WILLIAM STEPHENSON

May 14, 1902 - June 14, 1989

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by Leonard J. Barchak,
McNeese State University

Q METHODOLOGY FOUNDER, WILLIAM STEPHENSON, DEAD AT 87*

William Stephenson, 87, whose June 1935 letter to the prestigious British journal *Nature* announced his discovery of Q methodology, died in Columbia, Missouri, June 14 of complications following a stroke.

Stephenson, who trained as both nuclear physicist and experimental psychologist, maintained that communication science could expand the epistemological revolution initiated by quantum physics only if it took seriously the subjectivity of the individual and the principles embodied in Q.

His best known works are *The Study of Behavior* (1953) and *The Play Theory of Mass Communication* (1967).

Stephenson was born in the Northumbrian section of England, May 14, 1902, attended Oxford U for his MA, and, in his early 20's, earned a PhD in physics from Durham U. Soon afterward he refocused his interest on the intellectual problems of social science and set off to study at University College, London. There, he was student, research assistant, and upon receiving his doctorate in psychology in 1929, colleague to Cyril Burt and protege of Charles Spearman, the founder of factor analysis.

Following Stephenson's proclamation of Q in 1935, he and Cyril Burt contested in a series of jointly published papers over whether Q was merely another factor technique or a fundamentally new approach to nature, a unique *methodology* equivalent to what Max Born was proposing for quantum mechanics. Burt eventually sent his full argument in 1939 to be published as *The Factors of the Mind*, which became the foundation of educational psychology and influenced the form of many other social sciences. War came to England on September 1, 1939,

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and Stephenson was drawn into the military as a brigadier general and consultant psychologist to the British army. His response to Burt's position was delayed until 1953.

After returning to England in 1945 from duty in India, Stephenson, still a brigadier, was instrumental in creating an Honors School in Psychology, Philosophy, and Physiology at Oxford U. Having served since 1936 as Oxford's assistant director and then director of the newly established Institute of Experimental Psychology, he was nonetheless passed over as the University's first professor of Psychology in 1947.

The new year brought him to the U of Chicago where he spent seven years in the psychology department as colleague and collaborator with the Counseling Center Group led by Carl Rogers. In 1955, Stephenson became director of advertising research for Nowland and Company and his Q crucially influenced the revolution from demographic to psychographic or life-style research. Among the agencies that still employ Q technique are Young & Rubicam, J. Walter Thompson, Leo Burnett, and Needham, Harper & Steers.

In 1958 Stephenson returned to academia, accepting a professorship at the School of Journalism, U of Missouri, a position he held as emeritus professor until his death. It was during the Missouri years when Stephenson wrote hundreds of published and unpublished articles and books on a broad spectrum of philosophical, methodological, and practical topics and conducted thousands of experiments with Q that he elaborated his methodology for communication. Among the most easily accessible works for communication scholars and scientists are "Ludenic Theory of News Reading" (1964) in *Journalism Quarterly*, "Play Theory and Value" in Thayer's (1973) *Communication*, *Newton's Fifth Rule* (1976) from the U of Iowa's School of Journalism and Mass Communication, and the already mentioned *The Play Theory of Mass Communication*. However, the great majority of his communication related papers are spread out among psychological, public opinion, and numerous other journals. "Foundations of Communication Theory," in which Stephenson took the entire field to task in 1969 for its emphasis on *objective* approaches, appears in the *Psychological Record*. As such it is indicative of the hostility, disbelief, or indifference with which his ideas were met by the field at large. Among leading communication scientists of that

time only the late Malcolm MacLean, a former ICA President, took over Stephenson's principles as his own, noting that friends considered him a "nut" for getting into a "rut by using Stephenson's Q methodology...."

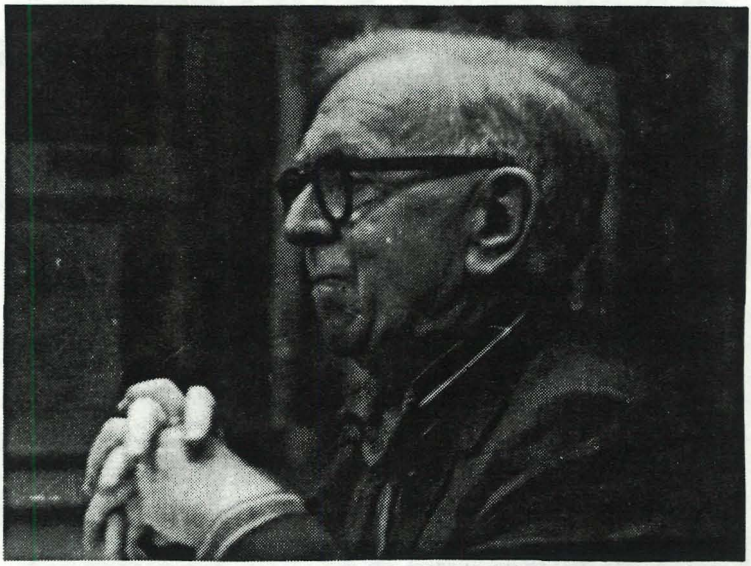
Nevertheless, to the dedicated proponents of his Q methodology, William Stephenson is believed to have provided--even if it is not yet recognized--the first scientific paradigm for the discipline of communication, indeed for all social science. To further this recognition, a *Festschrift* was dedicated to him on his 70th birthday in 1972, the small journal *Operant Subjectivity* began publishing in 1977, an annual Q Conference was initiated in 1985, and the same year a Stephenson Research Center was established at the U of Missouri. Finally, in 1988 Stephenson's many papers, books, and manuscripts--including a very large number written in retirement--were brought together at the U of Missouri's Ellis Library in the offices of the Western Historical Manuscripts Society.

Supporters of Stephenson's work have said that if there was something of value in his work, it did not derive from his "idiosyncratic research method." With a nod to Wilbur Schramm's *Men, Messages, and Media*, Sydney Head in 1985 lauded Stephenson's *Play Theory* book for establishing an original theory of mass communication that centered on the value of people and their subjective play. He quoted Schramm, the often-called "fifth founding father" of communication, as observing that "if Stephenson's book had been easier to read, and if he, like McLuhan, had been a coiner of phrases, the commercial entertainment media might have chosen to lionize him rather than McLuhan.... After once exposing oneself to this brilliantly conceived theory, one can never again ignore the importance of the play-pleasure elements in communication."

Such great praise would have been taken in stride by Stephenson, who was perfectly capable of "correcting" his supporters no less than his detractors:

> I mention...the primacy of the "single case" in methodological respects, and of the subjective framework which makes Q method as fundamental as it is versatile in its involvements. It is no accident that this philosophy, if we might call it such, can find its way into all branches of social-psychological study, from self-psychology to type, personality, educational, clinical and other forms of psychology,

and from these into the humanities, political science, and other social-psychological fields. In the present case I am to propose that the doctrine is fundamental also for communication theory....



From *Columbia* (Missouri) *Tribune*,
June 17, 1989
by H.J. Waters III

WILLIAM STEPHENSON

My old pal Will Stephenson is gone.

There's no reason for a wake. He was 87 when he succumbed rather quickly to heart failure. That's the way to go. He had enjoyed an enormously productive and active life. One of his star proteges, Don Brenner of the UMC School of Journalism, calls Stephenson an "authentic genius." His professional admirers everywhere agree.

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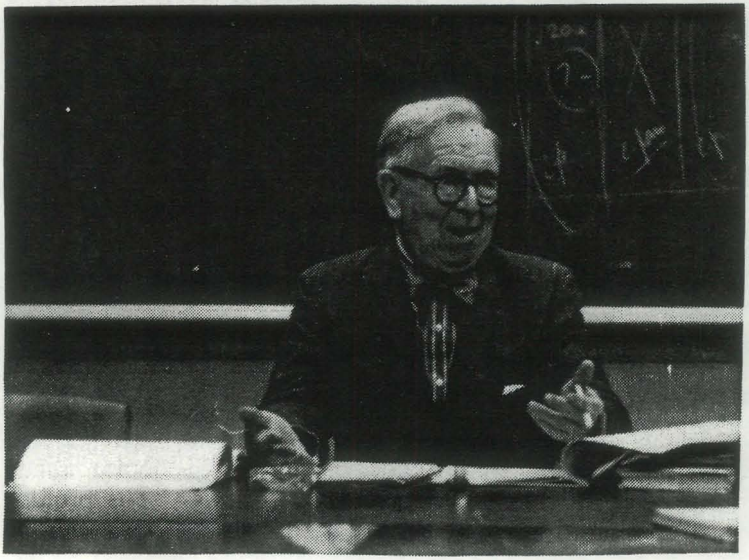
I liked Will's brain, but most of all I liked his heart. He was world-famous for the research methodologies he invented, but I was always more intrigued with his properly outrageous assault on traditional ideas. He incessantly chided people in the media for their entrenched ways of presenting information. His admonitions of 20 and 30 years ago are just now gaining currency and credibility. He was right all along, but the nature of the human race is that only a few of us are able to imagine what Will Stephenson could imagine, let alone try to carry out such bold ideas in practice.

He's probably in heaven right now, shaking things up.



REMEMBRANCES OF THINGS PAST

Columbia, Missouri

I was asked "to say a few words about Will."

To be there as Will traveled through each of his four seasons, to clasp from 59 years of devoted life together, some precious or poignant or gay vignette. To think with pride of his creativity, courage, generosity, and compassion, his love of music, children, nature, art.

A buoyant spirit, red-gold hair, a lilting step and a firm hand. For me Will's secret was his courage...the courage to stand alone! The courage of the explorer of mind, of ideas, of new concepts, the courage to see the new horizons and mark the way.

His courage and love have been my home, our children his gift to us.

His gift to you, his treasured friends, are his writings. Do not let them be lost, but guard them for posterity.

Maimie Stephenson

Joan Aitken
University of Missouri-Kansas City

He was one of the reasons I came to Missouri. I had heard about Q methodology and the genius who created it. I even managed to arrive here in time to take the last course he taught before he "retired." I suddenly understood what it must have been like to learn from Einstein. His was the greatest mind I had ever encountered. He was William Stephenson.

I have been in Dr. Stephenson's home office twice since his death last summer. The first time I was so overwhelmed, all I could do was feel. The second time, however, I started to wonder about Stephenson's feelings. It was as if his electricity was everywhere, or perhaps being in his study sparked electricity in me. I noticed only one group of Q-sort statements that he'd left out on the shelf: a Q sort on Thomas Jefferson. I couldn't resist opening the envelope and looking through the handwritten statements. Was he reminding me? Perhaps. If one can have a mentor from the pages of history, Thomas Jefferson must have been so to William Stephenson. A connection between Jefferson and Stephenson was clear.

Thomas Jefferson "lived eighty-three years, helped to found a nation, reflected deeply, wrote voluminously, and applied himself to countless tasks.... He was a prodigy of talents.... He was an idealist...he was also uncommonly hardheaded and practical" (Peterson, 1973, p. 13). So we see the beginnings of the link between Jefferson and Stephenson. William Stephenson surpassed Jefferson by four years. And although he founded a method of science rather than a nation, he too reflected deeply, wrote voluminously, applied himself to countless tasks, was a prodigy of talents, and an idealist who was uncommonly hardheaded and practical.

My life has taken me in many directions since I first met Stephenson 15 years ago. I am fortunate that it brought me back to the University of Missouri and enabled me to reconnect with him: as my teacher, as my mentor, as my friend, as my colleague, but never as my equal. How can one person continue to create fresh and novel ideas after 54 years of research and publication?

Part of the answer lies in Stephenson's background, part in his development of a new scientific method in Q methodology, part in his love of controversy, part in his dedication to moral truth. Much has been written about Stephenson's diverse background, and his scholarship stands as a monument to Q methodology. But in those last two elements--controversy and moral truth--that is where we who knew him have special insight.

Without controversy, can there be any progress? Stephenson was a believer in reason and the application of reason. His support of freedom of inquiry, his respect for differences of opinion, and love of controversy are evidenced throughout his career. As one of Stephenson's friends wrote, "He was world-famous for the research methodologies he invented, but I was always more intrigued with his properly outrageous assault on traditional ideas."

About teaching at the University of Virginia, Jefferson said, "This institution will be based on the illimitable freedom of the human mind. For here we are not afraid to follow truth wherever it may lead, nor to tolerate any error so long as reason is left free to combat it" (cited in Arrowood, 1930, p. 65). This statement embodies the Stephenson approach. Stephenson could be a harsh critic. I heard him pan Americans because we take controversy too personally. We are too afraid to disagree and challenge each other. I've heard the wrath of his criticism when he threatened to have nothing more to do with me if I couldn't understand more quickly. It is amazing how dull a bright mind appears in comparison to Stephenson's brilliance.

Stephenson, like Jefferson, was a man of paradoxes, "but not necessarily contradictions...Jefferson is certainly one of the most exquisite illustrations of the proposition that theory is the most practical of man's instruments; seldom has one whose theoretical vision leaps so high remained so immersed in the most mundane utilitarian concerns.... the remarkable fusion of the aesthetic and the scientific in Jefferson.... This is not a character to be explained, but surely it is one we can appreciate" (Lee, 1961, p. 7). So it is with Stephenson, that his Q methodology has been used for everything from the most erudite to the most mundane, fusing the physical and human sciences in ways that even those who fail to understand him can appreciate.

Perhaps Stephenson's love of controversy was an attempt constantly to challenge and offend readers or listeners in order to make them think at their highest level. Anyone can value the way he forced others to think. I once heard a colleague refer to Stephenson's writing style as "a stream of consciousness." Although Stephenson never lacked analysis, ideas, or support, his scholarship could go beyond the average scholar's understanding. After viewing a videotape of an interview with Stephenson that was played at his memorial service, one colleague was overheard muttering, "I *still* don't understand what he was talking about." Is this "problem" more our inadequacy than his? Steve Brown once said about Stephenson's writing, "Every line is pregnant with thought." Certainly, Stephenson's labors are not the kind to read quickly over a leisurely weekend, but one that needs weeks to mull over, synthesize, and evaluate. I don't believe Stephenson is controversial because of his writing or speaking style, but because of his level of thinking. Stephenson was difficult because he continually thought in new and abstract directions.

While I sometimes worried about missing Stephenson's key idea, I always ended up thinking of new ideas: some were his, others were mine. He was characterized by moments of incredible sensitivity, unabashed openness, and sheer genius. Although some scholars have said that he was ahead of his time, I think he was trying to help us march forward in time.

One day we talked about my daughter's failure to make her school's gifted program by a couple points on an intelligence test. Stephenson gave me the expected reassurances when he told me the test only measured her ability at a give time. He was not as contemptuous as I expected when he told me what he thought of intelligence tests. In his explanation of "intelligence," Stephenson told me of the importance of morality. Unlike most psychologists, Stephenson believed that high intelligence failed to exist without an appropriate moral attitude. He would support Jefferson's concept that we are at our best when we are "working in ways which demonstrably contribute to human betterment" (Lee, 1961, p. 20).

In Jefferson's own words, while giving advice to his nephew, he wrote, "State a moral case to a ploughman and a professor. The former will decide it as well, and often better than the latter, because he has not been led astray by artificial rules. In this

branch therefore, read good books, because they will encourage, as well as direct your feelings" (cited in Conant, 1963, p. 101). Stephenson showed his understanding of Jefferson's moral sense when he wrote:

> And most of all, there is Jefferson's fundamental moral sensibility--his moral sense. This stemmed explicitly from the Scottish influence, of Hutcheson's and Thomas Reid's "communitarian morality." Jefferson's reference to moral sense is well remembered--"as much a part of a man as his leg or arm," and that a moral case can be decided as well, or better, by a ploughman as by a professor.
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> The case can be made, and supported, that it was not Jefferson's intellectual gifts that charmed the Jefferson Circle, but his moral-sense thinking (Wills, p. 200)--the *heart* rather than the *head* (Wills, p. 239). (Stephenson, 1970/1980, p. 388).

Q methodology was Stephenson's attempt to provide a method for moral sense-making, in any situation one wishes to analyze. He enabled us to understand the truth of our feelings. Once when Stephenson was speaking to a group of scholars, he said something like, "Your problem is that you don't know The Truth. I do!" When Stephenson laughed after his statement--as did we all--I wondered if his laughter was because he wasn't sure if he believed his own statement. My laughter was because he sounded like he thought he was God! I pondered the possibility that he really was the only one in the room who knew "The Truth." I wondered if an esteemed colleague was right when he said about my acquaintanceship with Stephenson: "You've been to the mountain." Indeed, I have.

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Donald J. Brenner

University of Missouri-Columbia

I missed the first three years of the Stephenson era in the School of Journalism. I was, in fact, the latecomer in the remarkable group of people who came together here in the '60s to study with Will Stephenson, who became known forever as "Stephenson's Girls." I came here under the illusion that I was going to do historical research under the direction of Frank Luther Mott, but when I showed up to register for my first classes, Earl English, in his wisdom, pointed to this interesting, scholarly-looking gentleman and said, "You will work with him." He didn t intend the statement to be the beginning of a negotiation. But it's one of the many things for which I am grateful to Dean English.

I was, and still am, proud to be one of Stephenson's girls, because it was a remarkable group that included our own Joye Patterson, Wilma Crumley, Tina Cummings, and the late Mary Jane Rawlins Schlinger. There was another male member, Tom Danbury, but he deserted me early on.

We were Dr. Stephenson's first doctoral students here. The number eventually grew to 12, and there were 31 master's

Professor Brenner's remarks were given at the June 23, 1989, memorial service at the University of Missouri.

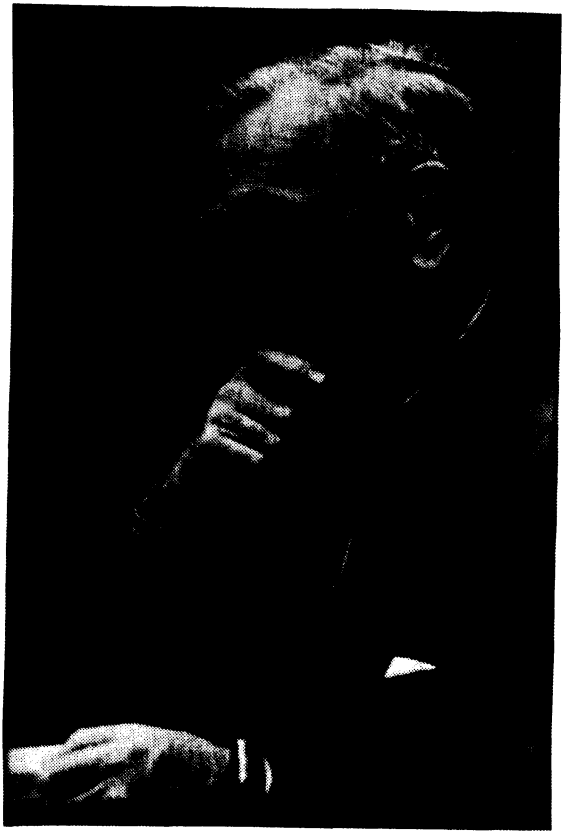
theses between 1961 and 1974. Those aren't impressive numbers, but the results were another story. Many of us got together for breakfast at the end of the first Q conference a few years ago. We agreed that our chance to work with Will Stephenson was an experience so rich and so unique that it would bond us together for life. And we agreed that the one paramount lesson we had learned was to be open-minded. He taught us to avoid being arbitrary and categorical, and to give first place to the interests of the subjects of our research, and consequently to listen. The lessons were about doing research, but we agreed that they were so profound that we couldn't help but apply them throughout our lives.

We were busy in the 60s. He saw to that. There was so much to learn about doing research and about communication theory. And there was so much to do with these things. There was the consulting work for ad agencies, in which he always involved us. There was the study of Missouri regional libraries, where we learned how much could be done in the world with the results of good research. There were the many health-related studies, leading to a major commitment as a research arm of the Missouri Regional Medical Program, where we used our basic research on health attitudes and public knowledge about health to produce films, ad campaigns, and information brochures. And there was the work that led to publication of the book on play theory. Later, into the 70s and 80s, came the work on science writing and reporting; on concourse theory, consciring, Newton's fifth rule, and quantum theory; on Quiddity College; and much more.

And there was money to support us as well as the work. We all remember how, if we were strapped for cash, we could go to Dr. Stephenson's office, collect a handful of test Budweiser ads, and go out and find victims to copy test them on. You had to do it right, but it was 10 bucks an interview--in 1962.

You had to follow his work over a period of years to learn to appreciate how he worked--the constant extensions of the ideas, and the applications; and the many returns to the fundamental arguments, each time enriched by new insights, looking forward not just to the next step, but to 10 steps or 15 steps ahead.

He always demanded far more than he knew we could give, and I have come to know that that is a universal characteristic of all great teachers. We have tried to follow his example, knowing that none of us could come within a country mile. We knew that because he frequently told us so. I remember the time he lectured to one of my classes, and on the way out he said, "That ought to give you something to live up to!" But those of us who were fortunate enough to have come under his wing know that he was everlastingly kind and giving, and that ours has been the best academic experience anyone could have. We'll always be grateful, and we'll never stop trying.



Marten Brouwer
University of Amsterdam

It must have been Hubert C.J. Duijker who first explained to me the scientific importance of William Stephenson. The late Duijker, one of the key scientists in the history of Dutch psychology, was the main supervisor of my doctoral dissertation on stereotypes. I had hit upon a publication of Hofstaetter, in which he correlated various profiles of percentages. In doing so, he referred to Stephenson for methodological justification. Since I had learned from methodologists like Cronbach and Gleser that profile correlations were anathema, I asked Duijker for comment and advice. Smiling, he told me, "But don't you see that Hofstaetter completely misunderstood the basic tenets of Stephenson?"

Many years later, when I had come to know Will Stephenson rather well, he made an interesting statement to me about Duijker. According to Will, Duijker had been one of the few psychologists in the world to understand Q without even having read too much about it. There was a basic understanding between these two men, both eminent scholars in the area of psychology, and both of them very influential in the development of my own way of thinking.

Shortly after my research project on stereotypes (we are now in the late '60s, in my Philadelphia period), I happened to be organizing a special session for an AAPOR/WAPOR conference in Santa Barbara. The session was on alternative approaches in opinion research, and I was the responsible chairman. I managed to get Stephenson as an invited speaker and was delighted to meet him for the first time in person. Of course, he delivered a brilliant speech. What struck me most, however, was the fact that the (mainly American) audience apparently had never heard about him, and that most of them were singularly unreceptive to his original approach to the study of public opinion. I myself was very impressed, however, and discussed Q and related matters with the Master at great length, which resulted in a cordial invitation to come visit him in Columbia. Shortly afterwards, I travelled to Missouri with a personal friend, and we were received with magnificent hospi-

tality by the Stephensons in their splendid home: we dug up fossils in the surrounding woods, admired the works of art, and enjoyed wonderful cuisine.

Some seven years later, having returned to the Netherlands, I was asked for advice by the Dutch advertising association: they were planning a conference on the playful aspects of advertising, and did I have a suggestion for a keynote speaker? With Stephenson's play theory book in mind, and knowing of his career in advertising, it was easy advice to give: fly the Master over from Columbia and you will get a top performance. So things went indeed, and I think it is to the credit of Dutch advertising researchers that they proved to be a much more congenial audience for Q than the American opinion researchers had been. Similarly, Will's additional lecture at the University of Amsterdam was a great success, even though the academics turned out to have considerably more reservations than their commercial colleagues.

It has been my pleasure to meet Will over the years at many conferences, not only those centering on Q but also, for example, in the framework of political psychology. On such occasions, I was more than flattered to find Stephenson apparently appreciating my presence. Naturally, I myself always greatly appreciated these encounters; too few of them, alas. We kept up some correspondence and exchange of information.

It is very unfortunate that the special William James conference on subjective phenomena, to be held in Amsterdam in August 1990, will have to make do without Will. He certainly would have been the most magnificent orator for the occasion. It would be presumptuous for anyone to try and replace his contribution; personally, at least, I feel that way. All I can possibly do is try to convey some aspects of Stephenson's views on the objective study of subjective experience to that 1990 audience, with the almost unbearable knowledge that the Master himself will not be there to point out where I got him wrong.

Steven R. Brown
Kent State University

A thorough and dispassionate assessment of William Stephenson's work must await some future historian of science, and the breadth of that task will require a very special person, indeed. But of one verdict we may already be certain--that here was someone with something important to say, someone who not only left behind some interesting ideas, but also a method for their study.

And the method is perhaps the most interesting idea of all, for it provides a measure for literally every aspect of human life that is lived--our laughs, loves, convictions, philosophies: our every endeavor from Christmas shopping and kissing in the rain to voting and even a distraught cry to "save my dog!" can and has been studied using Q methodology.

Even now, as I stand mired in the conflicting and confusing depths of despair--of alternating sorrow, anger, emptiness, and affection interlaced with loneliness, desperation, and gratitude--I know that there is structure and meaning in how I feel; and furthermore, I know that I could prove it if I had to. Of course, the fact that I could measure my own grief makes it no easier to bear, but this is partly offset by the knowledge that the measurement of subjectivity, mine or anyone else's, is something that is new to the world, and that I am in the first generation which has the opportunity to toy with this new possibility and to test its limits.

(So this is how Galileo's students felt when handed a telescope for the first time? No precedent, no known limits, no rules--only potentialities.)

More than 50 years ago, just a few years before I was born, probably only one person in the world, a 35 year old English psychologist, was aware that grief or happiness or curiosity or any other common human experience can be examined sys-

Professor Brown's remarks were read in his absence by Donald J. Brenner at the June 23, 1989, memorial service at the University of Missouri, and given by him at the October 27 memorial program of the annual Q conference.

tematically. But today, there are scholars the world over who have this knowledge. Just today, in fact--June 23rd, 1989--there are Q methodological studies which are in progress...

...in Taiwan, Korea, and Thailand on aspects of public administration;
...in Hungary and Vienna, on changing ideas about market economies;
...in New Haven, Connecticut, on forest preservation;
...in Brazil, on technology transfer;
...in British Columbia, Canada, on music education and career planning;
...in Kent, Ohio, on strategic planning in a private agency;
...in Durham, North Carolina, on the policy recommendations of a group of international commissioners;
...in Britain on food preferences, the grieving process, and on criticism of D.H. Lawrence's poetry among other topics;
...in Costa Rica, on Central American peace initiatives

Moreover, at least two books in which Q methodology figures prominently are at various stages in the production process--one on Brazilian politics, and another on social constructions of health. There is also a rising tide of dissertations and theses, and increasing numbers of scholarly articles and conference papers, all using Q. All of this is testimony to a bright idea that was born 54 years ago next week.

Recent developments in the United Kingdom deserve special mention, for it was British psychology which sought to exclude these ideas some 40 years ago. But in April of this year, a group of young British psychologists invited William Stephenson back to a conference at the University of Reading which was devoted almost wholly to Q methodology. It was a savory homecoming and a momentous occasion pregnant with historical importance, and Will thoroughly enjoyed this first sign of vindication in the country of his birth. He was especially surprised and pleased to discover the many British theses and dissertations which had been produced in the six or eight short years since his ideas had been rediscovered.

For those who could not attend the Reading conference, you may perhaps be somewhat surprised to learn that Will was

rambunctious and given to fits of uncontrolled intellectual exuberance; however, by his own testimony, he was thoroughly objective in pointing out to each participant how he or she had misunderstood entirely. (At one point, as he was elaborating on an apparently important matter which only he could appreciate, an emotionally ruffled and intellectually bruised participant was overheard to remark, "My god, what was he like when he was 25?") Those who have attended previous Q conferences will not be surprised to learn that there were participants at Reading who, like some at Columbia, were unaccustomed to ruthless honesty, who misunderstood it, and who took refuge in anger: one even took the ultimate oath of martyrdom--that she would never again do a Q sort!

William Stephenson's demeanor on these occasions has often been considered rude and discourteous, but his own interpretation is more insightful and ultimately more helpful. It is that those among us who become indignant (as well as those of us who become nervous when others become indignant) are really simply adjusted: we therefore get on edge when conventions are threatened. William Stephenson, however, was not adjusted in this sense; rather, he was autonomous, as was one of his favorite philosophers, Charles Sanders Peirce. Peirce also led a life of opposition and isolation, and his capacity to persevere must have been based, as was Stephenson's, on that supreme sense of confidence that is the mark of the autonomous person. Peirce's work had to be rescued by a new generation of scholars after those in the incensed generation had all died off, and there are indications that the same is beginning to happen in William Stephenson's case.

But that Will Stephenson was autonomous rather than unmannerly is evident by virtue of the fact that he was such a close and careful listener. The discourteous person is too self centered and lacks the motivation to listen carefully, but Stephenson rarely lost track of both sides of a discussion, no matter how heated. On many occasions, including those in which I have been involved, I have seen the protagonist become so angered or disoriented as finally to say, "Now, where was I?" at which point Stephenson could quickly and accurately summarize the other's position and put him or her back on track.

And that, in large part, is my personal dilemma, and very probably the dilemma of many others who knew him well: how

now to stay on track. William Stephenson is not only the most intellectually stimulating person whom I have ever encountered, but also one of the most honest and patient. He always listened to my questions, and on occasions even gave me something vaguely resembling answers. Inevitably, whatever he gave me produced new questions.

So in his last letter to me, following the Reading Conference and in response to a book review I had written, he gave me a mini-lecture on how *pleasure* is similar to *position* in particle physics, and how "*kissing in the rain*" is like *velocity*, and that I should always remember that we purposely do not measure the one so that we can measure the other. As you can probably imagine, I felt wholly in the dark about this, and so in my last letter to him I expressed the wish that he provide some clarification once he was feeling better.

When I initially learned of Will's death, one of my first selfish thoughts--and I had many of them--was that now I would never know the answer to my question. How frustrated I felt, even angry. But finally I realized that the frustration would never go away even if I could have just five more minutes with him, because even if he answered that one question he would leave me with a dozen more equally puzzling and frustrating.

So it is with that realization that I must let your hand slip from mine, Old Friend, with undying gratitude for your honesty, patience, and autonomy; for the answers you did give, for those you perhaps withheld so I would look for them on my own, and for the knowledge and methods you gave me to assist me in my quest; and for showing me what it means to persevere.

Farewell, Galileo.

Language thou art too narrow, and too weake
to ease us now; great sorrow cannot speake
(John Donne, "Elegie: Death")

Greg Casey
University of Missouri-Columbia

After coming to the University of Missouri in 1967, I soon began hearing about Will Stephenson. Other faculty members spoke of him a great deal, often in terms of controversy. He was considered a dominant influence on the Graduate School's Research Council, which had a budget for research proposals. Yet he remained more a myth than a man until I finally met him on November 23, 1971.

The occasion was Mike Mansfield's Ph.D. preliminary committee meeting, called to discuss Mike's coursework plan and his eventual dissertation topic. Mike, who now teaches at Baylor University, and five faculty members were present. The meeting took place in a small conference room at a table for six: Mike sat at one end, the four political science faculty members sat along both long sides of the table, and Will Stephenson sat opposite Mike. Dan Nimmo was Mike's chairman.

The meeting began smoothly with Mike explaining his background and plans. As soon as the dissertation topic was mentioned, however, a debate began, with two of the faculty members from Political Science suggesting other ways to accomplish Mike's goals than the use of Q method (Mike used Q to study political consultants' attitudes). Stephenson, in a very positive way, took issue, and defended Mike's right to develop his own dissertation and methods. Neither Mike, Dan Nimmo, nor I said a word as the debate unfolded. Stephenson was at his most entertaining, lightly thrusting and parrying all assertions with levity and grace, and gradually working the two other political scientists into more rigid positions.

The meeting lasted for about an hour and three quarters and remains the only such meeting at which I have ever seen true debate and dialogue take place for such a long period of time. Finally, Stephenson having worn down his opposition, and with the hour growing late, Dan Nimmo suggested that we approve Mike's courseplan and adjourn, and consensus emerged on those actions even though consensus among the protagonists had not emerged on the intellectual positions taken during the meeting. Stephenson then took a few extra minutes to con-

gratulate Mike, and to engage me in conversation; our eyes met as we spoke briefly. It was an altogether atypical committee experience. I found him engaging, astounding, and kind.

Mike's work got me interested in Q, so I started reading Stephenson's oevre and some of Steve Brown's articles then out. I had been working in the area of survey data analysis up until then, and had been a believer in the validity and utility of survey data. But exposure to Q blew away those earlier certainties and I began to use Q on some projects, some of which have been published. Eventually Steve Brown suggested that I send one of my papers to Stephenson, so I put it in campus mail to him. (He had retired by then and I was unsure about bothering him.) He phoned me at home and invited me to visit with him. I met him in his office in the School of Journalism and we discussed the piece for several hours, fanning out from it to many larger considerations. Stephenson encouraged me to keep circulating the piece despite savage criticisms from reviewers of several major political science journals, and generally gave me a pat on the back.

Will Stephenson's dedication to the spirit of free inquiry was forceful, and for me personally, inspirational. Academe unfortunately contains many research bureaucratizers, people who get research projects down to a system which then fences off inquiry and limits curiosity rather than expanding it, and this might be particularly true of survey data analysts who find pet interpretations of what people mean by responding in particular ways to the few dessicated statements to which they subject the public. Q methodology liberates by opening up inquiry to new meanings and new ways of assembling thoughts in the real world. Will Stephenson himself was a liberator, both in his intellectual method and in his way of relating to other people: supportive, a benevolent defender of people's rights to go where their ideas took them, a friendly encourager, tirelessly giving of himself, even to strangers such as I was to him. In a world of hypocrites, the consistency between Will's intellectual beliefs and his actions in the real world stands out: he attained authenticity in life.

W. J. Ingenthron
University of Arkansas at Little Rock

Call this a short synopsis of a series of vignettes. They do not portray William Stephenson as a gifted researcher/scholar; these apt attributes of his are recognized as such by anyone who knew him well. Instead, they stress what I believe to be the larger essence of his life. This gist of what he seemed to see as his own legacy was manifested to me in small stages, starting in August of 1969.

The scene of the beginning was a small cafe close to the Berkeley campus. We had gone there to talk about a wide variety of things, and had (as memory serves) become involved in certain of the nuances of C.S. Peirce. A young woman approached our table. She wore a dirty, flowered smock that seemed to bring with it a pneuma of green hay. The pupils of her eyes were too large for the light. She asked us for a dollar--"for something to eat," she said. Embarrassed and a bit guilty about what I saw as my good fortune in life, I reached for my wallet and for the proper words to say to her. I was too slow. "We'll give nothing to you," Will said, adding sharply, "Go home." She seemed to flow rather than run away from us, so as to be as one with a large group of faceless dancers in one part of the cafe. We saw her later as we left it; she was eating pizza in a silver-gray convertible.

To see her in this second setting was to be partly relieved of certain troubling concerns. My mentor's curt response to her request for money had seemed harsh, and so untypical of him. Aware, somehow, of my thoughts on this matter, he tugged gently at my arm as a preface to the start of an explanation: "If she'd even tried to sell us something, it would have been different...." He would have added more. But we were interrupted by a call of recognition from a colleague. Our conversation on the pros and cons of charity would have to wait until a later time.

The wait was over in December of that year. As we talked in the office of his Rock Quarry Road home, Will sought to educate me on some of the finer points of human "subjectivity." The crux of his message had to do with the long range

effects of words and actions on the human mind, and how selfhood can be enhanced or damaged by these "variables." A sad example of word power, he recalled, was an arched sign above a gate to a facility for treating British soldiers who were suffering from "combat fatigue" as a result of World War II. He'd been appointed to administer the healing process to these victims, and entered the gate in this capacity. The words upon the sign infuriated him: "Insane Asylum," they said in large lettering, for each patient to see...and think about.

The power of actions? He thought about this question momentarily, then replied: "That young woman in California, I suppose. She was hurting herself, you see. To have given her something would have been no favor to her really"--and here he looked carefully into my eyes, as if for evidence that I had grasped the meaning of his words.

My Berkeley question had been well addressed. But to know William Stephenson is not to be complacent--in an intellectual sense--for long. A second source of puzzlement emerged that evening; it was by way of his response to a query about the creation of Q technique. As is well known by serious scholars, another British researcher presumably had discovered some of the elements of this technique on or about the time that William Stephenson had written of it (and its methodology) in depth. Time had affirmed Will's total claim of authorship, but wonderment remained, and so I asked him about the matter later in the evening as my wife and I prepared to take our leave from Will and Maimie and their home. His answer to the question was delivered with a smile and twinkling eyes: "It doesn't matter, really"--leaving me to ponder and fret until a later date.

Several months were to come and go before he clarified the four-word statement. The catalyst for his action was a telephone call from a St. Louis colleague. That the message of this call had greatly disturbed him was clear from his facial expression and general demeanor. Emerging from his home office, he walked to me and turned me by the arm, so I might better see the agitation of his face. His voice seemed to be alien and halting, as he said, "They are experimenting with the DNA." He sequeled these words with a lengthy, passionate discourse on why experimentation of this type was apt to be a greater threat to humankind than was even atomic weaponry.

At length the words of his intensity became a treatise on the value of published research in general. The worst of all such publication was, to him, that which might lead to "your so-called inventions" that were threatening to human life. Yet it was only somewhat worse than "studies which clutter our libraries with intellectually sterile, ad hoc facts."

Was there no value, then, in research of the latter ad hoc type?, I asked him finally.

He said, "Oh, I suppose so...in a special scholastic sense."

"Scholastic sense?"

"It's the research process," he said. "That is what counts, you see. If it inspires a single one of you to be curious...to challenge the status quo...."

His eyes were sparkling once again: "And that is why I am so difficult with all of you. I will be dead in a few years; and much of what I've written will not be remembered.... The (future) is with some of you, really, or some of those you teach."

The import of these words did not attach itself to me at once. It was as a subjective embryo that grew as I drove from his home that night and thought of the hours he'd spent with me--advising/teaching/chiding/heartening--when I was struggling to graduate:

Hour one...and day one...and two...

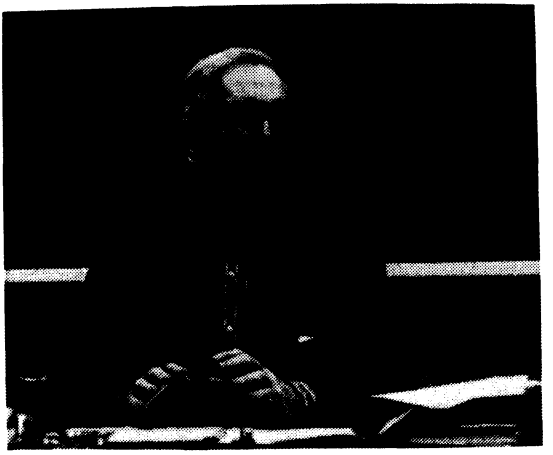
Month one...month 24...

Month n...

And so I knew. The legacy of William Stephenson, by way of his own choice, was first and foremost as a teacher of knowledge--and character. This was in keeping with his view of education, and of life itself: We are interdependent, intellectually and culturally, with people past, present, and yet to be; our contribution to the world, as individuals, therefore ought to be judged according to the minds that we inspire. Such inspiration is part of a larger, unseen work of art that is as genuine as any painting, sculpture, novel of theorem. And those who tender it are thus the master artists of the world.

In retrospect, accordingly, I am reminded of a statement made by yet another educator-artist many years ago: "There is no higher honor that society can bestow upon an individual than to give that person the privilege of teaching its children." Relatedly, I think, there is no higher service such a person can perform for any culture than to teach its children well.

Will Stephenson, therefore, has earned our gratitude as children/pupils for a noble (and "artistic") life well lived. Our culture as a whole is better off because of him. And so are cultures yet to come.



F. N. Karmatz
Queensland University of Technology, Australia

William Stephenson was an ideal dissertation supervisor. First, he encouraged his charges to seek out unexplored territory and suggest theoretical support literature. Although nondirective, he was able to identify dead ends to what he called theoretical percepts and ways to apply abductive thinking.

Second, he was an incisive editor, making sure there were no confounding concepts either at the theoretical or applied level. He was always able to find appropriate illustrations for his theories, and was a valuable role model in this respect. At the time of writing my dissertation, for example, *The Play Theory of Mass Communication* had already gone through its second impression, so when I encountered certain problems in trying to make the jump from theory to application, he would pull out *Play Theory* and tell me his reasons for selecting given

illustrative sources, from Popper to Schramm, and including Stephenson.

Third, I always appreciated the detailed comments he appended to every chapter I produced. These covered theory, context, statistical tests and shortcuts and even style. I have tried to apply these attributes to advanced and graduate students whom I have taught and supervised. And when I give special lectures or run seminars on Q methodology, I make it a practice to tell how Will developed and approached Q, so as to give a feel for who the man was and to personalize what his contribution to behavioral research has been. To many young Australian and southeast Asian students (who are now the third generation involved with Q) in communication, William Stephenson is not just another obscure researcher half a world and half a century away.

Dennis Kinsey

Decision Research Corporation, Cleveland

As a mere child in graduate school, before, some would say, I knew any better, I became enamored with William Stephenson and his work. I first met William Stephenson in May of 1980, during the Kent State University Lectures. I followed him from the Department of Political Science to Psychology and Philosophy, listening to astonishing lectures on myth and method in political science, Cyril Burt, and communication. Although I didn't grasp all the meaning of what he was saying, I knew someday I would.

During the same period I had the opportunity to disucss Q methodology vs. R methodology in person with Stephenson late

one evening at Steve and Casey Brown's home. I'm sure he was slightly annoyed at my persistence on knowing how one would go about determining the proportions of the population belonging to various factors.

Five years later, at the First Summer Institute for the Scientific Study of Subjectivity in Missouri, Stephenson seemed to be in his glory and the rest of us who attended were caught up in the historical significance of the event. As he lectured on the "Ten Pillars of Q-Methodological Wisdom," Professor Stephenson was clearly enjoying communication pleasure, as were we all.

The last time I saw William Stephenson was in April of 1989, during his triumphant return to his motherland at the University of Reading, England Q conference (his first British conference appearance in 50 years). I presented a paper in front of him, and luckily emerged unscathed. But others were not so lucky.

Stephenson was never bashful at unleashing criticism and explaining how "you've missed the point completely." Yet all his criticism was done in the truest sense of the community of scholars. Never were Stephenson's critiques meant to be personal. Frequently, after realizing that perhaps he was "too hard" on someone, he would often sit with the criticized one for an extended period, reassuring that person not to give up, to continue with Q, and generally making the person feel better about him- or herself, Q methodology, Stephenson, and life in general.

Some have said that during the past few years, Stephenson was even more critical than he needed to be. Perhaps though, sensing his own mortality, he desperately wanted us to understand and needed to instill within current Q methodologists the absolute necessity to pursue his notion of science. As he said at Reading, all of us didn't have to, but a few *must* work to develop a science of subjectivity.

Today, nearly a decade since I first met William Stephenson, and now that I'm older, wiser, and more critical, I am even more enamored with him and his work.

Stephenson was probably the most brilliant person most of us will ever have the good fortune to know. How many of us knew Newton, how many knew Einstein or Freud? But we

have known William Stephenson, and our lives have benefitted greatly from that association.

Study to deserve Death, they only may
Who fought well upon their earthly day,
Who never sheathed their swords or ran away.
(Stevie Smith)

Doran Levy
Strategic Directions Group, Inc., Minneapolis

It seems very fitting to me to remember William Stephenson multidimensionally.

My view of his personal factor would be of a very distinctive individualist who challenged conventional thinking. I think that was the quality I admired most about him. From wearing bow ties, when very few others did, to taking on the whole scientific community, he was unique.

On his principles factor, he was unparalleled. I remember sitting in the auditorium in one of his classes in the School of Journalism when he spotted someone lighting a cigarette. Smoking was a pet peeve of his, and he launched quite a tirade against the smoking offender. When it came to his belief in Q methodology and his view of "science," he was unwavering.

The scaling factor was one that was very significant in my life. Because I make my living in market research by measuring the attitudes of consumers, the Q sort is important to me. Stephenson's invention was one of the most powerful innovations in mathematical psychology. I sometimes wondered if he ever considered how important a contribution he made. One time after a presentation I made in Columbia at a Q conference, he

made the remark, "I am amazed that people pay him to do those things."

In my business, we speak not of Q factors, but of market segments. My clients attempt to develop businesses by fabricating their products and services and crafting advertising messages to the needs and wants of *particular* segments. The Q sort is my principal method for understanding the beliefs, opinions, and attitudes of consumers. I am constantly amazed with each study I do the variation of people's views on the products they buy.

I, more than most of his students, delight in using Q methodology on large samples to determine "slightly universal truths." At the annual Q conferences, he would often call me "Socratic" because of my more conventional view of scientific method. I recall with fondness now, but with fear at the moment, when he said at my orals, "Perhaps, some day, he [meaning me] would understand [his philosophy]." Naturally, I believed I was about to flunk. I didn't. Because he had an affection for me, I am glad he was able to tolerate my deviations from his philosophical position.

On his world view, Stephenson had the belief that Q methodology could be used to solve conflicts. I believe that it can. People tend to think that their view of the world is the correct one. They have a difficult time examining their environment from alternative perspectives. Q methodology provides a mechanism with which we can "see" how others think about many diverse issues. People can certainly live together in greater harmony when they can understand and accept other points of view. I think the greatest gift he gave to me was the understanding that other people might not be "on my factor."

I, as all of us, will miss him greatly. However, William Stephenson will live on through his work and teachings, our love and admiration for him, and through our own contributions to *Operant Subjectivity* and Q methodology.

I can hear him saying, "Let's get on with it!"

Robert Logan
University of Missouri-Columbia

First, let me congratulate the grandchildren: You would have been very proud of him.

I have double duty. Roy Fisher, Dean Emeritus of the School, sent me a message yesterday, which he's asked me to read, and I think it's highly appropriate to the occasion. I'm going to read it verbatim, if you will bear with me.

Letter from Roy Fisher

> Milt Gross had arranged for me to meet the senior faculty when I came to Missouri in 1971 to discuss the Dean's vacancy--15 minutes for each professor, he said, with Will Stephenson at 2:30 p.m. At 2:45 p.m., I asked Milt to cancel all other interviews. I spent the rest of the day with Will. There was electricity in this man--gracious, forebearing, loyal almost to a fault--but what electricity. He had the capacity to galvanize the most sluggish mind, to stimulate, to challenge, to learn. To hear him develop a new idea path was to be launched on another adventure. His enthusiasm for life was contagious. How his eyes would sparkle as he faced another challenge. But spend only 15 minutes with Dr. Stephenson? That would be like walking out on Parsifal after hearing only the overture. Eight hours would be more appropriate. If I were to choose a person with whom to be marooned on a desert island, what better choice than Will Stephenson?
>
> Three people brought me to Missouri. One was Herbert Schooling, a chancellor with a capacity for listening; the other two were Tom Duffy and Will Stephenson. They represented the two poles of academe: Tom, the self-made journalist who understood the human element in journalism as no other journalist I know, and Will Stephenson, whose head was ever in the clouds, clouds no doubt formulated by the thunderbolts of his own mind. Since moving to Washington seven years ago, I've missed those conversations with Will. He was not only a source of intellectual stimulation, but a sage advisor about the operations of the school. When I'd visit in Columbia for any reason, we always tried to meet for lunch, either with Maimie at home or at a favorite res-

Professor Logan's comments were given at the June 23, 1989, memorial service at the University of Missouri.

> taurant. At the moment of his stroke, I was waiting at just such a restaurant to meet him, but this time he did not come. My thoughts and Anne's today are for other friends of Will's who share our profound respect and affection for him and for his family and for Maimie, that bundle of courage whose heart beat constantly with his.

My remarks are more lighthearted. I thought it would be needed by now. I represent also all the pesons who knew him at the University of Iowa in the mid-1970s, and it's a lot of doctoral students. My comments are somewhat personal as well.

During Christmas week of 1963, I was staying at my grandmother's apartment in London, and I wasn't doing much at 4:30 on a Saturday afternoon when a new show came on the BBC called *Dr. Who*. It was a science fiction program. Dr. Who was an extraterrestrial. He had multidimensional knowledge and talents, he was loaded with energy, he railed against conventional wisdom in all professions, and he did not suffer fools lightly. I adored the show instantly, and was furious when I returned back home a couple of weeks later and found that no Chicago television station carried it. I tried to revisit my grandmother, who finally figured out what I was doing, at the end of July every year because at the end of July every year, they would catch up on the entire year's episodes by running them all night long for two straight days. Through all those shows that I saw when I was 13, 14, 15, 16 years old, one useful message actually evolved: someday, you may meet a person whose mind is in the 21st century and he or she is trapped living in the 20th. When that happens to you, you should please have the good sense to drop everything you're doing and really learn something.

Someone suggested that I register for Dr. Stephenson's Information Theory class during my last semester as a master's student here--and also it was Professor Stephenson's last semester as a professor on this campus. In the first class, he discussed "Ode on a Grecian Urn." After 15 minutes, my conscience started to holler at me saying, "This is what we've been talking about for 10 years!" I dropped everything.

The class began an adventure in my life, probably the most interesting part of which was at the University of Iowa in the mid-1970s. Compared to a lot of the other Ph.D. students at

Iowa at that time, I was actually overmatched. Dr. Stephenson used to joke with me that I was far more interested in the Beatles than Bartok and I clearly preferred science fiction to Sigma particles or Sophocles. He once told me, dead seriously, "Robert, it would be nice if you read a serious book or two now and then." He said, "Here. I'll provide you a proper list." Which he immediately did.

What was memorable about those times is that Dr. Stephenson worked with each of us according to our own gifts. For Michael Stricklin, it was the computer skills and the technical skills that he learned--and has later used in understanding newspaper readers. For Leonard Barchak, it was understanding the interaction between philosophy and communication, and, also, later helping him understand how to help Finnish television broadcasters understand themselves. For Al Talbott, it was how to manage diversity and understanding factor theory. For Alex Nesterenko, it was understanding the philosophy of science. There was one student in there who will go unnamed: the entire experience for him deepened his suntan.

There were others--I've picked only the ones I know best. I can say this for certain for all of us: we were all wiser when we left him than when we walked in, and, speaking for myself, this is something that I've always wanted to say with his family in attendance. I have had the pleasure of knowing only one real doctor in my life, and that person was William Stephenson.

Charles R. Mauldin
Marlborough, Massachusetts

How can I possibly tell you about William Stephenson?

If you knew Will personally, you have been exposed directly to the penetration and scope of his thinking. If you have read Stephenson, you know that his views diverge profoundly from those of contemporary behavioral scientists. If you understand him, you know that the impact he has already had is smaller than the impact he will yet have.

What I may add to that understanding, perhaps, for those who did not know Will personally, is some sense of why his students are so devoted to him, why we often seem like friends and followers as much as students and scientists. To understand that devotion, you must understand what it was like to be a Stephenson student.

"I am a Stephenson student." There is a great feeling that comes with saying that. An enormous sense of promise and potential. Gratitude. A feeling of being enormously lucky to have stumbled onto him. And the feeling of being part of a special group of friends whose lives were touched by him.

What was it like to be a Stephenson student? Perhaps I can speak for my "generation." I was a master's and doctoral student at the University of Missouri from 1968 to 1972. The Vietnam War was on and the nation was in the midst of a social revolution: a revolution in lifestyles was in full tide. It was pretty interesting. During those years, Will kept developing so rapidly that I have often wondered what it was like to be a Stephenson student some five or ten or fifteen years after we left. My own feeling was that my time was so incredible that it might be impossible to be better for those who came later, yet perhaps all of us feel the same way.

In 1968, Will was a youthful 66. Even now I see him, standing before a blackboard, gesturing with a piece of chalk. He was of medium height and always wore a bow tie and kept his jacket on. When you met him, you were struck by his great

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Dr. Mauldin's comments were read at the October 27, 1989, memorial program of the annual Q conference, University of Missouri.

brow. If you looked closely, you could see his grey hair had once been red. His glasses afforded him a slightly owlish look. When he spoke, you heard a well modulated British accent.

One of the things our generation learned was there were legions of Stephenson students who came before. Those we knew best had studied at Missouri. Tom Danbury was an early Stephenson student. Wilma Crumley. Mary Jane Rawlins. Don Brenner was of 1961 vintage, I believe. Steve Brown came along somewhere in there, Joye Patterson a little later. Brenner and Patterson were on the Missouri faculty then, and so was Keith Sanders. Keith was an Iowa PhD who knew Q method well, and we thought of him as a Stephenson student because we liked him and didn't want to deprive him of the fellowship.

It was easy enough to know about other Stephenson students. Will sometimes referred to their work. Their papers would turn up here and there, in the ratio perhaps of one student paper to maybe 15 of Will's papers. Their master's and doctoral theses were abundant in the Journalism Library.

I felt a strong kinship with those earlier students, even those I had not met. It was a pleasure to meet Stephenson students whose work or names you knew. When Steve Brown came back to talk Q with the research society, we felt like we were meeting a returning family member. I was pleased to meet Norm Van Tubergen after making much use of his QUANAL factor analysis program. In a class, Will once remarked how smart Tom Danbury was, and I remembered that years later when I met Tom.

What we all had in common was Will.

And Q method. When I grasped what Q could do, I couldn't believe my good fortune to have discovered Will and Q! Here was this incredible man and this amazing tool that makes it possible to discover what people think and feel. What you can produce with Q is discovery, recognition of order where there was chaos, and juicy insights provided by no other approach. The tool was like a telescope that let you see things that had never been seen before. Galileo must have felt the same kind of excitement when his telescope first let him see details of the moon's surface.

I simply couldn't get enough. I learned the mechanics of Q from Sanders and Brenner, the theory and methodology from Will. I read *The Study of Behavior* and *Play Theory* over

and over. I built a formidable collection of Will's papers, using the copy machine of the Missouri Regional Medical Program. During four years, I took every different course Will taught. After that, I sat in on some again to keep up with what he was up to. I can tell you that none of the courses was ever the same.

Will's lectures were joy rides. They were stirring, bracing mixtures of science and subjectivity and humanity. Because his ideas were profound, his comments were often delightful surprises, expressing ideas that turned things "upside down." What journalism courses anywhere have covered concourse theory, factor analysis, ludenic behavior, convergent selectivity, the law of limited independent variety, focused interviewing, and projective copy testing? I marvel at the vision, not to mention the courage, of Earl English in bringing a maverick like Stephenson into a school of journalism in the first place.

I have rarely had such a good time in my life! Best of all was discovering wonderful things with Q. I sold my first Q study to an outside client, using the study for my master's thesis. I did other Q studies on topics as divergent as the Calley trial and higher education. I ran most of the computer analyses for Q studies during a period of about a year and a half. That allowed me to meddle in virtually every Q study that was done in that period. I convinced my wife to do a Q study of attitudes about the mentally retarded. I did my first single case study using multiple conditions of instructions. My master's client sponsored my doctoral study as well, financing a large scale national study based on Q. I did a number of studies not based on Q--large sample media studies, many copy tests, even a sociometric study. Some of them I sold. Most I used for term papers.

What does all that have to do with Will? Everything. Will believed a graduate adviser should be a mentor, that once he took you on it was his duty to get you out. Brenner and Sanders supported the view. I kept changing my curriculum as I went, bending it to some new opportunity. If I could defend a course of action, they let me do it! They *helped* me do it. It was wonderful. I had no idea how fortunate I was until I later saw how other doctoral programs lock step students through standard curricula and force fit student research into "the approved model," always hypothetico deductive.

I cannot believe it was possible for me to have gotten a better education anywhere in the world.

Completely apart from the intellectual excitement, being a Stephenson student was delicious on a personal level. For one thing, it meant knowing all the inside good stuff first hand. In my time, we all knew Will's life history pretty well, partly by word of mouth from Brenner, but mostly from Will. From Brenner, we learned Will had earned separate PhDs in physics and psychology, that he had been a brigadier general in Her Majesty's Royal Army, that he had authored the psychological battery for the British Army, and much more.

The Vietnam War was on, and there were student protests. From Brenner we heard the story of Maimie Stephenson on the steps of the administration building, taking a bullhorn and winning over a group of student protesters. The students were cheering, "Yea little old lady!" I would give a great deal to have been present at the scene my imagination labelled "Maimie at the Parapets." I have always felt like cheering for Maimie.

From Will we picked up juicy details. We learned that during his days as a physics student, he carried a piece of radium in his pocket, unaware it emitted deadly rays. We heard about the summer he spent as "Spearman's backroom boy," factoring by hand a 1000×1000 matrix. Will told the comical story of his membership in the Anti-Smoking League, which he quit, saying he was the only one there who wasn't odd. He always laughed when he said that. Firsthand, we heard the thrilling story of Will's legendary letter to *Nature*, marking the birth of Q. The publication date coincided with the birth of his son Charles. Tongue in cheek, Will referred to that date as "the day the son rose."

Will's office, with Brenner's and Sanders' and Patterson's, was in the basement of Neff Hall. Sanders named it "the ivory basement." In the ivory basement, Will was top of mind. One of his grad assistants loved saying, "Dr. Q is out of sorts." At Tom Ferraro's inspiration, we wrote a Christmas carol entitled "The Q Days of Christmas." We drove out Rock Quarry Road one evening and sang it to Will and Maimie, and they asked us in for sherry.

So tell me now, how many of us in the world get to work with a person who we are absolutely certain is a genius? How many of us get living proof that such people exist at all? Think

of the gifts he offered us! A new telescope, better than Galileo's, to see things far more important than stars. A calculus superior to Newton's fluxions, operations to unite split science and humanity, cut apart so very long ago. Peace and art, he got that in.

What an incredible opportunity we all were given--to share in the ideas and inventions and the life of Will Stephenson.

Bruce McKeown
Westmont College

I am a third-generation Q methodologist, having worked back to William Stephenson through Steven Brown, who initiated me into and guided me through the science of subjectivity during my doctoral studies at Kent State University. Although first trained in orthodox (R method) political science behavioralism, Stephenson's transposed approach to reality did not come as a shock. Admittedly, funny things seemed to happen in "Q," but it made intuitive sense. The method conformed to my democratic predilections (e.g., letting the subject be in charge), and its techniques confirmed my view of how "the study of behavior" should proceed. Whereas once I saw political behavior through a glass darkly, I could now see it face to face.

I did not necessarily understand what I was doing. Large portions of *The Study of Behavior* were an enigma, and for the life of me I could not figure out why its author emerged on the "behaviorist" factor in Brown's study of positivism, historicism, and political inquiry. After all, didn't Stephenson believe in *subjectivity*? Perhaps "Q" wasn't my cup of tea after all. This polite Englishman should not be that difficult to comprehend.

Then it struck, and it stuck--an abductive relevation: operant subjectivity, a co-mingling of the best of all possible worlds. I had read Skinner; I read Freud. Of course! A method for the objective study of the subjective: personal self reference, natural self reference--operant self reference cleanly expressed, not alloyed through the alchemy of the scientist's scales, tests and other statistical pretensions and adulterations. The elegance of the approach was reinforced by its simplicity, and that, perhaps, was the most difficult thing to accept. We are wont to confuse our studies with our interpretative schemes, mixing and matching theory with all else, when in fact method could and should take precedence. Perchance it takes a natural scientist, a physicist, to get that point across to the rest of us.

When this realization settles in, the the world changes. One sees behavior differently; unconventional questions can be asked and one is freed to follow where the data lead. A tired word, "communication," takes on new meaning and, indeed, serves as a profound research and hermeneutic paradigm.

This is not to say I always felt confident in my new insights. Any number of people have reported their frustration with Stephenson's reactions to their assertions along Q-methodological lines. At one moment we could make bold pronouncements and receive his gracious affirmation, and then in the next have the rug pulled out from under us and be swept away by his methodological and theoretical critique. At one point during the 1985 Q conference in Columbia he leaned over and whispered to me, in light of my article which had just appeared in *Political Psychology*, how pleased he was that I understood what he was about. The next year, however, responding to a presentation on civil religion by Dan Thomas and myself, he said something to the effect that he could not understand how anyone could approach the topic with a Q sample such as the one we devised. Most recently, he congratulated us on our "exemplary" presentation of the method in the Sage publication, but concluded that, even so, "I would like to point to a difficulty that clearly exists for McKeown, Thomas, Kerlinger and others, as it did for Nunnally. It concerns *self reference*."

Well, what does one do? Get mad, I guess, but as Steve Brown recently wrote, our reactions should be contextualized by Stephenson's personal autonomy. This was clearly manifested during a three-day meeting at Johns Hopkins University

in 1976 in which I was a most fortunate and privileged participant. Joining us that weekend were both (count them, both!) Harold Lasswell *and* William Stephenson: I should die and go to heaven, with *Psychopathology and Politics* in one hand and *The Play Theory of Mass Communication* in the other. Now we could drink from the very wellsprings of social science. But it did not take long for Stephenson to jump into the fray and, as it turned out, to the consternation and dismay of us lesser lights. Lasswell's students were extending several of Harold's ideas, to which Will said something to the effect, "Lasswell was onto something, but it wouldn't take him very far." We're talking blasphemy, friend: trouble right here in River City. Stunned silence was soon replaced by defenses going up left and right and, later, the wailing and gnashing of teeth. Looking back on it now, it was clear that Lasswell wasn't bothered in the least and Stephenson kept right on.

But, as Steve has written, the point wasn't that Stephenson had bad manners, but that he was intent upon keeping the rest of us on track. His passion was Q and perhaps we could understand that more clearly if we gave greater consideration to the last line in the "Basic Formulations" preface to *The Study of Behavior*: "Our platform may be difficult to follow: but, then, so is any *political platform* difficult and sometimes unintelligible" (p. 7, emphasis added). That is difficult to keep in mind, even for his partisans.

And what a platform it is! Like many, I continually learn as I study his writings, and I think that is what we must continue to do: read and reread *his* work in addition to what the rest say he was saying. One plank in the platform I intend to explore in greater depth is the apparent priority he gave to James' Law (the distinction between "me" and "mine"); this formulation, I think, is the sum of the notion of subjectivity. I hope at some point his manuscripts *Quiddity College* and *Psychoanalysis and Q-Method* are published and made available to a larger audience. I was privileged to study both and find them important extensions and applications of Q methodology. *Quiddity College*, in particular, is helpful in explicating Stephenson's principle that "form precedes meaning"; it also has forced me to rethink my views of the purpose and strategy for education in the liberal arts. Our correspondence has ceased, but, in another sense, the discussions will continue forever.

Robert R. Monaghan
Ohio State University

There are at least two kinds of fathers. There is the particular father associated with one's family of origin. This personal meaning may be what we most commonly associate with the word "father," for it is usually a personal relationship with an individual person. Then there are also variations of a much larger typological meaning of father. It is this powerful idealized image of father which holds the strength of meaning and significance for us; it is this idealized typological image of father which carries within it the power and deep significance which, for some of us, is subsumed and conveyed through a particular father.

We humans are unusually helpless when born, as compared to other mammals; growing up takes a long time, and so our father images become important forces in forming human selfhood and the way that self communicates. As Joseph Campbell puts it, human babies are "born too soon," and we must provide for and maintain the young for a long time; so the father image takes on great significance for us, as does the mother also of course (Campbell, 1949/1968, p. 6).

I am trying to convey the enormously deep significance of the father image in our lives and in our relationships. He is not just a happenstance or a casual sentiment, but is deeply rooted in our culture as well as in many of our individual lives, and even in the survival of our species. The importance of the father image is not just biological or physical survival, for Jung (1964) as well as Campbell suggests the image is deep and strong throughout all cultures, and this includes matriarchal societies and social systems in which the father is not necessary for physical survival. I am suggesting a deep symbolic bond, which may have had its origin in early prehistoric societies, but which endures now more broadly and deeply than even its physical survival origins or individual fathers might imply. The importance of the father image cannot be passed off lightly, and our meanings for these father figures of images in our lives and relationships are utterly necessary and important to us. If we

can understand this, perhaps we might understand communication much better than we do.

In my own individual life the father in my family of origin was an active member of the Ku Klux Klan. He was at the same time the chief of police in the small town of my youth. His own great hero was J. Edgar Hoover, the FBI Director. I believe that he had connections with the Chicago branch of the mafia, but I cannot prove that. He was an extremely prejudiced person; I frequently heard him talk in scorn and hatred regarding minority families and persons. He was a violent man; I vividly remember seeing him savagely and brutally attack black men on the streets with his leaded police club; I witnessed this utter cruelty when there had been no provocation of any kind on their part.

So, the father in my family of origin gave me two important gifts. He gave me a clear definition of one kind of adult male. The clarity made it convenient for me to define my own contrasting self concept in sharp relief to him. That is, he was not just some swaggering copycat of John Wayne. He *lived* the part. He did not just play through his role as police officer as some might perform on a job, but carried his gun and his billy-club both on duty and off. So my image of him was not fuzzy or confusing, but clear and very real.

The other gift to me was the *negative* image: he served as a *good bad example*. Since he was a definite image, and also a negative image, it was especially convenient for me to separate myself from him at an early age and reflectively define myself in direct polarization from him. This allowed me to begin moving toward my own idealized self image at an early age.

Forming my own idealized image required that I search the larger community and the larger society for polar opposite images of him, searching first through the kinds of father-image typologies which belong to us all: grandfathers, uncles, friend's fathers, national heroes, historical figures, and media images of fathers by which it was possible to compare and contrast and select to form my own self definition. I realized that there are many types of fathers, and that, to some degree, I could choose. I could adopt my own idealized image of father.

This is how William Stephenson became my father, by adoption. He did not adopt *me*: I adopted *him*. He became my intellectual hero and mythical father image. There is a great

deal of freedom in this kind of adoption. It did not require his permission; he may not have even known that I adopted him in this way. He was one of several important fathers which I adopted. This search for a father image was perhaps the most significant quest of my life, for I believe that our image of father is fundamentally important to us.

The father-meaning of William Stephenson is transcendent of any particular individual father because he embodied four communication principles or components which, taken together, comprise my idealized image of a mythical hero-father. I never became very close to him socially, and perhaps this offered me greatest freedom to define him as I wished, in ways that allowed me to draw from him the various father images which I needed. These symbolic bonds can run extremely deep, and perhaps this is how he became so important to me.

I do not assume that my components of the idealized image of William Stephenson are the only ones, or that they are necessarily relevant to anyone else's image of him. Indeed, I hold several different images of him myself, and each of these may be idiosyncratic to me. Furthermore, it is possible that had he been asked, he may not have approved of my images of him or the ways in which I have interpreted him.

So, what I am looking at, in my typology of William Stephenson, is not the "best" image or the "right" image or the image for other people in other places and in other times. These are my meanings, perhaps even taking him out of his own context, but these are the images which have served to guide and inspire my research and teaching and my personal relationships in the most enduring ways, and which I expect will continue to guide and inspire me in the future.

What are these communication principles which comprise my idealized image of him? They rotate around four underlying ideas: imagination, wholeness, optimization, and naturalism.

Imagination. Professor Stephenson was a highly imaginative, permeable, open-ended person. He had the freedom and the sense of adventure to see things from new and fresh perspectives. His 1935 letter to *Nature* (Stephenson, 1935) is a classic statement of human imagination. It follows that the essential nature of Q method operations are searching, researching, exploring, questing, seeking; Q is *not* making assumptions,

not claiming certainty, *not* insisting upon finality, *not* being absolute or doctrinaire. His interest in play is itself also a basic expression of imagination, as expressed through his meaning of play as pretending, not expecting anything (Stephenson, 1967). He was able to conveniently admit new facts and perspectives into higher levels of abstraction.

Wholeness. I do not believe operant subjectivity is limited to human experience only; it is recognition of the necessity of integrating objective data with subjectivity, allowing reciprocal relations to be seen, and inviting a more comprehensive understanding of the system under investigation. He praised Harold Lasswell "because he extended subjectivity to the whole cosmos" (Stephenson, 1987, p. 40). How holistic can one get? His approach of sampling times, or sampling under varieties of conditions of instruction, over a person's life-span, or through a variety of social conditions, represents an inherently holistic perspective. He related the present to the past and to the future, and saw living systems in their interdependent relationships. His interest in the single case and individuality portrays his appreciation for diversity and variety, and his appreciation for variety reflects his appreciation for wholeness.

Optimization. Perhaps no underlying quality came through William Stephenson more clearly or more strongly than his bold intentionality, "to catch Dame Fortune's golden smile," as Burns says. He had a whim of iron! What we saw expressed as his "independence" was solidly grounded in his everlasting hope. All of his theoretical constructions and his methods carried an implicit message of hope. He moved from internally directed choice toward maximum potentialities. It is not accidental that so much research regarding the "ideal"--ideal self concepts, ideal public images, ideal television programs, etc.--employed Q, for Q lends itself naturally to the investigation of human aspiration.

Naturalism. Steven Brown drew upon Barbara McClintock's "A Feeling for the Organism" (Brown, 1989; cf. Keller, 1983), and her recommendation that in research one must have the patience to "hear what the material has to say to you," the openness to "let it come to you." Stephenson's theoretical formulations and his methods are nonintrusive; they do not impose upon the communication process under investigation. He followed the organic function and natural direc-

tionality of the emerging communication process. He understood that the innate nature of the evolving process requires that it naturally unfold through incremental successions without outside intervention; if we leave the communication process alone, we can research it; to meddle in it is to alter it.

These are the principles which continue to guide and inspire my program of communication and rhetorical research and teaching which began for me in my youth. Professor Stephenson's ideas are working their way through these principles into a number of nearly completed major research and teaching projects. I pursue this research and teaching with the same devotion with which I made that major early-life choice toward an idealized father, for this work holds for me the same meaning and significance that my early life search for a transcendent father held many years ago. The communication and rhetorical principles which drive this research, and William Stephenson as the idealized image of the mythical father-hero, are, indeed, the same.

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Dan Morris
Boise State University

William Stephenson was a mythical figure at Missouri in the early to mid 1980s, when I was a doctoral student there. Don Brenner and Keith Sanders delighted in regaling us with Stephenson stories, such as the time Maimie Stephenson entered the study at the Stephenson home out on Rock Quarry Road, bearing a tray of cookies, or crumpets, or some such. She glanced around at the half dozen or so doctoral students gathered for a Stephenson home seminar.

Will turned to her, looking stern. "Maimie, please!" he said. "Not now. Can't you see they're trying to listen to what I have to say?"

Maimie may have chuckled. "Will," she said. "These boys don't understand a word that you're saying."

"Of course not," was the reply. The Stephenson ego was legendary.

The intimdation factor did not diminish the one or two times a year Stephenson would give a guest lecture to the journalism students. One such was presented to the Journalism Graduate Students Association, or to COM, the communication research society, before which doctoral students would present their proposals to other grad students and faculty, assuming the "hot seat" for the night. Stephenson did not appear ill at ease the nights he addressed the graduate students; he basically left it to us to pick up what pearls we could from his discourse. It helped if you were a "bold leaper," able to make the association leap from one concept to another without pausing for breath.

So it was with trepidation, but also a reputation as a bold leaper and a doctoral student with an offbeat approach to utilizing Q methodology, that I approached Will in the fall of 1984 and asked him if he would be willing to help me with my dissertation research design.

He was not intimidating; he was gracious. He explained that he was working on some projects of his own--it may have been the use of Q methodology to monitor mental health--but that he would be willing to meet with me for an hour or so at the Graduate Studies Center, in the room which later was to be-

come the Stephenson Center. Part of his library had just been transferred there from Rock Quarry Road.

We talked generally for the first 20 minutes or so. I had enough foresight to record our first meeting on tape. I was amazed at the broadness of his knowledge. My dissertation was a literary history of Communist-leaning poets and short story writers during the 1930s. My subjects, who included proletarian novelists Jack Conroy, Meridal Le Sueur and Langston Hughes, decided to subjugate their individual styles to the fight against fascism and the economic upheavals of the '30s. They faced the question: Should art exist for art's sake or for politics' sake?

I proposed to conduct oral history with the surviving contributors to Jack Conroy's Missouri-based proletarian poetry and short story magazine, *The Anvil*, and to examine their relationships with the Communist Party literary apparatus in New York and with liberals such as Malcolm Crowley and Kenneth Burke. I wanted to see if Q methodology could be combined with oral history techniques to create an effective new research strategy.

Will was familiar with all my major players and was intrigued with the possibility of a new outlet for Q. He told me about his own political affiliations with the Labour movement in England and how he always had been interested in applying Q methodology to the radical ideology of the '30s.

I came in full of scale strategies and traditional structured designs for my questionnaires.

Will thought about it for a while, then advised me to throw out other people's ideas. The concourse of political belief statements would suggest their own design, he said. We should meet again after I had gathered several hundred statements from my subjects' writings and from the major political theorists popular at the time. I had already started collecting statements, and when Will and I met again, we had fun pulling the categories out of my treasure trove.

We met several times after that, usually in his home. He would send me to the library to conduct literature searches for his own work, and we sometimes would see useful connections between his projects and mine. We were both bold leapers, I guess.

After my Q statement cards were complete, and my strategy outlined, Will stepped back and allowed me to spend more time

working with Keith Sanders, my dissertation adviser. I was on my way, and in a direction I never would have considered had I not had my one-on-one time with Stephenson, the most innovative research designer I have ever encountered.

Dan Nimmo
University of Oklahoma

Almost five centuries have passed since Niccolo Machiavelli set forth in *The Prince* where and how *fortuna* influences human affairs. Fortune, he wrote, "governs half of our actions," sometimes with smiling countenance, sometimes with a frown. I mention this because it was *fortuna*, not plan, calculation, or intent, that first brought me into contact with William Stephenson. And *fortuna* smiled brightly.

In 1967 I undertook a little project. It seemed to me that politics in electoral campaigns was turning in a new direction. Professional polls were being replaced by pollsters, media consultants, public relations professionals, and career managers in the planning and conduct of campaigns. Few political scientists paid much attention because received wisdom was that campaigns didn't count all that much in electoral outcomes anyway--voters' "partisan predispositions" were key. Yet, it seemed worthwhile to examine the new generation of research, communication, and managerial specialists and see how they fit into the scheme of politiking of the 1960s. That was the subject of my project.

As I got into the effort it appeared to me that the role of campaigns in shaping electoral outcomes had been dismissed too cavalierly. Perhaps students of voting behavior had been

looking at campaigns in a manner essentially foreign to how voters might themselves consume campaigns. Here *fortuna* smiles. A publisher's brochure mentioned, among several other works, a book entitled *The Play Theory of Mass Communication.* Almost in passing the blurb noted that the book had something in it on "images." Since images were a central focus of the emerging campaign technology, I obtained a copy of the book. Perhaps it might offer a thought or two. More than two decades later key passages I marked upon first reading remain as refreshingly insightful for students of campaigns as they did then. Here are a few:

> Communication is not just the passing of information from a source to the public; it is better conceived as a recreation of information ideas by the public, given a hint by way of a key symbol, slogan, or theme....
>
> Political science deals with public opinion, propaganda, and publics; mass communication deals most characteristically with convergent selectivity, advertising, and entertainment....
>
> This is communication pleasure; its characteristic is that the two so talking are not expecting anything....
>
> We shall see politics from the public viewpoint, for example as *play*. The diplomats and politicians do the work; the public merely has something given to it to talk about, to give them communication-pleasure....

Here were the foundations of "The Image Campaign as Para-Social Play" later set forth in my *The Political Persuaders.* Whereas students of campaign "effects" had been searching for years under the lamp post, Stephenson had located them where they had never been lost--in play and communication-pleasure, not political information and communication-pain.

Permit me two asides. First, while on the subject of pleasure, it is truly a pleasure to see publication of a paperback edition of *The Play Theory of Mass Communication*; it calls this remarkable little book to the attention of a new generation of scholars. One hopes that many of the older generation who obviously missed it the first time around will now read it. Second, I recall when I first met Steven Brown, who has done so much to enlighten us on the nature of political subjectivity.

Steve asked how I had come across Q methodology. I told him it was through *The Play Theory of Mass Communication*. Steve responded, "That's too bad," suggesting it might have been better to start elsewhere to learn Q. Steve was correct. The problem was that, unless one knew Stephenson, the only "elsewhere" was *The Study of Behavior*. I think, therefore, that *fortuna* smiled in several ways by bringing *The Play Theory of Mass Communication* to my attention first!

Actually *fortuna* continued to smile. Shortly after having been introduced to Stephenson's scholarship I found myself on the faculty of the University of Missouri-Columbia. There I met Stephenson and became acquainted with him primarily by serving with him on Ph.D. committees, he coming from journalism, I from political science. A couple of impressions from that period linger in my mind. One is of Stephenson's graciousness in working with graduate students from political science, not merely taking time to have them in coursework and be on committees, but to work and play with their intellectual curiosity and get them to do so as well. It is no secret that there were faculty member in several departments who criticized "Q sorting" (which they took to mean "generalizing from tiny samples" and "fooling around with factor analysis"). It took a certain amount of courage for graduate students to stick to their guns, venture over to journalism, and actually try to learn about Q rather than wrap themselves in the conventional wisdom (i.e., misconceptions) of a discipline. Their courage was and continues to be rewarded. Directly (as with Michael Mansfield, who took courses with Stephenson) or indirectly (as with Robert Savage and James Combs), Ph.D. students exposed to Stephenson encountered a *different* way to look at politics. That all are now productive scholars owes much to Stephenson's generous efforts to "outsiders."

The second impression is of Stephenson's encounters with faculty colleagues outside journalism. There too he was gracious and generous--but few faculty, to be frank, saw it as that. Some found him "outrageous," others "irascible," still others "stubborn," and a few "impossible." Actually, I found it communication-pleasure to have him on, say, a Ph.D. committee. No sooner had a committee member found a "fundamental flaw" in a dissertation ("Why, if this is built into the Q sample and this into the P sample, that's what you'll get") than Ste-

phenson would *firmly* disagree. (We need not here disturb collegial sensibilities at this late date with how that firmness was voiced.) Typically, the faculty member would finally cease reeling and retort, "But, isn't that pretty subjective?" "That's the point--and, yes, it is pretty!" (Bear in mind this is a feeble paraphrasing of the end of the exchange.)

Simply put, Stephenson's scholarship and presence provided a smiling *fortuna*--for me, for my students, and for anyone willing to suspend the world of strict formulae and entertain the world of unrestrictive play. That need not cease. The scholarship remains.

Robert A. Olins
Communication Research Incorporated, Chicago

It is impossible to say how many times I intended to sit down and write "The Amazing Dr. Q" to ask him why, after more or less patiently nudging us through our degrees, he would so willingly, if not anxiously, send us out into the world to be bludgeoned by the unenlightened.

It is only now, after years of being in the business, that I think I have come to understand his motivation.

"What the fire doesn't destroy, it hardens," and so it is with those of us who have come to base a good deal of our research rationale on Q and its precepts. Those who have come to make their living with Q can only begin to understand what Stephenson had to go through in his early years--the doubting, the ridicule, the absolute lack of understanding that so many brought, and unfortunately still bring, to his work.

Unfortunately, Q is not easily understood by the uninitiated. For us, however, it must be infinitely easier to explain than it was for him, especially in his early years.

As it was his life's challenge to convince his peers, he has at least given us, his students, the advantage and benefit of his voluminous efforts to help convince ours. Think how much easier it is for us, with the body of work he has left behind, to cite the authority, page and chapter, and quote the man, where he could only cite himself: Stephenson on Stephenson, which I am sure that those who knew and cherished him remember as fondly as I.

That he was responsible for the inception and rationale of my company is undeniable. That his teachings have enabled me to bring a semblance of reason and order to a not insignificant number of corporate marketers is equally undeniable. That his "let's get on with it" rings in my ears to this day, and inspires me to challenge the mundane, and the hackneyed, and the trite, and the banal, is a very small part of the legacy he has left me.

Dr. William Stephenson was far more than a teacher for me; he was more than my advisor, or my mentor: he gave me the direction that has become my life's work, and for that I can only say he will be as deeply missed as he has been, and will be, appreciated.

Joye Patterson
University of Missouri-Columbia

Rob Logan and Don Brenner have already talked about what it was like to be a graduate student with Will Stephenson, but I think that's what I'd like to talk just a little bit about, too. I thought maybe some of the grandchildren and such would like to hear a little bit about this because it was, as Don said, a very special time for us...and once you were a student of Dr. Stephenson's, you were forever a student of his.

I know that each of us in this room has his or her own memories, ones that will linger with us--an image or some words or a vignette--that will forever remind us of this man and his life which we celebrate today, so I would like to mention just briefly three traits that seem to me to characterize Will Stephenson, traits he shared with us, instilled in us, and in so doing, made our lives different, much richer, than they would have been without his example and his generous spirit, which touched us all.

The first one of the images that I will keep is from a few years ago: Will would stick his head in my office, stick his head around the corner--I usually had a student there--and he would say, "I'm not going to stay, I just wanted to tell you about the paper I'm working on right now. It's the best paper I've ever written." Every one of them was always the best. The next one is going to be the very best, of course. And he was so enthusiastic about it--his enthusiasm was contagious, of course--and then with a wave and a "cheerio" he would be gone. "I'm very busy, you know," he said. And he always was. It was that zest for living that others have talked about that always amazed us, challenged us, and why the times with him were such fun times. And I think we must not ovelook that.

That brings me to a second trait, which should have been a model for us all. It's been mentioned indirectly by some. He was the most disciplined researcher I have ever known or could ever imagine. It didn't matter how long a project might take,

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Professor Patterson's comments were given at the June 23, 1989, memorial service at the University of Missouri.

or how complicated it might turn out to be, he simply did it, regardless of the time and the energy it required, and he expected you to do the same. I see smiles around the room.... "Get on with it" is a phrase that all of his students will remember. As Rob Logan said, he could say it with a stern look and a laugh at the same time.

And finally, I think all of us continue to marvel at the range of his interests--art, music, literature, science, the news media --you name it and you would find that he already knew a lot about it and was continuing to study it, to keep up with it. As you did your research, each of us, you thought you were reading everything there was possibly available to be read and yet, when you met with him--and we all met with him on a regular basis, usually once a week--when you met with him, he would come up with something you had not found, and you did not know how on earth he might have found it. He would have clippings for you, or references for you that you hadn't seen, and he did this not just in a single area, but in the whole range of interests that his particular graduate students were pursuing. And so it became a game, to see if you could find something he hadn't read yet. It rarely happened, but that possibility made the search all the more fun. He came as close, I expect, to the renaissance man as most of us are ever likely to see.

His memory will be forever fresh in our hearts and minds.

Two roads diverged in a wood, and I--
I took the one less traveled by,
And that has made all of the difference.
(Robert Frost)

Keith P. Sanders
University of Missouri-Columbia

My recollection about the first time I met Will Stephenson is a little bit hazy, but I recall that I knew that I was about to meet somebody of great importance. I knew that because everybody I talked to about my impending visit to Columbia told me so. One of those was Malcolm MacLean, my dissertation co-advisor at Iowa and the person I considered to be the premier quantitative communication scholar at the time. I remember thinking that if MacLean seems to be in awe of this person, I'm not sure how I could handle the situation.

One of Mal's papers that I found particularly useful was about psychological and sociological distance ("psychic" distance as opposed to geographical or physical distance). For a college student in a town like Columbia, Missouri, news about Columbia is not local news. What's local news to that student is news about where he came from and where he probably will visit on the next holiday or summer vacation. Given such a notion, it was not surprising that I began to associate great ideas, great achievements and the like with great physical size. And so when I came to Missouri for my job interview, we were waiting for Will in what we later called The Ivory Basement and I was anticipating meeting somebody who would loom over me even more than Don Brenner does. And then Will swept into the room, and I was immediately captivated by his friendliness, his enthusiasm and his ideas. It wasn't until I returned to Iowa City that I realized that he was shorter than I had expected.

I have tried very hard since Don game me this assignment to try to put Will's work into perspective, and I've not succeeded. I've had several problems with the assignment. The record, of course, is there, and most of you know that record well. We can quote how many articles there have been in how many different journals in how many academic disciplines. It's awesome. What is puzzling me the most, however, is that when

Professor Sanders' comments were given at the October 27, 1989, memorial program of the annual Q conference, University of Missouri.

one begins to tick off the names of communication theorists, Will's name is not one that tumbles from the tongue immediately. We hear of MacLean, McCombs and others, but we don't hear William Stephenson's name mentioned very often.

Likewise, start a discussion about great communication scholars, within the framework of schools of journalism and mass communication, and you'll hear names like Carter, Chaffee, Schramm and others, but, again, not Will Stephenson. The puzzlement is aided by the fact that I know that those frequently-named scholars all knew Will and respected his work. And I keep wondering: Why, why isn't there more mention? So when I turn to a book, for example Severin and Tankard's much used book on mass communication theory, I find almost nothing about Stephenson or play theory or any of his major ideas. I've looked at the second most frequently used book on communication theory--by DeFleur and Sandra Ball-Rokeach --and found absolutely no mention of Will in the fifth (latest) edition. And when Will was retiring from the faculty back in '71 or '72, we started a search and went after some of the big names (like Carter). He, and others we contacted, were very familiar with Will's work, knew it well and admired it. In conferences like this, where we bring together people from different disciplines and different countries, there are always people who are familiar with his work. And yet Will's work doesn't seem to hold the stature it should.

Searching for an answer, I looked at a number of books. I came across several interesting things. Take for example, George Gordon's book on *The Languages of Communication*, a very interesting book written in 1969. Gordon writes, "Using recently developed statistical techniques and uncomfortably small populations..." and then discusses Stephenson's *Play Theory*. Later, he comments that "whether Stephenson's Q factors are indicative of more than his cultural prejudices must be left to his fellow psychologists and statisticians to determine. His procedures appear to defy inductive logic." I can just see Gordon sitting there at his typewriter pounding that out and thinking out loud, "Anyone who doesn't have a better grasp of science than this man deserves to be put in his place, and that quote ought to do it nicely," not realizing, of course, that he has totally missed the point. Gordon concludes about play theory that "Stephenson's bland compromise gives us much to talk

about, but little of concern directly related to our social, educational and aesthetic problems involving the particular uses of languages of communication." How can anybody misunderstand so totally? Pondering such questions lately I think I have begun to develop a better sense of why I have not been able to put Will's work into perspective.

The simple fact is that he was born ahead of his time, and he was simply too intelligent. If he hadn't been so smart, so complicated, other people would have understood his ideas and embraced them more readily. He was just too far advanced, I think, for many people to understand. In that same Gordon book, by the way, there's an anecdote about how Wittgenstein, I believe it was, responded to a graduate student who criticized as too difficult and complexly-written a book he had been assigned to read, to which Wittgenstein apparently responded, "Such works are like mirrors: if an ape looks in no apostle will look out."

I think that's part of it: that Will never made it easy for any of us to understand. He challenged us, and those who were not up to the challenge never did understand, which they compounded by writing things similar to those of Gordon's.

For those who understood, the challenge was never-ending. Some of you may recall that in the mid-1960s, journalism research was still trying to find its way. A handful of the top quantitative people got together at an AEJ convention in '64 or '65, called themselves a "rump group" and presented papers for each other's interest. MacLean's was on multivariate designs, and in it he discussed at length different factor analytic approaches, giving star billing to Q method. It was, I think, the first time that Q had been given prominent exposure and acceptance within the journalism discipline from the people who were the leading scholars in the field. MacLean's major conclusion was that "I am convinced that how far we advance in communication research may depend on wider application of Stephenson's Q and related methods."

I concur. In conclusion, what Will gave me was not so much a method or a theory or a philosophy, but the realization that there are different ways of doing things, and the confidence to pursue them. And that has made all the difference.

Don Sunoo
California State University, Fullerton

I couldn't believe my ears when Tom Danbury called from New York to inform me that Dr. Stephenson had passed away. Only a few days earlier, Mrs. Stephenson had told me that Dr. Stephenson was recovering from a stroke, and that he would be back home soon. All along I thought he would easily overcome this "setback" and live to age 90 and beyond.

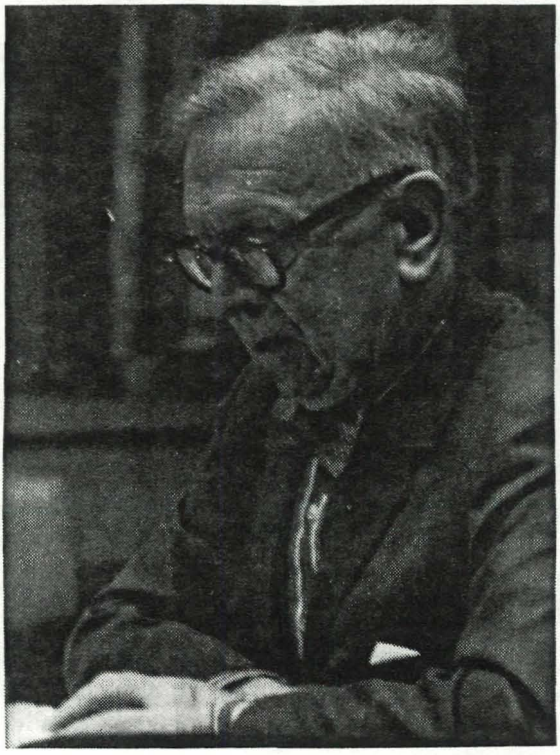
It was in the fall of 1958 that Tom Danbury and I were among the first students (of about 15 or so) in a graduate research course that Dr. Stephenson started teaching in his first semester at Missouri's School of Journalism. I do not now remember why I had to take the research course at that time, for I was not particularly interested in a social science research course. I had come to the United States from Korea with an ambition to become a journalist-writer. But with that class, Dr. Stephenson became a most important person in my career and life.

First, I learned from him advertising copy-testing crafts, and Q sorting and factor analysis, including hand rotation techniques. The skills and techniques I acquired in 1958-59 gave me enough selling points to get a job at a marketing research firm and later at an advertising agency in San Francisco. It was 1965 when I returned to Missouri to pursue a Ph.D. degree, and I had to study more thoroughly the Q technique and its methodology as well as *The Play Theory of Mass Communication*. I still remember the difficulties that I had with his book, *The Study of Behavior*. I had to read some of the chapters three or four times to understand. I also remember fascinating seminars on the ludenic theory of newsreading, of social character, international communication, among others. Dr. Stephenson was often passionate in his lectures and he was a lot of fun to watch and listen to in class. Often I did not understanding exactly what he was talking about, but I kind of learned by feeling. Only a few classmates, notably Steve Brown, seemed to understand Dr. Stephenson's lectures.

During my doctorate program, I worked for Dr. Stephenson as the "chief" research assistant supervising a number of stu-

dent assistants. Our main tasks involved computer work for Q factor analysis and related statistical analyses. I learned from Dr. Stephenson not only quantitative research methods, but also qualitative research approaches, all of which later helped in my career as a marketing research executive, international business executive, consultant in a presidential campaign, and as an advertising educator.

I learned from Dr. Stephenson so many things--technical skills and profound concepts and theories--but probably the most important thing that he taught me was about life itself--attitudes toward work and play. Dr. Stephenson once said that there are two sides to creativity: One side has to be considered as indicative of hard work and solid skills, and the other side of enthusiasm and humor. He added that creativity is nine-tenths hard work and one-tenth a soft personality. This has shaped my basic attitude toward life.



G. Norman Van Tubergen
University of Kentucky

A cartoon, posted by a colleague, caught my attention the other day. In it, a professor stands before an administrator who comments, "I know you've published a hundred articles, but my question was, Have you contributed anything to the literature?"

Although a real-world academic administrator would probably be the least likely person to exhibit awareness of it, there is elemental truth in this little gag, but what occurred to me in this respect was that had William Stephenson done nothing more than publish *The Study of Behavior*, his contribution to the understanding of human thought and behavior would have exceeded that of nearly any widely published scholar in the last half of the twentieth century.

Clearly, my admiration for the man is of the highest order. Unlike many others who will offer remarks in this venue, I did not know Dr. Stephenson personally. I met him briefly on perhaps a half-dozen occasions, and on none of these did we exchange more than that many sentences. Though I devoutly wish I did, I have no personal anecdotes to share. None of this diminishes either my admiration or my feeling that his thinking has profoundly affected my life.

As I have increased my understanding of Dr. Stephenson's views, I feel I have become more incisive in my comprehension of research problems, and clearer in my perception of the strengths and weaknesses of current research. The application of Q methodology to marketing research has provided me great rewards, both financial and psychic. (In that connection, one of my academic colleagues, who believes in Q but does not use it, bases much of his faith on the pragmatic tenet that the marketplace wouldn't pay for research using Q if it didn't work!)

Of course, some impact has been less than positive. Like most Q practitioners, I have suffered the frustration of having journal articles rejected for all of the "right" reasons--sample too small to permit generalization, absence of deductive hypothesis testing, and so forth. Happily, the fact that a half-century of conventional research has resulted in a paucity of

genuine understanding has recently increased the "acceptability" of what one journal editor calls "post-modern" methods, such as ethnography. Perhaps the academic future of Q is growing brighter.

Nonetheless, there have been moments when I've wanted to curse Mal MacLean for ever introducing me to Q. But introduce me he did--and slyly con me into writing the QUANAL computer program. As an initial result, I better understood technical aspects of Q than philosophical ones. The philosophic appreciation would grow over the next 15 or 20 years, and continues to grow today, due in no small measure to the access to Dr. Stephenson's writings provided by this journal.

In the course of this growth, what has contributed so much to my admiration has been a recognition of the absolute quality of Dr. Stephenson's thinking. He may often have been repetitious (with good reason), but he was never sloppy. His ability to integrate ideas from divergent disciplines and to bring their implications to bear on mind science was remarkable. His tireless labor at these tasks was Herculean. His single-minded devotion to the precepts of Q was marked by the brilliance and artistry which distinguishes the single-mindedness of genius from that of fanaticism.

Beyond this, two qualities--not unrelated--stand out in my perception of Dr. Stephenson. Perhaps it is not surprising that these same qualities, in my mind, also distinguished Mal MacLean (the two men must have had something in common).

The first of these is one which all of us must acquire if we are to be serious students of Q. It is the readiness to question orthodoxy. Revolutions in thought and understanding, by definition, require the ability to see and to articulate the flaws of conventional thinking. Like Freud, Stephenson proposed an approach to the understanding of thought and behavior which was antithetical to established scholarship. Indeed, the teaching of Q, like the teaching of psychoanalysis, is still viewed in many institutions as somewhat subversive. Freud provoked us to view the events of the mind inside out; Stephenson provided us with a simple tool for investigating the mind from the same, novel perspective. To be mystical, it may be more than coincidence that Stephenson's thoughts were first articulated at about the time when Freud's life was ending.

The second quality I would remark upon is one which most of us lack, and in the absence of which the first quality may be meaningless. To question orthodoxy merely requires intellect. To challenge it requires courage. Dr. Stephenson possessed enormous courage. Oh, some might call it arrogance to stand nearly alone in the belief that one is right, but arrogance does not have in its support the quality of thought mentioned earlier. And arrogance can be silently held. How many of us, believing we were right, would have the courage to devote to that belief a half century of disciplined thought and constant persuasive effort? Upon being misunderstood and rejected for a year or so, most of us would become silently disgruntled, if not discouraged, and would take refuge in other interests.

To return to that little cartoon: We must be forever grateful that Dr. Stephenson not only made a genuine contribution by questioning orthodoxy in *The Study of Behavior*, but that he also had the courage to continue to fight for his ideas through hundreds of other writings, and not to be discouraged by a frequent lack of acceptance for those ideas and those writings.

Mark J. Wattier
Murray State University

Writing something about Professor William Stephenson that might be read by his friends and former students is difficult for me. I did not know him well enough to call him Will. I knew of him through his work and through the work of those whom he influenced. I met Professor Stephenson for the first time at the Second Institute for the Scientific Study of Subjectivity. By the time of the Third Institute, in 1987, I had mustered enough

courage to present a paper for him to discuss (Wattier, 1988-89).

A purpose of the annual Institutes has been to bring the member of the "Q community" together as well as to attract new members to it. My personal trek to Q method may suggest why it is important to continue these Institutes.

Mike Mansfield, one of Dan Nimmo's doctoral students at Missouri, introduced me to Q method. Mike and Dan (and Bob Savage) had developed an interest in Q during their Missouri days. As an undergraduate at Baylor University, where Mike began his teaching career in 1973, I enrolled in his first public opinion course. In that course, I remember reading several Q studies (Brown & Ungs, 1970; Nimmo, Savage, & Mansfield, 1974; Stephenson, 1964).

By then I was considering further study in political science, and Dan had moved from Missouri to the University of Tennessee. Mike and Al Newman, who had known Dan since their graduate school days together at Vanderbilt, helped me get into graduate school at Tennessee. Dan and Bob Savage had been working on *Candidates and Their Images* (Nimmo & Savage, 1976), which reports several of their Q studies, and Dan let me see the manuscript version of it. Reading *Candidates and their Images* further stimulated my interest in Q method, and soon thereafter I got enough students together to have Dan offer a seminar on the topic. *The Study of Behavior* (Stephenson, 1953) was required reading, along with several other works (e.g., Brown, 1974). Each student also executed a Q study using the QUANAL program.

While at Tennessee, I began my subscription to *Operant Subjectivity*. Later, in 1983, while attending a campaign management institute at Kent State, I meet its editor, Steve Brown.

In general, Q method lies somewhere between the Freudians and the behaviorists: the Freudians do not seem to have a rigorous, scientific method, and the behaviorists do not study subjectivity; hence, much of psychology has thrown out the baby (i.e., subjectivity) with the bath water. A real virtue of Stephenson's Q method is that it effectively resolves the problem of how to study subjectivity rigorously and scientifically.

Stephenson's method has made it possible for me to study political subjectivity from the point of view of citizens (Wattier, 1982a) and from the perspective of campaigners (Wattier,

1982b, 1986). In every course I teach, whether in American government or in political behavior, some aspects of the subject matter involve convergent selectivity, one of the core concepts developed in *The Play Theory of Mass Communication* (Stephenson, 1967). Voting, for instance, consists of many citizens making the same choice for many different reasons.

Finally, my best friends in the profession also happen to be Q methodologists. I came to Q method through professional friends--Mike Mansfield and Dan Nimmo. My interest in Q method has been sustained by *Operant Subjectivity* and by the Institutes. If my story has any message, it is this: students come to Q and stick with Q, in part, through personal networks. In years to come let's do what is necessary to keep those personal networks working. That burden must be shared by all of us, but those who knew him well enough to call him "Will" have a special obligation to carry on his work.

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LOOKING TO THE FUTURE

Charles W.T. Stephenson
Washington, DC

Where do we go from here? I think that's one of the questions that you'll be talking about--that *we'll* be talking about--for the rest of the conference, and through the rest of the conferences after that, perhaps. It's obviously a very effective tool, this Q methodology, for understanding how each of us operates.

The question about any tool is, What do you do with it? You can improve many things in many sorts of ways, but one of the things that can happen to any professional group is that it can become so inward looking and focused upon itself. I'm in another such group that came out of the work of Harold Lasswell and Myres McDougal, and it has the same tension--between Do we look inward to ourselves? or Do we look outward to others? One of the things that that group meeting, earlier this year, talked about was human rights, chosen as the theme for their way of carrying on the work of Lasswell and McDougal. I was in charge of a panel at that point--economic development and human rights--because I had been doing development with the foreign aid program for awhile. There I could start out by saying, "Well, we know how to do development: basically we know how to do it. We don't yet really know how to do human rights."

I thought of Q as maybe being or having a wonderful opportunity to help the world do human rights. That is going to be my suggestion from the floor. But having been invited to say a couple of words, I've got to say a couple more about that, and, again, it may help illustrate the potential that Q may have--or one of the potentials.

Mr. Stephenson's comments were made at the October 27, 1989, memorial program of the annual Q conference, University of Missouri.

I was coming out of the building where I work the other day when hurricane Hugo was coming up. And it missed, its tail-end missed Washington and went off to West Virginia and other places. And my friend said, "Oh, well, better them than us." And I was able, with the background of Q that I have, to say, "No, no, no, no, no! That is not an acceptable ethical statement. You cannot say any longer, 'Better he should suffer than us.'" There should be some less arbitrary way of resolving such things as who is better prepared to withstand the hurricane or whatever the test may be.

But I think that Q, as I say, focusing on the self, has the opportunity to help people relate to other people, in consideration of such things as what I would call an ethical question: Who gets to suffer the hurricane? It's also come up, this kind of question, in talking about international trade in Washington. You can have either a me-first, dog-eat-dog international trade approach, or you can have something that would be perhaps a little more ethical, sharing approach. Maybe the word ethical is out of place, but I think ethics has a lot to do with sharing.

If you try to put these things together, you see human rights as being an aspect amenable to Q, perhaps because it talks about how people relate to people: How do you get a dictator to behave better? is one of the very difficult questions. Apparently, the experts tell me, one thing you do is leave him somewhere to go to. It used to be that everybody went to the south of France and lived happily ever after, but you should leave them somewhere they can go. If you want them out of Panama, you've got to let them go somewhere. So that's one of the potentials that Q can have.

But how you get change from the focus on me--the sort of focus on me-first, which is one of the problems with a lot of modern life--to a focus on the other guy? How do you make it important to a person that you look out for the other guy as well as for yourself? is one of the major questions, which is also an ethical question. It's also a Q question. I think that it's a difficult challenge, as we were saying, for Q because Q focuses on the self. To get it to focus also on the other guy is technically fully within its competence, I think. But how to believe that and make that come alive is the challenge that I would think that we are about.

Wilma Crumley
University of Nebraska-Lincoln

I think you'll all agree that we're sharing precious moments tonight, and we have done so in the past. And as I look out here, I see what I would like to call friends, but more than that I think that we have here a community, a community of scholars, if you will. And I've heard this evening, and I've heard since I got to town on Thursday, that there are some important matters at hand--that we really must keep together, or as you heard from Steve Brown, keep on track, somehow to get on with important matters as you've heard from Charles, all of those things.

And when I got to town on Thursday I was troubled: How were we going to keep together? How were we going to keep on track? What were we going to do that was important? And so I suppose I talked with--or as we put it in different language--I shared, I tried to talk about how we're going to do this. And, interestingly, there was consensus: we didn't have to talk very much at all with the few people that I talked with. And if you'll remember, we don't have to have large numbers to get important ideas started.

I think there was an important idea that started in this group, in this community of scholars. And I think, more importantly, it builds upon the rare privilege that this group has had, and I think I'm addressing a group that's bound together by common values and common understandings.

Let me suggest to you that what we need now is to formalize this community of scholars and put into place a Society for the Scientific Study of Subjectivity. And I would suggest to you that we have a very strong base for this, including the products of Steve Brown's fine mind and all of the effort that he's put into *Operant Subjectivity*. And that could well be escalated, if you will, into a journal of the Society.

Professor Crumley's comments were made at the October 27, 1989, memorial program of the annual Q conference, University of Missouri. Her suggestion for the creation of a society for the study of subjectivity was implemented during a business meeting 12 hours later.

I value the association, and I want it to continue. I want to tell you that from the very few people that I have talked with, the economic side of this is probably no problem at all. There has been over a thousand dollars pledged to me from just the very few that I've talked to within the group. I've heard nothing but admiration and strong feeling of wanting to undergird all of the effort that has gone into the journal, and perhaps this is a way that that can be done.

"Get on with it!"

Appreciation is expressed to Dr. Charles Mauldin for the pictures contained in this issue, which he took during his graduate days at the University of Missouri in the late '60s and early '70s; and for the above selection from his "artwork for the left hand," a collection of doodlings produced during his seminars with William Stephenson.