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RELIGIOUS INTERESTS OF COLLEGE STUDENTS

AT THE UNIVERSITY OF OKLAHOMA

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RELIGIOUS INTERESTS OF COLLEGE STUDENTS
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CHAPTER I

INTRODUCTION

The Problem

The place of religion in higher education is a controversial subject. It is also a subject of concern for educators. Anderson says in a recent editorial:

To judge by the number of manuscripts submitted to Phi Delta Kappan for possible publication, the subject of Religion in Education is second, in interest to educators, only to that of the broad field of the teacher, himself.¹

Many conflicting opinions have been expressed about the place of religion in higher education. The question is not one which can be answered by a simple positive or negative opinion, because the school program must be understood in the larger context of a society in which rapid social

¹Logan Anderson, Editorial, Phi Delta Kappan, XXXVI (April, 1955), p. 241.

changes are occurring in the economic life, in occupational activities, in the core value system, and in home and community influences. It is a question which involves the interpretation of the principle of separation of church and state. It is one which necessarily must be examined in conjunction with the existing philosophies of education and in terms of curricular and extra-curricular developments. The goals and purposes of colleges have been submitted to continued critical examination. In these examinations there has been much discussion about moral and spiritual values, but very little agreement about interpretation and incorporation of values in education.

It is within this framework that the problem for this study has been formulated. Whatever the differences may be among the educational philosophies, whatever is done in curricular expansion to include religion, it is the student, his interests, his needs, his adjustment problems that are affected by the actuation of the philosophy and the curriculum revisions. The approach in this study is to investigate the students' expressed interest in religion. It is proposed that this approach will add insight to the general topic, the place of religion in higher education.

The problem, then, is to discover the interest in

religion as expressed by University of Oklahoma undergraduate students by the investigation of the following questions: What is the students' expressed need for religion? What is the expressed interest of the students in religion? What is the students' interest in selected religious topics? What are the influences which affect the students' religious interests?

Justification of the Study

The specific purpose of this study is to lay a foundation for better understanding and for clearer insight into the religious interests of the students. The information from this study has a two-fold basis of usefulness. First, it will provide a resource for planning more adequate and meaningful programs. This will be of particular value to those who are responsible for student religious programs. Second, it will be of value to all who are working with students from the point of view of concern for the total personality development, particularly the guidance and personnel staff. The information about the religious interests of students revealed in the study will facilitate a better understanding of one of the aspects of total personality development.

No study of this kind of the religious interests of students, to the writer's knowledge, has been made at the University of Oklahoma or elsewhere. In 1933 Henry reported a study on the administration of a church program for students at the state university.² The study included a thirteen item questionnaire on student attitudes toward church and religion which was administered to 200 University of Oklahoma students. The religious needs of students based on the responses to the attitude questionnaire were reported as part of the basis for recommending administration principles upon which to build a church program for students. This and other related studies pertaining to the religion of college students will be reviewed in Chapter II.

Plan of Procedure

The survey method was selected for this study. The questionnaire technique was used to secure the data. In general, the steps in the study consisted of a review of the historical background and of related literature, the construction of the questionnaire, selecting the sample, securing the data, analysis of the data, and presenting the

²Robert Bruce Henry, "The Administration of a Church Program for Students in a State University" (unpublished Master's thesis, University of Oklahoma, Norman, 1933).

findings. The historical review is presented in Chapter II.

The questionnaire was constructed in three parts. The first six items in the personal information section were designed to secure information on age, sex, marital status, church or faith group membership, and fraternity membership. The remaining items in this section were designed to secure responses characterizing religious interest. Item seven was taken from the Allport, Gillespie, and Young Inventory. Another item from this Inventory was re-worded and used for items sixteen and seventeen.³

In preparing the interest inventory items, fifty freshmen were interviewed, and 250 upperclass students submitted essays. The fifty freshmen were selected for interviewing by random sampling from the list of students living in University housing. The upperclass students represent a cross section of the student body. The essays were submitted by the students at a regular session of classes in education, English, history, philosophy, mathematics, and social work. Members of the Pan Hellenic Council and the Inter-religious Council also submitted essays. From these sources, 800

³Gordon W. Allport, James M. Gillespie, and Jacqueline Young, "The Religion of the Post-War College Student," The Journal of Psychology, XV (Jan., 1948), pp. 3-33.

questions and topics were listed. The list was edited to eliminate the duplications, and to clarify and simplify the wording. All questions were changed to topic form. The same procedure was followed in compiling the two check lists of influencing factors for section three.

The proposed questionnaire was then submitted to three student pastors, the Christian Association secretaries, the Kingfisher College professor of philosophy of religion and ethics, and three college of education faculty members. The suggestions received were used in refining the questionnaire. It was then administered to fifty students and the final revision was made. The completed questionnaire was printed.

A list of all undergraduate students, according to the University record of class standing for the first semester, 1955, was secured. A twenty-seven per cent random sample of the students listed was drawn by classes, using the Fisher and Yates Tables of random numbers.⁴

The questionnaire, a postage paid addressed envelope, and a cover letter were mailed to the selected sample,

⁴Ronald A. Fisher and Frank Yates, Statistical Tables for Biological, Agricultural and Medical Research (4th ed.; New York: Hafner Publishing Company, 1953), pp. 114-119.

November 26, 1955. The respondents were not asked to sign the questionnaire; however, for purposes of follow-up, the forms were coded. On December 15, a letter was sent to the entire sample mailing list expressing thanks to those who had responded and requesting prompt reply from the non-respondents. All those who had not responded by January 15 were further contacted by a follow-up letter or by telephone. Seventy-five per cent of those receiving the questionnaire had returned the forms by February 15, 1956. This return represents a twenty per cent sample of the total undergraduate enrollment for the first semester, 1955-56. The information from each questionnaire was transferred to IBM cards and the totals were machine tabulated.

Treatment of the Data

The presentation of the data reported in Chapter III includes tables which show the totals and percentages of the responses to each item on the questionnaire. In addition, the information from items seven, nine, twelve, sixteen, and seventeen are tabulated according to five of the first six items, and the academic classification. For each of these items the following null hypothesis was formulated: The responses to the items are independent of the academic en-

rollment, age, sex, marital status, church or faith group membership, and fraternity membership classifications. The null hypothesis was tested by the chi square statistic to determine any significant differences in the responses when the six classifications are reported.

The items from the interest inventory are presented in rank order and percentile ranks under five selected categories. The influencing factors are reported in rank order.

Definition of Terms

For this study the following definitions are used.

A need is defined as a tensional state of unrest in the human organism.

Interest is defined as the inclination or preference of the individual to seek certain objects or responses or activities. Interests are expressions of the way an individual is seeking to relieve or satisfy the tensional state of unrest.

The term religion is not defined in the questionnaire in order to allow the student who responds the freedom of his own definition of religion. In the background and historical review, the sixth of the definition statements from Webster's Unabridged Dictionary is used: "Religion is

an apprehension, awareness or conviction of the existence of a supreme being, or more widely of supernatural forces or influences controlling one's own, humanity's, or nature's destiny."

Limitations

This study is based on data from undergraduate students at the University of Oklahoma enrolled the first semester, 1955-56. The study will be limited to a survey of present status of interests as expressed by the students in the study.

CHAPTER II

THE PLACE OF RELIGION IN HIGHER EDUCATION

Historical Background

The religious character of colonial colleges is a well known fact. The first institutions of higher learning were designed primarily for the perpetuation of a learned ministry and for developing leadership in church and state. The religious patterns of life and thought of the colonists were reflected in the institutions of higher education established by them.

The centrality of religion in society began to break down in the era during and immediately following the Revolutionary War. In this period of free intellectual thought, the principle of separation of church and state was established by the adoption of the first Constitutional Amendment. The highly publicized Dartmouth College case of 1816 illustrates one of the early attempts of a state to gain control of college education. The supreme court decision in this case made possible several alternative courses for higher

education. The people were enabled by this decision to provide state controlled schools, private institutions, or denominational colleges.

In the decade that followed, the course was largely that of the founding and establishment of denominational colleges. The period from 1820 to the Civil War was a period of settlement and expansion in the West and great growth in denominationalism and missionary enterprise. The founding of denominational colleges was developed in a spirit of excessive sectarian rivalry. This period has been described as the Denominational era in American higher education.¹

The rise of the state university as a distinctive institution did not clearly emerge until after the Civil War. At the turn of the century many forces emerged to change the scene of American higher education. The rising economic status of American society made it possible for thousands of young people to attend college. The doors of the state schools were opened to the masses. There was a rapid increase in the size and physical growth of the state supported

¹Donald George Tewksbury, The Founding of American Colleges and Universities before the Civil War (New York: Bureau of Publications, Teachers College, Columbia University, 1932), p. 66.

colleges and universities. The rapid advances in industry as well as the expansion and growth of technical and scientific knowledge stimulated changes in the curricular offerings of higher education. The state controlled institutions, free from sectarian domination, could offer the courses to meet the demands for advances in the physical and biological sciences as well as vocational study courses and the modern languages.

Many of the supporters and advocates of the church related colleges were on the defensive as the state schools continued to draw larger proportions of the student enrollments. The state schools were charged with both secularism and Godlessness. The bitterness of this controversy, the suspicion and fear of educators of the narrowness of sectarianism is still part of the problem of defining the place of religion in higher education.

All of the change and upheaval on the academic scene was fraught with many problems and difficulties. There was the slow and steady progress to be made in the defining of the standards of both the higher and lower levels of the educational ladder. The steady increase in the student enrollments and expanded curricular offerings was attendant upon increased emphasis on specialization and compartmental-

ization of education. New administrative divisions were developed to meet the needs of the expanded physical facilities and the multiplicity of curricular offerings. The whole temper of education shifted to more regard and concern for the objective and scientific approach in every field of learning.

The place of religion on the campus today varies among the types of colleges which have developed in higher education. Three existing types of colleges may be described as church related, independent, and state supported. A professed religious aim continues to be the basic principle of the church related colleges. The period of excessive sectarian competition is largely past and the religious purposes of the church colleges are being stated in religious rather than denominational terms. The independent colleges represent all kinds of historic roots. Some schools in this category have gradually relinquished early denominational ties, others were founded by secular investments. Every kind of relation between college and religion exists within this group from complete indifference to expressed responsibility for the religious life of the students.²

²Merrimon Cuninggim, The College Seeks Religion (New Haven: Yale University Press, 1947), pp. 51-78.

It is generally maintained that tax supported institutions are prevented from manifesting any interest in religion by the principle of separation of church and state.

This separation in higher education has never been complete, as evidenced by the variety of ways in which state schools have expressed a concern for religion. As Shedd says:

There is an historical fact of central importance which is almost completely overlooked in the contemporary discussion of the relation of religion to public education, namely, that public higher education has never been as completely divorced from religion as primary and secondary education. The popular notion that because these state universities are state-supported they are therefore secular institutions, to be sharply contrasted with the religiously founded church-related colleges, is simply not born out by history. Even in cases of the Universities of Virginia and Michigan, which began on a more secular basis than other state institutions, the religious sentiment of the state was so strong that each of them took over into their life the provision that characterized other colleges around them.³

The ways in which state supported schools have evidenced a concern for religion are revealed in the study sponsored by a commission of the National Intercollegiate Christian Council in 1939. Among the 107 colleges participating in the study thirty-seven were state universities.

³Clarence Prouty Shedd, Religion in a State University, delivered as an address in 1946 (New Haven: The Edward W. Hazen Foundation, Hazen Pamphlet No. 16), pp. 5-6.

It was revealed that thirty-two of these state supported institutions, or 86.5%, made provision for the use of college rooms or the use of separate college buildings for religious meetings and religious organizations. Courses in religion in the regular college curriculum were provided by twenty-two institutions, and eight schools gave credit for courses in religion taught by non-official agencies at the side of the campus. Thus, 81.1% of the state schools in this study offered courses in religion. Provision for services of worship was reported by twelve of them. The assumption of financial responsibility, in large part or complete, for providing chapel speakers or leaders at special religious convocations such as "religious emphasis week" was reported by 56.8% of these state institutions. The donation of grants to religious organizations from student activity fees or from the college treasury was reported by 40.5% of these state schools. The provision of a major part, or all of the salaries of workers engaged in the leadership of programs of worship or religious activities was reported by 45.9% of these schools. The president's sincere interest in religion on the campus as evidenced by his participation and public statements was reported by 75.7% of the state

supported schools included in this study.⁴

A more comprehensive study was made in 1941 by Merrimon Cuninggim. This study included 263 colleges, of which seventy were state institutions. Of the state schools included in this study, twenty-one of them are reported as having a department of religion in the regular curriculum; in thirteen schools, religion was offered by unofficial schools; and in thirty-five institutions courses in religion were offered in other departments of the school. Thus, fifty-six, or 80% of these state institutions made provision for instruction in religion. In addition, at thirteen state schools not possessing departments, religion was provided under private auspices or by unofficial schools, and at twelve of these credit for this outside work was authorized by the school.⁵

While these figures do not reveal anything about the content of the courses offered, or the academic respectability of the courses, Cuninggim does conclude that the battle for the acceptance of religion in the regular course of study at all types of colleges is nearly won. He says:

⁴Cuninggim, op. cit., p. 297.

⁵Ibid., p. 299.

With all the problems remaining, however, the growth of religion in the curriculum in the twentieth century abundantly testifies to the importance of this method for demonstrating the colleges' interest in and assumption of responsibility for the religious nurture of their students.⁶

Shortly after the second world war, higher education entered a period of critical self examination of its goals and purposes. The Harvard Report, General Education in a Free Society,⁷ and the report of the President's Commission on Higher Education, Higher Education for American Democracy,⁸ stand as examples of the attempts to define the course of the colleges in a modern society. Both reports evidence a concern to find a basis for unity and integration in higher education. Neither report attempts to find a solution for the ever increasing need for integration in terms of religion, but both reports evidence the trend for recognition of the moral and spiritual values of education.

There are several other ways in which higher education has expressed a concern for spiritual values which

⁶Ibid., p. 151.

⁷General Education in a Free Society: Report of the Harvard Committee (Cambridge: Harvard University Press, 1945).

⁸U. S. President's Commission on Higher Education, Higher Education for American Democracy, a Report (New York: Harper and Brothers, 1948).

should not be overlooked. In the administrative structure of higher education, the personnel services have become a recognized division of administrative responsibility. Underlying the whole guidance and personnel movement has been the point of view that education is concerned for the total development of the whole person. The organized personnel movement, on the whole, has ignored religion as such, but the relationship of the programs of counseling and religious counseling has not been completely ignored in personnel literature or by some of the leaders.

The committee on student personnel work of the American Council on Education delegated to a sub-committee the preparation of a brochure on religious counseling of college students. This brochure was published in 1943 under the leadership of Thornton V. Merriam. The principles of religious counseling and the place of religious guidance in the total program of higher education are discussed in the study. The point of view of the committee is stated:

. . . that institutions of higher education of all types have an inescapable obligation to provide religious guidance as an integral part of their work. It is recognized that the approach and methods must vary with the background and educational philosophy of particular institutions.⁹

⁹Thornton V. Merriam (ed.), Religious Counseling of

The Student Personnel Work in the Postwar College brochure, also sponsored by the American Council on Education, recommends that the postwar college must be prepared to counsel students in all areas including religious counseling.¹⁰ Lloyd-Jones and Smith devote one chapter to religion in their book outlining the total program of personnel work in higher education.¹¹ The extent to which actual personnel programs recognize and deal with religion in the organized programs on the local campus has not been estimated, but it would seem that leaders are becoming increasingly aware of the need to include religion in the personnel program. Williamson describes the personnel services at the University of Minnesota where a Coordinator of Student Religious Activities has been appointed in the office of the dean of students. He says:

The wide scope and specialized character of religious programs and their relationship with other phases

College Students (Washington, D.C.: American Council on Education Studies, Vol. VII [Series VI, No. 4], April, 1943).

¹⁰Willard W. Blaesser, et al., Student Personnel Work in the Postwar College (Washington, D.C.: American Council on Education Studies, Vol. IX [Series VI, No. 6], April, 1945).

¹¹Esther McD. Lloyd-Jones and Margaret Ruth Smith, A Student Personnel Program for Higher Education (New York: McGraw Hill Book Company, 1938).

of personnel work make it necessary that specialized efforts in this field be assigned to a qualified layman who can devote his full time to the continued development of a comprehensive program.¹²

The presence and activities of the student Christian Associations on college campuses has been a continuing influence for religion since the establishment of the first student Christian Association at the University of Virginia in 1858.¹³ Student YMCA's and YWCA's soon became established on all types of campuses across the country. These voluntary Associations were welcomed by the colleges as useful channels through which the religious interests of the students could find expression. Many schools provide financial support for the Christian Associations. The work and leadership of the Associations on the campuses today continues in conjunction with the more recently developed off-campus religious programs and activities.

The growth of off-campus student religious programs sponsored by the Jewish faith and the Christian churches beginning in the early years of the twentieth century has a

¹²E. G. Williamson (ed.), Trends in Student Personnel Work (Minneapolis: The University of Minnesota Press, 1949), p. 325.

¹³Clarence Prouty Shedd, The Church Follows its Students (New Haven: Yale University Press, 1938), p. 9.

history of experimentation and exploration as the various faith groups sought to meet the problems of the religious education of college students. The various church denominations made an effort to follow their students to the colleges and universities and to assume the responsibility for these students with trained university pastors, foundations, and student centers. The history of these various denominational developments in student work has been traced by Clarence Shedd.¹⁴ Most of the major denominations have developed national programs of leadership and financial support for student work administered through local groups situated near the college campus. The growth of strong denominational consciousness in student work has been paralleled by expansion in cooperation on the inter-denominational level. Materials, methods, and manuals prepared by individual denominational boards are shared and used by the various denominations. Inter-denominational cooperation, which began on the national level among official leaders, has been carried on to the local level through inter-denominational students and pastors councils. The student Christian Associations so firmly established and accepted on the college campus have

¹⁴Ibid., pp. 1-173.

been a unifying force for the cooperation of denominational work off-campus.¹⁵

In addition to the college work of the various denominations, there are three foundations which have served to promote religion in higher education. The National Council on Religion in Higher Education was founded largely through the leadership and the efforts of Charles Foster Kent in 1923.¹⁶ The purpose of this Council is to select and train men and women for teaching religion in American colleges. The Council has been concerned about the academic and intellectual respectability of religious courses in colleges. Graduate fellowships were established to encourage competent scholars to study in the field of religion. Funds have been made available for publishing books in the field of religion. The National Council on Religion in Higher Education and the Edward W. Hazen Foundation made possible the publication of the book, The Teaching of Religion in American Higher Education,¹⁷ edited by Christian Gauss.

¹⁵Ibid.

¹⁶Kenneth Irving Brown, Not Minds Alone (New York: Harper and Brothers, 1954), p. 23.

¹⁷Christian Gauss (ed.), The Teaching of Religion in American Higher Education (New York: Ronald Press, 1951).

The Edward W. Hazen Foundation was established in 1925 from funds donated by Edward W. Hazen for the purpose of aiding the cause of religion in higher education.¹⁸ The Foundation has granted financial aid to teachers for graduate study in religion, sponsored conferences for teachers of all disciplines to share in discussions about religion, and provided for publishing pamphlets and books to promote interest in religion. One of the series of Hazen pamphlets deals with the religious perspectives of college teaching in the various disciplines. Leading scholars were asked to discuss and present the religious issues, implications, and responsibilities involved in the teaching of their respective disciplines. A joint project of the Edward W. Hazen Foundation and the Committee on Religion and Education of the American Council on Education was a study presented in the book, College Reading and Religion.¹⁹ Frequently used college texts and reference books in the various fields of knowledge were examined by selected teachers to determine if these materials present religion fairly. Another project jointly sponsored by the Edward W. Hazen Foundation, the

¹⁸Brown, op. cit., p. 24.

¹⁹College Reading and Religion: A Survey of College Reading Materials (New Haven: Yale University Press, 1948).

National Council on Religion and Higher Education, and the American Council on Education was the Faculty Consultations on Religion and Higher Education. Sixteen consultants visited fifty-three campuses to consult with administrators and faculty on the general theme of religion in higher education. The project is described and reported by Albert C. Outler in a Hazen pamphlet.²⁰

The Danforth Foundation was established by Mr. and Mrs. William H. Danforth in 1927 as a family trust to aid the spiritual development of young people in schools and colleges.²¹ The Danforth Foundation has been responsible for building small meditation chapels on many college campuses. The Danforth Associate program was established to encourage closer faculty-student relationships. The Danforth Graduate program provides for internship training in Christian Service on a college campus for a selected group of young women. The Danforth Graduate Fellowships assist men who are preparing for the teaching profession. Funds from the Danforth Foundation have been granted to the

²⁰Albert C. Outler, Colleges, Faculties and Religion: An Appraisal of the Program of Faculty Consultations on Religion in Higher Education, 1945-48 (New Haven: The Edward W. Hazen Foundation, 1949).

²¹Brown, op. cit., p. 26.

American Association of Colleges for Teacher Education for the three year study of teaching of religion. For this study fifteen colleges and universities have been selected as pilot centers to discover and develop ways and means to teach the reciprocal relation between religion and other elements in human culture.

For purposes of providing fellowship and a channel of communication the Faculty Christian Fellowship was organized in October, 1952. This fellowship is national, non-denominational and professional. The periodical, The Christian Scholar, is the journal for this fellowship.

Among the leaders in American higher education there is a great diversity of opinion about the place of religion in higher education, ranging from that of indifference or antagonism, to responsibility. The practices in regard to religion on the campus are equally as diverse. What, then, is the situation at the University of Oklahoma?

Growth and Expansion of the University of Oklahoma

The history of growth and expansion in enrollment and curricular offerings in higher education since the turn of the century is illustrated in the history of the University of Oklahoma. The University was founded by enactment

of the first legislature of territorial Oklahoma. The first classes were held in 1892, at which time there were four faculty members, including the president, and fifty-seven students. The first catalog, published in 1893, listed four departments: preparatory, collegiate, pharmaceutical, and music. The president, David Ross Boyd, listed his teaching title as professor of mental and moral science.²²

From the very modest beginnings during the territorial days the University continued to grow. In 1909, just two years after statehood, the organization of the University included the following colleges and schools: the graduate school, the college of arts and sciences, the school of fine arts, the school of law, the school of pharmacy, and the college of engineering including the schools of civil engineering, electrical engineering, mechanical engineering, and also the school of mines. In 1910-11, the school of medicine was added to the University.

The enrollment for 1909 was 692. In the year 1912, the enrollment had reached 1008. At the beginning of the fiftieth year, the University included seven undergraduate

²²University of Oklahoma, Archives of the Library. All University Bulletins and Catalog issues are on file in the Archives.

schools and colleges, a school of law, the school of medicine and the graduate school. There were 300 members of the teaching staff, 240 of them of professorial rank. In 1956 the faculty numbered over 800, and the student body 12,000. The University now has eleven schools and colleges. The main campus originally occupied forty acres of land. At present there are approximately 285 acres of land for the main campus.

Religious Influences at the
University of Oklahoma

Chapel Services

Every official Bulletin of the University of Oklahoma contains a statement about moral and religious culture or moral and religious training and activities. A review of these statements gives an idea of the early and continued religious influences at the University. The first bulletin contains this statement: "Religious exercises consisting of Scripture reading, singing, and prayer will be held every morning in the university chapel." One of the early faculty members describes the chapel services:

The large room upstairs was the center of university life. At the first, it was the administration building the assembly hall, and many of the recitation rooms. Here, on every school day, we met in chapel with all the

faculty and the entire body of students usually present. The exercises were simple. Dr. DeBarr, accompanied by the organ, led a familiar hymn, and all who would joined in singing. Usually a member of the faculty read a Scripture lesson and prayed. Occasionally a minister or other visitor . . . conducted this part of the exercise. There were few invocations or other provocations. Frequently the president or a member of the faculty spoke briefly upon some question of conduct or of current interest. Sometimes a distinguished and discreet visitor brought us pleasure and profit in a brief and breezy address.²³

The original announcement concerning daily religious exercises in the university chapel was retained in successive bulletins until 1911. At this time, the religious services were announced for twice a week, and in further explanation it was stated that, "Although attendance is voluntary the purpose of cultivating moral, religious, and social spirit of the University is heartily recognized." In the 1912-13 bulletin, religious exercises are described as being held once a week, and in the following year the services are reported as being held in the university assembly instead of the university chapel. The 1916-17 bulletin states that the religious services were held frequently, and this statement was retained in the Bulletin until 1931-32.

23

Roy Gittinger, The University of Oklahoma, 1892-1942 (Norman: University of Oklahoma Press, 1942), p. 14, quoting W. N. Rice, faculty member.

The statement at this time read:

At intervals of about once a month throughout the year, services under the auspices of the School of Religion are held at the University. These meetings are addressed by notable religious leaders who are brought to the campus for this purpose. In connection with the visits of these leaders, conferences and forums are conducted for the benefit of students and faculty members. Attendance is voluntary, but students are encouraged to support this means of cultivating the moral, religious and social spirit of the University.

This statement was retained in the bulletin until 1943 with only slight change of the wording "once a month," to simply, "frequently." The statement in 1943 reads:

Religious activities at the University are sponsored mainly by the Norman churches through their student groups, by the YWCA and YMCA and by B'nai B'rith Hillel Foundation. The Inter-religious council, composed of representatives of these organizations plans certain campus activities. A number of courses in religion for which University credit is granted is offered in the Oklahoma School of Religion.

In 1948 the statement concerning courses in religion was dropped, and the rest of the information reads practically the same in each succeeding bulletin to the present time.

The Christian Associations at the University of Oklahoma

The work of the Christian Associations is first mentioned in the 1899 Bulletin. The student YMCA was organized

in 1897, and the YWCA in 1901.²⁴ The student Christian Associations programs are described in the 1899 bulletin as having meetings each Sunday, planning social activities, providing practical service to help students such as meeting trains, welcoming new students, and assisting students to find rooms and employment in Norman. In September, 1910, the YMCA employed a trained secretary. The bulletin for 1915-16 announced that both the YMCA and YWCA had secured full time secretaries and that both acted as secretaries of the student employment bureau. The student employment bureau was listed as a service of the Christian Associations until 1944. The Associations also provided information and assisted students in finding rooms in Norman for many years. The housing arrangements for women were added to the office of the Adviser of Women in 1914. The YMCA secretary continued to supply this service for men until 1943. In July, 1944 the office of the Director of Student Affairs was created. The bulletin describes this office:

The Director has charge of all student activities outside the classroom. The office of Counselor of men and women, university health service, testing agency, placement service, university housing, and all other agencies dealing with students outside the classroom are considered within the jurisdiction of this office.

²⁴Ibid., p. 27.

At this time both the student employment and all student housing became a direct service of the Office of Student Affairs. The Christian Association secretaries were subsequently listed in the Bulletin as the Assistant to the Counselor of Men, and Assistant to the Counselor of Women. Thus, the Christian Association secretaries have had a continuous relationship in service to the University administration.

The Christian Associations provide fellowship for both students and faculty. The Associations have been, and continue to be, a fellowship where individuals in the academic community can meet together in honest inquiry and freedom to discuss the major political, social, and world issues within a religious frame of reference. Persons of different beliefs are invited to work together to understand each other in a setting of creative informality. The Christian Associations have always been aware of and alert to developing student leadership in their programs.

Church Sponsored Housing at the University

In the history of the university, church groups sponsored residence halls and dormitories for students at the time when University housing had not been developed.

The Arline Home was founded by the Disciples Church group in 1902, and received students for two years. King Hall, a residence hall for young women established by the Protestant Episcopal Church was maintained by that group for eighteen years. In September, 1920, the Knights of Columbus opened a residence hall for Catholic men which was maintained for three years. In September, 1921, the Methodist Episcopal Church, South established Agnes Moore Hall for women which was continued under church control for ten years. In February, 1926, Newman Hall was opened by the Sisters of Divine Providence of the Catholic Church.²⁵ Newman Hall is still open to women students without distinction as to religious affiliation.

The Oklahoma School of Religion

The development of courses in religion at the University followed a pattern adopted in many state universities. Trained teachers were authorized by the university to give special courses for which credit was given. In 1919-20, a special lecturer on Jewish history was listed in the catalog. A single course in religious education was given as regular work in the department of education the second

²⁵Ibid., pp. 190, 69, 118, 119, 139.

semester, 1920-21. In 1921-22, the work in religious education was organized as a separate department, and in that year one course was offered, and an extension course for which tuition was charged. From 1921-27, the courses offered in religion were taught by authorized representatives of the Methodist Episcopal Church, South, the Presbyterian Church, the Disciples Church, the Protestant Episcopal Church, the Baptist Church and the Christian Associations. The salaries of these special instructors were maintained by sponsoring churches and boards.²⁶

In 1925, Dr. William Bennett Bizzell, president, called for a conference of religious workers in Norman. Mr. E. Nicholas Comfort was assigned the task of gathering information with a view of establishing a school of religion. In the fall of 1927, the Oklahoma School of Religion at the University of Oklahoma was organized and course work offered. Mr. E. N. Comfort was the first dean, and held that position for twenty years. The school of religion was a separate institution affiliated with the University to the extent that the courses taught received credit toward a degree with the approval of the faculty at the University. The Oklahoma

²⁶Ibid., pp. 228-229.

School of Religion was supported entirely by voluntary contributions. The following statement is taken from the folder announcing the courses for 1940-41.

Work completed in the Oklahoma School of Religion will be accepted through the office of admissions as advanced standing credit, provided such credit is approved by the dean of the school or college of the University of Oklahoma in which the student is enrolled. The College of Education and the School of Pharmacy accept for credit all the courses offered by the School of Religion. The College of Arts and Sciences will accept twelve hours of elective credit selected from the courses in this schedule, except 61 (hymnology). The College of Fine Arts will accept twelve hours of elective credit selected from the courses in Religion. Students in the College of Business Administration may receive credit for any course in Religion approved by the respective Dean.²⁷

When the School of Religion opened, nine courses were offered and sixty-one students were enrolled the first semester. The peak enrollment was reached in 1938-39. Enrollment figures are shown in Table 1.²⁸

Thirty-five courses were offered in the twenty-one years of the school's existence. Of the total enrollment of 4162, ten courses are listed with 3590 of the enrollments.

²⁷E. N. Comfort Collection and University of Oklahoma: School of Religion Collection, Archives, the University of Oklahoma Library.

²⁸The University of Oklahoma Admissions and Records Office.

TABLE 1

ENROLLMENTS AT THE SCHOOL OF RELIGION

Year	Number enrolled
1926-27	134
1927-28	170
1928-29	107
1929-30	89
1930-31	88
1931-32	98
1932-33	180
1933-34	238
1934-35	274
1935-36	347
1936-37	358
1937-38	398
1938-39	463
1939-40	340
1940-41	220
1941-42	88
1942-43	73
1943-44	93
1944-45	112
1945-46	144
1946-47	148
Total	<u>4,162</u>

These courses were listed in the catalog under the following titles:

- Religious Approach to Modern Problems
- Life and Teachings of Jesus
- Introduction to the Study of the New Testament
- Comparative Religion
- History of the Jews
- Introduction to the Study of the Old Testament
- Psychology of Religion
- Life and Teachings of Paul
- Social Teachings of Jesus and the Prophets
- Post-Pauline and New Testament Writers

The course, Religious Approach to Modern Problems, was first offered in 1932-33 and was taught every semester thereafter except the second semester 1932-33. Mr. Comfort taught at least one section of the course each year. The total enrollment in this particular course was 978. Other courses not mentioned above were offered in religious history, religious education, religious drama, and hymnology.

In 1941-42 enrollments in the school dropped appreciably, and continued to be lower than in previous years. The voluntary contributions were barely adequate to finance the school. Mr. Comfort resigned as Dean at the end of the 1945-46 year, and the school was closed.

The Board of Trustees decided to re-open the school in the fall of 1946.²⁹ Mr. Clyde Hoggard, Vice President of

²⁹The following information about the Oklahoma School of Religion was obtained from an interview with Mr. Clyde Hoggard, November 5, 1956.

Oklahoma City University, was invited to become Dean to work with the Board in the re-organization of the school. Mr. Bruce McClelland, Oklahoma City, was chairman of the Board of Trustees at this time. Mr. V. V. Harris, board member, personally subsidized the Dean's salary and the operating expenses for the re-opening of the school. The trustees were in agreement that the administration should be directed in such a way that would lead to independent accreditation for the school with the North Central Association. It was on this basis that Mr. Hoggard became Dean in September, 1946.

In the previous history of the school, neither the Board of Trustees nor the Dean had established administrative principles or stated policies for the operation of the school. The school had been completely financed by voluntary contributions. While individual faculty members represented the various denominations, there had been no plan for the denominations to share in developing a policy for the school in regard to courses offered or in the selection of faculty.

At the October meeting of the Board of Trustees the Dean recommended that a new constitution be drawn to provide for a contractual relationship between the school and the

denominations represented at the school, a contractual relationship between the school and the individual faculty members, and provision for financial support from participating denominations. The proposed constitution, which was prepared by Mr. McClelland and adopted by the Trustees, was submitted to the religious groups represented in the Norman community. The denominational leaders of the Episcopal Church, Disciples Church, Methodist Church, and Presbyterian Church were disinclined to become financially involved at this time. The Baptist leaders returned the proposed constitution, and there were no responses from other religious groups.

The school had used a building adjacent to the campus located on the corner of Elm and Cruce Streets. Arrangements had been made to purchase this property from Mr. Lew Wentz, but there had been little payment on the interest or the principle. During the second semester, 1946, classes were held in Hillel Foundation, and the school equipment moved to McFarlin Methodist Church in order to provide a more adequate opportunity for the Trustees to buy the property free of occupancy.

At the end of the second semester, Mr. Hoggard recommended to the Trustees that since the board had been

unable to acquire property, since there could be no contractual relationship with the various denominations or persons representing the denominations on the faculty, and since there was no expectancy of financial support from the church groups at that time, or within the next few years, the School of Religion at the University of Oklahoma be closed and the corporation dissolved. It was further recommended to the Board as interested persons and to the President of the University, as the interested chief Administrative officer of the University, that possibly ten years be allowed to pass before making any effort to organize a school of religion at the University of Oklahoma. In the spring of 1947, the school was closed and the Board of Trustees dissolved.

Kingfisher College Chair of Philosophy
of Religion and Ethics

In 1951 the Kingfisher College Chair of Philosophy of Religion and Ethics was established in the philosophy department at the University of Oklahoma. Kingfisher College was closed in 1926 and a trust fund established. The Kingfisher College Chair is partially supported by funds from this trust. Dr. J. C. Feaver, who has held this chair since it was established, states that the purpose for establishing the chair was:

To give academically creditable and responsible instruction in moral and religious knowledge, showing that knowledge of moral and spiritual ideas and values is a significant aspect of a University (all-knowledge-together) education. Instruction in this area of human experience and expression is to be given from the philosophical perspective.³⁰

The following courses have been offered by the Kingfisher College professor:

Philosophies of Social and Religious Morality
Ethics
Philosophy of Religion
Religious Philosophies of the West to 400 A. D.
Religious Philosophies after 400 A. D.
Oriental Philosophy and Religion
Seminar in American Philosophy
Directed Readings in Philosophy of Religion
The Philosophical Background of Christianity
Seminars for advanced study in Philosophy of Religion
Colloquium on Current Philosophical Literature.

The enrollments in these courses during the past five years are shown in Table 2.

A service fellowship known as the Kingfisher College Fellowship was established by the Kingfisher College Board of Trustees to provide teaching assistance for the Kingfisher College Chair professor. The University established a three-fourths time instructor as teaching associate to assist the Kingfisher College professor in September, 1956. The Kingfisher trust fund has also been used to add to the Kingfisher

³⁰ Interview with Dr. J. C. Feaver, Kingfisher College professor of Philosophy of Religion and Ethics, October, 1956.

TABLE 2

ENROLLMENTS IN THE PHILOSOPHY OF
RELIGION AND ETHICS COURSES

Year	Number enrolled
1951-52	132
1952-53	239
1953-54	300
1954-55	370
1955-56	476
Total	1,517

College Collection of books on philosophy and religion for the University of Oklahoma Library.³¹

Religious Activities

The Inter-religious Council is first mentioned in the Bulletin in the 1943-44 issue. The Council is a coordinating group composed of student representatives of the various religious organizations. The Council was responsible for the promotion and organization of the 1947 Religious Emphasis Week on the campus. The vice president of the Council served as chairman for the succeeding Religious Emphasis Week programs. In 1954 the title for this week was

³¹Interview with Mr. Victor E. Harlow, Sr., President of the Kingfisher College Board of Trustees, December 11, 1956.

changed to Conference on Religion, and the chairmanship for the week selected from applications from the entire student body. The Conference on Religion is supported by funds from the student senate. In 1955-56 the student senate allotted \$1,800 for this activity, the largest amount allocated for any one activity. The inter-religious Council continues to support and promote the annual Conference on Religion and serves as a co-ordinating council for religious activities.

Outstanding religious leadership has been recognized on the campus in various ways. For approximately five years the Mother's Association of the University made an annual Mother's Day Religious Award to students selected by a faculty committee as leaders in religion on the campus. In 1942 this award was in the form of a scholarship to an Inter-denominational Student Conference on Religion. In 1951 President Cross initiated the President's Religious Leadership Award, which is presented during the Conference on Religion.

Off-Campus Religious Activities

Student religious activities are sponsored by Norman churches and the Jewish Foundation. The following student centers are all located near the campus: the B'nai B'rith

Hillel Foundation, for Jewish students, the Baptist Student Union, the Catholic Student Center, the Episcopal Student Center, the Methodist Wesley Student Center and Chapel, the Presbyterian Westminster Foundation, the Disciples Student Fellowship Center, and the Lutheran Student Center. Full time or part time staff members are responsible for the student work at each of these centers, except the Lutheran Student Center, which is staffed by the local pastor. In addition, the Christian Science group, the University Church of Christ, the Nazarene churches, and the Unitarians sponsor student organizations. State and national boards of the various churches share generously in providing buildings, maintenance, and subsidies for the student work at the church centers in Norman.

Thus, students at the University of Oklahoma have opportunity for religious experience and expression while they are enrolled at the University of Oklahoma.

Review of Related Studies

In 1946-47 Allport, Gillespie, and Young made a study of college students' religious sentiments.³² A

³²Gordon W. Allport, James M. Gillespie, and Jacqueline Young, "The Religion of the Post-War College Student," The Journal of Psychology, XV (Jan., 1948), pp. 3-33.

questionnaire was developed for this study dealing with attitudes toward the Church, the Deity, the Person of Christ, Immortality, and religious experiences. The population studied consisted of 414 Harvard undergraduates and 86 Radcliffe undergraduates.

In 1953 Gates reported his study of the religious beliefs, attitudes, and practices of college students with particular reference to Bradley University students.³³ Included as part of the study was a very comprehensive review of previous studies in the field as well as the report of the survey of Bradley University students as revealed by the use of the Allport, Gillespie, and Young Inventory. The following summary is reported:

Briefly stated, our sample represents a group of undergraduate students who, by and large, are conservative in their religious beliefs; who not only believe strongly in God but faithfully pray to Him; who have high respect for the church and regularly attend its services. It is evident that the upbringing of these students, their parents, the church, their friends have been of primary influence in determining their religious beliefs and attitudes. Indeed, deflections from this early training have not been very great. Perhaps it is the impact of religion on their upbringing which accounts for the fact that college experience, far from making them less religious, has rather increased their

³³Edward D. Gates, "The Religion of College Students with Special Reference to Bradley University Students" (unpublished doctoral dissertation, Bradley University, Peoria, Illinois, 1954).

interest in the problems religion seeks to answer. To be sure, the effect of their college experience at least for the non-Catholic has been to make them more liberal in their religious beliefs and less attentive to devotional practices and the older and more advanced students admit somewhat less of a felt need for religion than do the younger freshmen students, but by far, the majority of these students admit of such a need and are not uninterested in the ways by which this need can be satisfied.³⁴

The results of the Bradley study were compared with the Allport, Gillespie, and Young study. Gates says:

The general impression gained from this comparison is that the Bradley students are more religious than the Harvard-Radcliffe students; that is, they are more orthodox in their religious beliefs and engage in religious practices more often than do the Harvard-Radcliffe students. Further, there is less deflection from the religion of their upbringing, and apparently less dissatisfaction with present day institutionalized religion among the Bradley students than among the Harvard-Radcliffe group.³⁵

The item on felt need from the Allport, Gillespie, and Young Inventory was used in the present study, and the Oklahoma University student responses will be compared with those from the Harvard-Radcliffe and Bradley studies on this item.

In the study, "The Administration of a Church Program for Students in a State University," Robert Bruce Henry administered a questionnaire to 200 University of Oklahoma

³⁴Ibid., pp. 152-153.

³⁵Ibid., p. 162.

students.³⁶ The respondents were asked to comment and criticize church activities, educational programs, worship services, sermons, and the role of the University Pastor. The wide variety of comments and criticisms is illustrated in the typical statements reported. Eighty-nine per cent of the students sampled answered that they had no difficulty reconciling science and religion. Sixty per cent of them replied that lack of interest in religion on the part of some students was due to preoccupation with other interests. The test of Biblical Knowledge and Ethical Judgment showed that the University student scores surpassed the high school norms on knowledge of both Old and New Testaments, but there was only a slight difference with the high school norms and scores on the ethical judgment test. The forty-two University Pastors who answered the questionnaire on administration listed the following as the most pressing student problems: An Adequate Philosophy of Life, Love and Marriage, Relation of Science and Religion, and Student Interpretation of the Bible. Principles for the administration of a church program were recommended in view of the information secured

³⁶ Robert Bruce Henry, "The Administration of a Church Program for Students in a State University" (unpublished Master's thesis, University of Oklahoma, Norman, 1933).

in the study. This study points up the need for more specific information on student expressions of interest in religion.

In 1938 Harold A. Bosley published a report of a study of student religious interests at Iowa State Teachers College.³⁷ The study was a joint project of Dr. Bosley, former director of Religious Activities at Iowa State Teachers College, and Dr. J. B. Paul, the director of the College Bureau of Research. The study was prompted by a desire to evaluate the religious program at the college. The questionnaire developed was designed to determine the student's religious interests previous to college enrollment, while on the campus, and after graduation. The following conclusions were drawn from a study of the questionnaire returns:

We discovered that most of our freshmen come to us with some form of religious instruction and interest . . . There is a definite decline in participation in religious services during their stay on the campus. . . . Apparently, then, the religious activities of teachers (graduates) is due in large part to affirmative motivation.

This study points up the need for securing information about student religious interests and suggests that the

³⁷Harold A. Bosley, "A Campus Surveys Its Religious Program," The Alumnus (Iowa State Teachers College), XX-XXII (1936-38), pp. 14-17.

questionnaire developed is one way to secure the information essential to planning religious programs.

In 1942 Davis published an article describing an experiment in which the religious interests of students was utilized to present a unit on religion in a freshman social science course.³⁸ Davis constructed a questionnaire to check the interests of the freshman students, and suggests this method for presenting and improving courses in religion.

In 1944-45 Robert Ora Smith and Donald B. Fitzsimmons studied the personality and cultural factors affecting the religion of college students.³⁹ This study was concerned with identifying the factors that cause men to enter religious work and the factors which work against religious commitment as revealed by questionnaire responses and personal interviews with men enrolled at Yale University Divinity School.

In reviewing the studies the writer found no study which investigates specifically the religious interests of

³⁸Dwight DW Davis, "Religious Interests of College Students," Christian Education, XXV (March, 1942), pp. 175-182.

³⁹Robert Ora Smith and Donald B. Fitzsimmons, "Personality and Cultural Factors Affecting the Religion of College Students," (unpublished Master's thesis, Dept. of Sociology, University of Michigan, 1947).

college students, except the Davis study which is limited to a survey of interest of college freshmen.

CHAPTER III

RESULTS AND ANALYSIS

The presentation of the responses to the questionnaire will be divided into three sections: the information from the personal background items, the data from the responses to the interest inventory, and data from the check lists of influencing factors. A brief explanation to set forth the findings in as clear a manner as possible will accompany the report of the item responses.

Personal Background Information

Items one, two, three, four, and six on the questionnaire provide the information for classification of the sample according to age, sex, marital status, church or faith group membership, and fraternity membership. The academic classification information was coded on the questionnaires. Item five was included for possible future study, and is not reported. The sample included responses from a total of 1763 persons. This represents twenty per cent of

the undergraduate population enrolled at the University, 1954-55. The sample was drawn separately for each academic class, so it also represents twenty per cent of the freshmen, sophomore, junior, and senior enrollments. A number of unusable replies were found on the machine tabulations so that the total number of responses to the items varies slightly from the total in the sample. Table 3 shows the classification information according to the selected categories. The responses of the 15-17 category of the age classification and the divorced and widowed categories of the marital classifications were not used in the classification tabulations since the total number of responses in these categories was too small to be used in the chi square calculations.

Items Seven Through Seventeen

For each of these items the exact wording of the item from the questionnaire will be presented, and followed by the discussion. A copy of the questionnaire will be found in the Appendix.

Item Seven. "Do you feel that you require some form of religious orientation or belief in order to achieve a fully mature philosophy of life?" As previously mentioned, this question is taken directly from the Allport, Gillespie,

TABLE 3

CLASSIFICATION OF THE SAMPLE

Classification	Categories	Number of Responses	Totals
Academic	Freshman	651	1763
	Sophomore	402	
	Junior	341	
	Senior	369	
Item 1: Age	15-17	67	1762
	18-20	980	
	21-24	537	
	25-	178	
Item 2: Sex	Male	1253	1763
	Female	510	
Item 3: Marital Status	Single	1418	1763
	Married	327	
	Divorced	16	
	Widowed	2	
Item 4: Church Membership	Member	1547	1761
	Non-member	214	
Item 6: Fraternity Membership	Member	793	1761
	Non-member	968	

and Young Inventory.¹ This is the only item on which the student is asked to express his need for religion. It is worded so that the student is free to interpret religion in his own way. From the total of 1751 responses to this item,

¹Supra, p. 5.

89% of the students respond "yes." The basic finding, then, with which we begin this study is that approximately nine out of ten students in the sample feel that they need some form of religion in their lives.

The responses to this item were tabulated according to the six classifications, and the null hypothesis tested.² The hypothesis was rejected and we therefore judge that there does exist a relationship between the responses to the item and the classifications. Table 4 presents the tabulations of the responses to this item.

A larger percentage of freshman students express felt need for religion than do seniors. It will be noted, however, that the lowest percentage is reported by the junior class. The trend toward slight lessening of percentage of felt need for religion from the freshmen through the seniors is changed by the junior class responses. The responses of the sophomore and senior classes are most nearly like that of the total sample. The freshmen tend to express more felt need for religion, and the juniors to express less than is characteristic of the total sample. Women express felt need more often than do the men. The single students

²The null hypothesis is stated on page 7 for all items.

TABLE 4
EXPRESSION OF FELT NEED FOR RELIGION,
BASED ON 1751 REPLIES

Classification	Yes	No	Doubtful
Total Sample	89%	5%	6%
Academic			
Freshman	92	3	5
Sophomore	90	5	5
Junior	85	8	7
Senior	88	6	6
Age			
18-20	92	3	5
21-24	86	8	6
25-	82	10	8
Sex			
Male	86	7	7
Female	96	2	2
Marital Status			
Single	90	5	5
Married	85	8	7
Church Membership			
Member	91	4	5
Non-member	74	15	11
Fraternity Membership			
Member	92	3	5
Non-member	87	7	6

more often report felt need than do the married. Students in the younger age group more often express felt need than do those in the over twenty-five age group. There is a difference of 17% in the expressions of felt need between the church member group and the non-member group. The percentage of responses in the "no" and "doubtful" categories for the non-member group are higher than in any other classification.

Item Eight. "Which of the following do you think best characterizes your religious interests during your senior year in high school?" There was a total of 1751 responses to the item. The "strong interest" characterization was checked by 50% of the respondents, "little interest" was selected by 47% of them, and "no interest" was the estimation given by 3% of the respondents. The responses to this item are compared with those of the next item in Tables 5 and 6.

Item Nine. "How would you characterize your present interest in religion?" Present "strong interest" in religion was the characterization checked by 57% of the sample. In the previous item, 50% of the sample characterized interest in religion during the senior year in high school as "strong interest." Comparing the responses of items eight

TABLE 5

PERCENTAGES OF THE TOTAL SAMPLE FOR THE CHARACTERIZATIONS OF
PRESENT INTEREST AND SENIOR YEAR IN HIGH SCHOOL INTEREST,
BASED ON 1751 REPLIES

Present Characterizations	High School Characterizations			Total
	Strong Interest	Little Interest	No Interest	
Strong Interest	39	17	01	57
Little Interest	10	29	01	40
No Interest	01	01	01	03
Total	50	47	03	100

TABLE 6

PERCENTAGE OF THE PRESENT INTEREST REPORTED IN THE
CORRESPONDING CATEGORIES OF INTEREST DURING
SENIOR YEAR IN HIGH SCHOOL, BASED ON
1751 REPLIES

Present Characterizations	High School Characterizations			Total
	Strong Interest	Little Interest	No Interest	
Strong Interest	69	30	01	100
Little Interest	26	71	03	100
No Interest	19	38	43	100

and nine, and testing by chi square, shows that there is a relationship between the responses in the categories of the two items. Table 5 shows that 39% of the total sample characterize both present and senior year in high school interest as "strong." Little interest was selected by 29% of the total sample for both characterizations. One per cent of the sample chose "no" for both characterizations. Table 6 shows the tabulations of the present interest responses according to the percentages of responses given in each category of the senior year in high school. Approximately 70% of the students who estimate present interest in either the "strong" or "little" categories checked the same category for the high school characterization. From the three per cent of the total sample who marked "no interest" at present, 43% of them also marked the "no" category on item eight. Nearly seven out of ten college students in this sample characterize present interest in religion in the same way that interest during the senior year in high school was estimated.

The responses to item nine, for the sample as a whole, and for five of the six classifications are reported in Table 7. For the academic classification there was no difference in the responses to this item as tested by chi

TABLE 7

CHARACTERIZATION OF PRESENT INTEREST IN RELIGION,
BASED ON 1754 REPLIES

Classification	Strong Interest	Little Interest	No Interest
Total Sample	57%	40%	3%
Age			
18-20	60	38	2
21-24	54	42	4
25-	53	43	4
Sex			
Male	51	46	3
Female	71	28	1
Marital Status			
Single	58	40	2
Married	53	43	4
Church Membership			
Member	59	39	2
Non-member	37	54	9
Fraternity Membership			
Member	60	38	2
Non-member	54	42	4

square. The null hypothesis was rejected for the other classifications. Twenty per cent more women than men check "strong interest." Twenty-two per cent more from the church member group than from the non-member group select "strong interest." Strong interest is also selected by a larger per

cent of the fraternity member group, the single student group, and the younger age group. It will be noted that the largest percentage of "no interest" is to be found in the non-church member group.

Need for religious orientation is expressed by 89% of the sample in item seven. Strong interest in religion is expressed by 57% of the sample in item nine. Thus, approximately 65% of the students who express need for religion are at present strongly interested in religion.

Item Ten. "How would you characterize your present interest in religion as compared to your mother's interest?" In this item the student is asked to compare his own degree of interest in religion with that of his mother. The responses indicate the expression of student interest in the comparisons. The tabulations of this item and item eleven are both reported in Table 8. The comments for this item are combined with item eleven in the following paragraph.

Item Eleven. "How would you characterize your present interest in religion as compared to your father's interest?" The responses to this item compare the characterizations of the degree of the students' interest in religion and that of the father. Approximately 40% of the students in this sample consider their own interest to be about the

TABLE 8

STUDENT INTEREST COMPARED TO PARENTAL INTEREST,
BASED ON 1756 REPLIES

Comparison Categories	Student Interest			
	More Interest	Less Interest	Same Interest	Don't Know
Total Sample				
Item 10, Maternal Parent	13%	37%	41%	9%
Item 11, Paternal Parent	27	20	38	15
Sex				
Item 10, Maternal Parent				
Male	11	42	37	10
Female	17	25	52	6
Item 11, Paternal Parent				
Male	25	22	38	15
Female	33	14	38	15

same as the interest of both the father and mother. Students say that their own interest is stronger when the comparison is made with the father. There is a difference in the way in which the men and women students make the comparisons. The percentage of women reporting in the "more interest" category for the comparisons with both the father and mother is slightly larger than the percentage in this category for the sample as a whole. The percentage of men reporting in the "less interest" category for the comparisons with both

the father and mother is slightly more than the percentage in this category for the sample as a whole. Slightly more than one half of the women say their own interest is the same as the mother's interest, and 42% of the men say their interest is less than the mother's. The same percentage of men and women compare their own and the father's interest as "the same." A larger percentage of women than of men, however, selected the "more interest" category for the comparison with their fathers.

Item Twelve. "Approximately how often have you attended religious services in the past three months?" The replies to this item indicate that the University of Oklahoma students in this sample attend religious services on a fairly regular basis. Weekly attendance is reported by 40% of the total sample. More than 70% say that they have attended services at least once a month and only 11% say they have not attended a service in the past three months.

The frequency of attendance is reported for the total sample and according to the classifications in Table 9. The null hypothesis was rejected for all classifications. The highest weekly attendance percentage for the academic classification is reported by the freshman class and the lowest percentage by the juniors. The highest response in

TABLE 9

RELIGIOUS SERVICE ATTENDANCE, BASED ON 1759 REPLIES

Classification	Weekly	Twice a Month	Once a Month	Seldom	Never
Total Sample	40%	23%	11%	15%	11%
Academic					
Freshman	44	25	11	13	7
Sophomore	41	24	11	14	10
Junior	34	23	12	15	16
Senior	39	17	12	18	14
Age					
18-20	45	26	10	12	7
21-24	36	18	13	18	15
25-	27	14	13	21	25
Sex					
Male	34	22	13	18	13
Female	54	24	9	8	5
Marital Status					
Single	42	24	11	14	9
Married	31	18	13	20	18
Church Membership					
Member	44	23	11	14	8
Non-member	15	18	14	22	31
Fraternity Membership					
Member	40	27	12	14	7
Non-member	40	19	11	16	14

the "never" category is also reported by the junior class. The senior and sophomore class percentages are most nearly like the percentages for the total sample in weekly attendance. There is a steady decline in weekly attendance in the three age classifications. Forty-six per cent of the oldest age group report "seldom" or "never" attend. The reported weekly attendance of women is 20% larger than the report from the men. Thirty-eight per cent of the married students report in the "seldom" or "never" categories. Approximately one half of the non-church members say they attend services at least once a month or more often, and the other half report in the "seldom" or "never" category. The largest percentage in the "never" column is reported by the non-church members. A slightly larger percentage of non-fraternity members report in the "never" category.

Item Thirteen. "Approximately how often in the past three months have you prayed?" Five categories were supplied for the answers to this question. Almost one third say they pray daily, and one fourth say they pray several times a week or more. The student expressions of the practice of prayer, for the sample as a whole, are as follows: daily, 31%; several times a week, 26%; occasionally, 22%; seldom, 12%; never, 9%. Church attendance and prayer are

both generally accepted religious practices. Approximately one fourth of the students in the sample seldom or never attend church, and seldom or never pray. Three fourths of the students do attend church and pray with a degree of regularity.

Item Fourteen. "In how many organized campus activities do you participate?" The student was asked to check one of five categories to express participation in activities. The categories included numbers from zero through sixteen. Sixty-three per cent of the students in this sample participate in from one to five organized campus activities.. The responses for all the categories to this item are reported with the responses to the next item in Table 10.

TABLE 10

PARTICIPATION IN ACTIVITIES, BASED ON 1752 REPLIES

Kind of Organized Activity	Number of Activities				
	None	1-5	6-10	11-15	16-
Campus	30%	63%	6%	1%	0%
Religious	62	37	1	0	0

Item Fifteen. "In how many organized religious activities do you participate?" The same range of numbers of activities was provided for this item as for the previous item. Sixty-two per cent of the sample report in the "none" category for participation in religious activities. Nearly two thirds of the students reported participation in from one to five campus activities, and a little more than one third report in this category for participation in religious activities. Apparently the need for religion and strong interest in religion is not expressed in the participation in organized religious activities.

Item Sixteen. "In regard to awareness of religious problems, in which way would you say your college experience seems to have affected you?" This item and the next were designed from a question in the Allport, Gillespie, and Young Inventory. In that Inventory, veterans were asked to check one of six phrases which characterized the effect of war experiences. Three of these characterizations are used in this item and the others are used in the next item. For the sample as a whole, it would seem that college has very little negative effect on the student's interest in the problems that religion seeks to answer, as is indicated in Table 11. A little more than one third of the students say

TABLE 11

EFFECT OF COLLEGE ON AWARENESS OF PROBLEMS RELIGION
SEEKS TO ANSWER, BASED ON 1751 REPLIES

Classification	More Interested	Less Interested	No Effect
Total Sample	55%	9%	36%
Academic			
Freshman	49	8	43
Sophomore	56	11	33
Junior	53	10	37
Senior	65	8	27
Age			
18-20	57	11	32
21-24	55	8	37
25-	44	4	52
Sex			
Male	51	9	40
Female	64	10	26
Marital Status			
Single	57	10	33
Married	44	5	51
Church Membership			
Member	56	9	35
Non-member	43	8	49
Fraternity Membership			
Member	59	11	30
Non-member	51	8	41

that college experiences have had no effect on interest, and more than one half say that the effect of college has been to increase interest in the problems that religion seeks to answer.

The null hypothesis was rejected for all six classifications. Almost one half of the freshmen say that college experiences have increased interest and 65% of the seniors checked in this same category. On this item, the senior class response in the "more interested" category is the highest of the class percentages, and the smallest "no effect" was also in the senior class responses. On the basis of age, one half of the younger age group reports "more interest," and one half of the older group reports "no effect." A larger percentage of women than men report in the "more interested" category. One half of the married group reports that college has had "no effect." More than one half of the single group checks the "more interested" category. College experiences seem to have more favorably increased the interest among the church members and the fraternity members in this sample.

Item Seventeen. "How would you characterize the way your college experiences seem to have affected you?" The provided responses were: on the whole made me more

religious, on the whole made me less religious, and no effect in regard to religion. From the sample as a whole, 44% of the students checked the "no effect" category, and 37% chose the "more religious" characterization. Characterizing the effect of college on awareness to problems, 55% of the sample responded in item fifteen in the "more interested" category. College experiences seem to be more favorable in increasing interest in problems that religion seeks to answer, and tends to be less favorable in increasing religiousness for the students sampled.

The null hypothesis was rejected for all the classifications. As the student progresses from the freshman to the senior year, the effect of college experiences tends to increase in the "more religious" category. The difference in the expressions of the age classifications indicates students twenty-five years or older report the largest percentage in the "no effect" category. Forty-seven per cent of the women students report "more religious," and 48% of the men report "no effect." The percentage of married students reporting "no effect" is very near that of the oldest age group. Both fraternity and church members reports are above the percentages of the non-members in the "more religious" category. The data for this item are presented in Table 12.

TABLE 12

THE EFFECT OF COLLEGE ON RELIGION, BASED ON 1748 REPLIES

Classification	More Religious	Less Religious	No Effect
Total Sample	37%	19%	44%
Academic			
Freshman	34	16	50
Sophomore	40	22	38
Junior	31	21	48
Senior	44	19	37
Age			
18-20	39	21	40
21-24	37	18	46
25-	29	10	62
Sex			
Male	33	19	48
Female	47	19	34
Marital Status			
Single	39	21	40
Married	29	11	60
Church Membership			
Member	38	20	42
Non-member	26	16	58
Fraternity Membership			
Member	40	23	37
Non-member	34	16	50

Summary of Findings from this Section

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

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

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

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

5. Approximately two thirds of the students participate in from one to five organized campus activities. Approximately two thirds report no participation in organized

religious activities. Need for religion and interest in religion apparently is not reflected in participation in organized religious activities.

6. Present interest in religion is characterized the same as during the senior year in high school for 70% of the sample.

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

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

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

10. There is a significant difference in the responses of the academic classification for items 7, 12, 16, and 17. On items 7 and 12 where the trend is a decrease in percentages of response in the first category from the freshman through the senior year, the junior class percentage is lower than both the sophomore and seniors. On items 16 and 17 where the trend is an increase in percentages, the junior class percentage is lower than both sophomores and seniors. It would seem that the junior class is less

favorable in regard to religion as expressed in the responses to these items. A slight increase or decrease in responses of the classes is not unexpected. It may be that the junior class responses are peculiar to this sample.

11. The expressions of the women students are more favorable toward religion than the expressions of the men.

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

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

Comparison of Responses from this Sample with the
Harvard-Radcliffe and Bradley Responses on
Felt Need Item and Religious Practices

In November 1946, the Allport, Gillespie, and Young Inventory was administered to 414 undergraduate men at Harvard College and 86 students at Radcliffe.³ The students were all enrolled in a course, The Social and Psychological

³Supra, p. 43.

Foundations of Behavior. In response to the item, "Do you feel that you require some form of religious orientation or belief in order to achieve a fully mature philosophy of life?" seven out of ten students replied "yes."

The same inventory was used at Bradley University in January, 1953.⁴ It was administered in class rooms at regular class sessions, to the seniors at a class meeting, and at a regular meeting of the AFROTC. The sample included responses from 1402 students, or 59.3% of the undergraduate day students enrolled at Bradley University in 1953. Nine out of ten students responded "yes" to the felt need item.

The report from the Oklahoma University sample for this item was 89% "yes." The response on this item for the Oklahoma University sample is nearly the same as that of the Bradley sample.

The Allport, Gillespie, and Young Inventory included a question on religious practices. Five categories were supplied for the responses to the first two parts of the question which read: "Check the one statement which most nearly describes your conduct: a) During the past six months I have gone to church b) During the past six months

⁴Supra, pp. 43-45.

I have prayed."

The wording of the item on the questionnaire used at Oklahoma University varies slightly from the wording of the Allport Inventory. Students were asked to estimate church attendance and the use of prayer during the past three months. The five categories supplied differed only slightly from those of the other Inventory.

The report of the responses from the Harvard-Radcliffe sample was not given for the sample as a whole. The responses of the Bradley sample on church attendance were: 37% once a week; 15% about every other week; 16% on an average once a month; 17% once or twice only; 11% not at all.

The Oklahoma University sample response to item twelve was: 40% weekly; 23% twice a month; 11% once a month; 15% seldom, and 11% never.

The responses on prayer from the Bradley study were: 29% daily, 23% fairly frequently; 24% occasionally; 15% rarely; and 8% never. The responses to item thirteen from the Oklahoma study were: 31% daily; 26% several times a week; 22% occasionally; 12% seldom; and 9% never.

Interest Inventory

The seventy-one items on the Inventory are presented

in Table 13. The items are arranged in descending order of interest on the basis of a computed total score for each item. The items may also be grouped according to selected general topics. Data for the items by the groups are presented in Tables 14-18. The responses to the items were tabulated according to the academic classification, and this is shown in Tables 19 and 20.

Items in Order of Interest

The items on the questionnaire were in random order to avoid influencing the responses by ordered sequence of the items. The students were asked to encircle one of the following provided responses for each item: strong interest, weak interest, or no interest. An aggregate score was obtained for each item by scoring each "strong interest" response two, and each "weak interest" response one. "No interest" was regarded as zero. Thus, a total score for each item was computed and the items arranged in order according to the interest score. Item one, in Table 13, is the item which ranks highest in interest for all the items on this inventory, as checked by this sample. The total score for this item was 2722, and the scores ranged from 2722 to 1113. The first seven items in Table 13 are all above the ninetieth

TABLE 13

INVENTORY ITEMS IN ORDER OF INTEREST
ACCORDING TO TOTAL SCORES

1. Religion and marriage. (5)
2. The nature of God. (13)
3. Man's relationship to God. (30)
4. The meaning of faith. (19)
5. The place of religion in modern life. (18)
6. Christian marriage. (50)
7. The religious education of children. (35)
8. The meaning of one or more of the following:
determinism, mysticism, predestination, life after
death, heaven, baptism, rebirth, communion. (37)
9. How to be a better Christian. (29)
10. The function and meaning of prayer. (71)
11. The influence of religion in the home. (66)
12. The purpose of religion. (23)
13. The way prayer is answered. (11)
14. Religious standards for choosing a mate. (9)
15. The interpretation of the Bible. (62)
16. The basic principles underlying all religions. (3)
17. How better to help others. (40)
18. Practical application of religion in everyday
life. (44)
19. Proof of the existence of God. (69)
20. Relation between science and religion. (10)
21. Relation of religion to one or all of the following:
philosophy, psychology, education, business,
democracy, science, art, morality. (54)
22. Religion and the scientific view of creation. (47)

* Number in parenthesis is the number of the item on the questionnaire.

TABLE 13--Continued

23. The Bible as the word of God. (68)
24. The meaning of the Christian way of life. (28)
25. Religion, morality, and social evil. (7)
26. Religion, morals, and ethics. (53)
27. Knowledge and religious truth. (14)
28. A code of ethics. (25)
29. Marriage problems concerning differing religious allegiances. (46)
30. Religion and the scientific view of evolution. (57)
31. The purpose of the church. (56)
32. The Bible as literature. (27)
33. The Divinity of Christ. (34)
34. Whether religion is a means to an end. (2)
35. Religion and the meaning of life. (39)
36. The literal meaning of the Bible. (32)
37. The problem of belief. (38)
38. Differences between protestants and catholics. (63)
39. The church's view of sex. (24)
40. Communism as a religious influence in the world. (58)
41. Basis for religious tolerance and understanding. (43)
42. Relating actions in everyday life to religious standards. (65)
43. The history of religion. (45)
44. The historical aspects of the Bible. (49)
45. The effect of college on religion. (22)
46. Religion and race relations. (67)
47. The nature of salvation. (59)
48. World brotherhood and religious differences. (4)
49. Comparisons of major world religions. (12)
50. Differences among protestants. (1)
51. Whether the church one belongs to is important. (31)
52. Whether religion is based on fear. (52)
53. Business ethics and a religious way of life. (33)
54. Whether religion has become commercialized. (51)
55. Whether religion should be taught in Universities and Colleges. (16)
56. Religion and choosing a vocation. (21)
57. Religion and the problem of suffering and pain. (70)
58. Religion as a projection of the human mind. (41)
59. Religion and public school education. (15)

TABLE 13--Continued

60. Religion and labor, world government, national and international affairs. (6)
61. The place of the intellectual in modern religion. (26)
62. The church's view on smoking, drinking, dancing, card playing. (20)
63. Campus participation in Conference on Religion (COR) or Religious Emphasis Week (REW). (61)
64. Whether being religious marks one as different from others. (36)
65. University administration support of religion. (17)
66. Whether religion is a cure all. (64)
67. The social service concerns of religion. (48)
68. Differing from the family in religious belief. (55)
69. The Jewish faith. (42)
70. The union of protestant churches. (8)
71. The Hindu faith. (60)

percentile. Items one through seventeen are in the upper quartile, and items fifty-four through seventy-one are in the lowest quartile.

Items by Groups

The items may be grouped under five general headings. The group classifications were determined after all the items for the Inventory had been selected. Some items could have been included under one or more of the headings, and were placed in the group which seemed most appropriate. The selected groups are: Group I, Religion and Everyday Life; Group II, Doctrine; Group III, Religion, Science, and the Bible; Group IV, Comparative Religion; and Group V, Religion and Society. Tables 14-18 present the items according to these groupings, showing the rank order of the items from Table 13 converted to percentile ranks, as well as the percentage of the total sample checking "strong interest" for each item.

The highest percentage of strong interest, 64%, was encircled for item 1, and the lowest percentage of strong interest, 15%, was selected for item 70. The lowest percentage of strong interest for the items in the upper quartile was 47% on item 16. However, eight items ranking below the

upper quartile were checked "strong interest" by 47% or more of the sample. The items ranking 18, 23, 29, and 30 were checked "strong interest" by 48%. Item 21 was checked by 49%, and items 20 and 22 by 51%. Fifty-four per cent of the sample marked "strong interest" for item 19. The "strong interest" and "weak interest" responses were weighed two and one, and "no interest" was regarded as zero in computing the total scores for ranking the items. The responses of "weak" and "no" were so distributed for eight of the items that these items rank below the upper quartile on the total scores, even though the percentages of "strong interest" are as high as those for some items in the upper quartile. The strong interest percentage on some items shows that the item may be of more interest than is indicated by rank of the item based on the total score.

The highest ranking item on the inventory, Religion and Marriage, is under Group I. The second, third, and fourth ranking items are all under Group II, Doctrine. The fifth highest ranking item, the Place of Religion in Modern Life, was placed under Group V, Religion and Society. Depending on the interpretation of this item, it may well have been included under Group I. At least it is closely related to the items under that general grouping. The other two

items above the ninetieth percentile are both under Group I. The items, then, of highest interest for the students in this sample are under the three groups: Group I, Religion and Everyday Life, particularly as related to marriage and the home; Group V, Religion and Society, as it is related to modern life; and the Doctrine Group, II, particularly with reference to the nature of God, man's relationship to God, and the meaning of faith.

Group I, Religion and Everyday Life. Table 14 lists the sixteen items in this group. Almost one half, 48% of these items are in the upper quartile, and 24% are in the lower quartile. Besides the three items ranking above the ninetieth percentile, two others are in the upper quartile and both are related to marriage. These two are: item 14, the Religious Standards for Choosing a Mate, and item 11, the Influence of Religion in the Home. The other three items in the upper quartile are: Practical Application of Religion in Everyday Life, How Better to Help Others, and How to Be a Better Christian.

Group II, Doctrine. The nineteen items included in this group are shown in Table 15. Seven of the items are in the upper quartile and two in the lower. Besides the three items ranking above the ninetieth percentile, the four other

TABLE 14

PERCENTILE RANK AND PERCENTAGE OF STRONG INTEREST FOR THE
ITEMS IN GROUP I, RELIGION AND EVERYDAY LIFE

Items Numbered as in Table 13	Percentile Rank	Per Cent of Strong Interest
1. Religion and marriage. (5)	99	64
6. Christian marriage. (50)	92	58
7. Religious education of children. (35)	91	56
9. How to be a better Christian. (29)	88	56
11. The influence of religion in the home. (66)	85	54
14. Religious standards of choosing a mate. (9)	81	56
17. How better to help others. (40)	77	48
18. Practical application of re- ligion in everyday life. (44)	75	48
26. Religion, morals and ethics. (53)	64	45
28. A code of ethics. (25)	61	44
29. Marriage problems concerning differing religious allegiances. (46)	60	48
39. The church's view of sex. (24)	46	41
42. Relation of actions in everyday life to religious standards. (65)	42	36
56. Religion and choosing a vocation. (21)	22	29
62. The church's view on smoking, drinking, dancing, card playing. (20)	13	30
64. Whether being religious marks one as different. (36)	11	24
68. Differing from the family in religious belief. (55)	5	22

*Number in parenthesis is the number of the item on the
questionnaire.

TABLE 15

PERCENTILE RANK AND PERCENTAGE OF STRONG INTEREST
FOR THE ITEMS IN GROUP II, DOCTRINE

Items Numbered as in Table 13	Percentile Rank	Per Cent of Strong Interest
2. The nature of God. (13)	98	62
3. Man's relationship to God. (30)	96	60
4. The meaning of faith. (19)	95	56
8. The meaning of one or more of the following: determinism, mysticism, predestination, life after death, heaven, baptism, rebirth, communion. (37)	89	58
10. The function and meaning of prayer. (71)	87	55
12. The purpose of religion. (23)	84	51
13. The way prayer is answered. (11)	82	52
19. Proof of the existence of God (69)	74	54
24. The meaning of the Christian way of life. (28)	67	46
27. Knowledge and religious truth. (14)	63	45
31. The purpose of the church. (56)	57	41
33. The Divinity of Christ. (34)	54	43
34. Whether religion is a means to an end. (2)	53	34
35. Religion and the meaning of life. (39)	51	40
37. The problem of belief. (38)	49	39
47. The nature of salvation. (59)	34	35
52. Whether religion is based on fear. (52)	27	31
57. Religion and the problem of suffering and pain. (70)	20	28
66. Whether religion is a cure all. (64)	8	22

*Number in parenthesis is the number of the item on the questionnaire.

items in the upper quartile rank 8, 10, 12, and 13. Items 10 and 13 are both related to prayer. Item 12 is the item on the purpose of religion, and item 8 is a list of topics of general doctrinal interest.

Group III, Religion, Science, and the Bible. Only one item, of the nine in this group, is in the upper quartile, this being the item, the Interpretation of the Bible, as shown in Table 16. Only one item under this group is in the lower quartile, and the remaining items are in the middle fifty per cent. Four of these items were encircled "strong interest" by more than 47% of the sample. They are: the Relation between Science and Religion, 51%; Religion and the Scientific View of Creation, 51%; Religion and the Scientific View of Evolution, 48%; and the Bible as the Word of God, 48%. While the items in this group do not rank as high as the items under Group I and II, the strong interest percentages for the four items show that these items are of higher interest than the percentile rank alone indicates.

Group IV, Comparative Religion. There are ten items under this heading. One item ranks in the upper quartile, and three in the lower. The three items in the lowest quartile are the three lowest ranking items on the Inventory. Table 17 presents the data for this group.

TABLE 16

PERCENTILE RANK AND PERCENTAGE OF STRONG INTEREST
FOR THE ITEMS IN GROUP III, RELIGION,
SCIENCE, AND THE BIBLE

Items Numbered as in Table 13	Percentile Rank	Per Cent of Strong Interest
15. The interpretation of the Bible. (62)	80	51
20. Relation between science and religion. (10)	72	51
22. Religion and the scientific view of creation. (47)	70	51
23. The Bible as the word of God. (68)	68	48
30. Religion and the scientific view of evolution. (57)	58	48
32. The Bible as literature. (27)	56	41
36. The literal meaning of the Bible. (32)	50	42
44. The historical aspects of the Bible. (49)	39	35
58. Religion as a projection of the human mind. (41)	19	27

* Number in parenthesis is the number of the item on the questionnaire.

Group V, Religion and Society. The one item from this heading above the ninetieth percentile is closely related to the items under the first group, as was previously mentioned. One other item under this group is above the seventieth percentile, that of the relation of religion to philosophy, psychology, education, business, democracy,

TABLE 17

PERCENTILE RANK AND PERCENTAGE OF STRONG INTEREST FOR THE
ITEMS IN GROUP IV, COMPARATIVE RELIGION

Items Numbered as in Table 13	Percentile Rank	Per Cent of Strong Interest
16. The basic principles underlying all religions. (3)	78	47
38. Differences between protestants and catholics. (63)	47	40
43. The history of religion. (45)	40	36
48. World brotherhood and religious differences. (4)	33	29
49. Comparisons of major world religions. (12)	32	31
50. Differences among protestants. (1)	30	28
51. Whether the church one belongs to is important. (31)	29	34
69. The Jewish faith. (42)	4	20
70. The union of protestant churches. (8)	2	15
71. The Hindu faith. (60)	.7	16

*Number in parenthesis is the number of the item on the questionnaire.

science, art, and morality. One half of the items in this group are in the lowest quartile, as is shown in Table 18. The items on this Inventory under Groups IV and V are among the lowest ranking interest items.

Academic Classification Responses

The responses to the items were tabulated for the academic classes. The null hypothesis was tested for all

TABLE 18

PERCENTILE RANK AND PERCENTAGE OF STRONG INTEREST FOR THE
ITEMS IN GROUP V, RELIGION AND SOCIETY

Items Numbered as in Table 13	Percentile Rank	Per Cent of Strong Interest
5. The place of religion in modern life. (18)	94	53
21. Relation of religion to one or all of the following: philosophy, psychology, education, business, democracy, science, art, morality. (54)	71	49
25. Religion, morality, and social evil. (7)	65	45
40. Communism as a religious influence in the world. (58)	44	41
41. Basis for religious tolerance and understanding. (43)	43	35
45. The effect of college on religion. (22)	37	34
46. Religion and race relations. (67)	36	34
53. Business ethics and a religious way of life. (33)	26	26
54. Whether religion has become commercialized. (51)	25	30
55. Whether religion should be taught in universities and colleges. (16)	23	29
59. Religion and public school education. (15)	18	25
60. Religion and labor, world government, national and international affairs. (6)	16	25
61. The place of the intellectual in modern religion. (26)	15	25
63. Campus participation in COR or REW. (61)	12	25
65. University administration support of religion. (17)	9	23
67. The social service concerns of religion. (48)	6	16

*Number in parenthesis is the number of the item on the questionnaire.

seventeen items in the upper quartile and rejected for eight of these items. In addition, seven items were tested which were in the upper quartile for one or more of the classes but which did not appear in the upper quartile according to the total scores for the total sample. Items 18 and 22 were in the upper quartile for the senior class, and item 26 for the junior class. Items 20 and 21 were in the upper quartile for both senior and sophomore classes, and item 19 and 23 for the freshman class. The latter two items were the only additional items which were rejected by the chi square test of the null hypothesis. The responses for the items for which differences by classes are significant are presented in Table 19. The following differences will be observed from the table.

Item Three, Man's Relationship to God. From the freshman to the senior classes the percentages of strong interest decrease from 63% to 55%. For the total sample, 60% encircled this item "strong interest." This is the third highest ranking item for all classes except the senior class, and is fourth ranking for that class.

Item Six, Christian Marriage. Fifty-eight per cent of the total sample encircled "strong interest" for this item. The freshman and junior responses are above the total

TABLE 19

UPPER QUARTILE INVENTORY ITEMS IN WHICH THERE ARE
SIGNIFICANT DIFFERENCES IN ACADEMIC RESPONSES

Items as Numbered in Table 13 and Response	Academic Classification			
	Freshman	Sophomore	Junior	Senior
Item 3 (30)				
Strong Interest	64%	63%	57%	55%
Weak Interest	29	29	32	36
No Interest	7	8	11	9
Item 6 (50)				
Strong Interest	62	55	59	54
Weak Interest	25	33	28	28
No Interest	13	12	13	18
Item 9 (29)				
Strong Interest	61	56	54	49
Weak Interest	26	31	30	34
No Interest	13	13	16	17
Item 10 (71)				
Strong Interest	59	55	55	46
Weak Interest	31	34	31	39
No Interest	10	11	14	15
Item 13 (11)				
Strong Interest	56	55	50	46
Weak Interest	34	33	33	37
No Interest	10	12	17	17
Item 14 (9)				
Strong Interest	60	56	52	52
Weak Interest	27	24	29	22
No Interest	13	20	19	26

* Number in parenthesis is the number of the item on the questionnaire.

TABLE 19--Continued

Items as Numbered in Table 13 and Response	Academic Classification			
	Freshman	Sophomore	Junior	Senior
Item 15 (62)				
Strong Interest	55%	50%	52%	43%
Weak Interest	33	37	35	39
No Interest	12	13	13	18
Item 16 (3)				
Strong Interest	45	43	50	53
Weak Interest	42	46	41	37
No Interest	13	11	9	10
Item 19 (69)				
Strong Interest	61	52	51	44
Weak Interest	23	30	30	30
No Interest	16	18	19	26
Item 23 (68)				
Strong Interest	54	48	47	39
Weak Interest	35	38	35	40
No Interest	11	14	18	21

per cent of strong interest and the sophomore and senior responses, below. The item ranked fourth and fifth for the junior and freshman classes and tenth and eleventh for the sophomore and senior classes.

Item Nine, How to Be a Better Christian. The percentage of strong interest decreased from the 61% for the freshman class to 49% for the senior class. The item ranks ninth for the total sample, and eight and seventh for the freshman and sophomore classes, twelfth and fifteenth for the junior and senior classes.

Item Ten, Function and Meaning of Prayer. The percentage of strong interest for the total sample was 54%. For both the sophomore and junior classes 55% encircled strong interest. The difference in responses for this item appears between the freshman and senior classes. The freshman percentage of "strong interest" is 13% greater than the seniors. The item ranked fourth for the freshmen and twentieth for the seniors.

Item Thirteen, The Way Prayer Is Answered. The percentage of strong interest decreases with each class from 56% for the freshman to 46% for the seniors. The strong interest for the total sample on the item was 52%.

Item Fourteen, Religious Standards of Choosing a

Mate. Strong interest percentages decrease from the freshman to the senior classes. The item ranked seventh for the freshman and nineteenth for the senior class. The percentage of strong interest for the total sample was 56%.

Item Fifteen, The Interpretation of the Bible. Fifty per cent of the total sample encircled this item strong interest. The senior class response for "strong interest" was 43%. The item ranked sixteenth for the freshman and sophomore classes, thirteen for the juniors and twenty-six for the senior class.

Item Sixteen, Basic Principles Underlying all Religions. This item was selected by 53% of the senior class as one of strong interest, which is eight per cent more than the "strong interest" percentage of the freshman class. The item ranked fifth for the seniors and twenty-third for the freshmen.

Item Nineteen, Proof of the Existence of God. Fifty-three per cent of the total sample selected "strong interest" for this item. Sixty-one per cent of the freshmen selected strong interest, and 44% of the seniors, a difference of 17%. The item ranked above the ninetieth percentile for the freshman class only.

Item Twenty-Three, The Bible as the Word of God.

The difference between the freshman and senior classes was 15% higher for the freshman. The item ranked eighteenth for the freshman class, twentieth for the sophomore, twenty-seventh for the junior and twenty-ninth for the senior class.

All the remaining items below the seventy-fifth percentile were tested by chi square. The null hypothesis was rejected for fifteen of these items. The following differences will be observed for these items in Table 20.

Item Thirty-One, The Purpose of the Church. There is 11% difference between the freshman "strong interest" and senior. The item ranked twenty-seventh for the freshman and thirty-third for the senior class.

Item Thirty-Five, Religion and the Meaning of Life. The highest percentage of strong interest was encircled by the junior class.

Item Thirty-Six, The Literal Meaning of the Bible. There was a slight decrease in percentage of strong interest from the freshman to senior classes. The item ranked twenty-eighth for the freshman class and forty-eight for the seniors.

Item Thirty-Nine, The Church's View of Sex. There is a steady decline in "strong interest" from the freshman to senior classes. The difference between freshman strong

TABLE 20

INVENTORY ITEMS BELOW THE SEVENTY-FIFTH QUARTILE IN WHICH
THERE ARE SIGNIFICANT DIFFERENCES IN ACADEMIC RESPONSES

Items as Numbered in Table 13 and Response	Academic Classification			
	Freshman	Sophomore	Junior	Senior
Item 31 (56)				
Strong Interest	46%	41%	38%	35%
Weak Interest	39	44	45	46
No Interest	15	15	17	19
Item 35 (39)				
Strong Interest	39	40	44	39
Weak Interest	44	45	34	41
No Interest	17	15	22	20
Item 36 (32)				
Strong Interest	48	44	39	35
Weak Interest	35	39	39	34
No Interest	17	17	22	31
Item 39 (24)				
Strong Interest	49	41	39	33
Weak Interest	32	35	35	32
No Interest	19	24	26	35
Item 42 (65)				
Strong Interest	37	36	39	34
Weak Interest	44	44	34	41
No Interest	19	20	27	25
Item 51 (31)				
Strong Interest	38	34	33	28
Weak Interest	35	36	34	32
No Interest	27	30	33	40
Item 54 (51)				
Strong Interest	29	32	30	30
Weak Interest	41	38	40	32
No Interest	30	30	30	38

*Number in parenthesis is the number of the item on the questionnaire.

TABLE 20--Continued

Items as Numbered in Table 13 and Response	Academic Classification			
	Freshman	Sophomore	Junior	Senior
Item 56 (21)				
Strong Interest	33%	33%	24%	23%
Weak Interest	39	38	41	38
No Interest	28	29	35	39
Item 57 (70)				
Strong Interest	30	26	30	24
Weak Interest	41	47	40	37
No Interest	29	27	30	39
Item 61 (26)				
Strong Interest	23	22	25	31
Weak Interest	45	43	38	31
No Interest	32	35	37	38
Item 62 (20)				
Strong Interest	36	31	28	21
Weak Interest	32	30	28	24
No Interest	32	39	44	55
Item 63 (61)				
Strong Interest	31	24	22	19
Weak Interest	36	41	41	38
No Interest	33	35	37	43
Item 64 (36)				
Strong Interest	26	24	23	23
Weak Interest	41	38	38	33
No Interest	33	38	39	44
Item 66 (64)				
Strong Interest	26	21	21	20
Weak Interest	41	41	35	30
No Interest	33	38	44	50
Item 68 (55)				
Strong Interest	26	19	22	20
Weak Interest	39	37	35	33
No Interest	35	44	43	47

interest and senior was 16%. The item ranked thirty-one for the freshmen and fifty-one for the seniors.

Item Forty-Two, Relating Actions in Everyday Life to Religious Standards. The juniors encircled the largest percentage of strong interest.

Item Fifty-One, Whether the Church One Belongs to Is Important. This item is of "strong interest" to more freshman than the other classes. Ten per cent more freshmen check this than seniors. The item ranked forty-eighth for the freshmen and fifty-ninth for seniors.

Item Fifty-Four, Whether Religion Has Become Commercialized. Seniors encircle "no interest" more often than the other classes for this item.

Item Fifty-Six, Religion and Choosing a Vocation. The freshman and sophomore classes select this item more often for "strong interest" than the other two classes.

Item Fifty-Seven, Religion and the Problems of Suffering and Pain. The lowest percentage of "strong interest" is encircled by the senior class.

Item Sixty-One, The Place of the Intellectual in Modern Religion. The senior class has the highest percentage of strong interest.

Item Sixty-Two, The Church's View on Smoking,

Drinking, Dancing, and Card Playing. There is a steady decline in the percentage of strong interest from the freshman to the senior class. Thirty-six per cent of the freshman class select this item as "strong interest," and 21% of the seniors. The item ranked fifty-one for freshmen and sixty-eighth for the senior class.

Item Sixty-Three, Campus Participation in Conference on Religion. There is an increase in the percentages of "no interest" from the freshman to senior classes.

Item Sixty-Four, Whether Being Religious Marks One as Different from Others. The percentages of "no interest" increase from the freshman to senior classes.

Item Sixty-Six, Whether Religion is a Cure-all. Fifty per cent of the senior class marked this item "no interest," and 33% of the freshman so encircled it.

Item Sixty-Eight, Differing from the Family in Religious Belief. Twelve per cent more freshmen than seniors encircled this item "no interest."

Influencing Factors

There are two parts in this section. The first is a check list of nineteen influences which may have encouraged interest in religion. The student was asked to check only

those items which have had a helpful, encouraging influence on his religious interest. The second part includes a check list of seventeen influences which may have discouraged or decreased the student's interest in religion. Again, the student was asked to check only those items which have discouraged or decreased his interest in religion. The list of positive or encouraging factors is presented in Table 21. The negative or discouraging influences are listed in Table 22.

Part One: Encouraging Influences

The number of checks for each item was tabulated by academic classification. Table 21 shows the percentage of the total sample which checked each item, as well as the academic responses. The table shows that 70% of the 1763 students in the sample checked item 1 as a helpful influence. Items 1, 2, and 3 are all personal influences. It was previously found that 89% of the sample express a felt need for religion. In this list of factors, the one influence selected by 70% of the students as encouraging religious interest is the item, Own Conscious Need for Religion. The students in this sample do not generally regard themselves as more religious than the parents, and the second encouraging influence

selected from this check list was, Previous Religious Training. The third highest ranking factor was, Personal Increased Desire for Religious Knowledge. Items ranking 4, 5, 6, 7, 10, and 11 are all related to the influences of religious groups. The worship services of the local religious groups rank high in the factors encouraging religious interest. Items 8, 9, and 12 through 19 are those influences related to college experiences. These are the low ranking items on the check list. The items which can be most specifically identified with college experiences, such as course work at the University, or influence of college professors, are checked by 14% and 11% of the total sample. Student interest is more directly influenced by personal need and interests and work of the religious groups for the students in this sample.

The responses for the academic classification are very much the same as the total sample, for most of the items. Item 5, Influence of Religious Leaders, is selected by 10% more freshmen and sophomores than seniors. Activities Sponsored by Religious Groups, item 6, and Social Contacts made at Religious Groups, item 7, are influences more often selected by the freshman class. Item 12, Course Work at the University, and item 16, Influence of College Professors,

TABLE 21

SELECTION OF THE ITEMS FROM THE INFLUENCING FACTORS
CHECK LIST, PART ONE: ENCOURAGING INFLUENCES

Check List Items	Total	Fresh- man	Sopho- more	Junior	Senior
1. Own conscious need for religion (18)	70%	70%	71%	69%	70%
2. Previous religious training (17)	64	62	67	64	61
3. Personal increased desire for religious knowledge (15)	59	57	56	62	61
4. Worship services of local religious and church groups (2)	58	62	57	53	56
5. Influence of religious leaders, pastors, priests, rabbis or student directors (7)	55	58	58	55	48
6. Activities sponsored by religious and church groups (1)	50	56	50	43	44
7. Social contacts made at religious and church groups (5)	34	40	35	26	30
8. Opportunities for independent thinking at college (16)	33	30	32	40	35

*Number in parenthesis is the number of the item on the questionnaire.

TABLE 21--Continued

Check List Items	Total	Fresh- man	Sopho- more	Junior	Senior
9. Associations in dormitory, fraternity or sorority (11)	32	30	34	34	31
10. Convenient location of religious and church groups (14)	25	28	22	23	25
11. Lectures and study courses sponsored by religious and church groups (3)	24	23	25	23	27
12. Course work at the University (12)	14	6	14	19	23
13. Other Influences (19)	13	10	12	13	17
14. Student body attitude toward religion (14)	12	15	15	9	11
15. Activities sponsored by YM and YW (16)	12	15	11	9	8
16. Influence of college professors (13)	11	6	11	13	16
17. Influence of COR or REW (10)	9	7	12	10	9
18. Work of Inter-religious Council (9)	3	4	3	3	2
19. Influence of YM and YW secretaries (8)	2	2	2	2	2

are selected by more students from the senior class than freshmen. The percentage of freshman response is almost double that of the seniors for item 15, Activities sponsored by the YMCA and YWCA.

Part Two: Discouraging Influences

The check list included seventeen items, and the student was instructed to check only those influences which had discouraged or decreased interest in religion. Item 1, The Pressure of Time, was checked by 56% of the sample. Item 2, Priority of Need to Study, was checked by 41% of the sample. There was very little difference in the percentages on the items as tabulated by academic classification. Item 2 was checked by a larger percentage of the juniors and seniors. Item 3, Friends with Lack of Interest in Religion, was checked by a larger percentage of freshmen and sophomores. Conflicting Campus and Social Activities, item 4, was selected by six per cent more seniors than freshmen. There was a slight increase in percentages from freshman to senior class for the item, Course Work Conflicting with Belief or Previous Training. The data for the discouraging influences are presented in Table 22.

The percentages on the discouraging influences check

TABLE 22

SELECTION OF THE ITEMS FROM THE INFLUENCING FACTORS
CHECK LIST, PART TWO: DISCOURAGING INFLUENCES

Check List Items	Total	Fresh- man	Sopho- more	Junior	Senior
1. Pressure of time (10)	56%	55%	53%	57%	58%
2. Priority of need to study (9)	41	38	38	42	47
3. Friends with lack of interest in religion (5)	35	39	40	36	34
4. Conflicting campus and social activities (11)	24	22	24	22	28
5. General apathy, disinterest of student body toward religion (12)	18	16	19	19	19
6. Associations in dormitory, fraternity, and sorority (6)	16	16	17	14	16
7. Other Influences (17)	10	7	12	11	10
8. Intellectual interest conflicting with religious interests (16)	10	8	8	11	12
9. Inadequate leadership of local religious and church groups (4)	8	8	9	8	9

* Number in parenthesis is the number of the item on the questionnaire.

TABLE 22--Continued

Check List Items	Total	Fresh- man	Sopho- more	Junior	Senior
10. Course work conflict- ing with belief or pre- vious training (8)	8	5	8	12	10
11. Inadequate programs of local religious and church groups (3)	8	9	6	8	8
12. Inaccessability of re- ligious and church groups (1)	8	10	6	6	7
13. Influence of professors who belittle religion or who are agnostic (14)	7	6	8	9	7
14. Course work encouraging non-religious inter- ests (7)	7	6	6	10	8
15. Administration emphasis on social and athletic activities (13)	6	7	7	5	6
16. Influence of parents (15)	3	3	2	3	2
17. Faith group not repre- sented on campus (2)	2	3	2	2	3

list are not as high as those on the encouraging factors list. On part one, a total of 10,239 checks were made. On the second part, a total of 4729 checks were made. On an average, six encouraging factors were selected by each student, whereas three was the average selection from the discouraging influences list. The percentage checking the item, Other Influences, which allowed the student to add any factors not included on the check lists, were approximately the same for both lists. The difference in the number of items selected from the two lists would not seem to be the inadequacy of either list. The students check twice as many encouraging factors as discouraging ones from the items presented on the two lists.

There are eight influences listed on both check lists. On the encouraging factors list, the Influence of Religious Leaders was selected by 55% of the total sample. Inadequate Leadership of Local Religious and Church Groups was selected by 8% of the sample on the second list. Leadership Provided by Religious Groups seems to be a positive encouraging factor influencing the religious interest of students. On the encouraging list, the Activities and Worship Services of Religious Groups were both selected by more than 50% of the sample, and Lecture and Study Courses was

checked by 24%. Inadequate Programs of Local Religious Groups was checked by 8% of the sample on the second list. The activities and worship services of religious groups seems to be an encouraging influence. For approximately one third of the students the item, Associations in Dormitory, Fraternity, and Sorority, is a positive influence, while 16% of the sample selected the same item as a discouraging influence. These associations tend to be more of a positive than negative influence.

The other five items do not seem to be either encouraging or discouraging influences for many of the students. Course Work was selected as a positive influence by 14% of the sample. Course Work Encouraging Non-religious Interest or Conflicting with Belief or Previous Training was checked by 7% and 8% of the second list. So, approximately the same percentage check course work as an encouraging or discouraging influence. The Attitude of the Student Body was selected by 12% on the first list, and by 18% on the second list. One fourth of the total sample checked Convenient Location of Religious Groups as helpful, and 8% checked the Inaccessability of Religious Groups as a negative factor. The Influence of College Professors was selected by 11% on the first list, and by 7% on the second

list. As previously mentioned, Other Influences was selected by 13% on the first list and by 10% on the second list.

CHAPTER IV

SUMMARY AND RECOMMENDATIONS

Broadly conceived, education is a process which involves every aspect of life. Formal education is, in a large measure, the product of the society of which it is a part. In a society of rapidly changing social and cultural patterns, formal education is faced with the task of defining and re-defining its goals and purposes. Among the self evaluation questions in American higher education today is one that concerns the place of religion in college and university education.

It was proposed in this study to investigate the student expressions of interest in religion. Analysis of the data leads to the conclusion that the students in this sample are not indifferent to religion. Eighty-nine per cent of them say they need a religious orientation in order to achieve a fully mature philosophy of life. Fifty-seven per cent of them characterize present interest in religion as "strong interest."

Further, the topics in which the largest percentage of students express interest are: Religion and Marriage, the Nature of God, Man's Relationship to God, the Meaning of Faith, and the Place of Religion in Modern Life. The most helpful factors influencing student interest in religion are the personal factors, Own Conscious Need for Religion, Previous Religious Training, and Personal Increased Desire for Religious Knowledge. Worship Services and Programs sponsored by the various religious groups were also selected as helpful influencing factors. The discouraging influences selected by the students in this sample were Pressure of Time, and Priority of the Need to Study.

College experiences seem to be most influential in encouraging student interest in the problems that religion seeks to answer. Fifty-five per cent of the sample selected "more interest" in these problems as the effect of college experiences. Thirty-seven per cent of the sample said that the effect was to make them "more religious," and forty-four per cent reported "no effect" in this regard. Only nine per cent of the sample characterized the effect of college on the problems religion seeks to answer as "less interested," while nineteen per cent of them characterized the effect as making them "less religious." For the students in this

sample, college experiences do not necessarily decrease interest in religion.

From the perspective of the historical review and the analysis of the data gathered in this study, the following comments and recommendations are presented.

1. Since the time of founding, the official statements of the University of Oklahoma have reflected a concern for the religious, moral, and spiritual training of students. Provisions for religion have been made in such ways as are not in conflict with the principle of separation of church and state.

2. The presence of and the support given to the Christian Associations is one way in which the University provides for religion. In view of the long history of service on the campus, and the acceptability of the Christian Associations as a provision for religion within the limits of the principle of separation, it is recommended that the Christian Associations need to re-examine their role and function on the campus. The Associations have rendered valuable services in the past. However, the housing and employment services are now a direct responsibility of the University, and the Worship Services formerly sponsored by the YMCA and YWCA are now largely centered in the Norman

churches and student centers. The data from this study would indicate that the influence of the Christian Associations on the campus, at present, is rather slight.

It is recommended that the Christian Associations evaluate their role in relation to the work being done by the off-campus denominational student groups.

3. The various religious groups have made available trained leaders, foundations, and student centers for University of Oklahoma students. There is no effective channel for co-ordinating the work of these groups. There is no effective channel for exchange of information among these groups or from the University administration to these groups. Further, many of the off-campus religious groups have leaders who are trained in counseling and guidance, but there is very little referral of students from the campus counseling services to these leaders or vice versa. It is suggested that there is a need for the co-ordination of religious activities, and that the University administration should consider a comprehensive program for this co-ordination and provide the trained leadership to activate such a program.

4. The findings from the Interest Inventory Section of this study should be made available to those responsible

for planning the Conference on Religion, and those items which appeared in the upper quartile in particular should be considered in planning for the discussions and programs of the Conference on Religion.

5. The enrollments in the Courses in Philosophy of Religion and Ethics in the past five years would indicate that these courses are relevant to the needs and interests of students. The presentation of religion from the philosophical point of view is an effective manner of including religion in the course work of the University. It is recommended that consideration should be given to increasing the teaching staff for the courses in Philosophy of Religion and Ethics. These courses are offered for students in all disciplines. It is recommended that faculty advisers of all schools and colleges in the University be acquainted with these courses so that students who are interested, regardless of the major field of study, can be informed of the availability of these courses and given the opportunity to enroll in them.

6. The information from this study should be made available to all faculty members and to the student personnel staff who are interested in the total personality development of students. Very few students in this sample express no

felt need for religious orientation, or no interest in religion. The most influential factors on student interest in religion are personal factors. Therefore, it would seem that those who do have the opportunity for personal relationships with students will need to be aware of the student expression of felt need and interest in religion. Many students have very real religious questions. Data from this study should be helpful to all who work directly with students.

7. The work of the off-campus student religious groups is recognized by the students in this sample as a positive influence. These groups are responsible to the various official denominational bodies which they represent and have no connection with the University, other than that they serve the students and faculty at the University of Oklahoma. The following recommendations pertain to these religious groups.

(a) It would seem that worship services provided by local religious and church groups do meet the needs and interests of the students, and every effort should be made to continue to provide the best possible worship services for students. Seventy-four per cent of the students sampled said they attend services at least once a month, and

worship services was a high ranking item on the positive influencing factors check list.

(b) The importance of the personal influence of the individual leaders of the religious groups is revealed in the check list data. In view of the high ranking given to personal factors items from this check list, it would seem that the personal contact with students, and the recognition of the influence of the religious leader has been recognized by the sponsoring religious groups. It is recommended that continued attention be given to the placement and selection of the leaders for the student religious groups.

(c) It is recommended that the data from the Interest Inventory be made available to religious group leaders, and that consideration be given to the topics on that inventory in planning programs. The lectures and study courses should not only include the topics which are of interest to students, but should meet the intellectual standards which prevail on the campus.

(d) The religious groups should recognize and understand the two high ranking items on the discouraging factors check list, that of the pressure of time, and priority of need to study. It is important that the time which the student does give to his religious group should be well planned

and used to the best advantage. Recognizing the student's need to study and encouraging the student to study, may well be a valuable contribution of the religious group to the student.

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

8. Finally it is recommended that further investigation of the place of religion in higher education should be encouraged. It is recognized that there is no simple and easy way for a state university to assume responsibility for

religion. However, the University can encourage and support investigations which may lead to a fair evaluation of the place of religion in higher education.

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APPENDIX

THE QUESTIONNAIRE

(Letterhead, University of Oklahoma)

November 26, 1955

Dear Student:

A survey of student opinion and interest in the area of religion is the topic of a research project being conducted on this campus. The purpose of the study is to obtain an over-all picture of the place of religion in the life of Oklahoma University students.

From the entire list of the student body a random sample has been selected. Your name was chosen to receive the enclosed questionnaire. It is necessary that every person selected in the sample cooperate in the study.

You are being asked to complete the questionnaire and return it in the envelope provided. Your signature is not necessary since all individual opinions expressed will remain entirely anonymous.

It will be very helpful if you will return the questionnaire immediately or within the next two weeks.

Cordially yours,

(Miss) Dorothy Truex,
Counselor of Women

(Miss) Johanna Mott,
Director of Study

DT/d1

A SURVEY OF STUDENT RELIGIOUS INTERESTS

PERSONAL INFORMATION

Directions: In the following section each question is followed by a numbered answer. In the blank beside each question place the number of the answer which indicates your response to the question.

- ____ 1. What is your present age category as of Oct. 1, 1955?
1) 15-17 2) 18-20 3) 21-24 4) 25-
- ____ 2. What is your sex?
1) male 2) female
- ____ 3. What is your marital status?
1) single 2) married 3) divorced 4) widowed
- ____ 4. Are you a member of a church or religious faith?
1) yes 2) no
- ____ 5. What is the denomination or faith group of your preference?
If your faith group is not listed, please write it in the space numbered 10,
and place the number 10 in the blank.
- | | |
|------------------------------------|-----------------|
| 1) Baptist | 6) Jewish |
| 2) Catholic | 7) Lutheran |
| 3) Christian (Disciples of Christ) | 8) Methodist |
| 4) Church of Christ | 9) Presbyterian |
| 5) Episcopal | 10) _____ |
- ____ 6. Do you belong to a social fraternity or sorority?
1) yes 2) no
- ____ 7. Do you feel that you require some form of religious orientation or belief
in order to achieve a fully mature philosophy of life?
1) yes 2) no 3) doubtful
- ____ 8. Which of the following do you think best characterizes your religious interests
during your senior year in high school?
1) strong interest in religion
2) little interest in religion
3) no interest in religion
- ____ 9. How would you characterize your present interest in religion?
1) strong interest in religion
2) little interest in religion
3) no interest in religion
- ____ 10. How would you characterize your present interest in religion as compared to
your mother's interest? In general I have
1) more interest in religion
2) less interest in religion
3) about the same interest
4) I don't know
- ____ 11. How would you characterize your present interest in religion as compared to
your father's interest? In general I have
1) more interest in religion
2) less interest in religion
3) about the same interest
4) I don't know

- ___12. Approximately how often have you attended religious or church services in the past three months?
1) weekly 2) twice a month 3) once a month 4) seldom 5) never
- ___13. Approximately how often in the past three months have you prayed?
1) daily 2) several times a week 3) occasionally 4) seldom 5) never
- ___14. In how many organized campus activities do you participate?
1) none 2) one to five 3) six to ten 4) eleven to fifteen
5) more than fifteen
- ___15. In how many organized religious activities do you participate?
1) none 2) one to five 3) six to ten 4) eleven to fifteen
5) more than fifteen
- ___16. In regard to awareness of religious problems, in which way would you say your college experience seems to have affected you?
1) on the whole made me more interested in the problems religion seeks to answer.
2) on the whole made me less interested in the problems religion seeks to answer.
3) no effect in regard to interest in problems religion seeks to answer.
- ___17. How would you characterize the way your college experiences seem to have affected you?
1) on the whole made me more religious
2) on the whole made me less religious
3) no effect in regard to religion

INTEREST INVENTORY

Directions: In the following you are to indicate your present interest in the topics listed. Answer each item. You are to indicate whether you have a Strong interest (S), Weak interest (W), or No interest (N) in each topic. Circle the "S" to indicate that at the present you are interested enough in the topic to explore the topic through reading or discussion. Circle the "W" to indicate that at the present you are interested, but not interested enough to wish to further explore the topic. Circle the "N" to indicate that this topic is of no interest to you at the present time.

1. S W N Differences among protestants.
2. S W N Whether religion is a means to an end.
3. S W N The basic principles underlying all religions.
4. S W N World brotherhood and religious differences.
5. S W N Religion and marriage.
6. S W N Religion and labor, world government, national and international affairs.
7. S W N Religion, morality, and social evil.
8. S W N The union of protestant churches.
9. S W N Religious standards for choosing a mate.
10. S W N Relation between science and religion.
11. S W N The way prayer is answered.
12. S W N Comparisons of major world religions.
13. S W N The nature of God.
14. S W N Knowledge and religious truth
15. S W N Religion and public school education.

16. S W N Whether religion should be taught in Universities and Colleges.
17. S W N University administration support of religion.
18. S W N The place of religion in modern life.
19. S W N The meaning of faith.
20. S W N The church's view on smoking, drinking, dancing, card playing.

21. S W N Religion and choosing a vocation.
22. S W N The effect of college on religion.
23. S W N The purpose of religion.
24. S W N The church's view of sex.
25. S W N A code of ethics.

26. S W N The place of the intellectual in modern religion.
27. S W N The Bible as literature.
28. S W N The meaning of the Christian way of life.
29. S W N How to be a better Christian.
30. S W N Man's relationship to God.

31. S W N Whether the church one belongs to is important.
32. S W N The literal meaning of the Bible.
33. S W N Business ethics and a religious way of life.
34. S W N The Divinity of Christ.
35. S W N The religious education of children.

36. S W N Whether being religious marks one as different from others.
37. S W N The meaning of one or more of the following: determinism, mysticism, predestination, life after death, heaven, baptism, rebirth, communion.
38. S W N The problem of belief.
39. S W N Religion and the meaning of life.
40. S W N How better to help others.

41. S W N Religion as a projection of the human mind.
42. S W N The Jewish faith.
43. S W N Basis for religious tolerance and understanding.
44. S W N Practical application of religion in everyday life.
45. S W N The history of religion.

46. S W N Marriage problems concerning differing religious allegiances.
47. S W N Religion and the scientific view of creation.
48. S W N The social service concerns of religion.
49. S W N The historical aspects of the Bible.
50. S W N Christian marriage.

51. S W N Whether religion has become commercialized.
52. S W N Whether religion is based on fear.
53. S W N Religion, morals, and ethics.
54. S W N Relation of religion to one or all of the following: philosophy, psychology, education, business, democracy, science, art, morality.
55. S W N Differing from the family in religious belief.

56. S W N The purpose of the church.
57. S W N Religion and the scientific view of evolution.
58. S W N Communism as a religious influence in the world.
59. S W N The nature of salvation.
60. S W N The Hindu faith.

61. S W N Campus participation in Conference on Religion (COR) or Religious Emphasis Week (REW)
62. S W N The interpretation of the Bible.
63. S W N Differences between protestants and catholics.
64. S W N Whether religion is a cure all.
65. S W N Relating actions in everyday life to religious standards.

- 66. S W N The influence of religion in the home.
- 67. S W N Religion and race relations.
- 68. S W N The Bible as the word of God.
- 69. S W N Proof of the existence of God.
- 70. S W N Religion and the problem of suffering and pain.
- 71. S W N The function and meaning of prayer.

INFLUENCING FACTORS

Directions For Part One: The following is a list of factors which may have encouraged your interest in religion. Check only those factors which you feel have had a helpful encouraging influence on your religious interests.

- ☐ 1. Activities sponsored by religious and church groups
- ☐ 2. Worship services of local religious and church groups
- ☐ 3. Lectures and study courses sponsored by religious and church groups
- ☐ 4. Convenient location of religious and church groups
- ☐ 5. Social contacts made at religious and church groups
- ☐ 6. Activities sponsored by YM and YW
- ☐ 7. Influence of religious leaders, pastors, priests, rabbis, or student directors
- ☐ 8. Influence of YM or YW secretaries
- ☐ 9. Work of Interreligious Council (IRC)
- ☐ 10. Influence of Conference on Religion (COR) or Religious Emphasis Week (REW)
- ☐ 11. Associations in dorm, fraternity or sorority
- ☐ 12. Course work at the University
- ☐ 13. Influence of college professors
- ☐ 14. Student body attitude toward religion
- ☐ 15. Personal increased desire for religious knowledge
- ☐ 16. Opportunities for independent thinking at college
- ☐ 17. Previous religious training
- ☐ 18. Own conscious need for religion
- ☐ 19. Other influences, please name them in the space following

Directions For Part Two: The following is a list of factors which may have discouraged or decreased your interest in religion. Check only those factors which you feel have discouraged or decreased your interest in religion.

- ☐ 1. Inaccessibility of religious and church groups
- ☐ 2. Faith group not represented on campus
- ☐ 3. Inadequate programs of local religious and church groups
- ☐ 4. Inadequate leadership of local religious and church groups
- ☐ 5. Friends with lack of interest in religion
- ☐ 6. Associations in dormitory, fraternity or sorority
- ☐ 7. Course work encouraging non-religious interests
- ☐ 8. Course work conflicting with belief or previous training
- ☐ 9. Priority of need to study
- ☐ 10. Pressure of time
- ☐ 11. Conflicting campus and social activities
- ☐ 12. General apathy, disinterest of student body toward religion
- ☐ 13. Administration emphasis on social and athletic activities
- ☐ 14. Influence of professors who belittle religion or who are agnostic
- ☐ 15. Influence of parents
- ☐ 16. Intellectual interests conflicting with religious interests
- ☐ 17. Other influences, please name them in the space following