PART FIVE

THE QUEST FOR THEORIES
Academics are always under multiple pressures to adhere to the constraints of the methodologies accepted by their particular disciplines. Psychology labors under the general constraints of statistical evaluations and the hope of finding universals that are dependent upon a central processing mechanism and for which all other differences between individuals are irrelevant. Psychology uses terminology that implies universal categories of relevance irrespective of the era and the social context of the researched individuals or groups in question. Nevertheless, it is very important to take steps to ensure the usefulness of psychology for interdisciplinary research. The application of a variety of disciplines, competent in different methodologies and differing levels of analysis, can describe social reality more precisely than psychology alone. This requirement calls for a more wide ranging formulation of the goal of psychology.

In the special case of psychology when it is incorporated into the scientific study of religion, such an adjustment is particularly important. Scientific investigations of religion call for coordinated efforts in pluralistic groups of researchers from diverse disciplines. That does not mean that individual researchers should claim a competence in other disciplines with which they cooperate, but it is important for them to work with theoretical paradigms that are accessible to other members of the interdisciplinary group.

Such a situation occurs when we try to examine some issues concerning the relationship between a scholar’s scientific output and the political context in which his research takes place. For this purpose I have chosen to analyze Władysław Witwicki’s book *Faith of the Enlightened*. 