

**A TEST OF PERCEIVED UTOPIAN
CHARACTERISTICS AT A
SECTARIAN UNIVERSITY**

By

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CHAPTER I

INTRODUCTION

Utopianism has been a persistent tradition throughout human history. Scores of individuals have attempted to formulate various types of social structures that would improve a system perceived inadequate. To individuals reaching for utopia their hope was that their efforts would culminate in social orders that would allow men to have happier lives and to achieve their goals both individually and collectively. Such an ideal goal has been viewed by many persons as a remedy to the conditions of the existing society.

This first chapter will introduce several of the more famous utopian formulations by describing the life patterns within these ideal societies. The rest of the chapter will consist of a description of the Community of Oral Roberts University. The rationale as to why utopian literature was selected as a theoretical perspective to understand Oral Roberts University Community will also be included. Through these means the research problem will be introduced. That research problem can be stated in the following manner: In what ways does the Oral Roberts University Community resemble the utopias found in traditional literature?

Utopian Literature

It is difficult to determine the origin of utopian writings since many early copies of utopian dreamers may have been lost. Plato was

one of the first in his Republic to engender a utopian theme. However, there were others like Aristotle in Greece, who had endeavored to look to a more perfect social order. Not only were the Greeks prolific writers in this area but the Hebrews had many carrying on a similar tradition.¹ Samuel, Amos, Hosea, Isaiah and others of the old testament prophets brought forth their messages of the evil times and a promise of better things to come. Before Moses was to lead the people of Israel to the "land of milk and honey" prophets such as Isaiah were telling of greener pastures.

Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; he will come and save you.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

Then shall the lame man leap as an hart and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.²

The Greeks and Hebrews by no means had a monopoly on utopia. Evidence of this type of thought could be found in Egypt, the Far East and the very early times of Sumerians.

Our earliest evidence of this ideal dates back to shortly after 2650 B.C. when Vrukagina, ruler of Lagash, states as his obligation to prevent the mighty from harming the weak and defenseless, especially orphans and widows. From then on this ideal is often reflected in royal inscriptions and other literature.³

It is not known how far back into history one must go to reach the beginnings of man consciously aspiring for a good life in the future. Deliberate efforts to picture the conditions of a good society have existed for a long time. While one does not know the exact starting point of the utopian tradition, Plato's Republic often has been referred to as the original. Many of the utopias have utilized

Plato as a guide. The Republic was a work that required a strict stratification system where every man should perform the work that nature ordained for him and a government that was controlled by men proclaimed to have superior wisdom.

In order to understand the writings of Plato it is important to note the historical events of his time. The Peloponnesian war had ended with a crushing defeat of Athens by Sparta. When the war came to an end Athens was economically and politically exhausted. During the period the popular philosophy advocated individual freedom from morals of the state. This, combined with the effects of the war, left those in authority with power over the populace. It is understandable, therefore, that Plato attempted to envision a state without tyranny and free from the dangers of corruption. It was through the state that Plato conceived of individual needs being served.

In opposition to the ruinous tendencies of his age, Plato revived the Hellenic conception of the state, which made the state supreme, but it was a supremacy tempered, not by political, but ethical motives. For him the state holds supremacy because of its utterly indispensable character in the realm of human welfare. The task of the state is to present the ideal of humanity and educate the citizen to that particular virtue which will make him most happy and therefore of greatest service to the state.⁴

Thus, Plato reacted in opposition to the philosophy of his time and proposed moral and external institutions meant to protect a conservative social structure through strict laws. Within the ideal state there were to be three classes. The first group was an aristocracy of philosophers who made up the teaching and ruling class. Their job was to govern with their innate wisdom. The state was to be guided by those rulers whose political virtue was unquestionably higher than others of the society. The work of the second class or warriors and guardians

was to maintain the order of the state. This class was to enforce the rules and regulations within the state and to protect the state from outside threats. People who filled such jobs were thought to need the virtues of valor and fortitude. Plato described the qualifications of the guardians.

Don't you think then, said I, that, for the purpose of keeping guard, a young man should have much the same temperament and qualities as a well-bred watch-dog? I mean, for instance, that both must have quick senses to detect an enemy, swiftness in pursuing him, and strength, if they have to fight when they have him caught. . . . And also courage, if he is to fight well.⁵

The last group was made up of the working class. The duty of these people was to provide labor for the state's industry. Their function required self-restraint and obedience to the state. Plato believed that the three classes would be filled by those which nature had accorded the proper ability for each respective function and therefore fulfill the appropriate niche for the good of the community. According to Plato, these three classes would work in coordination toward building one harmonious unit. Each group would offer their unique capabilities in the best interest of the state.

Every kind of work, says Plato, requires a particular kind of aptitude and training. If we wish to have good shoes, our shoes must be made by a shoemaker and not by a weaver; and in like manner, every man has some particular calling to which his genius leads him and he finds a happiness for himself and usefulness to his fellows when he is employed in that calling. The good life must result when each man has a function to perform, and when all the necessary functions are adjusted happily to each other. The state is like the physical body. "Health is the creation of a natural order and government in the parts of the body, and the creation of disease is the creation of a state of things in which they are at variance with the natural order."⁶

Plato sought to inhibit individual interests in favor of a universal brotherhood. This required, he thought, a socialization process

that condoned the public good over individual desires. Plato reasoned that it was through a sense of fraternal brotherhood that individuals found happiness. To spread the idea of a great fraternity required a method. Plato's method was education. Plato attached great importance to a kind of education which could train the young both morally and practically.

Plato was not averse to censoring educational material. The rationale of Plato included the idea that young children have a tender character which could be molded in almost any form one might wish to impress. If this is true, Plato reasoned, then it is most important to socialize the young with what he considered the proper education. Plato argued that supervision of education should especially take place for the very young.

It seems then, our first business will be to supervise the making of fables and legends, rejecting all which are unsatisfactory; and we shall induce nurses and mothers to tell their children only those which we have approved, and to think more of their moulding their souls with these stories than they now do of rubbing their limbs to make them strong and shapely.⁷

The term "utopia" originated as the title of a work written by Sir Thomas More who coined the word from the Greek for "Nowhere." While it has already been pointed out that many others preceded More in writing about constructions of ideal states, the distinction apparently goes to More for inventing the name for this kind of writing.

England in More's time was rapidly changing from an agricultural to a commercial nation.⁸ Within this state of flux there was a breakdown in the social organization which gave rise to disorder and suffering. The early stages of capitalism were taking form and the peasants were in the path of progress. It was an age of oppression

under the autocratic leadership of Henry VII and Henry VIII. Unemployment, poor living quarters and a brutal criminal justice system were the identifying conditions of England.⁹ It was from this historical setting that More wrote Utopia which presented a vivid picture of the disorder and suffering of the time.

Within this first Book of Utopia, More described through the words of his major character, Raphael Hythloday, the ramifications of the enclosure movement. The actions of the powerful enclosing land to use for the profitable venture of grazing sheep was only one of the many processes that More viewed as being unjust. More described his perceptions of the social ills brought on by the enclosing of pasture land.

Your sheep, I replied, that used to be so gentle and eat so little. Now they are becoming so greedy and so fierce that they devour men themselves, so to speak. They lay waste and pillage fields, homes, and towns. For wherever the sheep yield a softer and richer wool than ordinary, there the nobility and gentlemen, yea even the holy men and abbots, are not content with the old rents which their lands yielded. They are no longer satisfied to live in idleness and luxury without benefiting society. They must needs injure the commonwealth. They leave no land for cultivation, they enclose all the land for pastures, they destroy houses and demolish towns, keeping only the churches and these for sheep barns.¹⁰

In order to suggest a solution to the conditions of England, More wrote of an ideal society where such problems would be prevented. The basic philosophy of life in that ideal society was the pursuit of happiness. The entire society was to be a well-organized community based on cooperative principles. Altruism would prevail, and each person would have in his mind the interest of all others. Everybody was to engage in agriculture and, in addition, to learn some useful trade. In agreement with Plato, More stressed the usefulness of education.

More wrote that within Utopia the residents learned for the plea-

sure they received from the experience. The following passage described the delight of the utopians brought about by new knowledge.

In intellectual pursuits they were tireless. When they heard us speak of the literature and learning of the Greeks it was wonderful to see how eager they sought to be instructed in Greek. We began to read a little of it to them rather because of importunity than because of any expectation on our part that they would profit from it. But after a short trial, we saw by our diligence that our efforts would not be wasted.¹¹

More divided his book into two parts. In Book One, More indirectly criticized the social conditions of England. Much of this first part of the book is a severe indictment of economic, political and penal injustices. Through the mouth of Hythloday (literally "a distributor of nonsense"),¹² More gives a penetrating study of the English penal system and offered a theory about the nature of crime.

. . . Upon this I . . . said, there was no reason to wonder at the matter, since this way of punishing thieves was neither just in itself nor good for the public; for as the severity was too great, so the remedy was not effectual; simple theft not being so great a crime that it ought to cost a man his life, no punishment severe soever being able to restrain those from robbing who can find out no other way of livelihood.¹³

In the Second Book, More is concerned not merely with correction of the evils examined in Book One, but also with a larger consideration of what would be an ideal government and social organization. More advocated freedom of religious beliefs, no private property, uniform dress, strong familial ties, education and self-improvement, abolition of money, and euthanasia as essential elements of his ideal state.

Becker and Barnes have listed the major features of Book Two of Utopia.

- (1) The abolition of private property.
- (2) The division of labor according to common-sense methods and general adaptability.
- (3) The retention of family life as the unit of social organization. . . .
- (4) The abolition of money as the "root of all evil."

- (5) The reduction of the working day to six hours, with due provision for recreation, education, and protection against the entry of what More regarded as vice.
- (6) Freedom of religious belief.
- (7) A government monarchical in form, but providing for the election of the monarch by the people through an indirect process.¹⁴

More than a century later than Utopia Francis Bacon's New Atlantis was published. Like Thomas More, Bacon longed for the betterment of human society. Bacon also had ideas that resembled those of Plato. However, the resemblance was only common for several specific characteristics; and differences between the works are not rare. Chad Walsh has commented on this issue.

Bacon's city is a mosaic of Plato and More. There is equality of sexes "a la Plato" and young folk serving the elders "a la More." But sober simplicity is missing. Bacon revels in descriptions of satins, velvets, jewels and ceremonial garb, so that his city sounds like the French court just before the guillotine descended.¹⁵

Style of dress is only one difference between Bacon and the earlier writings of More and Plato. While the end goal of both Bacon and More was to remedy what he thought were current social ills by formulating ideal societies, the means to that end were different to both men. More's interest was political; and Bacon sought to improve mankind through the application of science. The ideal society of Bacon was found off the coast of South America. That society revolved around the findings of scientific data discovered at a college called Solomon's Home. Here scientists gathered and worked toward the goal of man having dominion over nature through knowledge. In such a communism of knowledge, science was to be the social bond to hold men together.¹⁶

In his work New Atlantis, Bacon stipulated that the House of Solomon originated with an ancient king who patterned this abode of learning

after the creation of the world. Bacon contended that the purpose for building the House was to uncover the true nature that was generated by creation. The writings of Bacon described the reason behind the origin of the House of Solomon.

And I am the rather induced to be of this opinion, for that I find in ancient records this Order or Society is sometimes called Solomon's House and sometimes the College of the Six Days Works; whereby I am satisfied that our excellent king had learned from the Hebrews that God had created the world and all that therein is within six days; and therefore by instituting that House for the finding out of the true nature of all things (whereby God might have the more glory in the workmanship of them, and men the more fruit in the use of them) did give it also that second name.¹⁷

The scientists of the House of Solomon traveled to the rest of the world for the explicit purpose of gathering new scientific knowledge. This was to be applied to increasing the happiness and welfare of the population. Social improvements would be assured through the accumulation of facts acquired by the scientists. Heitzler has described this social order based on scientific discovery.

The utopian element of greatest value and that factor of the "New Atlantis" which has been primarily responsible for its fame, is the picture drawn and the description given of a great college called Solomon's Home, a self-perpetuating group of learned and capable men endowed and working together for the common end of being--the end of the attainment of knowledge by experiment, research, and travel, the enriching of the world's store of information by the process of investigating into nature and the ways of men, and discovering the truths and principle which make for progress and happiness. He and his contemporaries felt that all the social injuries would be healed by raising human society, by means of the scientific advancement of external civilization, beyond all cares and all the needs which vex it. Men felt that only by speculation and research could the evils of society be overcome.¹⁸

Francis Bacon felt so strongly about advancing science by experiment, research and travel because he thought there was no other way of attaining knowledge. Without the tools of observation and logic, Bacon con-

tended, there could be no accumulation of necessary information. "Man, being the servant and interpreter of Nature, can do and understand so much only as he has observed in fact or in thought of the course of nature: beyond this he neither knows anything nor can do anything."¹⁹

While the utopias thus far described have been labelled in some form as communistic, a utopian writer who could not be considered in such a manner is Charles Fourier. He was a French utopian that sought to minimize societal constraints while maximizing individual freedom. He wished to maintain private property and the motivation to make a profit. Charles Fourier was born in 1772 in France. He lost his material possessions in the fires and lootings of the French Revolution. Fourier witnessed corruption, dishonesty, deceit, exploitation and maladjustment. He interpreted what he observed as logical adjustments to an immoral social order and not from bad impulses of individuals. Logically to Fourier, the method to alleviate such social ills was to create an ideal social environment in which the reformation of mankind would take place. According to Fourier the emotions of man were naturally good and would work in universal harmony if given the proper social milieu. By unbridling human passions and giving them free reign, other passions would be created and the end product would be a perfect state of harmony and happiness.²⁰ Fourier even went so far as to construct a classification scheme for the passions.

He classified twelve of the passions. Those based upon the five ordinary senses he placed in a "luxury loving" category. He found that a second group of four stems from feeling of friendship, love, paternity-family, and "ambition or corporation." The remaining three passions, discovered by Fourier himself, are first, "the desire for intrigue, planning and contriving" which nature uses to make men try to excel each other; then the "papillone" or butterfly instinct which makes man desire variety and novelty; and finally the "composit"

passion which makes him desire union with others--presumably in all degrees of human association. This passion also functions somehow in giving increased pleasure from interplay of the gratifications of any of the several other passions simultaneously.²¹

Within Fourier's ideal environment people were to live in an association called a phalanx or phalange. Each phalange was made up of a number of individuals who sought work that they liked. No work was to be monotonous within the phalange. The people were encouraged to choose their occupation based on their own emotional self-interest. Based on this rationale, Fourier felt that production would improve since workers were laboring to express themselves rather than toiling for another man's pleasure. Thus, with work becoming attractive rather than repulsive, an environment of harmony would be fostered.²² Consequently, by replacing the constraining present social order with an organization that allowed for the "natural expression of the passions," Fourier reasoned that there would be universal concord.

Another man who sought to bring about social reform through a utopian community was Robert Owen, who has claim to the title, "father of British socialism."²³ Owen lived at a time (1771-1858) when industrialization had already made giant strides and was continually increasing. The processes of accumulation, diffusion and invention had brought great productive power to England, but hardship and poverty had also come culminating in the machine-dominated man. To reside near their work, men lived in densely populated housing. Pride in individual craftsmanship was being destroyed and replaced by the supreme reward of cold hard cash. Working conditions were intolerable and the labor force included the efforts of women and children. Owen did not have to suffer under such conditions himself since he was a successful cotton

lord. However, he had plenty of opportunity to observe the by-products of industrialization. Robert Owen in an essay proposed that the manufacturing system needed to be changed to preserve the health and morale of the country's inhabitants. Evidence of his feelings on this issue were expressed in the following paragraph.

The general diffusion of manufacturers throughout a country generates a new character in its inhabitants; and as this character is formed upon a principle quite unfavorable to individual or general happiness, it will produce the most lamentable and permanent evils, unless its tendency be counteracted by legislative interference and direction.²⁴

Owen was dissatisfied with the existing social order of his time. To remedy that social order, Owen sought to establish an ideal industrial community in New Lanark.²⁵ While Owen had achieved much personal success, he did not claim that his achievements were due solely to his own efforts. Owen reasoned that his increased wealth was due to the increased productivity of the new machinery.

Owen stated that, "individuals forget that it is a modern invention to enable one man with the aid of a little steam, to perform the labor of 1,000 men."²⁶ Consequently, Owen, like Fourier, stressed the importance of a social environment. Believing the individual was determined by outside forces, Owen was adamant in his cause for factory legislation, industrial cooperation and plans for ideal industrial communities. He believed that man's ability to become fit for an ideal society depended upon his environment. Owen was a determinist who denied the responsibility of the individual. With this assumption of cultural determinism it was essential to Owen that the environment be the best possible.

Owen analyzed the problems of the village in collective social terms, not individualistic ones. He ruled out the idea of individual responsibility, and consistently viewed the thievery, drunkenness, falsehood, and prostitution in the town as the

results of social maladjustment, not personal depravity. He devised a multitude of practical expedients to forestall the misdeeds rather than punish the wrongdoers. This philosophy of prevention, moreover, underlay the comprehensive educational program that he inaugurated at New Lanark. The point to note here is that his educational plans focused upon the community rather than the individual. Time after time he used the phrase "train the young collectively." And the name he applied to his educational enterprise, the Institution Established for the Formation of Character, referred to the collective character of the village. And when he came to generalize, as he loved to do, he proposed the axiom: "Any character, from the best to the worst, from the most ignorant to the most enlightened, may be given to any community, even to the world at large." His whole conception was unmistakably social.²⁷

Like the utopians that preceded him, Owen sought to increase human happiness through an ideal community. The means to make the individual happy was by bringing happiness to the whole. Thus, his ultimate goal was to bring the greatest happiness to the greatest number.²⁸

Owen expressed his purposes of bringing happiness in an address at New Lanark on Opening the Institution for the Formation of Character.

It is my intention to explain to you the objects for which it has been founded. These objects are most important. The first relates to the immediate comfort and benefit of all the inhabitants of this village. The second, to the welfare and advantages of the neighborhood. The third, to extensive amelioration throughout the British dominions. The last, to the gradual improvement in the world.²⁹

Oral Roberts University Community

Up to this point the utopias of Plato, More, Bacon, Fourier, and Owen have been briefly described. The ideas of these men have been discussed as a method of introducing another organization which appears to have some similarities with the utopias that have been mentioned. That organization is the Oral Roberts University Community in Tulsa, Oklahoma. The phrase Oral Roberts University Community is used to

include the students, faculty, staff and workers at the Oral Roberts Evangelistic Association. Since this study encompasses more than the students, the word "community" was selected to define a larger sample. Jessie Bernard has stated that from the many different definitions of community that have been proposed, there has usually been a consensus upon the three characteristics of locale, common ties, and social interaction.³⁰ Consequently, it seems to this writer that the term "community" can be appropriately applied to the previously mentioned groups since the three characteristics offered by Bernard appear to be present. In regard to locale, the students, faculty and staff of the Evangelistic Association perform their duties within the same 500 acres of land. The common bond of a religious belief unites these various groups and social interaction is required to accomplish many tasks that necessitate cooperation among the groups.

The founder of this institution is Granville Oral Roberts. A native of Oklahoma, Oral Roberts traces the origin of his career to a life-changing experience when he was sixteen years old. It was during a basketball game that he collapsed on the gymnasium floor hemorrhaging. It was discovered that he had tuberculosis. At this point in his life, Oral Roberts claimed that he was "healed by faith" at a revival. Oral Roberts described the confirming medical examination and how it served as a starting point for his evangelistic career.

Later my parents took me to the Sugg Clinic in Ada, Oklahoma. There I had my lungs fluoroscoped. Dr. Morry found them absolutely perfect. He came into my room after the flouroscopy and said, "Son, just forget you ever had TB. Your lungs are as sound as a dollar." From poverty, to a runaway, to deathbed, and healing--it all combined to make me a preacher. Within two months of my healing I delivered my first sermon. It was a little sermon but it was a start.³¹

Later he became a pastor of a small Pentecostal Holiness Church in Enid, Oklahoma. However in 1947, he resigned his pastorate and entered into an evangelistic ministry in which he prayed for the sick. It was probably the "healing line" in which he prayed for the ill by the "laying on of hands" that Oral Roberts is best remembered at this point in time. The tent crusades became his major trademark until the early 1960's. When he felt the tent was no longer effective, he quit using it and looked elsewhere. In 1961 he announced to his office staff in Tulsa that he was going to build a university and in 1962 ground was being cleared on a 180-acre tract that later grew to 500 acres in south Tulsa.³²

In the fall of 1965 the first class entered the university with an enrollment of three hundred students. Since that time, enrollment has increased to the present number of 2250 students. The 1973-74 academic year is the third consecutive year that applications have been up over thirty-five percent. The growth in enrollment can be broken down into the following years.

As can be seen from the data there has been a substantial increase in enrollment in all years except 1968-1969. It was during this period that Oral Roberts changed his church affiliation from Pentecostal Holiness to Methodist. Oral Roberts contended that he transferred to the Methodist Church in order to avoid the school becoming purely denominational.³³ Oral Roberts claimed that some members of the Pentecostal Holiness group were more concerned about their one denomination than their Christian beliefs. Within the succeeding months after his church affiliation move, the contributions to the Oral Roberts Evangelistic Association decreased by more than one-third. Finances became a prob-

lem in that money had to be borrowed on two occasions from the bank in order to pay the employees on the payroll. However, this was only temporary as contributions and enrollment began to increase steadily thereafter.

TABLE I
GROWTH IN ENROLLMENT OF STUDENTS AT
ORAL ROBERTS UNIVERSITY

Year	Students
1965	312
1966	546
1967	737
1968	865
1969	888
1970	1033
1971	1375
1972	1906
1973	2250
1974	projected 2450

In regard to the physical structure of the University, there are fifteen major buildings including such structures as dorms, classrooms, offices, library, physical activities center, sports arena, power plant and office space for the Oral Roberts Evangelistic Association. The physical plant is assessed at approximately sixty million dollars with another thirty million in an endowment fund.

The financial backing required to run the institution can be

itized in the following manner. Tuition covers forty-one percent of the student's education for an entire year. The rest of the cost is one percent from the Government, two percent from matching funds, eight percent from scholarships and grants, and the remaining forty-eight percent comes directly from the Oral Roberts Evangelistic Association. In other words, the institution relies on private contributions for forty-eight percent of its needed revenue. These contributions usually come from people who have been involved in one of the old tent meetings, seen Oral Roberts on television, or attended one of the Spiritual Life Seminars on campus. Most of the money comes in through the mail while the Spiritual Life Seminar provides donations from people who are invited to the University for several days. During that time religious services take place and the people are presented with the plans of the University. The visitors are then asked if they would like to contribute to those plans becoming fulfilled. Approximately four laymen seminars are averaged per year.

The values of the Oral Roberts University Community revolve around what President Roberts terms as the "whole man concept." According to this ideal, one attempts to improve himself spiritually, physically and intellectually. By working on these three areas of one's life, one is making progress toward becoming a whole person. Oral Roberts contends that healing is not to be confined to any one part of a person. In his view, healing is for a total person--the soul, mind and body. The reason for this, Roberts argues, is that when a person is sick, he is not at ease with himself; i.e., the mind, body and soul are not in harmony with each other.³⁴ Problems are seen as arising when one views himself as a fragmented being instead of a whole person. Oral Roberts

says this rationale emanated from a story in the Bible where Jesus Christ cured a man who had been a cripple for thirty-eight years. Instead of asking the man if he wanted to be healed, Jesus Christ asked the man if he would be made whole.³⁵ From this passage Oral Roberts interpreted the "whole man concept." In the words of Oral Roberts:

Too often we departmentalize ourselves. We take our souls to the minister, our mind to the psychiatrist, our body to the physician. We become lopsided and out of harmony with the whole man. Christ says we are a whole--body, mind and soul.³⁶

While the whole man idea is not the only value stated at the University, it is likely that it is the major ideal. There are other values of the Oral Roberts University Community that are either officially stated or latently practiced. The question of latent goals will be studied later in the research project. However, the formal emphasis upon the "whole man concept" is brought out by the official Statement of Purpose.

It is the purpose of Oral Roberts University, in its commitment to the historic Christian faith, to assist the student in his quest for knowledge of his relationship to God, man and the universe. Dedicated to the realization of Truth and achievement of one's potential life capacity, the University seeks to graduate an integrated person--spiritually alive, intellectually alert, and physically disciplined. To accomplish this purpose, Oral Roberts University seeks a synthesis of the best traditions of a liberal arts education with Charismatic concern--healing for the totality of human need.³⁷

To accomplish the task of realizing the stated purpose, the University has several distinct programs of implementation. Of course in the academic area, traditional requirements exist for graduation. In most major subjects, 128 credit hours with thirty hours in the major area and eighteen hours in the minor area are needed for graduation. Disregarding the dial access retrieval system which is a multi-media approach to learning, the academic training format is similar to other

colleges and universities in the United States. However, the more unique aspects of operationalizing the "whole man concept" are in the physical and spiritual categories.

For instance, in the physical area, students, faculty, and staff are involved in an aerobics program. The purpose of aerobics is to build up the cardiovascular system in which a person's heart, lungs and respiratory system are strengthened through various exercises. In aerobics, points are awarded for each exercise in relation to the intensity and duration of the activity. For example, one hour of tennis would be worth more points than one hour of walking. Thirty points per week for the male students and twenty-four points per week for the female students are required. It is also a requirement that each student pass a physical fitness test made up of a twelve minute run each semester. Beyond this the students are required to be enrolled in a physical education course every semester of their college career. Those students who fail to perform adequately in the aerobics program are put on physical probation. If their physical condition does not improve, then it is possible that they could be suspended from school. For those students who are overweight, there is a special diet serving line in the school cafeteria. Besides the aerobics program, there are the intramural programs for males and females and informal physical activity that can be found at most universities. Finally, it should be noted that a prospective student's physical condition is a matter of consideration for admission into Oral Roberts University.

In the area of spiritual development, the University conducts chapel two times a week that has compulsory attendance for both students and faculty. President Oral Roberts teaches a "Holy Spirit" class which

also requires compulsory enrollment by both faculty and students. Another University policy is that each student is required to attend the church of his or her choice every Sunday. There is a voluntary Vespers service each Sunday evening with approximately one-half of the student body present. Student participation in spiritual affairs also takes place in the dorms. The dorm program includes a selected and trained student chaplain for each dorm wing. This person is responsible for holding regular prayer meetings and other spiritual activities on his respective residence. These dorm services are also voluntary but there is often strong peer pressure for participation. Closely aligned with the spiritual emphasis is the Christian Service Organization. This is a voluntary student organization that is social action oriented within a religious belief system. The students and some involved faculty members consider this volunteer work to be a part of the personal "religious ministry." With about twenty percent of the student body involved, the Christian Service Council is organized to work with orphans, Indian children, elderly, deaf, handicapped, delinquent, and other clubs, groups and organizations.

An aspect of the University which the public is becoming increasingly aware of is the athletic program in basketball. If a won and lost record is any indication of effort put forth, then it could probably be assumed that much work has been directed toward building a strong basketball program. In the eight and one-half years of intercollegiate competition, the basketball team has a total of 181 wins and 57 losses. The records by year are recorded below.

Since fall of 1969, the Titans' record has been 118 wins and 23 losses. In the last three seasons the basketball team has been invited

to play in post-season tournaments. In each of the last two years, the team was selected to play in the National Invitational Tournament in New York; and this year they have been invited to the National Collegiate Athletic Association Tournament. Another example of the emphasis placed on the basketball program is the facility which has been constructed for basketball games. Mabee Center which can seat 11,000 people is the largest structure of its kind in Oklahoma. With its elliptical cable-suspension structure specifically built for basketball, the 11,000 seats are closer to the court than any other field house in the nation.

TABLE II
WON AND LOST RECORD OF ORAL ROBERTS
UNIVERSITY BASKETBALL TEAM

Year	Won	Lost
1965-66	16	10
1966-67	17	9
1967-68	18	6
1968-69	14	10
1969-70	27	4
1970-71	21	5
1971-72	26	2
1972-73	23	7

Why such a huge facility for a school with only 2,000 students? Why is so much money and effort poured out to produce a winning basketball team? Oral Roberts offers the reason that it is a way to spread

his religious values. He contends that basketball is a means to reform the world to the ideals that he thinks are better. Like those men who sought to spread their utopian ideals, Oral Roberts views basketball as a way to spread his message.

Many people are not as faithful in church attendance on Sunday morning as they once were. But 40 million men read the sports pages on Sunday morning. In my ministry, we try to reach people where they are. I hope that our teams can do that while making a strong Christian witness.³⁸

Rationale for Utopian Literature

The reasons for using utopian literature as a theoretical perspective needs to be given some consideration. Some ideas from organization theory could have been selected as a theoretical basis. The concepts offered by community studies such as Elmstown, Middletown, and Yankee City might also have been chosen as a profitable approach. However, neither organizational theory nor community studies were used as the writer opted for the thoughts of utopian writers. What is the logic in relying on utopian literature? It is to this question that attention is now directed.

This writer has been a member of the Oral Roberts University Community for four years. One-half of that time he was a student and the other two years were spent as a teacher. Beyond this the author has been closely associated with the University (but not a member) for two more years. During those six years the warning was often given by Oral Roberts and other administrators that "this place is not a utopia." What this warning seems to indicate is that someone must have thought that a utopia existed. While stereotyping a university as a utopia is probably overgeneralized and based on little information, sociological

literature sensitizes one to the possibility that stereotypes often contain some elements of truth. At least such a constant reminder not to use the label of utopia provoked curiosity to try conceptualizing the University as a utopia.

The major reason that utopian literature is used is that it seems to resemble Oral Roberts University in many respects. In the first place, the works of Plato, More, Bacon, Fourier, and Owen were all concerted efforts to bring about reform. Each man may have stressed certain peculiarities of his plan but all of these men had plans for social change of a perceived inadequate society. Their enterprises included forming a group of people to produce reform and change. The end goal was to guide the rest of the world to an ideal state. More and Plato may have relied on education while Bacon stressed science and Owen utilized an industrial complex, but they were all driven by a mission to realign the existing social order. In a similar manner the Community of Oral Roberts University seems to be set up for more than academics. It might even be called a training ground for a way of life. It has been perceived by this writer that one of the more essential, underlying purposes is to spread a way of life to the rest of the world. For example, in a slide-tape presentation for tourists depicting the lifestyle of the campus, the message is clear: "To bring healing to a torn and troubled world and to heal the totality of human need." These words are strikingly similar to the utopian literature in their expression of a better way of life. Such idealistic approaches have been observed in other areas of the campus. During a chapel hour, the campus pastor asserted that people can find a new direction within the Oral Roberts University Community and then go out into the world to talk about that

direction. These are the words used: "We have been to the world on the world's side but we've come back not to retreat but to go out again with a new message." These examples appear to resemble the utopians striving for a reformed world. Consequently, this resemblance might be an indication that there could be other similarities which might be fruitfully researched. Hence, utopian literature could be a profitable theoretical perspective.

Another common ground of utopias and Oral Roberts University Community is in the area of religion. Many of the early utopias in the United States were based on Christian ideals. In like manner the university in question stresses a Christian life style. Arthur Beston has commented on how conducive utopia is to religious thinking.

For the first century and a half of its history in America, the communitarian point of view was peculiarly associated with religion. Its ultimate origin is to be found in the idea, so persistent in religious thinking, that believers constitute a separate and consecrated body set over against the sinful world--a Chosen People as the Hebrews phrased it, a City of God in the language of St. Augustine. When such a separation from the world is thought to afford not only a means to individual salvation but also an example of the life through which all men may be redeemed, then this religious concept approaches the communitarian ideal.³⁹

Even without major investigation there appears to be other similarities. The utopians demand change which seems to an extent revolutionary. However, in their perspective of revolution they are non-violent. The utopians seemed to abhor the thought of imposing their ways through violent means. Harmony, not conflict, has been the catchword of utopia. The dominant trend at Oral Roberts University Community seems also bent on the idea of reform but equally concerned with non-violent measures. This similarity has been a perception of this writer. Both appear to seek a transformation but without abruptly interfering with society.

The last perceived similarity to be discussed is the common ground for experimentation. The utopians had a propensity for talking of their proposals in terms of experimentation. Their effort was an investigation of methods that was thought to produce a harmonious mechanism for a happy life. Their communities were operational measures to implement their ideas.⁴⁰ Oral Roberts University Community might also be considered an experiment. It can be viewed as an experimental trial to test its success in not only maintaining itself but also strengthening itself. An experiment also has a possibility of failure. At the inception of the University many observers predicted that the whole idea would fail. But within ten years full accreditation has been granted and a ninety million dollar campus has been built. However, the possibility of failure still exists since the experiment has not run its full course.

The reader has been introduced to five of the more well-known utopias and a brief description of the Oral Roberts University Community. The idea has been offered that several apparent similarities have been noted by this researcher. It is contended that these perceived similarities provide adequate grounds for further investigation using utopian literature as a theoretical perspective. The second chapter will be outlined as a review of literature to delineate the most predominant characteristics found in the utopian literature. From these traits most common in the literature of utopia, an ideal type is to be constructed. The elements that make up that ideal type are then to be used to investigate the possibility that the traits also exist in the Oral Roberts University Community. In this manner the research process will focus on comparing the Oral Roberts University Community to a utopian ideal type.

FOOTNOTES

¹ Arthur E. Morgan, Nowhere Was Somewhere (Chapel Hill, 1946), pp. 91-99.

² Isaiah 35:4-7.

³ Morgan, 1946, pp. 91-99.

⁴ Joyce Hertzler, The History of Utopian Thought (New York, 1923), p. 103.

⁵ Plato, The Republic (New York, 1964), p. 64.

⁶ Lewis Mumford, The Story of Utopias (London, 1933), p. 42.

⁷ Plato, 1964, p. 69.

⁸ Charles Andrews, Ideal Empires and Republics (New York, 1901), introduction.

⁹ Emory S. Bogardus, The Development of Social Thought (New York, 1961), p. 179.

¹⁰ Thomas More, Utopia (New York, 1949), p. 4.

¹¹ *Ibid.*, p. 54.

¹² Russell Ames, Citizen Thomas More and His Utopia (New Jersey, 1949), pp. 3-4.

¹³ More, 1949, p. 7.

¹⁴ Howard Becker and Harry Barnes, Social Thought from Lore to Science (Washington D. C., 1952), pp. 316-317.

¹⁵ Chad Walsh, From Utopia to Nightmare (New York, 1963), p. 46.

¹⁶ Becker and Barnes, 1952, p. 311.

¹⁷ Francis Bacon, "New Atlantis," Essays, Advancement of Learning, New Atlantis and Other Pieces, ed. Richard Foster Jones (New York, 1937), p. 468.

¹⁸ Hertzler, 1923, p. 150.

¹⁹Francis Bacon, "Aphorisms Concerning the Interpretations of Nature and the Kingdom of Man," Selected Writings of Francis Bacon, ed. Hugh Dick (New York, 1955), p. 461.

²⁰Hertzler, 1923, pp. 197-199.

²¹Everett Webber, Escape to Utopia (New York, 1959), p. 185.

²²Hertzler, 1923, pp. 201-202.

²³Harold M. Hodges, Social Stratification Class in America (Cambridge, 1964), p. 45.

²⁴Robert Owen, A New View of Society (New York, 1963), p. 121.

²⁵Becker and Barnes, 1952, p. 630.

²⁶Owen, 1963, p. 148.

²⁷Arthur Eugence Bestor, Backwoods Utopias (Philadelphia, 1950), p. 67.

²⁸ibid., p. 4.

²⁹Owen, 1963, p. 93.

³⁰Jessie Bernard, The Sociology of Community (Glenview Illinois, 1973), p. 1.

³¹Oral Roberts, The Call (New Jersey, 1971), p. 35.

³²ibid., p. 198.

³³ibid., p. 131.

³⁴Oral Roberts, Sermons for Special Days (Tulsa, 1971), p. 6.

³⁵John 5:5-9.

³⁶Oral Roberts, Healing for the Whole Man (Tulsa, 1965), pp. 32-33.

³⁷Oral Roberts University Student Handbook (Tulsa, 1973), p. 5.

³⁸Oral Roberts University Basketball Program (Tulsa, 1974), p. 2.

³⁹Bestor, 1950, p. 4.

⁴⁰ibid., p. 14.

CHAPTER II

REVIEW OF LITERATURE

Introduction

Since literature on utopia has been selected to provide a theoretical basis for analyzing ORU, the definitions and characteristics of utopia will be developed in this chapter. The next section of the paper will describe a heuristic device or ideal type to be constructed on the information that was researched in the utopian literature. Another major area of interest found in the next chapter will be the description of the research methodology to investigate the degree to which the Oral Roberts University Community resembles the ideal type utopia. The fourth chapter will present the findings accumulated through the data gathering process and the last chapter will offer conclusions and interpretations.

Definitions of Utopia

The approach to be utilized will be in the direction of definitions, properties and attributes of utopia. A search for the general make-up and characteristics of utopia will be the major thrust of this chapter.

Many argue that utopia is something that will never be experienced by man. Northrup Frye is one who considers utopia to be synonymous with perfection and thus out of the reach of human hands. Frye says that "the popular view of the utopia, and the one which in practice is accepted by many if not most utopian-writers, is that a utopia is an

ideal or flawless state."¹

Frye does not consider himself to be alone in treating utopia as a perfect condition. Indeed Frye is correct, for there is a chorus of others who treat utopia in a similar manner. Frederick White is another who considers utopia to be both non-existent and flawless. White states that ". . . the word utopia itself may refer both to an eutopos or No-Place and to an eutopos or Place-Where-All-Is-Well."²

Nell Eurich reiterated the imaginative or unreal element of utopia. "Utopias then are fictional, imaginative stories of ideal people living in better societies that exist only in the writer's mind, at least at the time of recording."³

Andrews summarized the view of utopia being opposite to any form of reality by using comparatively harsh and negative terms.

The term Utopia, as generally used, refers to those ideal states which are impossible of realization, both because they are peopled by ideal human beings uninfluenced by personal jealousies or individual passions, and because they are based, with little regard for the complexities and varieties of real society, upon what the writer thinks ought to be, rather than upon the collective experience of mankind.⁴

As was mentioned in the first chapter, in the sixteenth century Sir Thomas More coined the term utopia.⁵ More satirized the conditions of the existing social structure. His strategic use of irony is portrayed in the title itself, since the origin of the word is a Greek term meaning "Nowhere." There are two distinct sections of More's work. The first part of the book criticizes the economic, political and social conditions of England while the second half is utilized to describe an ideal state with detailed plans and proposals to achieve that state. Thus More views utopia as an unattainable dream that couldn't exist.

Or does he? Why would a man go to such great detail in describing his ideal state if it could not be obtained? More delved into the specifics of utopian government, the legal and penal system, agriculture, labor, family life, communism, education, war and religion. It could be contended that a man who goes to such lengths in explicating his proposals has some hopes for their adoption. Could it not be interpreted that the aspiration of More was to implement at least some of his utopian thought. The title of Arthur E. Morgan's book, Nowhere Was Somewhere, intimates of a hope that utopia might come to fruition.

Patrick and Negley discussed this issue.

Quite contrary to this debasement in the vernacular, utopia represents in fact one of the noblest aspirations of man. What could be of more significance in the history of civilization than that man, since he first began to think and write, has continued ever to dream of a better world, to speculate as to its possible nature and to communicate his longings to other men in the hope that the ideal might, at least in part, become reality.⁶

In a similar manner, one who speaks to the question of utopia as fantasy or as reality is Lewis Mumford. To Mumford the question of utopia as reality relies upon the manner in which it is used by human beings.

Utopia has long been another name for the unreal and the impossible. We have set utopia over against the world. As a matter of fact, it is our utopias that make the world tolerable to us: the cities and mansions that people dream of are those in which they finally live. The more that men react upon their environment and make it over after a human pattern, the more continuously do they live in utopia; but when there is a breach between the world of affairs and the outerworld of utopia, we become conscious of that part that the will-to-utopia has played in our lives, and we see our utopia as a separate reality.⁷

While Frye, Eurich, Andrews and White view utopia within a narrow definition of being alien to reality, there are other journalists,

philosophers, and sociologists who expand the ramifications of the concept. For instance, John Whitman proposed the following definition.

"Utopia is any plan of society which is fair to all and frees and inspires the best in all."⁸

The words of Whitman imply two major elements of utopia. Firstly, utopia is a plan and secondly that plan provides hope. In other words, those who have been motivated by the utopian message seek to implement utopian ideals. Consequently, what has previously existed only in men's minds may come to fruition through concerted efforts of men with utopian ideals. Joyce Hertzler is one who has emphasized the power of utopian thoughts in bringing about ideals that were previously considered impossible. The hope provided by utopia can serve to attain goals that others may define as unattainable.

This spirit of hope expressing itself in definite proposals and stimulating action, we have called Utopianism, meaning thereby the role of the conscious human will in suggesting a trend of development for society, or the unconscious alignment of society in conformity with some definite ideal. We may also think of it in its working out as the realization in life of ideals seemingly incapable of attainment, for we know now that there is a potency about inspiring ideals that prompts men eventually, and yet consciously, to make them real; they breathe a spirit which gives hope, and encourages action.⁹

Robert Schuster is an author whose orientation defines utopia within a framework that includes a strategy for future events to be realized. At the point of its inception utopia may be incongruent with the existing social order but the future existing social order may be the utopia of the past.

The utopians have been impelled by a desire to chart a course toward which humanity may ultimately set its sights. The time may be out of joint today, but look ahead five, fifty, a thousand years where the brave new world of the future dawns.¹⁰

Whitman, Hertzler and Schuster offer a perspective that allows for an expansion of the previous definitions to include possible future objectives. Their broader definitions would entail the ideas of possible achievements and projects. Progress could then be viewed as the realization of utopias. Oscar Wilde once said that:

A map of the world that does not include Utopia is not worth glancing at, for it leaves out the one country at which Humanity is always landing. And when Humanity lands there, it looks out, and seeing a better country, sets sail. Progress is the realization of utopias.¹¹

Arthur E. Morgan also speaks to the issue of definitional boundaries. Morgan is another who considers utopia to be more than just a flight of fancy but a very real possibility. In agreement with Oscar Wilde, he relates the following passage.

We have drawn no narrow boundaries for the utopian theme. Any picture or pattern which has gone beyond current achievement in presenting the possibilities of a good society has been considered within the range of interest.¹²

Karl Mannheim concurs with Morgan since Mannheim looks at all socialist systems within the utopian vein. Within such a system, ideals are not drawn from the world of what is but from the realm of what might be. A map of ideals could thus serve the purpose of inspiring groups to action in order to improve the human condition.¹³

Thus, the question comes down to the proper definition for utopia. Should it be a narrow and restrictive delineation of the term or should there be a broader definition. For the purposes of this dissertation the latter orientation will be used. Consequently, when utopia is discussed in this work it will be treated in the same manner that Chad Walsh deals with the concept. He writes

Let me modify the Webster definition by stretching the word utopia to include not merely an ideal or perfect society, but

also any imaginary society presented as superior to the actual world. If the society is still evolving and moving towards clear and desirable ends, its claim to the title is that much stronger.¹⁴

From the above quotation it can be inferred that utopia includes a society that imagines a better world, strives for that world and may even be making progress toward that achievement. Within this definition could be included a group or society that maps out hoped for goals and works toward them. Such an orientation allows for this concept to be applied to Oral Roberts University. Specifically, the definition of utopia used in this study will be borrowed from the writings of Wilbert Moore. He defined utopia in the following passage: "It is in this sense that I use the term utopia, that is, a future state of human affairs that more nearly realizes individual and collective goals."¹⁵

The approach of delineating the traits of utopia found in the literature will supply a line of guidance for application to the Oral Roberts University Community in later chapters. Hopefully a careful look at the most pervasive properties will aid in building a more comprehensive picture of utopia.

Idealism

In the earlier definitions that were presented, the element of idealism could, perhaps, be recognized. Idealism is the attribute of utopia that will be described first in the paper. The utopian was ever ready with an ideal toward which he could "gauge his sights." Usually the standard which was his goal intimated a perfectionist plan. A utopian did not let things "as they are" inhibit his strategy for a better world. A utopian conceives of things as they ought to be. The

striving is to achieve something that is considered to be more nearly perfect than is true. "From this realm of idealistic thought utopias emerge, positive evidence of man's largeness of spirit and his desire to teach our world better things."¹⁶

Raphael Hythloday in More's Utopia attempted to persuade his listeners to strive for a better existence. The strength of his argument came from a social order that he perceived to be superior on the island of Utopia. Hythloday had seen what he considered to be an improved way of life and attempted to convince the English that they too should strive for a more perfect order.

I do not wonder that it appears so to you, since you have no idea, or only a false idea of such a state. But if you had been with me in Utopia and seen their customs and institutions as I did at first hand for the five years that I spent among them, you would frankly confess that you had never seen a people ordered so well as they were. Indeed I would never willingly have left, if it had not been to make known that new world to others.¹⁷

Chad Walsh contended that utopias did not have to present a perfect social order, but just one that was an improvement upon the one that actually existed. An imaginary society that is considerably superior to the one in which we inhabit could still be ideal.¹⁸ Consequently, with the perfection criterion excluded, the development of an imagined world into reality is possible since perfection is probably not likely in human endeavors.

Even though an ideal may not be realized, Plato reasoned that the ideal state was still a worthwhile goal. According to Plato a theoretical ideal gives direction to the actions of men. While the existence of the ideal may not come to fulfillment, Plato considered it enough to discover change within limitations. To close the gap between ideal and

real was the contention of Plato. In the passage below, Plato admitted that the ideal could never fully come about in practice; but making the unreal more like the real was enough to satisfy Plato.

That then is the truth of the matter. But if, for your satisfaction, I am to do my best to show under what conditions our ideal would have the best chance of being realized, I must ask you once more to admit that the same principle applies here. Can theory ever be fully realized in practice? Is it not in the nature of things that action should come less close to truth than thought? . . . You must admit that we shall have found a way to meet your demand for realization, if we can discover how a state might be constituted in the closest accordance with our description. Will not that content you? It will be enough for me.¹⁹

Frederick White considered idealism to be such an important property of utopia that he categorized idealism as one of the two major characteristics of the utopian literature. "These two generic characteristics of utopian literature, the outopic revulsion from reality and the eutopic desire for a better world, appear most clearly in periods of abrupt transition."²⁰

Dissatisfaction with the Existing Social Order

White has just mentioned the second trait of utopia to be described which is a dissatisfaction with the existing social order. Kateb has said that: "For us today there are no more virgin lands on earth; if utopia is to come, it must come as a replacement of systems already in being."²¹ This replacement emanates from a discontent with things as they are.

Dissatisfaction with a social order refers not to the make up of the utopia but to an external reality that exists. Such discontent provokes men to replace the old social order with a new one. Mannheim contends that utopian groups can feel so distressed that their only concern

is the destruction of the conditions of their society. Unwittingly then utopians would only see the existing social reality in a negative perspective and thus, the dissatisfaction is heightened.²² Within Book One of Utopia, Ralph Hythloday expressed his dissatisfaction to More by arguing that as long as the present system was maintained in England there would be misery for most people. Hythloday saw money and private property as evil.

But, Master More, to speak plainly what is in my mind, as long as there is private property and while money is the standard of all things, I do not think that a nation can be governed either justly or happily: not justly, because the best things will fall to the worst men; nor happily, because all things will be divided among a few. Even these few are not really well off, while the rest are utterly miserable.²³

The frustration of a malevolent social structure, however, could act as an impetus for improvement or at least change. When one is tormented by what is perceived as unfair treatment, that anger might ultimately lead to action.

First of all they were filled with that divine discontent which leads to larger things; that spirit which is the inspiration of thinking men, which gives boldness to the hater of injustice, which suggests to many a truer order.²⁴

Francis Bacon, author of New Atlantis, considered any addition or alteration of the old order to be unprofitable. Bacon contended that true advancement in science could only come by starting over. Building upon old foundations, in this perspective, was an unfruitful venture.

It is idle to expect any great advancement in science from the superinducing and engrafting of new things upon old. We must begin anew from the very foundations, unless we would revolve forever in a circle with mean and contemptible progress.²⁵

In agreement with Francis Bacon, Owen was dissatisfied with the existing social order. It was perceived by Owen that the current means

of his day were inefficient in reaching the verbalized ends. According to Owen, the methods that were used only worked to the detriment of man.

Satisfied of the futility of the existing modes of instruction and of the errors of the existing modes of government, I was well convinced that none of them could ever effect the ends intended; but that, on the contrary, they were only calculated to defeat all the objects which human instructors and governors had proposed to attain.²⁶

One Or A Few Leaders

Another characteristic found in the literature is the tendency for utopia to be spearheaded by one or a few men. At least when the utopia originates, leadership seems to rest in the hands of a few. Perhaps the reason for this phenomena is that only a few gifted individuals possess the vision or determination to help spawn a utopia. Another rationale might offer the explanation that the utopian ideal needs to be given life by an identification with one man. Whatever the explanation offered for the leadership of a few, the tradition of one or a few men with the power seems to occur frequently. "Utopian theorists have assumed either that a few men were (or could be made) close enough to angels to be entrusted unchecked with the great power required by the perfect social order. . . ."27

When one speaks of certain utopian colonies specific, names come to mind. Plato, Sir Thomas More, Saint-Simon, Francis Bacon, Thomas Campanella, Charles Fourier and Robert Owen are some of the most famous examples. These men attempted to put their imaginative ideas into practice, and their efforts could be pointed to as the impetus behind individual utopian schemes. While a utopia may continue after the original founder dies, the major emphasis of the utopian literature points to the pattern of a few taking the lead in materializing their visions.

Plato was one who valued the idea of a few individuals being in authority. Plato thought that most men are created to follow and only a few are destined to lead.

So, if a state is constituted on natural principles, the wisdom it possesses as a whole will be due to the knowledge residing in the smallest part, the one which takes the lead and governs the rest. Such knowledge is the only kind that deserved the name of wisdom, and it appears to be ordained by nature that the class privileged to possess it should be the smallest of all. ²⁸

Consensus

A commonly found attribute of utopia is the degree to which these societies express agreement. In other words, there is a prevailing consensus regarding value priorities and social arrangements. The stability of the prevailing social structure may be built on the common ground of agreement. For example, Robert Owen proposed for New Lanark that all be trained in one mind. In the opinion of Owen, such consensus would lead to individuals behaving in a manner that would be beneficial to the whole. Without disagreement, Owen conjectured that good will and universal love would prevail.

Once overcome these obstacles and the apple of discord will be withdrawn from among us; the whole human race may then, with the greatest ease, be trained in one mind; all their efforts may then be trained to act for the good of the whole. In short, when these great errors shall be removed, all our evil passions will disappear; no ground of anger or displeasure from one human being toward another will remain; the period of the supposed Millennium will commence, and universal love prevail. ²⁹

On the other hand, consensus on values may be enforced upon those who choose to be deviants within a tight and narrowly defined society.

A second structural characteristic of utopia seems to be the uniformity of such societies, or to use more technical language, the existence of universal consensus on pre-

vailing values and institutional arrangements. This too will prove relevant for the explanation of the impressive stability of utopias. . . . Consensus can be enforced as it is for Orwell--or it can be spontaneous, a kind of "contract social"--as it is for some eighteenth-century utopian writers.³⁰

Dahrendorf has pointed out that while consensus may be an attribute of utopia, it can be accomplished through different means. Agreement in a community life means that individuals defer to the majority's values. If the agreement is not reached voluntarily, then persuasion or even coercion has been used. Uniform values of a utopia that are either voluntary or involuntary necessitate that the utopia be superordinate to individual spontaneity. Consensus, at least to a degree, means that the individual is submissive to the utopian group. Northrup Frye writes to this issue by pointing out that individual variation suffers in the development toward consensus.

In most utopias the state predominates over the individual: property is held in common and characteristic features of individual life, leisure, privacy, and freedom of movement, are as a rule minimized. The utopia is designed to describe a unified society, not individual varieties of existence.³¹

An indication of consensus could be an absence of deviance. Offenses against the utopian social order would rarely occur. Most utopian social orders seek to orient around common values that are followed because many are attracted. However, when individual actions are perceived to be alien to group values, punishment is likely to follow.

As a first means, there are the perfect laws, which have to be strictly obeyed. In More's and in many utopias offenders are severely punished. But, this is a negative aspect, and utopian writers are generally careful to point out that such offenses are extremely rare occurrences. Every appearance of undue coercion is avoided. The laws are there, it is true, but the utopian organization is meant to be a commonwealth of freely cooperating citizens, convinced of the essential goodness of the state.³²

Lack of Conflict

Consensus pertaining to pertinent values implies an absence of conflict. Thus, another trait spoken of in the utopian literature is the minimal appearance of aggressive tendencies or revolt within the utopian system. Wilbert Moore has described the peaceful environment that has prevailed in utopia with the following passage. "Utopias are unconceivable peaceable, and thus miss the utility of difference and conflict, as well as its realistic probability in any human aggregate."³³

Thomas More was one of the utopian writers who scorned conflict. To More, war was a scourge to be avoided at all costs. According to the thinking of More, war only brought troubles. It was argued by More that attempting to increase one's kingdom by aggression only resulted in having rebellious subjects, violence and corruption. In the following statement, More prescribed what he thought was the best method of governing people.

Finally imagine that I told the French King's council that these wars would throw whole nations into social chaos, would exhaust the King's treasury and destroy his own people, and yet in the end through some mischance might all be fought for nothing. I would urge the King to tend his ancestral kingdom and improve it as much as he could. He should love his people and be loved by them. He should live among them and govern them gently, and let other kingdoms alone, since his own is big enough, if not too big for him.³⁴

There appears to be several reasons that help explain the small degree of conflict found in the structure of utopia. One proposed rationale emanates from the previous characteristic of consensus. If there is a general agreement among a human group regarding basic attitudes and values, then it logically follows that there is little

reason to conflict on issues where similar beliefs prevail. Consequently, where consensus exists, conflict would likely not be present. However, the means of attaining consensus would likely be noncoercive in order to be effective in minimizing conflict.

A second possible reason for lack of conflict is contingent upon the idea that utopia is perfect or at least better than what is currently available. Thus, strikes or revolutions are not probable where ideal standards are the way of life. Kateb is one author who stands behind the logic that perceived perfection and friction are unlikely to exist concomitantly.

In all cases, the details are invariably only sketched in: there is always a good deal of trust on the part of the utopian theorist that the friction in the perfect system is minimal, that there is nothing in human nature or the outside world that stand in the way of sustained perfection, that the system can be made to work.³⁵

While there are possibly many other reasons for the apparent lack of conflict in utopia, the last reason provided here comes from the pen of H. G. Wells. It is intimated by Wells that utopia attempts to inspire people from higher motivations than animalistic emotions. In other words, a utopian member refrains from aggressive actions by transcendence to a higher value. For example, an individual within utopia maintains composure hypothetically in a frustrating situation by keeping in mind a higher moral value which might be cooperation. H. G. Wells wrote that the aim of utopia was,

. . . to make life not less energetic, but less panic stricken and violent and base, to shift the incidence of the struggle for existence from our lower to our higher emotions, so to anticipate and neutralize the motives of the cowardly and the bestial.

Social Harmony

The reasoning mentioned by Wells typified the elements needed to construct an atmosphere permeated by harmonious relations. Utopian literature emphasizes social harmony as an important trait which is indicated by the willingness of individuals to cooperate with one another. More has written that "Reason warns us and summons us to lead our lives as calmly and cheerfully as we can, and to help all others in nature's fellowship to attain this good."³⁷ It can be argued that cooperation is a characteristic that aids in explaining the previously mentioned lack of conflict. Frank E. Manuel depicts the existence of social harmony in utopia and the role it plays in inhibiting conflict.

A supremely good society was feasible because, though by nature man might be capable indiscriminately of both good and evil, appropriate laws and institutions could be devised to cooperate with the loving tendencies in his nature, as well as with his fear of pain and punishment, to create utopia, continuous pleasurable enjoyment subject only to the natural ills of sickness and old age--and even these might be sharply reduced. With proper educational conditioning, mostly through the good example of seniors, it was believed possible to achieve this end so perfectly that transgressions of the established order would be rare.³⁸

Many others besides Manuel consider social harmony to be an important property of utopia. George Kateb is perhaps the one author who best expresses the prominence of social harmony in the utopian literature. Kateb believes that harmony is not only one of the important characteristics but is also the crux of the utopian ideology. To Kateb, harmony would be at the apex of a value hierarchy of utopia. The importance of social harmony for Kateb is best illustrated by his own words.

Are we not entitled to speak of utopianism as that system of values which places harmony at the center: harmony within the soul of each man, harmony of each man with all others, harmony of each man with society at large. As that system of values which would hold social life to be perfect if between appetite and satisfaction, between precept and inclination.³⁹

Robert Owen felt that the intensity of harmony could be so great within utopia that complaints and gripes would disappear with the new arrangements of society. According to Owen complaints would cease due to the removal of evil; and those evils that could not be removed would be seen as unavoidable. Consequently, harmony, in Owen's view, would be so great that individuals would cease in their verbal disputes.

Owen has described this process.

Under the new arrangements which would succeed them, no complaint of any kind would be heard in society. The causes of the evils that exist will become evident to everyone, as well as the natural means of easily withdrawing those causes. . . . Should any of the causes of evil be irremovable by the new powers which men are about to acquire, they will then know that they are necessary and unavoidable evils; and childish unavailing complaints will cease to be made.⁴⁰

Conservatism

While consensus may be an indicator of social harmony, another characteristic of utopian literature which is stability may emanate within and from harmonious relations. Harmony could help create a milieu where cooperation is exalted over change. Ralf Dahrendorf has remarked that: "Social harmony seems to be one of the factors adduced to account for utopian stability."⁴¹

Thus, the consensus and lack of conflict in the community life may require that the individual defer to the majority's status quo. In such a situation the existing social order might take on the aura of

sacredness. The result could be a static and stationary society. Social change could be viewed as a frontal attack to the fundamentals of a utopian society.

In virtually every instance the desire of the utopian writers was for the return of the golden age, for refuge from a reality too stern to be confronted with equanimity. . . . Reformers, who were nearing the zenith of their influence, were quite sure that they wanted a static, changeless social order--after they had once established their sacred society of the faithful and subservient.⁴²

While utopias are at times considered experiments that ultimately might seek to change the world or propose altering the external social order, the utopian literature predominantly stipulates that there is very little change within the utopia. A utopia may experience a process of change during development but once developed there is likely to be a strong emphasis upon order and stability. Plato is an example of a utopian who sought to regulate any change that might disturb the harmony and equilibrium of utopia.

To fulfill its idea, Plato makes his Republic immune to change: once formed, the pattern of order remains static, as in the insect societies to which it bears a close resemblance. Change as he pictured it in the Timaeus, occurred as a catastrophic intrusion of natural forces. From the first, a kind of mechanical rigidity afflicts all utopias.⁴³

Another of the famous men who wrote about a utopia that would inhibit social change was Sir Thomas More. In his creation More did not trust visitors since they might influence the inhabitants of his Utopia. The unpredictable consequences of innovation were overruled in favor of a stable and known existence. More even went so far as to dig a channel that would serve to isolate his Utopia from the rest of the people of the continent and the instability that accompanied them.⁴⁴

George Kateb focused his attention upon the characteristic of

stability and concluded that within utopia the prospects for change are minimal. Kateb strongly feels that utopias are inherently static and controlled.

Utopia is seen as a place where nothing unplanned or unexpected ever happens; where events (in the sense of dramatic and amazing occurrences) never take place; where there is no surprise; where free and spontaneous behavior is unknown; where anything that could disturb the harmony and equilibrium has been removed; where there are clear and explicit prescriptions to govern conduct of every sort, everything written down, nothing left that is tacit or subtle, no ways of behaving that are acquired only slowly, uncertainly, and with some (beneficial) pain; where waste or gratuitous motion is prevented; where nothing ever goes unharvested; where all is known and regulated and predictable; in short, a closed world forever without change.⁴⁵

Thus, it follows that in allowing only a minimal degree of social change, an extreme form of conservatism develops. Deviations from the status quo of the utopia are not tolerated. Not only are members supposed to go along with the status quo but also are encouraged to willingly carry out the doctrines of the utopia.

But--and this is the fourth point--all processes going on in utopian societies follow recurrent patterns and occur within, and as part of the design for the whole. Not only do they not upset the status quo: they affirm and sustain it.⁴⁶

The continuation of the existing social arrangements within the utopia seems to be one of the main traits of utopia. For example, describing More's utopia, C. S. Lewis pointed out the conservative elements of such a community.

There is no freedom of speech in utopia. There is nothing liberal in utopia. From it, as from all other imaginary states, liberty is more successfully banished than the real world, even at its worst, allows.⁴⁷

Kateb in agreement with Lewis also comments on the lack of tolerance for opinions different from the value position of the utopia. Kateb

writes that too many have striven for the desirable goals of harmony and contentment but have been too willing to sacrifice democratic ideals in the process of attaining noble ends. He makes his point when he writes, "But it is also true that a number of utopian theorists, taking their lead from Plato, have seemed too ready to incur the risks of tyranny, mystique, and paternalism for the sake of order and contentment."⁴⁸

The preservation of the status quo can be attained by the influx of new recruits to the utopian social order or by socializing the young to be dedicated to the established system. The education system can be used as a vehicle or tool to maintain the existing ideals of the utopia. Paul Conkin described how the Hutterites passed their ideological beliefs from one generation to the next.

A total creed requires careful and patient indoctrination. To neglect this is to lose the total commitment of the youth. The early Hutterites recognized this and established their excellent system of compulsory education.⁴⁹

Isolation

Another method of maintaining the status quo leads into a discussion of the next characteristic that is featured in the utopian literature. That characteristic is isolation. Through isolating the utopia it is buffered from the progress and change of the outside world. Innovation and external ideologies are blocked from influencing the utopia through this process of separation. Ralf Dahrendorf has commented on the apparent isolation of utopia from other communities.

Finally, to add a more obvious observation, utopias generally seem to be curiously isolated from all other communities. . . . Utopias are monolithic and homogeneous communities, suspended not only in time but also in space, shut off from the outside

world, which might, after all, present a threat to the cherished immobility of the social structure.⁵⁰

Bacon reported that New Atlantis was so secluded from civilization that it took strong winds to push their ship off course so that they were carried into uncharted waters. Bacon said that this area of the South Sea was utterly unknown and that they had given up hope and prepared for death. To Bacon's surprise, however, these isolated waters contained the utopia of New Atlantis.⁵¹ Geographically, More's Utopia was an example of isolation. The island of Utopia was surrounded by water with only one entrance which was known only by the Utopians themselves. With this physical layout, the island was isolated from the outside world. More described the geography of the entrance.

But the entrance into the bay, what with shallows on one side and rocks on the other, is very dangerous. Near the middle, there is one rock that rises above the water, and so is not dangerous. On the top of it a tower has been built, in which a garrison is kept. The other rocks lie under water and are very treacherous. The channels are known only to the Utopians, so if any stranger should chance to enter the bay without one of their pilots, he would run a great danger of shipwreck.⁵²

Particularly in utopias where escape is a primary goal, there is very little contact between the ideal community and the outside world. This isolation from other communities seems to compound and magnify the differences between utopia and the world. Thus a monestary effect is built and the cloistered environment is maintained. George Kateb has offered a strong opinion in reaction to the isolating of utopias and the malevolent effects that are possible.

The coexistence of a community dedicated to an ideal of perfection and the great outside world could lead to nothing but a sense of isolation and strain in that community. Even to those living in the community, the quality of life inside had to be marked by artificiality and a feeling of confinement.⁵³

One particular group of people who were the epitome of isolation were the Hutterites. Paul Conkin explains:

Even as the Hutterites want to be left alone, so they leave others alone. For example, they never try to force their religious views on another, although they will argue religion all day with an interested visitor. Even without missionaries and open proselytizing they have attracted an occasional convert, but never enough to challenge their traditional customs.⁵⁴

Reference For Identity

The last major trait of the utopian literature to be discussed is the utopia serving the purpose of a reference for identity. What reference for identity implies is that individuals adopt a particular behavior because it puts them in a satisfying self-defining relationship to a group with whom they are identifying. An example of identification with the utopia is illustrated by an individual who desires very much to be a part and to be like the influencing group. Such a person is less concerned with individual desires but becomes enmeshed in the utopian life style. He feels that he is at home within the utopia and experiences a sense of belonging. The group welfare becomes as important as his own. Kaufman depicted this strong affiliation with a utopia when he said: ". . . that people will work in the absence of selfish motives from a strong sentiment of duty and devotion to the common welfare."⁵⁵

Arthur Bestor stated the case for identity with the further interpretation that individuals in the utopia might eventually become one entity. Bestor argued that many of the utopian sects used Christian doctrines as a belief system to bind themselves into a cohesive whole.

In planning such a life, the communitarian sects turned naturally to the Scriptures. The Book of Acts provided a description of the society which they believed was enjoined upon them. . . . As it is written, "All that believed were together, and had all things in common--and were of one heart, and of one soul." The concluding scriptural quotation--a combination of Acts 2:44 and 4:32--was the favorite text of the communitarians.⁵⁶

Consequently, the utopia may be the reference to which many peoples' identities are bound. An important part of themselves is inextricably locked into the utopian way of life. Some writers such as Bestor view the extremely close identification with utopia as beneficial while other writers, such as Aldous Huxley, perceive the situation to be unattractive. Within Huxley's Brave New World, the World State's motto is "community, identity, stability."⁵⁷ While identity to Huxley also connotes a very strong attachment to the utopian group and to each other, an additional inference of identification is control. Strong ties to the group in Huxley's creation are constructed by a technological process of conditioning that results in an individual desiring to identify with the group.

Everyone belongs to everyone else. This belonging is not in the obvious sexual sense alone, for each child has his pre-natal development controlled; scientifically determined admixtures of chemicals. After decanting--birth--each person undergoes a process of conditioning that makes him a willing consumer of the pleasures and sex and a fearful avoider of the pleasures and tasks that separate men from each other.⁵⁸

Because of the writings of Huxley, Bestor and others, reference for identity has been included as a characteristic utopia. The description of the identification with utopia concludes the review of literature of characteristics and definitions of utopias. In summary, nine characteristics of the utopian literature have been identified and described. The characteristics include: idealism, dissatisfaction

with the existing social order, leadership by one or a few men, consensus, lack of conflict, social harmony, conservatism, isolation and reference for identity. The purpose of the next section of this chapter is to propose a conceptual framework through the construction of an ideal type. The foundation of the ideal type is the characteristics delineated within this chapter. After the ideal type is built, it will be used as a heuristic device to provide an orientation toward an empirical sample. That sample is the Oral Roberts University Community.

Conceptual Framework

Up to this point, the major portion of this chapter has placed major emphasis upon the thoughts of utopians, historians, novelists and sociologists. Their views have been summarized for the purpose of arriving at a perspective as to what makes up a utopia. Definitions and characteristics of utopia have been proposed so that a clear picture of the ingredients of a utopia could be better visualized. This method of reviewing literature for the traits of utopia was utilized to provide a theoretical perspective that would lead to a better understanding of what utopia has been conceptualized as. However, the main efforts thus far have been aimed at a simple listing of a multitude of characteristics. Some of these traits include: idealism, dissatisfaction with the existing social order, leadership by one man or a few men, consensus, lack of conflict, social harmony, stability, conservatism, isolation and a reference for identity. In this manner utopia has been seen as a type of community contrasted with mainstream society.

The purpose of this section of the study is to focus on the

characteristics that most aptly typify a utopian life style. This requires a somewhat arbitrary decision as to what elements should be included in an ideal type of utopia. The rationale used for selection rested on the logic that the number of times a characteristic appeared in the literature and the amount of emphasis stressed by the authors for each characteristic provided an adequate means for picking the major elements of utopia. With an ideal type, one is provided with a conceptual scheme that can be compared to phenomena found in reality. Consequently, an institution such as Oral Roberts University could be investigated to see how many and to what degree are the characteristics of utopia found in order to gain greater understanding of the phenomenon. Using this device, the institution could be placed on a continuum between mainstream society and utopia. Other institutions could be studied to find the utopian characteristics they possessed and placed on the same continuum to understand how they compared to each other.

No claim is being made here that the ideal type utopia is anything more than a conceptual device. Such a theoretical concept is not going to be isomorphic with external reality. What has been attempted in the following pages is an effort to construct a utopia upon the "most typical" characteristics of all utopias. The ways in which they are alike and the things that make them different from the rest of society is the main question. Since it is a mental construct, one could not be expected to find a perfect replica in the external world. There is bound to be many and diverse exceptions to the rule. However, the usefulness of the constructed type as a tool still exists. Howard Becker spoke on the issue of the conceptual scheme grappling with reality by using the ideal type to understand better the general phenomena of revolution.

Therefore, after a preliminary, highly provisional hypothesis has been formed, the sociologist examines as many revolutions as he can, in the effort to construct a typical set of typical revolutionary personalities, processes, and structures. These constructed types are his tools. No one of them ever will be found concretely exemplified. The reason such a type cannot be found in external nature is because it has been made in the investigator's mind. It is a construct and hence does not correspond exactly to any aspect of the French Revolution: if it did, it would be of no comparative value when the English revolution is examined. It is built on lines sufficiently general so that it can be set down on this or that portion of the given terrain without tripping over, so to speak, and it then becomes possible to survey that territory. The constructed type is merely a tool. Hence, when the methodologically sophisticated sociologist talks about a type of revolution, his hearers can be very sure that it will never correspond exactly to any empirical instance, to any real revolution.⁵⁹

These limiting conditions stipulated by Becker, for the most part, describe the purpose of this portion of the study. While Becker spoke of revolutions, utopias are the subject matter that are now of particular interest. Many utopias have been studied to ascertain the most typical aspects of the construct. The main aspects are to then be used as the general case for comparative purposes. Thus, this particular study will use the utopian ideal type as a conceptual tool for a better understanding of Oral Roberts University.

Max Weber, in describing the ideal type, used the term utopia. However, his definition of utopia implied a nonexistence in reality. Thus, an ideal type of utopia could in Weber's sense be called a utopia of utopias.

This conceptual pattern bring together certain relationships and events of historical life into a complex, which is conceived as an internally consistent system. Substantively, this construct in itself is like a utopia which has been arrived at by the analytical accentuation of certain elements of reality. Its relationship to the empirical data consists solely in the fact that where market-conditioned relationships of the type referred to by the abstract construct are discovered or suspected to exist in reality to some extent we

can make the characteristic features of this relationship pragmatically clear and understandable by reference to an ideal type. . . . In its conceptual purity this mental construct cannot be found empirically anywhere in reality. It is a utopia.⁶⁰

With the previous thoughts in mind, the ideal type of utopia is seen by this writer as characterized by: idealism, dissatisfaction with existing social order, one or a few leaders, consensus, lack of conflict, social harmony and cooperation, conservatism, isolation, and a reference for identity. For the purpose of this study, Oral Roberts University Community is to be investigated from the perspective of the ideal type. The institution is to be compared to the ideal type to examine the number of characteristics it possesses and the degree of intensity to which these traits are exemplified. The extent of isomorphism between the ideal type and Oral Roberts University Community will determine the relative placing of the institution on the continuum between mainstream society as it exists and utopia.

The just mentioned process of comparing the ideal type of utopia with an ideal type of mainstream society would help to answer the research problem: To what extent and in what sense is Oral Roberts University Community a utopia? However, this particular research problem is only one facet of this study. After an answer was attempted for this question, what would be contributed to the body of knowledge of sociology? Hopefully some insight will be gained into the interrelationship of the structures and processes of utopia. In other words, the question is posed: How do these characteristics of utopia fit together? Do they occur together by chance or is there some reason for their concomitant presence? If there is a reason for the common occurrence of selected factors does one characteristic cause the others or is there just a

common association among factors? These are the inquiries that face one seeking insight into the organization and process of the characteristics found in utopia. Robert Redfield stated that an advantage of ideal type methodology was not only to find common elements of certain types of groups but also to offer insight as to why the particular elements under study occur together.

This situation, however, is an advantage, for it enables us to ask and perhaps answer questions, first, as to whether certain characteristics tend to be found in most societies, and then, if certain of them do, why.⁶¹

It has been argued in this study that particular elements or characteristics are often found in many utopias. From these characteristics a constructed type has been developed which stipulates that utopias have enough common similarities which differentiate them from other social phenomena. If this is more than shallow conjecture, then Redfield in the previous quote motivates one to look for the "why" of their common occurrence. Is there any logic that could offer rational links which would tie the characteristics together? This is the question which poses the greatest concern at this time. What follows will be an effort to explain a conceptual framework that delineates the workings of the characteristics of utopia.

In order to provide a starting point for the conceptual framework it seems profitable to reiterate the definition of utopia. For the purpose of this study, the following definition of utopia has been stipulated. "It is a future state of human affairs that more nearly realizes individual and collective goals."⁶²

This definition proposes the idea that utopia is an implementation of future plans that are assumed by those implementing them to be better than the present situation. This orientation is influenced by

Wilbert Moore who argues that "human action is uniquely purposive and oriented to the future."⁶³ Such a perspective lends itself to a theoretical orientation that is based on change. Moore even says that revolutions could not succeed without utopian images offering a positive goal.⁶⁴ Moore delves into greater detail on this issue when he says that:

The utility of utopias is simple. In the degree that utopias are taken seriously, they determine the course of present action and become, in a restricted sense, self-fulfilling. . . . The future is the cause of the present in substantial degree, and it is only the failure of sociologists to come to terms with human purpose that has hidden this verity from their view.⁶⁵

Consequently, the characteristics of utopia, as viewed by this writer, are considered to provide an effective mechanism for change. It is assumed that the more characteristics of utopia a social group possesses and the greater degree in which those traits are exhibited, the more nearly it realizes its utopian goal. In other words, if one visualizes a continuum with the extreme left pole being mainstream society as it exists and the extreme right pole being the future utopia, then the more characteristics of utopia a group has, the farther to the right on the continuum it would be. A society seeking to implement future ideals would be on its way from its present mainstream position towards a future utopian plan and through this process begin to assimilate the elements that are pervasive in utopia. In this manner, the degree to which a social group is considered utopian can be gauged by how far it has implemented the utopian characteristics into its lifestyle. Thus, a device is provided to measure the extent to which a group is characterized as utopian. The extent to which a social structure has changed to utopian characteristics, the closer to

utopian goals it has become. Specifically, the extent to which the Oral Roberts University Community has evolved towards the implementation of a utopia can be empirically studied by the degree to which it possesses the utopian characteristics.

The logic that explains how these elements provide a vehicle for change includes how each individual characteristic contributes to change and also a rudimentary explanation as to how these characteristics are interrelated. It seems at this point that the most appropriate means of presenting this logic for change is to describe the characteristics one at a time. The rationale found in the following pages about these characteristics can be considered as utopian premises. Idealism is the first factor to be considered. The term idealism includes a vision that is better than what actually exists and is future oriented. Idealism offers the possibility that things might be improved over the present situation. Thus, hope is given to the members of utopia. With an idealistic vision there is a reason to go on and a positive motivating force to change things. An idealistic viewpoint says that improvement is possible and consequently, armed with a purpose utopia's members seek to alter present affairs in the mold of their idealistic vision. Idealism is a factor that promotes change both within the group implementing utopia and utopia seeking to change the rest of the social order.

The second characteristic listed is a dissatisfaction with the existing social order. Many of the utopians' literary works were scathing indictments of society and its practices. For instance, Sir Thomas More who coined the word "utopia" (Greek word meaning Nowhere) tells in his work Utopia what he thought was wrong with England. This dissatisfaction works hand-in-hand with the concept of idealism.

If one does not like the world as it is the lure of dreaming of a better world is tempting. During periods of history where negative cold reality is too painful (for example, political scandals and energy shortages), utopia offers an idealistic thought that is much more enticing. Consequently, the perceived imperfection and inadequacy of the real situation might stimulate men toward the first characteristic of idealism.

The third vehicle for change is the factor that one man or a few leaders originate the utopian image. This provides a milieu that is more conducive for social action to bring about change. Such a situation allows for one or a few to take the initiative of idealism. In other words, it is easier to have one man with one perspective to convince others to join him than it is to have many men with many ideas building a plan of actions. One man can make issues less complex to the utopian members than an explanation offered by a board of bureaucrats. When the solution to a problem seems simple and there is little confusion, the chance for collective action is much greater. Where there is lack of agreement among leaders with equal power the probability of a concerted social effort is small. Consequently, leadership in the hands of a few is a vehicle for change. Since one leader is better able to attain agreement among the people of utopia, the next characteristic of utopia, consensus, is brought to mind.

Utopia is typified by consensus which usually revolves around the idealistic vision of the leader. The agreement on issues and policy could be a result of spontaneous adoration of a charismatic leader or enforcement of agreement on issues by the leader or both of these methods. If there is consensus, it is logically probable that a lack of conflict

would pervade the utopia. In an industrial utopia there would be no strikes, in an educational utopia there would be no student unrest and in an agrarian utopia no one would revolt over his assigned work load. Since a consensus among the members exists, there is no reason to have a revolution over what most members are in verbal agreement. Both extensive consensus and lack of conflict within a group indicate that the process of change toward utopia is in its latter stages.

Within an environment where there is consensus and a lack of conflict, it seems to follow that there would also be social harmony or cooperation. In working toward a common goal, cooperation among individuals is essential. A harmonious atmosphere increases the probability of success in attaining a future objective. Therefore, a group that has cooperative members will have a greater impact than those groups that do not work harmoniously.

The factors of consensus, lack of conflict and social harmony can be used to account for an attempt to stabilize utopian values. The term stability used in this sense refers to stability of the values within the utopia itself and not to the possibility of the utopian values changing the external world. Since agreement and cooperation exist, there would be little point in altering the utopian ideal. With members agreeing on long range plans and cooperating toward those ends, it is likely that utopia would remain a fairly stable if not static social order. Traditional practices within utopias would have an enduring quality which would elicit confidence as to the "rightness" of those ways. Members who believe strongly in such long lived ideals not only are hesitant to change within the utopia, but are often intolerant to change or deviation.

Being strongly attached to static enduring policies, the utopian member is strongly conservative. The conservative outlook might include not only a desire to go along with the status quo of the utopia but also to affirm and sustain the status quo. A highly conservative utopia has a very narrow range of permissible behaviors and could be considered a straight jacket social order by an outsider to utopia. The conservative element reaffirms the utopian's immunization against the worldly influence and provokes him to seek to bring outsiders' behavior more in line with the norms of the utopia rather than vice versa.

One method to maintain the stability and purity of utopia's idealistic message is to be isolated. If the utopia is separated from the rest of society, the members are not tarnished by other ideologies. In this manner, the vision of utopia is not watered down which would result in a diluted version of utopia if it did mix with the world. Consequently, total isolation would serve to drastically inhibit a process of change between utopia and the rest of society.

The last characteristic of utopia to be discussed is a reference for identity. This characteristic implies that a person's identity rests in utopia i.e. one feels most at home within utopia. In this case, a person who identifies with utopia looks there for behavioral patterns expected of himself and gains recognition and status. Perhaps it could be most aptly put that one who has identified with a particular utopia feels least out of place there since he is secure in a sense of belonging. Stated in this manner, physical isolation is not necessarily the only means for building a sense of togetherness. Even though utopia may not be isolated by space from the world, it may provide an "affectional utopia" which would allow a utopian member to

be in utopia mentally but not physically. Utopia might be physically right in the middle of society, but its members are isolated mentally and affectionally in a "psychological commune." Therefore, isolation by distance does not necessarily block utopia from providing a reference for identity.

In summary, the major elements of utopia have been listed to construct an ideal type that would provide a comparative tool to measure the change within a group from society as it is to a future collective goal which is utopia. It has been assumed that the more characteristics of the ideal type epitomized within a social group, the farther it has progressed to being a utopian type. Through applying the ideal type to Oral Roberts University, one could obtain some idea as to how far it has progressed to the utopian end of the continuum.

While this is one perspective to be utilized in this study, another view that could offer insight is to look at the characteristics in relational terms. In other words, as one characteristic increases in intensity, will all of the other characteristics behave in like manner? Or will certain traits influence only a few other traits while those remaining are unaltered? One of the specific questions this dissertation will seek to study is the effect of varying isolation at the Oral Roberts University Community in relation to conservatism and reference for identity. Another important issue is the manner in which consensus is attained. If agreement is maintained through dictate or external mandate, does cooperation, harmony, and stability decrease as conflict increases? The role of leadership is another prominent research problem. If leadership changes from the hands of one man to a bureaucratic head, what are the ensuing internal changes? Consequently, an added dimension

of the study is to investigate the fluctuation patterns of the characteristics taken from the utopian literature as they are perceived to exist at the Oral Roberts University Community. The perceptions of informants will be a major methodological tool in seeking information on the covariation patterns of the characteristics mentioned.

FOOTNOTES

¹Northrup Frye, "Varieties of Literary Utopias," Utopias and Utopian Thought, ed. Frank E. Manuel (Cambridge, 1966), p. 31.

²Frederick White, Famous Utopias Of The Renaissance (Chicago, 1948), p. ix.

³Nell Eurich, Science In Utopia (Cambridge, 1967), p. 5.

⁴Andrews, 1901, introduction.

⁵More, 1949.

⁶Frye, 1966.

⁷Mumford, 1933, p. 11.

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CHAPTER III

METHODOLOGY

The previous chapters have culminated in producing a theoretical tool which was called an ideal type. It has been purported that the device of the ideal type could be used as a heuristic technique to study the Oral Roberts University Community. The logic was offered that a utopian ideal type and the characteristics that made up that type would be beneficial for analytical purposes. The specific format included building an ideal type from predominant characteristics found in historical literature on utopias so that Oral Roberts University Community could be researched from the viewpoint of the degree to which it possessed those characteristics. Through this research process the sample could then be classified on a change continuum from mainstream society as it is on one pole to future utopias on the other pole.

The purpose of this chapter is to describe the techniques or methods of gathering data about the research problem. This methodology chapter, however, is unique in that it will include the rationale and procedure for building the theory of the ideal type as well as operationalizing the conceptual framework. The reason for including a major discussion on the theory of the study (in a methodology chapter) is because of the close relationship between theory and research. In some community studies abstract ideas and empirical methods are so inextricably locked together that it is difficult to speak of one without the other. That

situation seems to be true of this study. Bell and Newby have written about the value of integrating rambling facts with theory.

A community study is not, despite what its critics say, just abstracted empiricism. Facts do not speak for themselves, they have no intrinsic meaning or value. They take their meaning from the way they are bound together with theory. That is, facts become meaningful as they are lifted from the level of the fortuitous and related to the more abstract. . . . Since it is impossible for anyone to observe or cope with all there is in any situation, theory functions to narrow the range of observation and define the things that are relevant. It becomes a set of directions to the researcher telling him what data should be able to observe so that he can hope to organize and systematize his empirical findings.¹

With an affirmation from Bell and Newby seemingly one could confidently construct a theory that would fulfill those noble purposes mentioned in the previous citations. However, there are dangers, or maybe better phrased, pitfalls that confront a social scientist seeking a compatible relationship between theory and research. Bell and Newby rendered further elucidation about the matter when they wrote the following passage about the danger of theory acting as blinkers to valuable data which are consequently left out.

A great deal has been made in this chapter, though of the consequences of having a theory before entering the field. The opposite weakness is equally the case, sometimes in the same studies. Interpretations have been developed after the observations were made and are not tests of prior hypotheses. So observations, findings, data, are subject to retrospective selection, if not downright falsification.²

From these accounts it appears that the sociologist is walking a tightrope that straddles a bottomless abyss which contains an anarchy of empirical facts on one side and a theoretical Procrustean bed on the other side. Hopefully, circumstances are not this treacherous but it appears that sociology walks on the two legs of theory and research. Since the issue of the interrelationship of theory and research seems

to be of importance (particularly for a community study), a major portion of this chapter will be concerned with this problem. Much of what is to be written will not only include a description of the process of constructing the ideal type but will also cite classic works in the literature of sociology using this technique. Other efforts using the ideal type along with a logical rationale for its utilization will be explained for the purpose of offering a justification for its use. The aim of the description then is to suggest the legitimacy of the ideal type for the research project. In a similar vein, the research methodology will be covered in such a way to investigate the degree to which it is amenable to the study. Consequently, the end goal is to seek a connection between the appropriate method of gathering data with the appropriate conceptualizations.

Participant Observation and Verstehen

It is the opinion of this author that the method of participant observation (which will include a combination of interviews and survey studies) will best serve the purpose of gathering data within the perspective of the formulated concepts. Herbert Gans typifies one who recommends this research technique.

Participant observation is the only method I know that enables the researcher to get close to the realities of social life. Its deficiencies in producing quantitative data are more than made up by its ability to minimize the distance between the researcher and the subject of study.³

While Gans reflects a positive opinion about participant observation, it is Danial Claster and Howard Schwartz who identify the scientific benefit that is inherent in this technique of methodology. The benefits that they list are particularly applicable to this study. Thus, the

following advantages result from the participation of an observer.

"Gaining access to data, evoking behavior, identifying psychologically with the people being studied, connecting concepts with indicators, and formulating hypotheses."⁴

Claster and Schwartz contend that their first three categories are based on description while the last two categories are aids in explanation. In other words, gaining access to data, evoking behavior and identifying with the people serve possibly to gain information for investigating a theory. Connecting concepts with indicators and formulating hypotheses according to Claster and Schwartz are viewed as being profitable for theory building, or at least provocation for theory building.

While Claster and Schwartz break these categories into the dichotomies of description and explanation, there might be a further differentiation. This writer would prefer to treat the psychological identification with the people being studied not only as a descriptive device but also as a conceptualizing device. (Gaining access to data and evoking behavior will be covered in detail later in the chapter). In other words, this identification based on participation would be a prerequisite for construction of theory and research. Such a technique resembles the Verstehen of Max Weber. Murray Wax has written about Verstehen being an important process before actual research takes place.

Verstehen then is not an operation or instrument, it is a precondition of research. This is more easily comprehended if we shift the emphasis from such incorrect uses as applying the operation of Verstehen, namely socialization, either the primary socialization into one's native culture, or the secondary socialization (or resocialization) into an alien culture, or--yet more tenuously--vicarious socialization.⁵

Wax's term "vicarious socialization" implies an identification that facilitates an understanding of how the group under study structures reality. By putting oneself in another's shoes and experiencing some of what those under study experience, the researcher can gain information as to how to categorize meaningful human behavior. The category problem is paramount in achieving a perspective of the whole rather than a summation of partial ideas. An anthropologist who has succinctly summarized the purpose of participant observation is John Bennett. The important issue to Bennett is that the goal of cultural studies is to perceive of the entire culture as an interrelated whole.⁶

If identification or "vicarious socialization" provides these benefits, then that method is certainly profitable as a springboard to theory. Wax goes on to describe conceptualizing empirical categories.

Socialization and participation are of such great importance in studying a group because thereby the field worker is forcibly made aware of the categories or distinctions--of experience and interaction--which are basic to the culture of the group although rarely the topic of their conversation.

Thus, it has been attributed to Verstehen that insights are gained into the meaning of the social situation. However, at this point, Verstehen must be questioned. By putting oneself in another's "shoes" or by identifying with him and acquiring Verstehen, is it possible to suggest that one knows what that other person is thinking? Can such an introspective device boast that it can look into another's mind to see what moves him to action? Verstehen has been criticized by Abel⁸ on this point. If Verstehen is used for the purpose of looking for internal motivation, Wax argues that such a level of meaning is incorrect. "But if Verstehen is interpreted as the imputing of motive, then

it will have no relationship to the historical or ethnographic research where the concept truly applies."⁹ According to William Tucker, however, Verstehen does not impute internal motivation but rather external motivation. The explanation relies on the differentiation between meaning within the mind of man and meaning in the social situation. Tucker contends that the sociologist can appropriately utilize Verstehen to understand actors' behavior in a meaningful social context.

This does not mean that we must go inside the individual psyche to understand social action, but that we must go inside the social situation to understand it. . . . Thus to understand a social action or actions, we need not search the mind of the individual actor or actors in the same way that psychologists or psychiatrists would; but by knowing enough about the nature of the situation in which the action takes place, we are able to infer external motivation.¹⁰

Perhaps the content of Tucker's message could be explained by an example. Tucker provides an illustration which describes an observer watching a man performing facial antics while on the floor. The man kneeling on the floor is seen thumbing his nose, talking baby talk, and screwing his face in unfamiliar contortions. If the man is in a room by himself, a plausible explanation might be insanity. However, if there is a small child watching the man's performance and giggling, the interpretation of his actions would have to be altered. The plausible sociological interpretation for this case would be meaningful in the sense that this scene corresponds with the expected behavior or norms of the culture in regards to an adult-child relationship. A good person in such a culture is supposed to like children and act accordingly. Thus, the interpretation of the external motivation of the man performing facial gymnastics could focus on an individual attempting to fill his role of "nice man" by conforming to the norms or expected behavior of his culture.

Clarification at this point is stressed by Tucker since what is being referred to is "external motivation" which is an aid in understanding the meaning of a social act. "External motivation" can be gauged by Verstehen and falls within the range of the sociologist but "internal motivation" is included in the subject matter of the psychologist. For instance, if one were to ascertain the "internal motivation" of the nice man on the floor, the reason for him choosing to fulfill the "nice man" role would have to be known. Several reasons for what the man did could be that 1) he really likes children and wanted to make the child happy, 2) he wanted to impress the child's mother who is a widow even though he hates children, or 3) he wanted to impress the child's mother to sell her a vacuum cleaner. These and many more alternatives are possible for his actions. Verstehen should not be used to interpret these internal drives but to seek to understand the meaning that is inherent in the social act.¹¹ "However, only the external motivation can be subjected to sociological interpretation. The inner motivation must be referred to biology or psychology for interpretation."¹²

A similar explanation is offered by Peter Munch using different terminology. Instead of "internal motivation" and "external motivation," he speaks of motivation and meaning.

This evidently is what Weber refers to with the term Verstehen. It should be realized that the term does not necessarily imply the imputation of a specific motivation for a particular action. Weber is admittedly unclear on this point. But he does distinguish aktuelles Verstehen (understanding the meaning of action) from erklärendes Verstehen (understanding the motivation--reason or purpose--of an act. Motivation is something separate from the act and can only be understood in a broader situational context, while meaning is something inherent in the act itself, a property of the act rather than a cause of purpose. Therefore, one can understand

(i.e. perceives) what a person is doing (in terms of his intention) without knowing why he is doing it. This is an important point because it refutes a misconception quite commonly held by critics of Verstehen as a scientific procedure, namely, that should involve an explanation of observed phenomena in terms of their cause or motivation, or even the introduction of factual information beyond what is implied by the observed data.

With these thoughts in mind, Verstehen is perhaps best justified as a methodological device to uncover what W. I. Thomas referred to as the definition of the situation. In other words, if people act in a situation in lieu of how they define that situation, then discovering what that definition is is a major step toward understanding. Consequently, Verstehen can make a major contribution to the study of Oral Roberts University as a tool in discovering the meanings of the many and diverse social actions.

If we know enough about the situations from which individuals come, and couple this with knowledge of a particular situation in which they are involved at the time of observation, we can predict with a high degree of probability their socially₄ generated motivations for behaving in a particular manner.

Becker and Geer have noted another word that implies a similar phenomena. They use the term perspective. The goal of Verstehen is to demonstrate that a common perspective is shared by the group under study to a degree that could be considered collective. Becker and Geer define perspective in the following manner.

We use the term "perspective" to describe a set of ideas and actions used by a group in solving collective problems. The content of a group's perspective includes a definition of the environment and the problems it presents as seen by group members, an expression of what members expect to derive from the environment, and the ideas and actions group members employ in dealing with the problem situation.¹⁵

Verstehen for most studies and specifically for this dissertation supplies an insider's view that ultimately provides a milieu

where recognition of similarities, distinctions, patterns and categories can take place. Verstehen provides a perspective to differentiate relevant and irrelevant material not only for qualitative research but also for statistical studies. After all, it is the researcher who must interpret his data. For example, there is a statistical correlation between incidence of rape and ice cream consumption. The numbers by themselves might lead us to close down all ice cream parlors. However, a proper interpretation would state that these two variables were correlated because of a third variable which was the heat of the summer. The acquisition of Verstehen contributes to one's understanding of the relevance or irrelevance of observations and numbers.

In summary, Verstehen is being offered here as a tool that has aided in provoking relevant ideas from data that has been observed by this researcher. Verstehen has prompted ideas and categories about the community under study. The researcher has been a member of Oral Roberts University Community for approximately four years and closely associated with that institution for another two years. Within such a long period of time at least some insightful observations might dawn on even the most dull sociologist. Through Verstehen, empirically-observed actions would eventually harmonize with conceptual abstractions. Verstehen aided in helping this researcher become cognizant of similarities between social actions within the Oral Roberts University Community and the abstract categories of utopian thought. This is comparable to Claster and Schwartz's connection of concepts with indicators which they claimed to be the fourth payoff of the participant observation technique. In other words, a person might be studying some academic area of a theory while observing a certain

type of people and then see that many of the actions of the people might reflect the implications of the abstracted theory. Claster and Schwartz commented on how this happened to Margaret Mead.

Sensitized to the importance of erogenous zones by attending one of Roheim's lectures before entering the field, she was struck by ways in which children played with their lips--with string, with their fingers, and by making sounds. From these indicators, she was led to other, related manifestations, like sucking, eating, swallowing, and salivating, and eventually to more formal considerations like the extent to which marital relations were affected by provisions and preparation of food.¹⁶

In a similar manner, Verstehen has made it possible in this dissertation for the researcher to be struck as to how the organization of Oral Roberts University Community is similar to utopias throughout history. At the institution, one is told of the mission of the University while in the utopian literature one is reminded of the grand experiment. Utopias bring to mind a close knit community while being a member of Oral Roberts University Community one can sense a feeling of belonging and communion with others. Thus, similarities are perceived between the empirical and theoretical worlds through the acquisition of Verstehen. Since Oral Roberts University Community to this writer "appeared" to have much in common with utopias, a springboard or direction was provided for further study and investigation.

The Ideal Type

While a direction has been offered by an enmeshment of the meaningful social actions of the sample under study with the abstractions of utopian thought, this does not mean that the data constructed the theory. Claster and Schwartz contend that the fifth contribution of

the participant observation method is the formulation of hypotheses. However, in this study, the formulation of the hypotheses from the data is not used since the danger of building a theory after the fact is ever present. It is argued here that Verstehen has pointed out a means of study since categories have been recognized through the process. But the categories or characteristics of utopia have been generated from the literature about utopia. The whole process can be summed up in the following way. The acquisition of Verstehen made one cognizant of similarities between utopian thought and the sample under study. The utopian literature was then studied to ascertain the major traits of utopia; the next step is to go back and study the sample to see if it conforms with the traits of utopia. Such a research process allows a healthy interchange between theory and data. The just-mentioned procedure is being implemented because of the possible misuse of the participant observation technique in molding the theory. Arthur Vidich has delineated the limitations of participant observers building categories of theory.

The participant observation technique has been offered as one of the best techniques on which to base prearranged observational and structured interview categories. The assumption is that, with his greater familiarity with the respondents' experiences and their meanings, the participant observer is in the best position to draw up meaningful categories. However, with the passage of time and the assumption and ascription of new roles and statuses, his perspective on the society is constantly changing. . . . Categories which initially seemed meaningful later on may appear superficial or even meaningless. Moreover, as long as he remains a participant observer, his social marginality undergoes continuous redefinition. As a result any categories he formulates in advance or at any given time will see inadequate later when his social perspective has changed. Attempts to establish categories into which directly observed action can be classified threaten to reduce the action to static entities which influence later observations, a condition which the technique of participant observation is designed to avoid.¹⁷

In agreement with Vidich the strategy conceived in this study is to offer a theoretical perspective whose elements were found in utopian literature. The categories or rather characteristics of utopia started from the impetus of empirical observation but built its structure upon other theory. At the point of constructing theory, it is necessarily considered that non-involvement is important. The manner in which the utopian ideal type was constructed for this study would be termed heuristic by R. F. Winch.

In terms of function and technique of derivation typologies may be classified as heuristic or empirical. As contrasted with an empirical type, heuristic typology show the following characteristics: (a) insofar as it is distinguishable from theory, it is deduced from theory; (b) it is constructed for the purpose of enhancing the vision of the researcher (i.e., by facilitating the statement of hypotheses, the conception of testing situations, the ordering of observations); (c) it represents a voluntary distortion of empirical phenomenon by positing extreme forms of relevant characteristics; (d) in the logical order of things it stands between theory and the test of theory.¹⁸

Consequently, the make-up of a heuristic typology is that it is deduced from theory for comparison with reality. Specifically to this research project the utopian ideal type is a method whose purpose is to provide a comparison with actual processes so that the frequency of typical utopian traits within the sample under study can be ascertained. The interplay of theory and empirical data is one of the advantages of constructed types.

Sociology, in its attempt to note the homogenous attributes of apparently heterogeneous phenomena creates a typology. The primary value of the constructed type is that it serves as a basis for comparison and measurement of concrete occurrences.¹⁹

The value of the ideal type lies not in its isomorphism with reality but its conduciveness as a vehicle through which reality can be described.

Ideal types could be considered a tool for expression of reality where the end result of depicting reality is attained through the use of the ideal type. Max Weber considers the best use of ideal types to be method toward attaining a goal. "The construction of abstract ideal types recommends itself not as an end but as a means."²⁰

Many sociologists have utilized the imagined entity of the constructed type so that they may come to have a better understanding of reality. The folk-urban dichotomy of Redfield, the gemeinschaft-gesellschaft typology of Tonnies, the differentiation between sacred and secular by Becker and the typology of mechanical versus organic solidarity by Durkheim were all examples of men seeking to describe social life by lineal schemes. This system of categories were constructed so that a general perspective could be attained. Stated in other terms, the ideal type described a theoretical general case in order that particular instances could be classified. The wide range or general scope is the advantage of an ideal type since it can be applied to many distinct cases. To assure an encompassing spectrum, the similarities among phenomena are exaggerated.

An ideal type, moreover, is never a statistical mode or mean; it is a deliberate accentuation or even distortion of empirical reality for the purpose of gaining scientific control over that reality. In short, an ideal type is a device made of the full particularity of history, shaped in such a way that such particularity can be at least partially generalized.²¹

To this point, the discussion has depicted the ideal type as being made up of categories which have been overemphasized as a means to understand reality. Tonnies has stipulated that Weber viewed the ideal type as having these three major characteristics.

Weber developed the method of the "ideal" or "pure" type as the most appropriate tool for the study of social actions. In Weber's view, the ideal type had three primary characteristics: (1) it was formulated in terms of subjective categories; (2) it deliberately intensified or overemphasized certain aspects of concrete situations; (3) and it was an instrument not a goal of science.²²

The imputation of exaggerating concrete reality into an inflated full-blown conceptual device seems to present some methodological problems. The major consternation revolves around the danger of the theory being treated as reality. Critics of the use of ideal types have pointed to the pitfall of reification. Simplification of reality has been an argument against the ideal type theorists. Critics contend that the data is being manipulated to conform to the ideal type. In the face of this type of criticism, Becker and Boskoff retort that even though constructed type concepts never precisely match up with reality, the ideal type is still valuable. The reason they argue is that existing societies do conform with the theory in varying degrees. Keeping in mind the purpose of heuristic devices, ideal types do correspond to the reality under study. Thus, the criticism that ideal types are not empirical is unwarranted.²³ Another common criticism is that an ideal type is a value judgment about what is good or bad. However, this is a misconception about the purpose of ideal types. Max Weber proposed ideal types as a means of conceptualizing a general case and not for activating value judgments.

An ideal type in our sense has no connection at all with value judgments, and it has nothing to do with any type of perfection other than a purely logical one. There are ideal types of brothels as well as of religions; there are also ideal types of those kinds of brothels which are technically "expedient" from the point of view of political ethics as well as those of which the exact opposite is the case.²⁴

In recognizing that the ideal type is a general case, it has been pointed out by Weber that all of the complex and multiple possibilities of social action cannot be taken into account. However, the general case makes it possible to understand certain similarities of many diverse and specific phenomena. Consequently, it seems that implementing the ideal type is a profitable endeavor.

Thus even though Weber agreed with the epistemological view of the world as an infinite manifold . . . his approach was based on the assumption that it was fruitful to reduce social reality to intelligible typological proportions.²⁵

Realizing the shortcomings of an ideal type, but also recognizing its value as a theoretical perspective, the question is raised: What is an ideal type and how is it used? Ideal types are usually characterized by categories built from the typical traits of specific phenomena. These general categories are then used as a point of comparison to investigate singular social systems.

Essentially, the use of constructed types involves the conceptualization of opposed (or more recently graded) sets of socio-cultural systems, purposely accentuated and simplified in order to provide unambiguous reference points when analyzing specific cases.²⁶

Usually a major category of an ideal type is compared to another or other categories for comparison. The utility of such a strategy is to provide a distinct type that possesses specific characteristics of the first type or possessing its own typical characteristics. For example, Robert Redfield concluded that his folk type had the traits of being small, isolated, non-literate, and homogenous. Contrasted to this type, Redfield constructed the urban category whose make-up was in many ways opposite of the folk society.²⁷ In this manner, Redfield went on to study specific instances of group life to see where

the empirical cases fall between the extreme types. Similarly, for this dissertation study, the poles of mainstream society and utopia were constructed to investigate where in between Oral Roberts University Community could be placed.

Furthermore, no ideal type of an individualizing nature can be of much utility if there is no correspondence between it and other categories of types or concrete phenomena. In the case of the polar exaggerations, we have created asymptotic value combinations which represent the extreme possibility of theoretic variation, i.e., limiting cases. That is, the polar types is simply a related group, or complex, of elements or units, the asymptotic values at one pole, corresponding to a parallel group, of contrary values, at the other. Between two such poles, presumably a concrete case would fall, as between the poles of *Gemeinschaft-Gesellschaft*.²⁸

The purpose of such a practice is to identify a phenomenon by referring to a point of reference for comparison. Not only are polar ideal types devices to classify communities but are also conceptual devices to visualize change.

Part and parcel of a great many theories of history, and especially of the varieties just discussed, is the conception of stages or phases of societal development--the attempted answer to our question, "By what sequences or stages have the various branches of the human race arrived at their present state of societal organization?"²⁹

The movement from one pole to another pole implies the nature and direction of processes. Consequently, by identifying the amount to which a real community approximates one pole of an ideal type continuum, the stage of its development can be roughly ascertained. Charles Loomis has commented on Tonnies use of ideal types for classification and as a method of describing change.

Tonnies has been criticized for using the dichotomy *Gemeinschaft* and *Gesellschaft* on various occasions as antithetical conceptual categories in a static state as well as a means of representing stages in historical development. These categories, however, are ideal types and as such can be used to describe both change and the differences

between groups at any one time. Thus the Middle Ages are characterized as having more Gemeinschaft-like relationships than modern times. Also the family is described as having more of the characteristics of Gemeinschaft than a joint stock company. The essential point to be kept in mind is that neither the family nor the Middle Ages are really Gemeinschaften; but any group or definite period in history may be compared with such mental concepts or constructs as Gemeinschaft and Gesellschaft.³⁰

The use and purpose of the ideal type in this research project is essentially the same as it was for Tonnies. A community will be categorized by its characteristics and stage of development through the uses of the ideal type. The device reduces the utopian characteristics to a select core quantity so that the phenomena can be handled by analytical procedures. The extent to which the Oral Roberts University Community exemplifies those core quantities or characteristics of utopia is the criterion to judge the phase of development toward the utopian polar extreme.

The utilization of the constructed type has been depicted as a means to study change within the utopia. However, the ideal type using a researchable hypothesis might state that the further toward the utopian pole a community falls the greater potential that community has for changing the rest of society. Used in this manner, the ideal type is not a hypothesis but a springboard for a hypothesis. The ideal type along with a hypothesis then has possibilities for prediction.

The constructed type, when used in conjunction with a working hypothesis, will have predictive power, and therefore may be called a scientific instrument. Using the conditional terms demanded by the degree of probability involved, the sociologist can then say "if and when" these typical factors occur in this typical relationship pattern, these will probably be the typical consequences.³¹

For example, the logical hypothesis that might emanate from the ideal type construction this study is that the more elements of utopia

community has the more power it has to change the external existing order. Thus, if the characteristics of utopia occur often and with intensity, then it could be hypothesized that the consequences would be a great potential for changing society as it exists. However, while the hypothesis could come from the provocation of the ideal type, the testing of that hypothesis is outside the realm of this study.

Gathering The Data

As was noted earlier in the chapter, Claster and Schwartz outlined five major advantages of the participant observation technique. Two of those benefits mentioned were gaining access to the data and evoking behavior which are valuable in gathering information. Both of these elements play a big part in this study. Being an authentic member of the group under study is definitely an excellent opportunity to observe behavior in its most natural setting. Since this researcher has been actively engaged in the Oral Roberts University Community for at least four years, it is expected that the distortion of the data obtained by the researcher-respondent roles will be held to a minimum. Also the degree of difficulty in gaining access to meaningful material is less when the researcher is trusted by those who are being studied. Another valuable factor is that the researcher does not have to seek permission to observe social behavior within the community. Lastly, the researcher has the added advantage of asking questions that are salient to the research problem and yet not make the respondent feel ill-at-ease. Asking questions is a normal everyday occurrence between group members, but an interview by an outside researcher facilitates an air of formality and stock answers. A norm of a good group member is to only discuss

intimate details or secrets of the group to other group members. An outside interviewer has little chance of gaining access to such information. Consequently, one has been accepted by the group as one of its own is at a distinct advantage in acquiring data. Florence Kluckhohn has summarized the advantages of participant observation in that it provides an extensive range of information. That range of data is made possible in the following ways.

It affords access to the data which come from observation in the current situation in which the community members are involved. . . . There are in all groups certain kinds of data which are guarded more closely than other types. Direct questions regarding such information may be met with evasions if not outright misrepresentations. Simulation of behavior made possible by participation may, however, open the door to this guarded realm . . . the ready access to gossip. . . . The person is in a position of being taught. Participant observation increases in many instances the desire of informants to speak because the interviewer is an apprentice who is learning, not an all-seeing demigod who has come to question coldly and record.³²

Evoking behavior is a strategy that consists of manipulating a situation artificially for observation purposes. Such a procedure could involve a reenactment of meaningful behavior that might not have taken place within the near future. Thus the researcher intervenes to evoke behavior that can be conveniently observed. One popular means of evoking behavior is the field interview. Instead of the participant observer using himself as an informant, he selects others to respond to an interview guide or schedule. Even though the researcher may be a member of the society under study, he chooses others to be informants since he may not have been a member for the entire life of the community and he can only be at one place at a time.³³ This type of strategy is to be used in the study of Oral Roberts University Community. To ascertain the degree to which the sample possesses the characteristics of

utopia not only will field observations be utilized but select interviews will also be a methodological tool. The interviews will only be done with knowledgeable informants in strategic positions of the University structure. The sample will be non-random but will seek to represent all phases of the social structure. Key informants of the stratified sample are to be chosen for their perceived knowledge and for their representativeness of a specific facet of the sample's organization.

The questions asked of the informants pertain to the characteristics of utopia. The essence of this practice is to empirically test the degree to which Oral Roberts University Community epitomizes these traits. The interview guide which attempts to evoke thoughts on the characteristics can be found in the appendix. For ease of reference, the following list includes the characteristics and their definitions which make up the ideal type of utopia.

Idealism is behavior or thought based on a conception of things as one thinks they should be. A striving to achieve something that is more nearly perfect than is true.

Dissatisfaction with the external existing social order refers only to an attitude about the rest of the world and not to the utopia itself.

One or a few leaders would be indicated by the ability of one or a few men to exert their will on others in a social environment, even without the consent of those in the environment.

Consensus implies agreement among the members of utopia on the major policies.

Lack of conflict indicates that there is no predisposition to

attain desires or wants by means of conflict.

Social harmony is a social atmosphere where cooperation and willingness to cooperate are the pervasive elements of group life.

Conservatism is an attitude or ideology of preservation of the present organization of the existing social order within the utopia.

Isolation is a situation in which utopia is temporally and spatially or psychologically separated or disassociated.

Reference for identity performs a function by which an individual can adopt a particular behavior because it puts him in a satisfying, self-defining relationship to a group with whom he is identifying. This is a response to social influence brought about by an individual desire to be like the influencing group to which he is attracted. Consequently, the individual who has identified with the utopia is a replica or a reflection of that utopia and becomes an agent of change by spreading the lifestyle or values of that utopia.

Another method that is available for this study will be several selected quantitative scales. These data have been collected before this study was begun. Thus, the quantitative analysis will use available data which is relevant to the research problems. The students have been required for approximately five years to take tests measuring such things as personality development and college environment. These tests include the Omnibus Personality Inventory, College and University Environment Scales II, College Student Questionnaire I, and the College Student Questionnaire II.

The Omnibus Personality Inventory includes the following scales: thinking introversion, theoretical orientation, estheticism, complexity, autonomy, religious orientation, social extroversion impulse expres-

sion, personal integration, anxiety level, altruism, practical outlook, masculinity-femininity, and response bias. Included in the College and University Environment Scales II are practicality, community, awareness, propriety, and scholarship. Scales that are found in the College Student Questionnaire I are family independence, peer independence, liberalism, social conscience, cultural sophistication, motivation for grades and family social status. The College Student Questionnaire II contains these scales: satisfaction with faculty, satisfaction with administration, satisfaction with major, satisfaction with students, study habits, extracurricular involvement, family independence, peer independence, liberalism, social conscience, cultural sophistication, motivation for grades and family social status.

Needless to say, the amount of data that is available is voluminous. All of the sub-scales that have been administered will not be analyzed. To quantitatively research such a vast amount of data is beyond the scope of this dissertation. Selected scales will be chosen that best serve to operationally measure the degree to which the students at ORU typify the characteristics of utopia. If the scales that are available do not typify some of the characteristics of utopia, quantitative data will not be used for those specific traits. However, those scales that do measure the extent of utopian qualities of the Oral Roberts University students will be quantitatively analyzed. Consequently, only those characteristics which can be measured by the existing scales will be researched quantitatively.

One scale that will be used from the OPI as a measure of idealism will be the religious orientation scale. The direction of this scale is such that the low scorers are the ones who have a strong commitment

to Judaic-Christian beliefs. Consequently, an idealistic viewpoint would be indicated by low scores on these items.

An adequate measure for dissatisfaction with existing social order was found in the CSQ questionnaire which contained a social conscience scale. Social conscience is defined as a moral concern about perceived social injustice and what might be called institutional wrongdoing.

An appropriate scale for investigating the possession of leadership by a few men and consensus was not available.

Lack of conflict is to be investigated by the impulse expression scale of the OPI and the propriety index of the CUES. High scorers on the impulse expression scale show frequent feelings of rebellion and aggression. It would be expected that members of a utopian community would score low on this scale. Propriety describes social norms in which group standards of decorums are important. The opposite of propriety is assertive, rebellious, and inconsiderate behavior.

Social harmony can also be measured by two scales. The altruism index from the OPI seeks to measure the degree of affiliative and trusting behavior. A high score on the community measure of the CUES indicates a friendly, cohesive, group-oriented and congenial atmosphere. Typical of such an environment are friendly and helping relationships among people.

Conservatism could be identified by the liberalism scale of the CSQ. This value is determined by the extent of sympathy either for an ideology of change or an ideology of preservation.

Isolation is another trait that will not be quantitatively verified. On the other hand, several scales will serve the purpose of measuring a reference for identity. The personal integration scale of the OPI

attempts to get at social alienation, loneliness and aggression. These elements are the opposite of a group which is a reference for identity because of its appeal and attraction. The scales of satisfaction with students, satisfaction with faculty and satisfaction with administration from the CSQII all refer to an approval or esteem with other members of the college group.

The questionnaires that have been mentioned are standardized tests with comparative data for other American colleges and universities. Oral Roberts University students can be compared on these scales to other universities. Thus, a control group is available for comparing mean and percentile scores. There will be no utilization of inferential statistics in this study. It is reiterated at this point that descriptive statistics should be sufficient since quantitative data is being used as a cross-validating technique.

The techniques of field notes, interviews with informants, and quantitative description are the methodological tools of this study. They are to be used to test the degree to which the Oral Roberts University Community typifies a utopia. The means to accomplish this goal is through taking each characteristic of utopia and studying each one individually. Specifically, wherever possible each quality of utopia is to be empirically investigated by field observations, interviews, and quantitative data to measure the extent to which Oral Roberts University resembles the ideal type of utopia. After this procedure has been carried out, the interpretation of the findings will revolve around the number and intensity of the characteristics of utopia that were suggested to exist by the data. In this manner, if it is implied by the findings chapter that many of the elements of utopia do exist,

then the interpretation would present the argument that the sample under study is in a later stage of change toward utopia. In other words, Oral Roberts University Community would be in a phase that was close to the utopian end of the ideal type continuum. Consequently, it is in a later stage of change toward being a utopian community. A further theoretical interpretation is the extent to which the different characteristics fluctuate together. Thus, the process of one element's variations changing the other elements that were derived from utopian literature and the reciprocal influence is to be studied. The purpose of this added dimension of the study is to investigate the fluctuation patterns of the characteristics taken from the utopian literature as they are perceived to exist at the Oral Roberts University Community.

FOOTNOTES

¹Colin Bell and Howard Newby, An Introduction to the Sociology of the Local Community (New York, 1973), p. 78.

²Ibid., p. 80.

³Herbert Gans, The Urban Villagers (New York, 1962), p. 350.

⁴Daniel Claster and Howard Schwartz, "Strategies of Participant Observation," Sociological Methods of Research, ed. Edgar F. Borgatta and George W. Bohnstedt (Beverly Hills, 1972), p. 62.

⁵Murray Wax, "On Misunderstanding Verstehen: A Reply to Abel," Sociology and Social Research, 51 (April, 1969), pp. 326-327.

⁶John W. Bennett, "The Study of Culture: A Survey of Technique and Methodology in Field Work," American Sociological Review, 13 (December, 1948), pp. 672-689

⁷Wax, 1969, p. 330.

⁸Theodore Abel, "The Operation Called Verstehen," American Journal of Sociology, LIV (November, 1948), pp. 211-218.

⁹Wax, 1969, p. 331.

¹⁰William T. Tucker, "Max Weber's Verstehen," Sociological Quarterly, 6 (1965), p. 162.

¹¹Ibid., pp. 159-160.

¹²Ibid., p. 161.

¹³Peter A Munch, "Empirical Science and Max Weber's Verstehende Soziologie," American Sociological Review, 22 (1957), p. 29.

¹⁴Tucker, 1965, pp. 163-164.

¹⁵Howard S. Becker and Blanche Geer, "Participant Observation: The Analysis of Qualitative Field Data," Human Organizational Research, ed. R. N. Adams and J. J. Preiss (Illinois, 1960), p. 280.

¹⁶Claster and Schwartz, 1972, pp. 84-85.

¹⁷Arthur Vidich, "Participant Observation and the Collection of Data," American Journal of Sociology, 60 (January, 1955), p. 359.

¹⁸R. F. Winch, "Heuristic and Empirical Typologies," American Sociological Review, 12 (February, 1947), p. 68.

¹⁹McKinney, "The Role of Constructive Typology in Scientific Sociological Analysis," Social Forces, 28 (March, 1930), p. 237.

²⁰Weber, 1949, p. 92.

²¹Becker and Barnes, 1952, p. 769.

²²Ferdinand Tonnies, Fundamental Concepts of Sociology, tr. Charles Loomis (Washington, D. C., 1940), p. 763.

²³Howard Becker and Alvin Boskoff, Modern Sociological Theory In Continuity and Change (New York, 1957), p. 50.

²⁴Weber, 1949, pp. 98-99.

²⁵Gunther Roth, "Max Weber's Comparative Approach and Historical Typology," Comparative Methods in Sociology, ed. Ivan Vallier (Berkeley, 1971), p. 83.

²⁶Becker and Boskoff, 1957, p. 284.

²⁷Redfield, 1947, p. 293.

²⁸W. J. Goode, "A Note on the Ideal Type," American Sociological Review, 12 (August, 1947), p. 474.

²⁹Becker and Barnes, 1952, p. 777.

³⁰Tonnies, 1940, p. XIX.

³¹Claster and Schwartz, 1972, p. 67.

³²Florence Kluckhohn, "The Participant Observation Technique in Small Communities," American Journal of Sociology, 46 (November, 1940), pp. 337-339.

³³Bell and Newby, 1973, p. 69.

CHAPTER IV

FINDINGS

In the early chapters of this dissertation, an ideal type was constructed by selecting the most common characteristics of utopias found to exist in utopian literature by this writer. It was proposed in a succeeding chapter that the constructed ideal type would be used as a theoretical perspective to investigate the Oral Roberts University Community. The techniques for methodologically researching the problem were also delineated. It is the purpose of this chapter to present the findings that were uncovered through the research methods that were utilized.

As was stipulated in the methodology section, the reader is reminded that field notes, interviews with informants and quantitative description are the main methodological tools of this study. It is also reiterated that the quantitative data included in this chapter was already collected before this study was begun. This data was accumulated over a five-year period in which students were required to take tests measuring such things as personality traits and attitudes about the college environment. Specifically the tests include the Omnibus Personality Inventory, College and University Environment Scales II, College Questionnaire I, and the College Student Questionnaire II. Since these tests were administered before the research design of this study was proposed, several of the characteristics derived from the

utopian literature do not have quantitative measures to indicate the extent to which the traits exist. Consequently, only those traits which can be measured by the existing scales are to be researched quantitatively. Those specific characteristics that do have quantitative indicators are idealism, dissatisfaction with the existing social order, consensus, lack of conflict, social harmony, conservatism, and reference for identity. While the previous traits have both quantitative and qualitative measures, those traits which only have a qualitative index include one or a few leaders and isolation. The particular scales and the test from which they were selected are to be described as the respective characteristics are analyzed.

Idealism

The first characteristic to be covered is idealism. This term is defined as thought that is based on the conception of things as they should be. Idealistic persons are those who strive for achievements that are beyond what exists in reality. A higher standard beckons the idealist to become something more than ordinary. The "norm" is not good enough.

When respondents were asked if they thought that an attitude of expecting effort beyond ordinary requirements was promoted at the Oral Roberts University Community, all ten answered affirmatively. It was overwhelmingly agreed that the level of expectations was much greater than those perceived to exist in mainstream society. An example of the respondents' thoughts is offered by the following answer.

Respondent: I definitely do. In fact, after working in another setting, I realize it even more vividly than I did when I was a student here, because I think from my own background, a

higher level of behavior was expected in my home and when I came here, it wasn't that much different than it was in my own home. But when I got into the world of jobs outside of ORU and in schools outside of ORU too, I was kind of floating because I was up here in a world of behavior that no one else was really expecting of me. When I came back here it was a more natural setting for me. Now, I could get along in either setting and still be myself. I establish my own mode of behavior, and I think in general the students, the faculty, and the staff all feel a higher level of behavior.

The idealistic expectations as perceived by the respondents pertain to a multitude of areas of an individual's life. The Statement of Purpose might specifically delineate the high standards of behavior within the spiritual, physical and mental areas. However, such levels of expectations include detailed forms of behavior like manner of dress and social propriety. One of the respondents used integrity as one type of idealistic expectation. The following discussion provides some insight into one man's thoughts on the standard of behavior that is expected at the Oral Roberts University Community.

Interviewer: Do you think the atmosphere here at ORU promotes a higher standard of behavior than exists in mainstream society?

Respondent: Yes to both. First, I think the expectation is higher, therefore the performance would be higher than the mainstream society.

Interviewer: Do you know of any examples?

Respondent: Yes, on the point of integrity. I would think the administration and ORU faculty want you to be honest enough that you were not going to pass a bad check. The students who come to ORU realize this, I think, so therefore, they make it a point to not pass any bad checks, or to, if given too much change, to take it back to the store because they realize that as students of ORU it is expected of them.

While those interviewed did agree that standards of behavior requiring more productive efforts did exist, there was not the same consensus as to how such idealistic goals came into existence. The reason for the perceived condition is questionable. Can the situation be explained simply by the characteristics of people that are attracted

to the Oral Roberts University Community or does the social environment promote such behavior and consequently socialize individuals to conform to its expectations? One subject opted for the former rationale.

Respondent: I think there's probably no question but what we expect more from them--I'm not sure that I would agree that it necessarily promotes a higher standard. I think what the university may do is just draw the type of person that would normally tend toward a higher level to start with, even though they may not be identified with the university, they would still maintain that higher level of performance which would be considered higher than the normal community standards.

From the responses received, there seemed to be a division on the preceding issue of the explanation for the different levels of expected behavior. One chose the idea that the individuals become idealistic through the social environment while the previously quoted person believed that people were like that before they came to Oral Roberts University. The rest thought that there was a combination of both factors.

Two of the respondents expressed some concern as to the possible malevolent effects of idealism. The first of the following quotes cites the thoughts of a man who believed a possible outcome of idealism might be frustration. The second respondent pointed out a fear of a possible type of eugenics.

Interviewer: Do you think we are idealistic here?

Respondent: Yes.

Interviewer: In what ways?

Respondent: Well, we're idealistic in that we set standards that are unrealistic, and then I think we spend a lot of time and energy and money trying to reach those standards. And it may create a certain amount of frustration.

Interviewer: Do you think we are idealistic?

Respondent: Very much idealistic. In fact, I think we are almost idealistic to the point of being frightening at times. With the emphasis on physical development I think we border on looking for a super race physically, which is rather frightening. We go even to the extent of excluding from admission certain students who are a few pounds overweight. You know, it almost gets to the point that I wonder if we're not striving for a super race.

One of the more prominent indicators of idealism found in the study is the Christian belief system. The standards of Christianity and belief of heaven are considered by this writer to be idealistic. The Christian ideals appear to be of utmost priority in the life style of the people at the Oral Roberts University Community. One of the respondents brought out the idea that spiritual beliefs have helped the male population to achieve greater goals than others in mainstream society.

Respondent: I think so. The male has the attitude that he can achieve with his faith in the Lord. He can have a brighter outlook on the future and all the cards aren't always stacked against him if he can use President Roberts principles of seed faith. If he has a belief in Christ he can do more things than the average individual.

Utilizing the thought that a spiritual philosophy of life indicates a high degree of idealism, a quantitative measure was selected from the Omnibus Personality Inventory. The scale used from the questionnaire as a measure of idealism is the religious orientation scale. The direction of the scale is such that the low scorers are the ones who have a strong commitment to Judaic-Christian beliefs. Consequently, an idealistic viewpoint would be indicated by low scores on these items. The table that follows illustrates the results for seniors during the years from 1969 to 1973. The numbers are presented as means in raw score units.

From Table III it can be seen that all classes showed a mean that was at least 4.88 raw score units below the mean of a cross section of other colleges and universities. These results point out the consistent religious orientation of all senior classes taking the scale. This quantitative data is in agreement with the qualitative responses. Both sources of information appear to indicate very strong idealistic tendencies of the Oral Roberts University Community.

TABLE III
MEAN SCORES FOR RELIGIOUS ORIENTATION

Senior Class	1969	1970	1971	1972	1973	Norm
Religious Orientations	6.92	5.97	6.38	5.80	6.26	11.8

Dissatisfaction with the Existing Social Order

Dissatisfaction with the existing social order is viewed by this writer as an attitude which negatively values the beliefs and practices on the general social level. This attitude refers to a perspective of world or at least national issues in a malevolent light which might then spawn desires for a way of life perceived to be better. In this case, dissatisfaction is with the external world and not utopia. The characteristic of dissatisfaction with the external social order was researched by asking the ten informants if they perceived that the people of the Oral Roberts University Community were dissatisfied with the general conditions of society. Of the ten respondents, three said that the people were not satisfied while five informants related that the people were for the most part satisfied. The remaining informants noted that there were two issues involved and that the people were content with one and discontent with the other.

Those who perceived the Oral Roberts University Community to be dissatisfied with the rest of the world used the rationale that the

individual members were supposed to make the world around us better. Thus, if one is trying to improve the world, it can be assumed that someone thought the world was in the need of improvement. The two responses which follow exemplify the concept that a world in which one is dissatisfied requires workers to put it in order.

Respondent: No, I don't think they're satisfied with the way things exist in the world. I think they feel that the product of this school, the students turned out of this school, will be a catalyst in changing the world to a better way of life.

Respondent: No, they're not. I don't think they're in any respect satisfied with the general conditions of society; one of the trains of thought that is underlying in all that we accomplish is to try to meet that inadequacy as much as we individually can, to make the world immediately around us better.

The other informants disagreed with the sentiments just expressed. Of those who offered opposing views, their reasoning was not a polar extreme to those who felt the people at Oral Roberts University Community were dissatisfied with the external social order. The views offered by the next group of respondents indicated that people were not made uncomfortable by the conditions of society. While people may not like social problems to exist, the informants reasoned the intensity of such problems was not great enough to cause much alarm. In other words, as long as the problems of the world do not have a major influence on a person's life, that individual may not like the problem but there would be no firm discontent. The next respondent is an example of such reasoning.

Respondent: I have found them to be very unconcerned about society and social problems and politics. Now, this year's students have seemed to be more concerned to me with things like the energy crisis, watergate, conservation of paper, this sort of thing, than any students since I've been here. I think the community is concerned with helping other people but I

don't think they're concerned with changing the social problems of society.

Another informant who used a similar rationale argued that as long as people were physically and materially comfortable, there was not much chance for major social problems to be an area of grave concern.

Respondent: I would say, Ralph, being a sociologist as you are, and me having graduated in the field of sociology, we tend to look at society from a critical standpoint and have a standpoint of the truth; however, I would say the mainstream of people, whether at ORU or any other place, feel comfortable getting that check every week and dressing well and eating well, in spite of racial problems, inflation, high wages, low wages or what have you. I think maybe they see general society as being alright; however, at some point, they may point their finger at a specific thing, but I don't think they feel that uncomfortable about society as a whole. I think the main society is probably doing alright, because they're comfortable and they look at it from their standpoint.

Other informants refined the previous responses by splitting their answers into two parts. Their arguments revolved around the central theme that people at the Oral Roberts University Community are greatly concerned about individual lives but are not very disgruntled over major social issues. The major focal point is the individual condition of the person and the collective situation of the society. The following respondents contend that they perceive the individuals under study to be very involved in the former and almost apathetic toward the latter. One respondent expressed the thought that those in the Oral Roberts University Community were not much different than middle-class America in social dissatisfaction but were different in concern for individuals.

Respondent: No, I really don't, not from the standpoint of overall moral issues. The needs or the values that I see expressed here in a very real way mirror middle-class America and yet there's more of a concern for people per se. There seems to be less heard about social problems but there's more concern about individuals. I definitely see and feel that in every aspect. There's a concern about the individual and the moral values that are expressed at

ORU and these are really the values that middle-class America holds, it's just that ORU students tend to live them a little bit more realistically.

Another informant told of the importance of the individual orientation at the Oral Roberts University Community.

Respondent: I think the values here and in the world are different. I think, right now, the way society is, ORU's attitudes towards man are much more personal. The ORU environment, the community here, motivates us to be concerned about the person where they are, to reach out and help the person, to come out of ourselves and help the person.

It is the contention of this writer that the following response offers a good rationale as to why there has been such a diversity of opinion in regard to the point in question.

Respondent: I think unfortunately you've got another kind of drop-out. Most of our kids really aren't that in tune with what is going on. And they're probably dissatisfied theologically with the way things are rolling. And I'm sure everybody wishes that the energy crisis would go away. But as far as really knowing, our kids are pretty uninformed.

The preceding response requires further explanation. The opinion stated reflects the idea that the people are dissatisfied theologically but not socially. The reason for such an answer emanates from the fact that the Oral Roberts University Community is predominantly fundamentally religious. The philosophy of the Christian religion stipulates that the individual is in need of personal salvation. According to that belief system, a community cannot be saved by social reform but only through changing individual lives. Thus, it can be understood how the people could be so concerned about individual matters while seemingly comfortable about major social ills. It is the opinion of this writer that some of the earlier quoted respondents were referring to individual concerns when they expressed the thought that people were dissatisfied. In the other direction, it is similarly contended that those who expressed

acceptance of the external social order were referring to collective issues.

By teaching a social problems course at Oral Roberts University, this writer gained some insight into the perspectives students have regarding social concerns. During the course of the semester, students often lamented that they were powerless to do anything about major social ills. Consequently, the students' reasoning would then follow that if nothing could be done, there should be no reason to bother worrying about social problems. Considering the religious background of the students, it is understandable why many would promote a plan of action to help individuals one at a time. The word "help" implies the behavior of witnessing or a Christian conveying his or her belief system to another individual. In their perspective, the Christian values would likely help another person to have a more meaningful life. Thus, the only means that is viewed accessible to bring about change is through individual interactions. Therefore, lack of dissatisfaction with the existing social order may not be an indicator of callous unconcern but an adaptation within a religious belief system.

Further data for this characteristic was taken from the social conscience scale of the College Student Questionnaire. Social conscience is defined as a moral concern about perceived social injustice and what might be called institutional wrongdoing. The high scores on this scale express concern about poverty, illegitimacy, juvenile crime, graft in government, unethical business practices and the like. The College Student Questionnaire was only administered to the Freshman class. The results are presented in the following table.

TABLE IV
MEAN SCORES FOR SOCIAL CONSCIENCE

Freshman Class	1968	1969	1970	1971	1972	Norm
Social Conscience	30.21	30.75	29.34	30.43	30.48	28.49

From the preceding table, the results indicate that all classes tested scored slightly above the mean for other colleges and universities on the variable of social conscience. However, the deviation from the norm of other colleges and universities would have to be considered small when comparing the results to the previous findings on the characteristic of idealism. Thus, there appears to be some divergence of views on the trait of dissatisfaction with the existing external social order. However, this writer believes that while there may be genuine concern about individual matters there is little dissatisfaction with general social conditions.

The reader is reminded that the early utopians viewed the external social order negatively and understandably looked to a brighter and idealistic world. However, the information provided here pertains mostly to people such as faculty and students. It is a strong possibility that when the Oral Roberts University Community originated in its earliest stages that Oral Roberts and those who closely surrounded him might have been very discontented with the society as it was.

One Or A Few Leaders

Perhaps most agreement among the respondents was found on the variable of leadership. The characteristic of one or a few leaders is defined as the ability of one or a few men to exert their will on others in a social environment. All informants agreed that leadership rested in the hands of Oral Roberts. The degree of agreement on this issue could easily be seen by the response to the following question: "If there was an important policy decision to be made, who would make it?" Some informants looked in surprise that someone would have to ask such a question and others laughed in disbelief. Oral Roberts himself realizes that the common belief of people at Oral Roberts University is that he has unlimited power. He once lamented this belief by saying, "You people think that when I call a board meeting that all I do is look in a mirror." While there was unanimous agreement as to Oral Roberts having power there was diversity of thought as to how the informants expressed their ideas about that power.

One respondent saw the leadership of Oral Roberts as being autocratic but said that that was not bad. This respondent agreed that the present form of leadership was the best in the present situation because of the respondent's trust in Oral Roberts.

Respondent: Oral Roberts, himself. The President has the very last word, and I don't think that's necessarily a bad thing, because obviously he had the vision of this school. I'm not going to say it's the best system possible, but I always look at it this way: we have so many people involved in any one decision, and if there's not a unanimous choice made from the very first, then I really have faith in the man that he will wait until he hears from God before he'll do it. And if he's wrong, I've seen him turn around and say, "You know, that wasn't exactly the way that should have been; let's change it and make it this way." He's not afraid to change and that's where the final word comes and I think that is where it really should come.

Another answer that is closely aligned to the previous response is one that came from an informant who considered autocratic leadership to be a necessity. Since there was an evangelistic association besides a university, one man leadership, in the view of this informant, was a functional requisite.

Respondent: It would definitely be autocratic although he has a number of very important advisers (from the standpoint of academics and finance and so on) to which he listens to, but the ultimate decision lies with Oral Roberts, and from that standpoint it tends to be autocratic. But a university which is designed upon the administration of his evangelistic association obviously must be devoted toward the implementation of his policies.

A different respondent even went so far as to say that the reason for one man leadership was that most people liked it. He contended that Oral Roberts provided the necessary discipline which the Oral Roberts University Community needed and desired.

Respondent: Oh yes. I think without the President right now in this university, the university would have a very hard time surviving for any great length of time. That's my own personal opinion, because I heard a quote once: "Organization is the shadow of a man." I think that ORU is a shadow of President Roberts and is built all around him and his personality. I think the student body and the whole community has been longing for some kind of discipline coming down from the President. They haven't seen him in three weeks, and we've missed him--I think we've all missed him.

A further rationale offered by a respondent pointed out that while there is less of a democratic organization at Oral Roberts University than other universities that does not mean that other universities are more democratic. This informant argued that much of the democratic machinery at other universities is a pretense that is mostly for show and not for actual implementation.

Respondent: I would say that ultimately it is similar to most universities, in that the president of a school has a lot of

power to make decisions, along with the board of trustees. In other universities, there is more pretense, there is more machinery for a democratic process to exist, but actually I think most presidents and boards of regents do what they want to do, but there is more democratic process, more machinery for democratic process in most other schools.

Another respondent who did not like the possible negative connotations of the term "autocratic" leadership said a better word for the leadership situation was "benevolent monarchy." This informant based his rationale of one man leadership on two premises. First, Oral Roberts deserved leadership since he started the school and second, such a leadership situation was considered good because of the manner in which Oral Roberts ruled.

Respondent: It's Oral's school. There never would have been a school without him. He rules this place. I don't care. I mean, that's true. But he rules in love and I think he rules with good intentions. It's autocratic, I guess, but that's sort of a harsh word. It's a monarchy, and he has the right to do it. If we had built it, then we could ask for the right. I think probably as we move into the next decade, we'll be seeing more and more of a democracy as President Roberts gives over control to others. I think we could even see it already. The Board of Regents have bucked the president before, but as a rule, they're in trouble whenever they don't do something that Oral says, particularly when he says that this is what God wants us to do here.

Perhaps the intensity of the feeling of some of the people for the leadership of Oral Roberts can be conveyed by a conversation the researcher had with a member of the Oral Roberts University Community. This particular individual argued that since Oral Roberts was the only one who had the vision he was the only one fit to lead. In other words, he seemed to be saying that since Oral Roberts was the man God chose to speak through it was the proper place of Oral Roberts to relay these messages to the rest of God's people. The individual relating the study contended that unless Oral Roberts did this, people would

go their separate ways and the original vision would be lost. He used as an analogy the story of Moses going up the mountain and when he came down Aaron had helped the people make a golden calf. Aaron said the people wanted it. The individual then went on to propose that only one man had the vision or saw the burning bush. If everyone had heard what God said, Oral Roberts would not have any problem. But now he has to tell people what to do to keep them in line.

Others have pointed to the charisma of Oral Roberts as the source of his leadership capacity. Oral Roberts himself is very powerful and an individual who has an ability to relate to groups of people. After a meeting in which the President expressed his wishes to the faculty, one particular faculty member said, "He is so persuasive that he could talk the pants right off of me." In another meeting which followed the President dictating certain rules and regulations, a different faculty member related the following thought: "I find myself sometimes resenting the man but at the same time I can't help but be impressed."

While Oral Roberts seems to have the ability to empathize with and relate to people to gain what he thinks is right, he is not hesitant to use forceful authority. When he thinks that he needs to lay down the law on some policy decision, he has been known to do it. One particular case in point was a faculty orientation meeting in the fall of 1972. Some policy changes were desired by the president regarding compulsory faculty chapel attendance, parking facilities and signing of the honor code. The issues were discussed and a vote was taken by the Dean of Academic Affairs. The new policy was passed but there were a handful of dissenting votes. The meager opposition caused the president to grab the microphone and to remind the faculty who hired them,

that he was their leader and that we would be together this year on important matters. Another vote was taken resulting in a unanimous decision.

While many examples of diverse thoughts on leadership have been presented, these thoughts have had the common denominator of one man being leader. The informants and others conversed with during participant observation have offered many ideas as to why Oral Roberts is leader but only one response as to who is the leader. The agreement on this issue was overwhelming.

Quantitative data was not available for this characteristic. The next trait which is of interest to this study is the degree of consensus found at the Oral Roberts University Community.

Consensus

For the purpose of this study, consensus is the expressed agreement on major values among the members of the Oral Roberts University Community. The informants were unanimous in their thoughts that there were general agreement on values. As they perceived the situation, the informants noted in many ways that to a great extent there was a consensus of values at the Oral Roberts University Community. However, when the informants were asked which one value they thought to be of greatest importance, there were at least five distinctly different answers. If there was such apparent consensus on the values, why were the informants unable to agree on the major value expressed? It is to this question that attention will be directed throughout the rest of this section.

The first issue to be presented is the different answers about the

major value expressed by the informants. As was mentioned, the responses were relatively diverse. Two of the informants believed that spiritual growth was the major value spread throughout the Oral Roberts University Community. The spiritual emphasis could result in personal attributes such as integrity and compassion for one's fellow man. One of these respondents brought out his thought that a spiritual environment performed the function of socializing the individual to where that person would reflect spiritual behavior.

Respondent: Having been a student here, I think I learned this after I've gotten away from here. First of all is the acclamation that God is real. Second is that a Christian can function in any part of society, not just religious. I've also learned that through what may be osmosis, a person can attain a big moral compassion for human beings. I think sometimes it happens to us vicariously. I don't think we even realize it, but we end up being more compassionate, more empathetic of the next person, just by the mere nature of the school.

Two other informants related similar ideas about the major value thrust being spiritual. However, their thoughts placed less emphasis upon personal spiritual improvement and gave more importance to graduates spreading the spiritual message. This evangelistic ideal proposes that students can be spiritually trained at the University and after graduation carry those ideals to the rest of the world. These graduates would then serve as catalysts to influence the outside world to favor the Christian message. The next two quotes exemplify the stress upon spiritual evangelism at the Oral Roberts University Community.

Respondent: The basis, the purpose for which the university is intended, and I think that it achieves it to a large extent, is for students who are graduates of ORU to go into the mainstream of society and carry the message of Christ, the gospel of Christ, to every man in his own world, every man living. Every man has his own world that he lives in, whether it be a business world, an industrial world, the common worker who has no view of tomorrow, the entertainment

world--it really doesn't matter, but each man has his own world to live in and it takes a special kind of person or a special kind of commitment to reach that man. I assume that we do accept Christianity and that as being just--if we didn't we wouldn't be at the university in the first place.

Respondent: There are certainly different ways to look at that. I really think that the basis of the whole school, the basis of the whole founding of this institution, was to train young men and women to go out into the world and not only to say they believe in the Lord Jesus and the Father, but through the power of the Holy Spirit to live that kind of life, to be a catalyst almost. Jesus said that you are the salt of the earth. Salt on a piece of meat makes a person thirsty, salt on a wound makes a person want water. And I think we are learning how to be salt.

Three of the other informants felt that a spiritual emphasis was included as a major value but that there were other areas given more importance. These respondents focused their answers upon the whole man concept which stipulates that a person should strive to achieve spiritual, mental, and physical excellence. This idea is an often expressed value of Oral Roberts. The President, Oral Roberts, contends that attaining wholeness is a solid Bible principle. In his words, "Jesus Christ was an unfragmented whole person who should be a model for our lives." When these respondents were asked what was the major value as they perceived it, the following replies were expressed.

Respondent: At the risk of being trite, it all really does center around the whole man concept. I feel that probably upon exiting from this university as a student and getting into a completely different environment as an adult, which I really wasn't when I entered here, the most important goal in my mind is to become a well-educated, well-rounded individual, a whole person, physically, mentally, and spiritually, mentally meaning academically, too, who is ready to face the world as it is.

Respondent: I think the idea of the totality of the person, integrated living is the most important thing. Mental, spiritual, physical--this is the most important thing.

Interviewer: Do you think there is agreement among members of the community about those values?

Respondent: Well, what I'm saying is that that's the most important thing that is done here, to me, these four areas are deeply important and yes, I think most of the people here believe it. Now, whether they emphasize their own daily work is something else, but I believe they pretty well believe it.

Another respondent concurred with the idea of the whole man concept but felt that while the physical, spiritual and mental aspects were all stressed that there was a hierarchy of emphasis in their implementation. This informant chose to separate the expressed and practiced values on this issue. He related his list of perceived priorities in the following statement.

Respondent: Probably an emphasis on developing a really spiritually conscious person and then an emphasis on developing a really physically conscious person and probably third, a really intellectually conscious person. However, I think it would probably be third on the list of priorities.

The last three informants did not deny the existence of spiritual values but felt that another value received more actual importance. While all three respondents related their ideas from different perspectives, their major orientation was very similar. That orientation could be termed an achievement motive. The expressions "positive attitude toward achievement," "success" and "materialism" were all used but the main idea of each informant was to convey the thought that achievement and success in the American society was highly valued. The first informant contended that reaching success goals could be attained through the positive mental attitude which was taught at the school.

Respondent: The first one to me is the positive attitude of the President. He puts forth a very positive attitude--we can accomplish, I can build a fifty million dollar university, you can go on to college, to law school, you can do whatever you want.

The following conversation with one of the other informants depicts

the importance of success at the Oral Roberts University Community. However, this informant does not discount the religious values. But at the same time while success values are not as widely verbalized as some other ideals, this informant still considers success to be the most important value. He provides some excellent examples for his argument.

Respondent: I think the most important value expressed in this school is not one that is verbalized but it's one that is given by example and referred to and that is the value of success. It is the most important value at this school. Second to that would be things like religious values.

Interviewer: Now, would those be expressed values?

Respondent: Expressed value would be religious in nature. Honesty, spirituality, being close to God, being a helper to your fellowman is very strong as far as values in this school, but one of the unspoken, latent values, sometimes it's even spoken, is a very strong value to succeed.

Interviewer: Could you illustrate this idea about success? How would it come across?

Respondent: It would come across to students in a religious coverall. In statements like, "God never wants anything but the best." "God wants Christians to be first class." "God expects the best." "Why ride in a Ford when you can ride in a Cadillac." See? I think from sermons and statements of stand up, succeed, be part of the answer, success. I think it's expressed over and over. It's expressed by the buildings we have. It's expressed by the extravagance sometimes in the money spent to have the biggest. When we have something, we have the biggest between here and Berkeley. We have the biggest between here and New York. We have the largest in the world. In whatever we go to do, we have the best, most expensive or the biggest. Like we're getting ready to buy an organ. It will be the best organ that money can possibly buy. It'll probably cost twice as much as what any other organ would cost that would serve just as adequately. Nobody could ever know the difference, but we could not say it was the best. When we bought the television equipment, it was the best. It was the latest and it was better than what they had at Burbank, and we were advised of that fact several times.

Another respondent expressed similar thoughts but chose to use the word materialism. His idea includes achieving material success but not at the expense of spiritual goals. This respondent is also in agreement with the previous informant in that he spoke to the importance of spiri-

tual matters but he could not ignore the upper-middle class values of the Oral Roberts University Community. In this informant's opinion, there was a striving to attain a position at the higher levels of society. The verbal interaction between the informant and the investigator depicts a man's thoughts about the perceived prominent values.

Respondent: I would say probably that the kids who think in terms of success and in terms of material security think pretty much in terms of a family. That's one of their values, a good strong family. That's wholesome, that's good, and I think there's a general trend of materialism. I think our kids think in terms of being wealthy.

Interviewer: Do you think this is very strong?

Respondent: Yes, somehow they've swallowed the Protestant Ethic and I feel like that's a mistake but I don't know what to do about it. I think there's a tremendous spiritual value and I think that's at the top but I'm not going to build a ladder. I think there's a tremendous level of thinking what the world needs here.

Interviewer: Do you think the institution is trying to socialize intentionally?

Respondent: Well, Oral has chosen to establish us at a certain level of society, to set his stand at a certain level and it's upper-middle class. That's what the school is, and it's just hard for a kid to live in inconvenience and go back to being poor.

It is reiterated that the informants were unanimous in their responses that there was a consensus of values and yet when they were asked to pick the major value, there was some diversity of thought. This appears to be a contradiction but further analysis might help to clarify the findings. The informants commented on the nature of the value agreement and offered several rationales which explain different reasons as to why they believed there was a consensus. One of the rationales offered focused upon the idea that a person might not be "consciously aware of the values but might subconsciously realize the emphasis of values at the school." Another respondent related a similar thought by describing a common feeling even though people may not be able to mentally relate the values.

Respondent: I don't think there's necessarily consensus in that everybody has got their heads together on it, but I think there is that feeling, generally speaking. I wouldn't say everybody had it. You can never say that, but there's a general feeling.

When the respondents gave this type of answer, the interviewer inquired if the people had a general realization of the values even though they might not be able to verbalize them. The informants affirmatively answered that such a statement described the situation.

Another type of response that helped clarify the results obtained reasoned that there is more than one major value. In other words, there might be a cluster of values which would be made up of several major values and the people would agree with most if not all of those values. The respondent who was quoted for his thoughts on success believed that most of the students know of the major emphasis and could be socialized to share such values eventually.

Respondent: Well, agreement in that they learn some of these values. The students learn them while they're here. Obviously the students coming in would not share these values. They wouldn't be aware of the emphasis, but I think they come to share these values as a whole, not necessarily every one, but they come to share the value of success being very important.

Another interesting interpretation stipulated that while there is uniform agreement on ends there is diversity of thought in regards to means. A similar thought is sometimes expressed by Oral Roberts when he says that we can always change methods but the guiding purpose upon which this institution was founded must remain the same. One respondent related this sentiment in a statement which separated the agreement in theory but diversity in the implementation of policy.

Respondent: I would say that there is a uniform agreement that that is the major emphasis here; that's the major emphasis for students coming here, that's the major emphasis

for why faculty members teach here and administration come here. There's no doubt about that. What I said was that there is diversity in how one interprets the means to reach it and there is diversity in terms of defining what it is. That's where the diversity is. There's no doubt in my own mind that this has come out as an objective.

The last thought to be presented on this issue was proposed by an informant who contended that there was a cognitive agreement upon the rightness of beliefs but a lack of using those values in one's personal life. The respondent used an example of physical fitness to make his point.

Respondent: I think there is basically an intellectualized agreement among people that this is what we're striving for; I don't think in every case among all members of the community that every individual has internalized these values. For instance, there are those members on the faculty and staff who would say yes, physical development is really a nice goal but at the same time they're not actively involved in physical development. It's a case of intellectualizing the values, but not really internalizing them in some cases.

It is the opinion of this writer that many of the preceding responses offer some perspective of getting at reality. However, the ideas that there are a number of major values upon which members agree and the dichotomizing of means and ends for values offer the most profitable rationale for understanding. Thus it is suggested that for at least expressed major values there appears to be a strong consensus.

A further example of consensus is the signing of the honor code. At the beginning of the year both faculty and students are required to sign a type of code of conduct which affirms that they will abide by the rules and guidelines of Oral Roberts University. To continue membership at ORU requires the individual's signature on the honor code. A sample copy follows.

THE CODE OF HONOR PLEDGE

Recognizing that our Lord and Savior, Jesus Christ, is the Whole Man, it is my aim to follow in His footsteps and to develop in the same ways in which He did: "And Jesus increased in wisdom and stature, and in favour with God and man" (Luke 2:52).

I pledge, by the help of God to work diligently toward the ideal of the "whole man."

I will apply myself to my studies and endeavor to develop the full powers of my mind.

I will practice good health habits and regularly participate in wholesome physical activities.

I will endeavor to seek the Will of God for my life and to exemplify Christlike character, through my personal prayer life and study of the Word of God, and through faithful group worship on and off campus.

I will yield my personality to the healing and maturing power of the Holy Spirit and earnestly strive to manifest God's love toward my fellow man by following Christ's example to "do unto others as I would have them do unto me."

I will abide by the rules and regulations which may from time to time be adopted by the University Administration. I understand that attendance at ORU is a privilege and not a right and that the University reserves the right to require the withdrawal of a student at any time if in the judgment of the President of the University or of the University Discipline Committee such action be deemed necessary to safeguard the ideals of scholarship or the moral atmosphere of the University.

Please study the above statements carefully and prayerfully. Your signature is your acceptance of the entire Code of Honor and is a contract between you and Oral Roberts University. This pledge will become a part of your permanent file.

While it seems there would be an uproar over signing such a statement at most university campuses, there is little conflict over the issue. The lack of strife appears to be due to two major reasons. The first reason is that there generally seems to be consensus among those in the college community regarding the Christian faith. It is generally known what value stance the university has taken by those thinking of enrollment and those who do matriculate to the university generally agree with that value position. Consequently, signing a piece of paper which describes a life style you are committed to anyway is no infringement upon your rights. The second reason for lack of conflict is that

those individuals who do happen to disagree with the philosophy of the school are not cajoled into signing but are asked to leave. This process is carried out in which the president will explain that ORU is not for everyone and everyone is not for ORU. Oral Roberts contends that it will be best for all those involved to honestly agree with the honor code and sign or to honestly disagree with the honor code and leave. This prevents a lot of strife from ever forming since those who stay theoretically are in harmony with the guidelines of the school. Hence, consensus is achieved and maintained with a minimal degree of conflict. While the drop-out rate is approximately thirteen percent, very few probably leave due to a value disagreement.

No available quantitative data was considered adequate as a valid indicator for the characteristic of consensus. Consequently, the interpretations obtained from the qualitative responses is unaltered from further sources of data.

Lack of Conflict

Lack of conflict is indicated by little predisposition of those in a social group to attain desires or wants by means of conflict. The informants all had the opinion that the students at Oral Roberts University could be classified as non-revolutionary. The students were also considered unlikely to resort to violent or aggressive behavior. When asked to compare Oral Roberts University with other secular universities in regards to campus unrest the unanimous opinion was that there was a great difference. One man said that, "Comparing this to other universities, I've seen very little unrest." Another informant remarked on his experience at other universities by saying, "I've never seen any par-

ticular types of unrest like I've seen at secular universities." When another informant was asked the same question she replied that the extent of student unrest was to complain about the food.

Respondent: Very, very small percentage as compared to other campuses. Student unrest on our campus is more manifest in a few rap sessions in the dorm, a few gripes here, and a few gripes there. It gets bad when the worst thing they have to gripe about right now is the food. There just isn't any student unrest here.

It seems that the greatest type of unrest that could be recalled by the informants took the form of gripes and complaints about petty issues. Several of the informants brought to mind the incidents which they thought came closest to resembling student unrest. One of the informants in an administration position remembered a petition as being the greatest form of demonstration in a period of six years.

Respondent: No. The nearest that this school has ever come to any kind of student rights demonstration in the last six years that I've been here was about three years ago and there was a petition circulated from student senate to the president. It wasn't effective. In fact, it didn't help anything at all. I think the students would talk about it. I think they would go and appeal to certain people, but for the most part if there's a big problem and it's something they just can't live with, they find some place else to go or decide to just kind of bow out of an active role in campus problems.

A student informant commented that probably the greatest controversy to the male students was the end of the month haircuts. The students are required to pick up a new meal ticket every month from the Dean of Men's office. At this time the Dean gets a chance to observe the hair length of the students.

Respondent: The classic example is the end of the month haircut. For most guys that's a limiting thing. Mr. Wallace handles it pretty well, except for some of his tactics. Like spring break. A lot of the kids go home for spring break. The meal ticket check comes at the end of the month, you're forced to get your hair cut or you can't get your meal ticket for the rest of the month. Your hair is short and you want your hair sort of long so when you're back with your friends you don't

feel like you're out of place. You're in college and most of the kids in college have their hair down at least to their ears or over their collar, and when you go home, you feel kind of upset about it. That's a small issue, but it's some controversy.

To convey some of the thoughts concerning the perceived lack of conflict at the Oral Roberts University Community one informant jokingly stated the most violent thing he had witnessed in three years was the burning of freshmen beanies.

Respondent: The most violent thing I've ever seen at ORU was our freshman year, when we came in and they had Frosh Week. They made all the freshmen wear beanies, and the most violent thing I've seen at ORU in three years was the freshmen going out and burning their beanies.

While the informants agreed that there was very little aggressive behavior one respondent said that he observed some irritable and sarcastic behavior among those who felt there was a double standard. The respondent stated that at times when there is an inconsistent rule enforced there might be private discontent but very rarely open opposition.

Respondent: No, I have never seen them do it in the time I've been here. Basically what I have observed them doing is becoming very malcontent, irritable, sarcastic, cynical, making jokes about enforcement of a policy they feel they can do something about, but because they would like to stay here and finish school they don't do anything publically. But there's a rather strong undercurrent of discontent when there's a policy enforced that they feel is inconsistent with the values espoused by the school.

Another respondent concurred with the thoughts about common complaints and gripes and went further to add that students would not be violent since they understand the role of the school. It seems that the individuals at the institution would be hesitant to initiate aggressive campus reform because of what it might do to the school's reputation. In other words, such behavior would be incongruous with the message portrayed by the University and most people would not like to harm the

Christian image of the University. Working within the system is strongly stressed by many along with Oral Roberts. During Black Awareness week a Black speaker related some of the harsh experiences of the Black people but proposed a non-violent approach as the greatest possibility for a solution. Afterwards Oral Roberts commented that he liked the sensible approach which relied more on rational thought than aggressive actions. He stated that you get farther trying to improve rather than destroy. Keeping in mind the non-violent norm expressed within the social milieu an informant related that violence was unlikely but that reform might be attempted through socially accepted channels.

Respondent: I don't think they would. I think they understand the institution and operation of the institution. And a personal feeling is that it would really have to be important before they would resort to aggressive measures. Now they might take what I would call passive aggression, some very strong indirect ways of dealing with it, such as going directly to the board of regents, something like this. If they did not get acceptance and an audience from the administration, they then probably would not hesitate to go directly to the board of regents.

While most of the informants contended that the reason for the apparent lack of conflict was due to such things as the conservative, middle class, fundamental background of the people at the Oral Roberts University Community, one informant felt differently. He stipulated that there was little conflict since there was nothing about which the people would want to conflict. He argued that the administration was more understanding and sensitive to the needs of individuals.

Respondent: No, I think it's really nothing like when we were here. It's really improved a lot. I think kids voice their opinions--I just don't see a lot of unrest, because generally speaking, the administration is pretty understanding.

At times, actions have been taken to insure that aggressive behavior was prohibited. For example, in past years during the early part of

the fall semester there was a practice of having a "Freshman Week." These seven days served as an initiation rite of freshmen to campus life. Some of the common practices during the week included wearing beanies, saluting sophomores and a slave market where freshman would be required to do work for those who bought them. "Freshman Week" could be considered a mild form of hazing that occurs at college fraternities. There were a few minor incidents of freshmen complaining that they were being treated too aggressively. Consequently, the practice of "Freshman Week" was discontinued as a measure to inhibit any possible conflict.

The small degree of conflict can probably be best understood by attending an Oral Roberts University basketball game. Crowd behavior which is in some form derogatory, is held to a minimum. Very little "booing" is heard and the visiting team is cheered when coming on to the floor and during pre-game introductions. If there is any negative crowd reaction to a decision of the referee, Oral Roberts has often been seen waving his arms over his head trying to influence the crowd to stop. However, with a larger fieldhouse and more people from outside the school in attendance, aggressive behavior is going to be more difficult to control.

Whether the reason for lack of conflict emanates from the social and personal traits of the individuals or from understanding leadership or from consensus on all major issues, the qualitative data does seem to indicate that conflict was almost nonexistent.

Quantitative data was found to be available from data taken from two scales. Degree of conflict was measured by the impulse expression scale of the Omnibus Personality Inventory and the Propriety index of the College and University Environment Scales. High scorers on the

impulse expression scale show frequent feelings of aggression and rebellion. Propriety describes social norms in which group decorum is important. The opposite of propriety is assertive, rebellious and inconsiderate behavior. Scores from the propriety scale are reported in percentiles and the larger the percentile score the more propriety is expressed among a college group. The scores for impulse expression are found in Table V while scores on the propriety scale are found in Table VI.

TABLE V
MEAN SCORES FOR IMPULSE EXPRESSION

Senior Class	1969	1970	1971	1972	1973	Norm
Impulse Expression	22.44	24.05	20.53	22.37	22.87	25.6

TABLE VI
PERCENTILE SCORES FOR PROPRIETY

Freshman Class	1970	1971	1972	1973
Propriety	100	100	100	100

The scores from Table V show that for every senior class from 1969 to 1973 the average scores for impulse expression were lower than the norm for colleges and universities of the United States. These results are consistent with the qualitative data for the characteristic of lack of conflict. The statistics found in Table VI are almost startling. Every class presented scored in the hundredth percentile on the scale of propriety. A percentile rank of fifty is equal to the median or middle score. These findings suggest that students at Oral Roberts University are extremely polite and considerate and very unlikely to act in a rebellious manner. Both qualitative and quantitative data seems to describe an environment where conflict is very rare.

Social Harmony

The next quality to be investigated is social harmony which is characterized by an atmosphere where cooperation and willingness to cooperate are pervasive elements of group life. One of the means of researching the degree of social harmony was to ask the informants if the students cooperated with the administration and if people were willing to work together and help one another at the Oral Roberts University Community. The responses to both inquiries indicated a general consensus that there was perceived harmony.

In answer to the question about willingness to help and work together, all informants responded affirmatively to some degree. While some of the informants said that cooperation was higher in all cases, a few restricted their answers within specified limits. A couple of informants related their thoughts about cooperation by using their experiences at other universities. One of these two informants felt

there was more cooperation at Oral Roberts University than at the previous campuses with which he had been affiliated.

Respondent: Yes, I'd say that to a great extent, there's probably more cooperation and support from the students here for the administration than any school that I have been connected with. One private school and one state university.

The other of the two informants was a faculty member who commented on the greater cooperation between academic departments at Oral Roberts University.

Respondent: Yes, I think I would say very much so in comparison to the other institutions that I have been associated with. There is probably more than the ordinary amount of cooperation among the departments, even the departments that are typically antagonistic on a large state campus. Within the community here they are quite accommodating here, I think.

Another informant who was a student felt that there was a great degree of helpfulness. To bring out his point he illustrated an example of how the faculty are willing to work with students at a personal level.

Respondent: Yes, I think so very much. From my own personal observation, I've hardly ever had any trouble getting anything I needed done. I found my professors really helpful, I found my bosses at work really helpful. If I had an emergency, and had a problem, I could say, "I need to go." As a classic example, I work at the cafeteria. If something went wrong at work today and I wasn't able to go to class, I'd like to be excused for it. Without any question, the professors would say, "Sure we'll excuse you." They'd say, "Here's what happened, get the notes from somebody, and you won't get penalized for it." They don't have to do that. The rules say go to class and you weren't there, and they could deduct your grade for it.

It has been this writer's observation that faculty members have been so cooperative that students have difficulty meeting deadlines. In other words, some faculty members have empathized with the students to such an extent that the policy for late tests and papers has been very liberal. However, this practice has led to some very negative outcomes,

such as students taking multiple late tests the last week of a semester. Another result has been students getting so far behind that they would give up hope and quit school. This problem has been recognized by most people at Oral Roberts University and steps have been taken to make sure that students get their work in on time. The end goal of most faculty members has been to work for the benefit of the student. The student orientation of the faculty seems to indicate their cooperativeness which leads to harmonious relations.

One informant whose answer deviated from the statements made by the other informants contended that cooperation and a spirit of helpfulness existed only for a certain group. In other words, cooperation was to be reserved only for a select group of friends. This respondent also felt that there was also some evidence of criticism and condemnation.

Respondent: I think it's typified to helping your immediate circle, which may be your dorm wing or it may be a little bit wider than that, but not just by a loving attitude towards everyone here. I think many of the people here are very critical, very condemning. I think they help people, but I think it's kind of like me, my wife, and my friend John. I think they help the people on their wing, or that they've been friends with, say, a friend that you made your freshman year might be your friend all through college even though you didn't live with that person. You help them or that circle, but not just anyone.

The preceding response was the only statement of the informants that indicated that uncooperative behavior was not extremely rare. Other respondents would mention that not everyone at the University and at all times was helpful. However, these respondents would go on to indicate that generally they would categorize Oral Roberts University as a cooperative environment. This sentiment seemed to be the most realistic and widely-held opinion of the informants. The following statement is an example of that prevailing attitude.

Respondent: The majority of the people are very cooperative, but that's not saying that this permeates the entire community. Some students are very rebellious and you may have faculty members at one time or another who are social isolates, but the majority tend to be cooperative.

When the informants were asked if the students cooperated with the administration there was unanimous agreement that there was cooperation. Some of the informants stated that there was a spirit of working with the administration all of the time while others said that the degree of cooperation varied under differing conditions. Of those that gave very favorable affirmations to the existence of cooperation, two of the informants recalled specific occurrences to illustrate their thoughts. One informant pointed out that the students were very helpful to the administration by doing special favors during Spiritual Life Seminars. These seminars bring outside visitors to campus for a few days in order to acquaint them with the school and for religious services.

Respondent: A good example is the youth seminar. Not too many other universities could get away with asking the students to take in a roommate, a high school roommate during vacation and get the cooperation. And yet I've never seen a seminar where the seminar guests have had to stay outside. Another example is the laymen's seminar and how the kids cooperate. They are a little bit more cooperative with the old people, a little bit more patient than they might be with somebody normally.

The other specific example of cooperation with the administration brought out by an informant was a matter concerning seating at basketball games. With the construction of a new basketball facility the question arose about the location of student seating. The students were asked to select the sections they preferred which turned out to be three middle sections. However, the administration had second thoughts on this matter since people from the city of Tulsa who might back the school would have to take seats in the end sections. Consequently,

Oral Roberts went to the students and asked them if they would change their minds for the good of the school and relinquish their rights to their original seats. The students consented to this request. An informant related her feelings about this incident.

Respondent: Yes, I do, because I was surprised when the students voted that they wanted a certain section of seats the first year Mabee Center was opened, and the president asked them to change their mind and--it's really like a parent asking a child to do something--well, I'll do it, but I really don't want to; and then, later on, finding out that the thing really was beneficial. I'm glad I did it, because I did what I was asked to do. I think that the students pretty much are willing to go along with what he asks because I think they feel, for the most part, as I feel, that he wouldn't ask unless he had a very good reason. He sees things we don't see, and I think he spends more time praying about it than most of us would about that particular problem.

The previous example was one in which the students were given an explanation of a need and they responded cooperatively to that need. One of the informants thought that when a logical explanation was offered there would be a resultant spirit of helpfulness. However, if there would be an unexplained action in the form of a dictate on the part of the administration, cooperation would decrease. The thought of this informant is quoted in the following statement.

Respondent: I think they do. The only times that I can think of where they wouldn't would be something that was asked unjustly of them, some freedom that was unnecessarily removed without an explanation. Once the student body receives a logical explanation of why something is being done, and are asked to cooperate, they cooperate beautifully. It's when something is declared with no explanation, when they're not told what's going on, they have a tendency to resent and to hold back. When they understand, they cooperate beautifully. I've seen several instances of this happen.

During the period of participant observation for this study there were times that autocratic dictates were enforced. However, these dictates were in the minority since general consensus seemed to prevail

and gentle persuasion was often used on issues where consensus was weak. One informant believed that asking of favors was so successful because of the personal charisma of Oral Roberts. The respondent stated that Oral Roberts had a special ability to relate to people. These thoughts can be found in a conversation between the interviewer and the respondent.

Interviewer: Say, for instance, the president made some sort of plea or he requested a service or a favor from the students. What would be the tone of their response?

Respondent: Well, it would depend on what the favor was. Because of his personal charisma, he has the ability to ask favors, and I've seen him ask favors from time to time, for support. He has the ability to ask favors in such a way that whether they agree with it or not, they feel like he's doing the best he can at the time, and generally the overwhelming majority will support it. Some will criticize later, feeling that he's inconsistent, but the majority will support him because of his personal charisma and what appears to be a very sincere request. This is especially so when he admits he has a problem, he doesn't know what else to do or he needs them; they will respond to that very positively. Almost invariably.

Interviewer: Do you think that is a sincere request?

Respondent: Well, while there is a certain amount of calculated manipulation going on, I think it's done out of sincere feelings: this is what's best for the school. But I think at least sometimes it's a calculated manipulation but for what appears to be a good cause.

While there have been several periphery details discussed in regards to helpfulness and working together there seems to be agreement that the major issue of cooperation exists at the Oral Roberts University Community. At least the qualitative findings appear to point in the direction of cooperation. Quantitative data was also available to investigate the extent of social harmony. There were two measures that were used for this purpose which were the altruism index from the Omnibus Personality Inventory and the Community scale from the College and University Environmental Scales. The altruism measure seeks to

determine the degree of affiliative and trusting behavior. A high score indicates a strong concern for the feelings and welfare of people. A high score on the community measure indicates a friendly, cohesive, group-oriented and congenial atmosphere. Typical of such an environment are friendly and helping relationships among people. Table VII specifies the results on the altruism scale and Table VIII shows the data for the community scale.

TABLE VII
MEAN SCORES FOR ALTRUISM

Senior Class	1969	1970	1971	1972	1973	Norm
Altruism	22.48	24.47	24.05	23.47	23.41	20.8

TABLE VIII
PERCENTILE SCORES FOR COMMUNITY

Freshman Class	1970	1971	1972	1973
Community	96	88	96	91

The means for all senior classes at Oral Roberts University on Table VII were higher than the mean of a sample of colleges and universities across America on the variable of altruism. These results indicate that students tested at Oral Roberts University tend to express greater concern for the feelings of others. Results from Table VIII showed that the freshmen classes at Oral Roberts University scored extremely high on the community scale. The lowest percentile rank for the four years tested was eighty-eight which is very high in comparison to other colleges and universities. From Table VII it could be interpreted that the environment at Oral Roberts University is supportive and sympathetic. These quantitative findings are consistent with the results obtained by qualitative measures. It appears from all sources of data that the Oral Roberts University Community has a congenial atmosphere in which cooperation and a spirit of helpfulness are common.

Conservatism

Conservatism is defined for the purposes of this study as an attitude of preservation of the present organization of the existing social order within the utopia. To research the degree to which conservatism existed at the Oral Roberts University Community, the informants responded to two major questions. The first question inquired if the people felt that the values at Oral Roberts University were worth preserving and the second question asked what would happen if a person came into the community and attempted to alter the values of the institution.

In regards to the former question, all respondents agreed that they perceived an attitude of preservation existing. Every informant to

some extent expressed the thought that most people at Oral Roberts University wished to maintain the values of the school. For example, one respondent conjectured that if an individual did not share in the attitude of preserving the existing values that individual would probably not come to Oral Roberts University in the first place.

Respondent: I think without question that the community itself feels that these are worth preserving. Otherwise they would not probably be associated with the institution.

The above statement indicates the importance stressed on the preservation of the school's value system. Another respondent considered the conservatism of the ideals to be at the heart of the University's existence. He felt that if the values were not preserved that the school would probably shut down.

Respondent: It's hard to project. I think so. I think in this institution, no matter what is said, if everything that is done is not done for the Lord, then I think it will just be shut down. I think the President and the Board of Regents and I think probably certain things have been laid down. Let's say the President died and fifty years down the road somebody tried to alter the value system of the school. I think that somehow they'd be preserved or the school would be shut down.

It seems appropriate at this point to point out a difference between important values and the ends to those values. When speaking of important values, the connotation that is meant to be communicated implied a meaning of founding ideals or principles of the institution. The methods or means in practicing such a value is a different issue. Oral Roberts often conveys this thought when he says that methods are never sacred but our founding values must never be compromised. One of the respondents commented on this very point by bifurcating the values with the following rationale.

Respondent: I think that some of them do. I think that the faculty and community at large pretty much do, but when we're talking in terms of ideals--lifestyle, concern for each other, the totality of man, healing--that kind of ideal, I think that yes, the majority of the community think it's worth preserving. But if you're calling ideals--don't drink, don't dance on campus, dress code, length of hair--no. But I don't call those ideals.

When the informants were asked to comment on the question about a hypothetical individual attempting to alter the values and his ensuing treatment, all of the answers in some form insinuated that such an individual would have to leave. The statements by the respondents implied that the values would remain the same and any outside force that was perceived as a threat would have to be done away with. One informant stated that "if a faculty member attempted to change the basic values, he wouldn't last beyond his contract." Another informant remarked on how unwelcome a person would be who tried to change the values by saying, "He'd be treated like a wolf among sheep. Or it would be like knocking your head up against a brick wall." Other informants pointed out contingency factors which included the method an individual used to bring about change. For instance, if an individual had an ability to offer the attainment of group goals, was not aggressive in his actions and made sure that he was careful in his presentation, he might be able to remain at the University for a longer period. However, as the next informant points out, even with all of these qualities, the person would eventually have to give up or leave.

Respondent: I think that he would find himself unwelcome here. He would be ostracized socially first, and then if he were an excellent teacher and did it in a professional, ethical way, he probably would last two or three years. But eventually he would feel so uncomfortable, he would see the futility of trying to change and he himself would change or he would leave. He wouldn't want to stay. I think that he would not be successful in changing the major policies and

values of the school. He could have some input if he did it carefully, if he did it from a group member point of view. He could have some input into changing everyday policy, but not the stated values of the handbook.

Another informant gave a good example to illustrate the aversion that the group under study has to those that are perceived as undermining the values of the institution. The informant recalled some incidents where students would report faculty members who were perceived as not sharing in the belief of preserving the values of Oral Roberts University.

Respondent: I think if he went about it in a deliberate, aggressive, open way that the students would report it to the administration. They have in the past. And if the students thought that the faculty person was trying to undermine the founding principles of the university or to belittle the presidency, they would report it to their parents and to the regents. They have been known to tape in classes and take this to the President and to the academic dean who talks to the faculty member and cautions. I have seen it go for two years and then there is a mutual agreement to end it.

From the qualitative feedback, it appears that most of the members of the Oral Roberts University Community seek to preserve the existing values and are suspicious and do not welcome those who are perceived as not sharing in that spirit of conservatism. In regards to the availability of quantitative data for this variable, there was a liberalism scale found in the College Student Questionnaire. While the liberalism scale attempted to measure the extent of sympathy either for an ideology of change or an ideology of preservation, the items of the scale were focused on issues like welfare legislation, free enterprise system, capital punishment and abortion. Consequently, the scale did not explicitly measure what was meant by conservatism within a utopia for this study. Thus, the data that is presented in Table IX should be interpreted with the realization of this limitation.

TABLE IX
MEAN SCORES FOR LIBERALISM

Freshman Class	1960	1969	1970	1971	1972	Norm
Liberalism	22.87	23.89	23.83	24.59	24.60	26.36

The mean scores from Table IX for all classes show them to be less liberal than the norm. While the quantitative data is methodologically suspect, it does concur with the qualitative findings.

It seems logical that if people attempt to conserve the status quo then the probability for that social order to maintain itself would be enhanced. Consequently, a further indicator of conservatism would be an attempt to bring about a stability within the group. Stability is a concept that identifies a social order whose major ideological positions are predominantly static. Only those values which are allowed to change are marginal to the more important ones.

In order to gain a perspective on the stability of the Oral Roberts University Community, the respondents were asked if there were some values of the group that would be very unlikely to change. Most of the informants prefaced their remarks by speaking to the issue that values are never static and are in a constant state of flux. However, after commenting on the evolution process of values, all informants agreed that in comparison to other institutions, the values at Oral Roberts University were very stable. Many of the informants concluded

their opinions with the statement that their beliefs were guesses since they were asked to conjecture about a future situation.

The only values being altered that any informant recalled was a change in hair style and manner of dress. However, such a modification could only be considered peripheral to other more basic values. The following statements epitomize the thoughts on modification of values of several informants.

Respondent: To give an example of how values have been modified through time, the very rigid dress code which was proposed in 1965 has generally evolved to a dress code which is compatible with contemporary fashions.

In regard to the basic values of the institution, the informants agreed that the possibilities for change were minimal. The following informant's statement is an example of one who felt strongly that the major values of the Oral Roberts University Community were stable.

Interviewer: Do you think there are some values here at ORU that'll never change?

Respondent: That's a certainty. I think the system here has been stabled and stamped. I just noticed through talking with a friend of mine and other people that there are certain things here that will never be changed. No matter what the students do, no matter what the faculty does, it's just been stamped and it will not be changed.

The most fundamental value that was considered the most stable was the spiritual orientation of the University. In speaking to this question, many of the informants conjectured on the effect of Oral Robert's death. The informants were split on this issue. Some thought that the professors and students believed strongly enough in the spiritual values that such ideals would continue after the death of Oral Roberts. Others, as exemplified by the following statement, believed after Oral Roberts was deceased, the school would go down spiritually.

Respondent: My personal feeling is that the values with respect to the spiritual and physical will never change as to how they're set down on paper. At least the way they're articulated, they'll never change. What may change is what we emphasize, the implementation and incorporation of these values. As far as the spiritual goes, I don't know if the time will ever come or not that this institution will become less spiritual. I would predict that probably it will become less spiritual after the president is deceased and someone else takes over. But that's strictly speculation.

Oral Roberts is very cognizant of the possible influence that his death might play in the future of his school. He has often related a story to public gatherings about a conversation he had with Billy Graham. Apparently Billy Graham warned Oral Roberts not to let his school follow the example of other schools like Harvard that originally started out with a very strong spiritual emphasis but eventually lost their original vision. Roberts is very cognizant of the issue of stability of values and has taken steps to strengthen that stability by his recruiting habits. Oral Roberts reasoned that he needed to have faculty, administration and staff who understood the important values in order to insure their continuation in the future. Consequently, he had to make sure that those who helped him shared his values. One of the informants summed up the issue of changing of values and the role of faculty recruitment.

Respondent: It's possible. All religious colleges have changed over periods of time especially after the founder has passed out of the picture. It probably will depend to a great extent on the liberality of the faculty because the faculty probably eventually has more influence over the future of the school than any other one thing, because they actually influence the students in the classroom. So it will depend on what kind of faculty are recruited.

Others at Oral Roberts University have expressed concern about the stability of values after the President has passed away. When this young researcher was signing his contract with the Dean of Academic

Affairs this very issue was brought up in the conversation. The Dean related that he had a plan that he hoped would work toward a stabilization of the important values of the institution. The plan relied on obtaining second-generation leadership to carry on the goals of the University. To accomplish this task, the original members of faculty would provide leadership and training for the younger faculty members. After an appropriate approval period, the succeeding faculty members would then provide leadership and still have enough service to instill the goals of the University to the next generation. In order to pursue such a purpose the Dean wanted what he called a healthy combination of younger and older faculty members.

The actions and policies that have been described seemed to suggest that efforts were being made by members of the Oral Roberts University Community to insure the stability of major values. These attempts to stabilize the status quo within the group provides further evidence which seems to indicate a high degree of conservatism.

Isolation

The operational definition of isolation for this study is a situation where a group of people is temporally, spatially or psychologically separated or disassociated from mainstream society. The information that was gathered for this characteristic was not consistently in one direction. There was some evidence which indicated that isolation did exist but other data suggested a strong trend that the Oral Roberts University Community was not isolated. The findings that point to isolation are to be presented first and the opposing evidence is to follow.

To investigate the extent of isolation that was present at the Oral

Roberts University Community, the informants were asked several questions. The first inquiry pertained to the degree to which the students were informed about current events as a measure of interest in the world around them. The second question asked if the students had most of their extracurricular activities on campus or off campus. A third question dealt with the physical distance of Oral Roberts University from the city of Tulsa.

In answering the first question, every respondent felt that the students read newspapers and listened to the news very little. All informants concurred that students were poorly informed. While some of the informants remarked that all colleges somewhat limit the opportunity to keep up with current events, these respondents went on to say that Oral Roberts University students were below average in this respect. The following statement was typical of the thoughts of the informants.

Respondent: In my contact I find that the students in class are very provincialistic and many of them just don't read current periodicals and magazines and newspapers. Why that is I don't know, but many of our students are very limited in knowing what's going on in the world.

In regard to the second question dealing with the location of activities, all informants except one thought that most students participated in more activities on campus. The reason for such a response was often repeated as a lack of transportation to get to local places of entertainment which were five to ten miles away. The one informant who deviated from the rest on this question thought that students had adequate transportation since the parking lots were full. However, the remaining informants postulated answers like the following succinct statement.

Respondent: I think they spend more time on campus simply because this university campus, by location, by design, and by requirements lends itself more readily to staying on campus than it does to going off.

What was meant by the word "requirements" in the preceding comment is that all students who are not married or have parents living in Tulsa must reside in a dorm according to university regulations. One of the informants commented on this issue by saying he saw many tendencies of non-isolation but the rule enforcing on campus residence served to oppose such tendencies. His following remark explained how the residential rule was an isolating factor.

Respondent: I don't know. You can look at it from two different perspectives. One says yes, the ORU student is very involved in the city of Tulsa especially through Christian Service Council which contains forty different ministries and goes out to all different kinds of places here just to work with people and help people where they are. Yet at the same time, we are a community here and we have to live here unless we're married or unless we are a commuter, and it's not easy to be a commuter student at ORU. And in fact, the commuter student has it hard, because all the life is on campus. However, at a state university, it's just not so.

Whether this incubator effect of on campus living was viewed as good or bad it was commonly agreed that the result was some degree of isolation. In presenting an argument in a self-study for graduate academic accreditation it was stated that the controlled setting did not bring about unhappiness or feelings of resentment. The following statement by a student was used as evidence to back up the argument made in the self-study.

It is our responsibility as students to seek our opportunities, to leave our sheltered atmosphere, and share with others in need of the nourishment we have received during our incubation.

The isolation brought about by on campus living is further enhanced

by physical separation from the city of Tulsa. However, as several informants mentioned, with the advent of bus service and the growth of the city to the south where Oral Roberts University is located that physical isolation has been rapidly dissipating. Another informant brought out the idea that the new Mabee Center on campus which has been used to bring the city people to the campus and lessen isolation even more. The statement below exemplifies some of these thoughts and predicts the future course of physical isolation for Oral Roberts University.

Interviewer: Are we physically removed from the city?

Respondent: Less than we were five years ago, of course, and in five more years we won't be nearly so much. The advent of the bus service coming to the lower part of Lewis here has made it much more possible for students to get off campus if they want to, and yet, it's not as convenient as some students would like. It's a lot more trouble getting off campus, but it's better than not getting off campus at all. It does bring the city a little closer. So we are really isolated from the city yet to a great extent, but not as much as we were, and more so than we will be.

There are other indications that suggest Oral Roberts University Community is not sheltered from the world to the degree that the communities studied in the utopian literature were isolated. In many ways, it is difficult to consider Oral Roberts University as isolated. Many times the president of the university, Oral Roberts, has stressed the importance of not separating the sacred from the secular. Oral Roberts considers the duties and labors of everyday life to be part of his spiritual life. The President has often been heard to say that we do everything for God and this means that secular responsibilities are just as spiritual as prayers. Students are encouraged to become involved in activities that would help the Tulsa community. The Christian Service Council is a student organization of volunteer helpers

offering aid to orphanages, retirement homes, missions, homes for the physically limited and high schools. The faculty and staff are also encouraged to join community organizations such as Rotary, Kiwanis and Lions Clubs. Oral Roberts Himself is on the board of directors for National Bank of Tulsa, Oklahoma Natural Gas and the Mentor Corporation.

Other ways in which Oral Roberts University is becoming associated with the outside world is through its basketball program. The Tulsa community is beginning to identify with the success of the basketball team. One of the students once remarked that since the basketball team has gained national recognition, he had noticed that we were no longer the "ORU Titans" but were being called the "Tulsa Titans" in the local newspapers. Another vehicle which has served to decrease the amount of isolation has been the Oral Roberts television programs. Weekly thirty minute shows and four yearly hour specials which feature professional theatre and television personalities has tended to break down other isolation barriers. This different type of exposure has resulted in attracting a different type of students at Oral Roberts University. Table X illustrates the different social classes of those matriculating to the university from the years 1968 to 1972.

The scores from Table X were taken from the family social status scale of the College Student Questionnaire. The scale is a measure of socioeconomic status of the respondents' parental family. The scale is comprised of four variables which include father's occupation, father's education, mother's education and family income. Results from Table X strongly indicate a consistent rise in social class of entering freshmen. The trend has gone from being 2.15 raw score units below the family social status norm of colleges and universities across the

country in 1968 to being 1.73 raw score units above that same norm in 1972. Some members of the Oral Roberts University Community have attributed this rise in social status to the television program and the fact that Oral Roberts switched religious denominations from Pentecostal Holiness to Methodism. The school has decreased in the number of individuals who are from Pentecostal backgrounds which generally tend to be from a lower socioeconomic class. The rise in social class is another factor that is conducive toward an enmeshment of Oral Roberts University Community and outside world. The data seems to suggest that no longer are the students a class that is periphery to the mainstream society but have come to resemble some of the predominant elements of that society.

TABLE X
MEAN SCORES FOR FAMILY SOCIAL STATUS

Freshman Class	1968	1969	1970	1971	1972	Norm
Family Social Status	27.65	28.72	29.85	30.02	31.53	29.80

Some on the Oral Roberts University campus have lamented the lack of isolation from the rest of the world. One student wrote a letter to

the school newspaper warning his fellow students about what he perceived as dangers to not being set apart. The intensity of his feelings can be seen in his letter that follows.

Our school has in its beliefs the baptism with the Holy Spirit and the charismatic dimension of life. Yet I see a crucial lack of emphasis upon a vital part of that baptism, the work of the Holy Spirit to sanctify, purge, and set us apart. What I have seen creeping into the very life of the University is a kind of "carnal spirituality." We have perhaps the greatest charismatic fellowship in the United States, but need we be reminded that the Corinthians lacked no spiritual gift and yet were considered carnal by Paul? We do not distinguish between the secular and the sacred, but we must discern the fleshly from the spiritual. God has called us to be a holy, set-apart people. Talking of streaking, seeing The Exorcist, engaging in worldly political tactics, condoning movies like Bonnie and Clyde, do not edify the individual or the Body of Christ, nor do they glorify God. Having been involved in a ministry of deliverance for the past three years and having seen the subtle diversions of Satan at destructive work in the lives of dozens of Christians, I was quite grieved (as I am sure the Holy Spirit was) at the use of hex ribbons at basketball games, Halloween shades of the demonic, and the since-abandoned plans of imitation tiki gods at the Spring Banquet. God tells us, "Come out from among them and be ye separate. Touch not the unclean thing." Our spirit may be higher, but I have seen a greater spiritual fervor among Christians on secular campuses. I am saying these things, not in condemnation, but in exhortation. I have visited many college campuses, both Christian and secular, and I would not choose another over ORU. But I do not want to lose a good thing. Let us remember our vows before God in Miss Kuhlman's presence last semester. Let us become pure and undefiled in our walk with the Lord.

In the earlier part of this section, information was presented that suggested that the Oral Roberts University Community was more sheltered and isolated than other college campuses. In the latter part of this section, other findings were brought out which delineated certain trends that served to break down isolation. Looking at the data as a whole, it is this researcher's opinion that while some buffering effects were observed, isolation is not generally a trait found at the Oral Roberts University Community. The lack of isolation was

particularly noticeable when compared to the utopias described in the utopian literature.

Reference for Identity

The characteristic of reference for identity describes an environment within which individuals feel comfortable and experience a sense of belonging. Within this type of milieu, an individual can adopt a particular behavior because it puts him in a satisfying self-defining relationship self-defining relationship to the group with whom he is identifying. Individuals who experience such a relationship within a social group would express feelings of satisfaction with other group members.

Qualitative methods to investigate reference for identity relied mainly on two questions directed to the informants. The first question asked if the informants thought individuals liked being at Oral Roberts University and the second question inquired if there was a sense of belonging. These two questions stimulated feedback in regard to the characteristic of reference for identity.

Every informant questioned perceived that most people liked the environment of the Oral Roberts University Community. One informant noted that an indication of the way people felt about the environment was the fact that graduates wanted to return as employees.

Respondent: Yes, I think most of them like it here. I think they get discouraged with certain feelings from time to time, but I think most of them do, and I think that's proven by the fact that so many of the graduates want to get a job here.

The following statement was probably most typical of all the responses to this question. Many informants noted that those who are not

happy at Oral Roberts University find it very difficult to stay as pointed out by this comment.

Respondent: Yes, I think most people really like it here. I think if a person didn't like it here, there would only be two reasons for them to stay. One, they felt that the Lord wanted them to, or else their parents were making them. Because I really believe if you didn't like the atmosphere at ORU, you just couldn't take it. The whole atmosphere is conducive to spiritual growth.

This observation provides a small insight as to why people who are members like Oral Roberts University. Taking into account the belief system of most of the people at Oral Roberts University, it is likely that these individuals would not be in agreement with the philosophy of most of the people in the United States. It is also understandable that people feel most comfortable around those who hold similar beliefs and do not cause dissonance in one's own thinking. Consequently, individuals with religious value systems which differ from the rest of society feel most satisfied in an environment that condones their view of life. This point goes back to the definition of reference for identity which includes behavior that serves to put the individual in a satisfying self-defining relationship with the group. One informant spoke directly to this issue in the following statement.

Respondent: Many people are not only very happy, they're very secure, secure because the philosophy of the institution is very compatible to their own philosophy. Therefore, they don't feel threatened.

Another informant did not offer the rationale for many liking Oral Roberts University but provided an example of what the previous informant described.

Respondent: Very much so. You see that a lot with the people that want to stay. Again I revert back to the fact of Christianity. In this place you're not persecuted for your beliefs. You can stand up in chapel and say, "I'm a Christian," and

people will applaud you rather than fire accusations at you. Maybe that's part of it. Personally I feel that I belong here and the President makes you feel like you belong here.

In response to the question about the existence of a sense of belonging, every informant agreed that such a sentiment did exist. Descriptive terms such as "family" or "community" were used to explain their thoughts about the affectional environment at Oral Roberts University Community. However, the following statement probably was best in describing the feeling of togetherness.

Interviewer: Do you think the students have a sense of belonging?

Respondent: Yes, very much so, more than any other school that I've ever heard about. And I hear this a lot in my office: this is where I know I should be, this is almost like home to me, or more than home to me, or I can't imagine being any place else, at any other school. Of course, sometimes this fosters too much dependence, I guess. But if a student stays here his whole four years and does mature here, I think he will lose this returning-to-the-womb effect of wanting to stay at ORU instead of graduating--most students do want to get out of school after four years. Most students while they are here do feel a very large sense of belonging, particularly as far as the rest of the world is concerned. When they encounter people who ask about ORU, they feel very much a sense of belonging.

Personal experiences within the Oral Roberts University Community resemble the thoughts expressed by the informants. From interaction with graduates this writer has observed that many have difficulty disengaging themselves from the University. One recent graduate related that he liked residing in Tulsa because of being near the place where he felt he belonged which was Oral Roberts University. A reasonable explanation to this situation is that the administrators of the University maintain the philosophy that the school should take the place of the parents. Consequently, a parent-child relationship is fostered and the students sometimes experience difficulty leaving the "nest."

In an environment which people prefer and in which people feel a sense of belonging, there should be an expressed attitude of satisfaction. To test this assumption, quantitative data were found in the personal integration scale of the Omnibus Personality Inventory and the scales of satisfaction with students, satisfaction with faculty and satisfaction with administration from the College Student Questionnaire. The high scorers on a personal integration scale would have few attitudes that characterize socially alienated people. The scales of satisfaction all refer to an approval or esteem with other members of the college group. The data gathered using these scales are contained in the following tables.

TABLE XI
MEAN SCORES FOR PERSONAL INTEGRATION

Senior Class	1969	1970	1971	1972	1973	Norm
Personal Integration	36.03	37.50	39.05	37.99	37.28	29.9

The mean scores in Table XI show that Oral Roberts University seniors as a whole scored well above the norm for degree of personal integration. The indication from the results was that these students generally did not experience feelings of isolation, loneliness or

rejection. The data from Table XII complemented this finding. On the average, students expressed a great degree of satisfaction with faculty and other students and a little higher than average satisfaction with the administration. These results were interpreted as an expression of a positive attitude of esteem for other people within the college environment. The quantitative data suggested the existence of an environment that was conducive to social integration and attitudes of esteem for other individuals within that environment. While the qualitative data tended to support the idea that Oral Roberts University Community could be considered a reference for identity, the quantitative results tended to make that idea more credible.

TABLE XII
MEAN SCORES FOR SATISFACTION

Freshman Class	1969	1970	1971	1972	1973	Norm
Satisfaction With Faculty	27.42	29.05	28.32	28.91	28.64	25.27
Satisfaction With Administration	26.36	27.62	24.69	28.66	27.24	26.33
Satisfaction With Students	30.10	29.25	29.18	29.57	29.80	26.83

This chapter has presented the findings about nine characteristics which were engendered from utopian literature. The major methodological techniques used were field notes, selected quantitative measures, and perceptions of informants. The evidence gathered by these methods suggested that seven of the nine characteristics selected from utopian literature were found to exist in varying degrees at the Oral Roberts University Community. Idealism, one or a few leaders, consensus, conservatism, reference for identity, and social harmony were the characteristics that were perceived to exist. The two characteristics which were suggested as not being in evidence were dissatisfaction with existing social order and isolation. The next chapter will summarize the findings of this chapter and offer interpretations about the relationships of the characteristics studied. A concluding chapter will look at the credibility of the informants and present the limitations of the study.

CHAPTER V

SUMMARY AND FURTHER CONSIDERATIONS

It is the purpose of this chapter to summarize findings about the possible existence of specific characteristics at the Oral Roberts University Community and to offer interpretations about the interrelationships of those characteristics. The traits in question were selected on the basis of their prominence in the utopian literature. In seeking to answer the research problem, data were gathered from field notes, selected quantitative measures, and the perceptions of informants regarding the degree to which nine characteristics, considered to be the essential traits of Utopia, were found at the Oral Roberts University Community.

Summary

The characteristics that were investigated included idealism, dissatisfaction with the existing social order, one or a few leaders, consensus, lack of conflict, social harmony, conservatism, isolation and reference for identity. Qualitative responses seemed to suggest an agreement among informants that idealism was found at the Oral Roberts University Community. A religious orientation scale was used as a quantitative indicator of idealism and the results indicated that Oral Roberts University senior students were highly religious. Thus, both sources of information were consistent in that they appeared to uncover

idealistic tendencies of the Oral Roberts University Community. Findings for the second characteristic tended to show that there was little dissatisfaction with the existing social order. Quantitative information taken from a social conscience scale resulted in scores slightly higher than the norm for other colleges and universities regarding moral concern for social injustice. However, answers from the informants seemed to point out that there existed little dissatisfaction with general social conditions. A few informants stipulated that persons at the Oral Roberts University Community might have genuine concern about an individual's spiritual development but showed little interest with the larger social system.

The informants unanimously concurred in their opinion that leadership was in the hands of one man. Each informant from his own perspective perceived Oral Roberts as a powerful individual in regard to the policy of the University. The agreement on this issue was overwhelming.

The findings on degree of consensus seemed to indicate that the characteristic did exist. As they perceived the situation, the informants noted that in many ways there was a consensus of values at the Oral Roberts University Community. Other information pertaining to the "Honor Code" of the University appeared to verify the idea that the tenants of the University were agreed upon by its members.

Another characteristic in which there was a unanimous response by the informants was lack of conflict. All informants agreed that it was very unlikely that any type of violent or aggressive behavior would break out on the campus. Similar findings came from quantitative data that indicated a group norm of propriety existing. It was suggested in Chapter IV that people who believe strongly in polite and considerate

behavior would be unlikely to act in a rebellious manner.

To test the degree of social harmony, informants were asked if the students cooperated with the administration and if people were willing to work together and help one another at the Oral Roberts University Community. The responses to both inquiries indicated a general consensus that there was perceived social harmony. Operational measures for social harmony resulting in quantitative data showed similar findings. The students tested expressed concern for the feeling of others and the college environment was described as supportive and sympathetic. It appeared that from all sources of information that social harmony did exist.

Conservatism was defined as an attitude or ideology of preservation of the present organization of the existing social order with the group under study. It was generally perceived that conservatism was a trait found at the Oral Roberts University Community. All respondents agreed that they perceived an attitude of preservation existing. The quantitative data for conservatism was viewed by this writer as methodologically weak but the results agreed with the qualitative findings.

In contrast to many of the other characteristics, isolation was, for the most part, not perceived to exist at the Oral Roberts University Community. There were some divergent thoughts on the issue of isolation, but the major portion of the data suggested a lack of isolation. Some of the philosophy of Oral Roberts and social status data were presented as illustrations of the lack of isolation at the Oral Roberts University Community.

The last characteristic of interest was a reference for identity. This trait was qualitatively measured by questions concerning a per-

ceived sense of belonging and personal attraction to the University environment. Responses seemed to indicate that people liked being at the University and that a sentiment of belonging did exist. Quantitative data was available from a personal integration scale and satisfaction with faculty, administration and student scales. Results tended to show the existence of an environment that was conducive to social integration and attitudes of esteem for other individuals. The idea that Oral Roberts University Community could be considered a reference for identity was supported by both sources of data.

In summary, seven of the nine characteristics selected from utopian literature were found to exist in varying degrees at the Oral Roberts University Community. Idealism, one or a few leaders, consensus, conservatism, lack of conflict, social harmony, and reference for identity were suggested as being in evidence from information gathered by qualitative and quantitative means. The two characteristics which were not generally perceived to exist were dissatisfaction with the existing social order and isolation.

An Interpretation of the Findings

It is the purpose of this section of the dissertation to offer a possible interpretation as to why dissatisfaction with the existing social order and isolation were perceived as lacking at the Oral Roberts University Community. It is the opinion of this writer that the lack of these two variables, and isolation in particular, is due to the methods that have been utilized by Oral Roberts. The major tool in the hands of Oral Roberts has been an institution of higher learning.

When the informants were asked why they thought Oral Roberts de-

cided to build a university, the responses indicated that the learning institution was a means to an end. The end goal was to spread a Christian message to the rest of the world. One respondent stated that the people who would be educated by this man would become evangelists on a small scale.

Respondent: As I understand it, incorporating some of my own projections into this, the perception that Oral had was that the means of spreading the gospel by evangelism, by tent meetings per se, is swiftly coming to a close, and the spreading of the gospel by individual means is becoming more and more prevalent. Upon establishing a university, an accredited university, where the students, the people from the university are well-educated in many fields and in many respects, these individuals become the evangelists on a very small scale. By the time you have put five or six hundred a year into the mainstream of society, every year, you are reaching more people with greater effectiveness than one man on a mass scale.

Consequently, in the informants' opinions, academic education was not the main purpose of the University. The University was mainly viewed as a vehicle through which the values of Oral Roberts could be spread to the rest of the world. An informant made the point that by using a university in this manner, the values of a man could be perpetuated after his death.

Respondent: He says he built it because he had this dream that God gave him, this vision of doing it, and I assume that he did have some kind of leading or he at least felt impressed that this is what God wanted him to do. In my opinion, the university is not an end in itself. It's not an end even for learning and education. I think from Oral Roberts' point of view, the university is one part of his entire ministry, and right now it's become a rather major part or major vehicle for that ministry to carry out that ministry. And I think that probably was the wisest decision he had ever made if he wanted to perpetuate his ministry after his death or in his old age: to set up these values and share them through an educational media and a faculty who share these values with literally thousands of students for the next two hundred years. It was the wisest way he could multiply himself and share his values with the world. He could have written a lot of books, but once he was out of the limelight with the public, then his influence would wane. With the university, it's likely to

increase after his death, as long as the values are as strongly embedded in the faculty and there is strong leadership that share his values when he's gone. His values could be perpetuated indefinitely through the university. To me the university is just one strong phase of his ministry. I think he sees it as a part of his ministry rather than an educational institution as such. Others, such as the faculty and students, see it as an educational opportunity, but I don't think that Oral Roberts sees it primarily for educational purposes. I think that he sees it as part of an overall ministry to people.

This writer concurs with the previous responses about Oral Roberts University Community being a means to continue a value system and to increase its influence. A personal experience of this writer might help illustrate this point. The students watch some of their classes on a Dial Access Retrieval System which are video tapes shown on television screens. Some of these television sets are located in the lobbies of student dorms. On one occasion, this writer noticed that three television sets were turned on and all were focused on Oral Roberts. Two of the sets showed Oral Roberts teaching two different Holy Spirit classes and a third screen showed him giving a sermon on one of his Contact Specials. All of these television screens portrayed three different talks and visualizations of Oral Roberts. However, the purpose of the three different programs seemed to be similar in their attempt to spread the values of one man.

While Oral Roberts is the one individual who presents the values of the Oral Roberts University Community to the viewing public, most of his colleagues and students concur on major Christian values. Most of those individuals who come to Oral Roberts University realize the purpose of the institution and are usually in accord with Christian ideals. Even though there seems to be a general agreement of philosophy, there are still some problems of adaptation. People coming with Christian

beliefs still must fit in with the unique goals of Oral Roberts himself. This creates some consternation in that some desires of Oral Roberts are not clear and individuals have difficulty finding out what is expected of them. It seems that individuals want to be part of the University, actively seek this reference for identity but are not quite sure they have attained it. When there are problems of communicating the goals of one man, people encounter frustration in defining themselves as being a part of the University.

Perhaps these problems are to be expected as the philosophy of a young institution evolves. The thoughts of two administrators might aid in understanding the present issue. One of the people related that the philosophy of the Oral Roberts University Community has developed from inductive rather than deductive reasoning. The other administrator said that many times the policy of the University is determined by going from the particular to the general. Both of these men seemed to be saying that individual and specific decisions created the general rationale for the University rather than vice versa. For example, Oral Roberts might want to change a minor policy of the University and as a result will offer a rationale for his decision that will alter the general philosophy of the school. Ultimately many specific decisions are synthesized into a body of general beliefs. Such an inductive method makes it difficult for people to feel secure that their behavior is consistent with the expectations of the University since they cannot deduce from universal procedures the degree to which their actions are proper. While the inductive approach presents obstacles to individuals attempting to define themselves within the Oral Roberts University Community, there still seems to be a strong desire to be aligned with the

University. Even though particular changes brought forth by Oral Roberts are troublesome for members of the University, these individuals still would like to change if they only knew what the alternatives would be. While this reference for identity may at times be elusive, it seems that people feel a desire to be a part of the Oral Roberts University Community.

Within the University itself, the basketball program has been very much emphasized. The informants were asked why they thought this policy was implemented. The responses to this question strongly resembled the answers for the rationale of the university. Again, the basketball program was seen as a method for opening doors to a value system. A successful basketball program was seen as providing possibilities for spreading a Christian message. One informant reflected this thought in the following statement.

It's just a part of his ministry. It's a way to get his name and his values to another area of the world. He says forty million people read the sports page, and this is a way of saying Oral Roberts to forty million people, and in turn, when you say Oral Roberts, you indirectly are saying Christianity to forty million people, because Oral Roberts stands for God, for Christ, and for the Christian way of life. So when you say Oral Roberts, you are indirectly saying God, in his opinion, and in the opinion of a lot of people. So again, it's just part of a ministry rather than an end in itself.

Another informant brought out the point that by seeing the success of Oral Roberts University basketball team in the sports pages, an individual is more likely to be open to the ideas of Oral Roberts. Hence, such an individual might turn on an Oral Roberts television show where the Christian message is being taught.

He believes that if we put the university on the map and the men across the nation see Oral Roberts University's name on the top of the listings, on the ratings, and the sports page, they are going to be most likely, come Sunday morning or when a

special comes on to say, "Well, let's just see what goes on there," and then they turn it on and of course they get to hear the gospel and so forth. Fortunately, it's a real opportunity as a door for the gospel, you know, just one step removed from the basketball court.

It is contended by this writer that the change in methodology from a revival tent to a University with a successful basketball program and television show has resulted in the public having a different perceived image of Oral Roberts. When asked if the public's image of Oral Roberts had changed every informant answered in the affirmative. One informant offered many examples of success which he felt the mainstream society respected and thus, transferred that respect to Oral Roberts.

Interviewer: Do you think people still have the same image of him today that they did fifteen years ago?

Respondent: Oh no, the fact that he got out of the tent meeting probably helped and the fact that he built a \$60 million university that will be \$90 million before it is over and that looks like the World's Fair when you see it on television or see it in person--it just has to impress people. And when they see students that come out that can compete with other schools-- they realize that the school was accredited in the shortest possible time. When they read in the paper and see on television that the basketball team is successful, they make the mistake that people make all the time regarding success. They think if it is successful, it must be of God, and if it is of God then maybe all of the time he was with God when they were criticizing him. And I think he has become much more respectable because he has gone through this media. His ministry has taken on the media of education and this educational facility is second to none. The basketball team is second to none as far as its attempt to win. Its very successful. Its teachers have legitimate degrees. Its students are able to compete. The facilities are better than any state university. The Dial Access System is visited by people from all over the world. So, yes, his image has changed and for a reason. He has earned a changed image. And I think he has deliberately changed his image because he is a man that has enough wisdom to realize that he has to stay in touch with the mainstream of society or his ministry will not have any credance.

The last sentence of the previous respondent's statement offers a clue as to why there is a lack of isolation at the Oral Roberts University Community. If Oral Roberts is attempting to spread a value system,

he must maintain some communication with those individuals which are viewed as possible conversions to Christian values. Consequently, isolation would gravely hinder any chance of spreading a message to the rest of the world. In a sense, the University could be viewed as a training ground from which individuals learn a system of values and then leave to convert others to those values. Such a perspective requires that those individuals would not be separated from mainstream society. Consequently, buffers which serve to isolate the two groups would have to be broken down within an orientation that necessitates communication for the imparting of a value system.

It is interpreted by this writer that Oral Roberts is implementing his philosophy through a university so that the ideas of Oral Roberts can be projected upon the external world. Within this perspective, it is contended that Oral Roberts does not want to be isolated from those people he is attempting to influence with his values. Consequently, isolation is not found to a great degree at the Oral Roberts University Community.

It is a further contention of this writer that Oral Roberts has worked at breaking down isolation barriers. For example, if the people considered Oral Roberts a "faith-healing fanatic" then it would not be likely that people of the general public would listen to what he had to say. In a sense, Oral Roberts in such a situation would be isolated in terms of communication. However, by changing an image of faith-healer to college president and television personality, the communication barrier could start to crumble. One reasonable interpretation is to assume that Oral Roberts has used the values of mainstream society to minimize isolation. In the findings chapter, the responses of several informants

indicated that success was one of the major values of the Oral Roberts University Community. Success is also a viable value of mainstream society. Consequently, by achieving success one would probably gain the respect of many within mainstream society. For example, as one informant noted, a ninety million dollar university has been built with quality faculty, students and facilities, along with a highly successful basketball team and television programs.

Success in these endeavors has led to a new respect for Oral Roberts. It is likely that with such respect, others would be more tolerant of the views of Oral Roberts. Consequently, achieving success which is respected by those individuals in mainstream society is one way of disposing of isolation that would inhibit the communication of a message which one wished to impart. A by-product of this process is a lack of dissatisfaction with the social order. Since it is interpreted that Oral Roberts has used the mainstream's value of success to gain esteem, then it is not probable that he would be unhappy with a success value. This interpretation is consistent with the findings. Informants related that they perceived possible dissatisfaction with an individual's spiritual condition but little concern with general social conditions. Such a position diverges from the opinions of utopians such as Owen and More. Many of the norms at Oral Roberts University Community reflect the expectations of the general society. In summary, the tools Oral Roberts has used to limit the amount of isolation has also resulted in a lack of dissatisfaction with many aspects of the existing social order. Seemingly he would not be dissatisfied with values he is using to gain a tolerant listening public for spiritual values which he does seek to change.

Potentially Disruptive Areas

All of the characteristics taken from utopian literature were not found to exist at the Oral Roberts University Community. ,With the lack of isolation and dissatisfaction with the existing social order, there has been some tension areas come about. Since the University Community does not have all the characteristics present, there have been some potentially disruptive problems observed. These dilemmas are to be the subject matter of the following pages. Another area of interest to be included is the relationships among the characteristics which are intimately enmeshed with the question of disruptive problems. It is purported by this writer that within this study there are three major characteristics which can be considered independent variables in that they influence the rest of the characteristics. These three characteristics are isolation, consensus, and one or a few leaders.

The findings suggested that Oral Roberts University Community resembled the ideal type built from utopian literature on seven out of nine characteristics. The analysis of the fluctuating pattern of the relationships among characteristics will revolve around the dilemmas caused by the lack of certain elements and the methods of using other elements which do exist in attempting to resolve those problem areas. Specifically, without isolation there are going to be potentially disturbing situations for the group under study. However, the method of using autocratic leadership and gaining consensus are attempts to alleviate those disturbing situations. The other characteristics change, for the most part, according to the varying pattern of the three major characteristics delineated. The outline for the rest of the study proposed to describe the dilemmas first and then to present the methods

used in an attempt to solve those dilemmas.

Many of the possible disruptive conditions emanate from the lack of isolation. For example, it already has been noted that Oral Roberts needs success and people who are successful to get the public to be tolerant or open-minded to his views. Consequently, the perspective of Oral Roberts is to not separate the "sacred from the secular." The problem area comes into play when Oral Roberts needs successful people, but he also has a message that he wants to pass on. Ideally, to impart such a message, those successful people employed by Oral Roberts would also agree with that theme. For example, an accredited university with a good academic image requires an academically-sound faculty. However, the major recruiting criterion for the hiring of faculty members is spiritual. On the application for employment form, spiritual information on the individual is a major section. Consequently, resolving the problem of selecting a perspective faculty member who is both academically qualified and is in agreement with the spiritual values could be considered a dilemma.

A situation that is similar to the recruitment of faculty members which may be disruptive is the building of a basketball team. In order to achieve fame in the sports pages, the basketball team should have players and coaches with superior ability. There is the possibility of hiring people with good basketball talents but who are not in agreement with the values of the institution. Since the basketball team is so conspicuously in the public eye, it is imperative for the purposes of Oral Roberts University for those individuals to behave in a manner consistent with the public image of the University. A recent example which brings out this point was the arrest of the basketball

coach on a driving while intoxicated charge. Such an incident is harmful to the credibility of spokesmen for the university.

Without isolation other problem areas are encountered. In order to reach large numbers of people, prime time television has been utilized. To obtain the hours desired, the television networks require several well-known personalities to be on the program. However, these famous people that are needed may not be willing to verbalize the values that are taught at the University. Consequently, the difficulty arises in finding celebrities who wish to impart a message which is similar to that of Oral Roberts.

While success may create opportunities to influence other people, there are possible drawbacks. Achievements of Oral Roberts University might arouse jealousy among rival colleges and universities. For instance, other universities with basketball programs may press for an investigation of Oral Roberts University since it has come so far in such a short time. It also seems to be true that very few universities could withstand a thorough investigation by the National Collegiate Athletic Association. Other accomplishments may be viewed with suspect. One case in point is the new road that was built in front of the University. A city planner related that some people at urban planning sessions were disgruntled because they said Oral Roberts was getting special treatment while the roads they wanted were ignored.

One informant remarked that when people see Oral Roberts University in the sports pages, it is one way of indirectly saying Christianity, since Oral Roberts stands for a Christian way of life. However, too much success might create a dilemma which would oppose the original purpose. In other words, the means to an end might become an end in

itself. With continued success in basketball, the University may become more well known for its accomplishments in sports rather than for its stand for Christianity. Taking this argument to the extreme, when people saw Oral Roberts on television they would be reminded of basketball rather than the Christian message.

Another potentially disruptive condition which has been spoken to earlier concerns the characteristic of dissatisfaction with the existing social order. By using the mainstream value of success, the University has many buffers that served to isolate it. Stripped of such buffers, individuals are in danger of becoming assimilated into mainstream life. By being in contact with the rest of the world there is the possibility of being influenced by that experience. It was pointed out in Chapter IV that the family social status has consistently risen over the past few years. These data may indicate that differences between individuals at Oral Roberts University and mainstream society are diminishing. If members of the group under study become more like everyone else, the possible results of lack of isolation can be more clearly understood. With decreasing isolation the possibility for the alteration of other characteristics is heightened. The values of Oral Roberts University may become less distinct and the stability of those beliefs would be in danger. By becoming more like other groups it would be more difficult to perceive of the University as a reference for identity. Without a distinct difference in values the group could possibly lose its idealism, and subsequently, its desire to conserve those values. In summary, without the buffering effect of isolation, the characteristics of idealism, conservatism, and reference for identity could decrease. Therefore, there seems to exist many potentially disruptive situations due

to a loss in isolation.

There appears to be disruptive possibilities within the University regarding the characteristic of consensus. The student enrollment has risen from three hundred to over two thousand in eight years. With an increase of this size, there is a greater possibility for a divergence of views. A smaller number of students are likely to have a less influence on the world, but the task of trying to indoctrinate students into the existing value system is more difficult with increased numbers. Consequently, the potential for less agreement among members of a group may increase with the number of individuals.

A further consternation is encountered with consensus when one considers that one criterion for academic accreditation is to have intellectual freedom. However, tension is introduced into this situation when one considers that Oral Roberts wishes to impart his truth. Where accrediting agencies want to see students seeking the truth, Oral Roberts may wish to have students follow his view of truth. Some view the goal of a university as a place for divergence of thought, but Oral Roberts might want an environment where individuals agree on Christian values. The problem is compounded by the future plans for a graduate school. The nature of an academic milieu for graduate studies seems to be to give the student a great deal of independence of thought. However, the apparent goal at Oral Roberts University will be to train people with specialized skills so they will be able to go out into the world and spread the message. The potential problem could arise when students expecting a great tolerance for divergent thoughts and behavior are confronted with an academic program which proposes limited boundary lines for thought.

Means of Alleviating Disruptions

Due to the unique situation of the Oral Roberts University Community, several potentially disruptive areas were presented. The possible problems were interpreted as being brought on by a lack of several characteristics which were found in utopian literature. This section of the dissertation will delineate the actions (using other characteristics found in utopian literature) that have been taken to combat possible problem situations.

One of the major means used in an attempt to alleviate possible disruptive problems has been through the role of a charismatic leader. Oral Roberts is the originator of the University and he has the ability to relate what he considers the important values. Since Oral Roberts is the beginning point of the growth of the University, he can interact with individuals about his idealistic vision. From personal observations, it is the opinion of this writer that Oral Roberts is an example of what Max Weber meant when he talked about the charismatic leader. Oral Roberts is very persuasive with a group of people. When this man expresses his feelings, at times it seems like he is contagious. One informant said the President's idealism and future plans can be related and spread throughout a group so that they experience a similar feeling.

Other characteristics found in utopian literature could be maintained through a charismatic leader. For instance, social harmony and a sense of belonging to something unique (which is included in a reference for identity) are enhanced by the superordinate goals presented by Oral Roberts. An illustration of a superordinate goal would be a television special using the student body. On several occasions, the

student body has been asked to help in the filming of a television program. The goal of spreading the Christian message via television is presented to the students and a plea is put forth that the students are needed as a witness to the viewing public. On some shows the students have been asked to just be an audience and on other television programs participated in the actual filming. The majority of students have perceived these as sincere requests and cooperate fully. The result of the experience seems to be that individuals perceive as a sense of belonging to a group which is unique and worthwhile. The cases where the members feel that they are working together for a common cause seems to be conducive to cordial and harmonious relations.

Possible dilemma situations have previously been described that could result in the diminishing of consensus. Oral Roberts has been observed attempting to maintain consensus by telling people of the original values. For example, a possible disruptive situation was presented regarding the means of basketball becoming so important that people would tend to forget the spiritual values. One way to take action to stop this potential problem would be to constantly remind individuals of the spiritual beliefs. During the National Collegiate Athletic Association regional tournament, Oral Roberts University was playing a basketball game against the University of Louisville. Oral Roberts was being interviewed after the game, and three or four times he referred in some form to his spiritual beliefs. In this manner, a leader can remind others of specific values in an attempt to insure consensus.

The characteristic of stability could be greatly influenced by the life of Oral Roberts. As long as Oral Roberts is alive, it seems likely that the major values of the Oral Roberts University Community will

be fairly stable. However, a few informants felt that when Oral Roberts died, the values may become diluted. From talks that Oral Roberts has given to faculty, staff, and students, it seems that he is intensely aware of that possibility. Oral Roberts has taken actions which are attempts to continue the current values after his death.

Certain policies which have been implemented at Oral Roberts University appear to be directed toward maintaining a consensus of values. Those policies have mainly focused upon institutional requirements. For example, students who are not married or do not have parents living in Tulsa are required to live in campus housing. This requirement allows for greater control and surveillance and also serves to protect students, to some degree, from the influences of the outside world.

Another means of maintaining consensus is to limit membership to a select group. There is a very restrictive recruiting policy for lower level leadership in the University. The major criterion for the hiring of faculty members is agreement with the University on spiritual matters. It is very important to the administration that faculty members either "speak in tongues" or be openly seeking the experience. The "charismatic experience" is used as an operational indicator of agreement with the values of the institution.

A similar method of working toward consensus is to be able to release a member who holds views on important matters that are divergent to the accepted position. For example, a recently enacted measure was a regulation which stipulated that only one-half of the faculty could have tenure. In addition, the tenure policy at Oral Roberts University means that the faculty member is insured of employment for a three-year period instead of a life time agreement. Consequently, the present

tenure policy is designed to be able to relieve the University of deviant members, hoping to maintain a consensus of values.

Further regulations which function to maintain consensus require behavior that is consistent with the values of the University. For example, students are required to attend chapel twice a week and church on Sunday. The students are also encouraged to receive daily Communion and to attend vesper services Sunday night. Other rules stipulate that males must wear ties and females wear dresses to class, chapel and the library during school hours. Besides their academic load, students are required to earn an adequate amount of aerobic points each week. It is an academic requirement that students pass two semesters of a Holy Spirit class taught by Oral Roberts. Faculty members are also bound by many of these regulations. The rationale behind these rules proposes to graduate a person that has developed one's spiritual, physical and academic skills.

A means used to get members to agree to such disciplined environment is to sign an "Honor Code" which is a statement that, in essence, says an individual will follow the rules of the University. Another factor which helps bring about consensus is to recruit people who agree with such values before coming to the University.

There is another method of obtaining verbal agreement which remains to be discussed. That method of obtaining consensus is by dictate. On several occasions imposed regulations have been used. An example of such a fiat was presented in the findings chapter. The incident referred to a decree by Oral Roberts about chapel seating and parking arrangements. There is a problem in using this type of method. Individuals may be willing to openly adhere to the imposed values but may

not privately share those values. For example, a faculty member may conform to get a paycheck. When dictate is used as a method, it seems that individuals often comply but do not internalize the behavior that is required. There are other possible influences of this method upon the characteristics being studied. Consensus by dictate reduces social harmony. While open opposition was observed as being very unlikely, cynical remarks and private conversations were seen as indicators of uncooperative attitudes. Under such conditions, stability could also decrease since people would not follow the regulations of the decree when they are no longer being watched. A further consideration is that while open agreement may be obtained, private consensus is diminished. Lastly, individuals are not likely to experience a sense of belonging to a group that rules by imposition.

On the other hand, it must be admitted by this writer that few incidents of such blatant measures of imposition to maintain consensus were observed. The method of dictate very rarely was used because of the factors already described which helped maintain consensus. However, it was important to note the possible ramifications upon the other characteristics of utopian literature when consensus was dictated by means of power.

Final Summary

Information gathered by qualitative and quantitative methods suggested that the Oral Roberts University Community possessed seven of the nine characteristics taken from utopian literature. The traits that were apparently found in evidence were idealism, one or a few leaders, consensus, conservatism, lack of conflict, social harmony

and reference for identity. A strong degree of isolation and dissatisfaction with the existing social order were not perceived to exist. Since the data indicated the prevalence of seven of the nine characteristics, one possible interpretation is that Oral Roberts University Community reflects to a certain extent the utopian ideal type. In other words, the group in question could be classified in a change continuum toward the utopian end of an ideal type scale. This perspective implies that, in a manner of speaking, the characteristics change in a linear pattern in the direction of the utopian ideal type.

While an interpretation of linear change may be valid, the data seemed to suggest findings which were more complicated. The characteristics did not seem to all vary together on a course in which they were perfectly in step. Perhaps a more realistic picture would be one in which the characteristics fluctuated in clusters. It was inferred from the findings that the characteristic would vary according to three major characteristics which made up the clusters. The traits which were considered independent in that they had substantial influence upon the other traits were isolation, the role of the leader, and the means of attaining consensus.

Each of the three characteristics considered as independent tended to pull the other characteristics in separate directions. With each independent characteristic influencing other traits in its own pattern, the result was opposing fluctuations causing tension. These tensions brought on by the influence of the three separate traits were called potentially disruptive areas. For example, it was contended that the lack of isolation in academic, athletic and television media endeavors would tend to lessen the protection for conservatism, social harmony,

dissatisfaction with the existing social order and reference for identity of the Oral Roberts University Community. However, the influence of the autocratic leader was interpreted as being in the opposite direction by methods which attempted to bring about verbal agreement, social harmony, lack of conflict and reference for identity. The method of gaining consensus was also an important issue. Consensus by dictate tended to reduce social harmony, private agreement, conservatism and reference for identity. Consensus by way of internalized agreement provided a situation conducive to social harmony, lack of conflict, and reference for identity.

From these examples, it can probably be understood that the relational patterns of the three major characteristics are in opposing directions which culminate in friction or potentially disruptive areas. Specifically, lack of isolation and consensus by dictate tends to lessen the intensity of the existence of many of the other characteristics. On the other hand, the role of the autocratic leader and consensus by private agreement attempts to counteract the influence of isolation by increasing the intensity of many of the other characteristics. Consequently, most of the characteristics that are considered as dependent variables are being pulled in two directions by the characteristics which are viewed as being independent. The fluctuations of traits such as social harmony, stability, and reference for identity are dependent upon the current intensity of traits such as isolation and leadership. Which trend will eventually dominate is a matter of educated conjecture.

Perhaps the events of previous church history and former utopias could offer insight into the question of the future direction of the Oral Roberts University Community. It is the opinion of this writer

that the past events of church history has been typified by a cycle. The beginnings of that cycle occurred when a distinct and small group attempted to make a unique contribution to society. Leadership came from such men as Luther, Calvin, and Wesley. Usually these groups were lower in class and quite emotional. While there may have existed inconsistencies, the intensity of emotionalism could be strong enough to ignore some hypocrisy. In order to continue themselves, these people built buildings and schools to educate and crank out the future generations. Educators were then hired and being more liberal started to weed out the superstitions and inconsistencies. However, the liberal trend continued and the educators did not replace the original message of the group with a similar value system. Educators may have pointed to the scientific method as solving problems by finding answers in the future.

But inconclusive evidence unearthed by the scientific method usually leads to inaction, whereas ignorant people are sure that they are right and act upon those beliefs. Consequently, the original message is lost not by attack, but by default. For example, Wesley was involved with lower class and emotional people. The liberal educators would not attack Wesley, but would quit preaching a Wesley-type message and lose the original purpose. The completion of the cycle is earmarked by the assimilation of the original group into the mainstream society so that it is no longer distinct.

In the same way, historical utopias have been, for the most part, engulfed by the prevailing social structure. Eventually, in almost all cases, the utopias have seemingly been swallowed by the society which surrounds them. These events in history do not offer much hope

for those who wish to continue the Oral Roberts University Community as a utopian endeavor. Oral Roberts is cognizant of this problem. It has been a frequent reminder by Oral Roberts that schools like Harvard started out as training grounds for ministers but eventually evolved into solely academic universities. Oral Roberts has stated that he will try to do all that is in his power to stop such a thing from happening at Oral Roberts University. This statement is in agreement with what was previously noted as Oral Roberts' role in leadership to intensify the utopian characteristics at the Oral Roberts University Community. Since his position of leadership is so important in counter-acting forces such as lack of isolation, the future death of Oral Roberts may be a vital factor in determining the loss of utopian characteristics. However, someone else may fulfill that leadership vacuum and stave off possible engulfment into mainstream society. Only the future holds the answer to this question.

If one would rely on the thoughts of Max Weber as clues to future events, it is likely that the inference to be drawn would ultimately conclude that the Oral Roberts University Community would become very much like the rest of society. In order to clarify this assumption the ideas of Weber necessitate attention. Max Weber sought to convey not the only cause of capitalism but one of the factors that precipitated the rise of the capitalistic enterprises of today. This factor according to the belief of Weber was provided by Protestantism. Weber pointed out that many societies were economically similar to that of precapitalist Europe, but these societies did not develop capitalism to the extent found in Europe. Weber reasoned that the religions of these societies did not provide adequate motivation for economic en-

deavors which Protestantism did. Consequently, Weber sought to show how religious beliefs contributed to individual motivation. It was argued by Weber that capitalism required people to be motivated to work diligently, save the fruits of their labors and to reinvest those savings in future economic enterprise. Of course, Weber stated that such motivation was provided by the dogmas of Protestantism.

Weber's ideas relied most heavily on the religion of Calvinism and its specific belief in predestination. This tenet of Calvinism proposed that before men were born they were divinely judged in accordance with their worthiness to be one of the elect to attain eternal grace. This decision by God could not be altered. Consequently, the problem for each individual becomes one of discovering who are members of the elect. Such a belief most likely caused much stress in seeking the signs of elections. While individuals could not change a decision by God, they could attempt to convince themselves that they were one of the chosen. By committing oneself to a life of hard work for God, an individual could rid himself of the fear of damnation. Thus, good works could be an indicator of election eliminating doubts of salvation.

But in the course of its development Calvinism added something positive to this, the idea of the necessity of proving one's faith in worldly activity. Therein it gave the broader groups of religiously inclined people a positive incentive to asceticism. By founding its ethic on the doctrine of predestination, it substituted for the spiritual aristocracy of monks outside of and above the world the spiritual aristocracy of the predestined saints of God within the world.¹

By working for God's glory in one's personal life, an individual was theologically motivated to succeed in his personal profession. Weber used the term "calling" to describe the motivating force of an individual to do his duty to God by his performance in everyday life.

Consequently, Protestantism affected the everyday labor of people by bringing their actions under the influence of a religious calling. The accumulation of goods was morally recommended as a sign of one dutifully carrying out his calling. "To wish to be poor was, it was often argued, the same as wishing to be unhealthy; it is objectionable as a glorification of works and derogatory to the glory of God."²

Consequently, the ideas of Weber point out that the effect of the Reformation was to transfer religious activity from the monastery into the everyday world. Spiritual concerns became enmeshed with material matters. Here is where the concepts proposed by Weber can be applied to the Oral Roberts University Community. It has already been stated that one of the unanticipated findings of this study was the degree to which the values of materialism and success were esteemed. It was also pointed out that one of the messages often given by Oral Roberts was not to separate the sacred from the secular. Oral Roberts has been heard to challenge the students to go into every man's world to succeed since it is all for the glory of God. One of the informants specifically stated that "we have swallowed the Protestant Ethic." It seems that these similarities to the conditions described by Weber are more than a coincidence. Following the lead of Weber, one might assume that the tenets proposed at Oral Roberts University seek to bring religion out of the monastery (or should one say utopia) and into the everyday world by favoring success and accumulation of material goods. Such a capitalistic spirit might lead to an assimilation into the world since one needs to go there to prove his spiritual worthiness. This is quite unlike the luxury of a buffer offered by a monastery or an escapist utopia. Thus, the persistence of success and material values, which

are esteemed by the world, might be potentially disruptive to the utopian characteristics found at the Oral Roberts University Community.

FOOTNOTES

¹Max Weber, The Protestant Ethic and the Spirit of Capitalism (New York, 1958), p. 121.

²ibid., p. 163.

CHAPTER VI

EPILOGUE

The previous chapters have resulted in an entire research process which included a definition of the research problem, review of utopian literature, conceptual framework, methodological techniques, presentation of data, and summary with further considerations. The goal of the first five chapters was to describe a study that focused upon the possible existence of characteristics of utopian literature at the Oral Roberts University Community. Characteristics of utopian literature were selected as a theoretical perspective through which the group under study could be investigated. It is the purpose of this chapter to consider the effectiveness of the research plan and the limitations of the study. Since hindsight offers twenty-twenty vision, looking back at possible weaknesses may provide some illuminating insights.

One of the problems encountered in the study was the source of the data. Information was relative to other universities rather than being relative to utopias. For example, the quantitative data compared Oral Roberts University students to other college students rather than to other utopias. Thus, Oral Roberts University students could be considered very high on a scale for a specific variable compared to other universities but may be low on that same variable when related to utopias. For example, Oral Roberts University may be considered to be much more conservative than other college universities but might

also at the same time be much less conservative than individuals in utopias.

A similar limiting factor existed due to the fact that behavior at Oral Roberts University Community was not compared to behavior within the utopia. What did occur was that observations were related to characteristics written about within utopian literature. First-hand observations at Oral Roberts University Community were not compared to first-hand observations of utopias. Second-hand accounts were relied upon to gain information about utopia. Consequently, the descriptions found within the literature were trusted as being valid sources of social data. However, the possibility exists that utopian writers' reports of actual behavior may have been distorted by their idealistic vision of what should be. For example, vivid explanations of the harmonious relations within the utopian literature in all likelihood were in the plans but their existence when implemented could be questioned.

Perhaps the most crucial question faced in this study was the selection of utopian literature as a theoretical perspective. A poor choice of theory may result in blinding the researcher to valuable data. A theory may narrow the range of observation to such an extent that it serves as blinkers, so that only certain phenomena are selectively perceived. Was the selection of utopian literature as a theoretical perspective adequate? The findings seemed to suggest that seven of the nine characteristics were found to exist in some degree at Oral Roberts University. However, the lack of two of those major characteristics and additional findings which were not apparent in the utopian literature appear to indicate that the Oral Roberts University Community could

not be considered a utopia. The conclusion that a life style exists which is divergent from mainstream society may be valid but not to the extent of being utopian.

From the information gained during the study, the students did not seem to have the utopian zeal to qualify the Community as a utopia. The group which may have exhibited some evangelistic fervor was the faculty. Since the faculty may be more committed to the goals of the University, a research project investigating them only may conclude that they were a utopian group. However, this writer is not ready to make a similar conclusion about the students.

Since the faculty, administration and staff would be more likely to identify with the ideals of the University, the question of the credibility of the informants evolves. Only two out of the ten informants were students with the rest being members of the faculty or administration. The plan of selecting the informants was weighted in favor of faculty and administrative people because of the length of time spent at Oral Roberts University and their strategic positions which would be conducive to providing opportunities for observation. The average time spent by the faculty and administrative informants at Oral Roberts University was six and one-half years. At most, student informers could only provide information from four years of experience. However, there was the risk that information given by faculty or administrative people could have been stilted toward what they thought should be rather than what was. Consequently, the responses need to be read with the thought in mind that the informant may be describing what he hoped the students would be rather than what they were. On the other hand, the two informants which were viewed as most insightful

by this writer were faculty members.

With the conclusion that the entire Oral Roberts University Community was in all likelihood not a utopia, was the selection of utopian literature as a theoretical perspective a poor choice? Nine elements were seen as typical of utopian literature and used to study the Oral Roberts University Community. Not all of these elements were found and several other factors were discovered almost by serendipity. For example, one of the major values that was made explicit in the study was the desire to succeed. Instead of finding a dissatisfaction with the existing social order, the value of using society as it is to succeed was uncovered. However, success and the counterpart value of materialism did not imply any means to that valued end. Success was esteemed but only through honest measures. The characteristics of a success value was not delineated in the original nine characteristics of the utopian ideal type. Would other theoretical perspectives result in unanticipated findings?

Perhaps another theoretical tool could have been more precise in its power to predict outcomes within the Oral Roberts University Community. An approach of this type might have come from organization theory with an attempt to ascertain the goals of the institution. Another important inquiry would pertain to what audiences identified with said goals and what were the means used to obtain them. Possibly, the theories of social class might have been offered as a more profitable theoretical perspective. The economically oriented ideas of Marx could have some explanatory power for the life style at the Oral Roberts University Community. By including the elements of prestige and power to the economic view, Max Weber's class theory was another pos-

sible approach. From the area of stratification, an additional orientation could have been the reputational method of Warner or a functionalism scheme propagated by Parsons, Davis and Moore.

Any one of the preceding approaches from suitable sociological sources possibly would have been a more enlightening orientation than the use of utopian literature. However, the luxury of hindsight could only be afforded for the theoretical perspective that was used. Consequently, only the weaknesses of utopian literature as applied to the Oral Roberts University Community could be known. Since theory can run the risk of being rose-colored glasses which only focus upon certain types of data, the other theoretical perspectives described might also have resulted in shortcomings if they were put into effect. While the utopian literature did result in some limitations, it is still received by this writer as a device which brought about some enlightenment. Even though a few unanticipated findings such as the success value did not fit into the utopian framework, at least the use of utopian literature did not hide the additional information. It is concluded that by using utopian literature, needed information was obtained about the Oral Roberts University Community but perhaps not all findings were in terms of utopia.

If one theoretical approach that would be recommended by this writer for consideration for future research it would most likely be Parson's functionalism. The perspective of a Parsonian framework would emphasize many elements that were given minor attention in this study. For example, since this study relied heavily upon utopian literature, the unique characteristics of the Oral Roberts University Community were accentuated while a Parsonian functional orientation would place major

importance on the commonalities with the rest of society. Another factor to be considered is that utopian literature would lead a researcher to view the Oral Roberts University Community as an enclosed separate entity while Parsons would favor looking at this one Community as to how it is related to the total environment. Problems of adaptation and integration with the rest of the world would be of major interest to Parsons.

It seems that the concepts of order and motivation (the major functional prerequisites of a social system according to Parsons) might offer an interesting interpretation to some of the findings of the study. For instance, the drive for success resting on a spiritual ideological foundation would provide the necessary motivation to continue the status quo in the best spirit of Weber's "calling." Consequently, using Parson's functional prerequisites of a social system one might conclude that the success norm at the Oral Roberts University Community is one of the factors that contributes to the maintenance of the mainstream social system. The interpretation would stipulate that since individuals are persuaded to follow an ordered lifestyle and motivated to succeed within the social world as it is, then those individuals would both serve to maintain the social system and have much in common with other persons of that social system.

Thus, it is the contention of this writer that the functionalism of Parsons would emphasize different factors and result in different conclusions that the concepts offered from the utopian literature even though the same population was under investigation. The former orientation would see the Oral Roberts University Community as reflecting the rest of society while the literature of utopia would accentuate the

uniqueness of that population. This is not to say that a different theoretical approach to the research problem would give entirely different results than those found in this study. Rather, let it be said that the two theoretical approaches would complement each other by filling in the gaps left by a singular effort. While one approach might lightly discuss some aspects of the data, the other approach could clarify that area in detail. And where one omitted information due to the blinkers of its perspective, the other could include such data. In conclusion, it is with such reasoning that this writer suggests the utilization of Parson's functionalism for possible future research.

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APPENDIX

INTERVIEW QUESTIONS

IDEALISM

1. Do people at ORU expect a higher standard of behavior than in mainstream society?
2. Do you think the goal of the people at ORU is to improve on what exists in society?
3. Do you think ORU people try to be perfectionists?
4. From your own observation, do you think that the atmosphere of ORU promotes a higher standard of behavior in yourself and others?

DISSATISFACTION WITH THE EXISTING SOCIAL ORDER

5. How do people at ORU feel about the general condition of society?
6. Do you think of ORU as a welcome change, or perhaps even as a refuge, from the world?
7. How do you see ORU's values in relation to the values of mainstream society?
8. Are you satisfied with the world in general? How do you feel when you see a newscast on TV or read a newspaper?

ONE OR A FEW LEADERS

9. Who do you think really runs this university?
10. Does democracy exist in the administration?
11. Who has the power to make decisions that are important in the policies of the university?

CONSENSUS

12. What do you consider to be the major values of ORU? Is there agreement among the people on these issues?
13. What purpose does the Honor Code serve, and how do you think people feel about signing it? Does it embody the values of ORU?

LACK OF CONFLICT

14. Is there a mechanism for change without conflict at ORU?
15. Do you know of any instances where the students stood against the university on an issue?
16. Do you think the students are willing to resort to aggressive behavior against a repressive measure?
17. Have you noticed any student unrest at ORU?
18. Would you typify the students at ORU passive or revolutionary?

SOCIAL HARMONY

19. Do you think of ORU as being a community in which people are willing to work together and help each other?
20. Do you think most of the students try to cooperate with the administration?
21. How would the student body respond to a plea by the president?

CONSERVATISM

22. Are there values that will never change at ORU?
23. Do you know of any values which you think have been altered at ORU?
24. Do you feel that the major principles upon which this institution is founded are stable, secure, and unchanging?
25. Do you think that most people feel that the ideals of this institution are worth preserving?
26. Do you think most of the people here want to maintain the values of ORU?
27. Do you think the ORU community would defend ORU in the face of severe criticism?
28. Do you feel most people make a positive effort to carry out the values of ORU?
29. How are those within the community who want to make major changes treated?

ISOLATION

30. Do you think students read the newspapers and keep up with current events?
31. How often do the students get off campus for the purpose of interaction with other people other than church, shopping trips, etc.?
32. Do you feel that ORU is physically removed from the city?
33. Are the students more involved in on-campus activities rather than off-campus activities?
34. Do you think faculty make current events part of their classroom activities?

REFERENCE FOR IDENTITY

35. Do you think most people like the atmosphere at ORU?
 36. Do you feel people outside of the ORU Community are conscious of ORU having a special identity?
 37. Do you think most people feel a sense of belonging or community to ORU?
 38. Do you think that most people will maintain the lifestyle of ORU even after they have left?
 39. Are ORU members comfortable with their identification?
-

Why do you think Oral Roberts decided to build a university? Why did he leave the evangelistic tent meetings?

Why did Oral Roberts choose to emphasize basketball to such a great extent?

What do you think most people feel about Oral Roberts' faith healing ministry? Is it the same today as it was 5 years ago?

VITA

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