

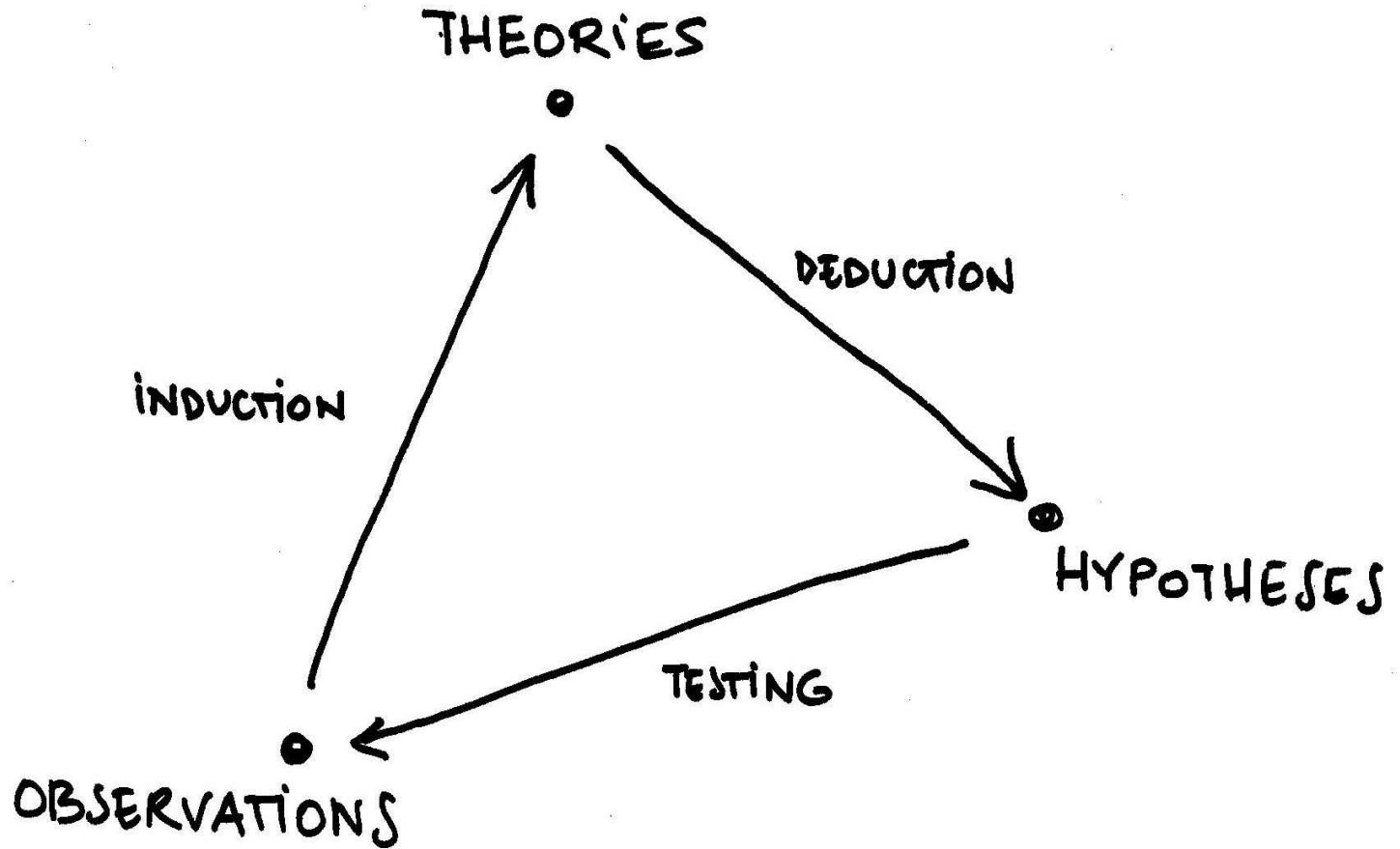
Redefining what constitutes valid psychological science: Towards epistemological pluralism

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The given view of (Ψ cal) science

- Observations + theories subjected to:

LOGICAL REASON



Ψcal processes excluded from science

- Sensory-motor processes
- Aesthetic perception
- Emotions
- Affects
- Fantasies/dreams
- Intuitions
- Transpersonal and spiritual processes

It is not only intelligible, but absolutely necessary, that all sciences have excluded both the standpoints of feeling and phantasy. They are sciences for that very reason. But how does it stand with psychology? If it is to be regarded as a science, it must do the same. But will it then do justice to its material? Every science ultimately seeks to express its material in abstractions; thus psychology could and indeed does, lay hold of the process of feeling, sensation, and phantasy in the form of intellectual abstractions. This treatment certainly establishes the right of the intellectual-abstract standpoint, but not the claims of other quite possible psychological points of view. These and other possible standpoints can only obtain a bare mention in a scientific psychology; they cannot emerge as independent principles of a science. (Jung, 1923, p75)

Reason alone is insufficient

Reason:

- has produced many contradictory theories
- cannot produce a coherent theory (Godel)
- it processes very little information (linearly)
- phenomena are naturally understood via psychological processes they resonate with

Reason alone can be dangerous

- can produce reductivist theories
- can support ineffective/noxious/unethical therapies (eg NICE-IAPT; drugs)

Vicissitudes of the S-P model

- Scientist-practitioner (Boulder model)
 - SCIENTIST-practitioner (therapy as treatment)
 - Scientist-PRACTITIONER (therapy as art)
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- Practitioner-scientist (therapeutic science)
 - Reflective-practitioner (Schön)
 - A non-positivist science (Corrie+Callahan)

Epistemological pluralism IS there

- Sensory-motor processes (perception/movem.)
- Aesthetics (elegance, Occam's razor)
- Emotions (fast information processing)
- Affects (connectedness, ethics)
- Fantasies/dreams (creative solutions)
- Intuitions (fast solutions)
- Transpersonal and spiritual processes?

Systematicity

- Repeating observations
- Testing/comparing
- Reflecting
- Publishing
- ...
- Identifying principles that organise processes

The intellect remains imprisoned within itself just so as long as it does not willingly sacrifice its supremacy through its recognition of the value of other aims. It recoils from the step which takes it out of itself, and which denies its universal validity; since from the standpoint of intellect everything else is nothing but phantasy. But what great thing came into existence that was not first phantasy? Just in so far as the intellect rigidly adheres to the absolute aim of science it is insulated from the spring of life. It interprets phantasy as nothing but a wish-dream, wherein it is expressed that depreciation of phantasy which for science is both welcome and necessary. It is inevitable that science should be regarded as an absolute aim as long as the development of science is the sole question at issue. But this at once becomes evil when it is a question of life itself demanding development. (C.G. Jung, 1923, p77)