



IN THIS ISSUE \* \* \*

The first Psychology in Society was an event. The history of "little journals" is littered with many an introductory volume, fat with manifestoes promising a different future, more positive than the chromium-plated present and the pitted, rusting past.

But with Issue 2, the one you are reading right now, event becomes process; the one-off becomes a series.

In this issue, you are invited to engage with two critiques of the "Africanness" of ideas (in philosophy and industrial psychology) and to examine the systematic excision of the social from social psychology.

Firstly, P.J. Hountondji's article African philosophy, myth and reality (p 4) is a rigorous attack on "ethnophilosophy". Rejecting concepts such as "negritude" and the African "conception of the world", Hountondji dismisses ethnology and its derivatives as pseudoscience. There is no such thing as an "African" philosophy - rather, there is philosophy conducted by Africans. The logical conclusion of his argument - that "African" refers to a continent, and not a unanimous worldview - makes nonsense of much of the ethnopsychology produced by the HSRC and the NIPR.

"The social in psychology," writes Grahame Hayes (The repression of the social (p 41) "has been denied a theoretical space, or at best reduced to one of its dimensions: the microanalysis of interpersonal relationships." Arguing from a materialist and realist position, Hayes explores the epistemic and ontological background to this situation. The ideological payoffs of this repression raise a series of important questions for readers in general, and social psychologists in particular.

The intrusion of ideology into science, is one of several issues powerfully tackled by Bonginkosi Nzimande in his article, Industrial psychology and the study of black workers in South Africa: a review and critique. (P 54)

"... should black workers in the first instance be understood as blacks or as workers?" he asks. With an intensive critique of recent and current South African research, Nzimande offers the reader an important opportunity to reevaluate the real function of a scientific industrial psychology in this country.

Then, there's Briefings: a new section of the journal, designed to include news of recent events in South African psychology, book reviews and concise responses to articles from prior issues.

Finally, we turn again to the idea of the "little journal." In Retrospective (Critical Arts Monograph No. 2, November 1983) the editorial collective comments on the "cottage industry" nature of Critical Arts and allied journals. Psychology in Society is no exception. We can only envy (in a necessarily restricted sense)



the kind of money that is poured into the established academic journals in this country. For those of us who produced this issue, the time has had to be reallocated from other commitments: teaching, research, work, community involvement. That the first word of this editorial was written six weeks before the last, emphasises - yet again - that all cottage industries run by moonlight.