Notes

1 ARE YOU A 'REAL' SCIENTIST?

1 The author wishes to thank Harvard University Archives for permission to cite unpublished work from the Allport papers. The conference paper that Allport presented in 1966 was part of the first international Conference on Graduate Education in Social Psychology. It was held in New York City, 16–18 December, under the auspices of the National Science Foundation and the Division of Personality and Social Psychology of the American Psychological Association.

2 The terminology of historical terms – for example, presentism – follows that used most recently in a review article by Hilgard *et al.* (1991). I am indebted to the participants in my graduate seminar in the History of Social Psychology, Spring term 1990 who were assigned the task of comparing 'histories' of social psychology: Manuel Arango, Anna Chapman, Mindi Foster, Susan Galloway, Lena Ghanotakis, Bat-Ami Klejner, Barbara McLellan, Ian Nicholson and Kimberly Noels. Their papers helped me refine further the way I look at the discipline of social psychology. I am particularly grateful to Dr Betty Bayer who enlivened our discussion and brought Graumann's (1988) history to my attention. Also included in our analysis was Hilgard's history, 'Social psychology', Chapter 16 in *Psychology in America* (Hilgard 1987).

3 Ian Lubek's (1993a) very detailed analysis of the multiple types of histories and historiographies of social psychology also examines Allport's several *Handbook* chapters. Lubek observes that their contrast with Allport's 'Six decades of social psychology' paper may have much to do with their intended audiences: a 'textbook' history to legitimate traditional views and a conference presentation proposing changes to graduate education in social psychology.

4 The details of Lewin's invitation to Iowa and how that influenced his whole way of doing research is examined in Mitchell Ash's (1992) 'Cultural contexts and scientific change in psychology: Kurt Lewin in Iowa', *American Psychologist* 47, 198–207.

5 Parts of this section are based on Ellen Corkery's BA Honours thesis undertaken at Carleton University in 1986 as well as a conference presentation by F. Cherry and E. Corkery (1986).

6 An excellent example of the impossibility of separating the measuring instrument from what is measured that I have presented to students with some success can be found in Lewis Brandt's book *Psychologists Caught* (1982: 70). The example involves a lengthy illustration of the indeterminate measurement of the temperature of water in a glass with a thermometer. I like to compare and contrast it with an example of the human measuring instrument that

can be found in Schlossberg's (1973) book, *Einstein and Beckett*. John Unterecker's 'Foreword' to that book is cited in the beginning of Chapter 4 of this book.

A more detailed analysis of textbook prefaces as persuasive communications is made by Peter Stringer. He analyses the impossible task textbook authors face in 'producing a simple, coherent text' (Stringer 1990: 23), and references numerous examples from standard social psychology textbooks published between 1976 and 1981.

KITTY GENOVESE AND CULTURALLY EMBEDDED THEORIZING

This essay developed over a ten-year period and is still, to my mind, an example of the unfinished business of theorizing in the human sciences. Many of the ideas were helped along by a sabbatical year (1981–82) spent with Erika Apfelbaum and Ian Lubek at the Social Psychology Laboratory, University of Paris (VII) and by the careful reading of my colleague Warren Thorngate. Some experimental social psychologists have used the language of deductive science more explicitly. For example, Brown (1986) in his *Social Psychology. The Second Edition*, instructs his readers that 'understanding means being able to deduce particular phenomena from general laws, including some phenomena never yet experienced . . .' (Brown 1986: 18). 'Theorizing in terms of social forces – by analogy with social forces such as light, sound, gravity, and magnetism – is an old and honorable tradition in social psychology, associated most closely with the work of Kurt Lewin' (Brown 1986: 18).
In generating theories to explain the world around us, it is important not to lose sight of patterns of disciplinary constraints and practices (Sherif, C.W. 1979). The post-Second World War training of North American experimental social psychologists encouraged decontextualization. The general experimental psychologists dominating departments of psychology in the 1950s would have found a social psychology embedded in culture more appropriate to sociology departments where, indeed, interpretive traditions of social analysis did emerge. Social psychologists' training in psychology departments were guided by behaviourism and by a more mechanistic and ahistorical philosophy of science outlined in Chapter 1.
Had violence towards women been a central issue in the 1960s, we might have found that reflected in subsequent studies. What seems clearer (with the gift of hindsight and with a view of social psychology as a post-dictive science rather than a predictive one) is the relevance of the Genovese incident to society's increasing confrontation with a continuum of violence directed against women in society, and the failure of institutions and individuals to intervene in such instances.
The framework of seeing variables over persons focused researchers on quantitatively measurable behaviours. Once having decided that the behaviour of interest was 'intervening', then we could work backwards to ask which variables altered rates of 'intervening' behaviour. The influence of gender re-entered the problem as an arbitrary way of classifying individuals by their sex, which might be significant depending on its weight in a multivariate computational matrix. Latané's (1981) Law of Social Impact is the covering law that explains variation in bystander behaviour. Race, class and sex are determiners of the strength of social impact rather than code names for how various members of society experience historically created structures of inequality.

6 I want to argue that decontextualization goes on in all social science methodologies, not just laboratory experimentation. I make this point largely because it is fashionable to single out only experiments as deterrents to meaningful social data. However, any abstraction process, of which all research partakes, is subject to the constraints of stripping away important aspects of the social context in which the phenomenon occurred. Experimentation, perhaps more than other tools of analysis, is the most context-stripping by the way in which variables are defined for laboratory use. Since these two studies in the 1970s, two highly realistic field studies have been brought to my attention by Penelope McGregor, a Carleton University student. Schreiber (1979) found that two of 105 onlookers intervened to assist the victim in a staged murder. Most onlookers froze. Harari *et al.* (1985) found high rates of intervention (85 per cent in groups; 65 per cent alone) in a staged sexual assault of a white woman by a white male.

7 While much was written in other newspapers, I chose to see how the paper that broke the story continued to keep it before the public. Undoubtedly, more could be written from an historical and media perspective. I have included a partial list of newspaper accounts and trial summaries consulted. Articles cited from the *New York Times* (NYT) and the *New York Times Magazine* (NYTM):
'Queens woman is stabbed to death in front of home', NYT, 14 March 1964, 26: 4.
'37 who saw murder didn't call the police. Apathy at stabbing of Queens woman shocks inspector', NYT, 27 March 1964, 1: 4, 5, 6; 38: 1, 2, 3.
'Apathy is puzzle in Queens killing. Behavioral specialists hard put to explain witnesses' failure to call police. Interpretations vary. Some say tendency not to get involved is typical – others call it uncommon', NYT, 28 March 1964, 21: 1; 40: 1, 2.
'What kind of people are we?', NYT, 28 March 1964, 18: 2.
Letters to the *Times*:
'TV called factor in slaying apathy. Psychiatrist gives views on witnesses in Queens', NYT, 12 April 1964, 66: 3, 4.
'Apathy discussed', NYT, 31 March 1964, 34: 5; 1 April 1964, 38: 6; 2 April 1964, 32: 5, 6; 3 April 1964, 32: 5, 6; 7 April 1964, 34: 5, 6. NYTM: 17 May 1964, VI, 22; 24 May 1964, VI, 62.
'Study of the sickness called apathy', NYTM, 3 May 1964, VI, 24, 66, 69, 72. (A.M. Rosenthal)
'Trial begins in Queens slaying. Some of 38 witnesses to testify', NYT, 9 June 1964, 41: 6, 7.
'Moseley recalls three Queens killings', NYT, 11 June 1964, 30: 1.
'Moseley gets chair; verdict is cheered', NYT, 16 June 1964, 1: 6; 53: 2, 3.
'Genovese slayer wins life sentence in appeal', NYT, 2 June 1967, 37: 1–5.
'Genovese slayer escapes on way to Attica prison', NYT, 19 March 1968, 49: 1.
'Genovese killer is hunted widely', NYT, 20 March 1968, 35: 1, 2.
'Genovese slayer yields gun, gives up. Genovese slayer is seized in Buffalo', NYT, 22 March 1968, 1: 3; 39: 6, 7, 8.
'Moseley back in custody, wants new try at freedom', NYT, 23 March 1968, 22: 2.
'Inquiry sought in Buffalo case against Moseley's rape victim', NYT, 3 April 1968, 16: 4, 5.
'Hostage held captive by Moseley in Buffalo inquiry', NYT, 23 April 1968, 30: 4–8.
'Genovese murderer gets college degree', NYT, 10 April 1977, 30: 4.

'Today I'm a man who wants to be an asset', *NYT*, 16 April 1977, 25: 3.

'Convict rehabilitation: unconvincing evidence', *NYT*, 28 April 1977, 28: 4.

'20 years after the murder of Kitty Genovese: the question remains: why?', *NYT*, 12 March 1984, II B1: 1–6; B4: 3–6.

'It's not Kitty Genovese again', *NYT*, 19 December 1984, I 27: 1, 2, 3.

'The 39th witness', *NYT*, 12 February 1987, I 31: 1, 2, 3. (A.M. Rosenthal)

Court cases cited:

The People of the State of New York v. Winston Moseley, Defendant. 251 New York Supplement, 2d Series, pp. 552–6, 6 July 1964 (43 MISC2d505).

The People of the State of New York v. Winston Moseley, Appellant. 281 New York Supplement, 2d Series, pp. 762–7, 1 June 1967 (20 NY. 2d 64).

8 Murder, not rape, is the central aspect of Moseley's criminal actions despite his inclusion in *Against Our Will*. I would encourage reading together, as I did, Brownmiller's (1975) chapter 'A question of race' and Angela Davis' critique of Brownmiller's work 'Rape, racism and the myth of the black rapist' in Davis (1981). Neither author speaks of Moseley's choice of victim in a racial context but their discussion alerts us to the fact that there are dimensions of race and racism in this story that require analysis. Historically and currently racial differences have figured prominently and differently in the lives of whites and blacks. How these differences play themselves out in our daily lives is the task of social psychological analysis. More recent articles are helpful in showing us that race/sex/class are not historically separable in considerations of rape. See Valerie Smith's 'Split affinities: The case of interracial rape', in M. Hirsch and E.F. Keller (eds) (1990) *Conflicts in Feminism*, London: Routledge, and bell hooks's (1990) essay 'Reflections on race and sex' in *Yearning: Race, Gender and Cultural Politics*, Toronto: Between the Lines.

3 STRUGGLING WITH THEORY AND THEORETICAL STRUGGLES

1 Portions of this paper were given at the annual meeting of the Canadian Psychological Association, Calgary, June 1991, at a joint session of the Sections on History and Philosophy of Psychology, Women and Psychology and Social Psychology.

2 Following the Montreal massacre, details of Lepine's life were made public. Feminists working with women victimized by violence were not surprised to learn of the pattern of wife and child-battering that Lepine's father had inflicted on the family.

3 Many of these reasons are consistent with J. Macaulay's (1985) incisive analysis of experimental social psychology's approach to the study of aggression. She also provides a more detailed description of the traditional 'teacher–shocking–student script' that constitutes the experimental study of aggression.

4 Many of these developments are anticipated by bell hooks (1984) in her book *Feminist Theory: From Margin to Center*, particularly in her essay, 'Men: comrades in struggle'. For more details on the work described below, contact Rick Goodwin, PO Box 4465, Station E, Ottawa, Canada K15 5B4.

5 Some years ago, I presented a paper on the interconnection of sex, race and class in the social psychology of second-language acquisition to an interdisciplinary conference on social psychology and language (Cherry 1980). The Bristol conference brought together the only social psychological forum I could find outside a women's studies forum where one could talk about gender, class and race in personal and social identity terms rather than as classification

variables in a regression analysis. Anthony Kroch (1979) delivered a paper on social class and language. In reporting his studies of speech in Philadelphia, he gave a wonderful account of the obstacles of getting in the front doors of patrician Philadelphia homes. Social class had bestowed the privilege of silence and privacy on his potential respondents. What similar difficulties confront us in establishing a psychology of men? Social research is predominantly a phenomenon of the middle class looking at itself or the working or unemployed classes. This leaves us uninformed about the experiences of those with a modicum of privilege except as they choose to share that knowledge.

4 HARDENING OF THE CATEGORIES AND OTHER AILMENTS

1 The re-analysis of Lynn and De Palma Cross' data (1974) formed part of Karen Duncan's Honours thesis (1980) and part of a paper we co-authored for a symposium on 'Gender and Expectations' at the (1980) annual meetings of the Canadian Psychological Association, June, Calgary.

5 SELF-INVESTIGATING CONSCIOUSNESS FROM DIFFERENT POINTS OF VIEW

1 Many of my own experiences were corroborated in an exploratory study that interviewed nine women who identified themselves as feminists. See 'The development of a feminist consciousness in women', a paper presented at the Annual Meeting of the Canadian Psychological Association, 31 May 1990, Ottawa and available from the authors: Nancy Wilkinson and Margaret Schneider, Ontario Institute for Studies in Education, Department of Applied Psychology, 252 Bloor St W, Toronto, Ontario.

2 In classes on prejudice and discrimination, I have used these documents along with first-person narratives of the impact of prejudice and first-person accounts of those who stood up against discrimination, for example, Horacio Lewis's *I Might as Well Move to the Moon* (1972), a detailed account of his efforts to obtain housing despite discrimination, and Daniel Braithewaite's *The Banning of the Book* Little Black Sambo *from the Toronto Public Schools* (1956), a personal account of his successful efforts in 1954 to remove a book that he considered damaging to his children and their efforts to learn in an environment respectful of black children. (This publication is available through Third World Books & Crafts Inc., 942 Bathurst St, Toronto, Ontario, M5R 3G5.)

3 A more extensive analysis of these and other manifestos was undertaken by Cheryl Bryce as part of her Honours thesis (1980), 'Manifestos: an expression of group awareness', at Carleton University. For a more detailed historical treatment of Burris' Fourth World Manifesto, see Alice Echols' *'Daring to be Bad': Radical Feminism in America, 1967–75*, pp. 245–7 specifically.

4 Cross (1991) has extended this model in his recent book, *Shades of Black: Diversity in African-American Identity*, in which he has further explored 'the development of various Black identities – nationalist, bicultural, and multicultural – including Afrocentricity'.

5 One student attended a sculpture exhibit and used an Inuit stonecarving. She asked if it was sufficient to describe it and the expression of living with nature it exemplified. I suggested that she look perhaps for something the carver had written about the sculpture. I realized almost as soon as I said it that I had privileged the printed text and again I had to think through the impact of this kind of biasing in social psychological knowledge construction.

6 I have recently had two students with combined European and Native ancestries tell me about their reconnections to their Native ancestry. Both of them found the narrative technique required by this assignment helpful in focusing them on their struggles with multiple identities. One student is enrolling in a Native teacher's training programme and the other is becoming more involved in the University's aboriginal students' centre. Again, I have been reminded of Cross's developmental model of consciousness by which we affirm our social identity and political commitments.

6 ONE MAN'S SOCIAL PSYCHOLOGY IS ANOTHER WOMAN'S SOCIAL HISTORY

1 In thinking about this study I was undoubtedly influenced by my own experience as a single parent arriving in a new community with a four-month-old child several years earlier. With little social support and a tremendous feeling of isolation, I called on the nearest people with children, the neighbours across the street. At the time of writing, I was thinking also about all of the research I had read over the years on the enormous impact of children on their caretakers and more personally about Meredith Luce, my friends' child whose birth prompted significant changes in lifestyle and housing arrangements.

2 I am particularly grateful to my colleague, Suzanne Mackenzie, Department of Geography, Carleton University who brought to my attention the work of Jacqueline Tivers, *Women Attached: The Daily Lives of Women with Young Children* (1985). Tivers cites extensive data on the home visiting activity of women with small children and her findings confirmed my sense that Festinger *et al.* (1950) required a gendered reading.

3 The text tells us that 'the design and construction of these projects were performed under the supervision of architects in the School of Architecture at M.I.T.' (Festinger *et al.* 1950: 14).

I am grateful to Dr Kurt Back who helped me discern houses that were accessible to families with and without children. By examining Figure 6.3, one can see that houses with children have an extra room. A fuller description of the houses is to be found in the text (Festinger *et al.* 1950: 15) where it is indicated that houses without children are two-and-a-half rooms and houses with children are four rooms.

The sequence of houses in Williams Court beginning with House *a* (lower right) and moving to House *m* (upper right) is as follows: No Child (NC), Child (C), NC, NC, C, C, NC, NC, NC, C, C, C. Courts are not identical with respect to sequence. The letters *a* to *m* were used in the original analyses of friendship choices and are retained here for purposes of discussing their occupancy with respect to children.

After completion of the study period, several projects were funded through other sources. However, it is not reported which ones were made possible through alternative funding.

The published study is part of a larger unpublished monograph by L. Festinger and H.H. Kelly (1951) entitled *Changing Attitudes through Social Contact: An Experimental Study of a Housing Project*, Research Center for Group Dynamics, Institute for Social Research, University of Michigan, Ann Arbor. The longer version is well worth re-reading both from the point of view of gender and class. I have kept my comments focused on gender only for pedagogical reasons, when in fact both studies together could easily provide more insights into class-based aspects of women's lives.

7 EVERYTHING I ALWAYS WANTED YOU TO KNOW ABOUT ...

1 Our conversation seems like quaint colonial chit-chat when one considers that modern 'Canada' did not exist as such in 1812 and that the war(s) under discussion were between British colonialists and Americans over territory inhabited and claimed by Iroquois peoples. Were we to rewrite my Grade 12 history textbook from the perspective of the Iroquois nations, for example, we would see the War of 1812 as one part of the long history of devastation inflicted on aboriginal peoples in the Americas (Wright 1992). We might have a very different perspective on who 'won' the war considering the contemporary resistance of Mohawk peoples to further incursions on their lands (e.g. the 1990 resistance at Kanasatake in Quebec).

2 McArthur's final chapters are about the possibilities for reference works once the computer (mathematical calculation) is thoroughly connected to literary compilations.

3 This chapter is based in part on my paper, 'The textbook genre: an overview of its place in the knowledge industry', presented in a Symposium on 'Textbooks in Psychology', given at the annual meeting of the Canadian Psychological Association, 8–10 June 1989, Halifax, Nova Scotia. During the course of the conference at which this paper was presented, 'satellite material' was brought to my attention and deserves special mention as an example of popularization. A representative of Scott-Foresman was present to promote that publisher's introductory psychology text, which includes a history of events in psychology set in a *Time* magazine format.

4 Part of the impact of textbooks comes from the use of the impersonal voice to express authority that transcends the individual writer(s) (Olson 1980).

5 The bibliography on which my conclusions are based is available on request. The list of articles was compiled in several ways: a search of all volumes of *Teaching of Psychology* up to 1986, a follow-up of references arising from this procedure, and a computer search through the following databases: ERIC, PSYCHINFO, PSYCHALERT, SOCIAL SCIENCES CITATION INDEX, SOCIOLOGICAL ABSTRACTS. The computer search strategy used the terms TEXTBOOK(S) with SEX*/AGE/ACING/ETHNICITY/RACE/GENDER/BIAS/DISCRIMINATION/STEREOTYP*/OMISSION*/IDEOLOGY/ERROR* (*indicates a truncated variable). I am grateful to Ms Wendy Sinclair and Ms Marci Jacklin, Reader Services MacOdrum Library, Carleton University for assisting me with the on-line search.

6 One of the most helpful discussions of the approach social psychology has taken to commonsense is to be found in the writings of Michael Billig, for example, 'Rhetoric of social psychology', in Parker and Shotter (1990).

8 LOST IN TRANSLATION

1 I am grateful to the Social Sciences and Humanities Research Council for support with this research (Grant Number 410–83–1279–R2). I would also like to thank Bruce Baskerville and Sheila Evans for their valuable research asssistance.

2 The first edition of *An Outline of Social Psychology* was published by M. Sherif in 1948, before the summer camp studies were done. Furthermore, in a citation analysis looking at references to the 'originals' between 1973 and 1984, one finds that Sherif *et al.* (1961) is the main source of information for the summer camp studies. There are 172 citations to this source in the eleven-year period

while the 1956 and 1969 textbooks receive fifty-five and 150 citations respectively, not all of which are citations to the chapters describing the summer camp studies.

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