

2. The concept of the motivations entails the danger of considering all human attitudes concerning love or religion as immanent processes, having their sources in the subject. The psychologist may disregard the creative moment of the encounter in which a subject goes beyond his immanence, and is wholly restructured by this meeting with a veritable other.
- B. The pastoral and medical confrontation of religion and mental health should be carefully examined. An oversimplified harmonizing, expressed in terms of religious needs, is one of the most harmful reductions of man and religion to a sole dimension and immanent process.

An objective and thorough religious psychology, if it avoids unidimensionality and immanentism, enriches both psychology and theology. It reveals the dynamic complexity of personality; it rids religion of its para-religious and pre-religious elements, and brings out its specificity.

## DISCUSSIONS

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It is suggested that this symposium is responsive to a growing uneasiness about the directions of psychology, in particular our incapacity to compose "large views"—in J. S. Mill's term—or to allow our special inquiries to be guided by them. In many fields of psychology we note a dissociation between an empirical literature, on the one hand, and a literature of humanistic and synthesizing ideas, on the other. These literatures are increasingly insular, and tend to become stagnant and eccentric; they fail to nourish and regulate each other. The papers presented to the symposium are united in their tacit suggestion that psychology has been unable to master and employ the intellectual perspectives appropriate to its more complex concerns. One unfortunate result has been the recrudescence of a mystical, inspirational mood in psychology, reflecting the despair of those who sense our discipline's failure to realize its purposes.

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Psychology seems threatened in significant respects with a surrender of its human cogency and usefulness for a mantle of scientific purity and respectability. Without forsaking those techniques of thought that it shares with other sciences, psychology may find a different aspiration more productive—that of becoming the first of the humanistic disciplines to learn how to apply systematic empirical observation to the criticism of the human condition.

Obviously, not all of psychology need move in this direction. All that is necessary is that it permit some adequate proportion of its practitioners to explore such a route. For those who do, the touchstone of quality is less likely to be *pure science* than *humane scholarship*. As a definition of humane scholarship, the implications of which can be profitably examined for psychology specifically, the following is proposed: the examination of data and inferences made from them in the light of historical experience and in a context of explicit values.