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THE PROBLEM OF ADJUSTMENT OF RELIGIOUSLY

FUNDAMENTALIST STUDENTS TO THE

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APPROVED BY

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CHAPTER I
PROBLEM AND THEORY

Research

This research project represents an attempt to investigate the idea of culture shock that occurs "when a person is transferred suddenly from one sort of culture or subculture to another one, and the experience imposes a serious strain on him."[1] The subjects are undergraduate students of the University of Oklahoma. The element of culture with which we are concerned is their religious beliefs. The investigation deals with the problem of adjustment presented when such beliefs come into conflict with the culture of the University community and the relationship of personality integration to this problem.

The project is related to a practical problem on the University of Oklahoma campus. Fundamentalist ministers

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[1] Niles Carpenter, The Sociology of City Life, (New York: Longmans, Green, and Co., 1932), p. 272.

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in the campus ministry have pointed out the difficulties in adjustment faced by fundamentalist students here. The Reverend Max Barnette of the Baptist Student Union has dealt with the problem to the point where he can identify the following models of student reaction: closing the mind to new ideas, acceptance of new ideas without question, and dropping out of the secular university. A series of interviews with campus ministers indicated that the problem of adjustment in relation to religious background is a function of fundamentalism at Oklahoma University.

The ministers were presented with the question, "Can you isolate particular religious problems faced by your students?" The fundamentalist minister identified the adjustment problem as a first choice, while the two liberal ministers did not identify an adjustment problem. Their problem areas dealt rather with interpersonal relations and social concerns. They stated that students with adjustment problems rarely sought their advice.

The need for research in this area has been stated by Sanford: "The same (need for research) can be recommended for changes in religious values, which seem to occur universally (on the college level) but which are at best poorly understood in varying cultural contexts."[1] Dawson suggests the use of the concept of culture shock to investigate what

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[1]Nevitt Sanford, The American College, (New York: John Wiley and Sons, Inc., 1932), p. 841.

happens "when a youth raised in an orthodox home goes to a secular university where new and different religious views are faced."[1]

Major Concepts

Although many studies have investigated changes in values or religious attitudes as linear or time studies of students during the four years of college, none has attempted to investigate the initial adjustment reactions that lead to these attitude changes. The concepts used in this investigation are religion (fundamentalist and liberal), adjustment to the university community, and personality integration on a secular campus.

Religion

Definitions of religion are not hard to come by. Leuba alone lists over fifty definitions.[2] This project is concerned with the function of religion as an integral part of human life, and is not concerned with the truth or falsity presented by any specific religion. All churches in Western society agree that a "God" is concerned with their entire life and not just the religious actions of Saturday or Sunday.

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[1]Eugene E. Dawson, "The Next Decade of Research and Experimentation Relating to Religion and Public Education," Religious Education, LII (1957), p. 298.

[2]James H. Leuba, A Psychological Study of Religion, (New York: The Macmillan Company, 1912), pp. 339-46.

Every book and article examined contains its own operational definition of religion, and none is inclusive enough to encompass the others. With few exceptions, the tendency is to define religion differently and in terms of one facet of the subject, when it is in fact multidimensional. How many dimensions exist, and how many must be included in a definition of religion which will have identifiable perimeters that can be investigated with empirical research? Lenski incorporates two religious deimensions in his study. The first deals with the commitment of the individual to a religious group and a particular religion. The second describes the type and degree of involvement, and this he dichotomizes into doctrinal orthodoxy and devotionalism.[1]

Glock incorporates four dimensions in conceptualizing religiousness: the experimental, the ritualistic, the ideological, and the consequential. These are further abdivided into characteristics of each group as related o degree and kind.[2]

Herberg simply does not try to define religion. He states that religion is socially derived, each person

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[1]Gerhard Lenski, The Religious Factor, (Garden City, New York: Doubleday and Co., Anchor Books ed., 1961), p. 19.

[2]Charles Glock, "The Religious Revival in America," in Religion and the Face of America, ed. Jane C. Zahn, (Berkeley: University of California Press, 1959).

identifying with one of the three major groups, Protestant, Catholic, or Jew.[1]

Most authors, the latter three included, see religion as whatever is commonly called religion in society, in our case a Judaeo-Christian society. Is Communism then a religion? When does an ideology cross the line into religion, and are there then degrees of religion? The concept of commitment must be clarified. McCoy states that

> Religious commitment extends beyond other levels of commitment in importance and controlling function. It embraces subordinate commitments and refers to the most encompassing level of purpose, identity, and loyalty present in an individual or social realm of actuality. Religious commitment denotes that ultimate level of commitment which takes priority over other levels and orders all these lesser commitments making up the fabric of human existence. Religious commitment forms the perimeter of life as we are decision making beings, of thought as this is more than logic and is commitment to criteria of validity, of allegiance as our relations are permeated by loyalties of varying intensities. Discover the religious commitment of an individual or collective, and you discover what is considered most real and enduring, what is of highest worth, and what can be trusted most completely to sustain.[2]

Smith has also treated the problem discussed by

McCoy:

> The participant is concerned with God; the observer has been concerned with "religion." I propose now to contend that this latter concept, despite appearances and despite usage, is inadequate also even for the observer. In the first contention,

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[1] Will Herberg, *Protestant, Catholic, Jew*, (Garden City, N. Y.: Doubleday and Co., 1960), p. 75.

[2] Charles M. McCoy, *Religious Commitment*, (Berkeley: University of California Press, 1966), pp. 5-6.

that the concept was inappropriate for the man of
faith himself, I have had, despite recent Western
custom, the support of sensitive representatives
of various communities in their protest against
the use of the term for their own faith, and the
support of rather massive historical evidence showing
that in the Orient men have on the whole not used
such a concept for their own faith, and not even in
the Christian West until the rise of unbelief. In
this second contention, however, that the concept is
inadequate also for the outside observer, for the
student, I shall appear to be proceeding more alone...
Actually no one in the whole history of man has ever
worshiped an idol. Men have worshiped God - or some-
thing - in the form of idols...Even at his most
restricted, the 'idolator' worships not the stone
that I see but the stone that he sees.[1]

McCoy points out that belief may be toward different
ultimates, even across traditional religious lines. Groups
may exist on two different religious lines, such as Epis-
copalian and Catholic, and yet relate better to each other
than to the main church body to which they belong. Tradi-
tional religions are not a fair basis for study. People
are not Catholic or Protestant or Jew but form subgroups of
ultimate commitments which cross institutional lines in
every direction.

Religion, then, is the ultimate commitment of the
individual. In American society, many, but not all,
ultimate commitments are supernatural in nature. An ideology
is a rational expression of other commitments which can
easily become a religion.

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[1]Wilfred Cantwell Smith, The Meaning and End of
Religion, (New York, 1963), quoted in McCoy, p. 16.

The sociology of religion is the study of religion as it is related to the cultural, social, and personality systems of a group, as opposed to the study of religion as theology and dogma. Sociology as the science of man "strongly presumes the totality of social involvement. The group becomes a whole in every respect greater and more inclusive than one of its parts. The sociologist sees all meaningful behavior as ultimately conducive to the life of the group. The consequences of this approach are the exclusion of the essential elements of religion, while its accidental characteristics are retained and studied."[1] Religion helps maintain marriage stability and helps maintain order in the community. These are functions of religion for the community, but they may not be the reasons for which religion sanctioned marriage or preached adherence to the Decalogue. Religion is often the significant purpose around which a group forms and is the reason for much of the subject matter of sociology, which then attempts to explain in terms of the group and not in terms of the causes of the group's existence. The theory of a sociology of religion is still in an infant stage, but it is possible that psychological theory will have transfer value in theorizing about the individual and his religion.

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[1]American Association of Colleges for Teacher Education, Focus on Religion in Teacher Education, (Oneonta, New York: State University College Press), p. 13.

Fundamentalism

The concept of religion is explored on a continuum of fundamentalist to liberal. Fundamentalism is described by Cole as "A movement to resist what (the organizers) considered dangerous tendencies... (i.e.,) the use of scientific methods in dealing with the scriptures."[1] The movement is based on a twelve-volume series of little books entitled The Fundamentals: A Testimony of the Truth (1910-12). It is a reaction against all forms of modernism.

Orthodoxy is defined by Ferm as "Correctness of religious belief according to an authoritative standard and opposed to heterodoxy or heresy."[2] The publication of the Fundamentals represented "The organized determination of conservative churchmen to continue the imperialistic culture of historic Protestantism within an inhospitable civilization dominated by secular interests and progressive Christian idealism. The Fundamentalist was opposed to social change, particularly such change as threatened the standards of his faith."[3] This aspect of hostility to change is translated into many areas. A history of anti-intellectualism pervades the fundamentalist churches. "As late as 1927, only four

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[1]Steward G. Cole, The History of Fundamentalism, (Hamden, Conn.: Archon Books, 1963), p. 193.

[2]Vergilius Ferm, An Encyclopedia of Religion, (New York: Philosophical Library, Inc., 1945), p. 553.

[3]Cole, p. 53.

percent of Southern Methodist clergy were seminary graduates, and only eleven percent had college degrees."[1] Billy Sunday, famed evangelist of the 1920's, once stated at a revival, "Thousands of college graduates are going as fast as they can straight to hell. If I had one million dollars, I'd give $999,999.00 to the church and one dollar to education. When the Word of God says one thing and scholarship says another, scholarship can go to hell."[2] The fundamentalist often considers it his duty to proselytize the public school to his views on prayer, drinking, dancing, and other aspects of morality. "Only infrequently did local clergymen relate local needs to national policy...In 1932, as in 1928, the Southern Baptist Convention resolved to support for the presidency and lesser offices only such candidates and nominees as believed in and supported prohibition, and to oppose all others."[3] They considered the consumption of alcohol the dominant issue even at the height of the worst depression in the nation's history.

Liberalism

The theological idea of liberal Christianity is defined by Ferm as "Attitudes that accompany thought and

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[1]Kenneth Bailey, <u>Southern White Protestantism in the Twentieth Century</u>, (New York: Harper and Row, 1964), p. 8.

[2]Richard Hofstadter, <u>Anti-Intellectualism in American Life</u> (New York: Random House, Vintage Books ed., 1966), p. 122.

[3]Bailey, p. 113.

action untrammeled by prejudice or convention. The liberal theologian is loyal to the religious institution but he tends also to consider it worthy of devotion not in itself but insofar as it becomes the bearer and representative of ideal truth...Religion's ability to meet the challenge would seem to depend on humanity's confidence in its own capacity to assume the responsibilities of democracy and freedom."[1]

The liberal religious movement intellectually dominated the period 1915-30 and is paramount in the major seminaries at present. "The movement had two wings, the Social Gospel, and the appeal to Common Sense. Or, in the theology of Albrecht Ritschl, emphasis is placed on the historical experience of a religious community...The essence of religion could be determined by its history or social evolution."[2] Religion, then, is conceived of as a social phenomenon as well as a theological discipline. Therefore the essence of Christianity could be defined and defended on an empirical or common sense basis. The Social Gospel saw the possibility of a kingdom of God on earth that would arrive when men began to assume their collective burdens and work for the Christianization of the social order. Theology had dis-covered that secular and materialistic aspects of American society could be manipulated to aid a theological good.

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[1]Ferm, p. 442.

[2]Milton Yinger, Religion in the Struggle for Power, (Durham, N.C.: Duke University Press, 1946), p. 142.

The concept is similar to the French political concept of
collective humanitarian democracy. The social gospel was
a reaction to the extreme deprivation of the worker in the
industrial advancement of the late 19th Century. The move-
ment was not entirely altruistic; protestantism was adjusting
to the contemporary world of turn-of-the-century America.
The liberal enjoys the spirit of theological inquiry and
ranges far and wide in his views. This makes the movement
hard to define functionally, whereas the fundamentalist is
identifiable by his clearly defined social prejudices and
preferences.

Adjustment

Adjustment and maladjustment can imply many different
meanings, and to state that a person is adjusted implies a
judgment with reference to something or someone. The
researcher must reflect on the point of reference. Is a
person adjusted in relation to a mean, median, or mode, or
can the concept be measured statistically at all? Adjust-
ment requires reference, whether to sex, education, culture,
or, in the case of this study, to certain aspects of secular
university life. A difficulty arises here since the
independent variable deals with religion and morals. What
may be normal or adjusted in the family and church framework
may represent maladjustment to the university society. The
student may be regarded as adjusted when he refuses to deal
with the topic of evolution as a member of a fundamentalist

church, but he would be maladjusted to hold the same opinion in a secular university's biology course.

Gorlow and Katkovsky list seven facets of adjustment: maintaining an integral personality, conforming to social demands, adapting to reality conditions, maintaining consistency, maturing with age, maintaining an optimal emotional tone, and contributing optimally to society through an increasing efficiency.[1] The difficulty in measuring a concept that varies in relation to place and situation was shown by Tindall, who compared various tests and techniques for measuring adjustment and obtained a very low correlation among measures. He concluded that "Measurements of adjustment, based on present-day tests, are limited in usefulness. Assessment of adjustment by one technique has little predictive value in terms of results which might be secured by using another technique."[2]

The concept of adjustment in psychology most often deals with a continuum of normality to abnormality, which in this study is used in the social sense. This does not imply a neurosis or psychosis on the part of the respondent since in a normal society it is abnormal to be a genius

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[1]Leon Gorlow and Walter Katkovsky, Readings in the Psychology of Adjustment, (New York: McGraw-Hill Book Co., 1959), p. 108.

[2]Ralph H. Tindall, "Relationship Among Indices of Adjustment Status," Educational and Psychological Measurement, XV, pp. 152-62.

as well as an idiot. The abnormal person is merely different from the norm.

When speaking of adjustment, we are confronted with the difficult task of describing the reference of the adjustment. The description of the culture of the University of Oklahoma is complicated by the many artificial divisions of its population into subject department, residents of dormitories and Greek houses, etc. Is there, in fact, a campus culture to which we can measure the student's adjustment? Or is the university an amalgamation of sub groups? Adjustment can be defined as the "satisfactory relation of an organism to its environment."[1] The well adjusted individual conforms to a group norm and avoids deviation toward either extreme. Since the pressure of cultural conformity is great, the deviant becomes the object of curiosity and often fear. The criterion of this concept of adjustment is the acceptance or rejection of the individual by the culture as well as the acceptance or rejection of the culture by the individual.

The description of types of institutions of higher education has been undertaken by Stern in his College Characteristics Index. The scale measures the "psychological press" of these institutions on their members. The following description of a state university contains only those items

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[1] Percival M. Symonds, The Dynamics of Human Adjustment, (New York: Appleton-Century Co., Inc., 1946), p. 1.

upon which 87 per cent or more of the respondents agreed.
If this study has external validity, we may assume that
these general statements can also be applied to the Univer-
sity of Oklahoma.

Among the students, all agree that the emphasis is
on job security, personal adjustment, family happiness,
and good citizenship, and that there are many really
practical courses to this end in typing, report writing,
human relations, etc. The major portion of the high
consensus items deal with another aspect of the press.
The all agree that there is much to do at this school
besides going to classes and studying. Every year there
are carnivals, parades, and other festive events on
campus. There are many fraternities and sororities,
and receptions, teas, and formal dances occur frequently.
Students give much thought to dressing appropriately and
interestingly for different occasions - classes, social
events, sports, and other affairs. There is a lot of
excitement and restlessness just before holidays, and
students frequently go away for football games, skiing
weekends, and similar activities. Most students really
enjoy dancing.

There are frequent informal social gatherings and
it's easy to get groups together for card games, singing,
or going to the movies. Dormitory raids, water fights,
and other student pranks are not uncommon. Students
spend a lot of time together at the snack bars, taverns,
and in one another's rooms. There is lots of informal
dating during the week - at the library, snack bar, or
movies, and there are several popular spots where a
crowd of boys and girls can always be found. These
student gathering places are typically active and noisy.

At this school there are relatively few items
concerned with intellectuality or dependency needs. The
students agree that the libraries are good and the faculty
is impartial. There is some emphasis on neatness, and
the staff is addressed deferentially, but the students
don't feel that the courses are well organized and they
are rather critical of the faculty. The most important
relationships appear to be between the students themselves,
who borrow and share things, bring their problems to one
another, help one another with their lessons, and prepare
for examinations together.

(It is) a coeducational state university located in
a small Southern city. This school has a full graduate
program leading to the doctoral degree in several fields.
Responses were obtained from 41 college upperclassmen
from this institution.[1]

We are discussing a secular university as contrasted

to one which is oriented toward a particular religion.

Secularism is a term which causes much concern to clergymen

since they feel that they are of religion, religion being

their own denomination, and that secularism must be against

religion. Kallen states that, on the contrary, "Secularism

intends freedom of religion and not freedom from religion."[2]

It is the freedom that allows Americans to use "In God We

Trust" on their coins. That God can be anyone's God. This

"freedom of religion" concept of secularism is further dis-

cussed by Smith: "The argument that religion must be intro-

duced into the schools again to offset a growing secularism

is fairly new."[3] He goes on to quote Dawson:

> The public schools are correctly called 'secular'
> in the same sense (that) our government is called
> secular. It is not synonymous with humanism or
> materialism. It is a perfectly honorable word used
> to signify public civil activities which are removed
> from sectarian participation and control. To damn

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[1] G. G. Stern, <u>College Characteristics Index</u>, quoted
in Sanford, <u>The American College</u>, p. 841.

[2] Horace Kallen, "Secularism as the Common Religion
of a Free Society," <u>Journal for the Scientific Study of
Religion</u>, IV (1964-65), p. 146.

[3] Charles Smith, "Keeping the Public Schools Secular,"
<u>Education Forum</u>, XXIX (1964), p. 71.

our governmental and public school systems with the word and stigmatize them as 'godless' is nothing short of immoral.[1]

Smith attributes much of the discord to laymen who see religion as the only source of morality and feel therefore that religion must be used in education. Cox sees secularization as "The movement of man's primary interest and attention from other worlds beyond or above this one and to this world... The Church is faithful to its calling only when it participates in this 'enworlding' of its being."[2]

Personality Integration

The ego and superego variable is an important qualifying variable in relation to the concept of adjustment. It is entirely possible that a maladjusted student could be well ego integrated. The ego has been conceptualized as a part of the total personality:

$$
\text{SELF} \quad
\begin{array}{l}
\text{Attitudes} \\
\text{Ideals} \\
\text{Motives} \\
\text{Values}
\end{array}
\quad = \quad \text{EGO}
$$

$$
\begin{array}{l}
\text{Other non-ego-} \\
\text{involved skills,} \\
\text{habits, memories,} \\
\text{etc.}
\end{array}
\quad = \quad \text{PERSONALITY}[3]
$$

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[1] Joseph Martin Dawson, <u>Separate Church and State Now</u>, (New York, 1948), quoted in Smith, "Keeping Public Schools Secular," p. 71.

[2] Harvey Cox, "Secularization and the Secular Mentality, A New Challenge to Christian Education," <u>Religious Education</u>, LXI, (1966), p. 83.

[3] David P. Ausubel, <u>Ego Development and Personality Disorders</u>, (New York: Grune and Stratton, 1952), p. 13.

Development of the ego is bound up with the freeing of impulse and enlightenment of the conscience or superego. "The superego embodies all the tendencies associated with the moral conscience. It restrains the id, which embodies all the fundamental life urges. It consists of all the primeval passions, tendencies, and desires which a human being has in common with other creatures."[1]

The maladjusted but ego integrated student may be totally at odds with the campus culture, but by following the dictates of his conscience he is at ease with himself. This student, if he is of a fundamentalist background, may acquiesce to his new and laxer environment and be considered well adjusted, but he is violating the norms dictated by his conscience and is not at ease with himself. The liberal student may find his conscience and the new environment compatible and he is well-adjusted and ego integrated. Theoretically, a maladjusted and malintegrated student would be in need of a counseling service for assistance in dealing with a rather serious problem. The freshman who has just left the home community has not had, in many cases, the opportunity to establish a value system based on his own experience. His values may not be internalized, but are rather supported by his family, community, and church. These values can be challenged by the confrontation

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[1]Arthur T. Jersild, The Psychology of Adolescence, (New York: The Macmillan Company, 1957), p. 25.

with new and different ones, and his reaction can take one of several different forms. It may be one of self-doubt or depression, or he may simply accept the new values since the university environment is the new authority figure and peer pressure can be most persuasive. "When the conscience is individualized and enlightened, the individual's moral standards are supported by his own knowledge, thought, and judgment...It is with respect to the individual conscience that the differences between freshmen and seniors at Vassar are most marked. Seniors are clearly more flexible and non-compulsive, more tolerant and impunitive, more rebellious and critical of authority, less orthodox in religious outlook."[1]

As the conscience becomes more enlightened the ego finds less necessity of throwing up defenses. "The academic work of the college, insofar as it induces the student to exercise his intellect, is well calculated to develop ego functions; the student is here required to make fine discriminations, to be objective, to analyze and criticize."[2]

This study deals with the ego development of the student in the early part of his university career when the fundamentalist student is struggling with integrating or

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[1] H. Webster, "Some Quantitative Results," quoted in Sanford, The American College, p. 276.

[2] Sanford, Ibid., p. 279.

explaining the university environment in terms of the mores of his pre-university years.

The religiously fundamentalist student is expected to face a conflict situation because his commitment to previous religious training may make adjustment to some facets of secular university life difficult. If he does adjust to this new environment, he may well be violating his beliefs, which would lead to personality malintegration. The fundamentalist student attending the secular university for the first time will in all likelihood be exposed to theories and ideas quite alien to his religious beliefs. This will occur both in the classroom and in the university community at large, where he is faced with such social phenomena as drinking liberal sexual mores, and religious diversity.

The student may react to these problems in one of several ways. He may become closed-minded to all new ideas, merely tolerating the evils of the institution in order to obtain his degree. In this instance he is maladjusted to the university community, but he has maintained his personality integration, that is, he is at peace with himself. On the other hand, the student may be captivated by these new experiences and ideas, accepting them willingly. In this case, he has become adjusted to the university community, but he runs the risk of being ego malintegrated. His conscience may bother him for rejecting his religious training.

REVIEW OF THE LITERATURE

The problem of personal adjustment of students at a university or college has been researched extensively through the years, as has that of the religious attitudes of students, particularly in regard to changes in these attitudes during a tenure at a university. However, the relationship between a person's religious background and his adjustment to the environment of a university community has been only slightly dealt with in the literature.

Golden and Rosenberg et al.[1] investigated the link between religiousness and feelings of alienation among both sexes and found that women rely on religiousness to a greater degree than men in combating these feelings. The sex role expected of the American male enables him to deal with the problem, in that despair or self-pity are not acceptable male reactions to feelings of alienation. It was found that religious people had a cohesive device to guide themselves in moral conduct. This code of conduct had to be evaluated when the student believer "faced certain common problems of campus conduct - drinking, sex relations, cutting classes, cheating on exams, and the like."[2] It appears that the believer maintains the view that his code is an adequate

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[1]R. Goldsen and N. Rosenberg, et al., What College Students Think, (New York: Van Norstrand Press, 1960).

[2]Ibid., p. 175.

guide to life. "Believers are more likely than others to say they never drink either beer or whiskey; they cut classes less often; they are more likely to adhere to an absolute standard of sexual morality. It is the non-believers who are more likely to admit to impropriety in each of these practices and attitudes."[1] There was, however, no relationship between cheating on exams and religiousness. Apparently this is not considered a moral problem, but rather a legal way to compete. Women were found to be more conservative than men in all these attitudes, which seems to indicate that women's actions are more strongly dictated by social rules governing their sex. In short, "Sociological role factors are at least as closely linked to the moral choice as is religious belief."[2]

The religious believers tend to be reluctant to permit any kind of deviation or non-conformity, and they are more likely to hold opinions that conform to the demands of their social roles. This point of view carries over to academic freedom. "The majority of the students (59 per cent) declare their approval of unlimited academic freedom for college professors, but among those classified as most religious, only 38 per cent would grant the professor freedom from constraint."[3] The religiously oriented students were

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[1]Goldsen and Rosenberg, p. 175.

[2]Ibid., p. 178.

[3]Ibid., p. 185.

more confident in expressing opinions on what is "right" and "wrong" for other people, and were more likely to approve of measures that would restrain someone from doing something. The author concludes that "The religious believer reacts in this conservative manner not because he is religious but because his assumptions about the nature of man are compatible with the idea of controlling others - particularly deviants. Their religious belief, apparently, does not challenge this, but on the contrary seems to reinforce it."[1]

Argyle also found that religionism correlated highly with authoritarianism. He defined religion as "Orthodoxy of belief and church membership rather than church attendance," and this was associated with authoritarianism, political conservatism, and prejudice..." He concluded that "Authoritarianism is higher for religious people in general, particularly for Catholics, and other religious conservatives, though it is probably low for Unitarians, Jews, and members of minor sects."[2] There is evidence that authoritarianism is a stage we all go through, and that some people become fixated in this stage.

Sanford in a study of Vassar freshmen found that the student "showed a deference to authority, the dependence upon external support for her system of values, and the neat

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[1]Goldsen and Rosenberg, p. 185.

[2]M. Argyle, _Religious Behavior_, (New York: Free Press, 1959), pp. 89-90.

organization of personality and good behavior. The freshman inhibits impulse by being morally strict with himself and others."[1] These studies indicate that the religion or religiousness of these students may not be the causal effect of authoritarianism, but may be one of a series of relationships that, taken together, foster and preserve authoritarian tendencies.

The belief of college students in a God has been the subject of much investigation. Sanford quotes the Goldsen and Rosenberg study as indicating that "Ninety-five per cent of all students indicated a belief in God or in a supreme being, and the great majority indicated a need to believe in some sort of religious faith or philosophy. Strong commitments to religion appear to be generally lacking."[2]

Gilliland found in 1940 that "Very few university students are atheistic; the majority of them are neutral or somewhat favorable to the idea of God. Although there are wide individual differences, on the average the ideas of college students concerning God do not have a great influence on their conduct."[3] He further found little difference between the religious attitudes of men and women

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[1]Nevitt Sanford, The American College, (New York: John Wiley and Sons, Inc., 1962), p. 261.

[2]Sanford, p. 243.

[3]A. R. Gilliland, "The Attitude of College Students toward God and the Church," Journal of Social Psychology, II (1940), p. 17.

and little change in attitude toward God and church during the four years of college.

Gragg did a comparison study of three southwestern denominational colleges and three southwestern secular universities. He found, as one could assume, that the denominational college students were more favorable to religious attitudes than the students of the secular schools. He found no definite trend in change of religious attitudes, unless it was very slightly toward more positive religious ones as their college careers progressed. There was a very small sex difference, with women being slightly more favorable than men in attitudes toward the church. Gragg concluded that in general "The attitudes of college students toward God and the church are much more favorable than the general public commonly assumes them to be. Only a very small per cent of students report unfavorable attitudes."[1]

Bond investigated the four values of Bible, prayer, immortality, and Jesus, and all measures showed a significantly larger percentage of student favoring the four values than against them. He concluded that religion is an important factor in the lives of college students.[2]

[1]D. B. Gragg, "Religious Attitudes of Denominational College Students," Journal of Social Psychology, XV (1942), p. 253.

[2]Charles M. Bond, "College Students' Attitudes toward Some Basic Christian Values," Religious Education, XXXV (1940), p. 109.

Gilliland in one study and Rettig and Pasamanick in another find an increasingly favorable attitude toward God and a resultant favorable influence on conduct. The latter compared moral values of college students in 1928 and 1958. Most morality trends were down for the thirty year period, but all measures of the religious factor showed an increase in severity of moral judgment. Gilliland's study covered the years 1933 to 1949. He concluded that the results are consistent with a general rise in church attendance during the period. He found no significant difference between men and women, but Rettig and Pasamanick found men to have a greater increase in severity of religious and moral judgments in the thirty year period.[1]

Bain also found that differences in religious attitudes among men and women were very slight, although on social issues the men were consistently more liberal than the women. Unlike Cragg and Bond, Bain found that at the University of Washington in 1924 "The traditional views on God, Jesus, immortality, the Bible, and hell appear to receive only small acceptance in this group of college students."[2]

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[1]A. R. Gilliland, "Changes in Religious Beliefs of College Students," Journal of Social Psychology, XXXVII (1953), p. 113. Solomon Rettig and Benjamin Pasamanick, "Changes in Moral Values among College Students," American Sociological Review, XXIV (1959), 856-62.

[2]R. Bain, "Religious Attitudes of College Students," American Journal of Sociology, XXXII (1927), p. 768.

Telford found a significant sex difference. "Females are uniformly found to be more religious and more favorable toward the church than males."[1]

College often represents a totally new environmental experience to the incoming student, and the religious and moral aspect of the new environment does cause a small number of students some concern. Congdon found that religion and morals were the least mentioned problems of freshmen completing the Mooney Problem Check List. "The religious and moral problems decreased from October to December, probably due to an orientation program."[2] It was reported that only 3 pre cent of 190 students at the Colorado State College in 1942 listed problems in the area of religion and morals.

Although Gilliland and Sanford found that ideas concerning God do not have a great influence on student conduct, Woodruff concluded that "The religious influence seems to be a relatively strong one but seems to produce its most noticeable effect on one's values in determining the manner in which the individual relates religious ideas and practices to the rest of his life activity.[3]

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[1] C. W. Telford, "A Study of Religious Attitudes," Journal of Social Psychology, XXXI (1950), p. 217.

[2] N.A. Congdon, "The Perplexities of College Freshmen," Educational and Psychological Measurement, III (1943), p. 369.

[3] A. D. Woodruff, "Personal Values and Religious Backgrounds," Journal of Social Psychology, XXII (1945), p. 141.

Zimmerman[1] also found religious attitudes to have an appreciable effect on social views. He related religious beliefs to the variables of capital punishment, birth control, socialism, the existing moral code, and prohibition, and found religion to be conservative social force in all areas of the investigation.

The new environment of college offers a cosmopolitan learning situation for the new student, and the varied experiences often cause a reevaluation of religious beliefs. Arsenian in 1943 found that

> The Freshman, quite conservative and somewhat smug in his restricted and determinate religious beliefs experiences a series of shocks as he goes through courses in biology, psychology, physics, physiology, and analytical courses in religion, or comes in contact with school mates whose profession of faith or unfaith may be different from his. The total structure, already somewhat insecure, seems to break down, and the reconstruction is a very difficult task full of emotional and intellectual hazards. There are those who face the difficult task with courage, others who use some method or rationalization and find it difficult to extricate themselves from logical inconsistencies, and still others who like Scarlet O'Hara 'will not think about it until tomorrow.'[2]

He concluded that

> a. A large amount of religious readjustment takes place among students during the priod from the Freshman to the Senior year;

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[1]F. K. Zimmerman, "Religion as a Conservative Social Force," *Journal of Abnormal and Social Psychology*, XXVIII (1934), pp. 473-74.

[2]Seth Arsenian, "Changes in Evaluative Attitudes during Four Years of College," *Journal of Applied Psychology*, XXVII (1943), pp. 347, 348.

b. More than half of the students report that
during their college expreience they have developed
a more favorable attitude toward religion, and
that religion is a stronger motivating force in
their lives now than when they were Freshmen;
c. The majority of students (75%) report change
in concept of religion during four years of college.
The general direction of this change is from form-
alistic and restricted to a more liberal and encom-
passing understanding; from subjective, personal,
and contemplative to more objective, social and
active approach; from reverential and mystic to
rational and scientific viewpoint.[1]

Telford found, however, an age of maximum religious

aversion that corresponded to the college years; age 20 to

21 for females and non-veteran males and 23 to 24 for veteran

males. He theorized that this is due to the new independence

from parents in which part of their new individualism is

manifested by antagonism toward the Church.[2]

Betts found that double the proportion of senior as

compared with freshmen found their studies influencing their

religion. "There is hardly a campus organization, including

the religious ones, which some students do not find harmful

religiously. Nor is there one which some do not claim to

be religiously helpful. Taking the campus as a whole, less

than one percent report them harmful and nine percent report

them helpful. From the students' point of view, campus

organizations have considerably less effect on the religious

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[1]Ibid.

[2]Telford, "A Study of Religious Attitudes," p. 217.

point of view than the courses taken."[1] Whereas 13 per cent
felt that one or more courses had injured them religiously,
only 2 per cent found the general atmosphere of the campus
to be antagonistic toward religion. Again evidence exists
that the fundamentalist with severe adjustment problems will
be a small minority of the total sample.

Is the religiously oriented student adjusted or
maladjusted to the secular campus, and can this information
be obtained with validity? Generally speaking, we can call
a student adjusted to the university community if his behavior
does not violate the expectations of that community.
Hartmann calls a man well adapted or adjusted "if his
productivity, his ability to enjoy life, and his mental
equilibrium are undisturbed."[2]

Wright found that "Valid information regarding
maladjustment can be obtained by going directly to the
student's consciously perceived sources of stress. The
Personal Rating Scale provides not only direct information
as to the nature of the source of discomfort, but also some
idea of the degree of maladjustment being experienced."[3]

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[1]G. H. Betts, "Religious Attitudes and Activities of
University Students," Religious Education, XXIII (1928),
p. 919.

[2]Heinz Hartmann, Ego Psychology and the Problem of
Adaption, (New York: International Universities Press, Inc.,
1958), p. 23.

[3]J. J. Wright, "Reported Personal Stress Sources and
Adjustment of Entering Freshmen," Journal of Counsel Psychology,
XIV (1967), p. 373.

Lantz[1] found little relation between religious
participation and social orientation to twenty social
conditions such as race, divorce, and economic opportunities.
Apparently religious participation is so accepted on campuses
that its effects are hard to separate from other possible
causal environmental factors.

Angell found in 1930 that students felt that those
who are not well adjusted to campus social life and who have
few or no friends "tend to swing toward economic radicalism,
fundamentalism and modernism both, and religious radicalism."[2]

Personality integration for the university student
presents a considerable problem. Sanford found in regard to
the college freshman that "Unstable with respect to self-
esteem, he looks to external sources of definition and
measurement of himself. He is easily thrown into self-
doubt and anxiety or even depression. This vulnerability
to other people's appraisals makes the average freshman
highly susceptible to the influence of his fellow students;
their approval or disapproval can break his self confidence."[3]
College is a liberalizing influence and the freshman is
likely to encounter norms of behavior that are more liberal

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[1]H. Lantz, "Religious Participation and Social
Orientation of 1000 University Students," Sociological and
Social Research, XXXI (1949), pp. 285-290.

[2]R. C. Angell, A Study of Undergraduate Adjustment,
(Chicago: University of Chicago Press, 1930), p. 69.

[3]Sanford, The American College, p. 264.

than those he has relied upon before. "The freshman is inclined to do what others are doing but owing to his authoritarian personality structure he finds it difficult to contemplate these things without anxiety. The college provides an environment in which he may experiment with new forms of expression without the consequences of his mistakes being too serious."[1]

The religious attitudes of the University community at the University of Oklahoma have been described in a survey study by Mott, completed in 1957 and employing a sample of 1750 people. Since the study gives a religious profile of the campus student population, and since its conclusions are relevant to obtaining a sociological view of the situation of religion at Oklahoma University, its findings are here quoted at some length:

> 1. Eighty-nine percent of the students in this sample feel that they need some form of religious orientation or belief in order to achieve a fully mature philosophy of life. Five percent say they have no felt need for religion.

> 2. Fifty-seven percent of the sample express present strong interest in religion. Three percent say they have no interest in religion. The percentage of felt need is greater than that for the characterization of present strong interest. The percentage of those expressing no interest is almost the same as those who express no felt need for religion.

> 3. Forty percent of the sample attend weekly religious services. Seventy-four percent attend at least once a month or more often.

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[1] _Ibid._, p. 272-3.

4. Fifty-seven percent of the sample pray
several times a week or more often. More than
one-half of the students attend services and
pray with reported frequent regularity.

5. Approximately two-thirds of the students
participate in from one to five organized campus
activities. Approximately two-thirds report no
participation in organized religious activities.
Need for religion and interest in religion apparently
is not reflected in participation in organized
religious activities.

6. Present interest in religion is character-
ized the same as during the senior year in high
school for 70 per cent of the sample.

7. Forty percent of the sample consider their
own interest to be about the same as parental
interest.

8. The result of college experiences is
characterized as increasing interest in problems
that religion seeks to answer for more than one-
half of the sample.

9. Forty-four percent of the students say
that college experiences have had no effect in
regard to making them more or less religious...

10. The expressions of the women students
are more favorable toward religion than the expres-
sions of the men.

11. A larger percentage of younger students
and single students express felt need for religion
and strong interest in religion than older students
and married students.

12. Church members and fraternity members
are more favorable in expressions than the non-
church members of each group. It would be expected
that the church members would be more favorable
in expressions. Membership in a fraternity does
not decrease interest in religion as revealed by
the responses of this sample on this questionnaire.

College experiences seem to be most influential
in encouraging student interest in the problems
that religion seeks to answer, Fifty-five percent
of the sample selected "more interest" in these

problems as the effect of college experiences. Thirty-seven percent of the sample said that the effect was to make them "more religious," and forty-four percent reported "no effect" in this regard. Only nine percent of the sample characterized the effect of college on the problems religion seeks to answer as "less interested," while nineteen percent of them characterized the effect as making them "less religious."...

The differences revealed in the responses in the data from the personal background section for the academic classification, sex, age, and church membership are not unexpected. However, the unfavorable responses toward religion of the married group and the non-fraternity classifications would suggest that further information about these two groups would be useful. It may be that the programs and activities of the religious groups have been planned for single students, and that the married students, as a group, have not received consideration. It is possible that the non-fraternity students, as a group, tend to be more independent in many of their attitudes, and that the expression in this sample reflects part of that attitude. It is also possible that the religious groups do not encourage or plan for the non-fraternity members.[1]

From the review of previous literature, the following propositions can be made concerning religion, adjustment, and personality integration on the college campus:

1. Atheists are a small minority among students; the majority are concerned with religion;

2. The sample of students having religious adjustment problems at the University of Oklahoma will be very small;

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[1] Johanna K. Mott, "Religious Interests of College Students at the University of Oklahoma" (unpublished Ph.D. dissertation, University of Oklahoma, 1957), pp. 70-73.

3. Religious beliefs do affect daily actions of the adherents;

4. A change in attitude does take place in college, and the college environment contributes to it;

5. The early college years are a period of adjustment, personality integration, and instability.

Delimitations of the Study

No single study can hope to cover all the problems of religious adjustment and must be limited in some sense.

1. The analysis of the findings and interviews is limited to the religiously fundamentalist and liberal students and their church membership.

2. The sample is limited to the undergraduate, primarily University College members of the University community;

3. In the intensive phase, the interviews are limited to the extremely high scorers on the Scriptural Literalism Scale.

CHAPTER II

METHODOLOGY AND DESIGN

It will be recalled that the questions upon which the study is based are as follows:

Are religiously liberal students more adjusted to the University community than fundamentalist students?

Are religiously liberal students more personality integrated than fundamentalist students?

Are adjusted fundamentalist students personality malintegrated?

Are maladjusted fundamentalist students personality integrated?

To answer these questions we have established the following research hypotheses:

There is a significant difference in adjustment to the University community between religiously fundamental and religiously liberal students.

There is a significant difference in personality integration between religiously fundamental and religiously liberal students.

There is a significant difference between adjusted and maladjusted fundamentalists in the degree of personality integration.

Our approach to these hypotheses will be to attempt to reject the related null hypotheses of no difference in regard to the variables established in our research hypotheses.

In this study the null hypotheses have been set up with the express purpose of being rejected. They are as follows:

There is no significant difference in adjustment to the University community between religiously fundamental and religiously liberal students.

There is no significant difference in personality integration between students who are adjusted and students who are maladjusted to the University community.

There is no significant difference between adjusted and maladjusted fundamentalists in their degree of personality integration.

The secondary null hypotheses are as follows:

The following show no significant difference in adjustment to the University community between religiously fundamental and religiously liberal students broken down by any of the following variables;

The following show no significant difference in personality integration between students who are adjusted

and students who are maladjusted to the University community
broken down by any of the following variables:

1. Sex

2. Home town

3. Age

4. Class

5. Church denomination

6. Frequency of church attendance

7. Number of years at the University of Oklahoma

8. Greek or Independent

9. Residence

10. Grade point average

11. Father's occupation.

The null hypotheses will be tested by comparing the
responses to the items used to measure the variables in
question. If the number of responses in the various categories
of response indicate statistically significant differences,
the null hypotheses will be rejected and the research
hypotheses accepted as valid.

Design of Proof

The design of proof implicit in the preceding state-
ment is known as the method of concomitant variation. This
method holds that if a change in the amount of Variable X
is accompanied by a comparable change in the amount of
Variable Y in two or more cases, and the change in Y does

not occur in the absence of the change in X, then it can
be assumed that the changes are causally related.[1]

Type of Research

The research design is <u>ex post facto</u>, i.e., the
variables have already occurred and no manipulation of the
variables is done by the researcher. Therefore randomiza-
tion is impossible within the researcher's ability to assign
subjects to groups at random. A certain amount of self
selection must therefore take place. The student subjects
have assigned themselves to the University community and to
the particular courses in which the survey was conducted.
Self selection leaves an opening through extraneous variables
which can operate and affect the strength of the relationships
found in the study. In this respect the control over this
type of research is not as great as in experimental research.

Measurement of Personality Integration

Personality integration is conceived as a person
being at peace with himself. Integration of the level of
personality is an important qualifying variable in relation
to the concept of adjustment. It is entirely possible that
a maladjusted student could have a well integrated personality.
The ego has been conceptualized as a part of the total
personality:

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[1]Design of the study and scale values for statistical
analysis by means of χ^2 is found in Appendix C.

	attitudes		
SELF:	ideals	=	EGO
	motives		
	values		

	other non-ego-		
	involved skills,	=	PERSONALITY
	habits, memories,		
	etc.		

Development of the ego is bound up with the freeing of impulse and enlightenment of the conscience or superego. "The Superego embodies all the tendencies associated with the moral conscience. It restrains the id, which embodies the fundamental life urges. It consists of all the primeval passions, tendencies, and desires which a human being has in common with other creatures."[1]

The maladjusted but integrated student may be totally at odds with the campus culture, but by following the dictates of his conscience he is at ease with himself. This student, if he is of a fundamentalist background, may acquiesce to his new and laxer environment and be considered well adjusted, but in so doing he is violating the norms dictated by his conscience and is not at ease with himself. The liberal student may find his conscience and the new environment compatible and thus be both well adjusted and integrated. Logically, it is impossible for a student to be both maladjusted and malintegrated because malintegration is a

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[1]David P. Ausubel, _Ego Development and Personality Disorders_, (New York: Grune and Stratton, 1952), p.13.

function of adjustment and integration is a function of mal-
adjustment. In fact students may respond in such a way as
to be considered maladjusted and malintegrated; if this
occurs it is because we have not measured the variables as
we have conceived them. It may be assumed that the fresh-
man who has just left the home community had had less oppor-
tunity than the upper classman to establish a value system
based on his own experience. His values are often not
internalized but are rather supported by his family, community,
and church. These values can be challenged by the presence
of new and different ones. This may cause him self doubt or
depression, or he may accept the new values since the
university is the new authority figure and peer pressure can
be most persuasive.

The uncertainty concerning this situation can be
measured by the <u>Religious Conflict subscale</u> of the <u>Survey of
Attitudes toward Religion and Philosophy of Life</u> scale. The
items of the scale were chosen for their ability to discriminate
high and low scorers. The <u>Religious Conflict scale</u> is a 22-
item scale designed to measure simultaneous tendencies to
react in opposing and incompatible ways to the same religious
object. A high scorer would be considered ambivalent or
ego malintegrated in his religious feelings. A low score
indicates a person who has definite feelings about his
religion and is ego integrated. "When the conscience is
individualized and enlightened, the individual's moral

standards are supported by his own knowledge, thought, and judgment...It is with respect to the individual conscience that the differences between freshmen and seniors at Vassar are most marked. Seniors are clearly more flexible and non-compulsive, more tolerant and impunitive, more rebellious and critical of authority, less orthodox in religious outlook, etc."[1]

As the conscience becomes more enlightened, the ego finds less necessity of throwing up defenses. "The academic work of the college, insofar as it induces the student to exercise his intellect is well calculated to develop ego functions; the student is here required to make fine discriminations, to be objective, to analyze and criticize."[2]

This study deals with the ego development of the student in the early part of his university career, when the fundamentalist student is struggling with integrating or explaining the university environment in terms of the mores of his pre-university years.

The Measurement of Religious Fundamentalism

The previously given definitions of liberal religion and fundamentalist religion represent the opposite ends of

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[1]H Webster, "Some Quantitative Results," quoted in Sanford, The American College, p. 276.

[2]Sanford, Ibid., p. 279,

the continuum of American religious philosophy. This

variable can be measured by the Scriptural Literalism Scale.

> Scriptural literalism may be conceived as a
> continuum. At one end of this continuum is the
> belief that scriptural writings should be inter-
> preted literally and as God-related. Scoring at
> the opposite end of the continuum is the individual
> who believes that scriptural writings should be
> interpreted freely, and as ordinary literature not
> related to a deity. Scriptural literalism, then is
> defined as the degree to which an individual believes
> in a literal, God-related interpretation of scripture.[1]

The items of the scale were chosen for their ability

to measure extremes. The theological differences, for example,

among Unitarians, Methodists, and Southern Baptists strongly

suggest that they occupy different positions on the

scriptural literalism continuum. The scale did in fact

successfully discriminate statistically among these three

groups. The respondent who scored low on this scale was

classified as a religious liberal while the one who scored

high was classified as a religious fundamentalist.

The Measurement of Adjustment

to the University Community

The concept of adjustment as stated previously was

defined as the "Satisfactory relation of an organism to its

environment," or in this research, the satisfactory relation

of the student to the University of Oklahoma. Since the

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[1]James Hogge and Thomas Friedman, "Scriptural
Literalism Scale: A Preliminary Report," Journal of
Psychology, LXVI (1967), pp. 275-79.

University may be viewed by some respondents as a cultural entity while others see it as a conglomeration of cultural sub-groups, it was impossible to develop a description of the University that all respondents would agree was accurate. Consequently the _Purdue Master Attitude Scales_ Battery was investigated, and from it was chosen the _Attitude Toward any Institution_ scale to measure student adjustment to the University as manifested by a favorable attitude toward that institution.

> The unique advantage of the _Purdue Master Attitude Scales_ is that a single scale can validly measure attitude toward any one of a large number of specific attitudes with a known, adequate degree of reliability. Since the experimental work required in the construction of a single scale requires perhaps something like 200 hours, this makes readily apparent the tremendous practical advantage of these scales over those designed for specific attitude objects. For example, a scale to measure attitude toward each of all the existing vocations is only theoretically, not practically feasible, since to do so would require several hundred years for a single competent experimenter. In the broader context of psychological test theory, a quotation from Cattell is relevant:

> 'Particularized validation is not only devoid of proper scientific interest but deceptive in its promise of practical economy...Its absurdity is most cogently argued by the demands of practical economy and efficiency alone; for a specific test for every occupation and life situation is its logical and impossible conclusion.'[1]

Attitude is devined by Krech as "An enduring system of positive or negative evaluations, emotional feelings, and

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[1] H. H. Remmers, _Manual for the Purdue Master Attitude Scales_, (Lafayette, Ind.: Purdue University Press, 1960), pp. 2-3.

pro or con tendencies with respect to a social object."[1]
A student with negative attitudes toward the university will
be assumed to be maladjusted to the university, while the
student with a positive attitude toward the university will
be assumed to be adjusted to it.

In addition to the above scales, a series of measures
were developed by the author to probe the religious adjust-
ment of the student to the secular university. The Measures
of Adjustment deal with the student's religious beliefs as
contrasted with the way he is expected to behave, morally
and socially, by the University community, and his views of
that behavior. The measures of integration probe the
student's response to a behavior system of the University
community that may or may not be in opposition to his religious
training.

Operationally then religion, liberal and fundamental,
in this research is expressed in terms of the scores on the
Scriptural Literalism Scale. Adjustment to the University
Community, in this research, is defined in terms of the
scores on the Attitude toward Any Institution Scale and
the Measures of Adjustment battery. Personality Integration,
in this research, is defined in terms of the scores on the
Religious Conflict subscale of the Survey of Attitudes toward

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[1]D. Krech, et al., The Individual in Society, (New
York: McGraw-Hill Book Co., 1962) quoted in M. E. Shaw and
Wright, Scales for the Measurement of Attitude, (New York:
McGraw-Hill Book Co., 1967), p. 11.

<u>Religion and Philosophy of Life scale</u> and the <u>Measures of</u>
<u>Integration</u> battery.

Extensive Phase

The study is designed to investigate variables of
religion, adjustment, and personality integration on the
University of Oklahoma campus. Questions of external
validity, ecological representativeness, and variable
representativeness are relevant problems in this study.
The external validity or generalizability of the findings
can be applied only to the undergraduate student population
of the University of Oklahoma. The ecological representative-
ness or social setting of the study may affect the relation-
ship among the variables. The variable of religion particularly
will change in various geographical areas of the country.
Oklahoma, located in what is generically referred to as the
"Bible Belt", could be expected to have a local student
population whose dominant religious views differ considerably
from a local group of students in New York City or northern
California. The variable representativeness of the variables
can also be questioned. Do adjustment and personality integra-
tion have the same meaning at Oklahoma University as they do
at San Francisco State College or Oxford University? These
questions can only be answered through replication of the
study at a future date and under different circumstances,
but until they are answered the application of the findings
is necessarily limited to Oklahoma University.

Intensive Phase

The intensive phase consists of a series of twenty interviews designed to validate the findings of the extensive phase and furnish in-depth information relevant to the variables of religion, adjustment, and personality integration. These findings are presented by broad categories of response with an attempt to generalize concerning the data in each category. In addition four case studies are presented as representative of four of the following models.

This information in both the extensive and intensive phases has allowed the researcher to hypothesize a series of models which represent various ways of reacting to a maladjustment problem:

1. The student is disrupted from his complacent view of life and adjusts to the disruption by leaving the institution.

2. The student compartmentalizes his thinking into sections for religious beliefs and sections for academic beliefs. He compartmentalizes his belief structure.

3. The student acquiesces to the academic viewpoints, abandoning his fundamental beliefs or severly mitigating them.

4. The student flounders from position to position, making no commitment, either religious or academic.

5. The student becomes more active in the religious group.

The Sample

In the extensive phase of the study, the sample
consisted of 800 undergraduate students attending the Univer-
sity of Oklahoma. These students were drawn from the Educa-
tion 52 courses (Dr. Williams, Dr. Pulliam, Dr. Stuart),
Education 122 courses (Mr. Ohlson), and Sociology 1 courses
(Dr. Silberstein, Mr. Whitney, Mr. Benham). The majority
of the sample are University College members, and therefore
are Freshmen and Sophomores. There are also some upper-
classmen, students who have chosen to leave these courses
until their Junior or Senior year. No attempt to randomize
the sample was made. However, demographic data on age,
sex, and class was obtained on the total University popula-
tion and a comparison made between this distribution and the
sample distribution to ascertain whether or not the research
sample is representative of the University population. The
sample was weighted in favor of Freshmen and Sophomores,
since adjustment to the University community and personality
integration are theorized to be problems that are most acute
early in the college career.

Sampling Procedure--Intensive Phase

In the interview phase, a sample of twenty students
was selected and interviewed. The sample was chosen from
the top scorers (plus 30 and above) on the <u>Scriptural
Literalism Scale</u>. These fundamentalist students were

interviewed to obtain in-depth information on their adjust-
ment and personality integration in the University community
and to validate their responses on the Scriptural Literalism
Scale. It was theorized that the intensive phase would
corroborate the findings of the extensive phase, but that
this might not be the result if different standards of
measuring were employed or if one measuring method was more
sensitive than the other.[1]

Methods of Gathering Data
(Extensive Phase)
Description of the Measures

The Scriptural Literalism Scale. This instrument
is an attitude scale, i.e., one which is designed to "yield
a score which is based on the individual's responses to a
series of questions pertaining to the issue under investiga-
tion...The different questions are designed to measure a
single attitude, or unidimensional variable, and some objec-
tive procedures are usually followed in the effort to
approximate this goal."[2] The scale contains sixteen items
and requires five minutes to complete. It is available in
three forms: SLS_a, SLS_b, and SLS_c.

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[1]Additional material on the representativeness of
the sample may be found in Table 11, Chapter 4.

[2]Anne Anastasi, Psychological Testing, (New York:
The Macmillan Company, 1961), p. 578.

The split-half reliabilities of the three forms
of the SLS are acceptable for most applications;
furthermore, the correlation (.92) between the SLS_a
and SLS_b is consistent with the estimates of internal
consistency appearing in Table 1. The high correla-
tions between the SLS_a and the SLS_c and between the SLS_b
and SLS_c may be attributed to the influence of the items
of the SLS_a and SLS_b which also appear in the SLS_c.

The Unitarians scores consistently lower than either
the Southern Baptists or the Methodists. Accordingly,
these results are taken as preliminary evidence for the
construct validity of the three SLS forms. As expected,
the freshman means were significantly higher with
respect to the three SLS forms than the corresponding
senior means. These results are taken as further evidence
for the construct validity of the SLS forms.[1]

The Scriptural Literalism scale was designed to measure

religious extremes. Since the scale does differentiate

between Fundamentalist (Southern Baptist) and Liberal

(Unitarian), it is validated by the known group method. This

scale was employed to distinguish between religiously fundamen-

talist and liberal students.

Attitude toward any Institution Scale. The adjustment

of the student to the University community was measured by

this scale, a 45-item Thurstone-type scale with a short form

of 17 items. It requires approximately five minutes to com-

plete. It is an attitude scale based on Thurstone's definition

of an attitude as the "Degree of positive or negative affect

associated with some psychological object."[2]

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[1]James H. Hogge and S. Thomas Friedman, "The
Scriptural Literalism Scale: A Preliminary Report," Journal
of Psychology, LXVI (1967), pp. 275-79.

[2]Allen L. Edwards, Techniques of Attitude Scale Con-
struction, (New York: Appleton-Century-Crofts, 1957), p. 2.
For a description of the methodology used in developing a
Thurstone scale, see Anastasi, Psychological Testing, p. 584.

The <u>Attitude toward any Institution Scale</u> is a generalized scale which is intended to be applicable to any social or other type of institution. "Institution" is defined as "An agency or corporate body which is available to or organized for public use. Such bodies are usually endowed with a degree of authority."[1] This scale can also validly measure social issues such as divorce. A distinct benefit lies in the fact that attitudes toward the institution can be measured without a comprehensive knowledge of all the characteristics of the institution. A person who attains a highly negative score in his attitude toward the institution can be assumed to be maladjusted to that institution in that it is not in accord with his views of its goals, operations, and purposes.

Reliability. The following equivalent-forms reliabilities have been reported by Kelley, applying the scale to the institution listed: communism, .89; war, .77; Sunday observance, .98; marriage, .71; divorce, .81.

Validity. Regarding concurrent validity, the following correlations have been obtained by the author (Kelley, 1934) between this generalized scale and specific Thurstone-type scales: .816 with attitude toward communism, using a sample of 100 factory workers; -.149 with attitude toward war on a sample of 80 students at Purdue University; .78 with attitude toward Sunday observance (N = 222). The Thurstone construction procedure should provide a degree of content validity.

Comments. It is noteworthy that both the reliability and validity of this scale were established on the basis of topics which have been considered in

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[1]Shaw and Wright, <u>Scales for Measurement of Attitudes</u>, p. 501.

this book to be social issues and practices...The
scale for Attitude toward any Institution was
included...because most of the items have enough
content validity to allow it to be used in measuring
attitudes toward institutions as we have used the
term.[1]

The Religious Conflict Scale. The variable of per-

sonality integration was measured by the Religious Conflict

Subscale of the Survey of Attitudes toward Religion and

Philosophy of Life Scale. The Religious Conflict Scale is

a 22-item scale designed to measure simultaneious tendencies

to react in opposing and incompatible ways to the same

religious object. The test requires ten minutes to complete.

Since the scale deals with religion as does the Scriptural

Literalism Scale, independence between scales was maintained

by not juxtaposing the variable of religiousness with the

variable of personality integration. Personality integra-

tion was juxtaposed with the variable of adjustment to the

University community. A high score on the Religious Conflict

Scale indicates an ambivalent attitude toward religion.

Reliability. Based on a sample of 31 persons
and a three-week test interval, Funk...reported
the following test-retest reliability estimates for
these scales: The Religious Conflict Scale, .72
(rank order R) and .84 (product moment r)....

Validity. The author (Funk, undated mimeograph)
reported a highly positive correlation between scores
on the Taylor Manifest Anxiety Scale and the Religious
Conflict Scale, giving it a degree of construct
validity. The scale seems to have fair content validity.[2]

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[1]Shaw and Wright, Scales for the Measurement of
Attitudes, p. 501.

[2]Ibid., p. 346-47.

<u>Measures of Integration</u>. A series of seven measures
was developed to further investigate personality integration
as it pertains to religious beliefs on a secular campus.

<u>Measures of Adjustment</u>. A series of six measures of
adjustment was developed to further investigate adjustment
to the University community as it pertains to religious
beliefs on a secular campus.[1]

Methods of Gathering Data

(Intensive Phase)

The administration of the <u>Scriptural Literalism
Scale</u> has enabled the author to establish the degree of
religious fundamentalism, moderation, and liberalism among
the student sample. It was found that 216 out of a sample
of 788 can be classified as religiously fundamentalist,
based on a score of plus 16 or higher on the scale.[2]

A sample of twenty of the highest scorers on the
Scriptural Literalism scale was selected for interviews to
obtain in-depth information relevant to the topic and to
validate the data obtained from the scales and measures.
These respondents' scores range from the maximum of plus 48

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[1] The scales and measures are presented in Appendix B.

[2] The results of analysis comparing scores of Unitarians
with those of Baptists show the following means on the three
forms of the scale:
Unitarian: SLS_a - -20.44; SLS_b - -23.17; SLS_c - -28.78.
Baptist: SLS_a - 18.82; SLS_b - 14.45; SLS_c - 25.95.
Source: Hogge and Friedman, "Preliminary Report," p. 277.

to plus 30. Two interviewers were employed, the author and
a student assistant. This was done to see if any noticeable
differences occur between the way a student responds to a
fellow student and to a graduate instructor.

The interview format was based on a format employed
in the 1968 Campus Governance Program sponsored by the
Kettering Foundation on the campus of San Francisco State
College in March, 1968. This interview schedule was open
ended, flexible, and accumulative in that previously obtained
information was incorporated into the questioning of the
respondents. The schedule is a compromise between a struc-
tured and unstructured technique. The research purposes
indicate the questions and content of the schedule. The
respondent, however, was free to develop his responses as
he saw fit and was allowed to deviate from the question and
topic to supply information that he thought was relevant.
Two pre-test interviews were administered by both the author
and the research assistant to improve interviewing techniques
and questions in the basic categories. An interview time
span of one hour (approximate) was established with variations
based on the interest and cooperation of the respondents.
The questions were divided into nine categories with basic
questions for each category to insure that all respondents
would be answering a set series of questions. In addition,
the technique of building information questions from the
previous interviews yielded longer interviews as the process

continued. (See Appendix A for interview schedule and categories.) The questions were not asked in any particular order, but followed as closely as possible the natural course of the respondents' conversations.

Location of Interviews. The Sociology Department made available for the interviews a conference room in which an informal atmosphere could be maintained. Chairs and tables were available, removing the authoritarian effect of a desk between interviewer and respondent. The research assistant used her apartment in the women's dormitory for interviewing, thus providing a very informal situation.

Recruiting Procedure. The students had written their names on the scales they completed in the extensive phase. This was done voluntarily, the reasons for needing the names having been carefully explained to the group. Only six out of 800 did not give their names, indicating a general acceptance of this procedure. The names were employed to locate the interviwees, who were contacted at their place of residence through the Oklahoma University Student Directory.

Extensive Phase

The administration of the questionnaire to the classes previously mentioned yielded 800 completed questionnaires. Each class responding to the questionnaire was given the following introduction and instructions:

"We understand that the information we ask is of a confidential nature. Many people do not wish to divulge their religious beliefs. We do know, however, that many problems exist in this area on campus, and that we cannot begin to understand or solve these problems without a basis of factual information. It is for this reason that we are asking you to give of your time and opinions.

"In this study we would like to investigate students' religious beliefs and what they do and think about certain topics in relation to what they believe. We hear many cliches about the effects of religious participation on a person's thinking. Little empirical evidence, however, is usually presented to justify these assertions.

"Part one of our study is statistical in nature. This means that your response will be one of a total sample of 800. We would appreciate your giving your names, however, since the second part will deal with variables not covered in the first part, and in order to obtain information on these variables we will choose a random sample of 20 students to be interviewed personally. Your names and the information you furnish will be held strictly confidential, and will be used for no other purpose than that of contacting those students to be used in the interviews next month. Participation in these interviews will be strictly voluntary. We hope that the findings of the study will help us to understand the sociological role of religion on the campus. We also

hope that it will assist the campus ministers, priests, and rabbis in better understanding the social religious attitudes on campus. There is a great lack of factual information on religion, making the work of the campus religious organizations very difficult. I would like to stress, however, that the only information they will receive will be statistical and evaluative in nature. No names or references will be given to these people."

No previous information had been given to the sample, and they had no previous knowledge that a questionnaire was going to be administered in their classes. The actual theory of the study was not explained to the sample in order to avoid contaminating the results of the following interviews. The purpose of the study was explained to the interviewees at the conclusion of the interviews.

The Statistic

The statistic to be employed throughout is _the non-parametric chi square (χ^2):

$$\chi^2 = \frac{\leq (Fe - Fo)^2}{Fe}$$

The three scales employed were inspected for independence. By independence of the scales it is seen that "Knowledge of the obtained value for one variable does not affect our prediction about the value for the same case for the other." Chi square is useful with small samples. A small number of cases for each cell is anticipated when the

demographic data of the questionnaire is statistically analyzed. For example, the total sample of Jewish respondents may be quite small.

Significance for the hypothesis will be achieved at the five percent level of confidence.

A two-tailed test will be employed since in an experiment, as opposed to an attempted innovation, we merely speculate that our sample value will differ from the parameter but do not speculate in which direction it will differ. The hypothesis may therefore be rejected in either tail.
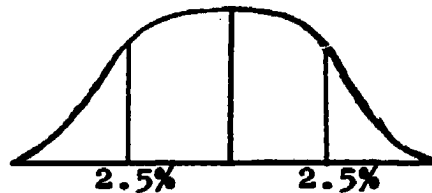
At 5 level of confidence

$$Z = 2.5 + 47.5 + 47.5 + 2.5 = Z = 1.96$$

CHAPTER III

ANALYSIS OF THE INTENSIVE PHASE

During the intensive phase, a great amount of difficulty was encountered in contacting the interviewees by means of the student directory, since students seem to change residence rather frequently. Those not located by telephone were eventually contacted by means of a note in their classes. This was used rather than personal contact to protect their anonymity. Establishing a mutually free period of one hour led to scheduling during all periods of the day, from 8 a.m. to 11 p.m. Five students refused to be interviewed, and six did not respond to the notes. Four of the five refusals gave lack of time as their reason, and one stated that the topic was personal in nature and that she would prefer not to discuss it. Twenty-two interviews were yielded out of twenty-seven contacts, and these ranged in length from forty-five minutes to two and one-half hours.

The interviews will be analyzed in the framework of the hypothesized models of religious students at a secular university, plus additional categories which became apparent during the course of the interviews.

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The five models represent ideal types, that is, constructions necessary for analyzing the data. Everyone will be one of these ideal types to some degree, but no one, except unusual cases, could be classified solely in one of these categories. We can, however, characterize the respondents by the way in which one model of adaptation predominates over the other models.

Summary and Findings

The following section summarizes the findings of the interviews, after which individual case studies will be presented and analyzed. Only the questions that consistently yielded information have been included in these findings. Those that proved to be ambiguous or repetitious were purged early in the interview series.

Validation of Scriptural Literalism Scale. Twenty fundamentalist students were interviewed. Nineteen indicated that their responses to this Scale were an accurate statement of their religious beliefs; one indicated that it was not. This demonstrates that the Scriptural Literalism Scale does accurately measure what it purports to measure, that is, extreme views of Christian belief, either liberal or fundamental.

Adjustment to the University Community. Of these fundamentalist students, nine can be described as adjusted and eleven as maladjusted to the University community. This

finding was based on the question, "Do you feel that the way other students expect you to behave as a member of the University community goes against your religious beliefs?" and the follow-up questions. Of the nine who indicated no real pressure, one is married and lives off campus, and four indicated that they associate with students who believe and behave as they do, although they all knew of friends who had felt this pressure. The peer group is large enough to shield these students from radically different moral views of life on the campus.

Morality of non-Christians. Concerning the general characteristics of a person who is not a Christian, eleven felt that Christians have higher moral standards than non-Christians; eight responded that there was no real difference; and one felt that most Christians are less moral, basing this on his opinion that most Christians on campus are hypocrites. It appears that the majority of the respondents view Christianity as a superior moral way of life and hold an elitist view of their behavior in relation to that of their non-Christian peers.

Academic Adjustment to Secular University. Fifteen respondents stated that the material in some of their courses went against their religious beliefs; five felt that it did not. The following courses were mentioned as containing offensive material (the numbers indicate how many times they were mentioned by students):

Sociology	6	Political Science	1
Zoology	5	Introductory Psychology	1
Biology	1	Basic Economics	1
Anthropology	1	Education 52	1

When asked whether the professor criticized the student's denomination or religion in class, thirteen responded yes and seven no. One stated that he let the professor know of his disagreement, while nineteen did not. Nineteen also stated that they did not drop these courses, while one was considering the possibility.

On examinations where religiously controversial topics are questioned, three responded with their own opinions, sixteen with the professors' opinions, and one had no response. None of the interviewees had ever complained to an official, such as Dean or chairman of a department, concerning professors' remarks on religion.

Academic adjustment proved to be the most prevalent problem of religiously fundamentalist students at the University. The majority find that they are exposed to ideas which conflict with their religious upbringing, and that they are subjected to what they consider derogatory remarks about their religion from the professors. Sociology and Zoology were the most often mentioned fields in which offensive course material was encountered. Sociology was mentioned because of professors' views on religion as a social phonomenon that can be investigated by the scientific method, while the respondents feel that it is a system of

faith and rules for living that should be honored rather than investigated. A large number of University College students take the Sociology 1 course so that the opportunity for a large number of fundamentalist students to come in contact with conflicting ideas is greater in this field than in many others. The field of zoology received a high total because of its favorable views on evolution. Evolution was mentioned by seventeen of the twenty respondents as the single most offensive idea they must come in contact with. Of the seventeen, four indicated that the professors presented this as dogma and dismissed other theories of creation. One Sociology professor was reported to have a highly Positivistic position which stated that the true scientist cannot believe in things he cannot see; therefore, Genesis must be dismissed as myth.

The anti-religion remarks of professors are considered to be impersonal in nature and never directed at an individual. We should also consider it possible that remarks considered derogatory by the fundamentalist interviewees may be in fact rather innocuous or may be factual observations generic to the course material. This tentative observation is based on the defensiveness manifested by these students in the interviews and the author's personal classroom experience with the problem of students taking offense where none was intended concerning information which is factual in nature. The influence of the point of view of the persons involved in such a situation must be stressed.

Only one person, however, has ever informed the professor of his disagreement, and only one has considered dropping a course because the religious climate was in conflict with his beliefs. This one respondent's case is atypical in that he finds the entire University so morally degenerate that he is going to drop out at the end of the semester to attempt to locate a more morally acceptable school. None of the interviewees have ever complained officially about offensive comments.

Most of the respondents came into a direct intellectual conflict in examination situations. The majority always responded to religiously controversial questions by giving the professors' viewpoints. The rationale for this in every case is that the professor controls the grade, and the grade is the only measure of success. Two students said that this rationalizing bothered them, but the others saw no ethical problem involved because what they really believe is totally different from their responses on these exams. It appears that anti-intellectualism and a low opinion of the academic honesty and flexibility of professors is prevalent among the religiously fundamentalist students.

Campus Morality. When asked "Is the moral way of life at this University similar to the way you want to live?", five responded yes, thirteen no, and two stated that they did not know. Of the thirteen who answered no, five noted that this unfavorable viewpoint of campus morality

did not apply to their immediate companions but to other people and groups on the campus. These five did find their religious peer group socially acceptable to the point where their knowledge of immoral behavior on the campus is primarily hearsay.

The students were asked whether official agencies such as the Legislature, Regents, and administration should have the ability or the right to change the moral situation on this campus. Nine responded yes, ten no, and one did not know. The respondents split fairly evenly on this topic. Those who responded no maintained that morality cannot be legislated, or that it is an area of individual choice in which no official has a right to interfere. Those responding yes had a series of observations:

1. The Regents are paid to do this (legislate morality); they are wiser than the students;

2. The members of the older generation have more insight to offer (on morality), but students should be able to express their opinions;

3. The Regents should make rules; the Legislature should not, since "They don't know what's going on";

4. The Legislature and Regents should do a little to clean up the University: "Get booze out of the college towns, establish rules for dress, and get rid of the SDS."

The following were responses to the question, "What particularly bothers you concerning campus morality?" (Each respondent could check as many as he wished.)

Swearing	6	Atheism	13
Sex standards	8	Drinking	6
Dancing	0	Drugs	1
Cheating	9		

Atheism was the most often mentioned campus problem. When asked if they thought many people did not believe in God on campus, five students mitigated their responses and said that agnosticism was probably a greater problem than atheism. One student defined an atheist as "A person who believes in God but does not accept Christ." Two respondents stated that their parents and ministers told them that the campus was atheistic, and that it was this opinion they put on the questionnaire. It is possible that this response to atheism is engendered by the view of many fundamentalist ministers and families that Universities in general are atheistic. (Out of the total sample of 800 students, six indicated that they were professed atheists.)

Cheating appears to be a campus wide problem, and the students interviewed did not see this as a solely religious problem; they also viewed it in terms of its lack of fairness in this competitive situation. No respondent has ever reported or chided a fellow student for cheating, but they do feel that the professor has the responsibility to adequately police the examination.

Only two respondents of the twenty thought moral conditions so bad on campus that they would advise younger members of their church to attend another school. Two

stated that they would advise others to attend here because
the moral situation is just as bad on every other campus,
including the denominational schools.

When asked how they thought changes in the moral life
of the University should be brought about, eighteen felt that
morality is a personal choice, and therefore had no idea
about how to affect the moral situation. Two felt that
outside authority should be brought to bear on the students.
Other observations were, "Throw out the SDS, get the churches
more involved," and "Religion is the answer."

Eighteen interviewees felt that they had an accurate
picture of moral conditions on this campus before coming here.
One stated that he had not had such a picture: "The lack
of religious beliefs here was a real surprise; things are
really loose." Another stated that he had been too pessi-
mistic, and that the moral views and behavior of the students
was better than he had been led to expect.

Although the majority of the students interviewed
were aware of moral conditions on the campus, they chose to
come here anyway and do not seem interested in changing
campus attitudes or morality.

Investigation of faith. Sixteen of the interviewees
stated that they had investigated their faith more closely
since coming to the University, while four have not. From
the sixteen who have, the following conclusions and opinions
were offered:

1. "I found out what I had been taught (at Church) was really real, not just a bunch of words."

2. "I'm turning from conservative to liberal Baptist."

3. "I don't believe as much as I used to."

4. A Baptist stated, "I'm thinking of turning Catholic."

5. "In college, you have to think out your religion and make it operate."

6. "I've grown to realize the need for faith, and have matured in my views of religion."

7. "Now I doubt."

8. "I am being outdated. Religious people will soon be in the minority."

9. "My new girlfriend has helped me see the power of prayer."

Six of the ten who offered comments expressed either a desire to change churches or a mitigation of their fundamentalist views of religion. The other four indicated a deepening or strengthening of faith in the crucible of a university environment.

When asked whether they were in danger of losing their faith at Oklahoma University, eighteen responded that they were not and two that they did not know. The majority of interviewees are varying their beliefs or considering changing their denomination, but this apparently is not

considered a loss of faith but rather a finding of one.
This indicates the existence of an appreciable amount of
religious conflict among fundamentalists on this campus, a
fact further borne out by the interviews.

Attitude toward the University. Thirteen of the
interviewees reported favorable attitudes toward this
University while four reported unfavorable ones and three
were neutral. Of those who held favorable views, two
mitigated their statements with various qualifications:

1. "I like O.U., but it is behind other universities.
We let the rest of the world advance around us. We are not
aware of the rest of the world outside. We are too 'ivory-
towerish.'"

2. "I like it just fine, but everything can be
improved upon."

The positive statements were succint: "I love it
here," and "I like everything about it."

The negative responses were more detailed:

1. "My family is active politically, and this
causes problems in grading. The professors are biased
either for or against my family, and I am not free. I
don't like it here."

2. "The University courses present false beliefs."

3. "There are too many different kinds of people
thrown together here: hippies, SDS...They aren't interested
in going to school. All my life I've heard you have to go to

college...but I'm not getting much out of it. The school
does more harm than good in that you have to take courses
you don't want to. I'd quit but it would upset my parents."

4. "The University is necessary for American society
as it is now...It needs an entire change. It is too loose;
there are no boundaries or limits. It promotes false beliefs
and wishful thinking. There is too much theory in courses
where the emphasis should be on things that have been
proven. It does not make people think, but propagandizes
them. Both sides of the issue are rarely presented...It
doesn't let think on our own."

The majority of students have a favorable attitude
toward this University, but are vague as to their reasons.
Those with negative views, however, are able and willing to
voice their criticisms.

The responses on the <u>Attitude toward any Institution
Scale</u> were validated as accurate representations of the
opinions of the interviewees.

<u>Conflict with Religious Beliefs</u>. When asked "Do
you generally go along with accepted ways of thinking and
acting at the University, even though they conflict with
your religious beliefs," eighteen of the interviewees
responded no, and two yes. Since sixteen of the twenty
interviewees are in some way changing their religious views,
new modes of behavior are justified by personal conscience,
even though such actions may go against the dictates of their

denomination. Again, the cushion of a large fundamentalist peer group aids in maintaining personality integration.

Seventeen of the respondents felt that their parents and ministers would not approve of the general morality of the students if they were completely informed of it; three felt that they would approve. The University represents a new environment for the student, one that the majority of them stated would not be approved of by parents or church leaders. On respondent stated that "My parents disapprove of it and the minister preaches against this campus. Intellectual people are immoral, or at least breed things like SDS. That's why OSU is better - fewer intellectuals." Three respondents stated that their parents disapproved of fraternity and sorority parties.

The students were asked whether the churches should have more influence over the University of Oklahoma. Fourteen felt that they should and six that they should not. Three of the six "No" responses stated that religion is a private concern, and that the churches should therefore not have more influence. Four of the fourteen positive responses were also qualified with the statement that religion is a private matter. The majority of interviewees desire more church influence on the campus, but ten were concerned with problems that might occur when the private matter of religion becomes subjected in any way to too much church influence on a secular campus. This concern for individual rights

is consistent throughout the interviews for fifty percent
of the respondents.

Entertainment. The question "Do you join with other
members of your religious group to create your own enter-
tainment," elicited responses of yes from seven students and
no from eleven students. Two stated that they do not choose
friends on the basis of religion. Of the seven responding
yes to this item, five also stated that their friends are not
limited exclusively to their own religious group.

It appears that a minority of the students employ
religion as a criterion for close friendship. The church
student unions near the campus offer locations for socializing
that serve to bring members of a given religious group into
association at a large university. These friendships may
very well result from a situation of convenience rather
than a conscious religious exclusiveness.

Relevance of Church Student Union. Eight of the
respondents felt that their church student union or church
organization was relevant to their needs on campus. Eleven
felt that it was not, and one expressed no opinion. Those
who responded affirmatively offered these additional opinions:

1. "The St. Thomas More society is doing good for
the students but it is more socially oriented than theological;
this is not good."

2. "The Baptist Student Union program is relevant,
but it takes too much effort to get there."

Those who responded negatively offered these opinions:

1. "The B.S.U. (Baptist Student Union) does some good; if you need it, it's fine; it takes up time."

2. "I go to the Wesleyan Foundation instead of the B.S.U. It gives me new and different attitudes. They deal in ideas...The B.S.U. is dead."

3. "I do not belong to the Wesleyan Foundation. I didn't get much out of it. They don't get down to the 'nitty gritty' of life. You get more out of general college life. Adults think that the Wesley group is becoming too 'hippie'."

4. "I never go to the B.S.U. They're all social snobs from the First Baptist Church in Norman, and they're very conformistic."

5. "The B.S.U. has very little influence. The kids who go are the ones who'll always be there. They go there to hide and escape from the University. (The B.S.U.) doesn't reach the other kids. It has to do something to draw attention to (itself). It has to be more realistic."

Despite the fact that the interview sample is highly fundamentalist, a small majority do not see their own church student union as relevant to their needs. Four of the eight yes respondents do not even belong to it.

Reactions to Friends' Opinions. The interviewees were asked "Does it worry you to think that some of your friends and acquaintances may dislike you because of your

religious beliefs?" Fourteen responded no, one yes, and five had either no experience with this problem or no opinion. This finding varies slightly from the responses on the questionnaire. Ten responded that they did worry somewhat about this problem, although eight of the ten checked it as being "very little." It is a minor problem.

The students were asked whether "Other students ever make the dislike of your religion known to you, either indirectly (by wise cracks and snide remarks) or directly (in discussion)." Twelve responded no, and eight yes. Six of the eight yes respondents stated that these disagreements took place in friendly discussions on religion that occur frequently in student residences. The other two stated:

1. "I've been criticized in a kidding way; no real cutting."

2. "Baptists and Catholics (in the sorority house) have a running battle in a joking way."

Consistent with their belief that religion is a private affair, the level of mutual criticism is low. Derogatory remarks about other religions are socially unacceptable.

Changing of Beliefs. Twelve respondents stated that they have not considered changing their religious beliefs, while eight stated that they have considered it. The majority are quite content with their belief system, but a sizeable minority have considered changing denominations. Three

Baptists are considering turning Catholic; one Baptist wishes to become an Episcopalian; one Baptist has considered becoming a Methodist; and one Baptist has joined the Church of God cult of Monterrey, California.

Home town. The interviewees were asked, "Did you feel a large pressure to conform religiously in your home town?" Of those from urban areas, eight responded no and three yes; of those from rural areas, one responded no and six yes. (Two interviewees had to leave early because of other appointments; therefore, no demographic data is available for them.) The rural interviewees were aware of more pressure to conform religiously than were those from urban centers. The fact that everyone knows everyone else in small towns was cited as the major reason for this feeling of pressure in rural communities.

Twelve respondents stated that they did not plan to settle in their home towns after graduation. One stated that he did plan to do so, and five did not know. The yes respondent will settle there (large Southwestern city) because, "Eastern ideas turn me off...My parents wouldn't stand for these ideas either." All of the no respondents stated that they wanted to see or live in new and different places, except for one who wished to settle in a small town because, "I want to get away from all the ideas of a University." The speculative life upsets him a great deal.

Choice of major. Sixteen stated that their religious beliefs would not affect their choice of a major, and two stated that they would do so. In spite of difficulties with certain courses and professors, the majority state that religion will not affect this choice of a major. Of the two yes respondents, one has not chosen a major yet, and the other will avoid psychology because, "They (psychology majors) are all hanging loose, and have no religious beliefs at all."

Greek and Independent Life Style. The interviewees were asked "Is either the Greek or Independent life style more sympathetic toward your ideals?" Eight students, all Independents, favor their own life style as opposed to that of the Greeks. One student, a Greek, favors the Greek system: "Greeks believe more in their faith; Independents are all hippie-types." Nine students did not know, or felt that there was no difference. Five of the eight who favored the Independent system stated that the Greeks have lower moral standards, and one disagreed with the system because it is racially and religiously exclusive.

Case Study One

Model One. The student is disrupted from his com-
placent view of life and adjusts to the disruption by leaving
the university.

This model was theorized to be the most extreme
reaction to the secular university by a fundamentalist
student. Case number one involved this extreme reaction
from the interviewee, a male, sophomore, social studies major
and member of a California religious cult called the Church
of God. His communication with his religious group is
limited to mail information and their radio program "The
World Tomorrow," broadcast from Monterrey, Mexico.

View of the Scriptures

The interviewee validated his fundamentalist responses
to the Scriptural Literalism Scale. His present religious
views are a development of the past two years, prior to
which he was a Southern Baptist. He indicated that his
parents did not approve of his new beliefs, but that he was
not overly concerned about this since they are understanding.
When he can show them from the Bible why we should do things
differently, they generally at least show approval of his
actions. Christians, he feels, are deserving of much respect
for their ideals, but they are too "do goodish." What is
needed is faith, and not actions, to change things in this
world. He feels that hypocrisy is rampant among Christians,
to the point where the majority of them live a way of life
much like the non-Christian; this is very undesirable.

Adjustment to Campus Society

When questioned concerning his adjustment to campus society and the University community, he stated that he was under considerable pressure to behave in ways that violated his religious beliefs. He felt that smoking, drinking, and swearing were common practices of his peers, and that he was subjected to considerable peer pressure to partake in these activities. His freedom of thinking is also circumscribed as his views of the creation theme come in for abuse and ridicule by the evolutionists, to him the majority of the student population. To counter this pressure, he attempts to explain his position to these students, while refusing to argue emotionally. He writes of his concerns and problems to his religious group in California, and they respond with tracts and letters of guidance. Dr. Armstrong's radio broadcast, "The World Tomorrow," serves as solace after a trying day.

Academic Adjustment

His course work necessitates dealing with much material that conflicts with his religious views. Sociology 1, Psychology, Economics, and Education 52 all contain material that is offensive to him. Evolution is always presented as truth, and Communism is presented too favorably and with too much emphasis. He defines Communism as "Left-wing goals such as open housing, socialized medicine, and especially sex education." The professors are continually concerned

with society, while the real issue is salvation and how to attain it. They occasionally criticize his type of religious belief, but he takes it with a grain of salt. He does let the professors know that he disagrees with them by his facial expressions and by shaking his head. He doesn't speak out however since he fears that the other students will think him silly. On examinations he will respond to questions concerning what he considers religiously controversial material by stating what he feels is the professor's viewpoint; but he then places an asterisk after this answer and writes what he considers to be the true answer below it. If he has no true answer, he at least lets it be known that he disagrees with the "correct" answer that elicits the high grade. The attitudes of the professors and the course material have led him to consider dropping the offensive courses, especially Sociology 1, but he has so far refrained from doing so because he needs the course for the degree which will enable him to be a teacher.

Campus Morality

The general morality of the campus is so low that he is often depressed. The dating practices especially are offensive to him, as girls are chosen on strictly a sexual basis and not for their personalities. There is entirely too much emphasis on sex on this campus, and a general moral apathy. He reacts as effectively as he thinks possible. He tries to explain the right way of moral behavior to his

friends, and recently he refused to pay his house activity fee because these funds were used, in part, for a beer party last year. Official agencies such as the legislature, regents, and administration cannot effectively change the situation since morality must come from the heart and not the law or a rule book. He personally is not an activist for change, but is so appalled at the moral situation at Oklahoma University that he is seriously considering leaving the school and going into the service so that he will have time to search for a school that shares his moral views.

Religious Conflict

He has investigated his faith since coming to the University in an attempt to objectively view the University community in the light of his religious beliefs. The school has reaffirmed his religious beliefs in that he has found little on this campus worth emulating in social, intellectual, or religious values. Religion and science pose no conflict for him since true science is a servant of religious truth. Evolution and topics upon which he disagrees religiously are simply science in error. What religious conflict he still labors under is fast being resolved by his new belief structure. After nearly every question on the Religious Conflict Scale, he wrote a comment indicating that a period of intense religious conflict was just recently drawing to a close, and that the University has been a definite aid in this resolution by showing him that what he considers the

best secular society has to offer, the University, must be
rejected on moral grounds.

Attitude toward the University

The respondent stated a strongly negative attitude
toward the University. As an institution, it is necessary
for society as we now know it, and it is changing with
society. But herein lies a major moral problem. The changing
University morality and ideas represent situational ethics
and moral relativity, which are opposed to all Biblical
precepts. The University is too loose and has no boundaries
or limits. At present, it is promoting false beliefs and
wishful thinking and an over-emphasis on theoretical know-
ledge. The emphasis of university training should be on the
teaching of facts that have been proven. The professors don't
make the students think, they just propagandize for a liberal
position and do not leave the student free to work out his
own position on major issues. Both sides of controversial
issues are rarely presented, and when questioned on this,
the professors generally evade the issue.

Personality Integration

In his personal behavior, he refuses to compromise
his religious beliefs, and he is not at all concerned that
his associates and peers may disapprove of or dislike him
because of this. His way is the truth, and he does not
concern himself with the opinions of those who lead a false
way of life. He is not responsible to these people; he is

only responsible to God for his actions. This University
is definitely not a good school for a very religious person
to attend, and he would advise younger members of his own
cult to avoid the secular university. He finds support
for his position in a group of six or seven good friends
who think as he does concerning religion, although they are
not members of his cult. In spite of his negative view of
the University, he sees it as a friendly group and does not
feel persecuted.

Demographic Data

The respondent stated that his home town's religious
attitudes were very conformistic and that he felt a real
pressure to conform to the dominant beliefs. In this rural
Oklahoma town, the Southern Baptist Church affected every-
thing he or anyone in town did, and they were all "two-
faced and half-crazy." His parents objected to this pres-
sure as much as he did, and he refuses to settle there
permanently.

His religious beliefs will definitely affect his
choice of a major. He wants to teach, but doubts that he
could cope with the way parents want their children taught.
He feels the present education system is devoid of values,
and that "Values should be taught even if they are wrong
ones." Viewing the two major groupings of the student body,
Greeks and Independents, and their way of life, he sees no
real difference between them. "They're all the same; all
bad."

Summary and Conclusions

This student represents an extreme example of the theoretical background of the study. He is fundamentalist in his religious beliefs and extremely maladjusted to the mores of the University community and the academic way of life. Yet his personality is highly integrated as we have defined the term. He sees the University society as essentially evil and he is resisting that evil, without any stated concern for peer reaction. His conscience is at peace because he is following the higher good, his religious truth. This respondent exhibits many of the manifestations of Eric Hoffer's "True Believer": "This passionate attachment (to the group or ideal) is the essence of his blind devotion and religiosity, and he sees in it the source of all virtue and strength."[1] His faith is very strong and consistent and its maintenance is difficult since the Church of God cult resides in California; personal contact and support is therefore inaccessible. It is possible that the constant battle with the "evil" University community serves to reinforce his faith, since he is constantly aware of possessing a "truth" that differs from the belief structure of the majority of his peers.

To this respondent, the University is a factory which turns out the very necessary product of degrees, the tickets

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[1] Eric Hoffer, The True Believer, (New York: Harper and Row, Publishers, Perennial Library ed., 1966) p. 80.

to a decent position in the job world. His views are
essentially anti-intellectual and he holds a low opinion of
the intellectual honesty of the faculty. He accuses the
faculty of anti-intellectualism for refusing to present what
he considers opposite viewpoints to their statement. This
professorial propagandizing and the moral and religious
situation of the University community offend him to such a
degree that dropping out of the school is a very real
possibility. The desire to leave the University is engendered
by the pressure he experiences, both toward behavior and
thought. This does not imply that he would prefer a situa-
tion where his views are in the majority and he would have
the power to pressure others. He made it clear that religion
and the attendant world view are strictly private affairs
that should be removed from the realm of outside pressure.
His views on the intolerance of his home town further
reinforce the consistency of his opinion on this point.
The description of his town gives some insight into the
religious attitudes of a semi-rural Oklahoma community which
may or may not be a typical representative of the attitudes
of these types of communities. This respondent is also
typical of another broad category of student response to
the interviews, that of the highly religious but non-
proselytizing student. Nineteen out of twenty of the students
interviewed were validated as being highly religiously
fundamentalist, yet eighteen out of the twenty saw religion

as a strictly personal area and proselytism as an imposition on the privacy of their fellows.

Case Study Two

Model Three. The student acquiesces to the academic viewpoints, abandoning his fundamental beliefs or severely mitigating them.

Case number two involved this reaction of a student, fundamentalist in nature, coming in contact with the secular university and beginning, under the influence of the university, to change her ideas, and concepts concerning religion. The interviewee is a female, freshman, Education major and a member of the Southern Baptist Church. The validated her responses to the Scriptural Literalism Scale. However, she indicated that her views are beginning to change toward a less favorable outlook toward the Southern Baptist Church. Science is causing many conflicts with her religious beliefs, and the lack of social awareness of the Southern Baptist Church causes her conflict in terms of the society she sees around her. Her parents agree with her present views on religion, but she is getting to the point where she does not like to talk with them about it because she is changing and she feels that they would be very upset if she changed her religious beliefs.

Adjustment to Campus Society

The interviewee indicated that she has never been pressured to behave in a way that goes against her religious beliefs, but that she is aware of people who have. The general standards of some of the groups that she knows of on campus do bother her, but she has never been bothered personally. The people whom she associates with and socializes with generally agree with her views on behavior. If a conflict did arise, she indicated that she would follow her own rules, and that she would not allow herself to be pressured into behaving in a way that went against her standards of conduct.

Academic Adjustment

She has had little, if any, of the material of her courses go against her religious beliefs. However, she doesn't accept the theory of evolution in its entirety, but indicated that when this has been presented to her in various courses, it has been offered strictly as a theory, one of the theories of creation that could be accepted or rejected depending on the student's view of the evidence. The professors bother her to some degree in their use of profane language. However, they have never criticized her religious beliefs, and she could not recall an incidence of any professor criticizing the institutions of religion in general. She feels that the profanity may be used for its shock value to wake up "lethargic classes." This does

not appeal to her, and she finds it demeaning on the part
of the professor. She stated that her religious beliefs
would in some slight degree affect her choice of a major.
She would not enroll in the Fine Arts Department, in painting
or sculpture classes, because of the posing in the nude,
but she does not know whether her objection to this is
religious in origin or is the result of her upbringing and
environment, and therefore separate from purely religious
belief.

As an aside, she mentioned the fact that a number of
the professors are racially biased. She has heard derogatory
comment made about "Jews and colored people" and this concerned
her a great deal. She has never officially complained or
let the professor know that she disagrees with his viewpoints,
but she feels that there is an element of racism in the
faculty.

Campus Morality

The interviewee felt that the moral way of life on
this campus is fairly ideal. There are groups who have
ideals different from hers and she is aware of them, but
everyone on the campus has the right to behave in the way
he sees fit. This to her is a very ideal situation. Cheating
bothers her, partly because of her religious ethic and
partly because of the fact that she is upset when other
people attain good grades by cheating and she attains a
lesser grade by an honest effort. She stated that this is

a point upon which a great number of students are rapidly
becoming very upset. Atheism bothers her personally,
although she admits the right of the atheist to hold his
position. She believes that this atheism stems from the
theory of evolution because evolution teaches that "every-
thing grew naturally, and God did not have a part in it."
She went on to say that "You have to find something to hang
on to in this world; you would be abnormal if you did not
believe."

She does not feel that official agencies, such as
the legislature and the Regents, should have the ability or
make the attempt to change the moral situation. The whole
concept of student revolt does not particularly bother her;
she indicated that this is a rather healthy sign of student
involvement. Official agencies should not concern themselves,
unless things get out of hand and turn to rioting, seizing
of buildings, burning, and other things of this nature
where there is obviously a breach of civil law.

Religious Conflict

The respondent has investigated her faith more closely
since coming to Oklahoma University, and maintains that she
is in fact turning from a conservative to a very liberal
Baptist. The Roman Catholic Church is beginning to hold some
appeal for her. She is presently in a religious conflict
situation in that religion for her, throughout all of her
training, had been a series of "Thou-shalt-not's," with very

little emphasis on the positive aspects of religion. She
is now beginning to investigate these positive aspects and
finds them much more satisfying than the former negative
approach. This conflict causes her very little in the way
of emotional turmoil, however. She feels that she is investi-
gating the situation dispassionaetly, and that she is merely
going from one religious point of view to what she considers,
for herself, a better one. Her contact with the University
has had a lot to do with this change. The academic technique
of questioning and investigating facets of belief is very
appealing to her and she prefers it to mere acceptance on
authoritarian faith.

Attitude toward the University

The respondent affirmed a strongly positive attitude
toward the University; it is a necessary institution, it is
benefitting her tremendously, and she is enjoying herself
here thoroughly. She has literally no complaints about the
University, and this validated her responses on the <u>Attitude
toward any Institution Scale</u>. She did, however, check the
statement that "The university is losing ground as education
advances," and when queried on this she stated that this is
a local situation. The University of Oklahoma is falling
so far behind in pay scale and facilities that when compared
with other universities in the United States, it is fast
becoming a second rate university. She feels very strongly
about this, and blames the State Legislature for putting the

University in this situation. She takes great pride in the
school and is aware of the difficulties that it faces. She
regrets this deeply, and is able to discuss the situation
in a very knowledgeable way.

Personality Integration

The interviewee stated that she generally goes along
with ways of thinking and acting at Oklahoma University,
even though these may conflict with her religious beliefs.
She emphasized, however, that the conflict was with the
religious views with which she was brought up, and not the
ones she is presently trying to evolve. Smoking and social
drinking, for instance, do not concern her in the least,
although her church is quite adamant in its objection to
these practices. Her parents and minister would disapprove
of the general morality of this University. She added that,
because of her past training, when she does engage in activi-
ties that are objectionable to the Baptist Church, her
conscience bothers her to some degree. This was an irrational
response, she agreed, but because of her upbringing she
cannot totally avoid qualms of conscience as she carves out
an independent life for herself. She also worries at times
that her friends and acquaintances may dislike her because
of her religious beliefs, but it is not an overriding concern
to her nor does she make apologies for her ideas.

This student stated that she was a conservative in
many areas, such as politics and economics, and also in

regard to student government. The students run the campus, as evidenced by the Student Senate and the Student Constitution, and this is desirable. These organizations have an effective voice in the governing of the University.

The University of Oklahoma is a good school for religious students to attend, even as opposed to some of the religiously affiliated ones. The religious influence on students is greater here than even at a Baptist university attended by some of her friends, where the students seem to regard religious influence as merely another set of rules to be circumscribed or avoided. She attends the Baptist Student Union if there is nothing else to do, although "It is second rate." She prefers instead the Wesleyan Foundation, which gives her new outlooks and attitudes. "It (the Wesleyan Foundation) deals in ideas, but the Baptist Student Union deals in rules...The Baptist Student Union is dead."

Demographic Data

There was not a great amount of pressure to conform religiously in her home town, a large city in Texas, but she did feel that a person who attends church there is accorded more respect. She plans to settle in Texas after graduation because "Estern ideas turn me off, and my parents wouldn't stand for these ideas either." She meant by "these ideas" the general way of life in large, urban centers, the drug addiction, slums, socialism, and welfarism that she sees in large cities. These things bother her a great deal, and

having met a large number of Easterners at the University, she feels that they are generally "Cold, unfriendly, and crude."

She has had some difficulty in getting away from "The iron hand of her parents," although going away to college had helped her a great deal in this area. It does concern her, and she travels home as seldom as possible as a result.

The interviewee interjected rather late in the interview a comment relating to the earlier question of choice of major. She would also avoid a psychology major, since those who are majoring in it "Have no religious beliefs at all; they are all 'hanging loose' with no values whatsoever." No additional information could be elicited on this particular topic.

The respondent sees a great difference between the Greek and Independent students, particularly the girls. She believes that the Greek girls have very low sex standards, and low standards in general. She did not know about Greek boys, but when asked where she obtained this information, she responded that it was "common knowledge" in the dormitories, and that Greek girls in their discussions with the Independents seem to validate this impression.

Conclusions and Summary

This student is in a period of religious change, brought about, as she sees it, by contact with an academic

institution, where she has learned the technique of obtaining
knowledge by questioning rather than by acceptance on faith.
Through some of her comments she gave the impression that
her belief structure is partly a crutch in time of need
rather than a dominating faith, but it appears that she is
evolving in its place a well thought out position as she
advances through this period of conflict. Her peer group
is very large, and this shields her from aspects of life
at the University and persons who do not appeal to her,
members of the Students for a Democratic Society, for
example. Here we see that the rather high rate of fundamen-
talist belief at the University of Oklahoma creates a peer
group that is large enough that its members are able to
move entirely within the group during their stay here and
not come in contact with other modes of thought and behavior.

This student is well adjusted to the University,
but does have some personality integration problems, brought
about by her upbringing and the fact that she is now trying
to disassociate herself from a large part of it. In all
aspects of her thinking, she appears to be moving from a
position where her thought was effectively dominated by
adults and by her peer group, to one where she is establishing
her own thinking on most social and religious issues. It
appears that through this process she is becoming an
independent-minded person. Her opinions of the Baptist
Student Union may indicate that the influence of this

organisation is in fact low on this campus, as she sees it, or may simply reflect the results of her attempts to break away from the religious background in which she was reared.

Case Study Three

Model Four. The student flounders from position to position, making no commitment, either religious or academic, to a value system.

The third case study involved a female, Freshman, physical therapy major, a member of the Southern Baptist Church.

View of the Scriptures

This girl did not validate her responses on the Scriptural Literalism Scale. When asked whether the Scriptures were a guide for her life, she replied that they probably would be if she ever read them. When asked why she responded as she did on the Scriptural Literalism Scale, she indicated that her responses and her present attitude merely reflect the way she was brought up. It is a way of life, yet one which engenders no commitment from her. It was a convenient set of responses to give to this particular scale. Her only real religious concern is a belief in a Supreme Being. She feels that "There has to be a God," but other than this she has no definite religious tenets to which she adheres. At present, she believes, society controls people much more than religion does, and the

churches are ineffective in trying to regain this control
from society. She was quite incredulous to hear from the
interviewer that many students were concerned with the role
of the church in modern life. It seems strange to her that
this could be a major concern of young people today.

Adjustment to the Campus Society

She is never pressured to behave in ways that contra-
dict her religious beliefs and she does not concern herself
with this possibility. She does not care what others want
her to do, and will do as she pleases. The moral way of
life at the University is similar to the way in which she
wants to live, the only thing that particularly bothers
her about campus society being atheism. This relates back
to her idea that there must be a God, for there was no other
way for the world to have begun.

Academic Adjustment

The concept of evolution bothers her to some extent.
She feels that this concept is presented by the professors
as the only explanation for the beginning of the world,
although it is still in the realm of theory; she resents
this aspect of academic life. The professors have criticized
her Baptist religion and religion in general in class, and
she does disagree with them at times. However, she believes
less and less about the Church and therefore considers that
she has less and less to criticize.

On an examination, she will respond to religiously
controversial material by very definitely giving the profes-
sor's opinion. She stated that "He gives the grade; fighting
does no good. You cannot get anywhere in this world if you
fail, and he controls the pass or fail situation."

Campus Morality

The morality on this campus generally reflects the
ideas of this student. She feels that, "It's an individual
thing; you have to conform somewhat to society to stay out
of trouble, but that's about it." Moral and ethical ques-
tions do not particularly concern her, and social acceptance
concerns her only to a low degree. Official agencies such
as the Legislature, Regents, and administration do not have
the right or the ability to change the moral and ethical
situation here at the University. Outside of this admittedly
mild concern for atheism, because "Everyone has to believe
something," she could not think of anything in the moral or
social life here that bothers her.

Religious Conflict

The respondent stated that she has investigated her
faith more closely since coming to the University of Okla-
homa, with the result that she believes less and less in the
way of dogma. When asked if she was in danger of losing
her faith, she replied that she was not because she has no
faith to lose.

Her responses to the <u>Religious Conflict Scale</u> indicated
that she did have religious conflicts, yet in the interview
she maintained that she does not because she has no belief
structure. When asked why she responded in this manner to the
questionnaire, she replied that she was reflecting her
particular mood of the moment and decided that she would
answer on the basis of the faith in which she had been brought
up, the Southern Baptist. In this case, the <u>Religious Conflict</u>
<u>Scale</u> was not validated by the responses during the interview.

Attitude toward the University

The respondent had a strongly positive attitude
toward the University, validating her responses on the <u>Attitude</u>
<u>toward any Institution Scale</u>. Her only negative response on
the questionnaire was that "It is necessary only until a
better one can be found." When queried about the reason
for this answer, she replied that any institution made by
man can be improved upon, and the University is no exception.
She could not think of anything in particular that she
dislikes about the school, other than the "bureaucratic
administration," which gives her difficulty every semester
in regard to enrolling, keeping a record of transcripts,
and other paper work.

Personality Integration

The interviewee had responded to only the first three
of the seven <u>Measures of Integration</u>. When asked why she
did this, she indicated that the last four questions were

so utterly foolish that she did not feel the need to respond
to them. (These measures are: Do you belong to the Church
Student Union? Do you feel under pressure at the University
to act in ways which violate your religious belief? Does it
worry you to think that some of your friends and acquain-
tances may dislike you because of your religious belief?
Do you feel the need to make excuses or apologies for your
religious activities here at the University?) She indicated
that these questions are absurd, that such a situation does
not exist among any of her friends, and that therefore
she could see no sense in responding to any of them. She
does not join with members of her religious group to create
campus entertainment, nor does she belong to the Baptist
Student Union. However, she feels that this organization
does some good in that, "If you need it, it's fine; it
takes up time." She does not worry about what others may
think of her beliefs: "If they dislike me, they're not my
friends. None of this really bothers me." She does not
anticipate changing her religious beliefs or joining any
other church, and indicated that she is rapidly drifting
toward an agnostic position. The University has helped to
cause this change in her belief, although the process
began in her junior or senior year of high school.

<div align="center">Demographic Data</div>

The interviewee felt that there was a great deal of
pressure to conform religiously in her home town, a small

Oklahoma community. The majority of residents are Baptist, and they do want others to participate in some religion, hopefully their own. When asked how often she travels home a year, she replied, "Whenever I need something." She does not particularly like to go home, and does not want to settle there after graduation. She would prefer a large Eastern or Western city. Her religious beliefs will in no way affect her choice of a major. She sees no significant difference between the Greek and the Independent way of life.

<p align="center">Summary and Conclusions</p>

The interviewee responded to the entire questionnaire on the basis of her previous upbringing in the Baptist Church. The interview did not validate any of the scales with the exception of that concerning <u>Attitude toward any Institution</u>. She is rapidly abandoning her religious ideals and beliefs, yet is not replacing them with any value structure that she can identify, with the possible exception of conformity to major social norms. She has not substituted any emphasis on an intellectual, academic life, for she seriously doubts the intellectual honesty of the professors in regard to her views on evolution and in regard to her response to controversial issues on examinations. She also feels that they propagandize. The University atmosphere has made a definite contribution to her further abandonment of the Baptist faith. She stated that she allows society to be her guide in her behavior, and she can adapt to whatever

group she is associating with. She has no stated adjustment
or integration problems, and views the University as very
functional in terms of her present needs. The entire inter-
view was punctuated with her questions about the relevance
of this study to modern life. She wondered if "students
really worry about these issues?" Her complete ambivalence
on every issue, religious, social, and academic, made the
interview situation very difficult. This interviewee did
not represent the ideal type of the student who flounders
from position to position, making no commitment. She repre-
sented rather a student who is in the process of abandoning
a previous value structure, and is not at present consciously
replacing it with any new commitments. She is rather under
the influence of whatever group she happens to be associating
with at the moment. We may hypothesize that this represents
a temporary condition, and that further maturation may lead
her to accept a new value system upon which to base her life.
However, at present she indicated that she finds it very
pleasurable to explore freely new ideas with which she comes
in contact.

Case Study Four

Model Five. The student becomes more active in the
religious group after associating with the University.

This interviewee is a female, Sophomore, English and
journalism major, and a member of the Southern Baptist Church.

View of the Scriptures

She validated her responses on the <u>Scriptural Literalism Scale</u>, indicating that she is a religious fundamentalist. She states that the Scriptures are definitely a guide for her life, and a very effective one. She has always felt this way toward her religion, and her belief in it is becoming even more important to her now that she is at the University. Since coming here she has had to think through her religious ideas on her own, to develop and apply them herself, and the University in this respect has strengthened her faith. Her parents emphatically agree with her religious views. She feels that non-Christians are lacking something in their lives. "Religion gives us hope when all is going wrong." The way some students expect her to behave does go against her religious beliefs, particularly the pressure toward social drinking. To counter this, she generally relies on her own conscience to guide her. However, from time to time she gives in to this pressure and does drink or engage in activities which go against her beliefs. Her conscience then bothers her rather persistently.

Academic Adjustment

Some of her course material does go against her religious beliefs, particularly in zoology, where the idea of evolution bothers her. She believes that God created man essentially the way the Book of Genesis revealed it, and it concerns her that her Science professors present

evolution as the only logical explanation for the creation of man. She has never heard religion in general or her religion in particular criticized by a professor. When she is presented with material that she disagrees with, she generally does not make this disagreement known. However, she finds these incidents only mildly irritating; they do not represent a major problem to her. On examinations, she responds to questions containing religiously controversial material by giving what she feels the professor wants to hear. She further explained that this is true for objective examinations, whereas for essay examinations she gives her own opinion and is not primarily concerned with the grade. She feels that objective exams are really quite subjective, in that the professor picks out the right answer, which is then machine coded, leaving her no opportunity to express her ideas on the topic. The student thus is forced to respond according to the teacher's opinion in order to maintain any kind of acceptable grade at all.

Campus Morality

This respondent stated that the moral way of life at the University generally reflects the way she wants to live. However, sex standards here are too low, although she does not know how this can be changed. It is up to the girl to control the situation, to limit the boy's activities and to chastize him if he becomes overly familiar. Cheating on campus also bothers her; she indicated that this problem

is becoming so prevalent that both students and professors
now tend to ignore the situation. This is dishonest and a
hindrance to those who do study and prepare for examinations.
She is also disturbed by atheism, a term to which she attaches
her own definition: An atheist is someone who does believe
in God, because everyone believes in God; atheists do not
accept Christ. Although atheism is a problem, agnosticism
is really much more prevalent on campus. Agnosticism is
the disinteredness in religion exhibited by the vast majority
of the students.

The interviewee stated that she does try to influence
these problem situations by speaking about them to others
if the topic is brought up in conversation, but she does not
proselytize on campus. She merely states her viewpoints in
discussion groups that spring up spontaneously in the dor-
mitories.

She believes that official agencies such as the
administration, Regents, and Legislature should definitely
have the right to change the moral and ethical situation
at the University, and that this would probably eliminate
many campus problems. The administration should try first,
then the Regents and Legislature. She does not feel that
the situation here is at the point where a riot is inevitable,
because of general apathy on the part of the students. Her
major concerns are the extensive drinking and drug abuse on
the campus.

She would not advise members of her religious group to go to other schools because of the moral conditions here. "They have to learn about other ways of life sooner or later; most are naive and have to form their own opinions." She added that you can only verify your own opinions when you compare them with different ways of life, and it is precisely for this fact that she feels her religion has been strengthened here at the University of Oklahoma. Realistically, she could not see any way in which the overall moral life here can be changed, other than by the good influence of moral students upon other students.

Religious Conflict

The respondent indicated that she does have a number of religious conflicts, but finds this a healthy situation. "Doubt is the basis of belief; it strengthens my belief." She again reiterated that the University has caused her to investigate her faith more closely, and that this investigation has strengthened it. She has revised her standards of belief and behavior, but has made no drastic changes from her original Baptist ideas. Science and religion do not cause her any irreconcilable conflicts, because, "God gave us the ability to investigate." She would include evolution in this investigation. It is the presentation of evolution as objective truth, and not the investigation of it per se that disturbs her.

Attitude toward the University

This student is thoroughly enamored of the University of Oklahoma, having been "Brought up on Oklahoma University propaganda." Both her father and her brother were students here. Nothing disturbs her deeply about the academic, social, or moral situation here. The problems that she mentioned do concern her to some extent, but they do not represent unduly difficult situations for her. She has the highest respect for the University as an academic and functional institution, and sees it as very useful in her life.

Personality Integration

The respondent generally goes along with the ways of thinking and acting at the University. They represent no major conflict for her, with the exception of the previously mentioned social drinking and sex standards. She agrees with the right of other students to behave in any way they so desire, a right which she possesses herself and exercises in not going along with actions she cannot condone. She wishes to maintain her independence of thought and action, and feels that her peers generally respect her viewpoint. Many students here have low moral standards, but she does not have the right to condemn them since this is their own personal choice. Her parents and minister are aware of the general morality of the campus, and approve of it and of her being here, since "They are very open minded." She

cannot see how the churches could have more influence over the University of Oklahoma, since they have a good hold now through the church student unions. She feels that these unions do have a widespread influence on the students. Most of her close friends are members of the Baptist Church, although she does not consciously pick friends on a religious basis. She has met most of them in her home town, or through the Baptist Student Union. She was a very active member of this organization last year, but finds that she has too busy a schedule this year. She considers it a very effective organization.

Students do indicate to her that they disagree with her religious beliefs, usually in the course of friendly discussions in the dormitory. Religion is a very popular topic for discussions, usually kept on the basis of amicable exchanges of information rather than criticism of different beliefs. She has no need or desire to change her religious ideas, but is happy with them and with her life here.

Demographic Data

The respondent indicated that there was a certain amount of pressure to conform religiously in her home town, a small Oklahoma community in which the majority of residents are Baptists, "who generally keep a pretty good eye on each other." She would like to settle in Oklahoma after her graduation, but not in her home town, which is "too limited and too nosy." She has no difficulties in becoming independent

of her parents, and would not allow her religion to affect
her choice of a major because all areas of knowledge are
worth exploring. She sees a difference in the ethical way
of life of Greek and Independent students. Sororities and
fraternities are racially exclusive and religiously exclusive
in regard to Jews. This exclusiveness has no place in a
democratic society; as a result, she wishes to have nothing
to do with these organizations.

Summary and Conclusions

This student has experienced a considerable amount
of religious reappraisal since her arrival on the University
of Oklahoma campus, with the result that her faith has become
genuinely internalized and a real basis for her actions.
This faith is functional, in that she relies on it in crisis
situations, as well as being a philosophical framework for
her life. The professors, in her opinion, are somewhat
propagandistic, particularly on the topic of evolution.
She does view them as intellectually honest, as evidenced
by her responses concerning examination questions. She does
feel that, on an essay examination, she can put down her
opinions and have them evaluated fairly by the professors;
it is the objective test that she feels is really subjective
and too limiting in that it allows no room for personal
opinion. She has almost no adjustment problems at the
University, and validated her responses to the Scriptural
Literalism Scale, the Religious Conflict Scale, and the

<u>Attitude toward any Institution Scale</u>. This indicated that her responses on the questionnaire did accurately reflect her viewpoint on the topics.

Here again we find an example of a person with fundamentalist attitudes having no difficulty adjusting at the University of Oklahoma, since her peer group is so large and offers a great deal of support for her view of life. She does have minor personality integration problems, resulting from violations of her self-established code on drinking and, less frequently, sex standards. Of all the interviewees, this student was the most mature and the most able to articulate her viewpoints on life.

Intensive Phase

Summary and Conclusions

The problem for the religiously fundamentalist student is to establish a view of the secular university from the framework of his religious beliefs. He may withdraw into the fundamentalist student group, indicating that he views the University as a liberal institution. If he does see it as liberal, he may be faced with the choice of either compromising his beliefs and accepting the life style of the institution, or maintaining his beliefs in spite of the atmosphere of the institution. In either case he may find himself in a dilemma. If he, as a religious fundamentalist, adjusts to the University community, he runs the risk of becoming personality malintegrated; and if he maintains his personality integration, he may well be maladjusted to the University community.

In regard to the factor of social adjustment to the University community, the respondents are divided into two almost equal groups: nine adjusted, and eleven maladjusted. Of the nine adjusted Fundamentalists, three had difficulties in the area of personality malintegration. Of the eleven maladjusted respondents, none could be classified as malintegrated in personality. However, four of the eleven were maladjusted to the point that their University environment caused them major concern in their daily lives. The six adjusted and integrated fundamentalists do not appear to

realize a problem exists or they view the University as a fundamentalist institution which poses no threat to their life style. Among the nine adjusted Fundamentalists, seven were Southern Baptists, as were nineteen and one-half percent of the total usable sample of 760 students. The peer group of Southern Baptists is so large that the individual student can associate solely with them or some other fundamentalist group, such as Methodist, Lutheran, or Church of Christ, if he so desires. This makes it possible to be both adjusted and integrated. This factor of a large peer group represents a significant departure from one of the assumptions upon which the study was predicated. It was assumed that the Scriptural Literalism Scale, since it was designed to measure extremes of religious belief, would yield a small number of fundamentalists, possibly five to ten percent. In fact, it yielded a fundamentalist subsample of thirty-four percent of the total sample. This discrepency between assumptions and actuality will most likely affect the conclusions throughout the study.

The fundamentalist students view Christianity and their religion as a superior moral way of life, thus further reinforcing the religious exclusiveness of their peer group. The above conclusion can be contrasted with the area of academic adjustment. When the student's courses force him briefly from his peer group into a classroom, where he must listen to concepts alien to his religious beliefs,

maladjustment often appears. Both the course material and the remarks of professors cause concern to these fundamentalist students. Adjustment to the University community must be viewed in two ways in regard to the campus, that is, as social adjustment and as academic adjustment. The social sciences, particularly sociology, and the pure sciences, particularly zoology, are criticized for course content: the social sciences for their non-fundamentalist views of the phenomena of religion, and the pure sciences for their views of the creation of the world. Four decades after the Scopes trial in Tennessee, evolution is still the single most offensive academic topic for the fundamentalist student at a secular university. It can be assumed that the amount of time devoted to preaching against evolution in fundamentalist churches and homes must be considerable indeed to create such a lasting adherence. The faculty's approach to evolution may take several forms: it is presented as one theory among several; or it is regarded from a positivist position, that is, since Genesis is not amenable to empirical research, evolution is offered as the valid theoretical approach since it can be explored scientifically. It is the mere presentation of this topic, however, that causes a great amount of concern to the fundamentalist students. We can hypothesize that these students, products of an authoritarian, rigid, Bible-oriented upbringing, are here confronted with two authority figures offering two contradictory solutions to the same

problem: the Church and the family condemning the concept of evolution, and the professor extolling it. The student is placed in the difficult situation of having to choose between these two authorities, thus placing him in a difficult quandary which is most easily resolved by simply ignoring the entire issue.

The vast majority of fundamentalist students do not contradict the professor when he states views derogatory to religion in the classroom. This may well be the result of a defensiveness on the part of the students in the face of a generally unsympathetic faculty. If the respondents' perception of the situation at the University of Oklahoma is accurate, a portion of the faculty uses ridicule and derision to dismiss fundamentalist concepts. The reaction of the majority of students is predictable: to avoid courting such derisive comments and the attendant peer ridicule in the classroom, they prefer not to disagree at all. Professorial ridicule of their religious denominations may well tie in with their low estimation of professorial objectivity and flexibility, to which the students react in always responding to examination questions by giving the teacher's views, because "he controls the grade." The students assume, rightly or wrongly, that an honest response on their part will elicit a low grade if their viewpoint should happen to differ from that of the professor. It could well be, however, that the authoritarian religious upbringing of these students

leads them to project this outlook on life to all people,
and that they wrongly conclude that they will receive low
grades if their religious views do not conform to those
of the faculty, even though these views are based on careful
thought and systematic development. Nevertheless, the
student perceives himself not to be academically free at
this institution, and he reacts accordingly.

This type of reaction to examination questions may
also be the result of fundamentalist student conformity and
the resultant suppression of critical thinking. These
students may have attained what Fromm calls the "pseudo-
character," that is, when an opinion is offered by an authority
figure, they will accept it and parrot it back to that figure,
but when queried on the subject will deny that this is the
case.

Of these possibilities, however, the interviews
have led this author to conclude that the student does
honestly feel that the professor will grade him lower if
the student offers a religious opinion other than the profes-
sor's on an examination. It has become readily apparent that
grades are the main criterion of success at this institution.
It is considered, therefore, that any means used to achieve
high grades is acceptable, with the possible exception of
cheating, which is resoundly condemned by the majority of the
fundamentalist students interviewed. Since most of these
students have investigated their faith more closely during

their stay at the University, and since they have attributed
this fact to the influence of the University, we may conclude
that the institution does have a very definite effect on
the religious belief of fundamentalist students. None of
the respondents reported that they were in danger of losing
their faith here, but forty percent of the fundamentalist
students stated that they have considered or are considering
changing their present religious beliefs. All but one of
those considering change are moving from fundamentalist
denominations, primarily Southern Baptist, to more liberal
denominations, such as Roman Catholic and Episcopalian.
This may well be the result of the ecumenical attitude of
the religious groups on this campus. There is no criticism
or strife among the denominations; students therefore feel
free to investigate and explore various religious groups.
They are in fact encouraged to do so by their various church
student unions. The ability to establish contact with new
religious ideas, and for many of them this is the first
time in their life that they are able to do so, is a
fascinating and rewarding experience for them and may well
lead to a consideration of changing their beliefs.

This willingness to change their beliefs on the
part of the students may also be the result of their contact
with the academic community, which fosters a speculative
and investigative view of knowledge conducive to academic
life. If this is the case, this adaptation of an investigative

approach to knowledge is of secondary importance to the
student, for his primary concern is grades. This concern
for grades leads this author to conclude that there exists
a widespread anti-intellectualism on this campus. The
University is regarded as a degree factory by the majority
of the students interviewed, to the point where two of them
actually criticized the large amount of time devoted to
theory in their courses. They felt that practical information,
already proven as fact, should make up the bulk of the course
content. This desire for high grades at the expense of
gaining knowledge and pursuing intellectual interests could
have serious implications for higher education and the nation.
The student is quite accurate in perceiving that his rewards
in the business or professional community are going to be
based to a large extent on the grades recorded on his trans-
cript. In this respect his pursual of good grades is perfectly
logical if he wishes to belong to the successful strata of
American society. This fact combined with a traditional
anti-intellectualism among Americans leads these students to
state very bluntly that they are here because they need the
degree to obtain the position of job and financial security
and social status in our society.

The majority of fundamentalist students interviewed
disagree with the campus morality as they see it, but they
are equally divided on whether legislation, coming either
from the administration, Legislature, or Regents, should be

used to change it. Fifty percent would allow that these established groups should have a hand in changing the moral situation here. Yet when asked how they themselves would go about changing the moral situation, eighteen of the twenty replied that morality was a private matter, to be left up to the individual. These responses represent an odd contradiction. The establishment is viewed as having the right o influence campus morality, whereas the individual would not have the right to attempt to do so. This contradiction can possibly be explained in terms of David Riesman's theory. In describing the other-directed man, Riesman states, "What is common to all the other-directed people is that their contemporaries are the source of direction for the individual-- either those known to him, or those with whom he is indirectly acquainted, through friends and through the mass media."[1] The result is

> Men of conviction have not disappeared; they matter very much at present, precisely because they are relatively rare. And they seem to be most rare among young adults...An analysis of interviews with nearly 200 college seniors...gave an even stronger picture of malleability and acquiescence.[2]

It is concluded therefore that the fundamentalist student looks to the authority figure for guidance. He looks to the administration, the Regents, the Legislature,

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[1]David Riesman, with Nathan Glazer and Reuel Denney, The Lonely Crowd, (New Haven, Conn.: Yale University Press, Yale Paperbound ed., 1961), p. 21.

[2]Ibid., p. xxvi.

to take the initiative for change. When the question is posed as to his taking this initiative for change, he falls back on the statement that morality and religion are private matters; it is therefore imposing upon the individual to suggest that he should live in some other way than his present one. It is interesting to note that eighteen of the twenty interviewees knew of the moral situation on this campus before they arrived, and disapproved of it. Yet they came anyway. This may be because the University of Oklahoma is the school with the most status in this state, and, as we saw earlier, it is the degree as the ticket to success in life that the student is seeking here, and not moral, academic, or social involvement. The function of an anti-intellectual subculture may be to adjust the student to this new environment.

We have already seen that the investigation of a student's religious beliefs during his tenure at the University very often leads to a move from a fundamentalist to a more liberal religion. We may theorize that this phenomenon may sometimes be social rather than religious. As these students attend the University and become more status conscious, it becomes apparent to them that the middle and upper middle class of the student population and the country in general tend to reject the emotionalism and fundamentalism of denominations such as the Southern Baptist, and to gravitate toward the more liberal institutions. Since rural

Oklahoma students particularly feel a rather strong pressure to conform religiously in their home towns, and to a lesser degree the urban students, we may hypothesize that if these students do change their beliefs, they may face difficulties upon returning to these home towns. However, this does not represent a major problem since only one of the twenty students indicated that he was going to settle in his home town after graduation. If they do adhere to their desire for mobility, the main religious difficulty they should encounter is from their immediate families, who, according to statements of the majority of interviewees, would be gravely concerned at a change in religious faith.

The majority of respondents also indicated that their religion would not affect their choice of a major at the University. From this we may conclude that, although it is reported that professors do level criticism at their religious denominations and that some course content does go against their religious views, the problem is not severe enough to affect the choice of a course major or of a career of the majority of fundamentalist students.

The majority of students also have a very favorable view of the social and academic life of this University. Yet this same group also indicates that their parents and ministers would most likely not approve of the general morality of the student body if they were completely informed of conditions here. We may therefore conclude that the

majority of students interviewed feel that their parents
and church leaders are concerned with a problem that is not
as severe as they (the parents, etc.) believe it to be.
Although most of these students disagree with the moral way
of life of the University, they do not feel that they have to
go along with generally accepted ways of thinking and acting
if these conflict with their religious belief. These
students feel quite free to act in whatever way they so
desire on the campus. Given the self-selection of a certain
group of friends, it appears that they are under little
pressure to behave in ways that violate their conscience.

It appears that the University of Oklahoma is quite
effectively "All things to all men" in the areas of religion
and morality. We can deduce that these two areas are con-
sidered matters of private concern on campus. Students
do not feel that they have the right to pressure other
students to behave in a more moral or less moral way. There
seems to be no such thing as a general campus morality, but
that the campus is divided rather into a number of sub-
groups, each containing a rather large number of students.
It is to these groups that students owe whatever moral
allegiance they do hold, and not to the major church organiza-
tions. The church student unions, insofar as they are
effective in bringing persons of the same denomination
together, are formulators of these peer groups. These church
student unions, however, seem to be rather ineffective in

offering programs that the students see as relevant to their
needs. They therefore play a minor role in the social
organization of the campus. The Baptist Student Union in
particular was criticized by these interviewees as being
irrelevant to their needs. Seventy-five percent of these
fundamentalist students do not even attend or belong to the
Baptist Student Union or the Wesley Foundation. We may
therefore conclude that the church student unions on this
campus are quite ineffective for the members of their
donominations, attracting only a small number of adherents
except in cases of special events such as movies and dances.
The active membership is quite small in proportion to the
number of students of these denominations on campus.

Exceptions to these statements, however, are the
incoming Freshmen, who tend to gravitate toward these student
unions in the early part of their first year on campus. It
is here that they often make their first acquaintances at
the University, which often develop into firm friendships.
Once the students feel secure in the campus community and
widen their circle of friends, they cease attendance at these
religious student unions. This conclusion must of necessity
be limited to the student unions of fundamentalist denomina-
tions, since no religiously liberal students were inter-
viewed.

As circles of friends begin to widen and religious
experience broadens, religion becomes a favorite topic for

informal discussions on campus. A minority of students indicated that other students disagreed with or disliked their religious beliefs, but these discussions were usually characterized as pleasurable and interesting experiences in which a great amount of useful information is exchanged.

Most students are not concerned that their friends or acquaintances may dislike them because of their religious beliefs. Only one respondent out of twenty indicated any experience with this type of situation. It appears that although certain topics such as evolution and sex education engender a certain amount of emotional reaction, religion in general has progressed to the point on this campus where it is a subject for calm, rational discussion reflecting the desire to gain information about others' beliefs.

The peer group of religiously fundamental students is so large on this campus, that it is entirely possible for a fundamentalist student to attend this University without facing serious problems of adjustment or personality integration. Those students who did manifest difficulties in these areas are the exceptions to the rule.

Material from interviews is of course open to a variety of interpretations. The interpretation presented here is believed to be correct for the reasons stated. It is in accord with the facts and internally consistent which are the criteria for validity in science.

CHAPTER IV

ANALYSIS OF THE EXTENSIVE PHASE

The analysis of the data of the extensive phase is based on the entire sample of 800 students, religious fundamentalists, moderates, and liberals. The data are presented in the form of tables and are grouped as follows:

Tables One through Eight contain data descriptive of the sample population and a validation of the accuracy of student responses to the questionnaire which should be helpful to the reader in evaluating the more analytical material which follows.

Tables Nine and Ten are those related to the hypotheses as measured by the three scales.

Table Eleven is a comparison of the representativeness of the sample population to that of the University population.

Tables Twelve to Twenty-one contain data relevant to the hypotheses as measured by the non-standardized measures and relevant to the secondary variables as measured by the three scales.

These are followed by the conclusions drawn from the data contained in all of the tables.

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Urban or Rural Residence by Frequency
of Church Attendance

The findings on frequency of church attendance by residence show appreciable differences in the categories of "Weekly," "Monthly," and "Major church holidays," (see Table 1). The higher percentage of urban students attending church on major church holidays may be due to the urban Jewish population attending the University. The Jewish students, and the Jewish population in general, traditionally attend high holiday services while having low attendance rates at synagogue during the rest of the year.

The higher frequency of church attendance by rural students in the categories of "Weekly" and "Monthly" can be attributed to the greater influence and the social role of religion and church in rural areas. The fact of overall differences between the urban and rural student population may be attributed to the important role of religion in general throughout the Southwest, particularly in the areas included in the so called "Bible Belt."

The largest percentages are found in the "Weekly" and "Seldom" categories. The "Weekly" response would be expected to be high since Sunday attendance at church is traditional for most Christians, and mandatory for Catholics. The responses in the "Seldom" category indicate that although the large majority of students claim a religious affiliation, this fact is not translated into frequent church attendance.

TABLE 1

URBAN OR RURAL RESIDENCE BY FREQUENCY
OF CHURCH ATTENDANCE

	Rural	Urban
Several times weekly	4.76%	6.75%
Weekly	27.14%	20.07%
Twice a month	10.47%	11.63%
Monthly	13.33%	9.94%
Major church holidays	10.00%	19.13%
Seldom	27.14%	26.07%
Never	7.14%	6.56%

It is a distinct minority, however, which never attends church services.

Classification by Frequency of Church Attendance

The data in the frequency of church attendance by class show that with the exception of the category "Several times weekly," there is a decline in church attendance in the majority of categories between Freshman and Senior year (see Table 2). By the Senior year, the only exception to this trend is an increase in the percentage who attend services either "Several times weekly," and "Never," (see Table 21).

There is, then, a general decline in church attendance by students as they progress from Freshman to Senior year. The polarization of church attendance practices by the last year of school toward the extremes of very frequent attendance and complete non-attendance may be the result of an establishment of definite ideas concerning religion as a result of the four years spent at the University.

Residence by Frequency of Church Attendance

In the category of "Several times weekly" students who live with parents and relatives have by far the highest frequency of church attendance (see Table 3). It appears that parental influence remains high among those students who live at home during college. It was perhaps also parental domination that led them to attend college at home rather than

TABLE 2

CLASSIFICATION BY FREQUENCY OF
CHURCH ATTENDANCE

	Freshman	Sophomore	Junior	Senior
Several times weekly	5.93%	5.8%	6.5%	8.7%
Weekly	22.83%	21.5%	24.2%	15.21%
Twice a month	12.33%	10.6%	12.9%	8.7%
Monthly	11.41%	11.4%	9.7%	4.3%
Major church holidays	18.72%	16.2%	12.1%	15.2%
Seldom	23.28%	26.5%	28.2%	34.8%
Never	5.48%	6.4%	6.5%	13.0%

TABLE 3

RESIDENCE BY FREQUENCY OF
CHURCH ATTENDANCE

	Dormitory	Greek Housing	With Parents or Relative	Own Apt. or Home
Several times weekly	3.6%	1.9%	20.0%	10.5%
Weekly	24.8%	20.0%	13.6%	17.7%
Twice a month	11.2%	11.4%	8.6%	12.9%
Monthly	10.3%	18.1%	8.6%	6.5%
Major church holidays	17.6%	21.0%	8.6%	12.1%
Seldom	24.8%	25.7%	27.2%	31.5%
Never	6.3%	1.0%	13.6%	8.1%

going away to school. It is hypothesized that this parental influence is a cause of high frequency of church attendance because students in all other residence situations have a much lower percentage of attendance in the "Several times weekly" category.

Again it is found that between 24 percent and 31 percent of the students seldom attend church regardless of residence, indicating a substantial minority of all students paying little heed to the formal worship aspects of their denomination while at college. The Greek and Independent students are quite similar in their church attendance habits, with the exception of the categories of "Monthly" where 8 per cent more Greeks attend than Independents, and "Never" where 5.3 per cent more Independents never attend than Greeks.

A surprising 13.6 percent of students who live with their parents or relatives never attend church. This combined with the fact that 20 percent of this same category attends several times weekly may indicate that both highly fundamentalist and highly independent students remain at home during their college years. However, this conclusions is somewhat risky since purely economic factors may lead many local students to attend this University. Yet the relationship between students and parents cannot be dismissed in these student attitudes.

Church Affiliation by Frequency
of Church Attendance

Catholic doctrine requires that its adherents attend

church on Sunday, and this fact is reflected by the church

attendance percentages: 51.8 percent of Catholic students

do attend weekly services. The Jewish population traditionally

attends synagogue for the high holidays, and this is reflec

in the fact that 57.7 percent of Jewish students do attend

services on these major holidays (see Table 4).

The highest percentage among all denominations except

Catholic and "other fundamentalist" churches was found in

the category of "Seldom" church attendance. The Baptist and

Church of Christ students had the highest frequency in the

"Several times weekly" category. It appears that the students

at Oklahoma University generally follow the church attendance

habits of their denominations, yet a large minority rarely

attend their churches at all. This could indicate that a

sizeable minority of students here see church services as

irrelevant, boring, or at least not holding enough attraction

to make the effort to attend worthwhile. The Methodist,

Lutheran, and Jewish respondents have the highest percentages

of students who never attend church: Baptists, Catholics,

and small fundamentalist denominations have the lowest.

Distribution of Students by Types
of Church Activity

Measure of Integration Number Four stated: Does this

entertainment (on campus) consist of 1) activities at the

TABLE 4

CHURCH AFFILIATION BY FREQUENCY OF CHURCH ATTENDANCE

	Catholic	Jewish	Baptist	Methodist	Presbyterian	Episcopalian	Church of Christ	Lutheran	Fundamentalist
Several times weekly	1.8%	3.1%	14.3%	2.7%	7.1%	0.0%	24.0%	0.0%	14.0%
Weekly	51.8%	3.1%	21.1%	23.0%	11.4%	23.8%	20.0%	16.7%	28.0%
Twice a month	10.9%	4.1%	18.8%	12.8%	10.0%	14.3%	4.0%	11.1%	12.0%
Monthly	3.6%	3.1%	12.0%	15.5%	17.1%	19.0%	12.0%	5.6%	12.0%
Major church holidays	12.7%	57.7%	6.0%	10.8%	12.9%	19.0%	0.0%	16.7%	12.0%
Seldom	16.4%	23.7%	27.1%	27.7%	35.7%	23.8%	40.0%	44.4%	22.0%
Never	2.7%	4.1%	1.0%	7.4%	4.3%	0.0%	0.0%	5.6%	0.0%

church student union, 2) church activities, 3) social activities not connected with the church, 4) having friends mainly from your own religious group.

Of the respondents, 47.2 percent stated that they do join with other members of their own religious group to create their entertainment (see Table 5). Most of this entertainment consisted of social activities not connected with the church. In addition, 21 percent stated that they have friends mainly from their own religious group. The church student unions drew the smallest percentage of respondents, indicating that these organizations attract only a small minority of the student body.

We can conclude that a minority of the students have social lives that revolve around members of their own religion. For the majority, religion is not a criterion upon which social activity is based. Religion as an issue on this campus appears to be losing the emotional exclusiveness that has characterized much of its history in America and particularly in the American Southwest. These findings may also be indicative of the adaptive response of a Fundamentalist student to the University community mentioned above since 60 percent of the integrated and maladjusted Fundamentalist students joined with members of their religious group to create entertainment. Among the adjusted and malintegrated fundamentalists however only 39 percent joined with members of their religious group to create entertainment. The

TABLE 5

DISTRIBUTION OF STUDENTS BY TYPES OF CHURCH ACTIVITY

Activities	Per Cent
Church student union	9.524
Church activities	14.286
Social activities	55.026
Friends	21.164

religious peer group appears to contribute to the maintenance of personality integration, and adjustment to the University appears to be related to the leaving of the religious peer group.

Aspects of University Life Most Bothersome to the Sample Population

Measure of Adjustment Number Six stated: Which aspects of life at the University bother you most? 1) Swearing, 2) drinking, 3) sex standards, 4) atheism, 5) dancing, or 6) cheating.

As we see from Table 6, atheism is the major concern of all sampled students as they view the way of life at this University. However, since only six respondents out of the 800 stated that they were atheists, we can hypothesize that this attitude on the part of the students is perhaps the result of hearsay or of ideas adopted by them from the religious preachings of parents or ministers.

Cheating was presented as the second most bothersome aspect of University life, indicating that the practice is rather prevalent on campus. The use of drugs, particularly marijuana, which some evidence indicates is also prevalent on campus, is considered a minor problem. This may be because of the necessity for using them clandestinely; non-users are not aware of whether the frequency of usage is in fact high or low.

TABLE 6

ASPECTS OF UNIVERSITY LIFE MOST BOTHER-
SOME TO THE SAMPLE POPULATION

Aspects	Per Cent
Swearing	4.019
Sex standards	10.665
Dancing	10.974
Cheating	29.212
Drinking	2.318
Atheism	38.176
Drugs	4.637

Dancing is considered the third major problem, surpassing even that of sex standards. The Fundamentalists could be expected to worry about dancing if they give lip service to the dictates of their denominations. For these students, the two categories of dancing and sex standards may have considerable overlap, since dancing is condemned for its sexual connotations.

Drinking is considered the least serious problem on campus. Although the Fundamentalists could be expected to be critical of this practice, it may not pose as much of a problem for them as dancing, since in the course of campus social events, the latter may be much more difficult to avoid.

Comparison of Students' Stated Grade Point Average With Their Grade Point Average From Official Records

Three out of twenty randomly selected students gave a Grade Point Average that differed significantly from their actual recorded one. Two students misunderstood the question and gave their Grade Point Averages for the Fall, 1968 semester instead of the overall one (see Table 7). Of the random sample, 85 percent responded with an accurate one, indicating that the large majority responded honestly to this question. We may infer that a similar accuracy will be encountered in the other demographic data, which has less relationship to personal prestige.

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TABLE 7

COMPARISON OF STUDENTS' STATED GRADE POINT AVERAGE
WITH THEIR GRADE POINT AVERAGE
FROM OFFICIAL RECORDS

Case	Class	Stated GPA	Verified GPA
1.	Freshman	3.2	3.2
2.	Sophomore	3.06	3.06
3.	Sophomore	1.9	1.9
4.	Sophomore	2.1	2.11
7.	Sophomore	2.0	1.93
8.	Sophomore	2.01	2.06
9.	Senior	3.2	3.26
11.	Junior	1.79	1.79
12.	Sophomore	2.98	2.96
13.	Junior	2.3	2.18
14.	Junior	1.6	1.57
15.	Senior	2.04	2.04
16.	Junior	2.0	1.95
18.	Sophomore	2.5	2.13
19.	Junior	3.31	3.34
21.	Senior	2.5	2.24
6.	Sophomore	3.06	2.77
10.	Junior	3.0	2.24
5.	Sophomore	3.0	2.28
17.	Freshman	2.0	1.28
20.	Sophomore	3.25	2.70

The three students who gave inaccurate information on their Grade Point Averages were not contacted since this might cause unnecessary embarrassment over a problem that evidently already causes them concern. It might also make them unwilling to partake in other research projects of this nature.

Grade Point Average by Greek or Independent Affiliation

The sorority and fraternity students would be expected to have consistently higher grades than the independent students, since the Greek houses establish minimum Grade Point Averages for membership and have enforced study hall periods for University College students. They also maintain a comprehensive file of past tests, term papers, and bibliographies, which are helpful in understanding the modus operandi of various professors. If these files are effective, they may also be an indication of professorial inflexibility.

An inspection of Table 8 reveals that the Greek students do in fact have consistently higher Grade Point Averages than Independents.

The Interaction of Scriptural Literalism and Adjustment to the University Community

There is a significant relationship between a student's philosophy of religion and his adjustment to the University community. From inspection of Table 9, we can conclude that religious fundamentalists are in fact more

TABLE 8

GRADE POINT AVERAGE BY GREEK
OR INDEPENDENT AFFILIATION

Grade Point Average	Greek	Independent
1.00 - 1.99	5.41%	11.03%
2.00 - 2.99	9.85%	15.14%
3.0 - 4.0	84.74%	73.83%

TABLE 9

THE INTERACTION OF SCRIPTURAL LITERALISM AND ADJUSTMENT TO THE UNIVERSITY COMMUNITY

		Religion		
		Fund.	Mod.	Lib.
Adjustment to the University Community	High	174	158	191
	Medium	61	54	24
	Low	10	6	1

$$\chi^2 = 25.018$$

$$P < .05$$

maladjusted to the University community than either religious
moderates or liberals. The total environment, social,
academic, and religious, therefore poses a greater problem
for the fundamentalist student.

No one religious group dominates the sample: there
are 245 fundamentalists, 218 moderates, and 216 liberals. If
this balance holds true in the total undergraduate population,
no one group is populous enough to form a controlling opinion
or controlling life style which would relegate the others to
religious minority groups.

We can see from these figures that the difference
between fundamentalists and moderates is minimal. This means
that the major religious differences among the student body
as related to adjustment are between the fundamentalists and
moderates on one end of the adjustment continuum and liberals
on the other end.

The Interaction of Adjustment to the University Community and Personality Integration

The Interaction of Adjustment to the University Community and Personality Integration Among Religiously Fundamentalist Students

There is no significant relationship between adjust-
ment to the University community and personality integration.
The null hypothesis cannot therefore be rejected. The per-
sonality integration variable (<u>Religious Conflict Scale</u>) reads
from low to high. A low score indicates religious stability,
and a high score religious ambivalence and confusion. It

appears that the maladjustment problems that do exist are related to a high degree of personality integration, as was hypothesized. We can see from a study of Table 10 that moderate personality integration problems exist for a large minority of the students who are highly adjusted to the University, and that acute integration problems exist for a small minority of this same group. It was hypothesized that no respondent would show both low adjustment and low personality integration, unless he were not telling the truth, because malintegration is a function of adjustment and integration is a function of maladjustment. No respondents were found in this category. Only one respondent out of 800 had a low adjustment to the University; the vast majority are highly adjusted and have no personality integration problems.

The religiously fundamentalist students also demonstrated very slight personality integration difficulties. Judging from both of the tables, it appears that the fundamentalist student is more stable and secure in his religious beliefs and therefore more personality integrated than his religiously moderate and liberal peers. Although the finding is not significant, there is a tendency for the slightly more maladjusted fundamentalist to have a higher degree of personality integration.

TABLE 10

THE INTERACTION OF ADJUSTMENT TO THE UNIVERSITY COMMUNITY AND PERSONALITY INTEGRATION

		Adjustment to the University Community		
		Favorable	Moderate	Negative
Personality Integration	Low	18	2	0
	Medium	130	22	1
	High	512	73	0

$$\chi^2 = 4.533$$

$$P > .05$$

THE INTERACTION OF ADJUSTMENT TO THE UNIVERSITY COMMUNITY AND PERSONALITY INTEGRATION AMONG RELIGIOUSLY FUNDAMENTALIST STUDENTS

		Adjustment to the University Community		
		Favorable	Moderate	Negative
Personality Integration	Low	0	0	0
	Medium	18	1	0
	High	180	30	1

$$\chi^2 = 2.476$$

$$P > .05$$

A Comparison of the Sample Population with
the Undergraduate University Population
by Age, Sex, and Class

The distribution by sex shows very little difference between the percentage of the sample population and the University population (see Table 11). The distribution by age shows a heavy emphasis in the 19 and 20 year age group which is consistent with the large number of sophomores in the sample. The distribution by class shows both populations equal in freshman and no major difference in juniors. The sample population was weighted heavily in favor of sophomores at the expense of seniors as compared with the total University population.

Given these differences between the University population and the sample population, one would have to be cautious in generalizing conclusions to the entire University or to the situation of any other university. This breakdown of percentages offers advantages in that a large sample population of freshmen and sophomores makes it more feasible to analyze the interactions of the variables of religion, adjustment to the University, and personality integration. Problems in these areas are more likely to be resolved by the junior or senior year. It is also possible that those with more extreme adjustment problems have already left the University by this time.

TABLE 11

A COMPARISON OF THE SAMPLE POPULATION WITH
THE UNDERGRADUATE UNIVERSITY POPULATION
BY AGE, SEX, AND CLASS

		University Population	Sample Population
Age:	17	.29%	0.13%
	18	16.9	17.6
	19	21.2	36.8
	20	19.3	25.7
	21	17.5	9.5
	22	10.65	2.8
	23	5.58	1.5
	24	4.58	1.1
	25	3.6	4.6
Class:	Freshman	29.6	29.3
	Sophomore	24.9	47.3
	Junior	21.1	16.3
	Senior	24.4	6.9
Sex:	Male	61.9	58.97
	Female	38.4	40.77

Interaction of the Measures of Adjustment to the University Community and Personality Integration

There were significant differences in three of the five interactions of the <u>Religious Conflict Scale</u> with the <u>Measures of Adjustment</u>. From examination of Table 12, we may conclude that personality integration, as observed through the <u>Religious Conflict Scale</u>, is high for the majority of respondents whether Fundamentalist, moderate, or liberal. Most students, in all interactions with the <u>Measures of Adjustment</u>, show themselves to be adjusted to the University community. There is almost no difference in the frequencies of Adjustment Measures 1 and 2, indicating that both social and academic adjustment is high. A minority of the students report however that professors do criticize their religious beliefs in class. Measure of Adjustment 4 (see Table 13D) shows that a small majority of the sample do not think that the moral way of life at Oklahoma University is similar to the way they wish to live. However, as revealed in Measure of Adjustment 5 (see Table 13E), the situation is not so bad as to cause much depression among the students.

The Measures of Integration were interacted with the adjustment to the University community (<u>Attitude toward any Institution Scale</u>), but these seven interactions yielded no significant differences. Upon inspection of the tables, we may conclude that a large majority of the students have little or no problems of personality integration.

TABLE 12

INTERACTION OF THE MEASURES OF ADJUSTMENT TO THE UNIVERSITY COMMUNITY AND PERSONALITY INTEGRATION

Measures of Adjustment		Religious Conflict Scale		
		High	Medium	Low
1. Does the way other students expect you to behave go against your religious beliefs?	Yes	1	21	80
	No	0	76	576
$\chi^2 = 12.86$ $P < .05$				
2. Does any of your course material go against your religious beliefs?	Yes	1	15	84
	No	0	82	574
$\chi^2 = 7.11$ $P < .05$				
3. Do your professors criticize your religious beliefs?	Yes	1	11	109
	No	0	85	549
$\chi^2 = 6.87$ $P < .05$				
4. Is the moral way of life at the University similar to the way you want to live?	Yes	0	47	281
	No	1	45	356
$\chi^2 = 2.39$ $P > .05$				
5. Are moral and religious conditions ever so bad here that you get depressed?	Yes	0	34	163
	No	1	63	492
$\chi^2 = 4.86$ $P > .05$				

Interaction of the Measures of Adjustment to the University Community and Personality Integration

Measure of Adjustment Number One stated: Do you feel that the way other students expect you to behave as a member of the University community goes against your religious beliefs? This adjustment question elicited a significant difference with all the questions on the personality integration variables except Question Number 3 (see Table 13-A). However, we see from the table that the direction of significance indicates that the level of personality integration is quite high. Adjustment is also quite high for the majority of respondents. It appears that the majority of students are not under an undue amount of pressure to act in ways that go against their religious beliefs. However, a much larger group does indicate that it goes along with generally accepted ways of thinking and acting at the University although these may conflict with their religious beliefs. The difference here seems to be that they are not pressured and are going along with these activities of their own accord. It also appears that the majority of students feel that their parents and church leaders would disapprove of the morality at the University if they were completely informed of it. Yet if these students are going along with these ways of acting and thinking, they must then be in conflict with what they have been taught previously by their parents and church leaders. This conflict does not appear to be a very serious one for the students.

TABLE 13-A

INTERACTION OF THE MEASURES OF ADJUSTMENT TO THE UNIVERSITY COMMUNITY AND PERSONALITY INTEGRATION

Measures of Integration	Measure of Adjustment		
	1. Does the way other students expect you to behave go against your religious beliefs?		
		Yes	No
1. Do you go along with generally accepted ways of thinking and acting on campus even though they conflict with your religious beliefs?	Most of the time	12	105
	Some of the time	72	326
	Never	18	205
	$\chi^2 = 13.53$	P < .01	
2. Do you feel that your parents and minister would approve of general morality of students if completely informed of it?	Strongly disapprove	41	131
	Disapprove	48	325
	Approve	12	177
	Strongly approve	0	5
	$\chi^2 = 24.65$	P < .01	
3. Do you join with members of your religious group to create your own entertainment here on campus?	Most of the time	12	56
	Some of the time	33	178
	Never	57	410
	$\chi^2 = 2.45$	P > .05	
5. Do you feel under pressure to behave in ways which violate your religious beliefs?	Most of the time	9	5
	Some of the time	63	172
	Never	28	462
	$\chi^2 = 91.82$	P < .01	
6. Does it worry you to think your friends may dislike you because of your religious beliefs?	A great deal	3	5
	Somewhat	8	46
	Very little	42	178
	Not at all	49	411
	$\chi^2 = 12.87$	P < .01	
7. Do you feel the need to make excuses or apologies for your religious activities here?	Often	6	2
	Sometimes	16	61
	Never	80	579
	$\chi^2 = 30.03$	P < .01	

The students' religious groups do not appear to form the basis for friendships here at the University. The majority of students indicated that they never join with members of their religious group to create their own entertainment. Another large portion does join with members of the religious group some of the time, but only a small minority indicated that it does so most of the time.

Again, the large majority of students do not feel under any pressure to behave in ways which violate their religious beliefs, but a sizeable minority do experience this pressure some of the time, with only the smallest minority indicating that they are under this type of pressure most of the time. This same majority do not worry that their friends and acquaintances may dislike them because of their religious beliefs, although a large minority do have some worries with this problem. The majority never feel that they have to make excuses or apologies for their activities here on campus.

Interaction of the Measures of Adjustment to the University Community and Personality Integration

Measure of Adjustment Number Two stated: Does the material of any of your courses go against your religious beliefs? Table 13-B reinforces the findings of Table 13-A. Approximately 12 percent of the respondents do feel that the way other students expect them to behave at the University goes against their religious beliefs, and 12 percent also

TABLE 13-B

INTERACTION OF THE MEASURES OF ADJUSTMENT TO THE
UNIVERSITY COMMUNITY AND PERSONALITY
INTEGRATION

Measures of Integration	Measure of Adjustment		
	2. Does any of your course material go against your religious beliefs?		
		Yes	No
1. Do you go along with generally accepted ways of thinking and acting on campus even though they conflict with your religious beliefs?	Most of the time	14	104
	Some of the time	58	351
	Never	28	195
	$\chi^2 = 0.807$	P > .05	
2. Do you feel that your parents and minister would approve of general morality of students if completely informed of it?	Strongly disapprove	34	139
	Disapprove	52	322
	Approve	12	176
	Strongly approve	0	5
	$\chi^2 = 14.79$	P < .01	
3. Do you join with members of your religious group to create your own entertainment here on campus?	Most of the time	13	56
	Some of the time	37	174
	Never	48	420
	$\chi^2 = 8.97$	P < .05	
5. Do you feel under pressure to behave in ways which violate your religious beliefs?	Most of the time	4	10
	Some of the time	47	189
	Never	46	445
	$\chi^2 = 18.58$	P < .01	
6. Does it worry you to think your friends may dislike you because of your religious beliefs?	A great deal	2	6
	Somewhat	7	48
	Very little	46	173
	Not at all	43	419
	$\chi^2 = 18.77$	P < .01	
7. Do you feel the need to make excuses or apologies for your religious activities here?	Often	4	4
	Sometimes	16	62
	Never	79	581
	$\chi^2 = 13.90$	P < .01	

feel that the material of some of their courses goes against their beliefs. The responses to the measures on both of these tables are very similar; the responses to Table 13-B were also all statistically significant with the exception of Question Number 3.

Interaction of the Measures of Adjustment to the University Community and Personality Integration

Measure of Adjustment Number Three stated: Do your professors ever criticize the beliefs of your religious denomination in class or to you personally? From Table 13-C we see that a greater number of respondents than that indicated in Tables 13-A and 13-B feel that their professors do criticize their religious beliefs. This table revealed no statistically significant difference between the <u>Measures of Adjustment</u> and the <u>Measures of Integration</u>.

Interaction of the Measures of Adjustment to the University Community and Personality Integration

Measure of Adjustment Number Four stated: Is the moral way of life at this University similar to the way you want to live? We can see from Table 13-D that only a minority of the respondents feel that the moral way of life at the University is similar to the way they want to live. Although the majority of students go along with generally accepted ways of thinking and acting at the University even though these conflict with their religious beliefs, they do not feel that the moral way of life here is one they wish to

TABLE 13-C

INTERACTION OF THE MEASURES OF ADJUSTMENT TO
UNIVERSITY COMMUNITY AND PERSONALITY
INTEGRATION

Measures of Integration	Measure of A
	3. Do your prof criticize your r beliefs?
	Y
1. Do you go along with generally accepted ways of thinking and acting on campus even though they conflict with your religious beliefs?	Most of the time Some of the time Never $\chi^2 = 5.54$ P
2. Do you feel that your parents and minister would approve of general morality of students if completely informed of it?	Strongly disapprove Disapprove Approve Strongly approve $\chi^2 = 6.349$ P
3. Do you join with members of your religious group to create your own entertainment here on campus?	Most of the time Some of the time Never $\chi^2 = 10.53$ P
5. Do you feel under pressure to behave in ways which violate your religious beliefs?	Most of the time Some of the time Never $\chi^2 = 6.64$ P
6. Does it worry you to think your friends may dislike you because of your religious beliefs?	A great deal Somewhat Very little Not at all $\chi^2 = 3.32$ P
7. Do you feel the need to make excuses or apologies for your religious activities here?	Often Sometimes Never $\chi^2 = 2.25$ P

TABLE 13-D

INTERACTION OF THE MEASURES OF ADJUSTMENT TO THE UNIVERSITY COMMUNITY AND PERSONALITY INTEGRATION

Measures of Integration	Measure of Adjustment		
	4. Is the moral way of life at the University similar to the way you want to live?		
		Yes	No
1. Do you go along with generally accepted ways of thinking and acting on campus even though they conflict with your religious beliefs?	Most of the time	75	40
	Some of the time	152	235
	Never	92	122
	$\chi^2 = 24.45$	P<.01	
2. Do you feel that your parents and minister would approve of general morality of students if completely informed of it?	Strongly disapprove	58	112
	Disapprove	155	204
	Approve	107	79
	Strongly approve	2	2
	$\chi^2 = 20.46$	P<.01	
3. Do you join with members of your religious group to create your own entertainment here on campus?	Most of the time	26	38
	Some of the time	88	117
	Never	208	244
	$\chi^2 = 0.62$	P>.05	
5. Do you feel under pressure to behave in ways which violate your religious beliefs?	Most of the time	2	12
	Some of the time	85	145
	Never	236	237
	$\chi^2 = 15.93$	P<.01	
6. Does it worry you to think your friends may dislike you because of your religious beliefs?	A great deal	2	6
	Somewhat	27	26
	Very little	98	118
	Not at all	196	246
	$\chi^2 = 2.137$	P>.05	
7. Do you feel the need to make excuses or apologies for your religious activities here?	Often	4	3
	Sometimes	32	44
	Never	288	350
	$\chi^2 = 0.68$	P>.05	

adopt. They also indicated that they do not feel pressured to act in ways which violate their religious beliefs, but that they act in the way they do of their own volition. Fifty percent of the interactions of this table were significant: Measures of Integration 3, 6, and 7 were found not to be significant when interacted with Measure of Adjustment 4.

Interaction of the Measures of Adjustment to the University Community and Personality Integration

Measure of Adjustment Five stated: Are moral and religious conditions ever so bad here that you find it hard to keep from feeling depressed? We can see from Table 13-E that although 51 percent of the respondents feel that the moral way of life at this University is not similar to the way they want to live, only 24 percent feel that moral and religious conditions are so bad here that they find it hard to keep from feeling depressed. The fact that these students do at times feel depressed at conditions on campus need not indicate a high frequency of personality malintegration, which would be a contradiction of the findings from the other tables in this group. It is possible that these students feel depressed over specific issues, atheism or drug use for example, but not over the total way of life here and their role in it. The interactions of this table were all statistically significant with the exception of Measure of Integration 7 interacted with this Measure of Adjustment.

TABLE 13-E

INTERACTION OF THE MEASURES OF ADJUSTMENT TO THE UNIVERSITY COMMUNITY AND PERSONALITY INTEGRATION

Measures of Integration	Measure of Adjustment		
	5. Are moral and religious conditions ever so bad here that you get depressed?		
		Yes	No
1. Do you go along with generally accepted ways of thinking and acting on campus even though they conflict with your religious beliefs?	Most of the time	18	99
	Some of the time	121	276
	Never	156	169
	$\chi^2 = 10.97$	$P < .05$	
2. Do you feel that your parents and minister would approve of general morality of students if completely informed of it?	Strongly disapprove	65	107
	Disapprove	100	271
	Approve	29	160
	Strongly approve	1	4
	$\chi^2 = 23.51$	$P < .01$	
3. Do you join with members of your religious group to create your own entertainment here on campus?	Most of the time	26	42
	Some of the time	68	141
	Never	103	365
	$\chi^2 = 13.58$	$P < .01$	
5. Do you feel under pressure to behave in ways which violate your religious beliefs?	Most of the time	10	4
	Some of the time	. 99	133
	Never	83	409
	$\chi^2 = 69.82$	$P < .01$	
6. Does it worry you to think your friends may dislike you because of your religious beliefs?	A great deal	3	5
	Somewhat	19	35
	Very little	69	148
	Not at all	103	359
	$\chi^2 = 9.95$	$P < .05$	
7. Do you feel the need to make excuses or apologies for your religious activities here?	Often	1	5
	Sometimes	23	54
	Never	171	489
	$\chi^2 = 0.85$	$P > .05$	

The interaction of the **Measures of Adjustment** with the **Measures of Personality Integration** indicates that the majority of students at the University of Oklahoma are adjusted to the University community and do not have major problems with personality integration. Whatever personality malintegration that does exist is minimal and cases of extreme malintegration are rare. Problems of adjustment to the University community are greater than problems of personality integration.

Adjustment of Students from Various Church Denominations to the University Community by Scriptural Literalism

Personality Integration of Students from Various Church Denominations by Adjustment to the University Community

We find no significant differences among the students who do not belong to a religious denomination in the relation of the variables of Scriptural Literalism to adjustment to the University community (see Table 14). The only religious groups showing significant differences are the Baptists and Methodists, groups which contain the highest proportion of fundamentalists. The variable of personality integration when interacted with that of adjustment to the University community showed no statistically significant difference for any group or denomination.

The seven respondents who claim no denomination but are fundamentalists could represent persons who are "seekers." They hold extreme religious beliefs but can find no satisfaction in any one group or denomination. They therefore

TABLE 14

ADJUSTMENT OF STUDENTS FROM VARIOUS CHURCH DENOMINATIONS TO THE UNIVERSITY COMMUNITY BY SCRIPTURAL LITERALISM

Personality Integration of Students from Various
Church Denominations by Adjustment
to the University Community

No Denomination		Religion		
		Fund.	Mod.	Lib.
Adjustment to	Favorable	7	11	18
the University	Moderate	0	5	16
Community	Negative	0	0	2

$\chi^2 = 7.26 \qquad P > .05$

No Denomination		Adjustment to the University Community		
		Favorable	Moderate	Negative
Personality	Low	0	0	0
Integration	Medium	5	4	0
	High	31	17	2

$\chi^2 = 0.65 \qquad P > .05$

Catholic		Religion		
		Fund.	Mod.	Lib.
Adjustment to	Favorable	13	65	10
the University	Moderate	3	11	4
Community	Negative	0	3	0

$\chi^2 = 2.92 \qquad P > .05$

Catholic		Adjustment to the University Community		
		Favorable	Moderate	Negative
Personality	Low	0	0	0
Integration	Medium	14	3	0
	High	74	15	3

$\chi^2 = 0.58 \qquad P > .05$

TABLE 14--Continued

Jewish		Religion		
		Fund.	Mod.	Lib.
Adjustment to	Favorable	4	47	18
the University	Moderate	1	17	7
Community	Negative	0	2	1

$$\chi^2 = 0.35 \qquad P > .05$$

Jewish		Adjustment to the University Community		
		Favorable	Moderate	Negative
Personality	Low	0	0	0
Integration	Medium	3	3	0
	High	66	22	3

$$\chi^2 = 2.06 \qquad P > .05$$

Baptist		Religion		
		Fund.	Mod.	Lib.
Adjustment to	Favorable	73	32	0
the University	Moderate	8	14	1
Community	Negative	1	3	0

$$\chi^2 = 11.58 \qquad P < .05$$

Baptist		Adjustment to the University Community		
		Favorable	Moderate	Negative
Personality	Low	0	0	0
Integration	Medium	15	7	1
	High	92	16	3

$$\chi^2 = 3.76 \qquad P > .05$$

TABLE 14--Continued

Methodist		Religion		
		Fund.	Mod.	Lib.
Adjustment to	Favorable	40	58	19
the University	Moderate	3	15	9
Community	Negative	0	1	2

$$\chi^2 = 11.57 \qquad P<.05$$

Methodist		Adjustment to the University Community		
		Favorable	Moderate	Negative
Personality	Low	0	0	0
Integration	Medium	12	1	1
	High	105	26	2

$$\chi^2 = 3.11 \qquad P>.05$$

Presbyterian		Religion		
		Fund.	Mod.	Lib.
Adjustment to	Favorable	12	41	4
the University	Moderate	1	9	2
Community	Negative	0	1	1

$$\chi^2 = 5.70 \qquad P>.05$$

Presbyterian		Adjustment to the University Community		
		Favorable	Moderate	Negative
Personality	Low	0	0	0
Integration	Medium	6	2	0
	High	51	10	2

Insufficient cases in each
cell to compute Chi square

constantly seek new organizations to satisfy their religious needs. They might also be fundamentalists who have left the church over social issues such as integration. Or they may simply be students who made errors in filling out the questionnaire.

The liberal majority of this group are evenly divided between those with a high level of adjustment and those with a medium and low level of adjustment to the University community. This group shows only a minimal difficulty with the problem of personality integration.

The majority of Catholics hold a moderate view of religion and have a high level of adjustment to the University community. Their personality integration problems are minimal, and in approximately the same proportion as those of non-church members.

The Jewish group is also moderate in its religious views and has an extremely low incidence of personality malintegration. They are, however, more maladjusted to the University community than are the Catholics, but show a slightly higher level of adjustment than those respondents with no denomination. Both Jews and non-denomination members have minority groups which are maladjusted to the University community.

The responses of the Baptist students do show a statistically significant difference when the variable of Scriptural Literalism is interacted with adjustment to the

University community. A small minority indicate a high maladjustment level by their negative attitudes toward the University.

The Methodist respondents also show a statistically significant difference when the variable of Scriptural Literalism is interacted with adjustment to the University community. The Methodist group contains more liberals than does the Baptist. A sizeable minority of these liberals, as well as moderates, are maladjusted to the University community.

When the sample is divided into the most populous religious groups, we find that the liberal non-church members are the most maladjusted group on campus, followed by moderate Jews.

Moderate Baptists and Methodists have the next highest rate of maladjustment. Overall, as seen in Table 9, fundamentalists are more maladjusted to the University community than either moderates or liberals, but when divided by denomination a problem of liberal maladjustment to the University appears. We can theorize that this maladjustment is caused by just the opposite reasons from those offered by the fundamentalists. To the extreme fundamentalist, the University is too liberal, while to the ultra-liberal, it is too conservative, religiously, socially, and academically.

The Presbyterian responses are very similar to those of Catholics, with the majority being religious moderates with minimal adjustment problems, as indicated by highly favorable responses in their attitude toward the University.

There was not a sufficient number of cases to do a statistical analysis of the Episcopalians, Lutherans, or Church of Christ members.

Adjustment of Greek and Independent Students to the University Community by Scriptural Literalism

Personality Integration of Greek and Independent Students by Adjustment to the University Community

The independent students show a statistically significant difference when the variables of Scriptural Literalism and adjustment to the University community are related. The Greek students also show a significant difference. We can see from Table 15 that independent students have a higher proportion of fundamentalists, and that these fundamentalists are less adjusted to the University community than the Greek students. It appears that Greek affiliates hold less extreme views concerning religion but have very favorable attitudes toward the University. Again we see that the fundamentalist student is more maladjusted to the University than either the moderate or liberal.

We see no significant difference in independents and Greeks when the variables of personality integration and attitude toward the University are compared. This is consistent

TABLE 15

ADJUSTMENT OF GREEK AND INDEPENDENT STUDENTS TO THE UNIVERSITY COMMUNITY BY SCRIPTURAL LITERALISM

Personality Integration of Greek and Independent Students by Adjustment to the University Community

Greek		Religion		
		Fund.	Mod.	Lib.
Adjustment to	Favorable	51	93	19
the University	Moderate	4	26	6
Community	Negative	0	2	2

$$\chi^2 = 11.43 \qquad P < .05$$

Greek		Adjustment to the University Community		
		Favorable	Moderate	Negative
Personality	Low	0	0	0
Integration	Medium	17	5	1
	High	146	31	3

$$\chi^2 = 1.11 \qquad P > .05$$

Independent		Religion		
		Fund.	Mod.	Lib.
Adjustment to	Favorable	135	215	59
the University	Moderate	19	58	34
Community	Negative	1	9	5

$$\chi^2 = 24.83 \qquad P < .01$$

Independent		Adjustment to the University Community		
		Favorable	Moderate	Negative
Personality	Low	0	1	0
Integration	Medium	54	15	1
	High	355	95	14

$$\chi^2 = 4.40 \qquad P > .05$$

with the findings of the previous tables, which show that
personality malintegration is not a major problem among the
respondents. The students who did express a small degree
of personality malintegration were proportionally greater
in number among the independent students than among the
Greek affiliates.

Adjustment of Male and Female Students to the University Community by Scriptural Literalism

Personality Integration of Male and Female Students by Adjustment to the University Community

Both the male and female students showed statistically
significant differences in the relation of the variables of
Scriptural Literalism and adjustment to the University
community. The sample of women students has a higher propor-
tion of religious fundamentalists than does the male sample.

The differences in adjustment to the University
community are so minimal that they cannot be analyzed. We
can see from Table 16 for the variable of personality
integration that although neither men nor women students
exhibited statistically significant differences, the men
appear to have more difficulties with personality integra-
tion than do the women.

TABLE 16

ADJUSTMENT OF MALE AND FEMALE STUDENTS TO THE UNIVERSITY
COMMUNITY BY SCRIPTURAL LITERALISM

Personality Integration of Male and Female
Students by Adjustment to the
University Community

Males		Religion		
		Fund.	Mod.	Lib.
Adjustment to	Favorable	65	131	38
the University	Moderate	8	35	21
Community	Negative	0	6	4

$$\chi^2 = 16.13 \qquad P < .01$$

Males		Adjustment to the University Community		
		Favorable	Moderate	Negative
Personality	Low	0	0	0
Integration	Medium	35	11	2
	High	199	53	8

$$\chi^2 = 0.34 \qquad P > .05$$

Females		Religion		
		Fund.	Mod.	Lib.
Adjustment to	Favorable	126	182	43
the University	Moderate	16	51	22
Community	Negative	1	6	3

$$\chi^2 = 17.99 \qquad P < .01$$

Females		Adjustment to the University Community		
		Favorable	Moderate	Negative
Personality	Low	0	1	0
Integration	Medium	38	11	0
	High	313	77	10

$$\chi^2 = 5.52 \qquad P > .05$$

Adjustment of Urban and Rural Students to the
University Community by
Scriptural Literalism

Personality Integration of Urban and
Rural Students by Adjustment to
the University Community

The urban students show a statistically significant difference when the variables of Scriptural Literalism and adjustment to the University community are related (see Table 17). The rural students show no statistically significant difference in the relation of these two variables. The urban students have a high proportion of moderates, a minority of whom are slightly maladjusted to the University. However, a strong minority, fully forty percent, of the urban liberals are moderately or extremely maladjusted to the University. A much smaller proportion of the rural liberals are moderately or extremely maladjusted.

The rural sample contains a much higher percentage of religiously fundamentalist students than the urban sample. It is probable that the maladjustment to the University on the part of the urban liberal is due to the high proportion of liberal Jewish students at the University of Oklahoma from large urban centers. As was seen in the relationship of denomination to adjustment to the University, the Jewish liberal shows a higher level of maladjustment than do all other denominations, excluding those students who belong to no denomination.

TABLE 17

ADJUSTMENT OF URBAN AND RURAL STUDENTS TO THE UNIVERSITY COMMUNITY BY SCRIPTURAL LITERALISM

Personality Integration of Urban and
Rural Students by Adjustment to
the University Community

Urban		Religion		
		Fund.	Mod.	Lib.
Adjustment to	Favorable	109	236	61
the University	Moderate	14	65	35
Community	Negative	1	9	6

$\chi^2 = 24.67 \qquad P < .01$

Urban		Adjustment to the University Community		
		Favorable	Moderate	Negative
Personality	Low	0	0	0
Integration	Medium	52	16	2
	High	354	98	14

$\chi^2 = 0.12 \qquad P > .05$

Rural		Religion		
		Fund.	Mod.	Lib.
Adjustment to	Favorable	81	74	20
the University	Moderate	10	20	7
Community	Negative	0	3	1

$\chi^2 = 7.95 \qquad P > .05$

Rural		Adjustment to the University Community		
		Favorable	Moderate	Negative
Personality	Low	0	1	0
Integration	Medium	21	6	0
	High	154	30	4

$\chi^2 = 6.03 \qquad P > .05$

The rural sample does show a slightly higher degree
of personality malintegration and included one case of acute
malintegration. However, neither the urban nor the rural
sample showed statistically significant differences in
personality integration.

Adjustment of Students from Various Socio-Economic Groups to the University Community By Scriptural Literalism

Personality Integration of Students from Various Socio-Economic Groups by Adjustment to the University Community

The students whose fathers are professional men or
workers show a statistically significant difference when
the variables of Scriptural Literalism and adjustment to
the University community are related (see Table 18). Those
whose fathers are businessmen or farmers show no significant
difference here nor in the relation of the variables of
personality integration with adjustment to the University.

The category of students whose fathers are professional
men has the highest proportion of liberals and of maladjust-
ment to the University community. Those of the business
category have proportionally more fundamentalists than the
professional, and the liberal respondents of the business
group are less maladjusted than those of the professional
group. Those whose fathers are workers have proportionally
the same number of fundamentalists as those who are in
business, although the total group exhibited slightly less
maladjustment than either the business or professional ones.

TABLE 18

ADJUSTMENT OF STUDENTS FROM VARIOUS SOCIO-ECONOMIC
GROUPS TO THE UNIVERSITY COMMUNITY
BY SCRIPTURAL LITERALISM

Personality Integration of Students from Various Socio-Economic Groups by Adjustment to the University Community

Professional		Religion		
		Fund.	Mod.	Lib.
Adjustment to	Favorable	43	101	28
the University	Moderate	6	30	19
Community	Negative	0	2	5

$$\chi^2 = 20.72 \qquad P < .01$$

Professional		Adjustment to the University Community		
		Favorable	Moderate	Negative
Personality	Low	0	0	0
Integration	Medium	21	6	1
	High	151	49	6

$$\chi^2 = 0.01 \qquad P > .05$$

Business		Religion		
		Fund.	Mod.	Lib.
Adjustment to	Favorable	58	87	33
the University	Moderate	7	32	8
Community	Negative	0	4	1

$$\chi^2 = 8.86 \qquad P > .05$$

Business		Adjustment to the University Community		
		Favorable	Moderate	Negative
Personality	Low	0	0	0
Integration	Medium	17	3	0
	High	161	44	5

$$\chi^2 = 0.96 \qquad P > .05$$

TABLE 18--Continued

Worker		Religion		
		Fund.	Mod.	Lib.
Adjustment to	Favorable	61	90	15
the University	Moderate	9	19	11
Community	Negative	1	3	1

$$\chi^2 = 11.49 \qquad P < .05$$

Worker		Adjustment to the University Community		
		Favorable	Moderate	Negative
Personality	Low	0	0	0
Integration	Medium	26	8	0
	High	140	31	5

$$\chi^2 = 1.56 \qquad P > .05$$

Farmer		Religion		
		Fund.	Mod.	Lib.
Adjustment to	Favorable	9	5	0
the University	Moderate	1	3	0
Community	Negative	0	0	0

$$\chi^2 = 4.69 \qquad P > .05$$

Farmer		Adjustment to the University Community		
		Favorable	Moderate	Negative
Personality	Low	0	1	0
Integration	Medium	1	3	0
	High	13	1	0

Insufficient cases in each
cell to compute Chi square

The students whose fathers are farmers show the
highest degree of fundamentalism of any of the four groups.
There are no liberals in this very small sub-sample of
eighteen students; it should be cautioned therefore that
the sample of students whose fathers are engaged in farm
work is too small to draw any valid conclusions, although
an indication of a high degree of fundamentalism does exist
in this group.

Although the differences in personality integration
are very slight among the four occupational groups, there is
a slight tendency toward a higher degree of personality
malintegration among students whose fathers are workers.
However, the degree of malintegration in all four groups
is minimal.

Adjustment of Students in the Various
Classes to the University Community
by Scriptural Literalism

Personality Integration of Students in the
Various Classes by Adjustment to the
University Community

The Freshmen and Sophomores show a statistically
significant difference when the variables of Scriptural
Literalism and adjustment to the University community are
related. The Juniors and Seniors do not show such a dif-
ference. None of the classes shows a statistical significance
concerning the variable of personality integration. We can
see from Table 19 that the Freshmen and Sophomores have
proportionately a higher number of fundamentalists than the

TABLE 19

ADJUSTMENT OF STUDENTS IN THE VARIOUS CLASSES TO THE UNIVERSITY COMMUNITY BY SCRIPTURAL LITERALISM

Personality Integration of Students in the Various Classes by Adjustment to the University Community

Freshman		Religion		
		Fund.	Mod.	Lib.
Adjustment to	Favorable	60	85	21
the University	Moderate	7	30	15
Community	Negative	0	3	3

$\chi^2 = 18.71 \qquad P < .05$

Freshman		Adjustment to the University Community		
		Favorable	Moderate	Negative
Personality	Low	0	0	0
Integration	Medium	23	11	1
	High	143	41	5

$\chi^2 = 1.60 \qquad P > .05$

Sophomore		Religion		
		Fund.	Mod.	Lib.
Adjustment to	Favorable	90	159	33
the University	Moderate	12	36	19
Community	Negative	0	6	2

$\chi^2 = 17.09 \qquad P < .05$

Sophomore		Adjustment to the University Community		
Personality	Low	0	0	0
Integration	Medium	31	6	1
	High	251	61	7

$\chi^2 = 0.27 \qquad P > .05$

TABLE 19--<u>Continued</u>

Junior		Religion		
		Fund.	Mod.	Lib.
Adjustment to	Favorable	29	46	16
the University	Moderate	4	14	8
Community	Negative	1	3	2

$$\chi^2 = 4.42 \qquad P > .05$$

Junior		Adjustment to the University Community		
		Favorable	Moderate	Negative
Personality	Low	0	0	0
Integration	Medium	16	4	0
	High	75	21	6

$$\chi^2 = 5.05 \qquad P > .05$$

Senior		Religion		
		Fund.	Mod.	Lib.
Adjustment to	Favorable	11	17	11
the University	Moderate	1	5	1
Community	Negative	0	0	0

$$\chi^2 = 1.84 \qquad P > .05$$

		Adjustment to the University Community		
		Favorable	Moderate	Negative
Personality	Low	0	0	0
Integration	Medium	3	1	0
	High	36	6	0

Insufficient cases in each cell to compute Chi square

upper-classmen. They also exhibit a higher degree of maladjustment to the University community than do the Juniors or Seniors. It appears that there is a noticeable dividing point between the Sophomore and Junior year, with the underclassmen exhibiting quite similar attitudes on both Scriptural Literalism and attitude toward the University while the upperclassmen also exhibit this similarity. However, this observation is merely speculative because of the small number of Seniors in the sample population.

The Freshmen exhibit more personality malintegration than do the Sophomores, as do the Juniors when compared with the small number of Seniors. The highest frequency of malintegration is found among the Junior fundamentalists. Since this group shows a rather low rate of maladjustment to the University, we can theorize that they have been able to adjust themselves to the University in spite of the fact that they show personality malintegration because of their continued deviation from their moral and religious upbringing.

The Juniors and Seniors may exhibit a lesser frequency of maladjustment to the University because of the fact that students with grave maladjustment problems have left the University during the Freshman or Sophomore year. Both Freshman and Sophomore moderates and liberals show a higher proportion of maladjustment than does the fundamentalist group of these two classes.

The number of years a student has attended the University of Oklahoma, when related with Scriptural Literalism, adjustment to the University community, and personality integration, yielded the same results as the relationship based on academic classification. It appears that the number of transfer students, especially in the Freshmen and Sophomore years, is too slight to cause any noticeable difference in student attitudes when class is compared to the number of years spent here.

Adjustment of Students from Various Age Groups to the University Community by Scriptural Literalism

Personality Integration of Students from Various Age Groups by Adjustment to the University Community

Only the 22- and 23- year olds showed no significant difference when the variables of Scriptural Literalism and Adjustment to the University Community were related (see Table 20). None of the groups showed a significant difference when the variable of personality integration was related to adjustment to the University community.

We can see from the table that the 18- and 19- year olds and the 20- and 21-year olds exhibit the most maladjustment to the University community. Since 19 is the median age for Freshmen and 20 that for Sophomores, this correlates closely with the finding that it is the Freshmen and Sophomore students who are the most maladjusted to the University community. Therefore the 22- and 23-year olds, who would

TABLE 20

ADJUSTMENT OF STUDENTS FROM VARIOUS AGE GROUPS TO THE UNIVERSITY COMMUNITY BY SCRIPTURAL LITERALISM

**Personality Integration of Students from
Various Age Groups by Adjustment
to the University Community**

18-19 Years Old		Religion		
		Fund.	Mod.	Lib.
Adjustment to	Favorable	103	174	40
the University	Moderate	14	49	25
Community	Negative	0	6	3

$$\chi^2 = 21.58 \qquad P < .01$$

18-19 Years Old		Adjustment to the University Community		
		Favorable	Moderate	Negative
	Low	0	1	0
Personality	Medium	37	12	1
Integration	High	280	75	8

$$\chi^2 = 4.01 \qquad P > .05$$

20-21 Years Old		Religion		
		Fund.	Mod.	Lib.
Adjustment to	Favorable	69	100	35
the University	Moderate	8	28	15
Community	Negative	1	6	4

$$\chi^2 = 10.97 \qquad P < .05$$

20-21 Years Old		Adjustment to the University Community		
	Low	0	0	0
Personality	Medium	29	6	1
Integration	High	175	45	10

$$\chi^2 = 0.40 \qquad P < .05$$

TABLE 20--<u>Continued</u>

<u>22-23 Years Old</u>		<u>Religion</u>		
		Fund.	Mod.	Lib.
Adjustment to	Favorable	6	15	4
the University	Moderate	1	6	0
Community	Negative	0	0	0

$$\chi^2 = 1.91 \qquad P > .05$$

<u>22-23 Years Old</u>		Adjustment to the <u>University Community</u>		
		Favorable	Moderate	Negative
Personality	Low	0	0	0
Integration	Medium	5	1	0
	High	20	6	0

$$\chi^2 = 0.12 \qquad P > .05$$

<u>24 Years Old and Over</u>		<u>Religion</u>		
		Fund.	Mod.	Lib.
Adjustment to	Favorable	12	22	2
the University	Moderate	1	2	3
Community	Negative	0	0	0

$$\chi^2 = 9.69 \qquad P < .05$$

<u>24 Years Old and Over</u>		Adjustment to the <u>University Community</u>		
		Favorable	Moderate	Negative
Personality	Low			
Integration	Medium			
	High			

Insufficient sample to compute

fall mainly into the Junior and Senior classifications, did exhibit the least maladjustment to the University.

Students in the group of age 24 and older showed a degree of maladjustment only slightly less than that of the 20- and 21-year old group. It is possible that they represent older people who have returned to the University as undergraduates and must break a long established pattern of living when returning to the student environment, thus leading to maladjustment to the University.

All groups are essentially similar with respect to the variable of personality integration, with the exception of the 24-year old and older group, where there were not sufficient cases to compute a Chi Square.

Adjustment of Students in Various Residences to the University Community by Scriptural Literalism

Personality Integration of Students in Various Residences by Adjustment to the University Community

Students who reside in a campus dormitory or apartment showed a statistically significant difference when the variables of Scriptural Literalism and adjustment to the University community were related (see Table 21). Those who reside in sorority and fraternity houses, with parents or relatives, or in their own apartment or home showed no statistical significance. None of the groups showed a statistically significant difference when the variable of personality integration was related with adjustment to the University community.

TABLE 21

ADJUSTMENT OF STUDENTS IN VARIOUS RESIDENCES TO THE
UNIVERSITY COMMUNITY BY SCRIPTURAL LITERALISM

Personality Integration of Students in Various
Residences by Adjustment to the
University Community

Dormitory		Religion		
		Fund.	Mod.	Lib.
Adjustment to	Favorable	100	189	50
the University	Moderate	11	60	26
Community	Negative	0	9	5

$$\chi^2 = 22.87 \qquad P<.01$$

Dormitory		Adjustment to the University Community		
		Favorable	Moderate	Negative
Personality	Low	0	0	0
Integration	Medium	42	13	2
	High	297	84	12

$$\chi^2 = 0.10 \qquad P>.05$$

Sorority or Fraternity		Religion		
		Fund.	Mod.	Lib.
Adjustment to	Favorable	30	50	6
the University	Moderate	3	9	3
Community	Negative	0	3	0

$$\chi^2 = 5.49 \qquad P>.05$$

Sorority or Fraternity		Adjustment to the University Community		
		Favorable	Moderate	Negative
Personality	Low	0	0	0
Integration	Medium	9	1	0
	High	77	14	3

$$\chi^2 = 0.54 \qquad P>.05$$

TABLE 21--Continued

Parents or Relatives		Religion		
		Fund.	Mod.	Lib.
Adjustment to	Favorable	31	27	11
the University	Moderate	2	4	4
Community	Negative	1	0	1

$$\chi^2 = 5.62 \qquad P > .05$$

Parents or Relatives		Adjustment to the University Community		
		Favorable	Moderate	Negative
Personality	Low	0	1	0
Integration	Medium	12	2	0
	High	57	7	2

$$\chi^2 = 7.74 \qquad P > .05$$

Own Home or Apartment		Religion		
		Fund.	Mod.	Lib.
Adjustment to	Favorable	30	47	14
the University	Moderate	8	13	10
Community	Negative	0	0	1

$$\chi^2 = 8.02 \qquad P > .05$$

Own Home or Apartment		Adjustment to the University Community		
		Favorable	Moderate	Negative
Personality	Low	0	0	0
Integration	Medium	10	6	0
	High	81	25	1

$$\chi^2 = 1.58 \qquad P > .05$$

Most Freshmen and Sophomores reside in University dormitories or apartments. As we have seen already, it is within these two classes that the highest rate of maladjustment to the University community occurs. We see from a study of the table that those who live in sorority or fraternity houses and those who reside with their parents or relatives are quite similar in their adjustment to the University community. However, the students who reside in their own apartment or home include a high proportion of liberals, who have a high frequency of maladjustment to the University. It is possible that those who live in their own apartment or home are the older students who are more independent and would therefore have more reason to be malcontent with a number of situations at the University, whose rules and regulations are geared to the younger student.

The students who reside in University dormitories or apartments show a higher incidence of personality malintegration than do those who live in sorority or fraternity houses. The highest rate of personality malintegration is found among students who live with their parents or relatives and have a favorable attitude toward the University. It is possible that these students are caught in a direct conflict between the religious upbringing and mores of the home and the religious attitudes and mores of the campus. They are forced to operate within both systems at the same time, a situation which could cause personality malintegration as they vacillate between the two.

The variables of church attendance and grade point
average showed no differences among the students in the
various church attendance and grade point average patterns.
Church attendance frequency may not be a significant variable
here because of the appreciable percentage of students of
all denominations who seldom attend church, as seen in
Table Four. It is thus difficult to view differences on the
variables among the various denominations.

Since good grades are the major goal of the majority
of students attending the University of Oklahoma, this
factor is divorced from any religious considerations and
does not form an effective variable of measurement for this
study.

CHAPTER V

SUMMARY AND CONCLUSIONS

Summary

Religion is defined as the ultimate commitment of the individual, and fundamentalism is that philosophy of Western Christianity which represents a reaction to all forms of theological modernism and an adherence to traditional, Bible-oriented faith.

Adjustment is the "satisfactory relation of an organism to its environment,"[1] while personality integration is found in a person who is at peace with himself, or in religious terms, whose conscience does not bother him.

There is evidence to support the idea that the religious belief structure of a student affects his life style and reasoning processes while he is at a secular university, and that the university is instrumental in changing the beliefs of many students during their four year matriculation. This evidence has led to the formulation of these theories: that religiously fundamentalist students, if they adhere to their religious beliefs, will

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[1]Symonds, *The Dynamics of Human Adjustment*, p. 1.

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be more maladjusted to a secular university community but less personality malintegrated than religious moderates and liberals; and that religious fundamentalists, if they abandon their beliefs, will be adjusted to the secular university community but more personality malintegrated than religious moderates and liberals.

The research questions underlying the study are as follows:

Is there a significant difference in adjustment to the University community between religiously fundamental and religiously liberal students?

Is there a significant difference in personality integration between religiously fundamental and religiously liberal students?

Is there a significant difference between adjusted and maladjusted fundamentalists in the degree of personality integration?

As a first step in answering these questions, a survey of the literature was undertaken. This revealed both theoretical data and empirical evidence suggesting that incoming students to a large university do undergo problems of adjustment, and that the students' religious belief structures figure prominently in their adaptive processes. The individualization and enlightenment of conscience, or personality integration, was seen to be the major difference

between Freshmen and Seniors at Vassar,[1] indicating that the university does affect the beliefs and attitudes of the students on moral and religious issues.

The method of testing the research hypotheses was that of concomitant variation, according to which a hypothesis can be accepted as valid if a change in the amount of Variable X is accompanied by a comparable change in the amount of Variable Y in two or more cases, and the change in Y does not occur in the absence of the change in X. It can then be assumed that the changes are causally related.

The hypotheses were tested on 800 undergraduate students at the University of Oklahoma. The Freshman and Sophomore classes are over-represented in the sample population, since it is assumed that the major problems of student adjustment occur in these two years, and that Juniors and Seniors will have come to some accord with the University community, the more extreme cases having left the institution.

The adjustment to the University community and personality integration of the students holding fundamentalist, moderate, and liberal religious beliefs were measured by an 81-item questionnaire containing three scales and two series of measures developed by the author. The results revealed significant differences in the level of adjustment to the University community between religiously fundamental

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[1]Webster, "Some Quantitative Results," p. 276.

and religiously moderate or liberal students. The fundamentalist student is more maladjusted.

There were no significant differences, however, in personality integration between students who are adjusted and students who are maladjusted to the University community, and no significant differences between adjusted and maladjusted fundamentalists in their degree of personality integration.

In addition, twenty extreme fundamentalists were chosen from the sample of 800 students. In this test of the hypotheses, the adjustment to the University community and personality integration of fundamentalist students were measured by means of a partly structured interview. This process admittedly produced less reliability than the questionnaire, but it did provide an opportunity to obtain in-depth information on student attitudes. The interview schedule was divided into nine categories, each category covering one aspect of the student's religious philosophy, adjustment to the University, or personality integration. According to the findings, adjustment to the University is a problem for the majority of fundamentalists interviewed, although their personality integration is high. It was found from this intensive phase that adjustment to the University community cannot be conceived as a unidimensional variable, but must be viewed in two ways, academic and social. Thus it was concluded that the findings of the intensive

phase lend general support to the findings of the extensive phase of the study.

Conclusions

The first null hypothesis is successfully rejected: the religiously fundamentalist student is more maladjusted to the University community than the moderate or liberal student. The differences among the above groups are not extreme, and maladjustment to the University community is a minor problem in view of the responses of the total sample. Among certain subsamples of the sample population, such as the Jews, maladjustment to this University is a problem of the religiously liberal rather than fundamentalist student. The religiously moderate student exhibited essentially the same degree of maladjustment to the University as the fundamentalist, the latter showing only a slight percentage more of maladjustment.

It is entirely possible that the moderate student may hold the same social and academic views as the fundamentalist, without adhering to a similar viewpoint of the Scriptures. We can hypothesize that the degree of Scriptural Literalism did not measure many of the interactions of religion and society, and that "religious geography," should be considered. We may be dealing with a view of life that is characteristic of the Southwestern United States, or, as it is called familiarly, the "Bible Belt,"

with the liberal student being in the minority when compared with the fundamentalist and moderate student at the University of Oklahoma.

We can speculate on a number of reasons for fundamentalist and moderate maladjustment to the University community. Adjustment to freedom may be a difficult aspect of University life for a fundamentalist student who has an educational tradition from home and church of an authoritarian structure which effectively controls his activities. He has been brought up with a firm base of rules and guides with which he can order the moral and ethical structure of his life. Upon entering the University, he finds himself in an essentially inquisitive atmosphere, where many of the beliefs that he had held as absolute truth are topics for questioning and investigation. He is confronted with two conflicting philosophies of life: that of acquiescence to a higher moral authority, an absolute God; and that of speculative investigation of every aspect of life where no absolutes are postulated.

We had theorized that five to ten percent of the sample would be highly fundamentalist, but we see from the analysis of the sample population that thirty-four percent of the respondents are religious fundamentalists, as measured by the Scriptural Literalism Scale. Thus it is possible that these fundamentalist students could spend their entire University career among those whose ideas are essentially

the same as theirs. According to the sample population, the three groups, fundamentalist, moderate, and liberal, are almost equal in number; this would eliminate the possibility of one group establishing a dominant viewpoint over the other two.

We found from the intensive phase of the study that adjustment to the University is not a unidimensional factor, and must in fact be studied from two points of view, one social, the other academic. Of the interview sample, eleven of twenty were judged to be socially maladjusted to the University, whereas fifteen were found to be academically maladjusted. We conclude that this factor is a function of the large peer group of thirty-four percent fundamentalist students. It is when they are forced to leave the peer group to attend classes, to relate to the professors and the course material, that a higher rate of maladjustment appears. The same dichotomy of adjustment can be seen in the Jewish subsample, who it was noted had a higher degree of maladjustment to the University than the fundamentalists. When hand sorted, the subsample of eighty-seven Jews showed thirty-three with no maladjustment problems, thirty-nine with maladjustment problems relating to the moral life of the University, and seven with maladjustment problems stemming from the academic life of the campus. Only three of these seven were bothered by course material; four indicated that what they objected to academically were anti-Semitic remarks

on the part of professors. Eight Jewish students are mal-
adjusted both socially and academically.

Of the sixty-nine students who stated that they
belonged to no denomination, and whose questionnaires were
culled for hand sorting, not one registered academic malad-
justment to the University. While both the Jewish and no-
denomination subsamples are maladjusted to the University
community, they are so for just the opposite reasons than are
the fundamentalist students. The Jews and those of no
denomination disapprove of the moral way of life of the
University, but have few objections to its academic life.
The fundamentalist student, on the other hand, finds his
greatest degree of maladjustment in the academic life of
the campus. The majority of academic maladjustment centers
specifically on the topic of evolution, which the fundamen-
talist students consider the single most bothersome aspect
of life here at the secular University. The pure sciences,
especially zoology, and the social sciences, especially
sociology, often confront him with material that is diame-
trically opposed to the teachings of his religion. This is
further aggravated by what the students consider derogatory
or negative comments on the part of the professors toward
their religious beliefs. Yet they rarely contradict the
professor or attempt to state their personal views in class.
The prevalent view among fundamentalist students seems to
be that unless the professor receives his own opinion on

religiously controversial issues in an examination question,
he will lower the student's grade. Since the grade represents
to the student the main criterion for evaluation of his
capabilities when he goes forth into society to find a job,
he is not ready to jeopardize this grade by contradicting
the professor.

The second and third null hypotheses were not
successfully rejected: there is no statistically significant
difference in personality integration between religiously
fundamentalist and religiously liberal students and there is
no significant difference between adjusted and maladjusted
fundamentalists in the degree of personality integration.
In fact, personality integration poses only a very minor
problem for the entire sample population. The student who is
fundamentalist and also adjusted to the University community,
as the majority are, does not seem to suffer unduly from
internal conflicts between his University environment and
his home and church upbringing. This finding is borne out
by both of the scales used in the Questionnaire and the
measures of adjustment and integration developed by the
author. The measures showed that 18.4 percent of the adjusted
fundamentalists are personality malintegrated, while 96 percent
of the maladjusted students are personality integrated, as
was expected. The relative crudeness of the measures developed
by the author can account for the four percent of the students
who responded as both maladjusted and malintegrated, in
contradiction to the theory of the study. Unless the

campus environment of the University of Oklahoma is the same as the environment of the rural and urban Southwest, in which case the students would experience no environmental change upon coming here, there must be other factors involved. Since appreciable differences between rural and urban America have been documented, this alone would lead us to dismiss the possibility of total similarity of environmental factors of rural and urban America and the university campus.

We can infer from the interviews of the intensive phase of the study that the peer group is more of a controlling device of student attitudes than is the home or church. This statement must be carefully qualified, however, since the religiously fundamentalist peer groups of the campus are formed on the basis of mutual needs, desires, and background. Once the group is formed, it begins to operate as the controlling factor in behavior. This author theorizes that it is within the safety of these groups that the fundamentalist students feel able to slowly change religious and moral attitudes. What personality malintegration does exist therefore is shared by the group and quite effectively cushioned.

Personality integration was measured by the _Religious Conflict Scale_ and the _Measures of Integration_. It should be noted that throughout the statistical analysis of these two measures, not once was there a statistically significant difference when the variable of personality integration was

related to adjustment to the University community. When the findings of the Measures of Adjustment as related to the Measures of Integration are inspected, we can see that a large minority, almost fifty percent of the students, do not feel that the moral way of life at the University is similar to the way they want to live. Yet a much smaller minority feel that conditions of morality here are so bad that they cannot keep from being depressed. It also appears that the majority of students are not under an undue amount of pressure to act in ways that go against their religious beliefs. The difference seems to be that they are not pressured, but are rather going along with these activities of their own accord. Yet these same students admit that their parents and church leaders would probably not approve of the moral way of life on campus if they were fully aware of it.

We have seen from the results of the intensive phase that fifty percent of the students would allow official agencies such as the administration, Legislature, or Regents to change campus morality. Yet when asked why they do not attempt to change it themselves,ninety percent indicated that this was a private matter. In this we find an interesting contradiction: the student himself does not feel qualified or desirous to change the moral situation, but does feel that legitimately constituted official agencies not only can but should change it.

A theoretical framework has been developed by Riesman that could provide some explanations for phenomena observed at the University of Oklahoma. Riesman found that

> The inner-directed American is very considerably bound by traditions. They limit his ends and inhibit his means. Those traditions embody a moral code implanted early in life and directed toward generalized but nevertheless inescapably destined goals.
>
> The other-directed American has no such internal guidance system. What is common to all the other-directed people is that their contemporaries are the source of direction for the individual...The other-directed conformist trying to line up his own behavior with attitudes acceptable to the community...is thus always alert to find out what is acceptable and what is not.[1]

If these students are in fact other-directed, we can see why personality malintegration would be low, since the group supplies the mores. We can also see why the student is casual in allowing official agencies to make moral decisions regarding the campus. The students' desire to avoid conflict with the professor by not contradicting any anti-religious remarks and by acquiescing to his viewpoints on religiously controversial questions on examinations indicates an unquestioning acceptance of the authority structure along with this avowed desire to obtain high grades as the key to success in American society. The students certainly do not hold to an absolutist standard of behavior handed down by parents or church. They have become more concerned, it appears, with adjusting and with doing what is accepted on

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[1] Riesman, The Lonely Crowd, pp. 15 ff.

the University campus. Yet the desire for absolute standards still appears to be present, provided that these are imposed by an outside authority.

With no stimulation from the student in the way of controversy, it is quite possible that the faculty also will stagnate intellectually, education becoming a mere technical process rather than an invigorating challenge. It also appears that as the groups coalesce, the fear of the independent individual grows proportionately. The large number of interviewees who expressly mentioned the hippies and SDS as people who should be controlled or gotten rid of may give some indication that differences are no longer tolerated in our society to the degree that they once were. The professors, however, appear to be generally liberal in outlook. Their liberal ideas, particularly those on religion, are parroted by students on examinations. These students would say that they are not violating their conscience because they do not believe what they write on these exams, but something entirely different. Conforming to the viewpoint of an authority figure is not considered an ethical question. The most important factor here is obtaining the good grade.

The question to be asked here is whether or not the students' view of the professors is accurate. Are they in fact inflexible and propagandistic? If so, members of the faculty are inner directed, and would expect to have their own viewpoints reflected on examinations. However, it is

possible that the students are projecting their own conception of authority figures onto the professors and are in fact acquiescing where it is not required and may even be disliked. If the faculty is, in fact, inner directed this could be an explanation of administration and faculty resistance to change on college campuses and the implications for the "generation gap" problem are a cause for concern.

If ultra-individualism is in fact on the decline among the students of the University of Oklahoma, and if such individualism has long been the hallmark of conservative thinking in this country, we can then say that these students are turning liberal. Yet insofar as liberalism represents a dynamic philosophy, one that is geared to change, these students have not progressed from conservative to liberal but from conservative to acquiescent, being quite content to be led by those inner-directed or tradition-directed men who are still active in the academic community. If students then seem to be tolerant, as shown in their refusal to campaign for moral change by themselves because it is a personal matter, this toleration may be a reflection of the fact that they actually hold no opinion at all on the topic. They are inactive from lack of conviction, but they expect official bodies like the Legislature and Regents to have moral convictions on basic issues and to lend these to the students.

It is possible that the students have some inkling of this situation. The majority of students responded that

atheism is the major problem on campus, and the majority of
the interviewees responded likewise. Yet when questioned
more closely, they qualified this by admitting that perhaps
agnosticism was the greater problem: the students just do
not seem to care about the problem one way or another. This
lack of taking a stand on the issue may also account for the
fact that the highest percentage of students responding to
frequency of church attendance indicated that they seldom
attend church, and the fact that the large majority of students
rarely attend activities at their own church student union.
If Riesman's theory does in fact apply to the situation at
the University of Oklahoma, we may conclude that the majority
of religiously fundamentalist students are not maladjusted
to the University community because they are quite content
within this large peer group that represents thirty-four
percent of the student sample population. This peer group
may represent a fundamentalist sub-culture broad enough in
its viewpoints to include a number of denominations. Each
denomination taken individually may also represent a security
factor for the maladjusted fundamentalist student. Table
Five in Chapter Four indicated that sixty percent of malad-
justed but integrated fundamentalist students join with members
of their own church to create their entertainment on the
campus while thirty-nine percent of the adjusted but mal-
integrated fundamentalist students do so. There is also a
low incidence of personality malintegration possibly because

there are no great commitments. The University is conceived as a "factory," and its product is degrees. Social security rather than intellectual attainment is the major goal.

Secondary Hypotheses

When the data concerning the main hypotheses are broken down by sex, residence, etc., we can see that our conclusions are not substantially altered concerning personality integration between students who are adjusted and those who are maladjusted to the University community. No matter which subsample was investigated, personality malintegration remains a minor problem. Many of the variables did show significant differences in adjustment to the University community between religiously fundamental and religiously liberal students.

An indication of student honesty or accuracy in responding to the questionnaire is given in Table Seven, which shows that eighty-five percent of the sample of respondents did give their accurate overall grade point average. Since the other demographic data are in areas that are considerably less sensitive, we will assume that they are also accurate.

We saw in Table Eleven that the majority of the respondents are members of the Freshman and Sophomore classes, the groups in the University where one might expect the most maladjustment and personality malintegration to occur.

One might expect also that members of the Junior and Senior classes would by that stage of their academic career have adjusted to the campus atmosphere. The most extreme examples of maladjustment would have left the University by the Junior and Senior years.

When the student sample was divided into subsamples based on church affiliation, only the Baptist and Methodists showed significant differences in adjustment to the University community between religiously fundamental and religiously liberal students. It is therefore only the two most fundamental religious organizations in which we are able to reject the null hypothesis. The major part of maladjustment to the University community was found in the Baptist and Methodist moderates, more so than with the fundamentalists of these two churches. It is perhaps the more fundamental students of these fundamentalist religions that do attend the church student unions. If this is in fact the case, the organization and their peer group within it may serve to cushion their maladjustment to the University as was seen in Table 5, Chapter 4. We can also hypothesize that these highly fundamentalist students would be very acquiescent to any constituted authority, such as professors and administrators. If their belief structure is not internalized, it becomes compartmentalized, so that they are capable of providing the correct answer to whatever authority they happen to be relating to at the time, regardless of contradictions. There will be a correct answer for

ministers, one for professors, and perhaps another for parents, none of which are internalized into a personal belief structure.

Even among these two fundamentalist groups, Baptist and Methodist, maladjustment to the University is a minority problem. The low incidence of maladjustment among all religious groups may well indicate that the influence of the Church on the lives of students is at best minimal. As seen earlier, the students' outlook on morality seems to indicate that they are changing their old standards, although they are not being forced to do so. Perhaps when they indicate that the moral way of life on this campus is not similar to the way they want to live, they are parroting propaganda from the home or churches concerning the low morals on college campuses.

It is also possible that the four years spent on the University campus represent a vacation from the strict morality of their former years, which they will have to reassume as members of middle class society.

The breakdown of church affiliation by frequency of church attendance showed that for the denominations listed the highest percentage of students seldom attend church, with the exception of Catholics, who consistently attend Sunday Mass, and Jews, who consistently attend services on major holy days. If church attendance is any indication of the depth of affiliation with the religious group, the

largest minority of each group has a very loose affiliation with their denomination.

The activities that students engage in with other members of their church denomination are also indicative of the type of affiliation they have with their churches. The highest percentages of any type of affiliations with their religions consisted in having friends and engaging in social activities with people of their own beliefs. The lowest percentage (9.5 percent) consisted of activities in the church student union. Both the extensive and intensive phases of the study seem to provide evidence that the role of this organization in the lives of the students is minimal. It was found in the interview sample of extreme fundamentalists that seventy-five percent of these students do not attend there with any regularity. Except during the early part of the Freshman year, when the new students may look to their church unions to gain their equilibrium in a new situation, this organization is generally avoided by the students. This factor combined with low frequency of church attendance may indicate a general lack of interest in religion among youth, even those whose beliefs are fundamentalist.

The minister of one of the fundamentalist church student unions was queried about this situation. He sees the problem as one of a generation gap. That is, the students look to these unions for assistance in facing some of the complicated problems of their lives, particularly

those relating to sex. However, most of the directors of
the student unions do not think in these terms; their
criterion of success of the campus minister is the number of
people that he draws into the church on Sunday. The minister
is even discouraged from discussing problems such as sex
with the students. This man felt that his own position was
rapidly becoming untenable, for he is caught in the middle
of the conflict of views.[1] If this same problem exists in
the more liberal student unions, this could well account for
their low attendance figures and could also call into question
the actual effectiveness of these institutions operating near
secular campuses. It seems that they are actually losing
ground after the student arrives at the University, for
Table Two indicates that church attendance decreases from
Freshman to Senior year. The influence of the University
may cause the student to become more independent minded and
questioning in regard to religious matters; he therefore
begins to find it very difficult to remain loyal to a church
based on strict adherence to a certain set of rules. This
trend may also be due to a certain defensiveness on the part
of the religiously fundamentalist students, a sizeable minority
of whom indicated that their religion and beliefs are
criticized by professors in classes. To avoid this criticism,
it is possible that they acquiesce in some degree to the
viewpoints of faculty members.

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[1]The clergyman's name has been withheld to protect his
position in his church organization.

The fact that the University does have an influence on students' religious attitudes is demonstrated in the findings of Table Three. Of those students who remain at home during the college years, twenty percent attend college services several times weekly, a higher rate of attendance than that of any class or single denomination.

Students on the University of Oklahoma campus do not appear to be particularly church-oriented, yet atheism was offered as the single most bothersome aspect of life at the University. This is probably an emotional response adopted from parents and religious leaders. When questioned more closely, they admit that it is agnosticism, a skepticism concerning dogma, rather than atheism which offends them: a general laxness of religious belief rather than none at all. Three of the interviewees even stated that they had no understanding of what atheism actually is.

Cheating is also considered a major problem, though it is not a purely religious or moral one. It is a question of ethics, and of the justice of the situation. Most of the students resent the fact someone else may receive a good grade although he has not worked for it, while they themselves have worked hard for their academic achievements.

In regard to the variable of Greek or Independent affiliation on campus, both groups showed statistically significant differences in adjustment to the University community between fundamentalist and liberal students. The

Independent students had a considerably higher incidence of maladjustment than did the Greeks. There may be a financial relationship here. The Independent student sample contained a considerably higher proportion of fundamentalists than did the Greek sample. If highly fundamentalist churches can be associated with lower economic classes, we can see the possibility that a large number of fundamentalist students simply could not afford to belong to the Greek system.

The sorority and fraternity system at the University of Oklahoma is powerful, both socially and politically. Since in many areas they do represent a controlling influence, it follows that their members would be more adjusted to the University community. A certain conformity exists within the Greek system, consciously fostered by regulations such as dress and study codes. It is possible that this conformity and attendant peer pressure weakens extreme beliefs into an area of moderation acceptable to all members.

The requirements of the Greek houses in regard to enforced study periods and the maintenance of a certain grade point average do have an effect in regard to a comparison with the Independents. Table Eight shows that the Greek students have a consistently higher grade point average than the Independents. The low incidence of extreme fundamentalists belonging to the Greek system is also shown in the frequency of church attendance. We see from Table Three that it is among the sorority and fraternity students that we find the lowest incidence of "Several times weekly" church attendance.

It may well be that the Greek students belong to a system that has been designed to help one cope with the social and academic difficulties of a university campus. Thus it might be expected that their members exhibit less maladjustment to the University community than do the Independent students.

Both males and females showed significant differences in adjustment to the University community between fundamentalist and liberal students. Statistically, however, this difference was slight. The sample of women students did contain a higher percentage of fundamentalists. It is possible that this slight difference between the men and women students is due to the rather conservative culture of the Southwest, which does not allow women the degree of freedom in many behavioral areas (e.g., drinking and sex) that it allows to men. The males, however, did exhibit a slightly higher percentage of personality malintegration. This again may be attributed to a greater permissiveness for the males in our society, with the greater probability of a guilty conscience.

The urban students show a statistically significant difference in adjustment to the University community between fundamentalist and liberal students, although the rural students do not. Although those students from rural areas contained a much higher percentage of fundamentalist students, they are slightly less maladjusted than the urban students. This may be due to the fact that the entire Jewish subsample comes from urban areas. As we saw in Table Fourteen, Jews

and students of no denomination have the highest rate of
maladjustment to the University as well as the highest per-
centage of liberals. Table Seventeen showed that the rural
liberal student is considerably less maladjusted than the
urban liberal, who is heavily represented by this large
Jewish population. We also saw in Table One that the rural
student had a seven percent higher frequency of attendance
at weekly church services than did the urban student. This
may be due to the higher percentage of fundamentalists among
the rural population, or it may be due to the fact that in
rural areas the church is as much of a social institution as
a religious one.

The difference in church attendance was also affected
by the large percentage of Jewish students, who had the
highest percentage of attendance only on major church
holidays.

When the data are broken down by socio-economic
class, they show that only among students whose fathers are
professional men or workers are there statistically significant
differences in adjustment to the University community between
religiously fundamental and liberal students. Of these
groups, the highest percentage of fundamentalists are found
among those whose fathers are farmers. The highest rate of
maladjustment to the University is found among the liberals
whose fathers are in the professions which would indicate
that something about the University other than "religion" is

causing concern to these students. The children of profes-
sional men are probably more accustomed to an intellectually-
oriented life and have the highest aspirations for their
University career. These students are therefore open to more
disappointments as the aspiration level is not achieved.

The Freshmen and Sophomore students show significant
differences in adjustment to the University community between
fundamentalist and liberal students; the Juniors and Seniors
do not. The underclassmen are therefore more maladjusted to
the campus environment. This may be accounted for by the
fact that it is usually the first time away from home for
these students. The value system that they bring from the
home may be in direct conflict with their new situation.

Moderate and liberal Sophomores are more maladjusted
than are the fundamentalists. We have already spoken of the
idea of the large peer group of the latter, which may
effectively reduce their maladjustment problems. In addition,
if fundamentalism does indicate an acquiescence to religious
authority, this acquiescence may carry over to University
authority as well. The transfer may therefore not be too
difficult. The moderates and liberals on the other hand may
be confronted at the University with standards that are more
rigid than the ones to which they have been accustomed.

Students in the age groups 18-19, 20-21, and 24 and
older showed significant differences in adjustment to the
University community between religiously fundamental and

liberal students: the 22-23-year old group showed no such significant difference. This reinforces the findings illustrated in Table Nineteen. It is the younger students, Freshmen and Sophomores, who are maladjusted to the University. However, the older students, those twenty-four and older, also indicate a certain degree of maladjustment. This may be because the University atmosphere is geared to the younger student and does not fit well with the life style already established by the older student. These students aged twenty-four and older were all undergraduates, and so the fact of being in direct competition with persons often much younger than themselves may also be a factor in their maladjustment. The older student also brings a greater wealth of experience to the campus, and may therefore be more critical of its workings than those students just out of high school.

Students who reside in University dormitories or apartments showed statistically significant differences in adjustment to the University community between fundamentalist and liberal students. Those who reside in sorority or fraternity houses, with their parents or relatives, or in their own home or apartment show no significant differences. This also reinforces the findings of Tables Nineteen and Twenty. It is generally the younger students who have the higher rate of residence in University housing, and it is these younger students who have the highest rate of

maladjustment to the campus. As illustrated in Table Fifteen, the Greek affiliated students are considerably more adjusted to the University than the Independents, and it is the Greeks of course who reside in the sorority and fraternity houses.

Again it must be stressed that, although maladjustment to the University community is higher among the religiously fundamentalist students than among moderates or liberals, the differences are minimal. However, if the fundamentalist and moderate students are combined into a single group, this larger group shows a considerably higher rate of maladjustment than do the liberals. But among many subsamples, such as that of Jewish students and those whose fathers are professional men, we find a high rate of maladjustment among the liberals. Apparently, this maladjustment is social rather than academic.

CHAPTER SIX

IMPLICATIONS OF THE STUDY

Implications for the Sociology of Religion

In studying the variables of fundamentalism and liberalism among the students, we must include a category of religious moderates to pull the other two groups apart. As we have seen, extremes in both categories appear to be maladjusted to the University community as measured by church denomination. Without the third group to differentiate between the other two, it would be impossible to analyze the statistically significant differences between both maladjusted groups.

It appears that the religious beliefs of the students affect the campus atmosphere, insofar as there is a defensiveness both on the part of students and professors regarding religious matters. A minority of the students reported that professors do make derogatory remarks about their denominations or about religion in general. There is evidence also of defensiveness on the part of some professors in their dealings with emotionally charged religious topics. The

topic of evolution in particular is a cause of friction. Some professors apparently take the positivistic approach, without considering the possibility of other views or even the right of those who hold to the Biblical view to speak out. There are also students who become offended at the presentation of a theory of creation that differs from the Genesis account, and would deny to the University the right to explore all fields of knowledge scientifically.

It also appears the scriptural literalism is not inclusive enough to measure the full range of religious sentiment in the "Bible Belt." It is possible that, although the various denominations may disagree in their views of scriptural literalism, they may still agree on what may be termed a fundamentalist culture of the Southwest United States. If this is the case, it would account for the very similar responses of moderates and fundamentalists in regard to maladjustment to the University. This scale did not adequately differentiate moderates and fundamentalists. However, the religiously liberal student was much more easily definable by means of this scale, and stands in noticeable contrast to the other two groups, which show a number of similarities.

Implications for the Campus Ministry

The campus ministers should take note of the fact that seventy-five percent of the extreme fundamentalist students

interviewed do not belong to their church student unions, in particular the Baptist Student Union of this campus. Of the 47.2 percent of the total sample who stated that they do join with other members of their own religious group to create their entertainment, 90.5 percent do not join or participate in the church student unions. These student unions are therefore attracting only the smallest minority of the students of their denominations.

The high percentage of students who listed atheism as the most bothersome aspect of life at the University, and the number of interviewees who indicated that their parents and ministers preach against the atheism of University campuses, indicate that many churchmen and parents are preaching against a non-existent problem. What they term "atheism" is actually religious laxness or, religious agnosticism. The community's religious leaders may have a legitimate concern over the student's lessening or even loss of faith while at the University. It appears that their exhortations are missing the main problem while denouncing one that is actually minimal on this particular campus.

From the interviews, we also have an indication of the fact that the church student unions on this campus fall into two different categories, one highly fundamentalist, the other highly liberal and activist. The student thus has the choice of two extremes, while very little attention is devoted to the problems of religiously moderate students.

Implications for the University Community

The faculty and administration should be aware of the fact that many students view the professors as inflexible, dogmatic, and even intellectually stifling in their reactions to opinions on examinations. Whether this is actually the case or not is of secondary importance. The fact that the students view the faculty in such a light could account for some of the manifestations of anti-intellectualism among students on this campus. Grades are the all-important goal for the students here. The intellectual life and discussion of new ideas are only of secondary importance. It is the good grades which will yield the degree and the key to success in life. Possibly anti-intellectualism is the result of viewing the professors as intellectually unsound especially in their reactions to student opinions. Therefore the students reject them and put their emphasis on grades.

It should be noted that the fundamentalist student is more maladjusted to the University than is the moderate or liberal. A good proportion of this maladjustment is academic in nature. The grave conflicts that a fundamentalist student is facing and the difficulties that he must resolve between his belief structure and the academic life should be realized and be treated with tolerance and charity by the faculty.

There appears to be considerable conflict between Greek affiliated and Independent students on this campus.

Much emotional energy goes into this conflict. We conclude from the interviews that the two systems hold very erroneous ideas about the views, the beliefs, and the values of the other. These very negative views exclude a large amount of cooperation between the groups on common causes and issues of the campus. This may be very detrimental to student progress and reform in many areas.

Implications for Further Research

A study could be initiated to investigate how the students perceive the honesty and flexibility of the faculty, and how this viewpoint affects the intellectual interactions between students and faculty.

The students' ideas on the function of a University should be investigated. There are indications that the students regard this University as an "academic factory" whose product is degrees, and not as an institution which exists for the generation, refinement, and dissemination of ideas and professional skills. If this is their attitude, how should the faculty attempt to change it, or should it even do so?

There appears to be a significant difference between students who live on campus and those who remain at home while attending college courses. What religious factors, if any, or involved in this decision? It appears that the highly fundamentalist student and the highly liberal one form

the majority of the students of this community who remain at home during their University career. The sample was so small that this could well be due to chance alone, but the possibilty still exists that there are religious factors that could be investigated.

An investigation could be made as to why the church student unions attract so few students from their denominations. What do students think these organizations should offer to be relevant to their needs?

This study could be replicated on the Oklahoma University campus to investigate the causes of maladjustment on the part of religiously liberal students. Are these problems of adjustment on the part of urban and out of state students reacting to an essentially conservative state?, or could this indicate a liberal maladjustment to the society as a whole?

A comparison could be made between the attitudes of Greek and Independent students on the campus. How do these students perceive each other? How does this affect relationships between the two systems, and situations where they must cooperate with one another? Are there any essential differences between the viewpoints of the two groups toward the academic community? Does this affect the quality of education on this campus?

We can infer from the <u>Scriptural Literalism Scale</u> that there is a large number of religiously moderate students on this campus. One could investigate the nature of

religiously moderate beliefs at the University of Oklahoma. What are its particular adjustment patterns, and why does the moderate group seem so similar to the fundamentalist one on this campus?

There is a need for the development of a theoretical framework for the investigation of religion in various geographical areas and on various campuses throughout the United States. Scales that are developed in the Northeast or the far West of the country may not effectively measure these variables in the deep South or the Southwest. Geographical location must be considered when developing theories for the investigation of religious phenomena.

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APPENDIX A

Interview Schedule for the Intensive
Phase of the Study

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Interview Schedule for the Intensive
Phase of the Study

CATEGORY I Scriptures
Validate responses on Scriptural Literalism Scale:

1. Do you feel the Scriptures are a guide for your life?

2. Have these been effective for you most of your life?

3. Have you always felt this way about religion?

4. Do your parents agree with your religious views?

5. Are these values internalized? Do you really believe or is it easier to believe than not to in your home environment?

6. What do you think are the general moral characteristics of a person who is not a Christian?

7. Does everyone respect Christians? (Why, Why not?)

CATEGORY II Adjustment to Campus Society

1. Do you feel that the way other students expect you to behave as a member of the University community goes against your religious beliefs? Yes No

2. Give examples.

3. What do you do? How do you counter this?

4. If you go along with the action, does your conscience bother you?

5. Where can you turn (escape) this conflict? With friends, in isolation, church student union, other?

CATEGORY III   Adjustment to the academic aspect of O.U.

1. Does the material of any of your courses go against your religious beliefs? Yes___ No___

2. Do your professors ever criticize the beliefs of your religious denomination in class or to you personally? Yes___ No___

3. Which courses go against your beliefs?

4. Is it the material or the professor?

5. Do you let the professor know you disagree with the stated position?

6. Do you drop these courses?

7. Does this conflict extend to the exam level?

8. Have you ever complained officially over professors' remarks?

9. Has the professor made a general criticism in class, or to you personally?

10. Have you made the professor aware that he has offended your religion?

CATEGORY IV   Morality (right action) on campus

1. Is the moral way of life at this university similar to the way you want to live? Yes___ No___

2. Are moral and religious conditions ever so bad that you find it hard to keep from feeling depressed? Yes___ No___

3. Describe the ideal moral way of life and how this differs from OU.

4. Do you attempt to change things here? How? .

5. What particularly bothers you? Expound on it (refer to #6).

6. Should official agencies (legislature, administration, etc.) have the ability or right to change the situation here at O.U.?

7. Would you advise younger members of your community to go to another school because of moral conditions here?

CATEGORY IV (continued)

8. How would you advocate going about change in the moral life at O.U.?

9. Were you aware of these conditions before you came here?

10. Which aspects of life here bother you most? Swearing___ Drinking___ Atheism___ Sex standards___ Dancing___ Cheating___ Drugs___ Other

11. Why do these particular things bother you?

12. Are the students really atheistic?

13. What should sex standards be?

14. Describe the cheating problem here. (or other problem)

15. Why stay in college if the influences are so bad? Is this not a detriment to you?

CATEGORY V   Adjustment as religious conflict

1. Have you investigated your faith more closely since you have come to O.U.?

2. Have you come to any new conclusions or opinions?

3. Are you in danger of losing your faith at O.U.? Why?

4. Is it hard to reconcile science with religion? How do you do it?

CATEGORY VI   Religious conflict

Check responses to the religious conflict scale and ask him to enumerate on these responses. Probe for in-depth information.

CATEGORY VII

Check responses on the Institutional Attitude Scale and ask him to enumerate on them. Probe for in-depth information.

CATEGORY VIII   Integration

1. Do you go along with the generally accepted ways of thinking and acting at the University of Oklahoma even though they conflict with your religious beliefs?

2. If these activities do conflict with your beliefs, how do you reconcile the conflict in your own mind?

3. Do you feel that your parents and (minister, priest, rabbi) would approve of the general morality of the student body at O.U. if they were completely informed of it? What do you think would be his opinion of it?

4. Would you advise younger students from your church to attend O.U.?

5. Should the churches have more influence over O.U.? How? Why?

6. Is this a good school for the religious student to attend?

7. Do you join with other members of your religious group to create your own entertainment here at school?

8. Does this entertainment consist of: Activities at the church student union___ Church activities___ Social activities not connected with church___ Having friends mainly from own religious group___

9. Is your church student union or church organization relevant to your needs on the campus?

10. Could you think of ways it could be improved?

11. Do you feel under pressure at the University to behave in ways which violate your religious beliefs?

12. Describe these situations. What type of behavior violates your beliefs? How do you react to this? (probe this point as much as possible)

13. Does it worry you to think that some of your friends and acquaintances may dislike you because of your religious beliefs?

14. Do they ever make this dislike known to you indirectly (wise cracks, side remarks) or directly (in discussions, etc.)?

CATEGORY VIII (continued)

15. How do you feel about this?

16. Have you considered changing your beliefs?

17. Do you feel the need to make excuses or apologies for your religious activities here at the University?

18. Do you have many friends here at O.U.?

19. Are these friends from divergent religious groups or from your own group?

20. Was attendance at church required if a person was to have a good reputation in your community?

21. Is O.U. friendly?

22. How do you feel about facing something that is vague and uncertain?

23. Did you feel a large pressure to conform religiously in your home town?

CATEGORY IX Demographic Data

1. How often do you travel home a year?

2. Do you plan to settle in your home town or area after graduation?

3. Would your chances of success in your home town be lessened if your religious views changed to any great extent?

4. Why would this be so?

5. Is this situation different in a city (or town)? Why?

6. Is it difficult to get completely independent of your parents? (Probe here - What do parents do, how do they influence him, etc.)

7. Do you think your religious beliefs will be affected by your major? What will your major be? Have you chosen your major after first considering your beliefs?

CATEGORY IX (continued)

8. Do you feel your views might change in your four years here? In what way?

9. Is there any difference between Independent and Greek students religiously? Is one way of life (Greek, Independent) more sympathetic toward your way of life and ideals than the other?

Date and time of interview   Duration of interview

Location of interview   Number and type of interruptions

Assessment of interview: Low   Medium   High
Respondent's knowledgeability
Respondent's candidness
Respondent's interest in the interview
Your rapport with the respondent

Did you enjoy the interview? Why-Why not?

APPENDIX B

Questionnaire for the Extensive
Phase of the Study

APPENDIX B

Questionnaire for the Extensive
Phase of the Study

Home town _____ County_____ State_____

Sex M___ F___

Age ___

Are you enrolled in University College___

   or a degree granting college_____

   If enrolled in a degree granting college, which one_____

Major (or probable choice of major)_____

Class: Freshman___ Sophomore___ Junior___ Senior_____

Number of years you have attended the University of Oklahoma

_____

Church affiliation: Catholic___ Jewish___ Protestant_____

   If Protestant, which denomination_____

Frequency of church attendance: Several times weekly_____

   Weekly___ Twice a month___ Monthly___

   Major church holidays___ Seldom___ Never___

Affiliation: Independent___ Greek___

Do you life: In a dormitory or campus apartment___

   In a sorority or fraternity house___ With your parents__

   In your own apartment or home___

Overall total grade point average at the University of Oklahoma

_____

Father's Occupation_____

How many times a year do you travel home_____

Name_____

Please check one response to each of the following statements.

1. The scriptures contain religious truths.
    Strongly agree___ Agree___ Slightly agree___
    Slightly disagree___ Disagree___ Strongly disagree___

2. Life originated differently than suggested by the
    scriptures.
    Strongly agree___ Agree___ Slightly agree___
    Slightly disagree___ Disagree___ Strongly disagree___

3. The precise words spoken by God may be found in the
    scriptures.
    Strongly agree___ Agree___ Slightly agree___
    Slightly disagree___ Disagree___ Strongly disagree___

4._ The scriptures should be taken as divinely-inspired
    writing.
    Strongly agree___ Agree___ Slightly agree___
    Slightly disagree___ Disagree___ Strongly disagree___

5. The scriptures contain God's rules for living.
    Strongly agree___ Agree___ Slightly agree___
    Slightly disagree___ Disagree___ Strongly disagree___

6. The scriptures are a product of man's imagination.
    Strongly agree___ Agree___ Slightly agree___
    Slightly disagree___ Disagree___ Strongly disagree___

7. There are more accurate accounts of history than the
    scriptures.
    Strongly agree___ Agree___ Slightly agree___
    Slightly disagree___ Disagree___ Strongly disagree___

8. Quotations appearing in the scriptures are accurate.
    Strongly agree___ Agree___ Slightly agree___
    Slightly disagree___ Disagree___ Strongly disagree___

9. We can put our trust in the teachings of the scriptures.
Strongly agree___ Agree___ Slightly agree___
Slightly disagree___ Disagree___ Strongly disagree___

10. Most of the writing in the scriptures should be taken literally.
Strongly agree___ Agree___ Slightly agree___
Slightly disagree___ Disagree___ Strongly disagree___

11. The miracles reported in the scriptures actually occurred.
Strongly agree___ Agree___ Slightly agree___
Slightly disagree___ Disagree___ Strongly disagree___

12. The scriptural account of creation is accurate.
Strongly agree___ Agree___ Slightly agree___
Slightly disagree___ Disagree___ Strongly disagree___

13. The scriptures are a collection of myths.
Strongly agree___ Agree___ Slightly agree___
Slightly disagree___ Disagree___ Strongly disagree___

14. The scriptures accurately predict future events.
Strongly agree___ Agree___ Slightly agree___
Slightly disagree___ Disagree___ Strongly disagree___

15. The scriptures are the ultimate truth.
Strongly agree___ Agree___ Slightly agree___
Slightly disagree___ Disagree___ Strongly disagree___

16. The scriptures should be regarded more as beautiful writing than as religious truths.
Strongly agree___ Agree___ Slightly agree___
Slightly disagree___ Disagree___ Strongly disagree___

II.
1. Do you feel that the way other students expect you to behave as a member of the University community goes against your religious beliefs?
Yes___ No___

2. Does the material of any of your courses go against your religious beliefs?
Yes___ No___

3. Do your professors ever criticize the beliefs of your religious denomination in class or to your personally?
Yes___ No___

4. Is the moral way of life at this university similar to the way you want to live?
Yes___ No___

5. Are moral and religious conditions ever so bad here that you find it hard to keep from feeling depressed?
Yes___ No___

6. Which aspect or aspects of life at the University bother you the most?
Swearing___ Sex standards___ Dancing___ Cheating___
Drinking___ Atheism___

III.
If a statement is TRUE OR MOSTLY TRUE as applied to you, check TRUE. If it is FALSE OR NOT USUALLY TRUE as applied to you, check FALSE.

1. I cannot decide what to believe about religion.
True___ False___

2. I sometimes wonder just what life is all about and why we are here.
True___ False___

3. I am actively trying to decide by reading and other means, what the truth is about religion.
True___ False___

4. At times I have felt guilty because of my religious upbringing.
True___ False___

5. I sometimes feel disloyal to my parents because I cannot entirely accept their religious beliefs.
True___ False___

6. I wish I was perfectly sure of my belief in God.
True___ False___

7. I am not as strict in my religious practices as I feel I should be.
True___ False___

8. My church is too strict.
True___ False___

9. There are too many things about religion I don't understand.
True___ False___

10. I am in danger of losing my faith.
    True____ False____

11. Sometimes I feel guilty because of my lack of faith.
    True____ False____

12. Education has led me to question some teachings of my church.
    True____ False____

13. Sometimes I believe in Hell and sometimes I don't.
    True____ False____

14. I wish I could be sure my religious beliefs are correct.
    True____ False____

15. Contradictory religious ideas make one wonder which ones to accept.
    True____ False____

16. I feel that I shouldn't question my religion, but I sometimes do, anyway.
    True____ False____

17. I feel that I should be more religious than I am.
    True____ False____

18. I might be happier if I did not believe in my religion.
    True____ False____

19. I wish I did not believe in Hell, but I do.
    True____ False____

20. I sometimes wonder why God lets terrible things happen to people.
    True____ False____

21. It is hard to reconcile science with religion.
    True____ False____

22. Although basically I believe in my religion, my faith often waivers.
    True____ False____

A SCALE FOR MEASURING ATTITUDE TOWARD AN INSTITUTION

Directions: Following is a list of statements about the University of Oklahoma. Place a plus sigh (+) before each statement with which you agree about the University.

___ 1. Exerts a strong influence for good government and right living.

___ 2. Serves society as a whole well.

___ 3. Is necessary to society as organized.

___ 4. Adjusts itself to changing conditions.

___ 5. Is improving with the years.

___ 6. Does more good than harm.

___ 7. Will not harm anybody.

___ 8. Inspires no definite likes or dislikes.

___ 9. Is necessary only until a better one can be found.

___10. Is too liberal in its policies.

___11. Is losing ground as education advances.

___12. Promotes false beliefs and much wishful thinking.

___13. Does more harm than good.

___14. No one any longer has faith in this institution.

___15. Is detrimental to society and the individual.

___16. Benefits no one.

___17. Has positively no value.

Check the appropriate response as it applies to you.

1. Do you "go along with" the generally accepted ways of thinking and acting at the University of Oklahoma even though they conflict with your religious beliefs.

    Most of the time___ Some of the time___ Never___

2. Do you feel that your parents and (minister, priest, rabbi) would approve of the general morality of the student body at Oklahoma University if they were completely informed of it?

    Strongly disapprove___ Disapprove___ Approve___
    Strongly approve___

3. Do you join with other members of your religious group to create your own entertainment here at the University?

    Most of the time___ Some of the time___ Never___

4. Does this entertainment consist of: (Check items that pertain to you)

    Activities at the church student union___ Church activities___ Social activities not connected with the church ___ Having friends mainly from your own religious group ___

5. Do you feel under pressure at the University to behave in ways which violate your religious beliefs?

    Most of the time___ Some of the time___ Never___

6. Does it worry you to think that some of your friends and acquaintances may dislike you because of your religious beliefs?

    A great deal___ Somewhat___ Very little___ Not at all___

7. Do you feel the need to make excuses or apologies for your religious activities here at the University?

    Often___ Sometimes___ Never___

APPENDIX B

Questionnaire for the Extensive
Phase of the Study

Home town_____ County_____ State____

Sex M____   F____

Age ____

Are you enrolled in University College____ or a degree granting

APPENDIX C

Design of the Study and Scale Values for
Statistical Analysis by Means of
the Chi Square

APPENDIX C

Design of the Study and Scale Values for

Statistical Analysis by Means of

the Chi Square

Frequencies obtained for frequency tables comparing

sample population with University population:

Age: 17-25

Sex: Male   Female
       1   2

Class: Freshman   Sophomore   Junior   Senior
           1   2   3   4

1. Establish frequencies for a frequency table of

the numbers of fundamentalists, moderates, and liberals.

A. Fundamentalist is defined as one having a

score between plus 18 and plus 48 on the Scriptural Literalism

Scale.

B. Moderate is defined as one having a score

between plus 17 to minus 17 on the Scriptural Literalism

Scale.

C. Liberal is defined as one having a score

between minus 18 and minus 48 on the Scriptural Literalism

Scale.

2. Interact the <u>Scriptural Literalism Scale</u> scores with the <u>Attitude toward any Institution Scale</u> scores using a 3 x 3 Chi Square.

<div align="center"><u>Scriptural Literalism Scale</u></div>

		Fundamentalist	Moderate	Liberal
		48 18	17 -17	-18 -48
Attitude toward any Institution Scale	11.2 8.0			
	7.9 4.8			
	4.7 1.6			

<u>Attitude toward any Institution Scale</u>:

High:	8.0 -	11.2
Medium:	4.8 -	7.9
Low:	1.6 -	4.7

3. Interact the <u>Attitude toward any Institution Scale</u> scores with the <u>Religious Conflict Scale</u> scores using a 3 x 3 Chi Square.

<div align="center"><u>Attitude toward any Institution Scale</u></div>

		High	Medium	Low
		11.2 8.0	7.9 4.8	4.7 1.6
Religious Conflict Scale	44 High 30			
	29 Medium 15			
	14 Low 0			

<u>Religious Conflict Scale</u>:

High:	30 -	44
Medium:	15 -	29
Low:	0 -	14

4. Interact the <u>Measures of Adjustment</u> with the <u>Measures of Integration</u> using the 2 x 3 Chi Square.

	Adjustment	
	Yes	No
Most of the time		
Integration Some of the time		
Never		

2 x 3 Chi Square on Integration Questions 1, 3, 5, 7

2 x 4 Chi Square on Integration Questions 2, 6

Interact adjustment measure item 1 with integration measures 1, 2, 3, 5, 6, 7, then adjustment measure item 2 with integration measures 1, 2, 3, 5, 6, 7, 3 with 1, 2, 3, 5, 6, 7, 4, 4 with 1, 2, 3, 5, 6, 7, 5 with 1, 2, 3, 5, 6, 7.

5. Interact the <u>Measures of Integration</u> with the <u>Institutional Attitude Scale</u> using 3 x 3 and 3 x 4 Chi Squares.

(Adjustment)
Institutional Attitude Scale

	High 11.2 8.0	Medium 7.9 4.8	Low 4.7 1.6

Measures of Integration
1. Most of the time
   Some of the time
   Never

2. Strongly disapprove
   Disapprove
   Approve
   Strongly Approve

3. Most of the time
   Some of the time
   Never

5. Most of the time
   Some of the time
   Never

6. A great deal
   Somewhat
   Very little
   Not at all

7. Often
   Sometimes
   Never

6. Interact the **Measures of Adjustment** with the **Religious Conflict Scale** using the 3 x 2 Chi Square.

Personality Integration
Religious Conflict Scale

		High		Medium		Low	
		44	30	29	16	15	0
Measures of	1. Yes						
Adjustment	No						
	2. Yes						
	No						
	3. Yes						
	No						
	4. Yes						
	No						
	5. Yes						
	No						

7. Measure of Adjustment No. 6 was placed in a frequency table. No other statistical operation was performed on this item.

Frequencies obtained for: Swearing
Sex standards
Dancing
Cheating
Drinking
Atheism
Drug usage

Measure of Adjustment No. 4 was placed in a frequency table. No other statistical operation was performed on this item.

Frequencies obtaind for:
1. Activities of the church student union
2. Church activities
3. Social activities not connected with church
4. Having friends mainly from own religious group

8. Interact the following demographic data with the
Scriptural Literalism Scale, Religious Conflict Scale, and
Attitude toward any Institution Scale using the 3 x 3 Chi Square.

Example: Sex

Male
Scriptural Literalism Scale

	Fundamentalist	Moderate	Liberal
Attitude toward any Institution Scale			

Male
Attitude toward any Institution Scale

	High	Medium	Low
Religious High			
Conflict Medium			
Scale Low			

Repeat this Chi Square process with all of the following
variables: (The number under each indicates coding number on
the computer card.)

Sex: Male   Female
         1   2

Age: 18-19   20-21   22-23   24-up
           1   2   3   4

Class: Freshman   Sophomore   Junior   Senior
           1   2   3   4

Church or Denomination: None   0 Episcopalian   6
                           Catholic   1 Church of Christ 7
                           Jewish   2 Lutheran   8
                           Baptist   3 Fundamentalist   9
                           Methodist   4 Liberal   plus sign
                           Presbyterian 5

Frequency of church attendance: Several times weekly 1   1 run
                                   Weekly   2

                                   Twice a month   3   2 run
                                   Monthly

                                   Major church holidays 5
                                   Seldom   6   3 run
                                   Never   7

8. (Continued)

Number of years you have attended Oklahoma University: 1 2 3 4

Home town: Rural   Urban
           1   2

Affiliation: Greek   Independent
           1   2

Residence: Dormitory or campus apartment   1
              Sorority or fraternity house   2
              With parents or relative   3
              In own apartment or home   4

Grade point average: 1.00 - 1.99   1
                         2.00 - 2.99   2
                         3.00 - 4.00   3

Father's Occupation: Professional   1
                         Business   2
                         Worker   3
                         Farmer   4

9. Using Frequency curves, interact the following data using the breakdowns given in Instruction Number 8 above.

Variables:

Greek or Independent vs. Grade point average

Class vs. Frequency of church attendance

Residence vs. Frequency of church attendance

Urban or rural vs. Frequency of church attendance

Frequency of church attendance vs. Church affiliation