

## A Meditation on Research Methodology of Psychology: Reconsidering the three Psychologies toward "Unity through Diversity" in Psychology

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Contemporary Psychology as a discipline, if it has ever been "a" discipline, is in a state of chaos consisting of diverse opposing psychologies without any single overall principle to integrate them to bring an order to the chaos. This view of the contemporary psychology is on my own responsibility, to which, however, Sigmund Koch (1999) would be in good agreement. This article is a modest attempt to suggest "a larger theoretical structure" (Becker, E., 1973, xi) which will be capable of including, and possibly integrating, all opposing views existing in the diversity of psychologies.

In a preceding article (Yoshida, 2002), the three psychologies were formulated to be distinguished: I-, You- and S/he/Anybody- Psychologies. The following four articles (Yoshida, 2003a, 2003b, 2004a, 2005a) have considered the implications of the diversity of existing psychologies and the future possibilities of their integration.

The present article reconsidered the original formulation of the three psychologies and reformulated it according to both its inner and outer horizons. Some of the insights obtained from the reconsideration and reformulation are as follows:

1) The distinction between/among the three psychologies is essential to the discipline of Psychology.

2) Every psychological research must be recognized as being carried out by an "I", a research subject.

3) The distinction among the three psychologies is made solely by their differences of the objects of research (I-, You- and S/he/Anybody-) from the viewpoint of the research subject "I" of the respective research. Thus a psychology based upon the introspection of the experimental subjects other than the researcher "I" is definitely a psychology of others, never to be confused with a psychology of "I".

4) The inter-exchangeability of pronouns I, You, and S/he, while narrating the research findings and also while reading them, does contribute to the exchangeability of research findings among the three psychologies. This could negatively lead to confusion but also could positively contribute to the integration of the three.

5) The psychological distance, which the research subject “I” will take regarding the research objects (I-, You- and S/he/Anybody-), could change with great flexibility. It could also change flexibly during the processes of “production”, “dissemination/ distribution” and “consumption” of the psychologies and psychological findings. This could also positively contribute to the integration of the three.

6) The cognition and expression of psychological findings and insights involves the essential relativity (relatedness) between the subject and the object.

7) The literary works of art, e. g., fictions such as novels, involve the greater freedom of changing perspectives, which will have a great deal to teach the future Psychology in terms of the “*free imaginative variation*” method.

8) The three psychologies do internally and mutually include each other, which fact, when fully explicated, will open up the new possibility for the integrated Psychology.

9) The three psychologies may have their own respective ramifications, expansions and/or extensions as We-, You-, They-, It- psychologies.

10) The clarification of the image of the future integrative Psychology will possibly bring about the stronger motives for, and the clearer images of, the necessary transformations from the present psychologies to the future integrative Psychology.

11) The central force of the transformation will be, in the belief of the author, the psychology of “I and You” based upon the *radical altruism*, about which the author has learned a great deal from George Kunz (1998).

12) The second dimension of distinguishing psychologies may be added beside the dimension of the three, i. e., the partition of the universe of psychologies into the four sub-sets, “Causal analysis science”, “Purpose achieving technology”, “Human understanding *Bildung*” and “Emancipation ethics actualization”. The whole set of psychologies may thus be partitioned into  $3 \times 4 = 12$  sub-sets.

13) The local transitions between psychologies along the stages of the transformation must be studied with respect to each of the 3 and/or  $3 \times 4 = 12$  psychologies. The transformation will be from the present chaotic state of psychology as a disordered accumulation of psychological studies to the well-ordered state of the fully developed integrative and systematic discipline of Psychology. This transformation of respective psychologies will be the road to overcome the “provinciality” of psychology as a whole toward the “universality” of Psychology.

14) For the transformation to be actualized, and for the “Unity through Diversity” in psychology to be realized, the psychology of diverse psychologists belonging to each of the three psychologies must be initiated and be fully developed.

15) The future integrative Psychology will be the integration of the three psychologies, which will incorporate the knowledge and the wisdom from the history of humankind as a whole, including those from natural, social and human sciences, not only of the West but also of the East and the South, as well as sciences and arts, and also as well as facts and fictions. The dream is rich. The road is far……

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