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"History is not guided by the correct. It is guided by the production of new courses that represent viable and advantageous alternatives in their various moments and these alternatives are not simply ready to be adopted; they must be created by the protagonists. No one is situated in the place of historical truth, it is permanently constructed in the course of the various alternatives in the game of social processes"

(González-Rey, O social na psicologia e a psicologia social)

In Memoriam

A Note from the Editor

Dear members of the 18th Division and the community in general interested in the history of psychology all around the world.

This Newsletter pays tribute to the life and work of one of the most outstanding Cuban psychologists who leaves us with deep sorrow. Professor Fernando González-Rey leaves a legacy deeply rooted in our profession and leaves an open debate surrounding subjectivity, qualitative epistemology and the research methodology in social sciences. Juan Fernando Aguilar writes a heartfelt obituary about Professor Gonzalez-Rey.

In this Newsletter, we count on the contribution of Seth Oppong who presents the history of psychology in Ghana as a long, frustrating and lonely journey. Professor Daniel Goodey from Aberdeen's Robert Gordon University presents an interesting paper about Frantz Fanon and his contribution to liberation psychology. David Robinson, executive director of Cheiron, writes a commemorative paper on the 50 years of the Meeting of Cheiron organized by The International Society for the History of Behavioural and Social Sciences. Cheiron is an event with one of the longest paths and highest levels of importance in the history of social and behavioral sciences.

We would like to welcome members of the 18th Division to participate in Cheiron. Finally, I would like to thank the young psychologist Juan David Millán for his hard work. He was very attentive to the email 18historydivisioniaap@gmail.com handling the our generous authors' contributions and collecting others.

Julio César Ossa Ph.D.
 Editor

President's Corner



Dear members from the Division of History of Applied Psychology, dear colleagues interested in History of Psychology.

The research field on "History of Psychology" has shown a significant growth in the last decades mainly in Western Europe, Latin America, and USA. This growth apparently indicates the existence of a consolidated area, which proposes to tell the past of the discipline from different approaches and methodologies.

Researching the past brings discoveries, often of what has been forgotten. In these cases, we need to research why this memory loss was allowed. This permits us to denature our present knowledge and practice, realizing that these are not the result of a continuous and

uninterrupted evolution, but refer to choices made at a given historical moment. Thus, it provides important results in the historiographic advance.

Therefore, the Division of History of Applied Psychology has been dedicated to disseminating congresses, books, publications in general pertinent to the historiography of psychology, seeking to present its multiple approaches. This number is no different. In addition to articles, books and congresses, which point us to the strength of the area, we have a text about Cheiron (The International Society for the History of Behavioral and Social Sciences), arguably one of the leading associations in the history of psychology, your file. Its chief executive, David Robinson, kindly wrote a text for us about this society.

We continue to prepare for the Centennial, the 100th anniversary congress of our society, to be held in December 2020 in Cancun, Mexico. Information about this event will be available online soon.

On March 26, Fernando González-Rey passed away. González-Rey, a Cuban who resided for many years in Brazil, possessed great empathy and generosity, contributed in an innovative way to the discussion of subjectivity, articulating the theoretical, epistemological and methodological debates. We dedicate this number to him.

**Counting on the collaboration of all,
Ana Jacó**

Cheiron and its Sister Societies

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June 21-24, 2018, marked the 50th meeting of Cheiron: The International Society for the History of Behavioral and Social Sciences. It was held at the University of Akron, Ohio, the home of the Cummings Center for the History of Psychology (an affiliate of the Smithsonian Institution), which houses the Archives of the History of American Psychology, the National Museum of Psychology, and the Institute for Human Science and Culture. This collection of books, archives, and museum artifacts was begun in 1965 by University of Akron psychologists John Popplestone and Marion White McPherson. So, in a sense, Cheiron developed partly out of their project, which began just a few years before the first Cheiron meeting. This project and Cheiron's sister organizations now extend into many parts of the world.

The true founding of Cheiron took place not in Akron, but at University of New Hampshire. There, Robert I. Watson and Joseph Brozek (Lehigh University) led a six-week Summer Institute on Teaching History of

Psychology in June and July 1968, funded by the National Science Foundation. They sent a telegram of appreciation to Edwin G. Boring, the famous historian of psychology at Harvard, then learned that he had passed away during the time of the Institute. The 30 participants, a mix of graduate students and established scholars, vowed to continue meeting after the institute ended. Julian Jaynes (Princeton University) hosted the first annual meeting of the new society in New York City in May 1969, and he championed the notion that their work would have to be interdisciplinary, not limited to history of psychology. Brozek likewise insisted on the international scope of their endeavor. The new organization, The International Society for the History of Behavioral and Social Sciences, needed a handier name, so it adopted the name Cheiron at the second annual meeting in Akron in 1970. In Greek mythology, Cheiron was the wise centaur who taught Achilles, Asclepius, and other Greek heroes.

The program of the annual Cheiron meeting includes papers, posters, and symposia on many aspects of the history of the behavioral and social sciences, also on related historiographical and methodological issues, including teaching these topics. These small meetings, ranging from 50 to occasionally more than 100 attendees, make up with intensity whatever they might lack in size. During breaks, meals, and late-night conversations, publication projects are planned, historiographic revolutions are plotted, and graduate students are advised and encouraged in their dissertation research. The extraordinary mix of disciplinary and national traditions is challenging and very productive.

One product was a sister organization: Cheiron-Europe, which first met in Amsterdam in September

1982 and has met annually ever since. In 1996, the name was changed to European Society for the History of the Human Sciences (ESHHS); however, the name change did nothing to diminish cooperation and mutual support. Since 2007, the two organizations have held joint meetings every four or five years (the next will be in 2020). Cheiron and ESHHS now coordinate with colleagues in several other organizations, from East Asia to South America.

The main task is growing and developing scholarship in the field. In addition to interdisciplinary and international approaches, Cheiron has led in feminist and critical studies. One of Cheiron's founders, Elizabeth Scarborough, published an important book with Laurel Furomoto: *Untold Lives: The First Generation of American Women Psychologists* (1987). The culmination of many sessions at Cheiron and other meetings, it opened up new venues for feminist history of psychology and social science. Cheiron's keynote address is now called the Scarborough Lecture, in honor of the leader who attended every single year until she died shortly after the 2015 meeting. Cheiron founders William Woodward and Michael Sokal still grace our meetings, continuing the work that these three began as graduate students in the 1968 Summer Institute.

The "critical turn" at Cheiron began during the early 1980s, led by a group of young members (John Carson, Benjamin Harris, Jill Morawski, to name only some of the ringleaders) who eschewed 'celebratory' history and called for more penetrating (and sometimes unpleasant) analysis. Senior social psychologist Franz Samuelson encouraged them, and the graduate program in history and theory of psychology at York University (Canada)—led by Kurt Danziger, David Baken, and Ray Fancher—also deepened critical studies in history of psychology. During the 1988 Cheiron meeting at Princeton, James Capshaw worked with Harris, Furomoto, and others to devise a plan to bring this direction of studies into greater prominence within the staid History of Science Society (HSS). The Forum for History of Human Science became a recognized "interest group" in HSS in 1990; the memo of recognition came from HSS Executive Secretary Michael Sokal, a Cheiron founder.

This list of multiplying and interlocking influences could go on, and very far in distance. In October 2017 the Brazilian Society for History of Psychology (BSHP) celebrated its first ten years at the meeting of the Brazilian Society of Psychology (BSP) in São Paulo. The BSHP president took the occasion to retire from office: Marina Massimi had been inspired to lead the development of history of psychology in Brazil by none other than Joseph Brozek. Two Cheironians, David Robinson and Nadine Weidman (editor of *History of Psychology*), participated in the conference and the ten-year anniversary. Brazilian psychologist Rodrigo Miranda was elected secretary of BSHP; at that time he was also an officer of Cheiron.

Journals in the field have likewise multiplied. Historical columns have always appeared in mainline journals of psychology, such as *American Journal of*

Psychology, but in 1965 Robert I. Watson founded *Journal of the History of the Behavioral Sciences*, and its formal connection with Cheiron soon followed. *History of the Human Sciences*, whose first issue appeared in 1988, was edited for 15 years by stalwart ESHHS member, James Good. In 1998 Cheiron founder Michael Sokal became founding editor of *History of Psychology*, the official organ of the Society for History of Psychology (Division 26) of the American Psychological Association (APA). Related periodicals include *European Yearbook of the History of Psychology* (EYHP), *Journal of the History of the Neurosciences*, and *Theory & Psychology*. This list only includes those that publish in English language.

Cheiron was born in a time of agitation and discomfort with the status quo during the turbulent years of the late 1960s. It was renewed and expanded, in territory and in critical scope, during the 1980s, as the Cold War waned and people in many parts of the world emerged from decades of dictatorship. As we face today's challenges, better understanding of the human sciences—how we seek knowledge of ourselves—is as important as ever. Cheiron's call for papers/presentations has its deadline in January; the annual meeting is usually in June.

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Doing ‘History of Psychology’ in Ghana: A long, frustrating, lonely journey without directional signs but rewarding

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The study of psychology as an academic discipline in a separate academic department within a university setting in Ghana began in May 1967 at the University of Ghana, Legon. Oftentimes, some psychologists (western and non-western) tend to think that the study of psychology (as a subject matter focusing on human nature) only began as a colonial import into the former colonies. However, the interest in and the non-scientific study of human nature predates the establishment of an academic department in Ghana or anywhere else in Africa. In the case of Ghana, I have traced the study of the subject matter of human nature to as far back as (and perhaps before) the establishment of the University of Sankore, Timbuktu in the Old Mali Empire in 989 CE. More specifically, I highlighted the role that the first Ghanaian (and Black person) to obtain a Ph.D. in the modern sense, Prof. Anton Wilhelm Amo (1703 – 1784), played in the Enlightenment Period in Europe between 1727 to 1747 until he returned home to the Gold Coast (present-day Ghana). In this sense, it is a misrepresentation to view psychology (with a timeless focus on human nature) rather than scientific psychology as a modern import into Africa. In large part, the experience of Ghana, likely not to be typical but may be representative of the inception of Psychology in other African countries, has been that of an indigene (a Ghanaian) with a Ph.D. initiating the establishment of the Department of Psychology rather than a European establishing

it. In this regard, psychologists in Ghana, Africa, and the world would be forever be grateful to the following pioneers in Ghana for their contributions training, mentoring and inspiring many of the current generation of Ghanaian Psychologists who are making valuable contributions throughout the world: Anton Wilhelm Amo (1703 – 1784), Herbert Claudius Ayikwei Bulley (1925-2002), Cyril Edwin Fiscian (1926-2007), Joseph Yaw Opoku (1948-2016), Samuel Ayetey Danquah (1939 – 2018), and Robert Akuamoah-Boateng. Ghanaian and West African psychologists are mourning late Prof. Samuel A. Danquah who passed away in October 2018; may his soul rest in perfect peace. Similarly, in Liberia, where I teach currently, the teaching and learning of Psychology was not initiated by non-natives. Yes, the establishment of scientific Psychology in Africa may have received support from others but it was not simply implanted by non-Africans on the African soil.

Though Ghanaian psychologists are aware of the various subfields within psychology, the focus has been on industrial/organizational, clinical, health, neuropsychology, forensic, social-community, developmental, counselling, educational, and sports subfields. History of psychology, defined as field of study that “analyzes the conditions in which psychology emerged and developed as a science and profession, as well as the conceptual and theoretical variants that emerged in the course of its historical evolution.” (García, 2018, p.177), does not exist in Ghana and many parts of Africa. The only university level course that comes close to History of Psychology in Ghana, for instance, is a master-level course called “Systems and Theories of Psychology”. Thus, there is no formal training in the History of Psychology. As a result, doing ‘History of Psychology’ is a long, frustrating, lonely journey without directional signs but rewarding. I will now devote time to explain why it is a long journey, why it is frustrating, why it is a lonely one, why there are no directional signs and why, after all of these, it can

still be rewarding.

Why is it a long journey?

Imagine venturing into an area without a clear-cut plan and asking yourself if you have arrived at your destination or not. Conducting research in History of Psychology in Ghana and many parts of Africa is similar to this experience. This is mainly due to the fact that many Ghanaian (and African psychologists) prefer to walk the already chartered pathway of the more established subfields. Besides, many did not specifically receive training in conducting research in history of psychology. As a result, those who find themselves conducting research in history of psychology does so accidentally or something else brings them to the path. In my case, it was the quest to find historical figures to show that Africans may have contributed to the evolution of psychology and understand the conditions under which concepts and theories emerged to facilitate indigenization of psychology in Ghana and Africa. Thus, one must travel different paths, ascending and descending ‘academic hills and mountains’ to arrive at an unknown bus terminal to begin the journey of conducting research in History of Psychology. This needs to be addressed to shorten the journey for those who are interested in History of Psychology. The experience of Wahbie Long, Ph.D., of the Department of Psychology at the University of Cape Town is no different as to how he moved from Clinical Psychology to doing ‘History of Psychology’ in South Africa.

How frustrating?

From the above, one can understand why the journey can sometimes be frustrating. You are simply on your own without support or sometimes limited support from your immediate environment. Besides, there appears to be less respect for conducting research in History of Psychology. There is a general misunderstanding about the amount of work one needs to undertake in order to be able to prepare a manuscript and how long it takes an individual. For instance, what might be described as my classic work in History of Psychology, ‘History of Psychology in Ghana since 989AD began in 2012 and managed to complete the manuscript in 2016 before it got published in 2017. Chronicling the history of a discipline requires much

more caution, writing and rewriting when new evidence comes along the way that changes a previous lead. I dare say that it is more difficult to write history research papers than to write research reports of empirical studies just in the same way it is generally more difficult to conduct and publish a paper in the social sciences and humanities than to do same in the natural sciences, as it has been alleged. In short, the lack of understanding of the work involved, the resultant lack of respect, and lack of support structures make it frustrating to conduct research in History of Psychology. This lack of respect for and misunderstanding of history of psychology may appear to be global. Here is a comment I received on a manuscript I submitted in respect of formalizing History of Psychology along with other related domains into what I describe as Psychological Theoretics to form a new sub-discipline (I will revisit it later). Below is the comment:

Psychology is an empirical science and therefore any theory must be experimentally proven (*so why does theoretical physics exist, my addition*). I do not accept the author’s opinion because it does not correspond to the modern evolution of psychology. Of course, I do not deny the role of well-known psychological theories based on different philosophical beliefs. Rather, they emphasize the different individual approaches to studying aspects of mental activity and human behavior. I believe this article ... does not reflect the fundamental methodological questions of modern psychology.

The view expressed above reveals the disdain for psychological work without quantitative data but shows a lack of understanding as to the role history of psychology plays in the development of psychological science. It appears that many psychologists out there still think that ‘empirical’ only means quantitative instead of evidence or observations that is verifiable. However, Colman (2006, p.190) define data as “facts or information collected for reference or analysis.” In this regard, personal letters, speeches, meeting minutes, newspaper articles, diaries, reports, and related sources are pieces of information collected for reference. Of course, history of psychology makes

use of primary data too but just not in the same form as the other subfields. This attitude towards historical work may be revealing a deep-rooted disregard and misunderstanding in psychology for studies making use of qualitative methods. This is frustrating when history of psychology is key to understanding the trends and future directions for a subdomain and the entire discipline as well. And who even said historical work cannot lead to formulating interesting hypotheses for empirical studies.

The emergence of *Experimental Philosophy* (X-Phi) in which philosophers are now applying experimental techniques from psychology and cognitive science to test claims instead of logical reasoning should be alert psychologists to the value of philosophical and historical musings (Knobe & Nichols, 2017). It appears that the very spirit in X-Phi that enabled psychology to emerge and flourish may be resurfacing among modern philosophers. Is psychology to going to be the same after another century? X-Phi has so far even produced better replication outcomes compared to psychology replication studies in cognitive psychology, social psychology and personality psychology (though results from personality psychology are more promising). To historians of psychology, is history repeating itself? Are we about to relive the late 19th century to mid-1900s? Will experimental philosophers and psychologists be vying for the same departmental chair positions as it happened in the late 19th century Germany? Well, this has already started; for instance, Dr. Joshua Knobe, an experimental philosopher at Yale University, holds dual appointment in the Cognitive Science program and the Department of Philosophy. Indeed, I was right when I said that psychology was and still is the study of philosophy by other means and vice versa. Will the disciplinary distinction disappear with time? What does it mean for modern psychologists? Do we need to seek more collaboration with them for cross-fertilization of ideas? This also may already be happening at places such as Yale, Lawrence University (Wisconsin), University of Arizona, and the University of East Anglia. Again, the US Society for Philosophy and Psychology (est. 1947) and the European Society for Philosophy and Psychology (est. 2004) have been supporting such cross-fertilization of ideas between the two disciplines for some time now. As a result, many of

the unanswered questions in psychology may be found in X-Phi. Doing more work on historical identity of psychology will provide directions for maintaining our identity as a distinct discipline if we desire to be distinct.

Why is it lonely without directional signs?

Sometime in January 2019, I reached out to Dr. Wahbi Long, an Associate Professor at the Department of Psychology at the prestigious University of Cape Town (UCT) to enable us collaborate on areas of interests. And this is what he said (I extracted only the essential element):

Thanks for getting in touch, Seth. [It is] always good to connect with scholars in small fields like ours.

What did he mean by ‘small fields like ours’? Basically, there are a handful of African psychologists interested in and are actually conducting research in History of Psychology. For many African countries where psychology is well established (such as Ghana, Nigeria, South Africa, Uganda, Zambia, Zimbabwe, Kenya, Sudan, and Egypt), you can hardly find more than one person focusing on History of Psychology. However, there are a handful of African psychologists interested in Indigenous Psychology like late Augustine Bame Nsamenang, Augustine Nwoye, Kofi Marfo, Elias Mporfu, Esther Akinsola, Therese Tchombe, and other South African psychologists pursuing indigenism as well as associated Africanists such as late Gustav Jahoda and Robert Serpell. African psychologists are still mourning late Prof. Nsamenang who passed in February 2018; may his soul also rest in perfect peace. What is apparent is that those interested in Indigenous Psychology research are not necessarily interested in History of Psychology. I could be wrong but I only know of two African psychologists who do any work specifically in History of Psychology: Dr. Wahbi Long of UCT and me. However, others have attempted to chronicle the history of psychology in Africa but without the consistency that Long and I have shown over the years. Thus, doing ‘History of Psychology’ in Africa is a very lonely career and the only companions one has are our colleagues in Indigenous Psychology who are also a handful. As a result, getting mentorship in this area of research is

very difficult as one can be mentored away from this interest due to the same the lack of understanding of the work involved and the resultant lack of respect. Perhaps, it is comforting to know that the Ghanaian experience is not necessarily distinctively African but may be a projection of global norm as far as the study and research in History of Psychology is concerned. The difference may lie in the fact that other regions of the world have established leaders in History of Psychology who can mentor the next generation of historians of psychology to meet their national and regional needs as well as contribute to the international scholarship in History of Psychology. Notwithstanding, these mentors in the other regions of the world are still too few compared to other subfields of psychology. No wonder one can go through the websites of several universities globally without finding a single historian of psychology in the faculty list of the psychology teachers.

Why is it rewarding to do ‘History of Psychology’ in Ghana and Africa?

There are various reasons it is rewarding to conduct research in History of Psychology. First, it demystifies psychological science to such an extent that the perceptions and viewpoints of the historians of psychology is fundamentally different from that of the general population of global psychologists. It is at this stage that knowing history of psychology aids the process of indigenization. As a result, one’s contribution to both national and international psychology is viewed as controversial and unsettling for many on the national and global scenes. Second, it helps one’s career tremendously. As my colleague, Dr. Wabhi Long, said, our field is small. There are few participants. As a result, the few who venture into it become the pioneers in the African sense as well as the pacesetters. Surely, individuals who are more comfortable travelling the less travelled road and doing something different with it are more likely to succeed while they face less competition while doing it. Indeed, they become the authority there is in the field through the African lens. Related to the above is the huge responsibility one carries as the chronicler of the history that enables the African voice heard. Ghana’s first historiographer, Reindorf (1889/1895, p. 3-4) once wrote:

A history of the Gold Coast [present-day

Ghana] written by a foreigner would most probably not be correct in its statements, he not having the means of acquiring the different traditions in the country and of comparing them with those which he may have gathered from a single individual. Unless a foreigner writes what he witnesses personally, his statements will be comparatively worthless, as it is the case with several accounts of the Gold Coast already published. Hence it is most desirable that a history of the Gold Coast and its people should be written by one who has not only studied, but has had the privilege of initiation into the history of its former inhabitants and writes with true native patriotism.

This is, therefore, the charge that an African (or Ghanaian) psychologist has in conducting research in History of Psychology as many of the histories of psychology written about Africa by non-Africans have not been a fair representation of the state of affairs, to say the least. Thus, one becomes part of cadre of scholars who perform this special responsibility for a country, the discipline at the national level and globally. As a result, our words shape the future (this is a solemn responsibility for only the select few).

Way forward

As noted earlier, doing ‘History of Psychology’ in Ghana and many parts of Africa can be a long, frustrating, lonely journey without directional signs but rewarding. What must we do as African psychologists to facilitate the growth of the sub-discipline of History of Psychology? I have already started advocating for the formalization of the teaching and learning of History of Psychology along with other domains (Philosophy of Psychology, Quantitative Psychology, Theory building, Meta-theory, and History-Philosophy-Methodology linkages) trans-disciplinarily into what I call ‘*Psychological Theoretics*’. I define Psychological Theoretics as “the study of the methodology of psychological investigations, theories of psychology, history and the philosophy of psychological science as well as their interrelations with the purpose of advancing the methodological, theoretical, and philosophical

practices in psychological science.” (Oppong, 2019, p.7). It is my belief that it will “ground psychologists in appropriate subject matters to enable them engage in original investigations on issues that will yield good theories that can solve their societal problems.” (Oppong, 2019, p.8).

This proposed subfield, when introduced at the undergraduate level as single semester course, will generate interest in History of Psychology. Similarly, when taught at the graduate levels (master’s and doctoral) will help initiate the next generation of scholars into History of Psychology. Fortunately, at William V. S. Tubman University in Liberia where I currently teach, there is an undergraduate course in history of psychology, namely: *PSY 423: History and Systems of Psychology*. Below is the course description for the history of psychology at William V. S. Tubman University:

This course is a comprehensive study of the history and various systems of psychology. It entails the historical roots of psychology from antiquity to the present. It examines both physiological/scientific and philosophical antecedents of modern psychology. The discussion entails major schools of thought in psychology like structuralism, functionalism, behaviourism, Gestalt, and psychoanalysis. Existential-humanist, feminist and other critical theories of psychology are discussed in their historical and philosophical contexts. The course seeks to acquaint students with knowledge on how the intellectual and social forces throughout history have shaped the discipline of psychology.

Indeed, this is uncommon even in the well-established centres of excellence in psychology scholarship in Africa (such as Ghana, Nigeria, South Africa, Uganda, Zambia, Zimbabwe, Kenya, Sudan, and Egypt) and it is worthy of emulation by others on the continent of Africa and beyond. However, at the University of Ghana, *PSYC 604: Systems and Theories of Psychology* is taught at an advanced level at the master’s level. This, indeed, contributed to my interest in history of psychology in particular and Psychological Theoretics in general.

Besides, Departments of Psychology in Africa

should permit interested graduate students to conduct graduate research in History of Psychology and the other domains of Psychological Theoretics for the award of their degree. The idea that non-empirical research is easier ought to be discarded. It is more difficult to carry out such research than many imagine it to be. Supervision of such graduate research can be done by professional historians in the Department of History and a psychologist in whose specialty the student may be conducting the research. International bodies such as the *Division 18 of International Association of Applied Psychology (IAAP): History* can also play a key role by bringing into its fold historians of psychology working in regions of the world less represented in its membership. Division 18 can set up mentorship programmes to support emerging historians of psychology around the world and where possible providing funding to support the research and professional development of students interested in History of Psychology who are located in the less represented regions.

In sum, Division 18 of IAAP can support national, regional, and global scholarship on history of psychology through mentorship programmes in which emerging scholars are identified to undertake postdoctoral fellowships or simply linked to a global network of more established scholars. In this era of limited resources, it might be better to encourage virtual mentoring as internet and telecommunication services have improved greatly in all corners of the globe. Webinars, blogs, LinkedIn and other relevant social media platforms can be used to groom new historians of psychology.

In this respect, the decision by Prof. Rubén Ardila, President of Division 18 of IAAP, to invite even non-members of the Division to contribute to its Newsletter as part of her membership drive is laudable. Again, the Division can advocate for the inclusion of at least one semester course on history of psychology in the undergraduate and graduate curricula globally through the national and regional associations. In countries where the accreditation of psychology curriculum is the mandate of the regulatory body, it is equally essential to reach out and engage with these regulatory bodies. For instance, Division 18 can reach out to Ghana Psychological Association (GPA) and Ghana Psychology Council (GPC). Fortunately, GPA has

planned a CPD for March 2019 at the University of Cape Coast at which history of psychology in Ghana, history of GPA, and ethics will be discussed. I have been invited as the facilitator for the history of psychology in Ghana.

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Gestalt psychology developments and movements in the history psychology

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Do I fit? Who am I? Where do I belong? Allen McConnell (2013) highlights the importance for health and well-being of ‘belongingness’, pointing out that understanding one’s place in society leads to greater levels of confidence, security, success and resilience. But for me, these questions are not easy to answer. Born and raised in California but having lived half my life in Europe, I feel more at home in Europe, while my American accent means I am often seen as an incomer. Experiencing a form of ‘cultural homelessness’ (Nam, Nam & Kim, 2018),

I feel that my thoughts are more European but recognise that some of those thoughts might still be understood as distinctly American (Colaner, Horstman & Rittenour, 2018). Individual thought patterns, however, should not be seen in isolation and often can only be understood within their particular context and relatedness (Fiske, Lin & Neuberg, 1999).

This was the insight of Max Wertheimer (Wertheimer & Riezler, 1944), along with Kurt Koffka (2014) and Wolfgang Köhler (2015), who are credited with developing Gestalt psychology.

Responding to the fixed rigidity of human thinking portrayed in structuralism (Koffka, 2014), Gestalt psychology is based on the idea that our thoughts only become meaningful when understood in their entirety, i.e., thoughts have meaning only in relation to other thoughts and their inherent interconnectedness (Gleitman, Gross & Reisberg, 2011).

The founders of Gestalt psychology recognised that the way we shape our thinking is not solely down to individual experiences and how we perceive them. Rather the way we process them – as organised by the totality of our experiences – is dynamically directed by the way we come to think within our lived context and how our thoughts fit (Tarpay & Mayer, 1978). Frederick Bartlett (1932) showed that the assimilation of new material in learning and memory was dependent on pre-existing

concepts. Information incompatible with those concepts were ignored, diminished or enhanced to fit within established patterns of thought (schema). Hence, the illuminating contribution of Gestalt psychology to the history of psychology is to remind us of the importance of a holistic approach (Köhler, 1973).

Although Gestalt psychology has evolved from a discrete field of study in its holistic approach to cognition (Neumann & Neumann, 2018), it has had a major contributing factor in the development of social psychology (Farr, 1996; Read, Vanman & Miller, 1997), especially organisational psychology (Ikehara, 1999); value theory and the scientific treatment of ethics (Köhler, 1976); and even other diverse fields of study from medicine (Wang et al., 2018) to educational visual design (Chang, Dooley & Tuovinen, 2002; Graham, 2008). In applied psychology, Friedrich (Fritz) Perls (1992) introduced Gestalt therapy to help people increase self-awareness and accept aspects of themselves as integral to their identity. Perls's form of Gestalt therapy centred on getting people to consider disparities between how they felt and how they appeared to others (Emerson & Smith, 1974; Gleitman et al., 2011). This approach has been developed over the years and is still much in use today (Delisle, 2013).

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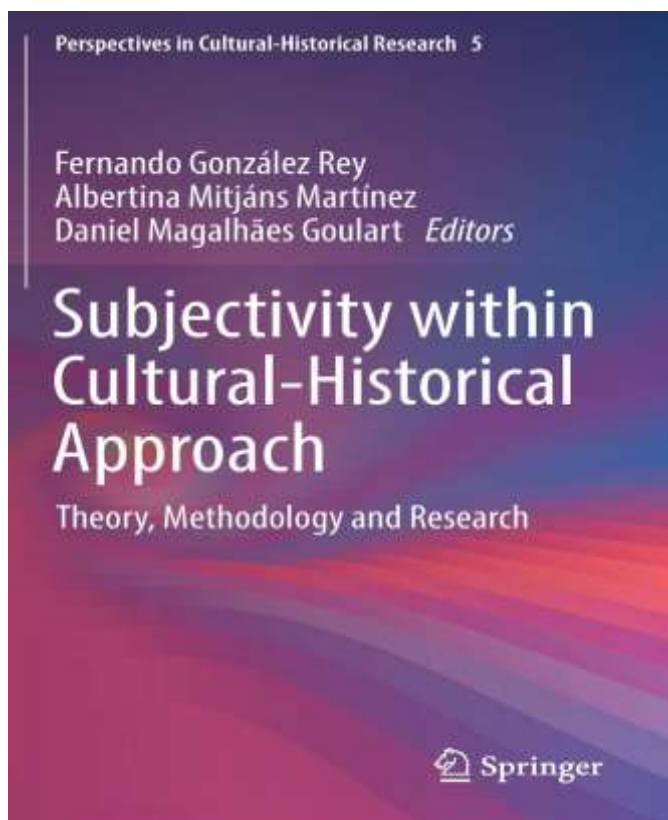
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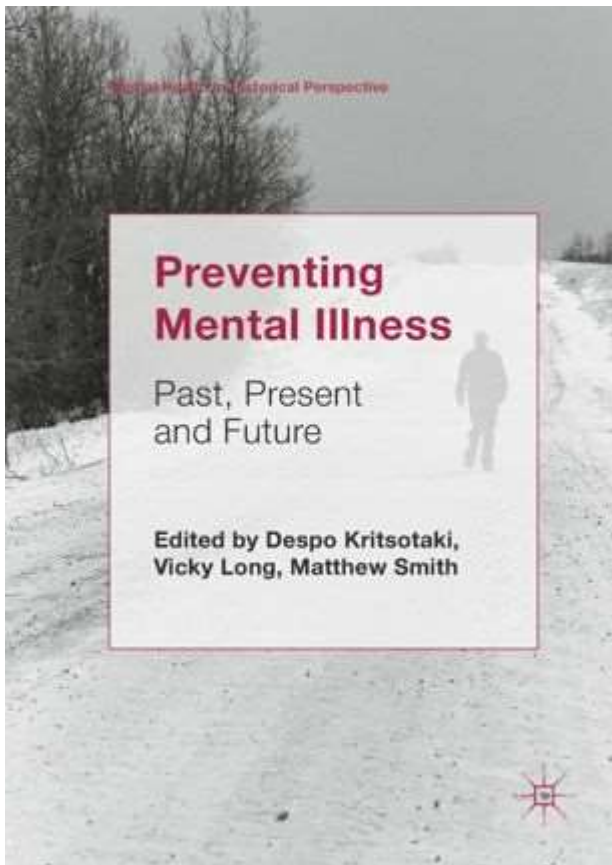
Subjectivity as a New Theoretical, Epistemological, and Methodological Pathway Within Cultural-Historical Psychology, January 2019



This book, which probably officiates as the epistemological will of Professor Fernando Gonzalez Rey, brings epistemology back as a methodological bridge towards the historical and cultural approach in psychology. The work sustains that psychology has historically isolated the methodology as a field destined only to provide the technical devices for scientific research, disregarding the necessary linkage between the methodological and the empirical to forge a dialogue of knowledges.

In turn, the book manifests the historical importance of the different psychological theories in relation to subjectivity and their evolution from their beginning, marking the isolation of not only methodology but also of subjectivity and other approaches in the general framework of research in the 20th century.

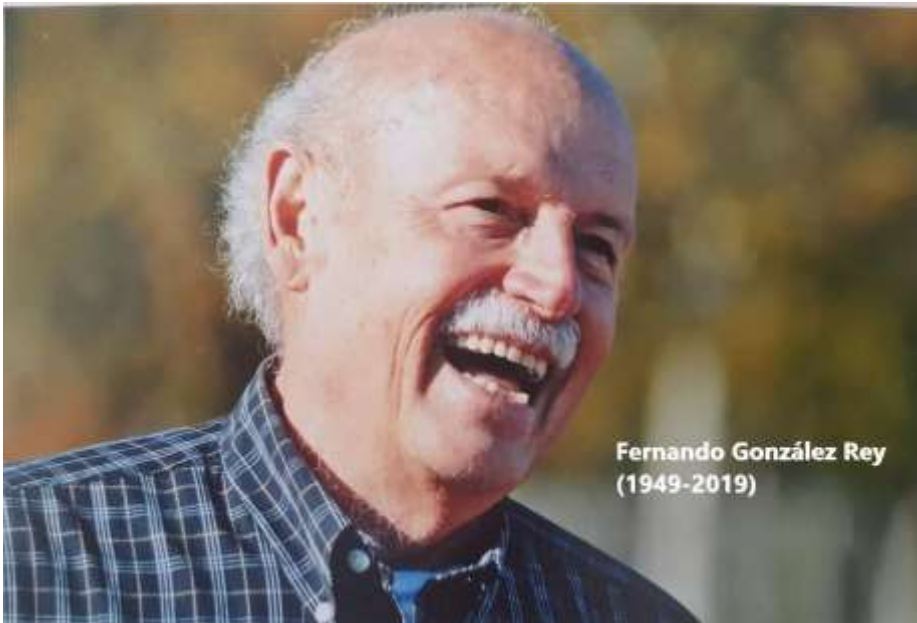
Preventing Mental Illness, October 2018



This work analyzes the concept of mental disease or crisis from a historical perspective with a forward-looking manner. The current approach is carried out from the history of psychiatry and the subsequent intervention of psychology as a praxis when containing and elaborating the diverse mental affections.

The work also studies suicide in the west, a highly important phenomena across all eras. Suicide is studied since the 19th century in Finland when it was considered an isolated and special phenomenon in certain abnormal individuals. Nevertheless, from the different discussions generated in the different fields of medicine, psychiatry and psychology, it was assumed, since 1970, that suicide was a public health issue and it was necessary to understand and prevent it. The work, from mental disease to the act of taking one's life, considers and studies the psychiatric and psychological discussions which evolved and transformed to become what they are today and what they will be.

**Fernando González-Rey
(1949-2019)**



Fernando González Rey
(1949-2019)

On March 26, 2019, the Cuban psychologist Fernando González Rey died at the age of 70. He was known for his invaluable contributions to the concept of subjectivity in psychology among many other approaches in his prolific life as an academic and professor.

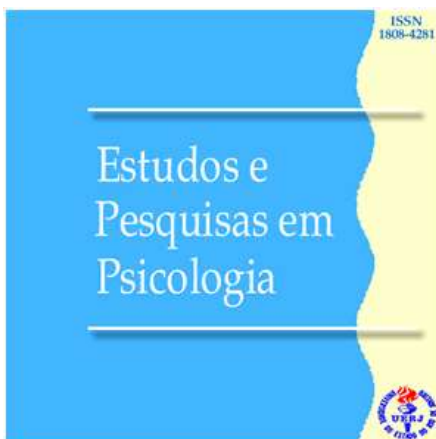
Professor González Rey was born in the middle of Cuban Revolution which started in 1953, unspeakable event for the global culture and politics of the 20th century. We dare to think that the revolutionary atmosphere and the winds of change from the island, made González Rey take interest in the human condition, probably the most important requirement to be a psychologist.

After graduating from the Faculty of Psychology in Universidad de la Habana, he was guided by his ambition for knowledge and adventure to keep studying, a doctorate in Moscow, deepening in the field of general psychology and taking interest in worldwide events such as the avatars in the Cold War and the Latin American revolutions, social and community psychology and the always and ambiguous concept of personality. His development as a researcher led him to preside the Sociedad de Psicólogos de Cuba from 1986 to 1989 and to be dean of his alma mater from 1990 to 1995, year in which he arrived to Universidad de Brasilia as a visiting professor staying in the institution until 2000, when he simultaneously published in Sao Paulo and La Habana one of his most important works: *Epistemología cualitativa y subjetividad* in 1997.

In his final stage, after being invited to different countries such as England, France, Australia, Spain and Mexico, among others, he decides to live in a peremptory way in Brazil, founding the group of psychological studies *La subjetividad en la salud y la educación* to continue his epistemological work, now, and in a definite way, as a mentor and sower of psychology. Professor Fernando González Rey would carry on his epistemological work, considering always the human and social condition of Latin America and the world. His work, renowned worldwide, would bring together different psychologists to shape and work with him, to learn about his agitated life and his work in psychology and subjectivity, currently more and more relevant in a globalized world where the notion of the subject seems to have changed or rigged in new ways of being which need to be approached. His death represents a loss to human sciences; however, we will always have his impetuous work in the interest of our discipline, our psychology which today gratefully bids farewell.

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