

Extracto de:

Dittes, J. E. (1969). The psychology of religion. In G. Lindzey and E. Aronson (Eds.), *The handbook of social psychology: Vol. 5. Applied social psychology* (2nd ed., pp. 602-659). Reading, MA: Addison-Wesley.

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TABLE 1

ARRAY OF POSSIBLE RELIGIOUS VARIABLES (AFTER GLOCK, 1962)

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*Religious beliefs (the ideological dimension)*

Content and scope of beliefs

Type of belief and unbelief

Traditional

Warranting beliefs: concerned with existence and character of divine

Purposive beliefs: explaining divine purpose and defining man's role with regard to that purpose

Implementing beliefs: proper conduct toward God and fellow man for the realization of the divine purpose

Nontraditional

Any beliefs adopted to meet needs to discover purpose and meaning of life

Any deep commitment to a set of values

Degree or strength of personal belief

Saliency of belief

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*Religious practice (the ritualistic dimension)*—public and private “practices expected of religious adherents . . . such activities as worship, prayer, participation in special sacraments, fasting . . .”

Frequency and patterns of practice

Practices common to different traditions

Practices unique to one tradition

Variation in nature of a practice: for example, qualitative differences in the practice of praying

Meaning of ritual acts for the individual: for example, prayers of praise or prayers of petition

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*Religious feeling (the experiential dimension)*

Overt and extreme forms: for example, conversion experience, glossolalia, other ecstasy

More subtle and less public feelings

Concern: for example, a wish to believe, a seeking after a purpose in life, or a sense of deprivation

Awareness of the divine

Trust or faith, that life is somehow in the hands of a divine power in which trust can be reposed

Measured by direct report

Measured indirectly by such “fruits of faith” as freedom from worry, a feeling of well-being

Fear

Measured by direct report

Measured indirectly by representation on other dimensions, for example, in beliefs about the nature of God

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TABLE 1 (Continued)

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*Religious knowledge (the intellectual dimension)*

Knowledge of origin, dogma, practices of own tradition

Attitudes toward knowledge

    The importance of knowledge

    Openness to literature critical of tradition

Degree of intellectual sophistication: for example, biblical literalism in interpretation of Scripture

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*Religious effects (the consequential dimension)*—implications of religion for “conduct” in “secular” affairs

Rewards

    Experience of immediate rewards: for example, peace of mind, freedom from worry

    Saliency of future rewards: salvation, eternal life, higher reincarnation

Responsibilities

    Obedience to concrete and specific prescriptions

    Application of general principles

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