

**THE DEMISE OF BEHAVIORISM—EXAGGERATED
RUMOR?: A REVIEW OF MACKENZIE'S
BEHAVIOURISM AND THE LIMITS OF
SCIENTIFIC METHOD¹**

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The appearance of this article is a paradox. On the one hand, it reviews a book explaining the failure and ultimate collapse of behaviorism as an influential force in psychology. On the other hand, it appears in an obviously healthy journal recognized as a reporting organ for research strongly in the behaviorist tradition. From all appearances, this research, a lineal descendant of the "neo-behaviorist" experimental program begun in the 1930s, is far from moribund. Of course, reports of the death of behaviorism have been common over the past fifty years, the first occurring within a few years of Watson's declaration of the movement. Mackenzie, however, provides more: an obituary, an autopsy, and a diagnosis of the terminal disease.

Whether one agrees with Mackenzie's conclusions or not, the book is an important one on several counts. First, it is the first full-scale analysis of the philosophy of science underlying the behaviorist movement from its inception to the present. Second, several of Mackenzie's observations about behaviorism are of significance independent of the role they play in his overall argument. Third, using the behaviorist school as a "case study," the book elaborates an interesting general thesis in the philosophy of science, addressing the question of how scientific theory develops. In the next section, an outline of Mackenzie's central argument will be presented although not in the same sequence as that of the book.

THE ARGUMENT

Background

Mackenzie traces the origins of behaviorism to the conceptual crisis arising in comparative psychology at the turn of the last century. In Europe, animal psychologists such as Romanes, Morgan, and Hobhouse developed a comparative psychology whose goal was to reconstruct the pattern of evolutionary development of mind, i.e., capacities for increasingly complex adaptive behavior (pp. 55-73).² To deal with the inaccessibility of the animal mind, the argument from analogy was used: Whenever an animal shows behavior that is similar to that of a human, then the subjective experience accompanying that behavior in the human may be inferred to accompany that behavior in the animal. Although numerous objections to the argument from analogy ultimately discredited it, Mackenzie draws an important distinction among inferences from behavior (pp. 62-66). On the one hand are inferences as to the subjective experiences of the organism, i.e. "subjective inferences." In contrast are inferences about the organism's capacities, mental operations (functionally defined), and abilities, i.e. "objective inferences." If a particular capacity (e.g., for recognizing size relationships) is necessary for the performance of an action, and if the animal performs the action, then the capacity can be inferred. As method and theory were refined in European comparative psychology, increased emphasis was directed toward objective inference while subjective inferences played a smaller and more isolated role.

¹Mackenzie, B. D. *Behaviourism and the limits of scientific method*. Atlantic Highlands, N.J.: Humanities Press, 1977. Pp. xiv + 189, \$11.50.

Comments and reprint requests should be sent to G. E. Zuriff, Wheaton College, Norton, Massachusetts 02766.

²Unless otherwise noted, all page references are to Mackenzie (1977).

Behaviourism And The Limits Of Scientific Methods

Thomas Griffiths



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