

TABLE 1.1. Some Multidimensional Approaches to the Study of Individual Religion

	<u>Allen and Spilka (1967)</u>
Committed religion	"Utilizes an abstract philosophical perspective: multiplex religious ideas are relatively clear in meaning and an open and flexible framework of commitment relates religion to daily activities" (p. 205).
Consensual religion	"Vague, non-differentiated, bifurcated, neutralized" (p. 205). A cognitively simplified and personally convenient faith.
	<u>Allport(1966)</u>
Intrinsic religion	"Faith as a supreme value in its own right... oriented toward a unification of being that take seriously the commandment of brotherhood, strives to transcend all self-centered needs" (p. 455).
Extrinsic religion	"Religion that is strictly utilitarian; useful for the self in granting safety, social standing, solace, and endorsement of one's chosen way of life" (p. 455).
	<u>Batson and Ventis (1982)</u>
Means religion	"Religion is a means to other self-serving ends" (p. 151). "Religion
End religion	is an ultimate end in itself" (p. 151).
	<u>Clark (1958)</u>
Primary religious behavior	"An authentic inner experience of the divine combined with whatever efforts the individual may make to harmonize his life with the divine" (p. 23).
Secondary religious behavior	"A very routine and uninspired carrying out... an obligation" (p. 24).
Tertiary religious behavior	"A matter of religious routine or convention accepted on the authority of someone else" (p. 25).
	<u>Fromm (1950)</u>
Authoritarian religion	"The main virtue of this type of religion is obedience, its cardinal sin is disobedience" (p. 35).
Humanistic religion	"This type of religion is centered around man and his strength... virtue is self-realization, not obedience" (p. 37).
	<u>Glock (1962)</u>
Experiential dimension	"The religious person will... achieve direct knowledge of ultimate reality or will experience religious emotion" (p. S-99).
Ideological dimension	"The religious person will hold to certain beliefs" (p. S-99).
Ritualistic dimension	"Specifically religious practices [are] expected of religious adherents" (p. S-99).
Intellectual dimension	"The religious person will be informed and knowledgeable about the basic tenets of his faith and its sacred scriptures" (p. S-99).
Consequential dimension	"What people ought to do and the attitudes they ought to hold as a consequence of their religion" (p. S-99).
	<u>Hunt (1972)</u>
Literal religion	Taking "at face value any religious statement without in any way questioning it" (p. 43).
Antiliteral religion	A simple rejection of literalist religious statements.
Mythological religion	A reinterpretation of religious statements to seek their deeper symbolic meanings.

James (1902/1985)

Healthy-mindedness An optimistic, happy, extroverted, social faith: "the tendency that looks on all things and sees that they are good" (p. 78).

Sick souls A faith of pessimism, sorrow, suffering, and introverted reflection: "the way that takes all this experience of evil as something essential" (p. 36).

Lenski(1961) "Stresses intellectual assent [to]

Doctrinal orthodoxy prescribed doctrines" (p. 23).

Devotionalism "Emphasizes the importance of private, or personal communion with God" (p. 23).

McConahay and Hough (1973)

Guilt-oriented, extrapunitive "Religious belief centered on the wrath of God as it is related to other people ... emphasizes punishment for wrong-doers" (p. 55).

Guilt-oriented, intropunitive "A sense of one's own unworthiness and badness ... a manifest need for punishment and a conviction that it will inevitably come" (p. 56).

Love-oriented, self-centered Belief "oriented toward the forgiveness of one's own sins" (p. 56).

Love-oriented, other centered Belief that "emphasizes the common humanity of all persons as creatures of God, and God's love ... related to the redemption of the whole world" (p, 56).

Culture-oriented, conventional "Values which are more culturally than theologically oriented" (p. 56).