Interpretive phenomenology involves a rigorous scholarly reading of texts--questioning, comparing, and imaginatively dwelling in their situations. The scholarly skills of analysis, synthesis, criticism, and understanding are used to articulate the meanings of the text and generate interpretive commentary (Benner, 1994, p.99).

The specific procedures by which the above process was conducted in this study are described later in this section. However, it is first necessary to briefly discuss the sources of text which provided the basis for an interpretive account of current discourse and practices in history and systems of psychology courses. Following this discussion, a precise description of how these sources of text were collected is provided under the heading '*Data Collection,*' Appendices A through C of this proposal contain the actual processes that were used to gather these sources of text.

Sources of Text for Interpretive Analysis

In the field of hermeneutics, the word *Text* is used to designate that which is being studied. A wide variety of phenomena other than the written word may serve as a text in

hermeneutic inquiry. Archival documents, interview transcripts, participant observation, samples of human behavior, etc. can each be considered a text. Benner maintained that "multiple sources of text are always preferable" in that this allows the researcher to develop a broad perspective (p.118). This study attempted to develop a textual account of practices in the history of psychology course from the following three sources:

- 1.) A questionnaire sent directly to all history of psychology course instructors in all A.P.A.-accredited graduate programs in clinical psychology (see appendix A).
- 2.) Semi-structured telephone interviews conducted with a small sample of questionnaire respondents (see appendix B).
- 3.) History and Systems of Psychology course syllabi obtained through letters of request sent to the appropriate office at each A.P.A.- accredited graduate program in clinical psychology (see appendix C).

Initial Presentation of Questionnaire Results & Course
Syllabi Analysis Results

All of the responses to the questionnaire items were tabulated and organized in order to create summary tables. These tables indicate the frequencies of various responses to each item. Additionally, each course syllabus was analyzed in

an effort to gather basic information about the goals, content, and structure of the course. The data from the course syllabi were also tabulated and presented in the form of summary tables. These tables indicated the frequencies of various teaching approaches, course content, course goals, and classroom formats found in the collected syllabi.

All of the data collected through both the questionnaire and course syllabi analysis were presented in the first part of the *Results* chapter. In addition to providing a general nuts and bolts overview of how the history and systems course is currently taught, these data were also addressed in the interpretive phase of this study.

Interpretive Analysis: Thematic Analysis, Exemplars, & Paradigm Cases.

Benner outlined three interrelated narrative strategies that served as the basic steps in developing an interpretive understanding of the history and systems courses examined in this study. These strategies provided a framework for organizing, categorizing, and comparing the textual data. I relied on these strategies in developing the interpretive understandings put forth in this study.

The first step in the process outlined by Benner was a "thematic analysis" of all sources of text collected in the study. Thematic analysis begins with intensive reading and re-reading of several study cases. In this study, a case was defined as a single history of psychology course as taught by

a single instructor. The course syllabi, instructor responses to the questionnaire, and transcripts of the telephone interviews served as the textual material constituting a single case.

In the thematic analysis phase of this study, I read text from a series of cases to identify any interesting themes which emerged. This interpretive reading was focused primarily on the texts generated in the telephone interviews. As themes in the interview texts were identified, folders were used to file selected quotations under the heading of each particular theme. Each theme was described in some detail, and when a new case exhibited that same theme it was highlighted, properly identified, copied, and placed in the theme folder. The material in each folder was then compared. At certain points, this process resulted in the discovery of new themes. At these points, new folders were prepared. In this way, the thematic analysis continued to be an open, dynamic interpretive process.

Additionally, initial readings of the text were conducted for the purposes of refining the lines of inquiry developed at the outset of the study. As stated earlier, this process of analysis was recorded in a research journal. The initial goal of thematic analysis was the gradual development of a specific interpretive plan that then guided further readings of the text. This interpretive plan was developed by synthesizing the initial lines of inquiry with the new themes and questions that emerged in my dialogic encounter with the

actual text. Re-readings of the text, informed by the evolving interpretive plan, constituted progressive phases in the thematic analysis of the text.

The final product of thematic analysis was the identification of general thematic categories. As the text was read from the perspective of the interpretive plan, these categories were increasingly refined, and ultimately served as an important part of presenting the study's findings. The categories which emerged from this interpretive process were presented in the results chapter of this study. Additional discussion of their significance was presented in the final chapter.

A second step in Benner's interpretive research model is the development of "paradigm cases," which Benner described as "...the most usual point of entering the dialogue with the text" (p.113). Benner then defined paradigm cases as follows:

Paradigm cases are strong instances of concerns or ways of being in the world, doing a practice, or taking up a project (p.113).

Benner indicated that paradigm cases are not something the researcher identifies at the outset of the study and then sets out to find in the text. Rather, they emerge from a critical categorizing of study cases that is followed by drawing comparisons and isolating important distinctions among those cases. Cases which are strongly representative of a particular category or distinction are identified as paradigm cases during the process of thematic analysis.

The initial selection of a paradigm case is followed by a detailed analysis of specific "topics, issues, concerns, or events...." that are present in the paradigm case text material (Benner, 1994, p.103). This is done with particular attention paid to the participants' own language in an effort to understand the meanings of that language as it relates to an understanding of the case in its entirety. This back-and-forth interpretive movement between specific elements in the paradigm case text and a more global view of how they fit in to the text as a whole is done in an effort to "...present the text as fully as possible, identifying puzzles, incongruities, and mysteries."

In this study of discourse and practices in history and systems of psychology courses, paradigm cases were initially identified by thematic analysis of course syllabi and instructor responses to the questionnaire. Once this was accomplished, telephone interviews were conducted with a number of instructors of courses identified as paradigm cases.

After the telephone interview results were added to the paradigm case text, the second step in paradigm case analysis was conducted. This second step involves making comparisons between different paradigm cases in a way that highlighted the distinctions both within and between each case. Benner described the types of questioning involved in this interpretive process in the following statement:

"How would Paradigm Case A...act or respond, or how would the event unfold in this situation?" "What would happen if the context were different?" "Would the same issues and concerns show up for the two cases?" "What events, concerns, and issues show up in Paradigm Case A that do not show up in Paradigm Case B?" The practical world of one paradigm case creates a basis for comparison of similarities and differences with other paradigm cases (p. 114).

The paradigm cases identified in this study, were approached and compared by means of questions such as those suggested by Benner. In this study, these were questions such as, "What does it mean about the kind of world Instructor A lives in that X issues and concerns show up in his or her syllabus?" "What does it mean about what matters to Instructor A that X issues and concerns show up in his or her syllabus?" "What does it mean that they do not show up in Instructor B's syllabus?" "What does it mean about my own prejudices that I was taken by surprise by a specific issue or concern in Instructor A's syllabus."

A third, and final, narrative strategy in Benner's interpretive research model is the analysis of exemplars. This strategy was used to augment and further clarify the understandings developed by thematic analysis and the identification of paradigm cases. An exemplar is defined as "... a strong instance of a particularly meaningful transaction, intention, or capacity." Exemplars are isolated instances, or stories that reveal how the participant has understood the meaning of a particular exchange, intention, or concern. These are stories which reveal such instances of

participants' understandings in a highly representative manner such that the researcher can then "...demonstrate (these same) intents or concerns within...situations in which the "objective" attributes of the situation might be quite different" (Benner, 1985, p.10).

Benner suggested that the researcher develop a "range of exemplars" within the text of various cases which can then be used as concrete examples that allow the reader of the study to "...recognize the distinctions the interpretive researcher is making in practice." (Benner, 1994, p. 117). It is important to note that exemplars are defined as the participant's own narrative accounts of incidents that the researcher records during the study. As such, the exemplars that were identified and used in this study will come from the interviews with history of psychology course instructors.

Interpretive Phenomenology as Critique - Development of

Teaching Considerations:

Interpretive phenomenology holds promise for making practical knowledge visible, making the knack, tact, craft, and clinical knowledge inherent in expert human practices more accessible. A strong exemplar, paradigm case, or effective thematic analysis offers not only understanding but a powerful way to increase perceptual acuity, recognition ability, and moral imagination. (Benner, 1994, p. 124).

The final goal of this study was to use the understandings developed about the history and systems of psychology course as the basis for developing a set of

considerations for alternative approaches to teaching this course. This sort of practical application of the understandings developed in hermeneutic inquiry has been noted by some authors (e.g., Stigliano, 1989) as one of the primary goals of such inquiry. Hermeneutic inquiry deals with the concerns, intentions, and meanings that form the historical background of everyday practical experience. Consequently, such research may often give rise to new ways of thinking about and constructing the practices which have been investigated. The following statement by Stigliano (1989) speaks to this issue:

As the interpreter questions and draws to the center of the perceptual arena the historical basis for the taken-for-granted, the possibility for new distinctions and, therefore, new practices is also made possible. This is why hermeneutics is regarded as being politically liberating, not just a means of discovering truth (p. 53).

This study developed interpretations about the historical basis and political consequences of current discourse and practices in history and systems of psychology courses. The distinctions that were revealed by this interpretive analysis provided a context for understanding the concerns, intentions, and actions of those who teach these courses. By identifying these distinctions, some ideas emerged about the meanings and values that shape teaching practices in the history and systems of psychology course. A critical evaluation of these meanings and values, and their potential political impact on the discipline of psychology

provided the basis for developing innovations in approaches to teaching the history of psychology.

The sources for such potential innovations were sought within the text developed in this study. The careful examination of the concerns that arose for the participants in this study sought to expose ways of addressing these concerns--ways that stand unrecognized within the background that shapes current approaches. Regarding this aspect of interpretive research, Benner states:

The goal is to respectfully understand the lifeworld, critically evaluating what is oppressive, ignorant, or troublesome from the perspective of the participants and identifying sources of innovation and liberation within everyday practices (p.123).

Population

This study examined the history and systems of psychology course as it is currently taught in A.P.A.-Accredited graduate programs in clinical psychology. The sole participants in this study were the current course instructors of these history and systems of psychology courses. A request for current course syllabi and a questionnaire (see Appendix A) were mailed to each instructor currently teaching a history and systems course in an APA-accredited graduate training program.

Sample

The telephone interview phase of this study involved the selection of a small group from the population of history and systems of psychology course instructors. Selection for the interviews was based on the thematic analysis of course syllabi content and questionnaire responses. This thematic analysis yielded a set of paradigm cases--particularly strong examples of a certain approach to teaching the history and systems course. Instructors of courses that appeared as paradigm cases were selected for participation in the interviews.

Data Collection

Course Syllabus Collection: The Pilot Study

The syllabi for history and systems of psychology courses which were used as textual data in this study were collected in a pilot study. This pilot study gathered data which was used to formulate a questionnaire. In the pilot study, the following materials were requested from course instructors and administrators at all APA-accredited graduate programs in clinical psychology:

- 1.) Course catalogues.

2.) Course syllabi for the History and Systems of psychology course.

3.) Other educational materials from the History and Systems of psychology course (tests, class project descriptions, suggested paper topics, required reading lists, etc.).

4.) Any documentation which described proposals for teaching the History of psychology course.

The Research Journal

A research journal was kept throughout the interpretive phase of the study. The notes in this journal were filed under the following headings at the close of each interpretive reading of case material. These headings were phrased as questions which touch upon important aspects of the interpretive processes used in this study.

A.) Has this reading of the text brought forward any new lines of inquiry for the study? If so, How and why?

B.) Has this reading of the text revealed any new prejudices in the background from which I am approaching the text? If so, how does this influence my understanding of the text?

C.) Can any significant themes be identified in the text I have been reading? What ideas do I have about developing

categories to better understand the contextual meanings of these themes?

The journal notes kept under these headings provided a means of documenting significant moments and insights in the interpretive analysis phase of this study.

The Questionnaire

A questionnaire (see appendix A) was sent to all history and systems of psychology course instructors at A.P.A.- accredited graduate programs in clinical psychology. Where possible, this questionnaire was mailed directly to each of these instructors using names and addresses collected in the pilot study. In cases where such a direct mailing was not possible, the questionnaire was sent to the appropriate academic department with a request that it be forwarded to the instructor(s) who teach the history and systems of psychology course.

The following letter to all participants accompanied the first mailing of the questionnaire:

Dear _____,

I am a clinical psychology graduate student at the California School of Professional Psychology - Alameda. I am working on a dissertation project which examines the History and Systems of Psychology course as it is currently taught in A.P.A.- accredited schools. I feel that this course is an important part of the training curriculum, and I am hopeful

that my research will benefit both teachers and students of the history of psychology.

Enclosed is a questionnaire which I have mailed to course instructors at every A.P.A.-accredited program in clinical psychology. I ask that you complete this questionnaire and return it to me at your convenience. I have enclosed a pre-addressed envelope for this purpose.

I realize that this process will take some time on your part, and I wish to thank you for your consideration of my request. If you have any questions or concerns, I can be contacted at the address listed above.

Sincerely,

Tom Cicciarelli
Graduate Student

All returned questionnaires were filed, when possible, with course syllabi received from that same participant in the pilot study. In cases where there was no response during the pilot study (no syllabus received), an additional request for a course syllabus was included with the questionnaire packet. As these materials were received, they were placed together in a case file. Each case file included the following items; a course syllabus, a completed questionnaire, any additional correspondence from the

participant, and a documentation of the date(s) these materials were received.

The questionnaire (see Appendix A) included four sections. The first section asked for basic demographic information from participants. The second section asked for information regarding each participant's academic and professional background in psychology, history, or other related disciplines. The third and fourth sections, consisted of forced-choice items designed to gather information related directly to the initial lines of inquiry in the study.

The Telephone Interviews

The telephone interviews were an important component of the interpretive research process. In her discussion of interpretive phenomenology, Benner (1994) placed much value on "...interviewing, conversing, and engaging in dialogue" as a component of research. It is through such direct communication that the researcher gains a fuller understanding of the practical, lived experience and concerns of the participants.

In discussing the art of interviewing in interpretive research, Benner made several key points. She suggested that the interview be conducted in a relaxed, conversational manner so as to elicit a narrative "story" from participants--one that conveys their experience of "everyday practical knowledge and events" (p. 108). Benner indicated that the

interviewer should be careful not to elicit only ideology in the form of "facts" and "opinions" during the interview. This requires that the interviewer instruct the participant that what is wanted are "...narrative accounts of events, situations, feelings, and actions." In this study, an attempt was made to conduct interviews in a manner which would elicit such narrative accounts regarding the practices involved in teaching the history and systems of psychology course.

The text that was gathered in these interviews was an important addition to the text that was gathered through course syllabi and the questionnaire. The interview texts provided access to participant narratives and allowed for interpretive understandings in areas such as:

- The everyday situations that arise in the classroom-- situations that are not conveyed in the syllabus.
- The context which has framed the instructor's interest in teaching the course.
- The instructor's feelings regarding the value of teaching the course.
- The actual communicative/behavioral practices used by the instructor toward meeting the goals for the course.

- Any limitations the instructor perceives in the course, and what are viewed as barriers to correcting these limitations.
- The instructor's personal reaction and feelings about the elements of certain sociocultural, critical approaches to the history of psychology.

The specific lines of inquiry that were followed in the interview phase of this study were developed during the thematic analysis of course syllabi content and the questionnaire responses. Interviews were conducted, when possible, with instructors who teach a particular course that was identified as a paradigm case. The interviews allowed for a more detailed analysis of these paradigm cases. This was the primary benefit of conducting such interviews. Regarding this, Benner stated,

Spoken accounts allow the speaker to give more details and include concerns and considerations that shape the person's experience and perception of the event (p. 110).

Interviews with individual instructors provided a text derived from their actual, lived experience and voice. Benner argued that the researcher must be attentive to the actual process of the interview itself, and maintain a stance of active listening in order that the participant's voice be fully heard (Benner, 1994, p.111). Such active listening is an important aspect of Benner's interview model. It is

through active listening that the interviewer is able to establish a dialogue that can test whether there is agreement on an understanding that has emerged during the course of the interview. This type of dialogue begins with carefully phrased clarifications offered by the interviewer that give the participant the room to either accept or reject the interviewer's interpretation of what has been communicated. This must be done carefully because the interviewer's ultimate goal is to elicit a story that originates from the participant's genuine voice, and which is not restricted or shaped by theoretical or ideological structures imposed by the interviewer.

It is good to clarify interpretations with the participant. This can be done by paraphrasing what the speaker has said. This clarification stance puts the researcher at risk for "putting words into the participant's mouth" or asking leading questions. The researcher avoids these errors by staying as close to the participant's account as possible, offering interpretations tentatively, and leaving open and enhancing the participant's ability to disagree (Benner, 1994, p.111).

One important research strategy which stemmed from the interviews with instructors was the identification of exemplars. The analysis of exemplars, or representative "stories" about particular concerns, was important in the eventual presentation of the interpretive findings of the study.

The interview model used in this study encouraged an approach to interviewing that negated, as much as possible, the influence of the interviewer on the participant's

responses. The aim was not to get responses to a predetermined set of questions in which the participant relates only facts or opinions. Rather, the aim was to encourage participants to talk about their concerns, intentions, and feelings in a relaxed, genuine, and narrative fashion. As such, some of the interview questions that were used in this study were open-ended, and flexible. The aim was to allow the participant to talk as much as possible without interruption, with the interviewer intervening only to clarify an understanding, or direct the participant to a more "narrative" response. With this in mind, it was necessary that I be critically reflective regarding the impact of my own biases during the interview process.

Limitations of The Study

Limitations in the Scope of The Study and Generalizability of the Study's Findings:

One limitation in the scope of this study was that only a partial percentage of all current history and systems courses were examined. The response rates for both the questionnaire and the request for a current course syllabus were quite good (42.9% and 38.2% respectively). However, it should be acknowledged that data were collected on less than half of all current graduate-level history and systems courses at APA-accredited programs. Due to the nature of the data and research methods, it was not possible to generalize

any of the study's findings to the history and systems courses that were not examined.

The possibility of response biases for participation in this study (e.g. completion of the questionnaire) required consideration. My own biases regarding the importance of certain approaches to teaching the history of psychology were conveyed in the types of questions asked of respondents.

A response biases could have gone in either of two general directions. One possibility was that instructors who agreed that critical, sociocultural historical approaches are important may have been personally interested in the motivations behind this study, and, consequently, more likely than others to have responded. Another, equally plausible, possibility is that instructors who disagreed that critical, sociocultural approaches to history are important may have been more likely to respond in an attempt to convey a different perspective.

A further consideration is that instructors with strong intellectual and personal commitments to teaching the history of psychology may have been more likely than others to participate in this study.

Methodological Limitations

Another limitation of this study was the use of telephone interviews where face-to-face interviews and in-depth, direct observation would have been preferable. Telephone interviews do not allow for observation of non-

verbal forms of communication, nor do they take place in a situation which encourages a naturalistic, conversational form of dialogue. Unfortunately, it was not feasible, in terms of time or financial resources, to conduct face-to-face interviews and in-depth, direct observation of teaching practices with a regionally diverse sample of course instructors at APA- accredited schools.

The research model that was used, Patricia Benner's *interpretive phenomenology*, placed considerable emphasis on direct observation in the research interview process. Consequently, a full use of the interpretive strategies outlined by Benner would have required more direct, personal interaction/engagement with the object of study (or text).

Despite this limitation, it was possible to utilize some central elements of Benner's model of interpretive research. By following the strategies and basic framework of Benner's model, it was possible to interpret, organize, and demonstrate certain significant themes in the participants' telephone interview responses.

Conclusion

In this chapter, I described the methods and procedures by which the data in this study were collected, presented, and analyzed. The results of the study are presented in the following chapter. First, the results of the responses to the questionnaire items were tabulated and presented in the form of summary tables. Second, the categories developed in the

thematic analysis of course syllabi were organized and presented in summary table format. These first two sections of the results chapter were a simple, descriptive presentation of the data collected through the questionnaire and course syllabi analyses.

The third section of the results chapter, the findings of the thematic analysis of telephone interview transcripts, were presented as a qualitative, interpretive description of significant themes.

CHAPTER THREE: RESULTS

This chapter contains five main sections. In the first section, the demographic characteristics of participants in the study are presented, along with information regarding these participants' academic and professional backgrounds. In the second section, participants' responses to questionnaire items about the relative importance of proposed teaching goals are presented. In the third section, participants' responses to questionnaire items asking about class topics they do (or do not) discuss are presented. Section four is a presentation of themes and categories identified through analysis of the course syllabi collected from history and systems instructors. In the final section of this chapter, results are presented from the telephone interview segment of this study. Section five is a detailed presentation of various categories and themes derived from interpretive analysis of the telephone interview texts. In this final section, direct quotes from various interview transcripts were used to demonstrate and highlight the interpretive findings.

Demographics and Academic/Professional Background

A total of 170 questionnaires were mailed to history and systems of psychology course instructors at APA-accredited

graduate programs in clinical psychology. Of these 170 questionnaires, a total of 73 were completed and returned as requested. This put the response rate for completion and return of the mailed questionnaire at 42.9%.

A total of 4 questionnaire packets were returned along with a statement that the graduate-level history and systems course was no longer taught at those programs. In one such case, a letter was received stating that the program had received assurances from the APA that the course requirement could be met by including historical topics in the introductory segments of other core courses. For instance, the history of psychological testing could be addressed in the course on psychodiagnostic testing.

A total of 71 questionnaire participants responded to the request to identify their gender. Of these, 88.7% were male and 11.3% were female (See Table 1).

Table 1

Course Instructors' Gender

	Count	Percent
Male	63	88.7
Female	8	11.3
Total	71	100.0

Of the 66 participants who responded to the request to identify their race, 92.4% identified themselves as Caucasian and 3.0% identified themselves as African American. Of the

remaining participants, 1.5% identified as Latino, 1.5% identified as Asian, and 1.5% identified as Native American. The complete results of these responses to the questionnaire are shown in Table 2.

Table 2

Course Instructors' Race

	Count	Percent
Afr. Am.	2	3.0
Cauc.	61	92.4
Latino	1	1.5
Asian	1	1.5
N.A.	1	1.5
Total	66	100.0

A total of 8 questionnaire items pertaining to academic/professional background were completed by all 73 of the questionnaire respondents. The first of these questions asked for the identification of the primary academic degree each instructor had received prior to teaching the history and systems course. The highest percentage (29.2%) of instructors reported they had received their doctoral degree in experimental psychology. This was closely followed by the next highest percentage (26.4%) who reported they had received their primary doctoral degree in general clinical psychology. Of the remaining instructors who identified their primary doctoral degree as being within the general field of psychology, 6.9% received the Ph.D. in developmental

psychology, 5.6% received the Ph.D. in social psychology, 5.6% received the Ph.D. in personality psychology, 4.2% received the Ph.D. in psychobiology, 1.4% received the Ph.D. in physiological psychology, 11.4% received the Ph.D. in verbal learning, and 1.4% received the Ph.D. in perception.

Additionally, a small percentage of instructors reported that they had received doctoral degrees in academic areas outside the field of psychology. Of the 73 instructors who returned questionnaires, 2.8% had received the Ph.D. in history and 1.4% received the Ph.D. in philosophy. The remaining 13.9% of questionnaire respondents reported they had received the Ph.D. in a non-clinical area of psychology, but did not specify the particular area in which they had focused their studies. The complete results of the responses to this question are shown in Table 3.

Table 3

Course Instructors' Primary Academic Degrees

	Count	Percent
Ph.D. Clinical	19	26.4
Ph.D. Non-Clinical	10	13.9
Ph.D. Developmental	5	6.9
Ph.D. Experimental	21	29.2
Ph.D. Social	4	5.6
Ph.D. Physiological	1	1.4
Ph.D. Verbal Learn...	1	1.4
Ph.D. Philosophy	1	1.4
Ph.D. History	2	2.8
Ph.D. Psychobiology	3	4.2
Ph.d. Perception	1	1.4
Ph.D. Personality	4	5.6
Total	72	100.0

Each questionnaire respondent was also asked to specify the academic area in which he or she had received an undergraduate college degree. A total of 77.5% indicated they had received an undergraduate degree in Psychology. The next highest percentage (4.2%) reported they had received an undergraduate degree in History. The remaining respondents, making up 19% of the total sample, reported having received an undergraduate degree in one of the following academic areas; Engineering (4.2%), English (2.8%), Physics (2.8%), Mathematics (2.8%), Philosophy (2.8%), Biology (1.4%), and Chemistry (1.4%). The complete results of the responses to this question are shown in Table 4.

Table 4

Course Instructors' Undergraduate Majors

	Count	Percent
Psychology	55	77.5
History	3	4.2
English	2	2.8
Physics	2	2.8
Chemistry	1	1.4
Engineering	3	4.2
Mathematics	2	2.8
Biology	1	1.4
Philosophy	2	2.8
Total	71	100.0

Respondents were also asked to report the total number of college-level history courses they had taken prior to teaching the history and systems course. A total of 11.0% of the respondents reported they had never taken a college-level history course of any kind. An additional 12.3% of respondents reported having taken only one college-level history course. The highest percentage (26.0%) of respondents reported having taken only 2 college-level history courses. All told, nearly half (49.3%) of the respondents to the questionnaire reported having had only two or fewer college-level history courses prior to taking a position as a history and systems of psychology course instructor. The remaining group of respondents reported having taken various numbers of college-level history courses (see Table 5).

Table 5

Number of History Courses Taken By Instructors

	<u>Count</u>	<u>Percent</u>
0	8	11.0
1	9	12.3
2	19	26.0
3	12	16.4
4	5	6.8
5	5	6.8
6	5	6.8
8	7	9.6
10	1	1.4
12	1	1.4
18	1	1.4
<u>Total</u>	<u>73</u>	<u>100.0</u>

Questionnaire respondents were then asked to report how many college-level history psychology courses they had taken prior to teaching the course. 24.7% of the respondents reported they had never taken a college-level history and systems of psychology course. 37.0% of the respondents reported they had taken only 1 college-level history and systems of psychology course. The remaining respondents reported having taken the following numbers of college-level history and systems of psychology courses; 2 history and systems courses (26.0%), 3 history and systems courses (5.5%), 4 history and systems courses (5.5%), 5 or more history and systems courses (1.4%). The complete results of responses to this item is shown in Table 6.

Table 6

Number of History of Psychology Courses Taken By Instructors

	Count	Percent
0	18	24.7
1	27	37.0
2	19	26.0
3	4	5.5
4	4	5.5
5	1	1.4
Total	73	100.0

In addition to the above questions regarding college-level academic experience in history, all participants in the study were asked to indicate if they have ever taken a course covering methodological issues in historical research, writing, and study. In response to this question, 71.2% of the participants reported they had never taken a such a course.

Table 7

Whether Instructors Have Taken a Course on Historiography (Yes or No)

	Count	Percent
Yes	21	28.8
No	52	71.2
Total	73	100.0

Each respondent was asked to indicate whether he or she had ever received any postdoctoral training related to the study of history. 63.9% of the respondents reported they had

not received any postdoctoral academic training in the area of historical study. The complete results of responses to this item are shown in Table 8.

Table 8

Whether Instructors Have Pursued Postdoctoral Training in History (Yes or No)

	Count	Percent
Yes	26	36.1
No	46	63.9
Total	72	100.0

A further question pertaining to the academic and professional background of participants was whether or not respondents had published any research related to topics or issues in the history of psychology. 52.7% of the respondents indicated they had published some research or writing related to the history of psychology.

Table 9

Whether Instructors Have Published Any Research on The History of Psychology (Yes or No)

	Count	Percent
Yes	38	52.8
No	34	47.2
Total	72	100.0

Respondents were also asked to indicate their current faculty position at the institution where they teach the history and systems of psychology course. A large majority (94.5%) of the respondents indicated that they held a full-time faculty position (see Table 10).

Table 10

Current Faculty Positions of Instructors

	Count	Percent
Full-Time	69	94.5
Quarter-Time	1	1.4
Adjunct	2	2.7
Emeritus	1	1.4
Total	73	100.0

As a final question in this section, each respondent was asked to indicate if he or she maintains a clinical practice in psychology in addition to their teaching job. About one fourth (24.7%) of the respondents reported that they maintained a clinical practice in psychology in addition to their academic work.

Table 11

Whether Instructors Maintain a Clinical Practice (Yes or No)

	Count	Percent
Yes	18	24.7
No	55	75.3
Total	73	100.0

Participant's Ratings of Proposed Teaching Goals _

Introduction

In 'section two' of the questionnaire, participants were asked to respond to six two-part items. The first part of each item was a proposal about the importance of a selected teaching goal or emphasis area in the history and systems course. The participants were asked to indicate, using the scale provided, the extent to which they agreed with each of the six proposals. As a follow-up question to each of these responses, participants were asked to indicate the extent to which each teaching goal or emphasis area is currently addressed in his or her own history course.

Historical Biography

The first pair of items in this section of the questionnaire related to the inclusion, in the history and systems course, of biographical material on important leading figures in psychology. A majority of respondents (56.1%)

either agreed or strongly agreed that this is an important topic for students to learn in the history and systems course. This agreement was further evident in that a high percentage (61.6%) of respondents reported they did address such biographical material more than briefly when teaching the course. 21.9% of the respondents reported that they extensively addressed the lives of leading figures in psychology in their course.

Although 16.5% of the respondents did not agree that biographical information on historical figures is important of students to learn, nearly all of the respondents did address such material to some extent when teaching the course. Only 1.4% of those questioned did not include any biographical material on historical figures in their history and systems course. A complete summary of the responses to these two items is shown in Tables 12 and 13.

Table 12

Importance of Historical Biography

Proposition 1: In the history of psychology course, it is important for students to learn about the lives of leading figures in the history of psychology.

	Count	Percent
Strongly Disagree	4	5.5
Disagree	8	11.0
Mildly Agree	20	27.4
Agree	22	30.1
Strongly Agree	19	26.0
Total	73	100.0

Table 13

Inclusion of Historical Biography

Follow-up Question 1: How would you describe the degree to which the lives of leading figures in psychology are addressed in your history of psychology course?

	Count	Percent
Not Addressed	1	1.4
Briefly Addressed	27	37.0
Addressed	29	39.7
Extensively Addressed	16	21.9
Total	73	100.0

Theories and Systems

The next two items in this section of the questionnaire were asked to assess the degree to which instructors structured their course around teaching central concepts and theories in psychology. A large majority (87.6%) of respondents reported that they either agreed or strongly agreed with the proposition that these are important topics for students to learn in the history and systems course. An even higher percentage (96%) of respondents addressed the central concepts of psychological theories and systems when they teach the course. The complete results of participant responses to these items are indicated in Tables 14 and 15.

Table 14

Importance of Major Theories and Systems

Proposition 2: In the history of psychology course, it is important for students to learn the central concepts of major psychological theories and systems.

	Count	Percent
Strongly Disagree	2	2.7
Disagree	2	2.7
Mildly Agree	5	6.8
Agree	22	30.1
Strongly Agree	42	57.5
Total	73	100.0

Table 15

Inclusion of Major Theories and Systems

Follow-up Question 2: To what degree are the central concepts of major psychological theories and systems addressed in your history of psychology course?

	Count	Percent
Not Addressed	2	2.7
Briefly Addressed	1	1.4
Addressed	27	37.0
Extensively Addressed	43	58.9
Total	73	100.0

History As A Tool to Increase Awareness of Psychology'sSocial & Political Functions

The third pair of items in this section of the questionnaire asked for respondent's attitudes toward a third emphasis in the history and systems course. This proposed

emphasis regarded the role of historical perspective as a tool for increasing awareness of the social and political function of psychological research, theory, and practice. A vast majority (95.8%) agreed to some extent that it was important to make students aware of this use of historical perspective. Over half of the respondents (53.4%) indicated that they strongly agreed with this proposal. However, despite general agreement on the importance of this teaching goal, only a little over one third (36.9%) of the respondents reported that they extensively addressed this issue in the classroom. 18.0% of the respondents reported that they addressed this issue only briefly. A summary of the complete results of responses to these questionnaire items is shown in Tables 16 and 17.

Table 16

Importance of History as a Way to Increase Social, Political Awareness

Proposition 3: It is important to show students how an historical perspective can help them understand the political and social consequences of psychological theory, research, and practice.

	Count	Percent
Strongly Disagree	1	1.4
Disagree	2	2.7
Mildly Agree	6	8.2
Agree	25	34.2
Strongly Agree	39	53.4
Total	73	100.0

Table 17

Inclusion of History as a Way to Increase Social, Political Awareness.

Follow-up Question 3: With your own students, to what extent do you address a historical perspective as a way to increase awareness of the political and social consequences of psychological theory, research, and practice?

	Count	Percent
Not Addressed	2	2.7
Briefly Addressed	13	17.8
Addressed	31	42.5
Extensively Addressed	27	37.0
Total	73	100.0

Exploring Broad, Cultural Themes of Historical Eras

The fourth pair of items in this section of the questionnaire asked for respondents' attitudes regarding the importance of teaching historical material that will give students broad, cultural understandings of the historical eras in which important events in psychology's history took place. A majority (97.2%) of the respondents agreed that this is important. 36.1% of the respondents reported strong agreement with this particular proposition. However, despite general agreement on the importance of this issue, 20.8% of the respondents reported that they only briefly addressed the broad, cultural themes of historical eras in the classroom. A total of 36.1% reported that they addressed this material extensively. The complete results of responses to these questionnaire items are shown in Tables 18 and 19.

Table 18

Importance of Learning Broad Cultural Themes of Historical Eras

Proposition 4: It is important for students to gain a broad cultural understanding of the historical eras in which important events in the history of psychology occurred.

	Count	Percent
Disagree	2	2.8
Mildly Agree	5	6.9
Agree	39	54.2
Strongly Agree	26	36.1
Total	72	100.0

Table 19

Inclusion of Broad Cultural Themes of Historical Eras

Follow-up Question 4: In your own history course, to what extent do you address broad cultural themes of the historical eras during which events in psychology occurred?

	Count	Percent
Briefly Addressed	15	20.8
Addressed	31	43.1
Extensively Addressed	26	36.1
Total	72	100.0

Preparing Students For Licensing Exams

The fifth pair of items in this section of the questionnaire asked respondents to report their levels of agreement with the proposal that it is important to introduce material that will aid students in correctly answering the history questions included in licensing exams. 18.9% of the respondents disagreed with this proposal. The majority of

respondents (81.2%) agreed that this was important. However, 43.5% of the respondents expressed only mild agreement. In the follow-up question, many of the respondents (43.3%) reported that they do not address material specifically geared toward aiding students in taking future licensing exams. 23.9% reported that they address such material only briefly. The complete results of responses to these questionnaire items are shown in Tables 20 and 21.

Table 20

Importance of Preparing Students For Licensing Exam

Proposition 5: It is important for students to learn the material that will aid them in successfully answering the history of psychology questions on their licensing exams.

	Count	Percent
Strongly Disagree	7	10.1
Disagree	6	8.7
Mildly Agree	30	43.5
Agree	22	31.9
Strongly Agree	4	5.8
Total	69	100.0

Table 21

Inclusion of Material to Prepare Students For Licensing Exam

Follow-up Question 5: In your history of psychology course, to what extent do you address material that will aid students in passing the history of psychology questions on their licensing exams?

	Count	Percent
Not Addressed	29	43.3
Briefly Addressed	16	23.9
Addressed	22	32.8
Total	67	100.0

Critical Assessment of Historical Accounts

The sixth and final pair of items in this section of the questionnaire asked respondents whether they agreed with the idea that it is important for students to develop the capacity to think critically about written accounts of psychology's history. A vast majority (98.6%) of the respondents reported that they agreed with this proposal. Of those in agreement, 39% reported strong agreement and 15% reported they agreed only mildly.

Despite this general agreement, responses to the follow-up question showed a total of 20.8% reporting that they only briefly addressed issues that will help students critically assess written accounts of psychology. 32% of the respondents reported that they address such issues extensively. A complete summary of the responses to these questionnaire items are shown in Tables 22 and 23.

Table 22

Importance of Teaching Students How to Critically Assess Historical Accounts

Proposition 6: It is important for students to develop the capacity to think critically about how historical accounts of psychology are written.

	Count	Percent
Disagree	1	1.4
Mildly Agree	11	15.3
Agree	32	44.4
Strongly Agree	28	38.9
Total	72	100.0

Table 23

Inclusion of Critical Assessment of Historical Accounts

Follow-up Question 6: In your history of psychology course, to what extent do you address issues that will help students develop the capacity to critically assess historical accounts of psychology?

	Count	Percent
Not Addressed	1	1.4
Briefly Addressed	15	20.8
Addressed	33	45.8
Extensively Addressed	23	31.9
Total	72	100.0

Inclusion of Selected Topics in The History Course

Introduction

In the third section of the questionnaire, study participants were asked to respond to fifty-eight forced-choice items. In each item, participants were asked to indicate the degree to which a selected topic, issue, event, or individual is discussed in their history and systems of psychology courses. Each of the items in this section of the questionnaire was drawn from one of the following seven categories: Traditional Topics and Historical Figures (topics found in most popular history of psychology texts), Topics Related To Women and Minority Groups, Extradisciplinary History, Major Economic Systems, Current Issues in Applied Clinical Psychology, General History of Technology, Historical Methodology, and Non-western Psychology.

Traditional Topics and Historical Figures

The first category, Traditional Topics and Historical Figures, included the following items: Mind/Body Dualism, Wilhelm Wundt, British Empiricism, Psychoanalysis, Classical Conditioning, Nature Vs Nurture Debate, William James, Functionalism, Operant Conditioning, Konrad Lorenz, Hermann Ebbinghaus, Rene'Descartes, The Scottish School, and John B. Watson. These items were selected on the basis of their being frequently found in most popularly used history of psychology textbooks.

Well over half (79.4%) of the respondents reported that they discussed the topic of Mind/Body Dualism more than briefly. Over a third (35.6%) reported that this topic is discussed extensively in their history and systems course. Only one respondent reported not discussing this topic at all. A complete summary of the responses to this item is shown in the following table.

Table 24

Discussion of Mind/Body Dualism

	Count	Percent
Not Discussed	1	1.4
Discussed Briefly	14	19.2
Discussed in Some Detail	32	43.8
Discussed Extensively	26	35.6
Total	73	100.0

A large majority of respondents (71.2%) reported that they discussed Wilhelm Wundt either extensively or in some detail. Just over one quarter (26.0%) of the respondents reported that they discussed Wilhelm Wundt extensively in their course. As was the case with Mind/Body Dualism, only one of the respondents reported not discussing Wilhelm Wundt at all in their history and systems courses. A complete summary of the responses to this item is shown in the table below.

Table 25

Discussion of Wilhelm Wundt

	Count	Percent
Not Discussed	1	1.4
Discussed Briefly	20	27.4
Discussed in Some Detail	33	45.2
Discussed Extensively	19	26.0
Total	73	100.0

A total of 67.1% of respondents reported that they discussed British Empiricism in their history and systems course. 31.0% reported that they discussed this topic extensively. 4.0% of those responding reported that they do not discuss this topic at all in their course. A complete summary of the responses to this item is shown in the table below.

Table 26

Discussion of British Empiricism

	Count	Percent
Not Discussed	3	4.1
Discussed Briefly	21	28.8
Discussed in Some Detail	26	35.6
Discussed Extensively	23	31.5
Total	73	100.0

A total of 78.1% of the respondents reported that they discussed Psychoanalysis either extensively or in some detail in their history and systems course. About half (50.7%) of

the respondents reported that, while they did not discuss this topic extensively, they did discuss it in some detail. A complete summary of the responses to this item is shown in the table below.

Table 27

Discussion of Psychoanalysis

	Count	Percent
Not Discussed	1	1.4
Discussed Briefly	15	20.5
Discussed in Some Detail	37	50.7
Discussed Extensively	20	27.4
Total	73	100.0

Exactly half (50.0%) of the respondents reported that they discussed Classical Conditioning either extensively or in some detail in their history and systems courses. 43.1% reported that they discussed this topic only briefly, while 6.9% reported that they did not discuss it at all. A complete summary of the responses to this item is shown in the following table.

Table 28

Classical Conditioning

	Count	Percent
Not Discussed	5	6.9
Discussed Briefly	31	43.1
Discussed in Some Detail	27	37.5
Discussed Extensively	9	12.5
Total	72	100.0

A majority (77.7%) of respondents reported that they discussed the Nature vs. Nurture Debate either extensively or in some detail in their history and systems courses. Again, only one respondent reported not discussing this topic at all. A complete summary of the responses to this item is shown in the table below.

Table 29

Discussion of Nature Vs. Nurture Debate

	Count	Percent
Not Discussed	1	1.4
Discussed Briefly	15	20.8
Discussed in Some Detail	33	45.8
Discussed Extensively	23	31.9
Total	72	100.0

Over half (56.2%) of the respondents reported that they discussed Ancient Greek Philosophy either extensively or in some detail in their history and systems of psychology courses. A total of 12.3% of the respondents reported that

they never discussed this topic when teaching the history and systems course. A complete summary of the responses to this item is shown in the table below.

Table 30

Discussion of Ancient Greek Philosophy

	Count	Percent
Not Discussed	9	12.3
Discussed Briefly	23	31.5
Discussed in Some Detail	21	28.8
Discussed Extensively	20	27.4
Total	73	100.0

A large majority (87.7%) of respondents reported that they discussed William James either extensively or in some detail in their history and systems of psychology courses. All of the remaining respondents reported that they did discuss William James, albeit briefly. A complete summary of the responses to this item is shown in the following table.

Table 31

Discussion of William James

	Count	Percent
Discussed Briefly	9	12.3
Discussed in Some Detail	41	56.2
Discussed Extensively	23	31.5
Total	73	100.0

A majority (78.0%) of the respondents reported that they discussed Functionalism either extensively or in some detail in their history and systems of psychology courses. Roughly

one third (34.2%) reported that they discussed this topic extensively. Only one of the respondents reported not discussing this topic at all. A complete summary of the responses to this item is shown in the following table.

Table 32

Discussion of Functionalism

	Count	Percent
Not Discussed	1	1.4
Discussed Briefly	15	20.5
Discussed in Some Detail	32	43.8
Discussed Extensively	25	34.2
Total	73	100.0

Roughly half (50.7%) of the respondents reported that they discussed Operant Conditioning in their history and systems of psychology courses. 41.1% reported that they discussed this topic only briefly. 8.2% reported that they do not discuss Operant Conditioning when they teach the history and systems of psychology course. A complete summary of the responses to this item is shown in the following table.

Table 33

Discussion of Operant Conditioning

	Count	Percent
Not Discussed	6	8.2
Discussed Briefly	30	41.1
Discussed in Some Detail	29	39.7
Discussed Extensively	8	11.0
Total	73	100.0

A little over a third (37.0%) of the respondents reported that they discussed Hermann Ebbinghaus either extensively or in some detail in their history of psychology courses. More than half (63.0%) of the respondents reported that they discussed Hermann Ebbinghaus either only briefly or not at all. A complete summary of the responses to this item is shown in the following table.

Table 34

Discussion of Hermann Ebbinghaus

	Count	Percent
Not Discussed	13	17.8
Discussed Briefly	33	45.2
Discussed in Some Detail	20	27.4
Discussed Extensively	7	9.6
Total	73	100.0

Well over half (72.6%) of the respondents reported that they discussed Rene' Descartes more than briefly in their history and systems of psychology courses. Only one respondent reported not discussing Rene' Descartes at all. A complete summary of the responses to this item is shown in the table below.

Table 35

Discussion of Rene' DesCartes

	Count	Percent
Not Discussed	1	1.4
Discussed Briefly	19	26.0
Discussed in Some Detail	36	49.3
Discussed Extensively	17	23.3
Total	73	100.0

Roughly a third (35.6%) of the respondents reported that they discussed the Scottish School either extensively or in some detail in their history and systems of psychology courses. However, only 4.0% reported that they discussed this topic extensively. Over half (64.4%) of the respondents reported that they discussed this topic only briefly or not at all. A complete summary of the responses to this item are shown in the following table.

Table 36

Discussion of The Scottish School

	Count	Percent
Not Discussed	11	15.1
Discussed Briefly	36	49.3
Discussed in Some Detail	23	31.5
Discussed Extensively	3	4.1
Total	73	100.0

A high percentage (75.3%) of respondents reported that they discussed John B. Watson either extensively or in some detail in their history and systems of psychology courses. Only 2.7% reported that they did not discuss John B. Watson

at all. A complete summary of the responses to this item is shown in the following table.

Table 37

Discussion of John B. Watson

	Count	Percent
Not Discussed	2	2.7
Discussed Briefly	16	21.9
Discussed in Some Detail	33	45.2
Discussed Extensively	22	30.1
Total	73	100.0

General Summary (Traditional Topics and Historical Figures)

As might be expected, all of the items in this category were generally discussed in some detail or extensively by a majority of the course instructors who responded to the questionnaire. The number of respondents who reported not discussing these items at all, in each case, was minimal. Only two of the above items, Hermann Ebbinghaus and the Scottish School, were not discussed more than briefly by a majority of respondents.

Topics Related to Women and Minority Groups

The second category of items in this section of the questionnaire, Topics Related to Women and Minority Groups, included the following items: Multiculturalism, Women Psychologists, African American Psychologists, Feminist

Psychology, Sexual Orientation, Bilingualism, Ethnic Minority Populations, and Difference/Similarity Gender Theory Debate.

A little over a quarter (27.3%) of respondents reported that they discussed Multiculturalism either extensively or in some detail in their history and systems of psychology courses. Of these, only 7% reported discussing this topic extensively. Nearly three quarters (72.6%) of the respondents reported that they discussed this topic only briefly or not at all. A complete summary of the responses to this item is shown in the following table.

Table 38

Discussion of Multiculturalism

	Count	Percent
Not Discussed	21	28.8
Discussed Briefly	32	43.8
Discussed in Some Detail	15	20.5
Discussed Extensively	5	6.8
Total	73	100.0

Less than half (41.1%) of the respondents reported that they discuss Women Psychologists either extensively or in some detail. Of these, 11% reported that they discussed this topic extensively. 13.7% of the respondents reported that they never discussed Women Psychologists. A complete summary of the responses to this item is shown in the table below.

Table 39

Discussion of Women Psychologists

	Count	Percent
Not Discussed	10	13.7
Discussed Briefly	33	45.2
Discussed in Some Detail	22	30.1
Discussed Extensively	8	11.0
Total	73	100.0

A total of 16.4% of the respondents reported that they discussed African American Psychologists either extensively or in some detail in their history and systems of psychology courses. 38.4% of the respondents reported that they discussed African American Psychologists briefly. 45.2% reported they did not discuss African American Psychologists at all in their history and systems of psychology course. A complete summary of the responses to this item is shown in the following table.

Table 40

Discussion of African American Psychologists

	Count	Percent
Not Discussed	33	45.2
Discussed Briefly	28	38.4
Discussed in Some Detail	10	13.7
Discussed Extensively	2	2.7
Total	73	100.0

A little under one fourth (22.3%) of the respondents reported that they discussed Feminist Psychology either extensively or in some detail in their history and systems of psychology course. Exactly one third (33.3%) of the respondents reported that they never discussed Feminist Psychology. A complete summary of the responses to this item is shown in the following table.

Table 41

Discussion of Feminist Psychology

	Count	Percent
Not Discussed	24	33.3
Discussed Briefly	32	44.4
Discussed in Some Detail	13	18.1
Discussed Extensively	3	4.2
Total	72	100.0

A small percentage (8.2%) of the respondents reported that they discussed the topic of Sexual Orientation more than briefly in their history and systems of psychology courses. Over half (64.4%) of the respondents reported that they did not discuss this topic at all. A complete summary of the responses to this item is shown in the following table.

Table 42

Discussion of Sexual Orientation

	Count	Percent
Not Discussed	47	64.4
Discussed Briefly	20	27.4
Discussed in Some Detail	5	6.8
Discussed Extensively	1	1.4
Total	73	100.0

A large majority (83.6%) of the respondents reported that they did not discuss Bilingualism in any way when teaching the history and systems of psychology course. 12.3% reported discussing this topic briefly. A small number (4.1%) of respondents reported discussing this topic in some detail. A complete summary of the responses to this item is shown in the following table.

Table 43

Discussion of Bilingualism

	Count	Percent
Not Discussed	61	83.6
Discussed Briefly	9	12.3
Discussed in Some Detail	3	4.1
Total	73	100.0

Over half (52.1%) of the respondents reported that they never discussed Ethnic Minority Populations in their history and systems of psychology courses. 32.9% of the respondents reported that they discussed this topic briefly. Although

15.1% of the respondents reported that they discussed this topic in some detail, none reported covering it extensively. A complete summary of the responses to this item is shown in the following table.

Table 44

Discussion of Ethnic Minority Populations

	Count	Percent
Not Discussed	38	52.1
Discussed Briefly	24	32.9
Discussed in Some Detail	11	15.1
Total	73	100.0

Over half (53.4%) of the respondents reported that they did not discuss topic of Difference/Similarity Gender Theory Debate in their history and systems of psychology courses. About a third (30.1%) of the respondents reported that they discussed this topic briefly. A small number (4.1%) of the respondents reported discussing this topic extensively.

Table 45

Discussion of Difference/Similarity Gender Theory Debate

	Count	Percent
Not Discussed	39	53.4
Discussed Briefly	22	30.1
Discussed in Some Detail	9	12.3
Discussed Extensively	3	4.1
Total	73	100.0

General Summary (Topics Related to Women and Other Minorities)

In general, nearly all of the respondents reported that they did not extensively discuss any of the items in the above category. A few of the items appeared to be discussed more often than others. These were; Women Psychologists, Feminist Psychology, African American Psychologists, and Multiculturalism. However, although some respondents reported discussing these items in some detail, the majority discussed them only briefly. The other items in this category were generally not discussed at all by most of the respondents. These were; Difference/Similarity Gender Theory Debate, Ethnic Minority Populations, Sexual Orientation, and Bilingualism.

Extradisciplinary History

The third category in this section of the questionnaire, extradisciplinary history, contained the following items: Victorian era gender relations, The Industrial Revolution, The Slave Trade, The Renaissance, W.W.II & The Holocaust, The Civil Rights Movement, Christianity, Colonialism, The Suburban Lifestyle, and 20th Century Art and Literature.

A majority (68.5%) of the respondents reported that they discussed Victorian Era Gender Relations in their history and systems of psychology courses. Of these, a majority (43% of all respondents) reported that, while they did discuss this issue, they discuss it only briefly. A smaller number (19.2%)

of all respondents reported they discussed this topic in some detail. A complete summary of the responses to this item is shown in the following table.

Table 46

Discussion of Victorian Era Gender Relations

	Count	Percent
Not Discussed	23	31.5
Discussed Briefly	32	43.8
Discussed in Some Detail	14	19.2
Discussed Extensively	4	5.5
Total	73	100.0

Over half (57.5%) of the respondents reported that they briefly discussed the Industrial Revolution in their history and systems of psychology courses. A little over one fifth (21.9%) of all respondents reported that they did not discuss the industrial revolution at all in the courses they teach. Another one fifth (20.5%) of respondents reported that they discussed this topic either in some detail or extensively. A complete summary of the responses to this item is shown in the following table.

Table 47

Discussion of The Industrial Revolution

	Count	Percent
Not Discussed	16	21.9
Discussed Briefly	42	57.5
Discussed in Some Detail	10	13.7
Discussed Extensively	5	6.8
Total	73	100.0

A large majority (82.2%) of respondents reported that they did not discuss the Slave Trade in their history and systems of psychology courses. Of those respondents reporting that they did discuss this topic in their courses, only 4.1% reported doing so more than briefly. A complete summary of the responses to this item is shown in the following table.

Table 48

Discussion of The Slave Trade

	Count	Percent
Not Discussed	60	82.2
Discussed Briefly	10	13.7
Discussed in Some Detail	3	4.1
Total	73	100.0

Less than half (40.3%) of the respondents reported that they discussed the Renaissance either extensively or in some detail in their history and systems of psychology courses. A somewhat higher number (47.2%) reported that they discussed

this topic only briefly. The remaining 12.5% reported that they never discussed the Renaissance when they teach the history and systems of psychology course. A complete summary of the responses to this item is shown in the following table.

Table 49

Discussion of The Renaissance

	Count	Percent
Not Discussed	9	12.5
Discussed Briefly	34	47.2
Discussed in Some Detail	22	30.6
Discussed Extensively	7	9.7
Total	72	100.0

About one fourth (24.7%) of the respondents reported that they did discuss World War Two and the Holocaust more than briefly in their history and systems of psychology courses. A total of 43.8% of the respondents reported that they did not discuss this topic when they taught the course. A complete summary of the responses to this item is shown in the following table.

Table 50

Discussion of W.W.II and The Holocaust

	Count	Percent
Not Discussed	32	43.8
Discussed Briefly	23	31.5
Discussed in Some Detail	17	23.3
Discussed Extensively	1	1.4
Total	73	100.0

A small number (6.8%) of the respondents reported that they discussed the Civil Rights Movement more than briefly in their history and systems of psychology course. A large majority (61.6%) of the respondents did not discuss this topic in their courses. A complete summary of the responses to this item is shown in the following table.

Table 51

Discussion of The Civil Rights Movement

	Count	Percent
Not Discussed	45	61.6
Discussed Briefly	23	31.5
Discussed in Some Detail	5	6.8
Total	73	100.0

A little over one third (33.9%) of the respondents reported that they discussed Christianity either extensively or in some detail in their history and systems of psychology courses. An additional 43.7% of respondents reported that, while they did discuss this topic in their courses, they did

so only briefly. A complete summary of the responses to this item is shown in the following table.

Table 52

Discussion of Christianity

	Count	Percent
Not Discussed	16	22.5
Discussed Briefly	31	43.7
Discussed in Some Detail	18	25.4
Discussed Extensively	6	8.5
Total	71	100.0

A very small number (2.7%) of the respondents reported that they discussed Colonialism either extensively or in some detail in their history and systems of psychology courses. A vast majority (82.2%) reported that they did not discuss this topic at all when teaching their courses. A complete summary of the responses to this item is shown in the following table.

Table 53

Discussion of Colonialism

	Count	Percent
Not Discussed	60	82.2
Discussed Briefly	11	15.1
Discussed in Some Detail	2	2.7
Total	73	100.0

None of the respondents reported that they discussed the Suburban Lifestyle either extensively or in some detail when teaching the history and systems of psychology course. 90.4% of the respondents reported that they did not discuss this topic at all. A complete summary of the responses to this item is shown in the following table.

Table 54

Discussion of The Suburban Lifestyle

	Count	Percent
Not Discussed	66	90.4
Discussed Briefly	7	9.6
Total	73	100.0

Although roughly half (50.7%) of the respondents reported that they did discuss 20th Century Art and Literature in their history and systems of psychology courses, the majority (32.9% of all respondents) of this group reported they discussed the topic only briefly. This left roughly half (49.3%) of the respondents reporting that they did not discuss this topic when they taught the course. A complete summary of the responses to this item is shown in the following table.

Table 55

Discussion of 20th Century Art & Literature

	Count	Percent
Not Discussed	36	49.3
Discussed Briefly	24	32.9
Discussed in Some Detail	9	12.3
Discussed Extensively	4	5.5
Total	73	100.0

General Summary (Extradisciplinary History)

The frequency distribution of responses to the above items indicated that while some of these selected extradisciplinary historical topics are discussed, they are generally not discussed in detail or extensively by most of the respondents. The items in this category which were discussed at least briefly by a fair number of respondents are; the Renaissance, the Industrial Revolution, Christianity, W.W.II & the Holocaust, Victorian Era Gender Relations, and 20th Century Art and Literature. It appeared that other selected items in this category are hardly discussed at all by respondents. These items all fall in a sub-category of being generally more recent historical developments. They are; the Civil Rights Movement, the Slave Trade, and the Suburban Lifestyle.

Major Economic Systems

The next category in this section of the questionnaire, Major Economic Systems, included the following items: Feudalism, Capitalism, and Consumerism.

Only a small number (5.6%) of respondents reported that they discuss Feudalism either extensively or in some detail in their history and systems of psychology courses. A majority (66.7%) of the respondents reported that they never discussed this topic when teaching the course. A complete summary of the responses to this item is shown in the following table.

Table 56

Discussion of Feudalism

	Count	Percent
Not Discussed	48	66.7
Discussed Briefly	20	27.8
Discussed in Some Detail	4	5.6
Total	72	100.0

A small number (9.6%) of the respondents reported that they discussed Capitalism either extensively or in some detail in their history and systems of psychology courses. Over half (52.1%) of the respondents reported that they never discussed this topic in their history and systems courses. A complete summary of the responses to this item is shown in the following table.

Table 57

Discussion of Capitalism

	Count	Percent
Not Discussed	38	52.1
Discussed Briefly	28	38.4
Discussed in Some Detail	4	5.5
Discussed Extensively	3	4.1
Total	73	100.0

A small percentage (4.1%) of the respondents reported that they discussed Consumerism either extensively or in some detail in their history and systems of psychology courses. Three quarters (75.3%) of the respondents reported that they never discussed this topic when teaching the course. A complete summary of the responses to this item is shown in the following table.

Table 58

Discussion of Consumerism

	Count	Percent
Not Discussed	55	75.3
Discussed Briefly	15	20.5
Discussed in Some Detail	2	2.7
Discussed Extensively	1	1.4
Total	73	100.0

General Summary (Major Economic Systems)

Overall, it appeared that major economic systems, as a topic of study, were not discussed by a large number of the

course instructors who responded to the questionnaire. Furthermore, most respondents who did include discussion of these topics in their course characterized this discussion as being only brief in nature. Well over half of the respondents reported that they did not discuss these major economic systems at all in their history and systems of psychology courses.

Current Issues in Applied Clinical Psychology

The fifth category, Current Issues in Applied Clinical Psychology, included the following items: Current Psychotherapy Practices, The History of Psychological Testing, Managed Health care, Involuntary Psychiatric Hospitalization, D.S.M.'s I, II, III, & IV, Community Mental Health, The History of The A.P.A., The Mental Hygiene Movement, Brief Psychotherapy, Psychiatric Medications, And Forensic Psychology.

A little over one fourth (27.8%) of the respondents reported that they discussed current psychotherapy practices either extensively or in some detail in their history and systems of psychology courses. The highest percentage (38.9%) reported that, while they discussed this topic, they did so only briefly. Exactly one third (33.3%) of the respondents reported that they never discussed current psychotherapy practices in the history and systems course. A complete summary of the responses to this item is shown in the following table.

Table 59

Discussion of Current Psychotherapy Practices

	Count	Percent
Not Discussed	24	33.3
Discussed Briefly	28	38.9
Discussed in Some Detail	17	23.6
Discussed Extensively	3	4.2
Total	72	100.0

A majority (69.5%) of the respondents reported that they discussed the History of Psychological Testing either extensively or in some detail in their history and systems of psychology courses. The responses to this item indicated that nearly all of the respondents discussed this topic to some extent. Only 4.2% of the respondents reported never discussing it when they teach the course. A complete summary of the responses to this item is shown in the following table.

Table 60

Discussion of The History of Psychological Testing

	Count	Percent
Not Discussed	3	4.2
Discussed Briefly	19	26.4
Discussed in Some Detail	31	43.1
Discussed Extensively	19	26.4
Total	72	100.0

Only a small number (9.6%) of the respondents reported that they discussed Managed Health care either extensively or in some detail in their history and systems of psychology course. A majority (63%) reported that they did not discuss this topic at all. A complete summary of the responses to this item is shown in the following table.

Table 61

Discussion of Managed Healthcare

	Count	Percent
Not Discussed	46	63.0
Discussed Briefly	20	27.4
Discussed in Some Detail	6	8.2
Discussed Extensively	1	1.4
Total	73	100.0

Just 11% of respondents reported that they discussed Involuntary Psychiatric Hospitalization in their history and systems of psychology courses. A little under half (47.9%) of the respondents reported that they did not discuss this topic at all when they teach the course. A complete summary of the responses to this item is shown in the following table.

Table 62

Discussion of Involuntary Psychiatric Hospitalization

	Count	Percent
Not Discussed	35	47.9
Discussed Briefly	30	41.1
Discussed in Some Detail	8	11.0
Total	73	100.0

A small number (9.7%) of respondents reported that they discussed D.S.M.'s I,II,III, & IV either extensively or in some detail in their history and systems of psychology courses. 40.3% of the respondents reported that they discussed this topic briefly. The remaining 50.0% of respondents reported that they never discussed the D.S.M.'s in their courses. A complete summary of the responses to this item is shown in the following table.

Table 63

Discussion of D.S.M.'s I, II, III, & IV

	Count	Percent
Not Discussed	36	50.0
Discussed Briefly	29	40.3
Discussed in Some Detail	6	8.3
Discussed Extensively	1	1.4
Total	72	100.0

Only a very small number (2.7%) of the respondents reported that they discussed Community Mental Health either

extensively or in some detail in their history and systems of psychology courses. A majority (57.5%) of the respondents reported that they did not discuss this topic in their courses. A complete summary of the responses to this item is shown in the following table.

Table 64

Discussion of Community Mental Health

	Count	Percent
Not Discussed	42	57.5
Discussed Briefly	29	39.7
Discussed in Some Detail	2	2.7
Total	73	100.0

A little over one third (35.6%) of the respondents reported that they discussed the History of The APA either extensively or in some detail in their history and systems of psychology courses. A small number (5.5%) report that they discussed this topic extensively. This topic was briefly discussed by an additional 49.3% of the respondents. A complete summary of the responses to this item is shown in the following table.

Table 65

Discussion of The History of The A.P.A.

	Count	Percent
Not Discussed	11	15.1
Discussed Briefly	36	49.3
Discussed in Some Detail	22	30.1
Discussed Extensively	4	5.5
Total	73	100.0

A total of 19.1% of the respondents reported that they discussed the Mental Hygiene Movement either extensively or in some detail in their history and systems of psychology courses. This same topic was discussed briefly by an additional 53.4% of the respondents. A complete summary of the responses to this item is shown in the following table.

Table 66

Discussion of The Mental Hygiene Movement

	Count	Percent
Not Discussed	20	27.4
Discussed Briefly	39	53.4
Discussed in Some Detail	12	16.4
Discussed Extensively	2	2.7
Total	73	100.0

A small number (2.7%) of the respondents reported that they discussed Brief Psychotherapy either extensively or in some detail in their history and systems of psychology courses. Well over half (67.1%) of the respondents reported

that they did not discuss this topic at all in the history and systems course. The group (30.1%) of respondents who did report discussing this topic, did so only briefly. A complete summary of the responses to this item is shown in the following table.

Table 67

Discussion of Brief Psychotherapy

	Count	Percent
Not Discussed	49	67.1
Discussed Briefly	22	30.1
Discussed in Some Detail	2	2.7
Total	73	100.0

A small number (9.6%) of the respondents reported that they discussed Psychiatric Medications either extensively or in some detail in their history and systems of psychology courses. A little under one half (46.6%) of the respondents reported they discussed this topic briefly. The remaining 43.8% of respondents reported that they did not discuss this topic at all in their courses. A complete summary of the responses to this item is shown in the following table.

Table 68

Discussion of Psychiatric Medications

	Count	Percent
Not Discussed	32	43.8
Discussed Briefly	34	46.6
Discussed in Some Detail	7	9.6
Total	73	100.0

A small segment (10.7%) of the respondents reported that they discussed Forensic Psychology either extensively or in some detail in their history and systems of psychology courses. A little under one half (45.2%) of the respondents reported that they discussed this topic briefly in their courses. The remaining 43.8% of respondents reported that they did not discuss this topic at all. A complete summary of the responses to this item is shown in the following table.

Table 69

Discussion of Forensic Psychology

	Count	Percent
Not Discussed	32	43.8
Discussed Briefly	33	45.2
Discussed in Some Detail	6	8.2
Discussed Extensively	2	2.7
Total	73	100.0

General Summary (Current Issues in Applied Clinical Psychology)

Within this category of items, there was some variability regarding the extent to which the selected topics are discussed. Two of the topics, The History of Psychological Testing and The History of The APA, were discussed either extensively or in some detail by a majority of respondents. The History of Psychological Testing stood out as the only topic in this category which was discussed extensively by a majority of the respondents. Three of the

selected topics; Managed Health care, Community Mental Health, and Brief Psychotherapy, although discussed briefly by a fair number of respondents, were not discussed at all by well over half of the instructors who returned the questionnaire. The remaining topics were all discussed briefly by a third or more of the respondents. However, in each case, a little under one half of the respondents reported not discussing these topics in their history and systems of psychology course.

General History of Technology

The next category of items in this section of the questionnaire, General History of Technology, included the following items: Television Advertising, Computer Technology, Mass Production, and Space Flight.

A large majority (72.6%) of the respondents reported that they did not discuss Television Advertising in their history and systems of psychology courses. Only a small number (6.9%) of respondents reported discussing this topic either extensively or in some detail. A complete summary of the responses to this item is shown in the following table.

Table 70

Discussion of Television Advertising

	Count	Percent
Not Discussed	53	72.6
Discussed Briefly	15	20.5
Discussed in Some Detail	4	5.5
Discussed Extensively	1	1.4
Total	73	100.0

A total of 19.1% of the respondents reported that they discussed computer technology either extensively or in some detail in their history and systems of psychology courses. Another 39.7% reported they discussed this topic briefly in their courses. A complete summary of the responses to this item is shown in the following table.

Table 71

Discussion of Computer Technology

	Count	Percent
Not Discussed	30	41.1
Discussed Briefly	29	39.7
Discussed in Some Detail	11	15.1
Discussed Extensively	3	4.1
Total	73	100.0

Only a small number (8.2%) of the respondents reported that they discussed Mass Production either extensively or in some detail in their history and systems of psychology courses. Well over half (64.4%) of the respondents reported

that they did not discuss this topic at all when they teach the course. A complete summary of the responses to this item is shown in the following table.

Table 72

Discussion of Mass Production

	Count	Percent
Not Discussed	47	64.4
Discussed Briefly	20	27.4
Discussed in Some Detail	5	6.8
Discussed Extensively	1	1.4
Total	73	100.0

A large majority (91.8%) of the respondents reported that they did not discuss Space Flight in their history and systems of psychology courses. The small number (8.2%) who reported they did discuss this topic stated that they did so only briefly. A complete summary of the responses to this item is shown in the table below.

Table 73

Discussion of Space Flight

	Count	Percent
Not Discussed	67	91.8
Discussed Briefly	6	8.2
Total	73	100.0

General Summary (General History of Technology)

Overall, the selected topics in this category were not discussed in any detail by a large majority of the respondents. Moreover, most of these topics were not discussed at all by a majority of the respondents. Only one of these topics, Computer Technology, was discussed to some extent by a majority of the respondents.

Historical Methodology

The seventh category in this section of the questionnaire, Historical Methodology, included the following items: Philosophies of History and Cultural History.

A total of 42.4% of the respondents reported that they discussed Philosophies of History more than just briefly in their history and systems of psychology courses. Roughly the same number (37%) of respondents reported that they did discuss this topic, but only touch on it briefly. Just about one fifth (20.1%) of the respondents reported that they did not discuss Philosophies of History when they teach the course. A complete summary of the responses to this item is shown in the following table.

Table 74

Discussion of Philosophies of History

	Count	Percent
Not Discussed	15	20.5
Discussed Briefly	27	37.0
Discussed in Some Detail	22	30.1
Discussed Extensively	9	12.3
Total	73	100.0

A little over one third (35.6%) of the respondents reported that they discussed Cultural History more than briefly in their history and systems of psychology courses. 39.7% reported discussing this topic briefly. The remaining one quarter (24.7%) of respondents reported that they did not discuss this topic at all in their courses. A complete summary of the responses to this item is shown in the following table.

Table 75

Discussion of Cultural History

	Count	Percent
Not Discussed	18	24.7
Discussed Briefly	29	39.7
Discussed in Some Detail	19	26.0
Discussed Extensively	7	9.6
Total	73	100.0

General Summary (Historical Methodology)

It appears that the two items in this category were discussed at least in some detail by a third or more of the respondents. A slightly higher number of respondents discussed these topics only briefly. A fair number (20% or more) of the respondents did not discuss these topics at all.

Non-Western Psychology

The final category in this section of the questionnaire contained only one item: Eastern Psychology.

A small number (6.9%) of the respondents reported that they discussed Eastern Psychology in their history and systems of psychology courses. About one fourth (24.7%) of the respondents reported that they discussed this topic briefly. Well over half (68.5%) did not discuss Eastern Psychology when they teach the course. A complete summary of the responses to this item is shown in the following table.

Table 76

Discussion of Eastern Psychology

	Count	Percent
Not Discussed	50	68.5
Discussed Briefly	18	24.7
Discussed in Some Detail	4	5.5
Discussed Extensively	1	1.4
Total	73	100.0

General Summary (Non-Western Psychology)

In general, the selected topic in this category, Eastern Psychology, was not discussed by a large majority of the history and systems of psychology course instructors who returned the questionnaire. The majority of those who reported that they did discuss this topic stated that they did so only briefly.

Thematic Analysis: History and Systems Course Syllabi

Introduction

A request for a recent course syllabus from each history and systems course instructor was included in the mailed questionnaire packet. Additionally, some course syllabi were collected during the pilot study phase of research. Of the 170 requests for course syllabi, a total of 65 instructors responded by sending a recent course syllabus. This put the response rate for course syllabi requests at 38.2%.

Analysis of these course syllabi was guided by the following three general questions: 1.) How is the course structured?, 2.) What is the general orientation of the course?, and 3.) Does the course explicitly include New History approaches and concerns (see "definitions," p.66) For each of these three general questions a number of more specific questions were brought to bear in the analysis of

the course syllabi. The following is a presentation of the results of this analysis.

Question #1: How is The Course Structured?

In addressing the question of how a particular history and systems course is structured, the following questions were considered during the process of reading each syllabus:

- Did the course utilize a primary general textbook? If so, which text was used?
- Were there any required readings beyond the primary textbook? If so, what were these readings? (journal articles?, additional books?, etc.)
- Was the course designed around lectures, class discussion, or a combination of both?
- Were students required to write a term paper to complete the course?
- Were students required to give class presentations?
- How was student progress assessed? What was the format for examinations?

The findings which resulted from bringing these questions to bear on the collected course syllabi are discussed below.

General Textbooks

There appeared to be a good amount of variability in terms of the primary general textbook instructors chose to use for their history and systems courses. Nearly all (93.4%)

of the course syllabi indicated the use of a primary general text to some degree. More than half (53.9%) of the syllabi indicated the use of a primary text in conjunction with various other required readings selected by the instructor. In some cases, these additional readings consisted of journal articles. In other cases, one or two additional books were required. 41.5% of the syllabi indicated that a general textbook was the only required reading for the course. A majority of these primarily textbook-driven courses had syllabi listing class topics that closely followed the chapter headings and issues presented in the textbook. The table below shows the frequency distribution for course instructors' choices of required readings.

Table 77

Required Readings Other Than Primary Textbook

	Count	Percent
Textbook Only	27	41.5
Textbook & Handouts	10	15.4
Textbook & Additional Books	10	15.4
Textbook, Handouts, & Additional Books	15	23.1
Handouts (Journal Articles, Etc.) Only	2	3.1
No Required Readings	1	1.5
Total	65	100.0

As is shown in the above table, a number of course instructors required students to read books in addition to a required general textbook. The types of additional books assigned by course instructors varied considerably. In a few

cases, additional required books consisted of original works by one or another important figure in the field of psychology. *Beyond freedom and dignity*, by B.F. Skinner, was one such example. In one case, a course instructor required his students to read *On the road*, by Jack Kerouac. However, despite the overall variability in types of books chosen as additional reading, one book in particular was required by several course instructors. This more commonly required additional book was *The structure of scientific revolutions*, by Thomas Kuhn.

As stated earlier, there was considerable variability in terms of the general textbook chosen by course instructors. No one text stood out as being used significantly more often than any other. 12.3% of the instructors did not require a general text of any kind. A complete summary of the required general textbooks cited in collected course syllabi is shown in the following table.

Table 78

Required General Textbooks

	Count	Percent
Fancher, R.E. Pioneers of Psychology.	7	10.8
Freedheim, D.K. History of Psychotherapy: A Century of Change.	2	3.1
Hergenhahn, B.R. An Introduction to the History of Psychology	7	10.8
Benjamin, L.T. A History of Psychology.	1	1.5
Viney, W. A History of Psychology: Ideas and Context.	3	4.6
Watson, R.I. The Great Psychologists: A History of Psychological Thought.	5	7.7
Leahey, T.H. A History of Psychology: Main Currents in Psychological Thought.	4	6.2
Schultz & Schultz. A History of Modern Psychology.	6	9.2
Bolles, R. The Story of Psychology.	8	12.3
Hilgard, E.R. Psychology in America: A Historical Survey.	2	3.1
Hothersall, D. History of Psychology.	5	7.7
Leahey, T.H. A History of Modern Psychology.	4	6.2
Robinson, D. An Intellectual History of Psychology.	2	3.1
Hunt, M. The Story of Psychology.	1	1.5
No Required Text	8	12.3
Total	65	100.0

Lecture vs. Class Discussion Format

In looking at the collected course syllabi, it appeared that the history and systems course was most often structured as being primarily a lecture-driven course. Only 13.8% of the syllabi clearly indicated that the course was structured as a seminar, or class discussion-based, experience. In some of the syllabi, it was not entirely clear as to how the course was structured. For example, in many courses, there appeared to be an emphasis on a lecture approach, but classroom participation was included to some degree in the grading formula. It seemed entirely possible that many of the courses that were structured both ways relied much more heavily on

lectures during class time. A complete summary of how courses broke down in terms of lecture vs. class discussion format is shown in the table below.

Table 79

Lecture Vs. Class Discussion

	Count	Percent
Primarily Lecture	27	41.5
Primarily Class Discussion	9	13.8
Lecture and Class Discussion	29	44.6
Total	65	100.0

Method of Examination

In the course syllabi examined in this study, it appeared that a high number (63.1%) of course instructors required students to write essay exam questions as a means of assessing learning and performance. However, it was not entirely clear in some of the syllabi whether these essay exams required either short written answers or longer, more detailed, essay responses. What was clear, however, was that a majority of history and systems instructors did not use multiple choice exams to assess student learning and performance, at least at the graduate level. Perhaps surprisingly, 16.9% of the course instructors did not require examinations of any kind in their history and systems of psychology courses. A complete summary of the types of

examination found in the collected course syllabi is shown in the following table.

Table 80

Types of Examination

	Count	Percent
Multiple Choice Exams	2	3.1
Essay Exams	41	63.1
Multiple Choice & Essay Exams	11	16.9
No Exams	11	16.9
Total	65	100.0

Term Papers

The course syllabi that were examined indicated that a little over half (55.4%) of the courses required that students write a term paper. There was a good amount of variability in the types of suggested topics for a term paper. In many cases, the instructions for writing the term paper were minimal. For example, students were asked to select some topic related to class material and expand upon what they have already learned. In other cases, very specific instructions were given by the instructor; both in terms of the selection of topics and how the term paper should be structured. Some instructors required students to do actual historical research and write up their findings. For example, a few instructors asked students to select a particular historical individual and do in depth research about this person's personal and professional life. In some cases,

students were asked to write in a very personal way about their reactions to certain issues or topics discussed in class. In a few classes, this sort of exercise took the form not of a single term paper, but rather a series of journal-type reaction papers to be handed in throughout the course. A break down of how many courses did (or did not) require a term paper of some sort is shown in the table below.

Table 81

Term Paper Requirement

	Count	Percent
Term Paper Required	36	55.4
No Term Paper	29	44.6
Total	65	100.0

Student Presentations

In about one third (33.8%) of the examined syllabi, it appeared that students were required to do some sort of class presentation as a component of their classroom experience. In most cases, these required presentations involved the student briefly presenting the work that he or she did on an assigned term paper. Other examples of student presentations were on a much larger scale. For example, a small number of the courses required students to prepare for and stage formal debates about particular issues presented in class. In one instance, students were required to participate in debates

while posing as one or another important historical figure in psychology or philosophy. A break down of the courses that did (or did not) require student presentations is shown in the following table.

Table 82

Student Presentation Requirement

	Count	Percent
Student Presentations Required	22	33.8
No Student Presentations	43	66.2
Total	65	100.0

Question #2: What Is The General Orientation of The Course?

In considering the general orientation of a particular history and systems course, the following questions were asked during the process of reading each syllabus:

- What point in history stood as the starting point of topics covered in the course?
- What point in history stood as the end point of topics covered in the course?
- Did the course include attention to contemporary issues in psychology?
- Did the course cover 'traditional' or 'non-traditional' subject matter in the history of psychology?

Historical Starting Point

In examining the collected syllabi, it appeared that there was a nearly 50/50 split between courses that started

with the ancient Greek philosophers and those that started in the modern era. Many of the courses starting with ancient Greek philosophy covered this material in one or two classes before moving on to the more modern roots of psychological thought. A smaller number of courses covered ancient Greek philosophy much more extensively before moving on to other topics. The courses that started with the modern era were split between two historical markers as a starting point. 27.7% of these courses started with the 17th Century and discussion of the philosophy of Rene' Descartes. The remaining 18.5% started with 1879 and Wilhelm Wundt's founding of a psychological laboratory.

In some cases, the historical starting point was not entirely clear from the syllabus. This was because some of the course syllabi were arranged around general issues or debates in psychology; instead of particular schools or figures. In these cases, a best guess was made about the historical starting point of the course. These guesses were based on both the content of the required general textbook and the types of issues and debates presented in the syllabus. A summary of how the courses broke down around historical starting points is shown in the following table.

Table 83

Historical Starting Point of Course

	Count	Percent
Ancient Greece	35	53.8
17th Century	18	27.7
19th Century	12	18.5
Total	65	100.0

Traditional vs. Non-Traditional Frameworks

In looking at the collected course syllabi, an attempt was made to discern whether the course was taught from the standpoint of a traditional or non-traditional framework. A course was considered *traditional* if it generally stuck to a chronological presentation of the fundamental schools of thought in psychology: e.g. structuralism, functionalism, behaviorism, gestalt psychology, psychoanalysis, humanism, existentialism, and cognitive psychology. This approach was considered traditional because it matched the general organization of most popular textbooks on the history of psychology. All other approaches to the course were defined as non-traditional.

A great amount of variability in teaching goals and topical emphasis was evident among the non-traditional courses. However, a number of these course varied from the traditional framework only slightly. For example, some of these courses followed the traditional framework except for

the inclusion of one or two non-traditional class topics or assignments. A smaller number of non-traditional courses differed dramatically from the traditional framework.

It appeared that the differences among courses in terms of traditional or non-traditional presentation reflected another important difference. It appeared much more likely that the traditional framework was more closely followed in courses taught at university-based graduate programs that emphasized clinical psychology research. History courses offered at professional schools and programs that emphasized training in clinical practice tended to be organized around non-traditional topics. However, this was not always the case in either direction. This particular issue and its significance is addressed more fully in the final section of this chapter. A complete summary of how the examined courses broke down in terms of traditional vs. non-traditional approach is shown in the table below.

Table 84

Traditional Vs. Non-Traditional Course Format

	Count	Percent
Traditional	36	55.4
Non-Traditional	29	44.6
Total	65	100.0

Inclusion of Contemporary Issues

The collected course syllabi were also examined in an effort to identify how many of the courses dealt with either contemporary issues in psychology or considerations about where psychology is headed in the future. Well over half (64.6%) of the course syllabi did not include any reference to discussion of such issues or topics. In the 35.4% of the courses that did include contemporary issues, the typical scenario was the inclusion of these issues as part of the final class of the semester. A smaller number of classes presented contemporary issues and concerns in a comprehensive manner throughout the course. A complete summary of the courses which did (or did not) include discussion of contemporary issues as part of the syllabus is shown in the following table.

Table 85

Inclusion of Contemporary Issues

	Count	Percent
Contemporary Issues Discussed	23	35.4
No Discussion of Contemporary Issues	42	64.6
Total	65	100.0

Question #3: Does The Course Include New History Approaches
and Concerns?

In addressing the question of whether a particular history and systems course included New History approaches and concerns, the following questions were considered during the process of reading each syllabus:

- Did the course include a discussion of issues in historical methodology--was there a critical perspective about historical writing?
- Did the course emphasize historical biography of important individuals in the field of psychology?
- Did the course offer a contextualized approach to history wherein the social context of events and ideas is examined?
- Were the achievements of women psychologists included in the course?
- Were feminist perspectives in psychology included in the course?
- Were issues related to ethnic and other minority groups included in the course?

Inclusion of Historiography

In trying to determine from the course syllabi whether a course included historiographical issues, the explicit designation of class time for such purposes was the determining factor. Many of the course syllabi included an initial class titled, 'Introduction.' It seemed quite possible that historiographical issues were discussed during this class time; despite their not being mentioned explicitly in the syllabus.

Another factor considered in making this determination was that some of the general textbooks used by instructors did include some mention of historiographical issues. However, a reading of the pertinent parts of these texts revealed that none of them covered these issues comprehensively. Nevertheless, it should be kept in mind that the number of instructors who did not explicitly mention these issues in the syllabus may in fact include them in their courses.

A total of 23.1 % of the collected syllabi explicitly indicated the designation of class time to historiographical issues. Of the remaining 76.9% which did not explicitly indicate attention to these issues, most used textbooks which did not cover these same issues in any detail. A complete summary of the number of courses which did (or did not) include mention of historiographical issues in the syllabus is shown in the following table.

Table 86

Inclusion of Historiography

	Count	Percent
Included	15	23.1
Not Included	50	76.9
Total	65	100.0

Emphasis on Historical Biography

All of the collected course syllabi were examined to determine the extent to which they emphasized an historical biography approach to learning about the history of psychology. This question was for the purpose of comparing the prevalence of this approach with the prevalence of New History approaches that are more contextually oriented--that focus on broad sociopolitical factors as opposed to the contributions of individuals. This is not to say that no overlap might potentially exist between these two ways of approaching the course.

44.6% of the collected syllabi indicated some emphasis on historical biography in instructor's approach to teaching the course. 20% indicated a major emphasis in this area. Several factors were considered in defining a course as having a *major emphasis* on historical biography. All the course syllabi placed in this category listed the names of important figures in psychology as daily lecture or discussion topics. Also, most of these courses used a general textbook which emphasized the historical biography approach to history. Another feature of courses defined as having a major emphasis in this area was the inclusion of class assignments that required students to study one or another individual historical figure in psychology.

Some of the course syllabi indicated a *minor emphasis* on historical biography. Such syllabi included some class periods that focused on individuals in psychology, but used

other approaches as well. Syllabi in the minor emphasis category required students to do some sort of historical biography assignment, but did not rely heavily on this approach elsewhere in the coursework. A complete summary of the numbers of syllabi which did (or did not) indicate an emphasis on historical biography is shown in the following table.

Table 87

Emphasis on Historical Biography

	Count	Percent
Major Emphasis on Historical Biography	13	20.0
Minor Emphasis on Historical Biography	16	24.6
Historical Biography Not Emphasized	36	55.4
Total	65	100.0

Attention to Social Context

All of the collected course syllabi were also examined to assess how many included an historical approach that took into account and analyzed sociocultural, political factors and their influence on psychological thought, practice, and research.

In 75.4% of the collected syllabi there was no mention, nor indirect evidence, of this approach to history being included in the course. The remaining quarter (24.6%) of the syllabi exhibited varying degrees of emphasis on considering social context when examining historical events in

psychology. Of the courses whose syllabi did indicate the use of this approach, some exhibited a *major emphasis*. One example of a factor considered in designating a course as having a *major emphasis* was whether the syllabus highlighted the importance of this approach to history or mentioned it as an organizing framework for the course. Another factor considered in designating a course as having a major emphasis in this area was whether the course required students to consider social contexts in class projects, exams, and term papers. Overall, these particular syllabi showed an approach to the history of psychology from a sociocultural perspective that was comprehensive and ran throughout the duration of the course. Only a small number (12.3%) of the courses met these criteria.

Other course syllabi indicated that, while emphasis on issues of social context is not a major focus of the course, it is included to some degree. These syllabi were categorized as placing a *minor emphasis* on analysis of social context in the study of history. Such courses included one or two class periods devoted to this approach to history, or required students to read a set of handouts that dealt with this approach to history. A complete summary of how the syllabi broke down around an emphasis on social context in the study of history is shown in the following table.

Table 88

Emphasis on Social Contexts

	Count	Percent
Major Emphasis on Social Context	8	12.3
Minor Emphasis on Social Context	8	12.3
Social Context Not Emphasized	49	75.4
Total	65	100.0

Presentation of Women Psychologists

All of the collected course syllabi were examined to determine whether they presented important women psychologists in the history of psychology. In 78.5% of the course syllabi, there was no mention at all of any women psychologists. In a few of the syllabi, 12.3% of the total, women psychologists were briefly presented. For example, a list of suggested term paper topics might have included one or two issues related to women in psychology, or the syllabus included several suggested readings on women in psychology. A smaller number (9.2%) of the syllabi included discussion of women psychologists more comprehensively. For example, these syllabi listed one or two class periods with assigned readings on women in psychology. A complete summary of the syllabi which did (or did not) present women psychologists is shown in the following table.

Table 89

Presentation of Women Psychologists

	Count	Percent
Comprehensively Presented	6	9.2
Briefly Presented	8	12.3
Not Presented	51	78.5
Total	65	100.0

Inclusion of Feminist Perspectives

All of the collected course syllabi were examined to determine how many included feminist perspectives in the course. A large majority (89.2%) of the syllabi did not mention feminist perspectives. The remaining 10.8% of the syllabi did, in varying degrees, explicitly mention feminist perspectives. The inclusion of feminist perspectives ranged from one syllabus which devoted several class periods to discussion of feminist perspectives to another where the instructor noted the importance of feminist critiques and then asked that a student, who might be more familiar with these critiques than he was, address the class on this material. A complete summary of the syllabi which did (or did not) include feminist perspectives is shown in the following table.

Table 90

Inclusion of Feminist Perspectives

	Count	Percent
Included	7	10.8
Not Included	58	89.2
Total	65	100.0

Inclusion of Ethnic Minority Populations

All of the collected course syllabi were examined to determine how many addressed issues related to ethnic minority populations. Some examples of topics that might be included under this heading were the achievements of African American or other ethnic minority psychologists, cross-cultural issues in psychological research or psychotherapy, or cross-cultural issues in psychiatric diagnosis. A total of 80.0% of the course syllabi did not address ethnic minority populations in any way. Of the 20.0% of syllabi that did mention ethnic minority populations, the majority of these focused on issues related to the history of intelligence testing. A smaller number of the syllabi mentioned ethnic minority populations in other contexts. A complete summary of the syllabi which did (or did not) mention ethnic minority populations is shown in the following table.

Table 91

Inclusion of Ethnic Minority Issues

	Count	Percent
Included	13	20.0
Not Included	52	80.0
Total	65	100.0

Primary Sources

All of the collected course syllabi were examined to determine how many required students to read primary source materials. Well over half (61.5%) of the course syllabi did not include any assignments requiring students to read primary source materials. The remaining 38.5% of the course syllabi included primary source reading assignments of some sort. In such courses, students were typically required to read several excerpts of writings by one or another major theorist in psychology. A few of the courses were organized exclusively around primary source readings. A summary of the numbers of collected syllabi that did (or did not) include primary source readings is shown in the following table.

Table 92

Use of Primary Source Readings

	Count	Percent
Required Primary Source Readings	25	38.5
No Primary Source Readings	40	61.5
Total	65	100.0

Telephone Interviews: Interpretive Analysis

Introduction

A total of 11 history and systems of psychology course instructors were interviewed by telephone. Interviewees were selected from the pool of instructors who had completed and returned the mailed questionnaire. The selection of participants for the telephone interview portion of the study was based on both the content of their course syllabi and their responses to items on the questionnaire. An attempt was made to interview a sample of instructors that would represent a variety of different approaches to teaching the history and systems of psychology.

Each of the semi-structured telephone interviews was approximately forty-five minutes to one hour in duration, and was guided by a script of questions (see Appendix C). At certain points, each interview deviated from the scripted questions in attempts to either clarify a particular response

or to pursue additional questions that arose during the course of the interview. Each interview was initially recorded on audio-tape and then transcribed verbatim.

The following is a presentation of the results of an interpretive analysis of the text generated by the completed telephone interviews. These results were organized primarily around various themes and exemplars that emerged during the process of reading and interpreting each interview transcript. These themes were interpretively explored and identified with the use of verbatim quotations from the telephone interview transcripts.

The Background of Instructor's Interests in History and Their Decisions to Teach and Study The History of Psychology

Theme #1: Aesthetic Appreciation of History

Each of the instructors interviewed was asked to talk about the factors he or she felt had led them to the decision to teach the history and systems of psychology course. One theme which appeared in several of the interviews was that of a longstanding personal interest in history. As one interviewee stated:

Well, first of all I guess, I've been reading history since I was about seven years old...when I got my first library card. So, I've always been interested in history. (Interviewee #4).

The statements of instructors varied in terms of the influences they reported as having encouraged the development of their general interests in history. In some cases, they attributed their longstanding interests in history to some inherent personality characteristic or personal framework by which they seem to have always situated themselves in the world. For example, one interviewee offered the following reflection:

So, the love of history has always been there. It's really the way, personally, I've always oriented myself...So, that's my very natural and probably the oldest abiding thing about me. (Interviewee #3).

Other interviewees traced their longstanding interest in history to some memorable event or relationship in their life. For example, one instructor related his longstanding interest in history to the influence of a family member who happened to be an historian. This instructor stated the following:

Well, it probably goes beyond history of psychology. At one point in my life I thought I might go to college and major in history. I had an uncle who was an historian...he was the one who gave me the two-volume William James plus Hall's *Adolescence* in two volumes...I would say that that pointed me in the direction of at least an interest in historical kinds of issues. (Interviewee #6)

Interestingly, some of the instructors who talked about a longstanding interest in history and historical questions had difficulty articulating any specific sense, beyond mere interest, as to why they decided to pursue the study of history. For example, one such instructor, when asked if

there were any personal commitments or values he felt have motivated him to bring his lifelong interest in history into the practice of actually teaching the history course made the following comment:

Oh, gee,...I can't think of anything...rather than just being interested, you know. (Interviewee #6).

One possible way of understanding such a comment is that it represents an attitude toward history and its value that could be called *aesthetic appreciation*. In other words, history, the past, is valuable only in that it is simply "interesting," or satisfies some general sense of intellectual curiosity. There is no directly apparent sense of there being any practical use for historical information--beyond the intellectual enjoyment of encountering something old and different.

In another instance, one instructor made the following statement:

Well, first off, I've always liked history. Like in the sense of the past. When I say the past I mean even pre-history. One of my hobbies for which I've already had ten courses or so is paleontology. So, I go out and I do collecting...fossils. (Interviewee #7).

This comparison of an interest in history with the "collecting" of fossils can be interpreted as another example of an *aesthetic appreciation* orientation toward history--an orientation where historical facts are viewed as objects that are dug up, dusted off, and "collected." This orientation lacks insight regarding the practical use of historical

information. This same instructor made the following observation:

I oftentimes feel that we at least ought to know that this stuff was around. These people did think. That they were brilliant scholars. When you look over that material you just have a shock! To see, for example, Aristotle, when it comes to learning. My God! Some of it sounds better than many of the classical learning theorists...I value information a great deal. I want them [students] to know a lot. (Interviewee #7)

The above statement indicates an orientation toward history that emphasizes a certain excitement about the act of "knowing" something fascinating about the past. This act of knowing, in and of itself, stands as what is valuable in historical study. History, here, is primarily about the gathering and "collecting" of facts without much emphasis on how then those facts can be of some practical use to the collector.

Theme # 2: Relationships With Mentors.

A number of the interviewed instructors mentioned the important part an academic mentor had played in the development of their interest in the history of psychology and their decision to teach the history and systems course. For example, one instructor said the following in response to a question about how his decision to teach the history of psychology was influenced by the teacher he had taken the course from as a graduate student.

It had a lot to do with his interest in it. He had a lot of anecdotes. He had an incredible knowledge about things I had not read or heard anywhere. In

fact, I used some of his stuff since then. He just had a tremendous knowledge base. The other thing was, though, the way he structured the course. It had an interesting text. He had interesting assignments...What happened after that, then, was it sparked my interest...I've always thought it's important to understand history to some extent, but nobody had ever (before) made psychology's history even the least bit interesting to me (Interviewee #8).

One thing evident in the above statement is the existence of a continued tradition around the teaching of the history of psychology course. In other words, the instructor structures the course around subjects and teaching methods similar to those of a past mentor. For example, one instructor gave the following answer when asked why he decided to include a particular, somewhat unique, emphasis in his history of psychology course.

Well, I suppose because of the influences I've had. Again, _____ is a person who used to teach it at our university and in some ways she was a mentor to me...and I took over the course from her (Interviewee #9).

This evidence of how approaches to teaching the course were influenced by a mentor or past teacher attracts attention. It is particularly noteworthy in connection with concerns regarding the degree to which psychology has kept pace with newer approaches to historical study. One question that arises is whether or not new ways of thinking about the history and systems course are sometimes overshadowed by commitments to traditional historical models that are passed down from teacher to teacher. This is, of course, not necessarily the case. It may even be a mentor's non-

traditional innovations in the course that are inspiring--or simply a commitment to providing a challenging, stimulating learning experience as can be seen in the following statement.

So, we studied all the major learning theory systems under an instructor who was a researcher in learning theory...and he was a superb teacher. So, partly, it was just that that class more than any other undergraduate class...challenged my thinking. It was a teacher who really got me excited about psychology (Interviewee #11).

Theme #3: The Seniority System

A few of the interview transcripts revealed another theme relating to how particular instructors ended up teaching the history and systems of psychology course. This theme involved the assignment of the history course to instructors who are the senior member of the psychology department. For example, one instructor stated the following:

I taught the course because the course is taught by the individual who is the oldest member of the department. The person, hopefully, who has the most perspective. And I succeeded such an individual when he died (Interviewee #7).

Included in this statement is one rationale for assigning the course on the basis of seniority; the idea that the oldest member of the faculty has the "most perspective." While this might many times be the case, might there not also be instances where it is not? Although it is true that someone who has been working in the field for a long time may have more direct personal knowledge of certain (relatively

recent) past events and trends, this does not necessarily mean that this same person is the best equipped to teach a history course. Such a means of deciding who teaches the history course, does not appear to take into account factors such as the individuals' scholarly achievements in historical study nor their knowledge about historical methods and issues.

Another example of the seniority system for assigning instructors to the course is shown in the following statement by one of the interviewees. It is another example of how personal knowledge of the recent past is thought to be a deciding criterion in deciding who should teach the history course.

Well, in one sense, it was inevitable because I'm the senior member of the Department and my Ph.D. dates back to the late 1950's...at the time, I was studying with people who had worked and gotten their degrees in the 1930's...so, they're only about two generations removed from Wundt himself. And so, for me, at least half the history of psychology since 1879 is not remote...it's personal experience (Interviewee #2).

Given the small number of instructors interviewed in this study, it is not possible to know the degree to which this seniority system is present in programs across the country. However, it does appear as a somewhat curious phenomenon. It doesn't seem likely that instructors for other core courses, statistics for example, would be chosen on the basis of seniority as opposed to some demonstrated expertise around the techniques and issues relevant to the particular course. Why then, at some programs, is this the case with the

history and systems course? Perhaps the practice of assigning the course by seniority (instead of demonstrated expertise) reflects an underlying belief that the history course covers material that both requires little specific academic expertise and has limited practical value for students. While there is no reason to think that many senior faculty members are not excellent history and systems instructors, the question remains as to why they would be assigned the course on the basis of seniority alone.

Theme #4: Political Commitments, Intellectual Commitments, and The Practical Value of Learning History.

A small number of the interviewed instructors stated that their decision to teach the history and systems course was based, in part, on one or another particular political or intellectual concern or commitment. For example, one instructor made the following statement.

The other reason is partly political. Since I have strong feminist convictions, I'm not always persuaded that the history of the profession is taught in such a way that that element comes to the fore also. So that when we talk, for example, about the treatment of 19th century hysterics, or the development of drugs or various treatments for schizophrenia in the 1940's and 50's...it's very important to me that students understand that psychology is in fact a political phenomenon like anything else (Interviewee #3).

In cases such as this, what appears is a category of instructors who decide to teach the history course partially

on the basis of some conviction regarding its practical value. Such instructors differ from those in other categories in that they enter into the process of teaching the course with more clearly-defined agendas about what they wish students will gain from the course. Another example of an instructor in this category is seen in the following response to the question of why she decided to teach the course.

I felt the students didn't take the material of history and systems seriously as having any kind of relevance to what they're learning in the rest of psychology and I thought I could make that relevant to them...I think it can simply be a listing of who has played a role in psychology in the past. I don't think that is particularly relevant for them. I do think if we look at how theories developed ...and what influences certain kinds of thinking in psychology...I think those things are relevant. It helps students to be mindful of what kind of practice they're involved in...how is it meaningful for contemporary life...so in terms of...placing themselves in psychology as a profession, as a science, I think it's helpful for that...
(Interviewee #10).

This statement indicates a clear motivation behind the decision to teach the course. It is noticeably different from statements by other instructors who had difficulty articulating the reasons they had decided to teach the course. It is not precisely clear as to how this difference might reflect on the kind of learning experience instructors provide for their students. What can be said, however, is that two distinct categories can be seen among the interviewed instructors--those who have difficulty articulating why they teach the course (beyond a fascination with things past) and those that are distinctly aware of and

express some particular personal, political, or intellectual commitment and motivation behind their decision to teach the history of psychology.

Scholarly Communication Among History and Systems of
Psychology Course Instructors

Theme #1: The Isolated Instructor

Each of the interviewed instructors was asked to describe the extent to which he or she is aware of how colleagues at other programs teach the history and systems course. The responses to this question often included descriptions of the amount and types of scholarly communication instructors rely upon in developing ideas for teaching the history and systems course.

One theme that emerged in this area was the existence of instructors who have very little or no contact with colleagues involving the exchange of ideas related to teaching the course. For example, one instructor made the following statement.

I'm afraid I have to confess I'm pretty much in isolation here. I've never had a conversation with anybody else teaching the history of psychology course. I just created the course on my own for myself. Of course, the only materials I have are the archives we've got here in our library, and then I have the textbooks that are available through the trade (Interviewee #2).

It is not possible to infer the extent to which the above situation applies among other course instructors. However, it does illustrate a scenario that supports one of the

central concerns presented in the introductory section of this study--that some instructors may rely primarily on traditional textbook approaches to teaching the course. The following statement is a further example of reliance on textbooks as a primary means of keeping abreast of developments in the field.

I haven't spoken to anybody else teaching the course. But looking at what's included in new texts I think gives me some feel for what other people are doing (Interviewee #2).

These statements indicate an approach to teaching the history of psychology course which stems directly from the content of general textbooks. In these instances, there is no attempt made by instructors to expose themselves to perspectives that fall outside of traditional textbook material. Given concerns about the degree to which the textbook history of psychology has changed little over the years, it seems likely that these instructors are not adequately aware of newer approaches and ideas in the history of psychology.

Some instructors who admitted to having little knowledge about how their colleagues teach the course seemed troubled by the situation. They made statements indicating a desire to have more contact, gather information, and exchange ideas with their colleagues. In some instances, as shown in the following statement, these instructors point to various obstacles to becoming less intellectually isolated from current thought in the history of psychology.

You know, what I want my students to do is exactly the position I find myself in. I want them to know everything that's going on and have a broad context. Yet, I don't really feel I have that. I'm not quite sure why. I think it's primarily a function of time. I haven't had the time (Interviewee #3).

Several of the interviewed instructors stated that they are only minimally aware of how their colleagues at other schools teach the history and systems of psychology course. These instructors state that, although they do not formally participate in the exchange of ideas with their colleagues, they do get information indirectly. For example, one instructor mentions informal conversations with colleagues and students from other schools as his only sources of information in this area.

I'm not as aware as I'd like to be. I get that partly from talking to some colleagues and also from talking to some students from other programs (Interviewee #8).

Some of the other interviewed instructors described somewhat similar sources of information about how the course is taught elsewhere. The most commonly cited means of intellectual contact with colleagues was the presentation of course syllabi by transfer students seeking to be exempted from the history and systems course--as illustrated in the following two statements by different instructors.

I have had some contact. Mostly when our graduate students come to me with syllabi from their undergraduate school. So that I can exempt them from the graduate course...because I don't believe a student should have more than one history of psychology (Interviewee #4).

...sometimes, when somebody comes from another school, I have to go over their materials. What kinds of papers? Exam questions? The syllabus they use (Interviewee #7).

Although the above instructors do have some degree of collegial communication about ideas in the history of psychology, it appears to be only slightly more than those instructors who have no contact other than through textbooks. It seems reasonable to assume that instructors who only have contact with their colleagues through an occasional course syllabus are also intellectually isolated when it comes to the exchange of ideas around approaches to teaching the history of psychology.

Theme #2: Conference Attendance and Society Membership

A small number of the interviewed instructors stated that they do engage in some organized forms of communication with their colleagues from other programs. One of the ways in which instructors reported staying in touch with their colleagues was by attending Division 26 sessions at annual APA conferences. As one instructor stated:

I usually go to the APA meeting about every other year. When I go, I usually go to many of the sessions put on by Division 26. In the course of those meetings, I run into old friends and colleagues and we fairly often discuss how our courses are going and what revisions we've made in the course and so on. So, I do keep track of how people teach the course to some extent... (Interviewee #5).

Another instructor stated that he communicates with colleagues at meetings of the Cheiron Society, an

interdisciplinary history of science group. Despite the interdisciplinary make-up of this society, he states that there has been some organized discussion of issues pertaining directly to the history of psychology course.

Well, I have some awareness mainly through the fact that I belong to the Cheiron Society which is kind of an interdisciplinary group. It's relatively small, but there are historians of science and psychology who are interested in the history of psychology and in fact there have been some workshops on the history of psychology course. We've exchanged some syllabi and so I'd say there's kind of a communication network going on (Interviewee #1).

This same instructor goes on to offer the opinion that the instructors who regularly participate in organized, scholarly communication represent a minority of history and systems course instructors. He states:

Well, I think there's a feeling among those of us who belong to this organization (Cheiron), and also I belong to Division 26 of the APA, that probably the vast majority of people who teach the course actually are not scholars in the particular specialty (Interviewee #1).

Although this is only one instructor's opinion, it does raise the concern that many history and systems of psychology instructors may lack the background necessary to be aware of newer developments and issues in approaches to writing and teaching the history of psychology. The concern is that the 'isolated instructor'--one who relies primarily on general textbooks or the occasional syllabus to keep up with current issues--may be an all too common figure. If true, this casts doubt on whether the history of psychology has enough

organized academic support to exist as a dynamic, engaging, and critical field of scholarship.

Common Instructor Concerns Related to The History and Systems Course in General.

Theme #1: Concerns About General Textbooks

Another theme that appeared in the interview texts was concern about the content of history of psychology textbooks. One such concern is shown in the following statement.

I find that some of the textbooks are a little bit too piecemeal...without enough thematic integration. So, I could imagine that some people are using those texts and don't make an effort to give that thematic integration to students. I think that would be a non-optimal approach...(Interviewee #5).

This particular concern, that some textbooks lack "thematic integration," was a unique point made by only one interviewee. However, the additional concern that some instructors may rely on textbooks without also including material that fills in some textbook deficiencies was echoed by other interviewees. Although the actual extent to which this may occur can not be precisely determined by the evidence gathered in this study, it does appear to be a concern worthy of consideration. In referring to his colleagues, one interviewee with over twenty years of teaching experience offers the opinion that "...the majority of them simply have a textbook and follow through the

textbook...I think most of the textbooks are terribly overpriced for what's in them" (Interviewee #7).

The concern that many history of psychology course instructors may rely heavily on general textbooks relates directly to a central question this study has set out to examine. This question is whether or not current history and systems of psychology courses include critical and contextual (sociocultural) approaches to historical study. Arguments have been made that the textbook history of psychology has been traditionally devoid of such perspectives. This gives rise to the assumption that reliance on textbooks in structuring the course is in many ways equal to a conventional, non-critical, and decontextualized approach to the history of psychology. This assumption is evident in the following statement by one of the interviewed instructors.

...I would suspect that most people teaching the course probably teach it more conventionally. The reason I say that is because the textbooks that are out there are really quite conventional. They tend to focus on the intellectual history rather than the more critical or contextual history. (Interviewee #1).

Theme #2: Concerns About Student Interest

Some of the interviewees expressed concerns about the levels of interest and motivation in their students regarding history and systems course material. The majority of these concerns came to light when instructors were asked to comment on anything they have found surprising about teaching the

course. For example, in response to this question, two different instructors answered in the following ways.

I don't know if this is a surprise, but...student's lack of interest in these questions. And I think that's changed over the 20 years I've been teaching...how hard it is to get these connections across (to students) (Interviewee #7).

I find right now...teaching the history class to be the least satisfying of my teaching experience. Because I bust my butt. I work harder at that class than anything...and at the end...you feel like it was for nothing...I just know that I find it very frustrating...so much lack of (student) interest (Interviewee #11).

Other instructors made statements that, while similar, focused strictly on student difficulties around assimilating and understanding course material--without necessarily attributing this to the students' levels of motivation and interest. For example, one instructor said that he found "the extraordinary ignorance of most of the students as to the subject matter" to be the most surprising aspect of teaching the course. Another instructor stated, "Students surprise me because they just don't get it."

In each of the above examples, a sense of confusion was conveyed as to the reasons for student disinterest or inadequate understanding. In each case where an instructor expressed concerns such as those above, there was no evidence of these problems being addressed directly by the instructor (e.g. thinking about different ways to encourage student interest). Rather, they were presented as regrettably

inevitable qualities of student responses to the course material.

One instructor, in expressing her concern about student interest and ability to understand the material, alluded to inadequate prior education as a contributing factor. She made the following statement.

I always ask them (students) in the first class how many of them actually hate history. Invariably, about three quarters of them raise their hands ...which is not a great comment on our public school system or college education (Interviewee #3).

This statement points to a potential problem worth considering-- that perhaps there is a general lack of experience in general historical studies among a large segment of students entering the graduate study of psychology. If this is the case, it presents a rather large challenge to the graduate level history and systems of psychology course instructor. It raises the question of how to engage academically unprepared students in the historical study of a very broad, complex discipline like psychology.

Interestingly, nearly all of the instructors who expressed concerns about student motivation and understanding appeared to approach the course in a rather traditional manner. Specifically, these instructors teach courses which generally either follow the traditional textbook history of psychology or include a major emphasis on an historical biography approach to history.

As will be seen in a later section, teachers who approach the course from a less traditional standpoint often hold the opinion that students become enthusiastically, positively engaged in the course material. One such instructor made the following statement when asked how she felt students have responded to a teaching approach that includes a critical, sociocultural perspective on psychology's past, present, and future.

Well, overwhelmingly positive reactions. I think I'm getting those reactions because most of them have had some kind of undergraduate course that just listed the names. And I don't think they have had the chance to be thoughtful about how it is meaningful...how does it impact on how we think today...what does it mean for us in entering the field of psychology today? (Interviewee #10).

Clearly, the above comment indicates a belief that student interest in the history course is contingent on their perceptions about its relevance to their careers as psychologists. One question that can be raised in light of this belief is whether the lack of student interest seen by other instructors is partially a response to the traditional content of the courses they offer. While there may be a variety of factors contributing to student disinterest in the history course, how they view the relevance of the material (its practical value) may be an important one.

Attitudes and Opinions About the Practical Value of The
History and Systems of Psychology Course

Theme #1: Skepticism and Uncertainty About The Value of The
Course

One surprising theme that appeared in the interview responses was that some instructors feel the history and systems course has little or no immediate practical value for students. In one case, this position was quite clearly stated and firmly held, as is evident in the following statement.

I have come very recently to the belief that it's of very little use. I think that the history of psychology field is getting to be outmoded in the sense that there hasn't been a universally known figure in psychology since Skinner....It probably is best offered as a kind of capstone course...to summarize a lot of what students have had in... different major courses in psychology. But I do not see its necessity anymore at the graduate level (Interviewee #4).

In the above statement, the lack of recent "universally known figure(s)" is the rationale behind the belief that the history and systems course is of no practical value. Among other things, this statement clearly represents an historical biography approach to the history and systems course. In fact, it represents this position to the extent of saying that, without any particular individuals to discuss, there is no point for students to study psychology's history. This implicitly denies (or misses) the relevance and importance of other historical issues such as the relationship of

psychological discourse to the historical, sociocultural context within which it arises and flourishes.

Although the above statement indicates a rather extreme position regarding the practical value of the course, other interviewees expressed sentiments that suggest a somewhat similar viewpoint. For example, one interviewee stated that the immediate practical value of the course was not entirely clear to him. This same instructor did, however, hold the opinion that the course was valuable in a way that is hard to articulate. In discussing this issue, the interviewee made the following statement.

I don't think there is a kind of value that pays off immediately in a lot of concrete skills that they pick up in the course. I think it's more of a course they might appreciate a bit further down the road...as they mature in the field and so on (Interviewee #5).

While the above statement is clearly different from the perspective that the course is of "very little value," it does indicate a lack of conviction regarding the importance and relevance of what is learned in the history and systems course. The best that can be hoped for is that students "might appreciate" what they've gained in the course many years later. This is a rather pessimistic attitude that does not regard very highly the immediate importance and relevance of the course material.

It is striking to hear professors take such a negative, pessimistic position about a course they have taught for a significant period of time. It raises the question as to why

such an attitude might exist. One possible interpretation is that, in some programs, the history course may be viewed as having a subordinate role in relation to other aspects of student training--that it is viewed as a throw-away course where not much of pertinent value is discussed. Such devaluations of the course may be a way to push it aside because of its potential as a site of critical thinking about psychology that might conflict with the overarching theoretical aims in the rest of the curriculum. This is not an interpretation which can be clearly validated by the data generated in the interview texts. However, the following statement by one interviewee can be interpreted as an example of the dynamic described above. He states:

...our clinical graduate students are trained in a cognitive behavioral model. The course in the history of psychology is really beneficial because they get to see that, contrary to the impression they might form otherwise, the behavioral approach is not the only approach to psychopathology. So I think that's a benefit in terms of broadening their perspective. You know, *they're not expected to change their orientation at all as a result of the course* but they do get to see how other systems of thought have framed the problems...[italics mine]. (Interviewee #5).

In this statement, the inclusion of the phrase, "You know, they're not expected to change their orientation at all as a result of the course" attracts attention. It indicates some level of anxiety about how classroom discourse might run contrary to the intellectual paradigm underlying the overall doctoral program. The phrase seems to stand as an assurance that nothing fundamental will change in students'

perspectives as a result of the thinking that goes on in the history and systems classroom and that there are no expectations in this regard. One might argue, however, that the goal of any learning experience is to encourage new ways of thinking. Why should this not be expected? As stated earlier, it may be that the history and systems course, given it's unique position as a potential site for critical thinking about the field, represents a threat to the prevailing paradigms and concrete skills that are taught elsewhere in the curriculum. Consequently, we may understand devaluations of the course (even among it's instructors) as possibly being a systemic response to this sort of threat.

Theme #2: The "Humbling Effect" of History

Some of the interviewed instructors were of the opinion that the value of the history course rests largely on how a knowledge of the past instills a sense of intellectual humility in students. Two of the interviewed instructors stated this opinion in the following ways.

I think understanding the history of anything has a humbling effect. When you realize all the great thinking that's gone on before you...you also realize that there aren't going to be any quick and immediate fixes. (Interviewee #4).

My main concern was to try to get an understanding of what the meaning of history is and the idea that history is a story told about the past for present purposes. The main aspect of present purposes in my mind is to try to get a little humility to counter the normal egocentricity people bring to each situation. This will provide the perspective that

the ideas they think are so modern sometimes are quite old (Interviewee #5).

These statements point to a fairly conservative concern regarding the development of ideas in the field of psychology. They indicate a belief that the development of ideas in psychology should be approached cautiously and with a sense of respect for the long line of intellectual traditions that precede the present. Clearly, this is a prudent, thoughtful position. However, the exclusivity (or even priority) of this concern in describing the value of the history and systems course raises some questions worth considering. One such question is whether an overemphasis on this concern leaves room for considering other ways in which knowledge of the past can be useful for students of psychology. For example, does an emphasis on acknowledging the "great thinking" of historical figures overshadow opportunities for a more critical analysis of psychology's past developments?

The concept that historical knowledge is primarily important as a tool for ensuring humility in present research and practices hints at an approach to history that is in some degree ceremonial and celebratory. In other words, historical accomplishments are viewed primarily as great leaps in a progressive, linear development of psychological knowledge. They then stand as the scale with which to measure the 'fit' of any future additions to the accumulated store of psychological truths. Such an approach may miss opportunities

to view the past with a more critical eye-- (e.g. opportunities to critically examine the cultural assumptions that may have shaped the types of questions and concerns addressed by "great thinkers" in the past). Without argument, a humble attitude in relation to past accomplishments may be a worthwhile antidote to hasty, unfounded claims in the field of psychology. Nevertheless, there may also be ways that the emphasis of such an attitude can foreclose critical thinking about the social significance of directions psychology has taken. Humility might not be such a good thing if it takes the form of a subservient, celebratory relationship to an unquestioned tradition--a relationship that allows little room for more critical ways of thinking about past events.

Theme #3: The Practical Value of Critical, Sociocultural Perspectives in The History and Systems Course.

A few of the instructors selected for the telephone interview indicated that they make efforts to include critical, sociocultural approaches to history. These instructors were selected for the interview on the basis of these approaches being apparent in either their course syllabi or responses on the questionnaire.

All of the instructors in this category had clear ideas about what they view as the practical value (for students) of material covered in the history and systems course. Their interview responses in this area did not show any of the

pessimism seen in the responses of some instructors who follow a more traditional approach to teaching the history and systems course. The following statements represent a typical theme in the interview responses of instructors who include critical, sociocultural approaches in the course.

Well, I think the true value is it gives them a kind of critical view of psychology...in terms of the ways in which psychology is shaped by and influences the political and social context. I think it kind of shakes up their socialization...to viewing psychology strictly as a natural science that's supposedly objective. I think that this makes them really re-think how psychological research and practice is very much a part of society and is susceptible to change...and how psychology needs to be considered as a force for proactive change rather than simply supporting the status quo (Interviewee #1).

...I've been gratified by students who've told me that their views about psychology have changed as a result of taking the course. And even if they don't subscribe to my particular view I get a sense that they have to re-examine their assumptions...or the assumptions they had when they came in to the course. Which I think is healthy and leads to a more critical attitude (Interviewee #1).

These statements indicate an approach to teaching that encourages students to think about the social meanings of the work they will pursue as psychologists. It is an attitude that is quite distant from that of instructors who feel the course is of "little value", those who feel it has no "immediate value," or those who do not expect students to "change their orientation." Rather, the above statement reveals an attitude that the course is of great immediate value to students in helping them to "re-think" and "re-

examine" assumptions about the social and political functions of their chosen discipline.

Another instructor who includes a critical, sociocultural perspective in the history and systems course made the following statement about the practical value of the course.

What I hope that they (students) will get from this is that by having a sense of history about what they're doing, that they will be able to measure the value of new theories, new ideas, research that's done, and the political debates that begin to happen. For example, managed care is a strikingly new phenomenon...and they should know that it's a new phenomenon...and perhaps not inevitable (Interviewee #10).

At first glance, this statement appears to resemble the view that the study of history is important because of its "humbling effect." This resemblance hinges around the importance placed on the ability to "measure" the value of current ideas or trends by using the past as a yardstick.

There is, however, an important difference between the view expressed in the above statement and that expressed by instructors' who emphasize the "humbling effect" of historical knowledge. In the latter case, the historian's eye is guided by a search for venerable moments which then serve as examples to put current thinking in its proper place. This is different than an approach (as that above) where the historian's eye is guided by a critical perspective that seeks out the broader meanings of historical happenings. This sort of critical approach is an attempt to understand the past in a way that goes beyond a celebration of "great

thinking" and its progress within the discipline. Instead, past developments in the discipline are situated and understood in relationship to the sociopolitical contexts within which they are embedded. The lessons derived from this sort of historical approach can be valuable in evaluating the meanings and consequences of current ideas and practices in psychology.

This claim is reflected in the following statement by an instructor who emphasizes a critical, sociocultural perspective in the history and systems course. It is her response to the question of what she sees as the ultimate value of the course for her students.

I think it can simply be a listing of who has played a role in psychology in the past. I don't think that is particularly relevant for them (students). I do think if we look at how theories developed, how they're tested, how they're validated or invalidated over time, what influences the development of certain kinds of thinking in psychology...I think those things are relevant. It helps students to be mindful of what kind of practice they're involved in...how is it meaningful for contemporary life, what's influencing it. So in terms of placing themselves in psychology as a profession, as a science, I think it's helpful for that (Interviewee #3).

Attitudes and Opinions Related to New History and Critical,
Sociocultural Historical Perspectives

Theme #1: Wariness About "Political Agendas"

In the telephone interview, each instructor was asked for his or her thoughts about certain critical, sociocultural

approaches to historical study. Specifically, a list of key elements of the New History approach was read to each interviewee (see 'Question #8', Appendix C). Each interviewee was asked to comment on his or her reaction to these elements of the New History approach.

One theme that appeared in these responses was a concern that the New History approach carries with it a political agenda. In some cases, this concern was not about disagreement with a specific political content. Rather, many of the concerns seemed to be about the appropriateness of there be any identifiable political agenda involved in the presentation or study of psychology's history. This concern is evident in the following two statements by interviewees.

I begin both of my courses by talking about new history. I talk about social constructionism as an approach we can use that probably comes closest to the new history...I've become more critical of it as I've gotten more sophisticated. In some ways I see it as a political gesture (Interviewee #8).

There's a lot of problems with social constructionism...and that is the uses of history. How people are using this thing now for their political agenda (Interviewee #9).

Each of the above statements indicates a concern that the New History approach, interpreted here as social constructionism, carries with it an intent to "use" history in the interest of a political agenda. This concern implies a position that history can and should be presented in a form that has no political "uses"--a form where any particular political positions or biases have been weeded out.

The above statements represent a theoretical view that historical *truths* can be observed from a privileged, objective, ahistorical vantage point--a vantage point that is beyond (or above) the influence of the historian's own position in history. Significantly, two key elements of the New History approach challenge the basis of this perspective. First, the New History approach questions the assertion that truth claims in the social sciences, e.g. psychological theories, stand as uncontested knowledge that is in no way derivative of the political arrangements--the particular sociocultural contexts--within which they arise. In other words, such truth claims can not stand as uncontested, universal facts. Second, the New History approach questions the possibility of a privileged, ahistorical vantage point from which to generate purely objective accounts of the past.

It is interesting to see how some of the interviewees seem to interpret the above mentioned elements of the New History approach as an unwelcome political "use" of history. What New History seems to call for is a theoretical breadth in historical study that encourages mindfulness about the *inevitable multivariate* influences of the sociocultural context(e.g. particular political arrangements) on psychology's past and how it is interpreted in the present. The intent is not to "use" history as a means of advancing certain political agendas or values in psychology, but rather to identify and evaluate the political agendas and cultural

value systems that inevitably influence psychological thought, research, and practice.

The following statement by one of the interviewees indicates some concern about there being a very particular political agenda represented by the New History approach. This interview statement was made in reaction to hearing the list of elements central to the New History approach.

It seems to me that the political agenda is clear...we want to promote feminism...so what we'll do is change the rules of the game. Since there weren't very many women in the history of psychology, we'll say that the objective part of that is nonsense (Interviewee #9).

From this interviewee's perspective, the principles of a New History approach are seen as being strictly motivated by a desire to "promote feminism" in a way that "changes the rules of the game" and dismisses an "objective part" of the historical record. In the attitude expressed at this moment, the various elements of the New History approach are seen merely as a single political agenda that is unfair in its treatment of the "objective" facts of history.

It seems reasonable to argue that the above opinion is a narrow assessment of the aim and content of the New History approach. Much of what New History claims to offer appears to be overlooked in this assessment. This response, as is the case with the two preceding responses, amounts to what looks like a hasty, simplistic, and negative characterization of New History principles.

The question arises as to why New History might be viewed in the manner described above. Clearly, New History, in its call for critical examination of the political uses of history and the sociopolitical consequences of psychological thought, presents a challenge to the positivist paradigm. It seems reasonable to guess that a negative characterization of New History is an attempt to ward off this fundamental challenge to the positivist perspective. The immediate dismissal of New History as an objectionable "political agenda" does not bear the qualities of thoughtful scholarly debate. Rather, this narrow, negative characterization of New History may be a way of avoiding thoughtful debate.

There may be many reasons that a particular historian/instructor might adopt an avoidant stance to thinking carefully about the implications of New History ideas. One possible motivation for such avoidance is New History's claim that any approach to history is launched from a position that is culture-bound and which carries with it particular political values.

It is not hard to imagine a strong degree of inertia in the thoughts of a positivist historian when asked to consider the potential political consequences of a practice he views as purely objective, value-free, and scientific. Perhaps it is this implication of the New History approach that engenders an avoidant stance and seemingly simplistic, defensive splitting of historians in to two camps; i.e. *The*

Unfair Promoters of Political Agendas vs. The Reasonable Seekers of Objective Truth.

The following interview statement is a further example of concerns regarding the "objectivity" of the New History approach:

Well, I think there's an experimental bias maybe. That even if it's for a worthy and noble cause, we are limited by our view of things...I think Berkeley said that best. But if you have a strong point of view then you're probably going to find fault with things that may be more neutral. I don't argue in terms of that we do need to take a critical view...but it would be also be nice to have an objective critical view...whatever that would imply (Interviewee #6).

This statement is a further example of a perception that equates New History ideas with a particular, subjective "strong point of view." Against this perception, the interviewee's main concern is the need to maintain a position of neutrality in approaching historical questions. As stated earlier, this concern implies a belief that it is possible to view history from an objective vantage point that exists outside of the sociocultural, historical sphere.

Some of the ideas included in the New History approach argue that it is not possible to approach history from this sort of privileged, suprahistorical vantage point. According to these ideas, historians always operate from a particular sociocultural position that influences their interpretation of history. Consequently, it is the historian's task to clarify and understand the limitations of his or her position in history in the process of doing history.

Understood in this way, New History is not about the endorsement of particular "strong views" advanced from a groundless, subjective position. Rather, it is about the importance of considering the inevitable influence of the historian's own cultural-bound point of view on the way in which history is understood. Within this framework, the assumption of "objectivity" is, as much as anything else, a culture-bound, value-laden, position bearing political consequences that should be brought to the forefront of the historian's thinking.

Having considered the above possibilities, it is necessary to keep in mind that rejections or reservations regarding New History are, in many cases, the result of careful, thoughtful scholarly reflection. However, some of the interviewee responses to New History ideas did seem to bear the qualities of a hasty dismissal. Although such a dismissal might be the result of a carefully formed opinion, some of the above interview responses seemed somewhat reactionary. The significance of these reactions is further discussed in the next chapter.

Theme #2: Competing for The Privilege of Opinion

In addition to being read a list of the primary elements included in the New History approach, each interviewee was asked to respond to a particular aspect of Michel Foucault's approach to understanding history (see 'Question #9, Appendix C). Specifically, each interviewee was asked to give his or

her thoughts about including, in the history and systems course, considerations of social relationships of power as they show up in psychological discourse. One interviewee gave the following response to this question.

You know, straying in to this whole notion of relationships of power. I think that's an overstated case...an exaggerated feeling of victimology. Trying to identify those people who are excluded from the power structure, and therefore have the status of victims...or have somewhat more of a right to an opinion than other people. I just reject that whole approach in psychology (Interviewee #4).

This statement, and the somewhat hostile tone in which it was conveyed, reveals a seemingly strong emotional reaction to the interview question. In addition, the interviewee's response does not seem to be directly related to the theoretical issue presented in the interview question. Rather, it appears that the question regarding Foucault's approach to history moved the interviewee to think about a larger political issue--an issue about the social privileging of "opinions" generated by individuals assuming the "status of victims." This immediate movement to a larger, emotionally-charged political issue leads the interviewee away from a thoughtful response to the actual topic presented in the interview question. On the basis of a somewhat tangential characterization, the interviewee states that the historical approach under consideration (an aspect of Foucault's thinking) has no place in psychology. He states, "I just reject that whole approach in psychology."

Despite this rejection, the interviewee's response indicates little effort to think carefully about what was actually being asked in the interview. The interviewee seems to be reacting to something other than the actual question at hand. Perhaps the interviewee reacted to some particular part (or set of words) in the question. For instance, he begins his response by saying, "You know, straying into this whole notion of relationships of power..." These particular words, "relationships of power," seem to be the part of the interview question from which the interviewee keys his response. It seems the interviewee has interpreted "relationships of power" as pertaining to overt political struggles for inclusion or recognition. The following comment by the interviewee highlights this particular interpretation:

I'm certainly aware that there are some people who are left out of psychology...and certain points of view...there are clearly some people who don't fit the paradigm. I simply don't consider it (Interviewee #4).

The notion of "relationships of power" as it pertains to Foucault's approach to history is very different from this interviewee's interpretation. To clarify this point, the full text of the interview question to which the interviewee was responding is shown below:

Question #9:

Are you familiar with Michel Foucault's ideas regarding approaches in historical study? (Yes or No) What thoughts do you have about his ideas?

Follow-up:

One thing I find important about his approach to history is the argument that scientific theories can reflect or unknowingly support the political

arrangements of the present. One aspect of his historical approach is a focus on uncovering power relationships in a given era through an examination of discourse in social sciences such as psychology. I'm interested in knowing if you have any thoughts about the inclusion of a perspective such as Foucault's in the history and systems class-room.

This question is a very general paraphrasing of a highly complex set of intellectual ideas. Nevertheless, it does contain an important idea that seems to be missed (or misconstrued) in the interviewee's response. This is the idea that the examination of era-specific "power relationships" takes place at the level of language--in the "discourse" of social sciences such as psychology. This is an approach to understanding history at the level of deeply-rooted, highly encompassing contextual fields (e.g. language). It is not, as interpreted by the interviewee, an approach to history that attempts to advance a particular moral agenda regarding overt political struggles for recognition or inclusion.

In the end, the interviewee dismisses any consideration of "relationships of power" in the history of psychology as a threat to a neutral playing-field of opinions. This is apparently based on how the phrase "relationships of power" resonates with certain personal political feelings of the interviewee. This leads to a response that moves the interviewee away from thinking carefully about the actual meaning and significance of the intellectual issue he is being asked to consider.

Theme#3: Misinterpretation of An Approach to History

Another interesting theme appeared in response to the interview question about Michel Foucault's approach to history. This was the equation of Foucault's approach with historical work centering on the political, theoretical in-fighting of specific individuals in psychology's history. As in the previous category, this understanding of what Foucault means by "relationships of power" indicates a narrow, idiosyncratic interpretation that somewhat misses the point. The following statement is an example of this sort of misinterpretation of the implications of Foucault's ideas:

Well, I think that's very important. Of course, he uses fancy words like discourse, and, you know. But essentially, it's looking at...again, using Boring's word the *zeitgeist*...looking at influences at work on a particular person at a particular time. On a particular department or school. For example, the Wurzburg School. Their work on thinking which had influence well in to the 20th century on the work of other people. But that was shaped by Wundt...the idea that...of an experimental psychology way of thinking...and at the same time by the developments in Act Psychology...Brentano and Stumpf...and their concern for the structure of mind...which was more interesting than Wundt's perspective of how the mind operates. So Wundt never approved of the research in the Wurzburg School. And if he had his say, he would never have let that stuff be published. But, fortunately, he couldn't stop it. So it is important to see what influences are at work. What influences have developed (Interviewee #7).

In this statement, the interviewee is responding to Foucault's idea regarding the uncovering of relationships of power in historical work. However, it appears that the interviewee is considering the notion of power not at the

level Foucault intends it, but strictly in terms of the political and academic clout of individuals within the field of psychology. For example, he states, "...So Wundt never approved of the research in the Wurzburg School...and if he had his say..." In thinking on this level, the interviewee appears to have misrecognized the full meaning of the Foucauldian notion to which he is asked to respond.

Perhaps the interviewee's response results from a rootedness in a particular approach to understanding history - an approach that deals primarily with the contributions and tribulations of certain *great individuals* in the field of psychology. This particular interviewee's approach to history is revealed in the following statement made in another part of the interview:

I probably lean too much to what might be called the big bang history. Because it goes with lots and lots of people. What's this person like? Where does this person come from? What can you infer from this individual? I mean, you can go through and take a look and deal with David Hume's contributions...but what about David Hume the person? Himself.
(Interviewee #7).

This approach to historical work does not focus much on the importance of the sociocultural context in which individuals are embedded. It is very different in this regard from Foucault's notion about uncovering broad, era-specific relationships of power in historical work. In the case of this particular interviewee, a rootedness in viewing history at the level of individual contributions creates a difficulty in being able to correctly recognize the meaning of a

contextualizing approach to history. It is not a matter of disagreeing with this sort of an approach. Rather, the approach is misrecognized and idiosyncratically assimilated in to the interviewee's own way of understanding the past. The notion of "power" is construed only at the level of competing individuals.

CHAPTER FOUR: DISCUSSION

Summary of The Study

This study examined the goals, structure, and content of history and systems of psychology courses offered at A.P.A.-accredited doctoral programs in clinical psychology. This examination was motivated by concerns that the history of psychology has been largely ceremonial in nature and has avoided the inclusion of critical, sociocultural approaches to history. It is felt that, without such critical, sociocultural approaches to its history, psychology may lack the necessary theoretical framework by which to adequately consider current social and political consequences of psychological research, theory, and practice. This study investigated how these concerns might apply to the historical work currently being done in graduate-level history and systems of psychology courses.

The first goal of the study was to examine how various doctoral programs have interpreted the A.P.A.'s mandate that every program offer a course in the history of psychology. This was done by assessing current trends in the goals, structure, and content of current history and systems of psychology courses. Data were collected through a questionnaire completed by course instructors and an analysis of current history and systems course syllabi. The second goal of the study was to identify various themes in the

instructors personal understandings and concerns about the history and systems courses they teach. Data were collected through the use of semi-structured telephone interviews with a selected number of course instructors. The third goal of this study was to interpret the meanings and political significance of the collected data. As a fourth and final goal, the conclusions drawn in this study were used to develop a set of considerations regarding possible alternative ways of conceiving, structuring, and teaching the history and systems of psychology course.

Introduction

In this chapter, the meanings of the study's findings are discussed. The chapter is divided into seven main sections.

The first section is a discussion of current trends in the basic structure of the history and systems courses that were examined in this study. This discussion includes considerations about the demographic characteristics and academic background of the history of psychology instructors who participated in this study. There is also discussion in this section about the implications of trends regarding the organization of the history and systems courses that were examined. This includes discussion of topics such as the methods of student examination, interactional processes that

structure classroom interaction, and the types of required readings.

The second section of this chapter is a discussion of the range of overarching historical approaches and teaching goals that are emphasized in the history and systems courses examined in this study. Some potential meanings and implications of different approaches and goals are discussed. For example, some of the specific topics discussed in this section are; the inclusion of historiographical issues, emphases on historical biography, and the inclusion of critical, sociocultural approaches to historical study.

The third section of this chapter is a discussion of the general content of the history and systems courses that were examined in this study. This discussion focuses on considerations regarding the significance of certain specific topics that course instructors do (or do not) address in their courses.

The fourth section of this chapter is a discussion of themes that emerged in the interpretive analysis of instructor's personal views and concerns related to teaching the history of psychology. This discussion drew from the instructors' responses to topics such as the following: instructors' views of the practical and clinical value of the history and systems of psychology course, the reasons instructors decided to teach the history of psychology, and instructors' thoughts about sociocultural, critical approaches to history.

The fifth section of this chapter is a summary and discussion of the potential political consequences of trends in the way psychology's history is presented in current graduate-level history and systems courses.

The sixth section of this chapter is a list of ideas for future research that emerged in the process of conducting this study.

The seventh section of this chapter is a list of considerations for alternative ways of conceiving, structuring, and teaching the graduate-level history and systems of psychology course at A.P.A.-accredited doctoral programs in clinical psychology.

The Basic Structure of The History and Systems of Psychology Course: Current Trends

Demographic Characteristics of Course Instructors

Nearly all (88.7%) of the history and systems course instructors who participated in this study are both male and Caucasian. This demographic may have little (if any) relationship to trends in how the history of psychology is taught. Nevertheless, such a high percentage seems noteworthy.

One reason that makes this demographic worthy of consideration is its coexistence with other data suggesting that the courses taught by many of these instructors largely

leave out topics related to women and ethnic minorities. Given that the historical contributions of (and issues pertaining to) women and ethnic minorities are rarely cited in many general textbooks, the inclusion of these topics in the course would seem to require effort on the part of the instructor both to notice what is missing and to seek out relevant materials to fill in the gap.

Possibly, in such a white male dominated academic area, there may be a tendency for some individual instructors to be less aware of a need to address these issues. It seems reasonable to question whether some instructors, because of their particular cultural position, may be less attuned to the presence or absence of certain topics in their courses, due to a lack of personal experience with certain issues.

Academic Backgrounds of Course Instructors

As could be expected, the vast majority of course instructors who participated in this study received both their undergraduate and primary graduate degrees in some area of psychology. A very small number of the instructors reported having received a degree in other disciplines such as history or philosophy.

A large number of the instructors who participated in this study reported having very minimal academic background in history. Many have had almost no formal education in general history, and, surprisingly, nearly a quarter (24.7%) never completed a history of psychology course as a student.

While it could be argued that history and systems professors need not be formally-trained, professional historians, the overall lack of historical training among many of the participants in this study raises some concern.

A certain minimum amount of knowledge about general history and issues of historical methodology would seem to be highly desirable and beneficial for someone teaching the history of psychology. Without such knowledge and experience, instructors may be unaware of certain important considerations involved in the teaching of history-- considerations that go beyond an intellectual familiarity with psychology's past.

Having a full store of information about psychological theories and the chronology of developments in psychology is only one aspect of the expertise an instructor should bring to the history and systems course. Other capacities, such as a working knowledge of the sociopolitical relationships in a given historical era, would help instructors to present course material in a more meaningful manner. Without some formal instruction in the study of history proper, instructors' teaching may well be limited in this regard.

One important consideration in historical work is the need to have some understanding of historiographical issues. It is important to know that there are a variety of ways that history can be approached and presented, and that each carries with it certain important benefits and/or limitations. As a result of the limited academic background

in history possessed by many of the participants in this study, many have never had formal training in historiography. This raises a concern that many history and systems instructors may lack the training necessary for critically assessing the way the history of psychology is presented in the readings--especially the textbooks-- they assign.

The data regarding course instructors' academic backgrounds in history merely suggests that limitations exist in many instructors' experience of formal education in history. It may be that many instructors have acquainted themselves with general history and historical methods in the process of preparing to teach the history and systems course. Furthermore, it may be that many of these instructors, despite a lack of formal education, are fine teachers of history. However, it seems reasonable to question the regard in which the history course is held when institutions hire instructors with no demonstrated expertise or background in the *doing* history.

Perhaps this is because psychology has not come to view history as a practice requiring any particular expertise, but rather views it simply as a presentation of facts--requiring nothing more than an encyclopedic knowledge of developments in psychology. Such a view of historical work does not recognize the multifaceted, practical dimensions of historical study. This view also fails to recognize that subtle differences in how history is approached may have profound implications.

In conclusion, it is problematic that many history and systems instructors have limited academic background or practical experience in historical study. This appears to stand out in contrast to the high levels of demonstrated, specialized expertise that are demanded of instructors hired to teach other core courses. For example, it seems reasonable to assume that many programs would not hire a statistics instructor who has had only one or two college-level courses in mathematics.

The instructors who participated in this study were asked to report whether they had received any postdoctoral training in history. Such training was viewed as one way a lack of previous formal training in history might be redressed by someone wishing to teach the history of psychology. Additionally, such training was viewed as one way course instructors could keep up with recent trends in the field of history. It is apparent that some (36.1%) of the instructors do pursue postdoctoral training in history. However, well over half (63.9%) of them do not pursue such training. This data suggests that there are some instructors who attempt to increase their knowledge of history once they have begun to teach the history and systems course. Nevertheless, there remains a rather large number of course instructors who begin teaching the course with little formal background in history and who do not pursue additional training.

Unfortunately, the instructors were not asked to specify what types of postdoctoral training in history they had received. It would be interesting to know what particular activities instructors construe as postdoctoral training in history. This could possibly range from intensive coursework to occasional attendance of lectures sponsored by Division 26 at annual A.P.A. conventions.

Just about one half of the instructors who participated in this study reported that they have published research that is related to the history of psychology. This indicates that some interest exists, among a good portion of instructors, in doing history beyond just teaching the course each semester. Perhaps it is through such independent scholarly involvement that some instructors increase their knowledge and expertise in historical work. Unfortunately, none of the instructors who participated in this study specified the nature of the research they had published. It would be interesting to know the types of topics and issues that were addressed in their research efforts.

The Basic Structure of History and Systems of Psychology Coursework

In analyzing the content of the collected course syllabi, it appeared that nearly all (95.4%) of the participants in this study required students to read a general history of psychology textbook. In a fairly high

number (41.5%) of the collected syllabi, a general textbook appeared as the only required reading.

The exclusive reliance on a general textbook, such as exists in a large percentage of the courses surveyed, is potentially limiting. General textbooks, in most cases, focus exclusively on a decontextualized presentation of the progression of major schools of psychology (e.g. Functionalism, Structuralism, Gestalt, Psychoanalysis, etc.), without recognizing the social contexts within which these schools arose and flourished. Additionally, some of these general texts focus exclusively on biographical accounts of leading individual figures in the field of psychology. Such presentations might be labeled as traditional approaches to the history of psychology. This model of history is problematic because it largely ignores a critical analysis of the social function of the schools, theories, and individuals it presents. Instead, there is a tendency toward presenting psychology's history as an uncritical, ceremonial chronology of scientific achievements.

Although this study did not systematically review and analyze the content of all history of psychology textbooks, a cursory examination of their contents reveals that most follow a traditional approach to psychology's history. This claim is supported by the published assertions of some writers (Buckley, 1993; Furumoto, 1988; O'Donnel, 1979) that many general textbooks of psychology follow a traditional format.

Although a good number of instructors do require supplementary readings in their courses, the number of those who do not do this leaves room for some concern. Instructors who rely strictly on a general textbook and who have minimal training in history may lack the expertise necessary to be aware of potential shortcomings of these texts. Thus, many students may go through the history of psychology course without ever being aware of many important questions about how the history of their chosen discipline is presented.

Aside from the use of general history of psychology textbooks, there are some other predominant trends in the basic structure of the courses that were examined in this study. One such predominant trend is a reliance on lectures as opposed to class discussion as regards the use of class time.

Given the enormous breadth and diversity of psychology's history, the use of lectures to cover material is understandable. However, one potential drawback of relying mostly on a lecture format is that it may limit time that could be spent encouraging students to engage in dialogue about the current relevance of the historical material that is presented in class.

Structuring the course in a manner that encourages open discussion may be one way to get students interested in the material. This is an important point to consider given the existence of instructors' complaints that many students do not seem particularly interested or motivated to learn the

history of psychology. If the course is geared primarily around the presentation and memorization of facts, without much emphasis on examining the practical value of what is learned, it is understandable that students might feel less motivated to participate fully in the learning process.

Another predominant trend in the history and systems courses that were surveyed in this study is that written essays and term papers are the favored means of assessing student learning and performance. Very few instructors use multiple choice exams to assess student learning and performance. Only a few instructors responded to the request for a sample of their exams, so it is not possible to know exactly what types of essay exam questions are given to students. These could possibly run the range from a series of short answers to more involved essay questions. Regardless, the use of essay exams seems to point in the direction of students being required to intellectually integrate course material as opposed to merely being required to memorize a set of facts. That many instructors require students to write a term paper is further evidence of this same direction. However, the number of instructors who require a term paper is somewhat lower than the number requiring essay exams. There is approximately a 50/50 split between those who require a term paper and those who do not.

The types of term papers required of students vary considerably. The requirement that students do actual historical research for a term paper is found in several

courses, and seems a good way for students to learn, firsthand, about historical methodology. Another example of the type of writing required of students, found in several courses, is the assignment of journal-type reaction papers based on course material and discussions. This seems a particularly good way to get students personally involved in the learning process and allows room for student questions and concerns regarding the practical value and relevance of the course material.

Another trend in the courses surveyed is that formal presentations are generally not required of students. This seems in keeping with the trend regarding the use of a lecture format. Although some instructors do require students to give presentations, the majority of these presentations are simply a brief synopsis of the student's term paper topic. There was not enough specific information collected to evaluate the educational impact of the types of presentations required of students.

Historical Models and Teaching Goals In The History and Systems of Psychology Course

Traditional Vs. Non-Traditional Frameworks

A slight majority of the courses surveyed in this study follow a traditional framework in presenting the history of psychology. Such courses focus primarily on a chronological

presentation of major intellectual schools in psychology. All courses that deviate from this framework were labeled as non-traditional. Although there is close to a 50/50 split between traditional vs. non-traditional courses, many of the courses designated as non-traditional actually deviate only minimally from the traditional framework. For example, such courses might devote only one or two class periods to a non-traditional subject (e.g. women psychologists).

The general emphasis on a traditional framework found in many of the courses surveyed in this study supports the scholarly assertions and concerns referred to at the outset. The primary concern is that the history of psychology has not kept pace with some more recent theoretical ideas in the field of history proper. O'Donnel has made the claim that the traditional textbook history of psychology has "...emphasized the intellectual content but not the social function of psychology in America." (O'Donnel, 1979, p.294). The findings of this study indicate that O'Donnel's claim applies in a majority of the history and systems of psychology courses that were examined.

The breakdown of courses into traditional vs. non-traditional categories gives a broad overview of how courses differ. A more specific analysis of the approaches to history that are found in current history and systems courses is discussed in the remainder of this section.

Historical Biography: The 'Great Man' Approach to History

Historical biography, or the 'Great Man' approach to history, focuses on analyzing the personal lives and achievements of certain historical figures. The general aim of this approach is to get a sense of how the personality and life history of an individual frames and influences his or her intellectual or political contributions to history. One feature of this approach is that it often fails to consider the influence of the social context. Furthermore, there is often a tendency for this approach to be celebratory, or ceremonial, in its presentation of the individual's contributions.

The findings of this study indicate that the 'Great Man' approach to history is alive and well in many of the courses that were surveyed. Although a majority of the instructors who participated in this study do not give primary emphasis this approach, there remains a sizable number (44.6%) that either structure their course primarily around this particular approach to history or include it to some degree.

The fairly frequent use of this approach in the history and systems course is an indicator that the history of psychology has not kept pace with developments in the general field of history. The historical biography approach, despite maintaining some traditional proponents, is often considered a rather antedated method of doing history. In many academic corners, it has been replaced by approaches to history that look beyond the individual to the broader realms of culture

and language. Given the significant relationship psychology has with the social world (e.g. prescribing behavioral norms), it seems crucial that psychology's history maintain a theoretical breadth that allows for critical, historical analysis of such relationships. A reliance on historical biography may seriously restrict this capacity.

The Inclusion of 'New History' Elements in The History and Systems of Psychology Course

In her G. Stanley Hall lecture at the 1988 meeting of the A.P.A., Laurel Furumoto outlined several elements of what she referred to as the New History of psychology. One goal of this study was to determine the extent to which New History approaches and concerns are included in the historical work done in current history and systems courses. The following is a discussion of the study's findings in this area.

One aspect of New History is the emphasis it places on historiography, or critical examination of the authorial positions from which history is written. In their questionnaire responses, most (83.3%) of the instructors agreed or strongly agreed that it is important for students to learn how to critically assess the ways in which history is written. Furthermore, a majority of the instructors reported that they address historiographical issues in their course. At first glance, this is an encouraging finding. However, an examination of the syllabi collected in the study indicated that historiographical issues are rarely listed as

a class topic and are rarely mentioned in the lists of course goals.

It is not possible to precisely determine the significance of the discrepancy between what instructors reported on the questionnaire and what showed up in their course syllabi. For instance, some instructors may raise historiographical issues throughout the course, without mentioning them explicitly in their syllabus. Furthermore, some instructors may discuss historiographical issues in class times designated in the syllabus as 'Introduction,' 'Initial Thoughts,' etc.

Another, quite different, possibility is that instructors' questionnaire responses regarding the inclusion of historiographical issues may be misleading. It is possible that some instructors might regard a minimal presentation of these issues in the introductory part of the course as adequate. This possibility is given some credence based on the absence of historiographical issues showing up explicitly in the course syllabi. It seems reasonable to assume that the absence of explicit statements about such issues in the course syllabi means that they are not presented and considered in a comprehensive manner.

A comprehensive treatment of historiographical issues in the history and systems course is viewed as a necessary antidote to many of the concerns that have been raised regarding the current state of the history of psychology. It would help students of psychology to develop a discerning eye

regarding the stories that have been written about developments in their discipline. The findings of this study suggest that historiographical issues are not comprehensively addressed in many current history and systems courses.

Another key element of the New History approach, as outlined by Furumoto (1988), is the inclusion of considerations regarding the social and political contexts within which important historical ideas, events, and individuals existed. This element reveals the New History concern that history go beyond mere ceremonial reports or chronological listings of historical facts. The idea is that the social context must be taken into account if history is to provide any meaningful analysis of the past.

In their questionnaire responses, many of the instructors agreed that it is important for students to learn about the social contexts in which psychological thought has been embedded. However, only a little over a third of the instructors reported that they strongly agreed on this point. Furthermore, a vast majority of the collected course syllabi did not explicitly indicate an emphasis on social contexts. Although the number of instructors who appear to address broad cultural themes in their courses is higher than what was expected, it seems there is some room for concern about the general lack of emphasis in this area. An analysis of the collected course syllabi indicates that issues of social context are generally not addressed in a comprehensive manner.

A comprehensive analysis of the era-specific social contexts within which psychological thought has been embedded opens the history and systems course up to being more than merely a ceremonial listing of achievements, or a decontextualized survey of key theoretical systems. By examining historical patterns of how psychological thought has both shaped and been influenced by the sociocultural context, the history and systems course can have a profound and important impact on students soon to embark on a career in psychology.

By including consideration of social context in the history of psychology course, important understandings can be developed regarding the social functions of psychological research, theory, and practice. This might help some students to begin developing greater degrees of freedom in their thinking about the social and personal meanings of their future career choices in psychology. In this way, the graduate-level history and systems course can be a valuable, dynamic experience of significant practical value to students. Without adequate theoretical breadth in its approaches to history, the history and systems of psychology course can not truly meet its potential to be the site of such thinking.

Another element of the New History concerns the degree to which history is/is not inclusive of the contributions of all persons regardless of race or gender. The concern is that, when historical writing is dominated by individuals in

positions of social power (typically, white men), the historical contributions of those with less power (typically, women and ethnic minorities) get left out.

In examining the degree to which the courses surveyed in this study are inclusive of the historical contributions of minorities, a difficulty exists. The difficulty is that, when looked at from the view of traditional texts, nearly all of the significant contributions in psychology have been made by white males. With this in mind, it could be argued that a course is weighted toward presenting white male contributions simply because they pretty much are the history of psychology. From this perspective, it would seem unfair to fault an instructor for not including more information about women or ethnic minorities. This was an argument that was made by some of the instructors who were interviewed by telephone.

There are, however, other ways of thinking about this issue. For instance, it is not clear to what extent the paucity of cited contributions by women, for example, is due to the fact that men have been the predominant writers of history. This is a reasonable consideration; especially given the fact that most often-used general textbooks are written by men. It seems that even some of the more historically-prominent women psychologists (e.g. Karen Horney, Mary Caulkins, and Anna Freud) are often only mentioned briefly, if at all, in many of these traditional textbooks.

Even if it is true that the historical contributions of women and ethnic minorities have been relatively minimal, this fact, in and of itself, is something that calls for attention in the history and systems course. Questions about why women and ethnic minorities have been relatively excluded from the field and questions about the disciplinary impact of this phenomenon are solid, significant historical questions. It is important for their history and their issues to be examined in the history and systems course. If such considerations are not discussed in the classroom, as seems to be the case in many of the courses surveyed, an opportunity is missed to think carefully about a disciplinary trend that may be a profoundly significant factor in psychology's history.

The inclusion of women and ethnic minorities is not simply a matter of giving fair time to certain individual psychologists. A further concern is the extent to which particular issues related to women and ethnic minorities are included in the history course. Examples of such issues are: cross-cultural considerations in the generalizability of research findings; feminist critiques of mainstream psychological theory; or, even, the political positions taken (or not taken) by psychology in relation to issues such as civil rights, or the psychological impact of economic/racial oppression. Issues of this type are not included in the vast majority of the history of psychology courses that were surveyed in this study.

By largely ignoring issues related to women and ethnic minorities, history and systems course instructors may unknowingly perpetuate a disciplinary shortcoming that they actually stand in a good position to bring to light. They could encourage discussion about the role psychology did, does, and could play regarding some important social issues.

A traditional, positivist perspective on the history of psychology would most likely view these concerns as having no place in the history and systems class room. Someone with this perspective might argue that, because psychology is an objective, scientific enterprise that deals with hard facts, its decisions do not stand as moral judgments and are disengaged from the politics of the social status quo. The majority of the course instructors who participated in this study do not comprehensively include New History elements in their courses. This may be interpreted to mean that many hold the type of positivist perspective described above.

The underlying philosophical framework that informs the New History approach is a challenge to the perspective stated above. This philosophical framework speculates that truth claims in the social sciences, such as psychology, can not be construed simply as objective, scientific facts that are incontestable and disengaged from the social order. Rather, it is argued that intellectual developments in fields such as psychology are intimately interlocked with a vast array of social forms and institutions. For instance, the sorts of questions that get asked in the psychological research of a

given era may depend in many ways on the particular political arrangements of that era.

Importantly, this viewpoint argues that while such entanglements are inevitable, they are not necessarily obvious. They may exist as highly complex and subtle relationships that are difficult to discern. Conversely, they may exist as aspects of daily life that are taken-for-granted in a way that makes it difficult to imagine how things could be otherwise. By positioning itself as a purely objective science that operates on a plane far above such social entanglements, psychology runs the risk of remaining unaware of the ways in which it both influences and is influenced by extradisciplinary social forces.

Another element of New History is an emphasis on the use of primary source readings as opposed to relying solely on secondary historical texts. It is thought that the use of primary source texts is helpful in getting closer to a firsthand view of the past. Reference to primary source materials allows the student of history to bypass secondhand accounts that may be distorted by the prejudicial interpretation or given political agendas of the text's author. Such prejudices and agendas may be difficult to discern without referring to the original texts. Primary sources allow students greater freedom in interpreting the meaning of historical material.

The use of primary texts seems especially necessary in the history of psychology due to the concerns that have been

raised regarding the ceremonial nature of many secondary texts. For instance, if a secondary text is written by an author who is intellectually attached to a particular school of psychological thought, there may be a tendency to present the history of opposing schools of thought in an overly critical manner. Furthermore, the history of the school of thought the author wishes to legitimize may be represented in an uncritical, celebratory manner that avoids mentioning potential shortcomings. It is only by recourse to primary sources that students can sort through such potential problems in their attempts to understand the past.

A majority (61.5%) of the course syllabi that were examined in this study did not mention any requirement that students read primary source materia. Along with many of the instructors' limited formal training in history, their reliance on general textbook approaches, and the absence of comprehensive historiography, limitations in primary source reading may make some history and systems courses prone to presenting a very narrow, misleading view of psychology's history.

One argument against the inclusion of more primary source readings is the limited amount of time instructors' have to convey an immense amount of material. Given the breadth and complexity of the history of psychology, it stands to reason that the extensive use of primary sources might place an undue burden on teachers and students. There simply isn't enough time to cover all the material when using

such an approach. However, it is possible to include primary source readings in a selective fashion. For instance, primary source reading of a selected theorist could be used in contrast to how this same theorist's ideas are presented in the general text. This would encourage students to think carefully about how history is presented, and would, at the same time, make them aware of the inherent value of reading original works. Such an awareness could be of immense benefit over the course of their careers in psychology. The history and systems course seems a logical place for such awareness to be encouraged and developed.

The Inclusion of Selected Topics in The History and Systems of Psychology Course

Introductory Remarks

The following discussion is based on participants' responses to a section of the questionnaire asking about whether they include certain selected topics in their history and systems of psychology courses. Each participant was presented a list of topics. Each topic belonged to one of eight different categories.

The Inclusion of Traditional Topics

It was not surprising to find that the majority of the topics falling in this category are given detailed attention

in most history and systems of psychology courses. These topics consist of theories, systems, and individuals that have significantly influenced the directions taken in the intellectual history of psychology. As should be expected, they are topics found in almost all general history of psychology textbooks. Furthermore, they are topics that demand a place in the history and systems course.

It would make little sense to argue against the inclusion of these topics in the history and systems course. One point of concern, however, can be raised regarding how such topics are studied. In order that any practical understanding be developed regarding the influence of these theories, systems, and individuals, it would seem necessary to situate them in their respective historical, sociocultural contexts. For instance, important insights might be gained by examining the relationship between psychoanalytic thought and the era of burgeoning industrial production within which it developed. Here, one might examine the parallels between Freud's theorized 'constancy principle' and the forms of fiscal conservation required in a newly emerging capitalist/producer economy. If the history course covers psychoanalysis solely by discussing Freud's childhood and outlining the general principles of his theory, an opportunity is missed for deeper, practical understanding of how psychological theories both influence and are influenced by their social context.

A problem exists if decontextualized, traditional topics form the total sum of the content in a given history and systems course. If the history of traditional topics completely displaces other, non-traditional, areas of inquiry, the history and systems course does not live up to its full potential. The extent to which participants reported covering some non-traditional areas of historical inquiry is discussed in the remainder of this section.

The Inclusion of Topics Related to Women and Other Minorities

That some topics in this category are generally not included in the participant's history courses, has already been discussed. Overall, a majority of the course instructors report that they do not extensively discuss these topics in their history and systems courses. A few of them are discussed in brief fashion, but they are seldom covered comprehensively.

In addition to a general lack of discussion around issues concerning women and ethnic minorities, there are even fewer courses that include discussion of bilingualism, sexual orientation, and gender. Of these topics, the lack of discussion about sexual orientation and gender seems particularly problematic. Understandings regarding sexual orientation and gender difference have a profound impact on society. It seems shortsighted and misleading to exclude discussion of the many ways the field of psychology has contributed to these understandings. For instance, the social

impact of various attempts by psychological researchers to measure masculinity and femininity would be an appropriate and important topic to include in the history and systems course (see Lewin, 1984). Likewise, the history of how same-gender sexual behavior became classified as a mental disorder in the D.S.M., and its subsequent removal as a category of illness might be an important topic to include in this area. In each case, it is evident that psychology has had a significant impact on social understandings and prescriptions in the areas of gender difference and human sexual behavior.

It might be argued that these highly complex topics would be best approached in specific coursework elsewhere in the curriculum. However, if left completely out of the history and systems course, a major piece of psychology's historical impact on society is missing. These topics, gender issues in particular, have tremendous social significance, and stand as good opportunities for examining the political, social consequences of psychological research, theory, and practice.

The Inclusion of Extradisciplinary Historical Events, Major Economic Systems, & The History of Technology

Some extradisciplinary historical events were included as topics in the list given to instructors. Although these topics are not directly related to internal developments in psychology, some reference to them seems necessary as a way

of properly situating psychological trends in the sociocultural contexts in which they were embedded. This list of topics is not by any means exhaustive of the extradisciplinary historical events that might be addressed in the history and systems course. They are only a few examples of topics that might be relevant to a critical, sociocultural analysis of psychology's history.

The data suggests that many of the instructors who participated in this study do not extensively address the extradisciplinary historical topics that were introduced in the questionnaire. For instance, nearly half of the instructors reported that they do not discuss 20th century art and literature in their courses. By not including discussion of such topics, many history and systems courses miss an opportunity to better understand the intellectual, cultural mindset of the periods in which significant psychological events occurred. Some analysis of important shifts in the history of literature and art is one way of developing understandings about the cultural assumptions operating in a given era.

Another example of an important extradisciplinary historical event that is not discussed by many of the instructors who participated in this study is World War II and the Holocaust. The absence of this subject in a presentation of psychology's history is problematic. Such large-scale and significant historical events inevitably have a major influence on the directions taken in all scientific,

philosophical, and artistic fields. It seems unreasonable to imagine that the field of psychology is an exception.

While it would not be reasonable to require an in-depth analysis of World War II and the Holocaust in a history and systems course, some mention of the impact these events had on the field seems necessary. For instance, the development and use of psychological tests for the Army during W.W.II had a profound effect on the future configuration of psychology in the United States. Additionally, psychology's influence on U.S. immigration laws both during and after W.W.II is another topic which would be important to include in this area.

Similar types of issues might be addressed in relation to the other extradisciplinary historical topics that were included in the questionnaire. However, it seems that such topics are largely not included in many of the history and systems courses that were examined in this study.

Major economic systems comprise a unique, and very important, category of extradisciplinary history that is very rarely discussed in the history and systems courses that were surveyed. A majority of instructors reported that they do not include discussion of feudalism, capitalism, and consumerism in their courses. This is problematic because of the powerful and pervasive influence of economic factors in intellectual theories, medical practice, and everyday social living.

The importance of including economic factors in the study of history is supported by the fact that many approaches to history (e.g. Marxist models) give primary

emphasis to economic contexts in their analysis of past events. These historical models argue that the economic system operating in a given era forms a broad field of power which gives rise to particular forms of social relation and ideology. Furthermore, it is argued that these forms of relation and ideology both influence and are influenced by the theories and ideas which emerge in behavioral science disciplines such as psychology. (see Cushman, 1990; Kovel, 1980).

The argument is not that the history and systems course should provide anything like a full blown, theoretical analysis of capitalism. However, it would seem important, given the far-reaching ideological effects of economic structures, for there to be some discussion of the basic mechanisms of major economic systems. This knowledge can then be brought to bear in a critical analysis of ways in which specific psychological ideas may have been influenced by the economic configurations present at the time they emerged. Such a view on past events can increase awareness of current entanglements that exist between psychology and contemporary economic trends (consider, for example, the rapid rise of managed healthcare and its impact on psychotherapeutic practice, or the use of social psychology research findings in the advertising industry).

Developments in technology is another category of extradisciplinary history that should be considered as an addition to traditional approaches in the history and systems

course. Certain developments in technology can have a major influence on the field of psychology. For example, one might consider the impact of computer technology on cognitive processing theories. This is one example of the significant relationships that can exist between psychology and technological developments. An attempt to understand how technological change has impacted psychology would serve students well in being able to sort through such issues when they arise at future points in their careers. Unfortunately, the items selected in this category are not discussed in many history and systems class rooms.

The Inclusion of Current Issues in Applied Psychology

There was some variability in the extent to which current issues in applied clinical psychology are discussed in the courses this study examined. Certain issues, the history of psychological testing in particular, are given detailed attention in a majority of the courses. Others, such as managed healthcare and brief psychotherapy, are not included in a majority of the courses.

One factor which possibly influenced the results in this area is a split that may exist in how the history and systems course is taught at professional schools (clinically-oriented) vs. university-based (research-oriented) programs. The history courses at university-based programs are more likely to include traditional topics, and do not spend much

time dealing with issues related to psychotherapeutic practice.

One instructor from a university-based program wrote across the margin of his questionnaire, "Let me guess. You're a clinician." I interpreted this to mean that he found the number and types of questionnaire items about psychotherapy unusual and excessive, and attributed their inclusion to a somewhat idiosyncratic, personal interest of my own. This implies a belief that there is little reason for a psychological researcher to be discussing historical issues pertaining to clinical practice. Such a denial of the need for experimental psychologists to have an historical perspective on how their research impacts directions in clinical practice is short-sighted. While the laboratory may seem worlds away from the consulting room or inpatient psychiatric unit, the research that gets done in the lab may hold numerous implications for how psychology operates as a clinical practice. With this in mind, the exclusion of certain topics, especially those that would challenge the orientation of a research-based program, constitutes a major shortcoming in how the history course is taught.

It is understandable that some degrees of difference exist between programs regarding how certain historical issues related to clinical practice are studied. However, the complete absence of many of these topics in a large number of courses raises concern. For instance, the history of the D.S.M. is not discussed at all in exactly half of the courses

that were examined, and it is only mentioned briefly in most others. It is troubling to see that such an important product of psychological knowledge, one that has had a tremendous impact on psychology and contemporary society, is largely ignored.

Perhaps the general exclusion of current trends in psychotherapeutic clinical practice is due, in part, to a feeling among many instructors that more recent trends in psychology should not be included in the history course. Again, this is a thought that seems logical and reasonable, but which deserves further consideration. Gadamer's perspective on history would suggest that history is not just a chronicle of something that happened a long time ago that has minimal practical bearing on the present. Rather, an important reason for involving oneself in historical study is to shed some light on present dilemmas.

By including discussion of contemporary trends, the history and systems course can help students understand relationships between past decisions and the current (and future) state of their discipline. History can be a way of struggling with important questions that have great, immediate bearing on the decisions being made at the moment. By leaving out more recent trends in psychological thought, research, and practice, the history and systems course loses an opportunity to be the location of critical thinking that will greatly help students in their careers as psychologists.

Telephone Interview Results: Additional Comments.

Because of the research method used, the presentation of results from the telephone interview portion of this study included some discussion of the meanings of the findings. There is, however, room for some additional summary comments in this area.

It should be kept in mind that the interviews were conducted with only a small sample of instructors currently teaching the history and systems of psychology course. However, the findings can be viewed as a means of raising some important concerns that are open to further investigation.

One such potential concern stems from the finding that some course instructors have difficulty articulating what has motivated them to teach the history and systems course. Additionally, in some cases, mere intellectual curiosity about the past is the only commitment that instructors bring to the course. There is no sense, in these cases, of there being any commitments or understandings about ways in which learning psychology's history can be of practical, clinical value. Such an approach to history may lack the critical focus and theoretical breadth necessary to make the history and systems course a dynamic, important learning experience for students. Many of the potential uses of historical study may get left out of the coursework.

It was noticed that a certain group of instructors do bring well articulated and theoretically broad goals and commitments to their work as history of psychology instructors, but this particular category of instructors was relatively small. In their interview statements, the instructors in this category all felt that students respond favorably to the course material. They commented that students become interested and engaged in the history of psychology when it is presented in a manner that highlights its relevance to the dilemmas that students currently face as they enter into careers in psychology. In contrast, many of the instructors who present the history of psychology in a traditional format complain that students do not understand or do not seem interested in the coursework. Such a response is understandable in light of the instructors' inability to articulate how they see the study of history as a project that has immediate, practical value for their students.

Another potential concern relates to the degree of scholarly communication that exists among history and systems course instructors. Some findings suggest that a large group of instructors may have very little (if any) contact with other people who teach the history course. A lack of communication around the teaching of psychology's history decreases opportunities for instructors to gain awareness about alternative, innovative approaches to teaching the course. A great many of these instructors may rely solely on general textbooks when putting the course together without

being aware of either the potential shortcomings of these texts or types of supplementary materials that can be used to broaden the theoretical framework of the course.

A further area of potential concern that emerged in the process of analyzing the interview texts is the practice of assigning the teaching of the history course on the basis of seniority alone. While many of the instructors who inherit the course in this fashion may be excellent teachers, there is room for concern that demonstrated expertise and experience in historical study is not a deciding factor in hiring someone to teach the course. This hiring practice may indicate a view of historical work that emphasizes the *amount* as opposed to the *quality* of historical knowledge. While many senior faculty may have accumulated a greater store of knowledge about psychology's past than their younger colleagues, this does not mean they are necessarily familiar with important theoretical issues particular to the study of psychology's history. It is desirable that history and systems instructors be selected not only on the basis of their having been around a long time, but also on the basis of their levels of skill and knowledge in doing historical work.

Another concern that came up in the analysis of interview texts stemmed from the responses of some instructors to the ideas contained in critical, sociocultural approaches to history. Some of the instructors expressed very negative opinions of this approach to history.

Furthermore, it appeared that these opinions were not always the result of careful, open considerations. Rather, the elements of these historical approaches were often either misconstrued or hastily, narrowly characterized along negative lines. Such reactions are unfortunate because they have the effect of precluding open consideration about more recent historical approaches that have gained considerable ground in academic circles outside of psychology. By not keeping pace with newer theoretical dimensions in history, psychology runs the risk of maintaining a stagnant, outmoded position regarding its relationship to the story of its own development. Some potential political consequences of maintaining such a position are considered in the following section.

The Political Consequences of Current Trends in The History and Systems of Psychology Course.

The findings of this study suggested that many graduate-level history and systems courses are taught from a traditional historical perspective. Such a perspective relies primarily on a decontextualized presentation of the 'great men' and intellectual achievements of psychology. In many cases, this approach to history is largely ceremonial in nature and may preclude a more critical analysis of

psychology's past. This trend should be regarded as having potentially far-reaching political consequences.

The history and systems course is the location where most psychologists develop initial understandings about the history and the sociocultural meaning of their chosen discipline. In fact, in the case of many, it may be the only time in their career that is devoted to an examination of psychology's past and its place in contemporary society.

The history and systems course is positioned to play a crucial role in the way psychology perpetuates particular stories about where it's been, where it's at, and where it is headed. The manner in which these stories are told should not be taken lightly. Their telling constitutes the reflective self-identity and moral conscience of a human enterprise that bears an extreme measure of responsibility in the maintenance of the social status quo. If these stories are to be helpful to both psychology and the society in which psychology operates, they must be told with a view toward the relationships that have historically existed between psychology and the sociocultural contexts within which it has been embedded. Furthermore, this view must look beyond the venerable achievements of the 'Great Men' of psychology and seek out a critical awareness of the ideologies inherent in these relationships.

By neglecting to integrate critical and sociocultural perspectives into the history and systems course, psychology runs the risk of maintaining an impoverished, ineffectual

sense of it's own history. Without theoretically-broad historical understandings of its relationship to extradisciplinary social forces, psychology may lack the awareness and flexibility necessary to make thoughtful, responsible political choices in the present. A broad awareness of the social effects of past disciplinary choices would give psychology greater flexibility in adapting to future changes in society. Without such critical memory and awareness of its past, psychology can end up being, as historian Franz Samelson has stated, "...at the mercy of the forces of the day."

Ideas For Further Research.

This section presents a set of considerations for future research related to the current state of psychology's disciplinary history. The addition of these suggested research topics could produce a more detailed analysis of the concerns raised by this study.

- 1.) An in-depth examination of the content of all currently-used history of psychology textbooks would be a helpful addition to the material discussed in this study. Such a study might refer to various primary source materials in an effort to find places where textbook presentations include incorrect or misleading information.

2.) A compilation of an annotated bibliography of all historical writing on psychology could be a useful way to get a broad overview of the types of issues tackled by historians of psychology in their research. The range of historiographical approaches used in this work could then be compared to those used in other disciplines. This might shed some light on where the disciplinary history of psychology stands in relation to that of other disciplines.

3.) Graduated students from a large sample of psychology programs could be given a test of their understandings regarding the history of psychology. This test, or questionnaire, could be designed to include items pertaining to the concerns raised in this study.

4.) A brief seminar on sociocultural, critical approaches to psychology's history could be designed and conducted with some small groups of psychology students and instructors. The seminar participants' views on the history of psychology could be assessed both before and after the completion of this seminar.

5.) Finally, a study similar to this one might be conducted, but which includes more in-depth, face to face interviews with course instructors. In addition, such a study might include the actual observation of various history and systems courses as they are being taught. As was stated earlier, the need to rely solely on telephone interviews placed certain limits on the scope and depth of the intended interpretive research process.

Considerations For Alternative Ways of Conceiving,
Structuring, and Teaching The Graduate-Level History and
Systems of Psychology Course.

On the basis of some concerns raised in this study, alternative ways of conceiving, structuring, and teaching the graduate-level history and systems course were developed.

Alternative Conceptions

- 1.) Instead of being conceived, primarily, as a capstone survey of important intellectual developments in psychology, the full potential of the history and systems course might be better met by encouraging discussion of the social functions of psychology across different historical eras. This could be accomplished through a comprehensive use of the elements of the New History approach.
- 2.) The history and systems course could be a course where relatively recent, contemporary, and future trends in psychology are discussed. By including comprehensive discussion of how historical events relate to present-day issues in psychology and society at large, the history course can be of immense practical benefit to students as they embark on a career in psychology.

Alternative Structure & Teaching Methods

- 1.) Efforts might be made to hire course instructors who have demonstrated some expertise and experience not just in psychology, but also as regards the practice of history itself.
- 2.) While providing a vast amount of information about the history of psychology, many general textbooks may not present an adequate picture of psychology's past. Using a variety of other materials in coursework may be one way to address any shortcomings that exist in the textbook. Various journal articles (some from other disciplines) and primary sources readings could be included as supplements to the general text. A bibliography of some suggested readings is included in Appendix D of this study.
- 3.) It would be beneficial for there to be some treatment of historiographic issues in the history and systems course. An emphasis on this area would help students to become educated, critical readers of history. Just as a solid knowledge of statistical methods allows psychologists to be discerning critics of research findings, a solid knowledge of historiographical issues would allow them to be thoughtful about historical portrayals of their discipline.
- 4.) One way to encourage student interest in learning the history of psychology is to highlight its relevance to current struggles they face as they enter the field of psychology. This could be approached through the use of writing assignments such as journal-type, personal reaction

papers to issues presented in the classroom. Additionally, the history and systems course might be more of more practical use to students if it is structured as a discussion-oriented seminar.

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APPENDIX A

The History and Systems Questionnaire

PERSONAL INFORMATION

Sex: ___M ___F

Age: ___

Race: ___ African American ___ Caucasian ___ Latino/Latina
 ___ Asian ___ Native American ___ Pacific Islander
 ___ Mixed (specify _____) ___ Other

EDUCATIONAL & PROFESSIONAL BACKGROUND*Please check the correct response:*

Do you hold the Ph.D. in clinical psychology? Yes No

Do you hold the Ph.D. in a non-clinical area of psychology? Yes No

If yes, please specify: _____

Do you hold the Psy.D.? Yes No

Do you hold any graduate degrees other than those listed above? Yes No

If yes, please specify: _____

In what area of study did you receive your undergraduate degree?

Prior to receiving your graduate degree, approximately how many history courses did you complete? _____

Of these the above history courses, how many included topics related specifically to the history of psychology? _____

Have you ever taken a history course that deals with theoretical debate concerning the research and presentation of historical information? Yes No

Have you received any post-doctoral training (seminars, workshops, symposia, etc.) that is related to the history of psychology? Yes No

Have you published any research or writing related to the history of psychology? Yes No

How many years have you taught a history of psychology course? _____

What is your faculty position? ___ Full-time ___ Half-time
___ Quarter-time ___ Adjunct ___ Teacher's Assistant

In addition to teaching, do you have a clinical practice in psychology? Yes No

Approximately how many hours per week do you spend in your clinical practice? _____

If you are a therapist, which best describes your theoretical orientation in psychology? (Please check all that apply).

___ Cognitive-Behavioral ___ Psychodynamic ___ Family Systems
___ Existential ___ Other: please specify.

QUESTIONNAIRE ITEMS

SECTION I

In this section, I am interested in your opinions about what is most important for students to learn in your history of psychology course. Below are some claims about the importance of particular topics and goals in the history of psychology course. Please indicate the extent to which you agree with each claim. In addition, please indicate the degree to which you address each topic or goal in your own course.

In the history of psychology course, it is important for students to learn about the lives of leading figures in the history of psychology.

Strongly Disagree Disagree Mildly Agree Agree

Strongly Agree

How would you describe the degree to which the lives of leading figures in psychology are addressed in your history of psychology course?

Not Addressed Briefly Addressed Addressed

Extensively Addressed

In the history of psychology course, it is important for students to learn the central concepts of major psychological theories and systems.

Strongly Disagree Disagree Mildly Agree Agree

Strongly Agree

To what degree are the central concepts of major psychological theories and systems addressed in your history of psychology course?

Not Addressed Briefly Addressed Addressed

Extensively Addressed

It is important to show students how an historical perspective can help them understand the political and social consequences of psychological theory, research, and practice.

Strongly Disagree Disagree Mildly Agree Agree

Strongly Agree

With your own students, to what extent do you address a historical perspective as a way to increase awareness of the political and social consequences of psychological theory, research, and practice?

Not Addressed Briefly Addressed Addressed

Extensively Addressed

It is important for students to gain a broad, cultural understanding of the historical eras in which important events in the history of psychology occurred.

Strongly Disagree Disagree Mildly Agree Agree

Strongly Agree

In your own history of psychology course, to what extent do you address broad, cultural themes of the historical eras during which events in psychology occurred?

Not Addressed Briefly Addressed Addressed

Extensively Addressed

It is important for students to learn the material that will aid them in successfully answering the history of psychology questions on their licensing exams.

Strongly Disagree Disagree Mildly Agree Agree

Strongly Agree

In your history of psychology course, to what extent do you address material that will aid students in passing the history of psychology questions on their licensing exams?

Not Addressed Briefly Addressed Addressed

Extensively Addressed

It is important for students to develop the capacity to think critically about how historical accounts of psychology are written.

Strongly Disagree Disagree Mildly Agree Agree

Strongly Agree

In your history of psychology course, to what extent do you address issues that will help students develop the capacity to critically assess historical accounts of psychology?

Not Addressed Briefly Addressed Addressed

Extensively Addressed

SECTION II

In this section, I am interested in identifying some of the specific subject matter that is covered in your history of psychology course. Using the scale provided, please indicate the extent to which the following persons, ideas, topics or events are discussed in your history of psychology course?

Scale:

1 = Not Discussed.

2 = Discussed Briefly .

3 = Discussed in Some Detail.

4 = Discussed Extensively.

1. Mind/Body Dualism.	1	2	3	4
2. Victorian Era Gender Relations.	1	2	3	4
3. Multiculturalism.	1	2	3	4
4. The Industrial Revolution.	1	2	3	4
5. Current Psychotherapy Practices.	1	2	3	4
6. The History of Psychological Testing	1	2	3	4
7. Wilhelm Wundt	1	2	3	4
8. British Empiricism	1	2	3	4
9. Psychoanalysis	1	2	3	4
10. The Slave Trade	1	2	3	4
11. Women Psychologists	1	2	3	4
12. Feudalism	1	2	3	4
13. Eastern Psychology	1	2	3	4

14. Capitalism	1	2	3	4
15. The Renaissance	1	2	3	4
16. Classical Conditioning	1	2	3	4
17. Nature Vs. Nurture Debate	1	2	3	4
18. W.W.II & The Holocaust	1	2	3	4
19. Television Advertising	1	2	3	4
20. Computer Technology	1	2	3	4
21. The Civil Rights Movement	1	2	3	4
22. Christianity	1	2	3	4
23. Ancient Greek Philosophy	1	2	3	4
24. William James	1	2	3	4
25. Functionalism	1	2	3	4
26. Colonialism	1	2	3	4
27. Operant Conditioning	1	2	3	4
28. Managed Healthcare	1	2	3	4
29. Involuntary Psychiatric Hospitalization	1	2	3	4
30. D.S.M.'s I, II, III, & IV	1	2	3	4
31. Community Mental Health	1	2	3	4
32. History of the A.P.A.	1	2	3	4
33. African American Psychologists	1	2	3	4
34. Feminist Psychology	1	2	3	4
35. The Mental Hygiene Movement	1	2	3	4
36. Brief Psychotherapy	1	2	3	4

37. Cultural History	1	2	3	4
38. Conrad Lorenz	1	2	3	4
39. Hermann Ebbinghaus	1	2	3	4
40. Consumerism	1	2	3	4
41. The Suburban Lifestyle	1	2	3	4
42. Mass Production	1	2	3	4
43. Space Flight	1	2	3	4
44. Rene Descartes	1	2	3	4
45. The Scottish School	1	2	3	4
46. Psychiatric Medications	1	2	3	4
47. Forensic Psychology	1	2	3	4
48. John B. Watson	1	2	3	4
49. 20th Century Art & Literature	1	2	3	4
50. Philosophies of History	1	2	3	4
51. Sexual Orientation	1	2	3	4
52. Bilingualism	1	2	3	4
53. Ethnic Minority Populations	1	2	3	4
54. Difference/Similarity Gender Theory Debate	1	2	3	4

SECTION III

In this section I am interested in what led to your decision to teach a course on the history of psychology.

What led to your decision to teach a graduate level history and systems of psychology course? (please check all that apply)

Assigned to teach the course

Interested in the subject

Wanted to learn more about the subject

Feel that it is an important component of the graduate school curriculum

Other: _____ Please specify: _____

How confident are you in your ability to teach the history of psychology course?

Not confident Fairly Confident Confident

Very Confident

APPENDIX B

The Telephone Interview Script

The following written material was included in the questionnaire packet that is sent to history and systems of psychology course instructors at A.P.A.-accredited schools:

In addition to this questionnaire, data for this study will also be collected by means of a telephone interview conducted with a small sample of questionnaire respondents. These interviews will focus on personal ideas, concerns, and experiences related to teaching the history of psychology. They will take approximately 45 minutes to complete.

I will contact all interview participants with an initial phone call to set up a workable time for conducting the actual interview. Please indicate below if you would be willing to participate in this portion of the study.

Yes. I am willing to participate in the telephone interview portion of this study.

No. I would prefer to not participate.

If your answer was yes, please indicate below how I can best reach you by phone:

Phone # _____

Best times to call _____

Interview ScriptQuestion #1:

I'm interested to know if there are any particular things you include in your history course that you feel are unique, or that you are proud of in some way. I'm thinking of things like certain topics you cover, or your approach to teaching, or maybe certain assignments or class projects.

Follow-up:

Could you tell me a little about why you decided to include this _____ in your course?

How do you feel this helps students to learn about the history of psychology?

How did you come up with this idea?

Question #2:

I'm also interested in why you decided to teach the history of psychology. What were some of the thoughts, interests, or concerns, or commitments that led you to that decision?

Follow-up:

Has your interest in teaching this course changed in any way over the years?

Are there any particular (intellectual/political/personal) commitments which motivate you in continuing to teach the history and systems course?

As you start each new semester of the course, what's on your mind in terms of what you hope, in general, to accomplish by the end of the course?

Question #3:

What, in your opinion, is the ultimate value for students in taking this course in terms of their future work as either researchers or clinicians in psychology? Or What do you most want students to gain from taking your history and systems course?

Question #4:

Since you've been teaching the history and systems course, what have been some of the most significant changes in the content of the course or in your approach to teaching?

Follow-up:

Why did you decide to make this change?

What's been the biggest surprise for you since you've begun teaching the course?

Have you noticed any changes in student's needs or interests since you've begun teaching the course ?

Question #5

Are there any ways in which you feel you have changed professionally as a result of teaching the history and systems course? or In what ways has teaching this course influenced the way you think about the work that psychologists do as researchers, clinicians, and teachers?

Follow-up:

(If "no, not really.") Well, in conducting this study, I've found that some of the participants have felt that studying history has a practical bearing on understanding current practical issues in psychology. Other participants have either disagreed with that, or felt that learning the history of psychology is important for other reasons -- for example, introducing students to the basic concepts of major systems and theories. I'm wondering where your opinion falls on this issue.

Question #6:

Another question I have is whether you are aware of how your colleagues at other institutions teach the history and systems of psychology course?

Follow-up:

(If No) Well, I'm wondering if maybe you might have any assumptions about how the course is taught in other programs. Like, for example, some sense about how a particular topic you find important is addressed in other courses. Or perhaps some trend or viewpoint you imagine may be stressed which you find either beneficial or problematic in some way.

(If Yes) Given what you do know about how other people teach the course, I'm interested to hear if there's anything in particular you feel they do that's either beneficial or problematic? Do you have any concerns about how the history

of psychology is generally taught, or about what sorts of issues and topics are emphasized by your colleagues?

Question #7:

Is there any particular topic you wish you could cover more thoroughly?

Follow-up:

What do you feel gets in the way of covering this topic in greater detail?

Question #8:

In a G. Stanley Hall Lecture at the 1988 meeting of the APA, Laurel Furumoto, the current president of APA division 26, spoke about what she called the 'New History' of psychology. Are you familiar with her lecture? (Yes or No). I'm interested in hearing your thoughts about the following points she makes in her lecture.

1.) She states that, in looking at psychology's history, a critical perspective should be emphasized as opposed to a ceremonial chronology of great events and individual achievements.

2.) She states that it is crucial, when studying the history of psychology, to always consider the social and political context within which psychological thought is embedded. She is concerned that historical study of psychology relies too heavily on examining decontextualized ideas--and thereby offers a limited perspective on the social function of psychological thought across time.

3.) She emphasizes the importance of reading primary source material instead of relying mostly on secondary texts.

Question #9:

Are you familiar with Michel Foucault's ideas regarding approaches in historical study? (Yes or No) What thoughts do you have about his ideas?

Follow-up:

One thing I find important about his approach to history is the argument that scientific theories can reflect or unknowingly support the political arrangements of the present. One aspect of his historical approach is a focus on uncovering power relationships in a given era through an examination of discourse in social sciences such as

psychology. I'm interested in knowing if you have any thoughts about the inclusion of a perspective such as Foucault's in the history and systems class-room.

Conclusion:

[Work from each individual syllabus and questionnaire responses. Ask about any apparent inconsistencies (e.g. any particular emphases that stand out in the questionnaire but which aren't included in the syllabus). For those who teach from an apparently New History, politically-oriented model, ask about: reasons for using that approach, student reactions, reactions of colleagues.]

Is there anything you feel you would like to add before we end this interview?

APPENDIX C

Letter of Request for Course Syllabi

Dear _____,

I am a clinical psychology graduate student at the California School of Professional Psychology - Alameda. I am beginning a dissertation project which will examine the History and Systems of Psychology course as it is currently taught in APA-accredited programs. I am writing to request the following documents and information which will be used as both research data and as tools for the formulation of a questionnaire:

- 1.) Current course catalogue description of the History and Systems of Psychology course at your school.
- 2.) Current course syllabi for the History of Psychology course.
- 3.) Any additional instructional handouts used in the History of Psychology course. (examination materials, class project descriptions, suggested paper topics, reading lists, etc.)
- 4.) Any documentation about how the History of Psychology course has been structured at your program. For example, any documented instructional guidelines or curriculum committee decisions pertaining to the History of Psychology course.

I promise that no information will be given at any point during my research which would identify individual schools or faculty. All materials I receive will be used solely for the purposes of this particular research project.

Thank you for your consideration of this request. I have enclosed a mailing label for your convenience. If you have any questions, I can be contacted at the address listed below:

Sincerely,

Tom Ciccirelli
 Graduate Student

APPENDIX D

Bibliography of Suggested Readings For Use in The History and
Systems of Psychology Course

The following bibliography includes some books, book chapters, and journal articles which could be included as assigned reading in the graduate-level history and systems of psychology course. The majority of these writings cover topics that could be used to develop inclusive, critical, and sociocultural perspectives on psychology's history. This is not an exhaustive list. It is merely a presentation of some published works that exist as alternatives to more traditional texts in the history and systems course. Many of these writings, in various ways, inspired this study

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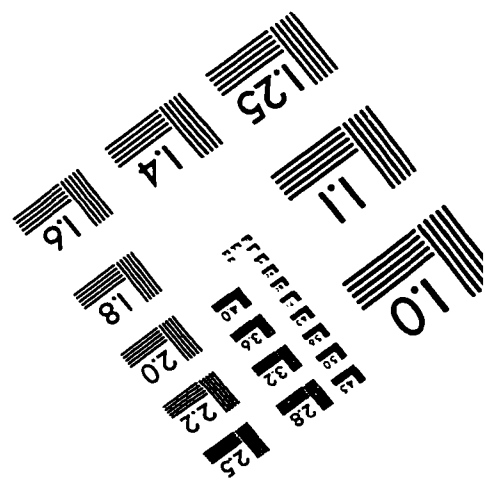
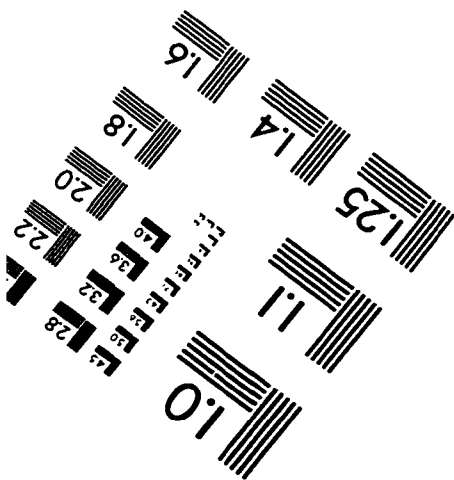
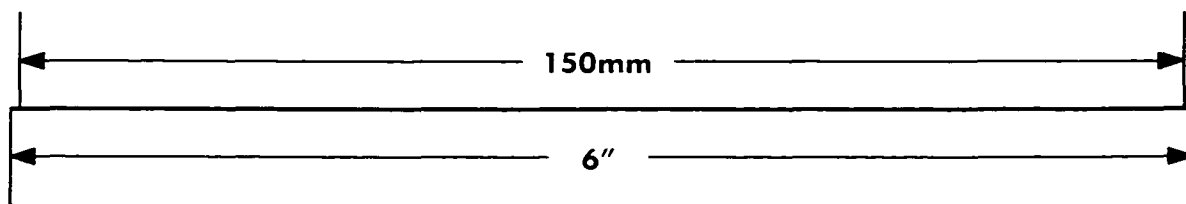
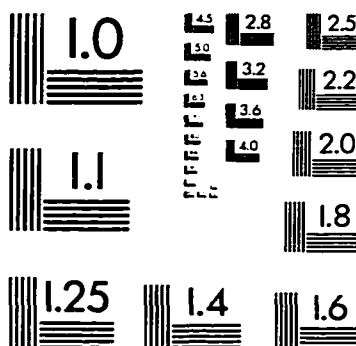
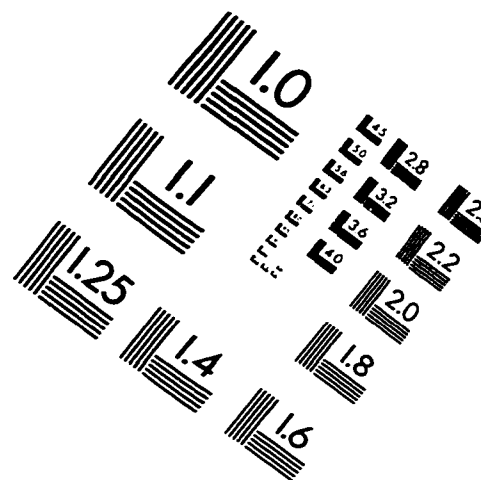
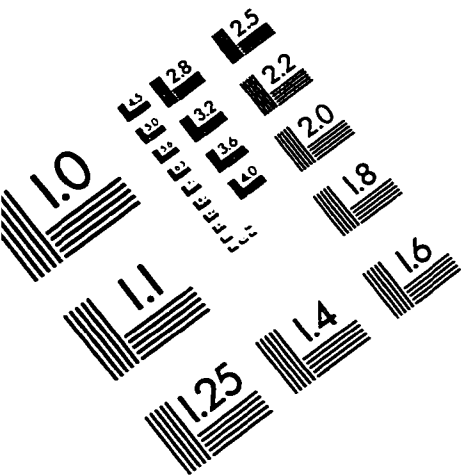
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