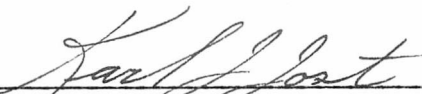
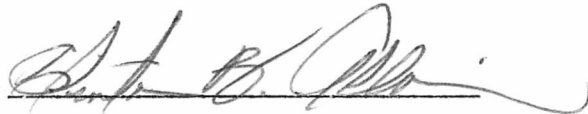


To the Graduate Council:

I am submitting herewith a dissertation written by Clarence Victor McCall, Jr. entitled "An Investigation of the Differences in Religious Conflict and Anxiety Among Religiously Fundamentalist Students Enrolled in Hiwassee College, Johnson Bible College, and The University of Tennessee, Knoxville." I have examined the final copy of this dissertation for form and content and recommend that it be accepted in partial fulfillment of the requirements for the degree of Doctor of Education, with a major in Curriculum and Instruction.

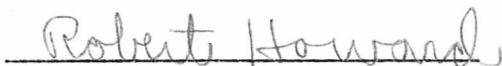

Karl J. Jost, Major Professor

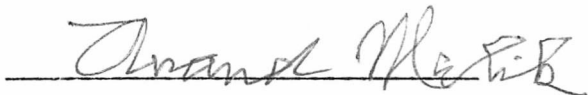
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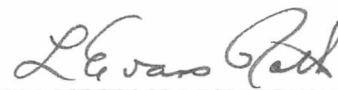








Accepted for the Council:


Vice Chancellor
Graduate Studies and Research

AN INVESTIGATION OF THE DIFFERENCES IN RELIGIOUS CONFLICT
AND ANXIETY AMONG RELIGIOUSLY FUNDAMENTALIST STUDENTS
ENROLLED IN HIWASSEE COLLEGE, JOHNSON BIBLE
COLLEGE, AND THE UNIVERSITY OF
TENNESSEE, KNOXVILLE

A Dissertation
Presented for the
Doctor of Education
Degree
The University of Tennessee, Knoxville

Clarence Victor McCall, Jr.

December 1981

3058086

ACKNOWLEDGMENTS

I want to thank the members of my committee--Dr. Karl J. Jost, Dr. Clinton B. Allison, Dr. David L. Dungan, Dr. Robert Howard, Dr. W. Lee Humphreys, and Dr. Anand Malik--for their guidance, suggestions, and encouragement during the course of this study.

A special thank you is also in order for the 301 subjects, without whose cooperation this investigation would have been impossible.

ABSTRACT

The purpose of this study was to investigate the differences in religious conflict and anxiety among religiously fundamentalist students enrolled in three institutions in East Tennessee. It was felt that such an inquiry would provide insight into the difficulties encountered by the religiously fundamentalist student as that person moves and functions in higher education.

The subjects were 301 freshman students. The study was accomplished in two phases. Phase one involved meeting with freshman English classes at two of the institutions and introductory Sociology classes at the other institution and asking the students to provide certain biographical information as well as mark their answers on four brief tests designed to measure socio-economic status, religious fundamentalism, anxiety, and religious conflict. Phase two of the study consisted of 30 interviews, 10 students from each of the 3 schools. Interviewees were chosen on the basis of scores earned on the tests. Statistical techniques used were correlation and analysis of variance.

The general findings of the study were as follows:

1. Twenty percent of all students reported strong religious conflict and anxiety accompanied by such difficulties as inability to sleep, eat or study; severe stomach pains; mental anguish; inability to concentrate; and daydreaming. The classroom was found to be a main source of religious conflict.

2. The variables religious fundamentalism and anxiety were not correlated at either of the three institutions.

3. The variables religious fundamentalism and religious conflict were negatively correlated at each of the three institutions.

4. Religious conflict was positively correlated with anxiety at the three institutions.

5. There were considerable differences among the three schools with respect to religious fundamentalism and religious conflict though not anxiety.

6. Religious fundamentalism, religious conflict, and anxiety were related positively or negatively to one or more of the following personal data variables depending upon whether institutional scores or total scores were used: consent to be interviewed, religious preference, denominational preference, sex, state of residence, size of community of residence, socio-economic status, attendance at church and Sunday School, or grade point average. The major variables were not related to age or approximate size of home church.

TABLE OF CONTENTS

CHAPTER	PAGE
I. INTRODUCTION	1
Need for the Study	2
Operational Definition of Terms	8
Conflict	8
Religious conflict	8
Religion	8
Religious fundamentalism	9
Religious fundamentalist	9
Anxiety	10
Adjustment	10
Assumptions of the Study	10
Questions	11
Delimitations of the Study	11
II. REVIEW OF RELATED LITERATURE	13
Summary	40
III. METHODOLOGY AND DESIGN	41
Questions	41
Research Hypotheses	41
Statistical Procedures	44
Type of Research	44
Measurement of Variables	44
Religious Fundamentalism Scale	47
IPAT Anxiety Scale Questionnaire	49
The Religious Conflict Scale	50
The interview	52
General Information Data Sheet	56
A Scale for Assessing Socio-Economic Status in Survey Research	56
Procedures--Overview	58
Procedures--Survey Phase	58
Sample	58
Method of action	59
Procedures--Interview Phase	61
Sample	62

CHAPTER	PAGE
Method of action	62
Method of analysis of interviews	64
IV. INTERVIEW PHASE	65
Interview Procedures and Analysis of Interviewees'	
Scores	65
Summary and Findings	67
Summary and Findings of Interviews at Johnson Bible	
College	68
Review of general information data sheet	68
Review of socio-economic status	68
Review of fundamentalism test	69
Review of religious conflict	69
Review of anxiety	71
Case Study 2, Dearon	75
Johnson Bible College: Summary	78
Summary and Findings of Interviews at The University	
of Tennessee, Knoxville	81
Review of general information sheet	81
Review of socio-economic status score	81
Review of fundamentalism test	81
Review of religious conflict	82
Review of anxiety	86
Case Study 3, Marisa	88
The University of Tennessee, Knoxville: Summary	91
Summary and Findings of Interviews at Hiwassee College	94
Review of general information data sheet	94
Review of socio-economic score	95
Review of fundamentalism score	95
Review of religious conflict score	96
Review of anxiety score	99
Case Study 1, Zandra	100
Hiwassee College: Summary	104
Interview Phase: Summary and Conclusions	106
V. SURVEY PHASE	112
Analysis of Data Relating to Primary Hypotheses	112
Fundamentalism Scores by School and as a Total	112
Religious Conflict Scores by School and as a Total	115
Anxiety Scores by School and as a Total	117
Analysis of the Relationships Among Fundamentalism,	
Religious Conflict, and Anxiety by Schools	
and as Totals	120

CHAPTER	PAGE
Analysis of Data Relating to Secondary Hypotheses	124
Attendance at Sunday School and Church	125
Size of Community of Residence of Persons Surveyed by School and as a Total	127
State of Residence of Persons Surveyed by School and as a Total	127
Age of Persons Surveyed by School and as a Total	130
Religious Preference by Schools and as a Total	133
Protestant Denominational Preference by Schools and as a Total	136
Socio-Economic Status by Schools and as a Total	139
Sex of Persons Surveyed by School and as a Total	142
Grade Point Average of Students Surveyed at Hiwassee College	142
Size of Church of Persons Surveyed by School and as a Total	145
Consent to be Interviewed by Schools and as a Total	147
Analysis of the Relationship of the Variables Attendance at Church and Sunday School, Consent to be Interviewed, Religious Preference, Denominational Preference, Age, State of Residence, Size of Community of Residence, Socio-Economic Status, Sex, to the Hypothesized Relationships among Religious Fundamentalism, Religious Conflict, and Anxiety Scores at Hiwassee College, Johnson Bible College, and The University of Tennessee, Knoxville	150
VI. SUMMARY AND CONCLUSIONS	155
Major Hypotheses	162
Secondary Hypotheses	172
A Portrait of the Religiously Fundamentalist College Student	178
VII. IMPLICATIONS OF THE STUDY	180
Implications for the Institutions Concerned	180
Implications for Further Research	182
Implications for Classroom Instruction	184

CHAPTER	PAGE
BIBLIOGRAPHY	185
APPENDIXES	195
Appendix A	196
Appendix B	200
Appendix C	210
VITA	218

LIST OF TABLES

TABLE	PAGE
1. Religious Conflict, Religious Fundamentalism, and Anxiety Scores of Interviewees	66
2. Religious Fundamentalism Scores by School and as a Total	113
3. Religious Conflict Scores by School and as a Total	116
4. Anxiety Scores by School and as a Total	118
5. Analysis of the Relationships Among Fundamentalism, Religious Conflict, and Anxiety by Schools and as Totals	121
6. A Comparison of Religious Fundamentalism, Religious Conflict, and Anxiety Scores for the Three Institutions: Hiwassee College, Johnson Bible College, and UTK	122
7. A Comparison of Hiwassee College, Johnson Bible College, and UTK with Regard to Religious Fundamentalism, Religious Conflict, and Anxiety Scores	122
8. Attendance at Sunday School and Church of Persons Surveyed by School and as a Total	126
9. Analysis of the Relationships Among Attendance at Sunday School and Church, Religious Fundamentalism, Religious Conflict, and Anxiety Scores by Schools and as Totals	126
10. Size of Community of Residence of Persons Surveyed by School and as Totals	128
11. Analysis of the Relationships Among Size of Community of Residence, Religious Fundamentalism, Religious Conflict, and Anxiety by Schools and as Totals	128
12. State of Residence of Persons Surveyed by School and as Totals	129
13. Analysis of the Relationships Among State of Residence, Religious Fundamentalism, Religious Conflict, and Anxiety by Schools and as Totals	131

TABLE	PAGE
14. Age of Persons Surveyed by School and as Totals	132
15. Analysis of the Relationships Among Age, Religious Fundamentalism, Religious Conflict, and Anxiety Scores by Schools and as Totals	134
16. Religious Preference of Persons Surveyed by School and as a Total	135
17. Analysis of the Relationships Among Religious Preference, Religious Fundamentalism, Religious Conflict, and Anxiety by Schools and as Totals	135
18. Protestant Denominational Preference of Persons Surveyed by School and as a Total	137
19. Analysis of the Relationships Among Protestant Denominational Preference, Religious Fundamentalism, Religious Conflict, and Anxiety by Schools and as Totals	138
20. Socio-Economic Status by School and as Totals	140
21. Analysis of the Relationships Among Socio-Economic Status, Religious Fundamentalism, Religious Conflict, and Anxiety by Schools and as a Total	141
22. Sex of Persons Surveyed by School and as a Total	143
23. Analysis of the Relationships Among Sex of Persons Surveyed, Religious Fundamentalism, Religious Conflict, and Anxiety by School and as Totals	143
24. Analysis of the Relationships Among Student Grade Point Average, Religious Fundamentalism, Religious Conflict, and Anxiety of Persons Surveyed at Hiwassee College	144
25. Size of Church Attended by School and as Totals	146
26. Analysis of the Relationships Among Size of Church Attended, Religious Fundamentalism, Religious Conflict, and Anxiety by Schools and as Totals	148
27. Consent to be Interviewed by School and as Totals	148
28. Analysis of the Relationships Among Religious Fundamentalism, Religious Conflict, Anxiety, and Consent to be Interviewed by Schools and as Totals	149

TABLE

PAGE

29.	Correlations Among the Religious Fundamentalism Scores, Religious Conflict Scores, and Anxiety Scores of the Persons Surveyed	151
30.	Analysis of the Relationship of the Variables Attendance at Church and Sunday School, Consent to be Interviewed, Religious Preference, Denominational Preference, Age, State of Residence, Size of Community of Residence, Socio-Economic Status, Sex, to the Hypothesized Relationships Among Religious Fundamentalism and Religious Conflict at Hiwassee College, Johnson Bible College, and The University of Tennessee, Knoxville	152
31.	Analysis of the Relationship of the Variables Attendance at Church and Sunday School, Consent to be Interviewed, Religious Preference, Denominational Preference, Age, State of Residence, Size of Community of Residence, Socio-Economic Status, Sex, to the Hypothesized Relationships Among Religious Fundamentalism and Anxiety at Hiwassee College, Johnson Bible College, and The University of Tennessee, Knoxville	153
32.	Analysis of the Relationship of the Variables Attendance at Church and Sunday School, Consent to be Interviewed, Religious Preference, Denominational Preference, Age, State of Residence, Size of Community of Residence, Socio-Economic Status, Sex, to the Hypothesized Relationships Among Religious Conflict and Anxiety at Hiwassee College, Johnson Bible College, and The University of Tennessee, Knoxville	154
33.	Summary Table of Relationships Among the Major and Minor Variables: Religious Fundamentalism, Religious Conflict, Anxiety, Consent to be Interviewed, Religious Preference, Denominational Preference, Age, State of Residence, Size of Community, Socio-Economic Status, Sex, Attendance at Church and Sunday School, Size of Church, Grade Point Average (Hiwassee College)	173

CHAPTER I

INTRODUCTION

The initial experiences of college can have profound effects upon the entire collegiate experience and ensuing life of the student. Sanford's discussion of the massive research and accumulated data on the entering college student, which describe what he is like at the time of enrollment and discuss the various factors which bear heavily upon him during the first months of college, are evidence of the importance which researchers place upon these early college experiences.¹

This investigation deals with the effects of religious conflict and anxiety which arise when the beginning college student's religiously fundamentalist beliefs are challenged by academic endeavors and with the adjustment response which the student makes to the conflict. A major focus of the study will be the differences among three higher educational institutions with regard to the variables: religious conflict, anxiety, and religious fundamentalism. The educational philosophy of a particular institution as reflected in its various programs of study and campus activities, is a significant factor in the whole education process. Research has concluded that

¹Nevitt Sanford, "Higher Education as a Field of Study," The American College, ed. Nevitt Sanford (New York: John Wiley and Sons, Inc., 1967), p. 42 ff.

the classroom,² the campus atmosphere,³ and even alumni⁴ serve as vehicles whereby the philosophy of the college or university reaches the student as well as the type of influence each exerts upon him.

Need for the Study

Elmer Towns refers to the explosive growth of religious fundamentalism in the last twenty years. "There were those," remarks Towns, "who a few years ago predicted its demise in an increasingly enlightened America."⁵ Instead, while mainline denominations continue to decline in membership, fundamentalist churches grow very rapidly. Towns cites as evidence of this rapid growth that "most of the 100 largest Sunday Schools in the United States are fundamentalist."⁶ The increased popularity of fundamentalist belief means an increased number of such persons in the general populace. This bears directly upon higher education as increased numbers of students who accept

²Valda Robinson, "The Climate of Learning: Historical Perspectives and Implications for the Learner," The Young Adult, eds. Gerald Winter and E. M. Nuss (Glenview, Illinois: Scott, Foresman and Co., 1969), p. 304.

³C. Robert Pace, "Evaluating the Total Climate or Profile of a Campus," The American College, ed. Nevitt Sanford (New York: John Wiley and Sons, Inc., 1977), p. 171.

⁴Mervin B. Freedman, "Studies of College Alumni," The American College, ed. Nevitt Sanford (New York: John Wiley and Sons, Inc., 1967), p. 857.

⁵Elmer L. Towns, "Trends Among Fundamentalists," Christianity Today, 17 (July 6, 1973), pp. 12-14.

⁶Towns, pp. 12-14.

fundamentalist tenets are found on today's college and university campuses. Consequently, there is a need to gain a clearer understanding of the situation faced by the religiously fundamentalist student in higher educational institutions, both secular and religious, and to examine the influence of the college experience upon such a student.

This research project is related to a practical problem found on the campuses of The University of Tennessee, Knoxville (UTK) and Hiwassee College. Dr.'s David Dungan and Lee Humphreys, both of whom teach in the Religious Studies Department, UTK, and Karl Jost, who teaches in the Curriculum and Instruction Department, College of Education, UTK, have commented to this researcher on the religious conflict and mental anguish which seemingly religious fundamentalist students experience as result of their academic endeavors. For example, on his final test in a religious studies course, one student commented to Dr. Humphreys, "This is what you want as an answer to the question but I want you to know that I don't believe it." In a conversation with this researcher Dr. Humphreys pointed to the quandry in which the concerned teacher so often finds himself: the teacher, as a result of years of study and research, has discovered much about a particular subject and feels compelled to share this information with his students, yet at the same time aware that to do so might possibly upset the student, perhaps causing him to close his mind completely to any further discussion of the subject matter.

The matter has been of such great concern to Dr. David Dungan that he has done considerable research in an effort to find a teaching method that can be used in presenting sensitive and controversial

material and ideas to his students. On one occasion Dr. Dungan prepared and presented to the American Academy of Religion a paper entitled "The Conflict of Styles in American Biblical Interpretation" which dealt with this problem. In conversation with this writer, Dr. Karl Jost has often referred to the religious conflict and anxiety which the seemingly religious fundamentalist student encounters in his classes.

This investigator is a teacher of religious studies at Hiwassee College, an institution owned and operated by the United Methodist Church. Many of the students who attend Hiwassee College display what might be classified as religiously fundamentalist beliefs. Almost every quarter there are those students who report to this researcher religious conflict and anxiety stemming from certain of their academic studies. Some of these troubled students will come by the office to discuss their difficulties and work their way through them while others will not do so.

In the summer of 1977 this researcher made a careful study of the many religious groups and organizations working with students on and near the UTK campus. One of the reasons most often given by group sponsors for the existence of the various religious groups was to help the students cope with tensions emanating from the university atmosphere, particularly the classroom. The aspect of the university atmosphere mentioned most often as exerting what they felt was an unhealthy influence upon the student was its questioning of religious viewpoints and at times an antagonistic attitude toward traditional ethical positions. Interviews with adult sponsors and group leaders

revealed strongly held fears for all students moving into the university community for the first time but especially for those who from their descriptions would be classed religious fundamentalists, that they would experience bewilderment, confusion, and perhaps even worse. One adult worker related that it was a standard practice of his to register for one course per quarter, usually in Religious Studies, Sociology, or Psychology, and in that class to serve as an apologist for traditional values and morals. If the instructor openly challenged the commonly perceived explanation, solution, or approach to a problem, or presented only one side of an issue then the adult worker attempted to balance the discussion by calling attention to the "other way" of looking at the problem or issue so as to lessen the possibility of religious conflict and the potential ill effects of tension and anxiety for the student.

Several scholars have indicated the need for research studies dealing with student tension and anxiety arising from the college experience where they face, perhaps for the first time, facts, ideas, and belief systems which are in conflict with their own. After a thorough review of the literature pertaining to "Personality Changes in College Students," Webster, Freedman, and Heist remark:

. . . we need to know more about the liberalization that usually takes place in students during college, but that varies in meaning with variations in social climate. The same can be recommended for changes in religious values, which seem to occur universally, but which are at best poorly understood in varying cultural climates.⁷

⁷Harold Webster, Mervin Freedman, Paul Heist, "Personality Changes in College Students," The American College, ed. Nevitt Sanford (New York: John Wiley and Sons, 1967), p. 841. Hereafter cited as "Personality".

Although Sanford asserts that the "developmental status of the freshman" in college is such that in order for growth and development to take place the student "must subject himself to testing, must have the experiences that he has been approaching with trepidation, must know failure and frustration," he is careful to caution that a real danger arises when the challenge is too strong, "the strains are too intense," and the tension is too great; and instead of deserting an infantile, outmoded way of thinking and advancing the individual becomes ego-defensive.⁸ Likewise, while both Katz and Sanford recognize the need for a re-examination of the "cognitive structures--the conceptions of oneself and the world, the ethical principles--with which the student enters college," they suggest that there be research leading to an understanding of the tension and mental anguish which often accompany such intellectual questioning of deep-seated beliefs and ideologies and which may be counter-productive.⁹

In "Crises in Normal Personality Development" Allport discusses the role and opportunity of the guidance officer in assisting students, college freshmen and sophomores mainly, who face "crisis" situations in their lives. The main crisis areas mentioned are intellectual, inferiority complex, religious crises, sex, and family. The

⁸Nevitt Sanford, "Developmental Status of the Entering Freshman," The American College, ed. Nevitt Sanford (New York: John Wiley and Sons, Inc., 1967), p. 266. Hereafter cited as "Developmental".

⁹Joseph Katz, Nevitt Sanford, "Curriculum and the Theory of Personality," The American College, ed. Nevitt Sanford (New York: John Wiley and Sons, Inc., 1967), p. 441.

"crisis" produces anxiety which in turn ushers in "apathy and a paralysis of will."¹⁰ "The Freudian theory is the one usually followed in explaining these disturbances but this is adequate in only about ten per cent of the cases," asserts Allport.¹¹ "Personality theory . . . for teaching needs . . . to be woven of less lurid fabrics than . . . Oedipal complex, character disorder, identity diffusion, acting out, and maybe an array of dimensions drawn from the MMPI," says Allport.¹² The writer concludes with a plan for a theory of personality that takes into account crises and anguish and disturbance and sees them as important and a definite part of individual development.¹³

Dorothy Rogers, in an introduction to a series of articles on the values and religion of youth, says that "many questions remain to be answered regarding youths' values . . . and equally confusing is the picture of youths' religious beliefs and practices."¹⁴ Rogers continues by saying:

Many questions and little relevant research exist regarding youths' religious views. How does religion function in particular areas of their lives? To what extent will their current

¹⁰G. W. Allport, "Crises in Normal Personality Development," The Young Adult, ed. G. O. Winter, E. M. Nuss (Glenview, Illinois: Scott, Foresman and Co., 1969), pp. 295-303.

¹¹Allport, p. 302.

¹²Allport, p. 302.

¹³Allport, p. 303.

¹⁴Dorothy Rogers, "Youths' Values and Religion," Issues in Adolescent Psychology, 3rd ed., ed. Dorothy Rogers (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1977), p. 281 f.

views change as they move into adulthood? Are youths provided with enough education about various faiths to permit them to function effectively in a religiously pluralistic society? How can such education be conducted without, at the same time, unconsciously drifting toward indoctrination? What is the status of the youthful atheist or agnostic?¹⁵

By these statements Rogers clearly invites research in the general area of religion and youth.

Operational Definition of Terms

The following terms are defined as they were used in this study.

Conflict. Conflict is " . . . the simultaneous arousal of two or more incompatible motives, resulting in unpleasant emotions."¹⁶

Religious conflict. Religious conflict is defined in this study as the conflict which arises when the religious beliefs and ensuing way of life which the student has been taught and has practiced until his present involvement in college studies are challenged as result of his academic endeavors, whether such academic endeavors are linked directly to the classroom or the general college experience.

Religion. "Religion is the unified system of beliefs and practices that pertain to sacred things and that unite adherents of the of the system into one single moral community."¹⁷ The concept of

¹⁵Rogers, p. 281 f.

¹⁶Jerome Kagan and Ernest Havemann, Psychology: An Introduction (New York: Harcourt, Brace and World, Inc., 1968), p. 393.

¹⁷Emile Durkheim, The Elementary Forms of Religious Life (1912), trans. Joseph Ward Swain (New York: Free Press, 1965), p. 47.

religion which is significant for the study is one which emphasizes the role that religion plays in the life of the individual as he lives in and interacts with his environment and as he adapts to that environment. The religion under consideration in the present study is Christianity. It is not within the range of the study to make pronouncements about the truth or falsity of a particular belief or set of beliefs.

Religious fundamentalism. Religious fundamentalism is the name given to a religious viewpoint which includes the following: absolute obedience to the word of God as that word is found in the Bible; an attempt on behalf of the believer to separate himself daily from sin; strong belief in church practices which are based on a literal understanding of the New Testament Church; very little concern for "relevance" in the sense of adapting one's beliefs and practices to the present day; evangelical aggressiveness in trying to win others to the fundamentalist viewpoint; a deep commitment to **Bible** teaching; an inexorable conviction that the Christian pulpit is God's tool to convince both head and heart to choose Jesus Christ; a Bible-centered ideology and framework for teaching as well as preaching; a greater interest in persuading those who disagree to accept the fundamentalist position and join it in faith and practice than in debating issues with those who hold differing ideas and opinions.

Religious fundamentalist. In this study a religious fundamentalist is one who accepts the basic tenets of religious fundamentalism.

Anxiety. "Anxiety is a reaction of tension to threats to the selfhood of an individual or the groups to which he belongs and for which he feels responsible. It manifests itself at different levels of meanings in terms of the way it becomes conscious to him in his"¹⁸ attempts to identify and deal with his painful uneasiness of mind.

Adjustment. Adjustment is the overall response which a student makes to the climate which he encounters in a given situation. In this study particular emphasis is placed upon the circumstances which the student encounters in the college classroom and the adjustment response which he/she makes to those circumstances.

Assumptions of the Study

The following assumptions were basic to this study.

1. Religious fundamentalist students are to be found in a variety of colleges and universities: public, private, and church owned and operated.
2. Religious fundamentalism, religious conflict, and anxiety are characteristics which can be measured by standardized tests.
3. Subjects did not vary or distort their usual ideas, beliefs, or experiences for purposes of the tests.
4. Subjects' accounts of their religious conflict and

¹⁸Wayne Oates, Anxiety in Christian Experience (Philadelphia: The Westminster Press, 1955), p. 9 f.

anxiety and the effects of such upon the person were recounted honestly for the purposes of the interviews.

Questions

Six questions were formulated in connection with this study.

1. Do religious fundamentalist students experience religious conflict when enrolled in those colleges and universities which are private or denominationally owned as well as in institutions which are public owned?

2. Are the variables religious fundamentalism, religious conflict, and anxiety significantly related to each other?

3. If the answer to question 2 is yes, what is the pattern of relationship?

4. Do students other than those categorized as religious fundamentalists experience religious conflict and anxiety?

5. Are there significant differences between The University of Tennessee, Knoxville, Hiwassee College, and Johnson Bible College as regards religious fundamentalism, religious conflict, and anxiety?

6. Are the religious conflict and anxiety as well as the adaptation response which the student makes to these experiences unique to the individual, or are they much the same for all persons who are thus disposed?

Delimitations of the Study

The extensive phase of the study was limited to freshman students at UTK, Johnson Bible College, and Hiwassee College. The interview phase of the study was limited to those persons who earned

high scores on the tests measuring the major variables: religious fundamentalism, religious conflict, and anxiety.

In light of the difficulties involved in doing otherwise, the application of the findings is necessarily limited to Hiwassee College, Johnson Bible College, and the undergraduate population at UTK.

CHAPTER II

REVIEW OF RELATED LITERATURE

There is no single body of material to which one can turn to gain a thorough grasp of the unique problems faced by the religiously fundamentalist student enrolled in higher educational institutions. Research studies in this area have been limited, for the most part, to attempts to show that challenge and conflict are necessary parts of the education process, to quantitative analyses of various kinds of personal-environmental data related to attempts to identify the kinds of changes which occur in college students generally, and to the different factors which contribute to these changes. The experiential aspects of these changes, however, have been largely overlooked. Although concern for the difficulties faced by the religiously fundamentalist student in higher educational institutions has been manifested, there has been little research and investigation with the religiously fundamentalist student specifically in mind.

There does exist a rather diverse body of literature which contributes positively to a general understanding of religious conflict, and one study which attempts to relate the variables "religious conflict," manifest anxiety, and religious orthodoxy."¹ The great bulk of this information is not directed toward understanding the difficulties faced by the religiously fundamentalist student seriously engaged in academic endeavors; yet, it supplies insights into the general situation of the college

¹Ruth Funk, "A Survey of Attitudes Toward Religion and Philosophy," Scales for the Measurement of Attitudes, ed. Marvin E. Shaw and Jack M. Wright (New York: McGraw-Hill Book Co., 1967), p.345. Hereafter cited as "Survey."

student and may help explain the specific situation of the religiously fundamentalist student as well as serve as a starting point for a more careful and detailed analysis of what appears to be a rather unique circumstance.

Joseph Havens calls the reader's attention to the massive research that has gone on in higher education over the last fifty years. There are now two major centers for research--the Center for the Study of Higher Education at the University of California at Berkley and a similar institute at the University of Michigan--in addition to a number of other departments of psychology or sociology engaged in research.² However, continues Havens, "implicit or explicit in the experimental design of nearly all the studies are some educational goals."³ The most common involve a more adequate understanding of academic achievement or success, of creativity in individual students, and of the maturing personality. "What is striking is the relative absence of explicit focus on religious experience and religious development," asserts Havens.⁴ Havens continues by saying that some of these studies do provide interesting data on religion but these data are mostly incidental to the central questions of the studies. In the literature reviewed there is only an occasional reference to the religious conflict or crisis which the student experiences

²Joseph Havens, "The Changing Climate of Research on the College Student and His Religion," Journal for the Scientific Study of Religion, (Fall, 1963), p. 56. Hereafter cited as "Changing."

³Havens, "Changing," p. 56.

⁴Havens, "Changing," p. 56.

and even then little attempt is made to understand the conflict or crisis itself.⁵

Deutsch points to the positive value of conflict:

Conflict is potentially of personal and social value. Conflict is a pervasive and inevitable aspect of life. Its pervasiveness suggests that conflict is not necessarily destructive or lacking in pleasure. Conflict prevents stagnation, it stimulates interest and curiosity, it is the medium through which problems can be aired and solutions arrived at; it is the root of personal and social change. Moreover, conflict is often part of the process of testing and assessing oneself and, as such, may be highly enjoyable as one experiences the pleasure of the full and active use of one's capacities.⁶

Meyer investigated the impact of college environment (defined as "more general than peer, cultural, or faculty influences") by noting the "progressive structural cognitive growth" as set forth in the "intellectual and ethical development scheme of William Perry (1968, 1970)."⁷ A multiple approach was used, one assessment approach being participation "in a one hour structured interview in which four religious conflicts were the foci for a series of questions and probes."⁸ Results of the

⁵Havens, "Changing," p. 56. For a discussion of the changes in religious beliefs which are characteristic of the adolescent years the reader is referred to Elizabeth Hurlock, Adolescent Development, 4th ed. (New York: McGraw-Hill Book Company, 1973), chapter 11 and especially to the very extensive bibliography (134 listings) on pp. 388-391. A great deal of research has been done in this area. This line of investigation, while interesting and very informative, does not lie within the purview of the present study.

⁶Morton Deutsch, "Conflict and Its Resolution," Conflict Resolution: Contributions of the Behavioral Sciences, ed. Clagett G. Smith (Notre Dame: University of Notre Dame Press, 1971), pp. 36-7.

⁷Pierre Gibbs Meyer, "Intellectual Development of College Students as Measured by Analysis of Religious Content," Dissertation Abstracts International, 37 (1977), 7643-A (University of Minnesota).

⁸Meyer, p. 7643-A.

interviews were rated for the Perry Scheme (1968) positions. "The research appears to support the view that some students do change in measurable ways as result of their experiences in college," asserts Meyer.⁹

Sanford points to the need for the type of education which precipitates conflict within the individual, which challenges the person to new adjustment and new thinking: "The type of education needed (for today) is for individual development, which is a program consciously undertaken to promote an identity based on such qualities as flexibility, creativity, openness to experience and responsibility."¹⁰ Sanford continues:

There is a course of development for the human personality from lower to higher levels of development, moving toward complexity and wholeness. However, personality does not just unfold or mature according to a plan of nature. Further development will not occur until stimuli arrive to upset the existing equilibrium and require fresh adaptation.¹¹

The freshman, as do all humans, develops when he is confronted with challenges that require new kinds of adaptive responses and when he is freed from the necessity of maintaining unconscious defensive devices. "These happenings result in the enlargement and further differentiation of the systems of the personality and set the stage for integration on higher levels," asserts Sanford.¹² "For change to occur," says Sanford,

there must be internal or external stimuli which upset his existing equilibrium, which causes instability that existing

⁹Meyer, p. 7643-A.

¹⁰Nevitt Sanford, Where Colleges Fail (San Francisco: Jossey-Bass, 1967), p. 9. Hereafter cited as Colleges.

¹¹Sanford, "Developmental, " p. 258.

¹²Sanford, Colleges, p. 51.

modes of adaptation do not suffice to correct, and which thus require the person to make new responses.¹³

Liebermann speaks specifically with regard to challenge and conflict being present in the religious education of children. After making a case for teaching and approaching children so as to arouse them critically, Liebermann asks,

Can everybody go this way? . . . the answer must be: everybody has the right to be shown the way. It is his choice to pursue it to the end, stop at an intermediate way station, or not embark on it at all. Our concern as educators interested in the welfare of children, which includes their mental and spiritual well-being, is to provide the tools and point out avenues toward achieving this goal.¹⁴

Blos and Erikson point to the positive value of adolescence as a period of disequilibrium and uncertainty. Blos asserts that

too little attention has been paid to the fact that adolescence, not only in spite of, but rather because of its emotional turmoil, often affords spontaneous recovery from debilitating childhood influences, and offers the individual an opportunity to modify or rectify childhood exigencies which threatened to impede his progressive development. The regressive processes of adolescence permit the remodeling of defective or incomplete earlier developments. New identifications and counter-identifications play an important part in this. The profound upheaval associated with the emotional reorganization of adolescence thus harbors a beneficial potential.¹⁵

Erikson suggests that adolescence is viewed not as an affliction, but as a

normative crisis, i.e. a normal phase of increased conflict characterized by a seeming fluctuation in ego strength, and yet also by a high growth potential . . .; what under prejudiced scrutiny

¹³Sanford, Colleges, p. 51.

¹⁴J. N. Liebermann, "The Relationship of Religious Observance to Faith: An Attempt at a Developmental Interpretation," Religious Education, 59 (1964), p. 257.

¹⁵Peter Blos, On Adolescence (New York: The Free Press of Glencoe, 1962), p. 228.

may appear to be the onset of a neurosis, often is but an aggravated crisis which might prove to be self-liquidating and, in fact, contributive to the process of identity formation.¹⁶

J. Katz, investigating the links between conflict, growth, and compliance, followed two groups of students from freshmen through the senior year at the University of California at Berkley and Stanford University. Analysis of student reports yielded the following: students who report a higher degree of conflict than their peers seem to indicate that conflict and development go together. Students who report having experienced a greater degree of conflict than their peers in college also report themselves more frequently as having engaged in creative activities, and as having changed more in their personal characteristics, in the freedom to express their feelings and desires, and in their moral and political views.¹⁷

Bay's statements about the function of beliefs are instructive in regard to the above:

The beliefs we develop serve functions that are either ego defensive, social or explanatory. . . . And it is not a matter of chance to what extent an individual acquires beliefs that serve one or another of these functions. It depends on the nature and strength of the various anxieties in the individual's life: he is doomed to have his central beliefs serve ego-defensive functions at the expense of other functions until the ego anxieties become manageable; at the next step he is doomed to concentrate on socially instrumental beliefs until his social or career anxieties are at bay; only from then on, or with what mental energies he has to

¹⁶Erik Erikson, "The Problem of Ego Identity," Journal of the American Psychoanalytic Association, 4 (1956), p. 392, quoted in Blos, p. 231.

¹⁷Joseph Katz, "Four Years of Growth, Conflict, and Compliance," No Time for Youth: Growth and Compliance in College Students, ed. Joseph Katz and Associates (San Francisco: Jossey-Bass, Inc., 1968), p. 12.

spare, can he concentrate on the tasks of making sense of life and his world and pursue intrinsically rewarding challenges of the mind at his leisure.¹⁸

In 1959 and again in 1962 Havens prepared and administered to a sample of students at Carleton College (Minnesota) two forms of an "Inventory on Religion" in an attempt to discover on the basis of research on religious conflict, among other things what percentage of students at Carleton experienced conflict over religious matters.¹⁹ Havens points to the statement of Webster, Freedman, and Heist that "religious crises, or disillusionments, with consequent value changes . . . are actually still fairly common in college students today," but says that this statement is based on studies of decreasing need for religious faith.²⁰ Twelve percent of the Carleton student population at any given time were experiencing serious conflict over religious problems. Sixty-seven percent of the freshmen in 1959 and 59% in 1962 experienced small or moderate amounts of religious conflict. Juniors and seniors tend to experience conflict at deeper levels than do freshmen and sophomores.²¹

Richard McCann investigated "the nature and varieties of religious change" in one hundred persons representing all walks of life.²²

¹⁸Christian Bay, "A Social Theory of Intellectual Development," The American College, ed. Nevitt Sanford (New York: John Wiley and Sons, Inc., 1962), p. 1002.

¹⁹James Havens, "A Study of Religious Conflict in College Students," The Journal of Social Psychology, 64 (1962), pp. 77-87. Hereafter cited as "Study."

²⁰Webster, Freedman, Heist, "Personality," p. 826.

²¹Havens, "Study," pp. 77, 79, 87.

²²R. V. McCann, "The Nature and Varieties of Religious Change," Dissertation Harvard University, 1954. Hereafter cited as "Nature."

Using the interview method McCann investigated these persons in light of "the 'Able' vs. the 'Good' orientation."²³ By "Able" orientation McCann designates the success-achievement scale of value about which so much has been said lately. "Good" orientation designates the altruistic, ethically-sensitive, and benevolent orientation to life. One of McCann's major findings is the degree of conflict between the "Able" orientation taken over from the culture as persons grow to maturity, and the religious heritage of the family and the early years, the "Good." The college years are likely to be the time of the most painful encounter between these two orientations.²⁴

D. Katz and F. H. Allport, in light of investigations done at Syracuse University, remark that the majority of their findings show that the effect of college training is "in the direction not of atheism or agnosticism but of the liberalizing of the older beliefs, rendering them in the process less crudely anthropomorphic."²⁵ Ausubel comments that "college attendance effects relatively little change in religious belief, but merely accentuates the developmental changes."²⁶ Havens says that the religious changes in most students "can be accounted for by a

²³R. V. McCann, "Developmental Factors in the Growth of a Mature Faith," Religious Education 3 (May-June, 1955), pp. 145-155. Hereafter cited as "Developmental."

²⁴McCann, "Developmental," p. 150.

²⁵D. Katz and F. H. Allport, Students' Attitudes (Syracuse: Craftsman Press, 1931), p. 396.

²⁶David P. Ausubel, Theory and Problems of Adolescent Development (New York: Greene and Stratton, 1954), p. 269.

liberalization of belief rather than be a radical devaluation or rejection of religious questions."²⁷ In another context Havens states

"Liberalization," "critical-mindedness," "sophistication," "avant-garde," are among the identifying intellectual characteristics of American college students and a part of their self-identification. To be in step with these social expectations means for many a moving away from the moralism, the political cautiousness and religious piety of the mass culture. Seen in this light, the loss of orthodoxy is better understood as a rejection of the uncriticized norms of the wider culture and an embracing of those of the academic elite than as a rejection of significant personal religion.²⁸

Lehmann speaks of the change as "toward a lessening of stereotypic beliefs and prejudices."²⁹ P. E. Jacob feels that "what really happens is not liberalization but that students are socialized into accepting a particular viewpoint which happens to be tolerance of diversity."³⁰

D. Katz and F. H. Allport state that when the students at Syracuse University were asked the question, "What effect have the changes in religious beliefs since entering college had upon your personal philosophy (i.e., has the student been left wholly at sea and in a state of perplexity concerning the meaning of life)," 38% of those responding said the shift in religious views had been accompanied by a fairly satisfactory

²⁷Havens, "Study," p. 87.

²⁸Havens, "Changing," p. 57.

²⁹I. J. Lehman, "Changes in Critical Thinking, Attitudes, and Values from Freshman to Senior Years," Journal of Educational Psychology, 54 (1963), 309; see also I. J. Lehmann, Birenda K. Sinha, Rodney T. Hartnett, "Changes in Attitudes and Values Associated with College Attendance," Journal of Educational Psychology, 57 (1968), p. 89.

³⁰P. E. Jacob, Changing Values in College (New York: Harper Bros., 1957) as quoted in Russell Eisenmann, "Values and Attitudes in Adolescence," Understanding Adolescence: Current Developments, ed. J. F. Adams, 2nd ed. (Boston: Allyn and Bacon, 1973), p. 192.

philosophy of life, 24% felt that the philosophy they had been able to acquire since changing their religious views had met all their needs, 17% felt the change had answered only a limited number of questions and had left them troubled about many important things, while 7% expressed a feeling approaching complete despair.³¹ Katz and Allport continue,

Grouping together the last two categories, we find that about one-fourth of the students responding to the item felt that the problems of readjustment required by their change of religious beliefs had been . . . a rather baffling one. . . . On the whole, therefore, it cannot be said that changes of religious convictions during college life, as exemplified at Syracuse University in 1926, have tended to set students at sea or overwhelm them with anxiety concerning the value and meaning of life. There seems, instead, to be ground for believing that the progress which the students are making is made in the light of a helpful understanding.³²

Changing religious ideas are related to personality shifts occurring during the college years. From his study of religious conflict in college students Havens found that "juniors and seniors tend to experience conflict at deeper levels (behavioral and self-image level) than do freshmen and sophomores,"³³ Havens says that "there are apparently four interrelated factors at work here":

the first is that the implications of "the life of the mind," especially the critical-rationalist attitude, become apparent to the student only gradually; and even more gradually do serious doubts about one's core religious beliefs filter down to the deeper levels of the person; . . . usually it is the junior and senior years that the college norms decisively take over from parental, hometown, high-school peer-group determinants. The third factor has to do with the attitudinal change as the end of the college approaches; seniors become suddenly sober, and seem less playfully intellectual than before. As the student faces existential choice

³¹D. Katz and F. H. Allport, p. 315 f.

³²D. Katz and F. H. Allport, p. 315.

³³Havens, "Study," p. 81.

and responsibility in vocation and marriage partner he may become less purely speculative in his religious thinking and try seriously to find some solid standing ground for the life-in-earnest toward which he moves. . . . A fourth factor, is the tendency for juniors and seniors to try to tie together, or to bring into unity, their many faceted lives (again partly a result of the demand for consistency and rationality in the intellectual enterprises).³⁴

In another place Havens relates the experiencing of religious problems by college juniors and seniors at deeper levels than the freshmen and sophomores, to the more general personality shifts of the adolescent.³⁵ Reference is made to Nevitt Sanford's description of the college freshman's psychological situation, characterized as it is by a "pattern in which strong impulses are directly opposed by an alert, rigid, and punitive conscience," which results in a certain amount of conventionality, intolerance of ambiguity, and repression of impulses and thoughts that are not consistent with the individual's existing attitudes. Sanford continues his description:

The values of the entering freshmen are supported, typically by his family and home community; he is dependent upon this support, but, at least in the very beginning of the college career, the support is adequate enough so that the freshman is able to present a picture of organization and self-containment.³⁶

Pikunas is in agreement with the aforementioned idea of Havens but goes further to add that since most young persons are not exposed to any comprehensive moral or religious guidance "commensurate with their rising

³⁴Havens, "Study," pp. 84-5.

³⁵Havens, "Changing, p. 61.

³⁶Sanford, "Developmental," p. 256.

level of feeling and understanding, crises occur and often lead to denial of faith."³⁹

Utilizing three survey instruments de Boer investigated 340 college and seminary students at an evangelical, church-related college on the topic, "Do values determine certain kinds of behavior and can we develop certain kinds of values when they are helpful for a particular kind of performance."⁴⁰ The data indicate that values do influence kinds of behavior and that choices do influence values. De Boer says that

The strong emphasis on academic excellence by the college caused students to slightly prefer Competence Values as they passed through college. . . . As students become more committed to the ministry they preferred Social-Moral Values more. But as they progressed through college, they did not progress in preferring the Social-Moral Values even in the strongly conservative, evangelical college.⁴¹

A very interesting and provocative statement by de Boer has to do with the ability of an educational institution to alter the values of a person enrolled at that particular institution. Evidence seems to "indicate that perhaps values are not easily changed by the college unless they fit into the student's previous value system." Thus it is not that the "college changes the values of the student so much as it strengthens values to which he is already committed."⁴²

³⁹Justin Pikunas, Human Development: An Emergent Science, 3rd ed. (New York: McGraw-Hill Book Company, 1976), p. 273; see also Seth Arsenian, "Changes in Evaluative Attitudes During Four Years of College," Journal of Applied Psychology, 27 (1943), pp. 338-349.

⁴⁰Lester de Boer, "Socialization of Student Values in a Church-Related College," Dissertation Abstracts International 36 (1975), p. 1502-B (Michigan University).

⁴¹de Boer, p. 1502-B.

Havens queries, "When the student experiences religious conflict what clashes with what within the psyche?"⁴³ The conflict is between

feelings or intuition on the one side, (the roots of which are childhood background and loyalties) and the dictates of reason on the other side (the demand for logical consistency by college teachers or argumentative confreres, the social norm of independence of authority, the general mood of skepticism, analysis or "playing it cool," and the pressures of time and an exhausting round of activities which literally force many students to abandon attempts to reconcile the past with the present, or to satisfy their religious need with a fruitful intellectual search). What is clearly evident is that the college environment by its very proper demands on students--rationally, independence from authority, refraining from premature commitment--tends to nurture a split between the student's rootage in the past and that attitudes, values and behaviors of the college period.⁴⁴

The research of McCann and Osgood, et al., may be cited in support of the aforementioned statement by Havens. McCann, in an investigation mentioned earlier in this study, through the use of what he calls the "Able" vs. "Good" orientation found a high degree of conflict between the orientation taken over from the culture as persons grow to maturity ("Able") and the religious heritage of the family and the early years "(Good)".⁴⁵ Osgood, et al., using the Semantic Differential with Stanford students made similar discoveries to those of McCann: "the remarkable supremacy of the able orientation and, correlatively, of a denigrating reaction of traditional religious ways."⁴⁶ Havens says of the Osgood, et al., study.

⁴³Havens, "Changing," p. 59.

⁴⁴Havens, "Changing," p. 59.

⁴⁵McCann, "Developmental," pp. 154-5.

⁴⁶C. E. Osgood, E. E. Ware, C. Morris, "Analysis of the Connotative Meanings of a Variety of Human Values as Expressed by American College Students," Journal of Abnormal and Social Psychology, 62 (1961), p. 60a.

Although Osgood's instrument is not designed to bring out conflicts in values, we can assume that in so far as a student's early training and experience has led to a lively sense of transcendent reality or cosmic purpose or to an ethic of benevolent self-giving, to this extent is genuine conflict in the university situation likely to ensue.⁴⁷

Earlier in this chapter reference was made to the study conducted by James Havens at Carleton College (Minnesota).⁴⁸ A further significant finding coming out of that study was the identification of four types of religious conflicts among students: the conflict between reason or logical thought and feelings or intuition, the desire or longing for a satisfying set of religious beliefs, or for a meaningful faith, the conflict between the truth one inwardly believes or has thought out for himself, and his outward behavior, uncomfortableness based mostly on anticipation of difficulties or conflicts which may arise in the future.⁴⁹

Havens conducted a "longitudinal investigation of the course of religious conflict through the undergraduate years" with the purpose of "establishing categories of conflict resolution," as well as showing how a "clinician may facilitate 'creative' or 'self-actualizing' outcomes of religious conflict."⁵⁰ Four types of outcome of religious conflict emerged from his study of thirty-two cases: 1. loss of ultimate concern (defensive rejection of religious concern and developmental rejection of ultimate concern) in which the student seems to lose interest in religious or personal

⁴⁷Havens, "Changing," p. 60.

⁴⁸Havens, "Study," pp. 83-4.

⁴⁹Havens, "Study," pp. 83-4.

⁵⁰James Havens, "The Course of College Religious Conflict," Religious Education, 65 (May-June, 1970), p. 257. Hereafter cited as "Course."

philosophical questions or their activities, and their place is taken by more immediate, less ultimate concerns such as academic achievement, personal relationships, aesthetic or scientific interests, or extra-curricular activities; 2. "short-circuiting," where the student usually unconsciously, appropriates religious beliefs or practices in the service of other needs; religion becomes a vehicle in the handling and perhaps the resolving of conflict; 3. intellectual resolution--the key to this category is a high disengagement factor. The student seeks rational answers to questions which are more theoretical than existential; he seeks and enjoys religious thought and perhaps activity but it is not crucial to him and seldom affects his life in fundamental ways; 4. broad integrative restructuring--the distinguishing characteristic of this category is the close relation of religious thinking and practice to the rest of the personality and behavior.⁵¹

Pilkington, Poppleton, and Robertshaw investigated changes in religious attitudes and practices among students in a longitudinal study involving 106 students at the University of Sheffield, England, and discovered that women university students "moved away from religion more than the men students."⁵² Lehmann made a similar discovery. He found that both males and females became less tradition-value oriented from their freshman to senior years, less absolute in their moral, religious,

⁵¹Havens, "Course," p. 257.

⁵²G. W. Pilkington, P. K. Poppleton, J. Robertshaw, "Changes in Religious Attitudes and Practices Among Students During University Degree Courses," British Journal of Educational Psychology, 35 (1965), p. 157.

and ethical beliefs, had less regard for the "Protestant Ethic of Puritan morality" but females were more susceptible to change than males.⁵³

In 1972 Pilkington, Poppleton, Gould, and McCourt replicated Poppleton and Pilkington's 1961 study of the religious beliefs, practices, and attitudes of university students.⁵⁴ Comparison of the 1961 and 1972 findings reveals "a massive and statistically significant movement away from religion on the part of all students."⁵⁵ The erosion of religious belief and practice over the eleven years was less serious among devout students than among those less committed to religion.⁵⁶ "One of the most robust empirical generalizations" to emerge from the study by psychology of religious behavior is that "women are more religious than men in all criteria. This holds for modern university women."⁵⁷ This same study also revealed that women students during their years at university move away from religion more than men so that by the third year there are few significant sex differences: "In the period between 1961 and 1972 it is the women students who have forsaken religion more than the men."⁵⁸

⁵³Lehmann, p. 311; see also Lehmann, Sinha, Hartnett, p. 93.

⁵⁴G. W. Pilkington, P. K. Poppleton, J. B. Gould, M. M. McCourt, "Changes in Religious Beliefs, Practices and Attitudes Among University Students Over an Eleven-Year Period in Relation to Sex, Denominational Differences, and Differences Between Faculties and Years of Study," British Journal of Social and Clinical Psychology, 15 (1) (1976), pp. 1-9.

⁵⁵Pilkington, Poppleton, Gould, McCourt, p. 1.

⁵⁶Pilkington, Poppleton, Gould, McCourt, p. 4.

⁵⁷Pilkington, Poppleton, Gould, McCourt, p. 6.

⁵⁸Pilkington, Poppleton, Gould, McCourt, p. 6.

Beit-Hallahmi administered the Mooney Problem Check List to 583 students at Michigan State University in 1967-68 and found "religious concerns" of importance to the students, but not of "major importance nor or marginal importance."⁵⁹ At least 25% of respondents checked 5 of 17 religious items on the scale and these 5 items dealt with the "belief crisis students are going through." They reflected confusion over changes involved in the "loss of faith." The students did not perceive the loss of faith as related to the breaking away from the family or to the secularizing influence of science. Females expressed greater concern over the "loss of faith" than males. "This is in accordance with the almost universal finding of greater religiosity in women," remarked Beit-Hallahmi.⁶⁰

Several studies have pointed up the crucial role played by the teacher and teaching in certain courses in the changes that were experienced by the college students. In the study conducted by J. Katz noted earlier, when the students were asked, "What do you think contributed most to the changes which you underwent in college?" between 1/4 and 1/5 singled out course work and professors as an important source of change.⁶¹ In the study done by K. Katz at Syracuse University, students who registered changes in religious convictions were asked the additional question, "What influence or influences have produced these changes?" By far the outstanding influence which, in the students' opinion, was accountable for their change was "teaching in certain courses." Seventy-two percent

⁵⁹Benjamin Beit-Hallahmi, "Self-reported Religious Concerns of University Underclassmen," Adolescence, 35 (Fall, 1974), pp. 333-337.

⁶⁰Beit-Hallahmi, p. 335.

⁶¹J. Katz, p. 13.

of the students answering the item checked this position. "Personal influence of professors in courses was checked by 21% of those answering."⁶²

Arsenian, in a "study undertaken . . . to observe in some detail factors related to changes in student attitudes toward religion," asked of those participating, "In looking over your total experience for the past four years what factors in and outside college have influenced your attitude toward religion?" Professors and courses ranked in first position.⁶³

In the Pilkington, Poppleton, and Robertshaw study noted earlier, the 106 students at University of Sheffield, England, who declined or increased in religious activity, were asked to list the factors that brought about the change. The effect of subject of study was mentioned by none of those who had increased their scale scores, whereas it was thought to be a major influence by over 1/2 of those who had decreased their scale scores. The subject of study mentioned as exerting the greatest influence was always related to science.⁶⁴

Strommen and McCann point to the importance of the relationship between teacher and student in effecting change in belief. Strommen says that "it is not technique that counts for effective teaching but the qualities of warmth, empathy, and genuineness. . . . The model of teaching is one of mutual exchange."⁶⁵ McCann, discussing the process of rethinking

⁶²D. Katz, pp. 312-3.

⁶³Arsenian, p. 344.

⁶⁴Pilkington, Poppleton, Robertshaw, p. 154 ff.

⁶⁵M. P. Strommen, "Alienation, Gratification, and Disenchantment," Religious Education, 64 (1969), p. 363.

religious ideas as one gets older, says, "the rigidity, the inelastic and unyielding nature of such imagery (concrete, pictorial idea of God) is often due to the nature of the relationships with those who present it or who represent it--parents, teachers, clergy." McCann continues,

As we realize more and more clearly the importance of the qualities of the relationship in the process of education and socialization, we may be in a better position, as the individual pushes on towards maturity and consistency, to help him change the idea of God without weakening or destroying it, to refashion the container without losing the contents.⁶⁶

The investigation and findings of McCann relative to the problems encountered by religiously fundamentalist persons who find themselves confronted by challenges to growth and change in belief are of such significance and importance to the present study as to demand careful and extensive consideration. As mentioned previously, McCann's study is an investigation of the religiousness of the individual using the interview method. Two hundred persons from all walks of life participated in the interviews.⁶⁷ Believing that the nature of the relationship between the individual and the person(s) who present religious ideas to the person is crucial, McCann examined carefully the history of a sub-group of agnostic subjects who came from Protestant fundamentalist backgrounds. Ninety percent of them experienced environments or relationships, particularly with parents, which lacked supportive, integrating values for development, or which were rigid and absolutist. McCann asserts

We can say that among persons from fundamentalist Protestant backgrounds, we can observe indications of a direct relationship

⁶⁶McCann, "Developmental," pp. 154-5.

⁶⁷McCann, "Developmental," pp. 154-5.

between the nature of early family atmosphere and characteristics--deprived or non-deprived, happy or unhappy, rigid or permissive--and the direction, amount, and kind of change in theistic belief. In fundamentalist Protestant homes, if the early environment is basically unhappy or otherwise traumatic--where there is deprivation of love, of support; or rigid relationships and hence rigid transmission of inelastic, externalized values--the seed for future agnosticism may have been sown. Under such circumstances, future religious development may be blocked and the transmitted values may at some time have to be rejected when they cannot be transformed and reinterpreted, in order to make way for consistency.

In a fundamentalist church or community, the content of religion transmitted from generation to generation consists almost exclusively of supernatural and creedal concepts. The transmission of religious values through such a closed community may cause one whole area of transmitted sentiments to be out of synchronization with other sentiments "caught" or transmitted from the wider community. The individual is caught in the disequilibrium caused by this cultural lag, and tries to restore balance and consistency. The very imbalance can in itself be a spiritually dynamic force urging the individual on to formulation, revision, and sometimes fresh creativity in the closely related spheres of religious and social values. Often, however, as the individual works his way out of a position which may be intolerable both logically and psychically, he overcompensates; he passes beyond the line separating reinterpretation and revision from rejection and loss. For some, this is a point of no return. For others, the result is not so much a loss of faith as a suspension of faith.⁶⁸

McCann cites John Weller as example of "one of those who traveled from fundamentalism to a 'suspension of faith'." "After breaking away from the fundamentalist community, both geographically and psychically, he [John Weller] began to gain a new comprehension of what the individual can be, what the world is really like," and how the individual most

⁶⁸McCann, "Developmental," pp. 154-5; see also Hans Toch, James Clark, R. T. Anderson, James J. Mullin, "'Secularization' in College - An Exploratory Study," Religious Education, 59 (1963), pp. 493-501; Jacob, p. 56; L. B. Brown, D. J. Pallant, "Religious Belief and Social Pressure," Psychological Reports 10 (1962), pp. 813-4; M. Rokeach, The Open and Closed Mind, New York Basic Books, 1960, p. 92.

effectively relates to his world," asserts McCann.⁶⁹ McCann continues

When man had become, for Weller, an autonomous, unified organism relating himself consistently with his context, and God had become the "gods" or "respect for the rights of others, trust for the life that is ours," he had to modify his old conceptions of the religious community, its God, and its values. Although intellectual emancipation could take place, Weller's emotional attachment to the church which still insisted on its authority and on its barriers against the "world," and to the God who damned or saved arbitrarily, had been too rigid. The absolutist God, the absolutist religious community--and the absolutist father--could not be spiritualized or reinterpreted in his thinking. Yet Weller had to push on towards inner consistency. Since modification of the inconsistent elements, while necessary and possible intellectually, was impossible emotionally, they had to be swept away to clear the path to that consistency and integration, unity and maturity which are the natural goals of the developing self.⁷⁰

Havens set forth the idea that shifts in student religious attitude (move toward different, usually more religion, move toward atheism or agnosticism, move toward a more orthodox faith) can be attributed somewhat to student response to that which the individual finds or fails to find in the college environment.⁷¹ In support of his position Havens cites Newcomb's study of changes in political and economic attitudes at Bennington College. Newcomb identified eight groups of students, each being a particular combination of the following three variables: conservative vs. liberal socio-economic attitudes; active in community vs. not active or negativistic; aware of own position relative to community norms vs. unaware of own position. In each group student expectations and needs coupled with what the student found in the environment elicited a particular

⁶⁹McCann, "Developmental," p. 155.

⁷⁰McCann, "Developmental," p. 155.

⁷¹Havens, "Changing," pp. 62-3.

response. For example, group one are students who were essentially negative toward the community norms of political liberalism because they failed to achieve desired leadership in the student community, and as result they returned to an acceptance of family or other outside norms. The "same causal categories can be fruitfully applied to shifts in religious attitudes . . .," asserts Havens. Havens continues,

Let us assume that a student from a theologically conservative background matriculates at a college with prevailing norms of religious liberalism. In such an instance, these same factors of degree of success in leadership, personal anxieties and problems, closeness of ties to family, status and friendship needs, and capacity for independent thought will be operative in shaping his religious outlook. On such a campus students described in the first three groups listed above are less likely to move with the college ethos than are those in the two latter groups.⁷²

Havens goes further and relates the study done at Bennington College by Newcomb of expressed attitudinal change, relating these attitudinal changes to both the initial values of students and to the social and academic values of the college as a community, to the alumnae study done at Vassar by Brown and Freedman concerning the effects of certain social variables mediated through the individual student in the form of role-behavior toward and within the educational institution, upon academic achievement.

Differences in findings between the two studies are to be explained largely by the differences in the college environments. Each campus has its own atmosphere and this in turn becomes a factor in determining shifts in religious views.⁷³

⁷²Havens, "Changing," p. 63.

⁷³Havens, "Changing," pp. 63-65.

Havens cites findings in Hollingshead's Elmtown's Youth (1949), Murray Ross' Religious Beliefs of Youth (1950, and his own study conducted at Carleton College (Minnesota) as indicating that college students are more likely to go through crises of religious doubt than are non-college students.⁷⁴

Funk did a study using two hundred fifty-five Purdue University students, the majority of whom were sophomores and juniors enrolled in the School of Science, the major purpose of which was to determine whether religious conflict and change of religious beliefs during college residence are correlated with manifest anxiety.⁷⁵ Funk found that "religious conflict is positively correlated with manifest anxiety ($r=.43$); anxiety is unrelated to orthodoxy . . . hostility to religion, or change of religious attitudes during college residence, religious conflict is negatively correlated with orthodoxy ($r+.25$)."⁷⁶

Brown found that fundamentalism was positively related to dogmatism, authoritarianism, religious institutionalization, and conversion. He also found no relationship between fundamentalism and questionnaire measures of neurosis.⁷⁷

⁷⁴Havens, "Changing," p. 58.

⁷⁵Ruth Funk, "A Survey of Religious Attitudes and Manifest Anxiety in a College Population," Dissertation Abstracts International, p. 15 (1955), 2569 (Purdue University). Hereafter cited as "Attitudes."

⁷⁶Funk, "Attitudes," p. 15.

⁷⁷Gordon Stanley Brown, "Personality and Attitude Characteristics of Fundamentalist University Students," Australian Journal of Psychology, 15 (1963), pp. 199-200; see also J. L. Chambers, et. al., "Need Differences Between Students with and without Religious Affiliation," Journal of Counseling Psychology, 15 (1968), pp. 208-210.

Kerr tested 246 Tulane University men students in an effort to ascertain whether or not "liberalism-conservatism [is] a single personality continuum." The students were tested for five types of liberalism-conservatism: political, economic, religious, social, and aesthetic. Kerr's findings were as follows: "prediction of one type of liberalism or conservatism from another type is as inefficient as predicting achievement in a relatively unrelated academic subject." Liberalism-conservatism was shown to be not a unitary dimension of personality but "a complex group of relatively independent continua."⁷⁸

Putney and Middleton investigated "four potentially independent dimensions of religious ideology: orthodoxy, the fanaticism which it inspires, its importance to the self conception, and the consciousness of ambivalence concerning the belief." Other personality characteristics which might be related to the four dimensions were measured also: authoritarianism, status concern, anomia, and conservatism. Social characteristics such as education, sex, region of residence, church affiliation, and socio-economic status were likewise determined. It was found that the four dimensions are significantly related to each other, the first three directly and the fourth inversely. Socio-economic status and anomia are not significantly related to any of the dimensions, although there is some tendency for the more anomic to be more fanatic and for those of higher socio-economic status to be less orthodox. Noting that the relationships between the dimensions and the aforementioned correlates are relatively low, the authors conclude by saying that clearly religious ideology is neither

⁷⁸Willard A. Kerr, "Untangling the Liberalism-Conservative Continuum," The Journal of Social Psychology, 35 (1952), p. 125.

a major determinant nor a simple resultant of personality characteristics, such as authoritarianism, conservatism, or anomia, or social factors such as place of residence, year in college, or even church affiliation.⁷⁹

Putney and Middleton offer the following description of an orthodox person:

The person who is highly orthodox in religious beliefs tends to be authoritarian, highly concerned about his social status, and conservative in political questions and economic questions. Such an individual is more likely than the person low in orthodoxy to be a lower classman, to be a female, to have lived in the South, and to be a Catholic rather than a Protestant. The orthodox may or may not be anomic, may or may not be middle class, and may come from either a small or a large metropolitan city.⁸⁰

Dittes made the distinction between the content-free characteristics of belief and the content-based characteristics of belief. The content-free characteristics refer to the dynamic, psychological variables that relate primarily to the intensity of belief and the vigor with which these people defend their beliefs. The content-based characteristics of religious conservatism denote conservative beliefs that are held primarily by a religious institution and which are subsequently adopted by a person who identifies with the institution.⁸¹

College freshmen personality inventories and a mail survey were used by Kahoe to study "correlates of current and retrospective [college freshmen] conservatism among one hundred forty-two former students of a

⁷⁹S. Putney, G. Middleton, "Dimensions and Correlates of Religious," Social Forces, 39 (1961), pp. 285-290.

⁸⁰Putney and Middleton, p. 289.

⁸¹J. E. Dittes, "Psychology of Religion," The Handbook of Social Psychology, 2nd ed., ed. G. Lindzey and E. Aronson (Reading, Massachusetts: Addison-Wesley, 1969), p. 118.

religiously conservative college."⁸² The purpose of the study, according to Kahoe, was to examine both "content-free and content-based aspects of conservatism [concepts set forth by Dittes⁸³] and religious conservatism in particular." The hypothesis was that conservatism is determined in part by personality dynamics and that "because of the institutionalized nature of religion, religious conservatism is also partly determined by social, institutional, 'content-based' factors."⁸⁴ Kahoe summarized his studies as follows: (1) identified a content-free aspect of conservatism, reflected by authoritarian and dogmatic traits, but having greater salience for racial than for religious or legalistic attitudes. Religious and legalistic attitudes were felt to depend more on content-based aspects of conservatism--religious institutional influences made salient by an individual's intrinsic religious orientation; (2) generally the findings support the concept that defensive personality dynamics play a role in the development of conservative attitudes; (3) in general both retrospective and current measures of conservatism were negatively related to educational level "which reflects a generally accepted fact in the social sciences"; (4) "the retrospective measure of religious conservatism had a significant positive relationship with subsequent level of education attained." The temporal relationship would suggest that religious conservatism may "have a causal effect on amount of college and graduate or

⁸²Richard D. Kahoe, "Religious Conservatism in a Quasi-longitudinal Perspective," Journal of Psychology and Theology, 5 (1) (Winter, 1977), pp. 40-47.

⁸³Dittes, p. 118.

⁸⁴Kahoe, p. 40.

professional education one from this population achieves." Finally, Kahoe's investigation showed that "a consequence of more education for the conservative is a shift toward more liberal attitudes, particularly in the religious realm."⁸⁵

P. F. Wilson utilized G. W. Allport's religious orientation scale in an effort to investigate religiosity and anxiety in Christian men. He found that intrinsically oriented Christians were more religious and less anxious on trait and existential anxiety measures than extrinsically oriented Christians.⁸⁶

Following similar procedures to those of Wilson, Sturgeon and Hamley investigated 148 students "almost equally represented by sex from a conservative, Protestant church-related college" and had similar findings to those of Wilson, only the results were extended to a different religious group and included female college students.⁸⁷

The Sturgeon and Hamley findings were:

A t test of the difference between the means for each of the above self-report measures revealed that the intrinsic group was significantly less anxious existentially [$t(38)=3.60, p=.005$] had less trait anxiety [$t(38)=2.412, p<.025$], and had greater internal locus of control [$t(38)=3.801, p<.005$] than did the Extrinsic group. The two groups did not differ in state anxiety.

.....

These results indicate a better state of adjustment for the Intrinsic believers over the Extrinsic believers and are consistent with

⁸⁵Kahoe, pp. 40-46.

⁸⁶p. F. Wilson, "Religious Orientation and Anxiety," Unpublished Master's Thesis (1976) Middle Tennessee State University, p. 95.

⁸⁷Robert S. Sturgeon and Roy W. Hamley, "Religiosity and Anxiety," The Journal of Social Psychology, 108 (1979), pp. 137-8.

the notion that the Christian who lives his belief should be more secure, more self-sufficient, and less anxious.⁸⁸

Smith conducted a systematic inquiry into the "characteristics of alienation among students in a suburban, rural, 'open-door' community college" and found alienation "was not related to religious upbringing, but alienated students manifested less church attendance."⁸⁹

Summary

This chapter has presented a review of the literature related to the religiously fundamentalist student and the religious conflict and anxiety which he encounters as he pursues his academic endeavors. If any single conclusion may be drawn from this vast aggregate of data, it is the positive value of challenge and conflict. There seems to be general agreement that challenge and conflict are inherent parts of the education process. Students grow and develop through conflict and resolution of conflict. College is a time of change. This change may be viewed as a "lessening of stereotypes". The college environment, sex differences, teachers, and courses are all factors which determine if changes in thought and outlook occur in the student and the type of changes which will occur.

⁸⁸Sturgeon and Hamley, p. 138.

⁸⁹Louis John Smith, "Characteristics of Alienation in a Community College," Dissertation Abstracts International, 35 (1975), p. 4154-B (University of Pennsylvania).

CHAPTER III

METHODOLOGY AND DESIGN

Questions

The questions upon which the study is based are as follows:

1. Do religiously fundamentalist students experience religious conflict when enrolled in those colleges and universities which are private or denominationally owned as well as in those institutions which are publicly owned?
2. Are the variables religious fundamentalism, religious conflict, and anxiety significantly related to each other?
3. If the answer to question two is yes, what is the pattern of interrelationship?
4. Do students other than those categorized as religiously fundamentalist experience religious conflict and anxiety?
5. Are there significant differences between UTK, Hiwassee College, and Johnson Bible College, as regards religious fundamentalism, religious conflict and anxiety?
6. Are the religious conflict and anxiety as well as the adaptation response which the student makes to these experiences, unique to the individual or are they much the same for all persons who are thus disposed?

Research Hypotheses

The following research hypotheses have been established:

1. There will be no significant differences among the religious

fundamentalism scores and religious conflict scores for the subjects from Hiwassee College, Johnson Bible College, and UTK, at 0.05;

2. There will be no significant differences among the religious fundamentalism scores and anxiety scores for the subjects from Hiwassee College, Johnson Bible College, and UTK, at 0.05;

3. There will be no significant differences among the religious conflict scores and anxiety scores for the subjects from Hiwassee College, Johnson Bible College, and UTK, at 0.05;

4. There will be no significant differences among the religious fundamentalism scores, religious conflict scores, and anxiety scores for the total sample, at 0.05;

5. There will be no significant differences between Hiwassee College, Johnson Bible College, and UTK with respect to either religious fundamentalism, religious conflict or anxiety, at 0.05;

The secondary hypotheses are as follows:

1. There will be no significant relationship between the religious fundamentalism scores, religious conflict scores, anxiety scores and any of the following variables either at Hiwassee College, Johnson Bible College, UTK, or for the total sample, at 0.05;

1. Consent to be interviewed.
2. Religious preference.
3. Protestant denomination preference.
4. Age.
5. State of residence.
6. Size of community of residence.
7. Socio-economic status.

8. Sex.
9. Attendance at Church and Sunday School.
10. Approximate size of Church.
11. Grade point average (at Hiwassee College only).

The following show no significant difference in the hypothesized relationships among religious fundamentalism and religious conflict scores, religious conflict and anxiety scores, and religious fundamentalism and anxiety scores, either at Hiwassee College, UTK, Johnson Bible College, or for the entire sample, at 0.05;

1. Consent to be interviewed.
2. Religious preference.
3. Protestant denomination preference.
4. Age.
5. State of residence.
6. Size of community of residence.
7. Socio-economic status.
8. Sex.
9. Attendance at Church and Sunday School.
10. Approximate size of Church.
11. Grade point average (at Hiwassee College only).

In this study the null hypotheses have been set up with the express purpose of being rejected. The null hypotheses will be tested by comparing the responses to the items used to measure the variables in question. If the number of responses in the various categories of response indicate statistically significant differences, the null hypotheses will be rejected.

Statistical Procedures

The statistical procedures used were coefficient of correlation and analysis of variance.

Type of Research

The research design is ex post facto, i.e., the variables have already occurred and no manipulation of the variables is done by the researcher.

Measurement of Variables

Those persons who accept the religious fundamentalist viewpoint subscribe to a set of beliefs which, for the most part, are derived from a literal interpretation of the Bible. Fundamentalists have strongly resisted new approaches to the interpretation and understanding of the Bible. Other scholarly advances whose application would threaten the fundamentalist position have likewise been resisted. New ideas and approaches in the fields of science, sociology, and psychology have been noted by fundamentalists but with a jaundiced eye and oftentimes only in order to dispute them and their implications for the fundamentalist viewpoint.

If a person with such an outlook enrolls in a college or university where there is a free exchange of ideas, where students are encouraged to explore, to consider alternate points of view, to loose their minds, to question, to analyze, to criticize, where every effort is made to stimulate wide-ranging thought, there is a strong likelihood he will feel his fundamentalist position challenged. Unless that person blocks out all new thoughts and ideas completely he will experience religious conflict and possibly anxiety.

It is anticipated that not all fundamentalist students will experience religious conflict. Some may be so rigid in their outlook as to brush aside all other ways of viewing things. If that be the case then the conflict will be avoided. Students experiencing conflict and concomitant anxiety will not long endure those conditions which are responsible for the trouble and unpleasantness. Some kind of resolution will be forthcoming. These solutions to conflict will in some respects be individual in character but in the main they will probably fall into a few broad categories. The anxiety accompanying the religious conflict will vary with the person and the situation but, as in the case of the religious conflict, these varying situations will likely have some commonalities.

Measurement of religious fundamentalism. The administration of the Religious Fundamentalism Scale will enable the investigator to measure religious fundamentalism among the student sample.¹ The higher the score the higher the degree of fundamentalism and, by the same token, the lower the score the lower the degree of fundamentalism.

Measurement of religious conflict. Those students with a strong fundamentalist orientation will experience a religious conflict of measurable proportions as they encounter points of view and approaches to problem-solving which clearly challenge the ones which they presently follow.

¹James G. Martin and F. R. Westie, "Religious Fundamentalism Scale," Measures of Social Psychological Attitudes, ed. John P. Robinson and Philip R. Shafer (Ann Arbor, Michigan: The University of Michigan, 1969), pp. 593-595. Hereafter cited as "Religious".

The solution to the difficulty for some of these students will be to dismiss as of no consequence any opinion, viewpoint, approach, or idea that is not in keeping with the person's established outlook, in which case conflict will never surface as such. Others of the students will look at the other approach or different idea, be intrigued by it, examine it, see the logic or validity of such, but at the same time recognize the challenge it presents to their present position. A conflict and an internal debate of sorts ensues. Use of the Religious Conflict Scale will enable the researcher to identify those persons in the student sample who are experiencing religious conflict.²

Measurement of anxiety. Anxiety is conceived to be an upsetting or disturbing condition in the individual's life whose potential effects are many and far-reaching. The anxiety is a derivative of the ambivalent religious feelings of the individual concerned. Anxiety will be measured by the IPAT Self-Analysis form.³

Munn says that "a disturbing form of conflict . . . is that in which the individual has both positive and negative attitudes toward the same person (or thing). This kind of mental conflict . . . is often accompanied by great mental stress."⁴

²Funk, "Survey," p. 345.

³R. B. Cattell, The IPAT Anxiety Scale Questionnaire, (Champaign, Illinois: The Institute for Personality and Ability Testing), 1963.

⁴Norman L. Munn, Psychology: The Fundamentals of Human Adjustment, 5th ed. (Boston: Houghton Mifflin Co., 1966), p. 277.

The interview will be utilized to confirm the findings of the abovementioned measuring instruments and investigate in depth each variable, particularly the conflict and anxiety.

Measurement of other characteristics. The following data were elicited by direct question: consent to be interviewed, age, sex, religious preference, denominational preference, size of community of residence, state of residence, size of home church, attendance at Church and Sunday School. Grade point average of students at Hiwassee College were obtained from the college with the student's consent. Socio-economic status was estimated by A Scale for Assessing Socio-Economic Status in Survey Research.⁵

Operationally then, religious fundamentalism in this research is expressed in terms of the scores on the Religious Fundamentalism Scale. Religious conflict is defined in terms of the scores on the Religious Conflict Scale of the Survey of Attitudes Toward Religion and Philosophy of Life Scale, and supplemented by information obtained by the interviews. Anxiety is discussed in terms of the data derived from the IPAT Self-Analysis Scale and the interview. Socio-economic status is defined in terms of scores on Vaughan's A Scale for Assessing Socio-Economic Status in Survey Research.

Methods of Gathering Data

Religious Fundamentalism Scale. The measurement of fundamentalism as defined earlier in this study can be done by using the Religious

⁵Charles L. Vaughan, "A Scale for Assessing Socio-Economic Status in Survey Research," Public Opinion Quarterly, 22 (Spring, 1958), p. 20.

Fundamentalism Scale developed by Martin and Westie.⁶ "This scale measures religious fundamentalism among Christians," says Robinson and Shafer, "and it seems to be a good short measure. . . ." This scale, which Westie and Martin say "stresses dogmatism and supernaturalism,"⁸ is composed of nine items, five of which are "'positive' for scoring purposes."⁹ Middleton suggests that when measuring an attitude such as religious fundamentalism "it would be better to have a test where about half the questions were to be scored in reverse."¹⁰ Each of the items is "scored along a five-point agree-disagree continuum of the Likert sort. Scoring (is) accomplished by simply summing item scores across the nine items."¹¹

Reliability. The author does not report any estimate of reliability.

Validity. Scores on the fundamentalism measure differentiated significantly ($p < .005$) between the tolerant and prejudiced respondents. Moreover, fundamentalism correlated .56 with intolerance of ambiguity, and .41 with nationalism (all significant at the .05 level) among the tolerant respondents.¹²

⁶Martin and Westie, pp. 593-595.

⁷John P. Robinson and Philip R. Shafer, eds. Measures of Psychological Attitudes (Ann Arbor, Michigan: The University of Michigan, 1969), p. 680.

⁸James G. Martin and Frank R. Westie, "The Tolerant Personality," American Sociological Review, 24 (1959), p. 524. Hereafter cited as "Tolerant."

⁹Martin and Westie, "Religious," p. 594.

¹⁰Statement by Russell Middleton, University of Wisconsin, in a telephone conversation with the writer on August 17, 1979.

¹¹Martin and Westie, "Religious," p. 595.

¹²Martin and Westie, "religious," p. 679.

This scale, which requires about six minutes to complete, will enable the investigator to place persons in the sample along a continuum of scores ranging from plus 18 to minus 18. In a telephone conversation dated September 24, 1980, Frank R. Westie, one of the designers of the scale, stated that no scale values had been established for the test. In the case of variables that have a continuous range, such as fundamentalism and religious conflict, normally one does not establish scale values.

IPAT Anxiety Scale Questionnaire. Level of anxiety can be measured with the IPAT Anxiety Scale Questionnaire developed by Raymond B. Cattell and I. H. Scheier. The instrument is a forty item "rapidly stencil-scored, objective, self-administrable questionnaire for the assessment of general free anxiety level as distinct from general neurosis or psychosis."¹³ Cohen says that it is effective with functionally literate adolescents and adults both for mass screening and individual clinical use.¹⁴ The test and its interpretation rest on very sound research and theoretical background. Cohen refers to it as "a mature fruit of a third of a century of both methodologically and clinically sophisticated large scale factor-analytic research."¹⁵ So far as systematic research background is concerned "no competing test can compete in this crucial regard." The test is an outgrowth of a series of "14 replicated researches with the longer IPAT 16

¹³Jacob Cohen, "The IPAT Anxiety Scale Questionnaire," Seventh Mehtal Measurements Yearbook, ed. Oscar Kristen Buros, (Highland Park, New Jersey: Gryphon Press, 1972), p. 255.

¹⁴Cohen, p. 255.

¹⁵Cohen, p. 255.

PF test."¹⁶ Six scores are yielded by the test: self-sentiment development, ego strength, protension of paranoid trend, guilt proneness, ergic tension, total anxiety. The test requires about 10 minutes to complete.

Reliability. Reliability coefficients for the total anxiety score, depending on type and the nature of the group, range from .80 to .93, an adequate level for most purposes. The same cannot be said for the homogeneity reliabilities of the five component scores (based on 4-12 items), which range from .26 to .60. No reliabilities are given in the manual for combinations of overt and covert anxiety scores, but a reference (7) give .24 for the reliability of their difference.¹⁷

Validity. Evidence for the tests's validity is varied and impressive. It rests first on the foundation or replicated factor-analytic researches involving not only questionnaire items but objective test and physiological measures, which established and cross-matched the anxiety factor. From these, "construct" validity coefficients in the range .85 to .90 are claimed. These are multiple correlation functions of factor loadings and are therefore probably somewhat overstated. Nevertheless, they are high enough. As for external validity, many lines of evidence converge: (a) Correlation with a relatively unreliable psychiatric consensus is .30 to .40 (.60 to .70 when the criterion is attenuation-corrected). (b) the mean of 174 anxiety neurotics differs sharply from the population average (by 1.3 standard deviations), which expressed as a point-biserial r yields .65 (reviewer's computation, assuming equal numbers of anxiety neurotics and general population adults are being discriminated so as to give a maximum correlation). (c) the means of 23 groups of clinical interest order them in a clinically compelling way. (d) Other data (on occupations, nations, volunteers for experiment, drug effects, etc.) presented or preferred to further enrich the background for interpretation and thereby enhance validity.¹⁸

The Religious Conflict Scale. Determination of persons experiencing religious conflict can be made by using the Religious Conflict

¹⁶Cohen, p. 255.

¹⁷Cohen, p. 256

¹⁸Cohen, p. 256.

Scale, a subscale of A Survey of Attitudes Toward Religion and Philosophy of Life Scale developed by Ruth Funk.¹⁹ The Religious Conflict Scale is a twenty-two item scale designed to measure "simultaneous tendencies to react in opposing and incompatible ways to the same religious attitude object."²⁰ The items of the scale were chosen on the basis of their ability to discriminate high and low scorers. A person scoring 16-22 on the scale would be considered ambivalent in his religious feelings. A score of 0-7 indicates little or no conflict while a score of 8-15 indicates a moderate to high level of conflict involving religious matters.

Reliability. Based on a sample of thirty-one persons and a three-week test interval Funk (private communication, 1958) reported the following test-retest reliability estimates for these scales: the Religious Conflict Scale, .72 (rank order R) and .84 (product moment r) . . .²¹

Validity. The author (Funk, undated mimeograph) reported a highly significant positive correlation between scores on the Taylor Manifest Anxiety Scale and the Religious Conflict Scale, giving it a degree of construct validity. The scale seems to have fair content validity.²²

Use of this scale will enable the investigator to identify which of the persons in the sample are experiencing religious conflict. Information coming from the Religious Fundamentalism Scale and the Religious Conflict Scale will help to determine if the religious conflict is due to fundamentalism or to something else.

¹⁹Funk, "Survey," p. 346.

²⁰Ruth Funk, "Experimental Scales Used in a Study of Religious Attitudes as Related to Manifest Anxiety," Psychological Newsletter, 9 (1958), p. 240. Hereafter cited as "Experimental."

²¹Funk, "Survey," p. 326.

²²R. V. McCann, "Developmental," p. 147.

The interview. The interview as a research technique in studying religious conflict was suggested by Joseph Havens and R. V. McCann. McCann conducted a three-year investigation of the "religion of the individual" in the hope that "such a study . . . might contribute something to our understanding of the contemporary religious situation, as well as making a contribution to social science."²³ The study received financial assistance from the Carnegie Corporation of New York. The method of investigation used in the study was the interview. McCann says of this choice of methods:

After a pilot study had been made with fifty research subjects and after noting the considerable shortcomings of the most frequently used methods in empirical religious research--tests, scales, and questionnaires--an interview-guide was constructed, to serve as framework for a series of intensive interviews on a person-to-person basis.²⁴

In the course of his investigations, McCann interviewed two hundred persons "for from six to twelve hours each - some of the interview series running over twenty hours per person."²⁵ McCann speaks further of the interview method in this type of research:

Our subjects . . . talked freely, fully, intimately. This may be due not merely to the advantages of the interview over the written questionnaire or biography, but to the circumstances under which the interview series are held--in comfort and informality, and with genuine interest, appreciation, and receptivity expressed by the interviewer. The interview series is much more than a means to collect information; it becomes an important interpersonal relationship. Many people do not really know what they think about these topics and would no doubt be unable to give more than a perfunctory answer in a brief interview. Not only are they assisted and encouraged by guided discussions, but over the period of days

²³R. V. McCann, "Developmental," p. 147.

²⁴McCann, "Developmental," p. 147.

²⁵McCann, "Developmental," p. 148.

and sometimes weeks of the interview series they have a chance to reflect at leisure upon the total area of personal values, of basic beliefs and sentiments.²⁶

Havens has made extensive use of the interview in his studies of religious conflict among college students. In a study conducted at the University of Massachusetts, Havens says he utilized data drawn from "clinical material, including some tape-recorded sessions, papers written for college courses, and open-ended interviews dealing explicitly with religious questions."²⁷ Havens remarks that today's students are giving a "wide variety of individualized solutions to the religious problem," and there is a great need for "more and deeper understanding of these 'solutions.'"²⁸ Studies so far available have utilized the interview in an attempt to get the "inside view" of the college student but have only suggested the nature of the solutions. The interview method can be put to greater use in understanding these "solutions" if these subjective data are "supplementary to the more objective test and observational information."²⁹

²⁶McCann, p. 148. See also Nevitt, Sanford, "Research and Policy in Higher Education," The American College, ed. Nevitt Sanford (New York: John Wiley and Sons, Inc., 1962), pp. 1020-1, where he notes that a social scientist may "take one or the other of two main courses. He may conduct his work in such a way as to affect his subjects minimally, as in a laboratory experiment or in a survey of opinions. The other course for the investigator is to assume that change will occur and that the observer is an agent of change. This requires that he make sure that the change is valuable or at least not harmful and that he himself is treated as a variable in the experimental design. It is this latter course that seems most appropriate and promising for the kinds of educational research that have been said to be most needed."

²⁷Havens, "Course," p. 257.

²⁸Havens, "Course," p. 67.

²⁹Havens, "Course," p. 67.

It is increasingly evident that phenomenological data can be distorted in their reporting, in their reception by the investigator, and in their interpretation. Such data will be least distorted by an investigator who is able to "feel into" the frame of reference of the subject, i.e. someone who has in his own experience come close to the kind of inner events being reported. Clark Moustakas, in his recent book On Loneliness discusses this point, and effectively demonstrates it in his treatment of the loneliness experience. He begins by perceptively describing an event in his own life which temporarily set apart from all who might have shared his suffering. It yet remains for a psychologist of religion to proceed with equal sensitivity to delineate the problem of religious doubt and conflict. Even one case study, carefully reported and empathetically shared by the scientists, could deepen the rather broad picture (of religious conflict).³⁰

Havens suggests the following procedure for obtaining an adequate picture of the student mind.

The least distorted picture of college students' religion will be obtained if the question is approached from several viewpoints. Research such as the Vassar study can provide an invaluable background picture of the general intellectual and emotional development of the college student, and of the complex interaction of his personality, his intimate peer groups, and the wider college community. Surveys and extended interviews focused on moral and religious searchings . . . can lead us more directly into "the student mind." Phenomenological study of a few cases in depth and longitudinally is the third necessary ingredient of an adequate picture. When these are combined we are least likely to distort the picture to fit any preconceptions or proselytizing aims (overt or covert).³¹

The interview schedule is a compromise between a structured and unstructured technique. A direct approach was taken in the interview and both "closed" and "open" questions were utilized. While aware of the dangers associated with the use of open-ended questions--they require considerable interview time, analysis is difficult--some carefully chosen

³⁰Havens, "Course," p. 67.

³¹Havens, "Course," p. 68.

and worded open-ended questions were used because conditions required "probing of attitude and reaction formations and ascertaining information that is locked in a . . . personality structure."³² The respondent was free to develop his responses to all questions, both closed and open, as he saw fit.

An interview span of forty-five minutes, as suggested by Miller, was established, though at no time was a session halted if the respondent maintained interest.³³

Realizing the great value of probing in a study of this nature while at the same time aware of the danger of producing bias with one's questions, the interviewer made a strong effort to follow closely the technique called "controlled non-directive probing" developed by Kahn and Cannell.³⁴ Using this technique the interviewer accepts responsibility for being sure that the interview includes the topics necessary to his content objectives and attempts to limit the extraneous topics into which the interview may ramble, but beyond this does little to direct the interview. The respondent is encouraged to respond freely in the atmosphere of acceptance and permissiveness provided by the interviewer.³⁵

³²Delbert Miller, Handbook of Research Design and Social Measurement (New York: David McKay Co., Inc., 1964), p. 287. Miller observes that there are problems associated with the use of open-ended questions. In general the rule is: present closed rather than open-ended questions. "If you must employ open-ended questions, choose a few with care and with the precise aims of the study in mind. . . . Open-ended questions are appropriate and powerful under conditions that require probing of attitude and reaction formations."

³³Miller, p. 287.

³⁴Robert Kahn and Charles F. Cannell, The Dynamics of Interviewing (New York: John Wiley and Sons, Inc., 1965), p. 208 ff.

General Information Data Sheet. This is a series of questions developed by the investigator to provide additional information about the participants in the study. Some of the questions were suggested by research related to the question under study and noted earlier in the review of literature section. Other questions eliciting other data were formulated because it was felt that the data were pertinent to the exercise. A copy of the General Information Data Sheet is found in Appendix B.

A Scale for Assessing Socio-Economic Status in Survey Research. Rather than have each individual give his socio-economic status, in which case persons have a tendency to view themselves as being "middle-class," Charles L. Vaughan's A Scale for Assessing Socio-Economic Status in Survey Research was used. It is a five question test with separate parts to three of the five questions and requires from two to three minutes to complete. Vaughan says that "the initial stimulus for the development of the scale was the need for a device that would provide reliable and valid socio-economic groupings of people interviewed on the street in small pilot research studies."³⁶ The scale was originally designed for assessing the socio-economic status of homes in urban territory and rural villages

³⁵Kahn and Cannell state that they are greatly indebted to Carl R. Rogers for the concept of "controlled non-directive probing." Kahn and Cannell, p. 208 f.

³⁶Vaughan, p. 20.

in the United States. Data obtained subsequent to the construction of the scale indicate that it is also useful with farm homes.³⁷

The scale was chosen because it requires only a small amount of time to administer, requires relatively few instructions, requires just a small block of space on the questionnaire, in its original use children could report the pertinent facts, and because it differentiates between homes near the middle of the distribution of socio-economic status as well as between the very high and very low groups. Vaughan says that

the fact that the scale distinguishes twelve-points along a continuum makes it possible to study and highlight certain relationships not clearly visible with a four-point scale ("A," "B," "C," "D"). . . . Use of all twelve points on the scale . . . makes it relatively simple to derive mathematical expressions of various relationships--such as those between television set ownership, incidence of Negroes, use of certain brands of products, knowledge about various companies, etc. and socio-economic level.

Reliability and validity. Validity of the scale is to some extent assured by the manner in which it was constructed. However, a cross-validated study resulted in a Pearsonian correlation coefficient of .61 between interviewer ratings of socio-economic status and total scaled scores.

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Certain relationships between scaled scores and other variables also indicate a high degree of reliability and validity of the scale. For example, studies indicate that the following variables are closely related in the expected direction to scaled scores: median family income, when geographic division is held constant; percentage of Negro homes. In fact, the curves depicting the relationships are exceptionally smooth for social data.³⁸

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³⁷Vaughan, p. 31.

³⁸Vaughan, p. 31.

Aside from questions in the product field, answers to questions in the social and political areas also show the expected relationships to scaled scores, in particular, the percentage of persons who answer "don't know" to questions in these areas.³⁹

Procedures--Overview

This study consists of two separate though closely related phases: A survey phase and an interview phase. In the survey phase 301 second and third quarter students registered at 3 institutions filled out a test booklet which involved 2 kinds of activity: (1) the answers on 4 tests designed to measure religious fundamentalism, religious conflict, anxiety, and socio-economic status, and (2) answering other questions which would yield additional data, biographical and otherwise. In the interview phase 30 persons, 10 from each institution, who made certain combinations of scores on the tests were asked to participate in a review and confirmation of test scores and in-depth discussion of the possible meaning of such scores.

Procedures--Survey Phase

Sample. In the extensive phase the sample consisted of a total of 301 students, 99 of whom attended UTK, 100 of whom attended Hiwassee College, and 102 of whom attended Johnson Bible College. These students were persons enrolled in English 102 A, B, E, H, J, X, N, taught by Professors Lowry, Dail, Luther and Stiles, at Hiwassee College; Sociology 1510 taught by R. G. Perrin and Ms. Cathy Ritter, and Sociology 1520 taught by Jim Lynxwiler at UTK; English 102 A, B, C, D, E, at Johnson Bible College

³⁹Vaughan, p. 31.

taught by Professors Beam and Wheeler. No attempt was made to randomize the sample because total populations are being used. English is a required course at Hiwassee College if the student desires to graduate from the institution with any type of degree or certificate so a broad spectrum of students enroll in these classes. Sociology 1510, 20 at UTK are basic courses for anyone choosing a major in Sociology and also may be taken to meet basic curricular requirements in the College of Liberal Arts. In this instance also a broad spectrum of students sign for these classes. English is required in all the curricula at Johnson Bible College, therefore a broad spectrum of students sign for these classes. The entire sample at the three institutions were second and third quarter freshmen. A total of 101 persons at Hiwassee, 102 at Johnson Bible College, and 128 at UTK for a total of 331; completed the survey. Removal of non-freshmen and non-Christian persons resulted in the above listed figures at the three institutions. The sample was weighted in favor of freshmen for the following reasons which are interrelated: the freshmen year is the latter end of the adolescent period, a period which Erikson and Allport, among others, have referred to as one of difficulty, one during which identity is a major issue and religion is a "crisis" area; the freshmen year is theorized to be the time when adjustment to the new and different college environment is the most difficult.

Method of action. In the extensive phase of the study students in the above mentioned classes were administered Martin and Westie's Religious Fundamentalism Scale, Funk's Religious Conflict Scale, a subscale of A Survey of Attitudes Toward Religion and Philosophy of Life, Raymond

Cattell's IPAT Self-Analysis Formula, Vaughan's A Scale for Assessing Socio-Economic Status, and the General Information Data Sheet, with the intent being, first, to obtain religious fundamentalism, religious conflict, and anxiety scores; second, to determine the socio-economic status of the student and collect certain biographical information; and, third, to collect data on social characteristics. Cross-referencing of the findings on the Religious Fundamentalism Scale, the Religious Conflict Scale and IPAT Self-Analysis Formula enabled the investigator to establish categories of high and low scores involving each of the three major variables fundamentalism, religious conflict, and anxiety. These categories were established for the most part to assist in selecting persons for the intensive phase (interview phase) of the study. Persons were to be chosen from the categories of high fundamentalism score, high religious conflict score and high anxiety scores; high fundamentalism score, low conflict score and low anxiety score; low fundamentalism score, low conflict score, and low anxiety score.

A survey booklet consisting of the above mentioned tests and a cover letter was compiled and administered during a regular classroom period in the Winter Quarter, 1980, at each of the three institutions. The entire survey required approximately 35 minutes to complete.

The procedure was as follows: A brief explanation of the survey was made to each group after which the booklets were distributed and students marked their answers. Following the test opportunity was given for questions and discussion of the test. Ms. Ritter in Sociology 1510 at UTK made this a complete learning experience for the class, utilizing the time following the survey as well as this investigator to discuss the

theory and method of attitude surveys. The investigator experienced considerable difficulty in gaining access to students at UTK for purposes of the survey. The assistance of Dr.'s Donald Ploch and Thomas C. Hood and the Department of Sociology at UTK is gratefully acknowledged in this regard. In each class surveyed the request was made that the tests be administered in the first part of the period rather than the last part and that the regular classroom teacher be present and give a brief introduction of the proceedings. It was felt that this would help create an atmosphere in which the students would consider seriously the testing process. A copy of the test booklet is included in Appendix B along with the cover letter.

Procedures--Interview Phase

The intensive phase of the study consists of a series of thirty interviews designed to: 1. review and confirm the findings of the survey phase of the study, and 2. supply additional and in depth information about the religious conflict and concomitant anxiety, particularly regarding the precipitating factor(s) in the conflict, manner of conflict resolution, as well as a description of the anxiety in terms of its overall effects on individual behavior. These findings are presented by broad categories of response with an attempt to generalize concerning the data in each category. The interview phase is vital to the study and more than just a check on data in each category. An important aspect of the whole research project is to secure information about individual reaction to religious conflict and the concomitant anxiety.

Sample. In the interview phase a total sample of 30 students was selected and interviewed: 10 at UTK, 10 at Hiwassee College and 10 at Johnson Bible College. A strong attempt was made to secure interviewees in each of the following categories though the investigator was not successful in every instance: persons with high fundamentalism scores, religious conflict scores, and anxiety scores; persons with high fundamentalism scores but low religious conflict scores and anxiety scores; persons with low fundamentalism scores and high religious conflict scores and anxiety scores; and persons with low scores in each of the categories, fundamentalism, religious conflict, and anxiety.

Method of action. Interviews were conducted in the office of Clarence McCall, Jr., Barker Learning Center, Hiwassee College, in Room 204, Clayton Educational Building and the office of Dr. Karl Jost, at UTK, and the office of Dr. Stanley McDaniel, Administration Building, Johnson Bible College. There was monetary inducement for participation in the interview at Johnson Bible College and UTK but none at Hiwassee College. The interviewees were electronically recorded. All students were asked to give their names and addresses on the survey forms as well as to check a space indicating willingness to participate in the interview phase. Selection of interviewees was from among those who indicated a willingness to participate. No attempt was made to contact any others. The investigator was interested in the tone of voice, facial expression, and general reaction of the student to the questions asked as well as the answers formulated to the questions. Following each interview session the interviewer recorded his reactions concerning the session and these reactions were incorporated

into the evaluation and write-up. Students at UTK were contacted by telephone while those at Johnson Bible College and Hiwassee College were contacted by mail. Prior to the interviews themselves the participants were told in general terms of the proposed format of the interview, topics to be discussed, and asked again as to their willingness to participate as well as permission to allow their statements to be recorded and incorporated into the study.

Each interview began with a brief reference to the information on the data sheet then moved to a validation of the scores on the various tests included in the survey. This latter procedure involved reading aloud some of the questions and answers on each test which was usually sufficient stimuli to get the student to discuss the subjects of religious viewpoint, religious conflict, and anxiety. In a few instances, however, this was not sufficient to stimulate conversation, in which case the interviewer resorted to a prepared list of questions and asked the person to formulate answers to each one. These questions are found in Appendix A.

All interviews were conducted by the author. In the summer of 1979 a pilot study was done involving a freshman female student at Hiwassee College utilizing the survey and interview methods and most of the same instruments later used in the actual study. (See Appendix C.) Following careful review of the write-up and tape of the session the supervising doctoral committee deemed the writer's skills as an interviewer adequate for the project. At no time did the interviewer feel ill at ease except perhaps in working with the Hiwassee College students, persons whom he knew quite well and to whom he was known. The author encountered no difficulty at all in scheduling interviews.

Method of analysis of interviews. All tape recordings were reviewed and carefully analyzed by the author. Analysis was done using an inductive method devised by the investigator but based partly on procedures suggested by Havens.³⁹

³⁹Havens, "Course," p. 258.

CHAPTER IV

INTERVIEW PHASE

Interview Procedures and Analysis of Interviewees' Scores

As noted previously, 10 persons from each of the 3 schools were invited to participate in the interviews for a total of 30 students. Every person contacted agreed to the interview. Interviews at Johnson Bible College were done on the evenings of March 26 and 27; five persons each evening. This schedule proved to be exhausting. Three each evening would have been enough. Students at UTK were interviewed on April 19, 22, 24, and 29. Hiwassee College students were interviewed on May 5, 7, 9, 13, 15, and 19. Length of interviews ranged from 25 minutes to 50 minutes at each of the 3 schools.

A careful study of Table 1 reveals the following regarding interviewee scores. Conflict scores are as follows: at Hiwassee College they range from a low of 7 to a high of 17 (of a possible 22); at UTK from a low of 8 to a high of 17; at Johnson Bible College from a low of 10 to a high of 21. Religious fundamentalism scores are as follows: at Hiwassee College from a low of 6 to a high of 18; at UTK from a low of 4 to a high of 17; at Johnson Bible College from a low of 11 to a high of 18. The anxiety scores at the 3 schools are as follows: at Hiwassee College from a low of 26 to a high of 61; at UTK from a low of 32 to a high of 54; at Johnson Bible College from a low of 20 to a high of 55.

Further analysis of interviewee scores reveals the following: at Hiwassee 9 of the 10 anxiety scores are in either the "getting serious" or "already serious" range and 6 of these 9 persons have fundamentalism

TABLE 1
RELIGIOUS CONFLICT, RELIGIOUS FUNDAMENTALISM,
AND ANXIETY SCORES OF INTERVIEWEES

School	Student Number	Scores		
		Rel. Fundamentalism	Rel. Conflict	Anxiety
Hiwassee College	7	17	11	42
	11	18	16	26
	16	4	14	61
	17	16	9	42
	25	8	17	40
	28	18	13	51
	44	12	15	61
	52	18	17	52
	58	6	7	46
	83	15	11	49
Johnson Bible College	37	16	10	52
	44	18	13	33
	45	18	12	47
	48	16	12	38
	58	9	21	55
	68	15	11	32
	70	18	11	45
	76	18	14	49
	88	16	12	37
	102	11	13	29
UTK	2	4	12	49
	7	13	10	35
	23	16	12	50
	37	15	14	54
	39	16	13	54
	50	16	17	58
	100	15	8	51
	103	17	10	32
	106	13	8	43
	125	14	14	40

scores in the 12-18 range; 6 of the 10 conflict scores are in the high or high medium range and 3 of these 6 have fundamentalism scores of 18 and 2 of these 3 have anxiety scores in the "already serious" range. At UTK 9 of the 10 have religious fundamentalism scores of 13 or above, 7 of the 10 anxiety scores are in the "already serious" range and 6 of these 7 have fundamentalism scores of 13 or above; 4 of the 10 conflict scores are in the high or high medium range all 4 of whom have fundamentalism scores of 14 or more and of the 4, 3 have anxiety scores in the "already serious" range. At Johnson Bible College 8 of the 10 interviewees have fundamentalism scores of 15 or above, 5 of the 10 anxiety scores are in the "already serious" range, 4 of the 10 conflict scores are in the high or high medium range and of the 4, 2 have anxiety scores in the "already serious" range.

Summary and Findings

Information in the following section is presented by institution. First, a summary of the findings of the interviews conducted at each institution, next a case study, followed by conclusions based on the summary and case study for the institution. The section concludes with efforts to relate the findings at the three institutions.

The specific purpose of the interviews was to learn as much as possible about the individual's religious conflict and how it had been resolved, anxiety, each person's understanding of his religious position, and if, as had been hypothesized, discover if there were correlations among the variables religious fundamentalism, anxiety and religious conflict. The beginning point for each of the interviews was a review of the various tests, the scores earned, and what exactly the scores meant, all the while

listening for information that would answer the questions in the study, stopping quite often at various points to probe, to ask for clarification, and request additional information. One of the most revealing interviews at Johnson Bible College became productive only as result of a comment made by the person as the session was ending. The person sat back down and the next fifteen minutes were very productive and revealing.

Summary and Findings of Interviews at Johnson Bible College

The following section summarizes the findings of the interviews at Johnson Bible College.

Review of general information data sheet. This was of significance because certain data included therein was to be used in calculating correlations. Also, though all except 2 of the students at Johnson Bible College belong either to the Christian Church or Church of Christ, 2 interviewees reported their denominational membership as "Christian/Church of Christ," and it was necessary to ascertain what was meant by such answer. All 10 interviewees reviewed the data and said it was correct. This also helped to establish rapport between interviewer and interviewee.

Review of socio-economic status. When told the socio-economic status score and what it meant in terms of social class, some students did not think of themselves as being in that particular social class. The typical response was "I did not think we (my family) were that far up on the scale." It is the writer's opinion that for the most part, however, the results elicited by the test were accurate.

Review of fundamentalism test. Nine of the 10 scores indicated strong fundamentalist learnings. In fact, one would probably have difficulty locating a non-fundamentalist on the Johnson Bible College Campus. One person wrote at the bottom of the religious fundamentalism test, "What did you expect to find here at Johnson?" Nine respondents indicated that their responses were an accurate statement of their religious beliefs. One person misread one of the questions and thereby answered it incorrectly. The corrected score would have been 15 rather than 11. Seven persons scored the maximum 18, while the other 3 had difficulty involving interpretation of questions 8 and 9.

Review of religious conflict. Eight interviewees asserted that their responses on Funk's Religious Conflict Scale were accurate representations of their opinions, at the time of the test (Fall Semester, 1979). Out of a possible 22, scores ranged from 21 to 10, with all but 1 in the 10-14, or medium range. One person noted that the score earned was indeed correct since he was a "bit undecided at the time" he gave those answers, "but 1 semester at Johnson Bible College has made me more certain." (The interviews were conducted in the Spring semester, 1980). The interview revealed that for one person it was not so much conflict over religious ideas as it was a reaction to and misunderstanding of the word "religion."

A variety of interesting and revealing data came from this discussion of religious conflict. Four persons indicated that the conflict involved doing what was right rather than a debate over what was truth. One of the four remarked, "I know what I should be but I can't seem to do

it." Another "hope(s) that in the future my faith grows stronger and I learn how to do what I know I should do. My beliefs will not change." Still another wants to do what is right so as to please the parents. One person said that there is a question in his mind as to the correctness of the teaching of his church (Church of Christ). "Are we right or are the others right? In some things other churches are more nearly correct, but I believe the Church of Christ is closest to the way God would have us to believe." One person who scored fourteen on the test remarked, "I decided to be perfectly honest. At times I question my beliefs a lot." Another individual who has been a member of 3 different denominations in 18 years is experiencing conflict because she wants to be sure concerning her faith. She debates her early baptism. "I need to study and learn about the faith, but I do not do so."

Education has contributed significantly to the religious conflict which five of the interviewees are now experiencing. One of the five stated that education has led to questioning in that "education instilled principles in me that led me to doubt. I am more settled now than I was in the beginning." Still another who was raised in a home where religion was "do's and don't's" and "Christ was a disciplinarian" now sees religion as love and understanding as well. For another, education in high school led her to question her faith. When this happened she would consult the Bible and "whatever it said that was the way it was." One person scored 21 of a possible 22. "I never thought seriously about religion before but now I want to discover if I am what I say I am," she remarked. This is the result of strong disagreement with certain college rules which

triggered a deeper level of thought. She noted that she intends to use the entire summer of 1980 to work through the present confusion.

Three persons indicated an interest in and a willingness to discuss religion, though one said she grew "impatient with those who believe differently." "Sometimes I even stop discussing because it upsets me," she stated. One interviewee who sees the need to be "led less by others and think more on my own," says discussing religion helps her to think. "I am willing to listen to opposing points of view, their explanation, learn more about it to see if it is reasonable."

Five interviewees discussed the role of education and teachers in particular in helping students investigate their faith. Three of the 5 said that teachers have the obligation to present potentially challenging ideas to students but with certain restrictions. One person noted that teachers have the obligation to present "even opposing ideas" but that students should be brought up in this kind of teaching and not just introduced to it in college. Another stated that "teacher and education should make you want to search for the truth. However, if a teacher teaches things that dishonor God you should have him straightened out or get a new teacher." Still another said, "Yes, but in the Christian atmosphere where there are materials and teachers to help you work through the questions." One interviewee remarked that he would listen to a teacher who expressed opposing ideas "if the Bible was not clear on the subject but if it was he would not listen."

Review of anxiety. All ten respondents felt that the results of the IPAT test were accurate. Scores on the IPAT test were such that

5 persons were in the category of "average level of anxiety" and 5 were in the category where such scores are "found in only 1 of 20 cases." At the time it was administered the test was not identified as a measure of anxiety. During the interview, however, all were quite interested to learn what the test measured and the significance of the score. All interviewees were encouraged to comment on anxiety as it related to their lives and, if the score indicated such, to try to account for the high level of anxiety, to comment on the effects which they feel it had on their daily experience, and to tell if this anxiety is in any way related to their religious experience/activity. The person who made the lowest score on the test (29) said that he does not "get real hyper over things. I'm usually very calm. At times, I get upset over things but I can control it." He does not feel that what anxiety he does have is in any way related to his religious experience. By his own admission he is not very open to new ideas. Some teachers have said things that caused him to think about his religious views but none have caused him any real anxiety. Two persons who scored high on the test (38, 45) stated that the anxiety was related to things other than religion. In one case the anxiety (38) is related to personal aggressiveness which seems to be related to the prodding of parents. He wants to make good grades and please his parents but fears that he will disappoint them as two older brothers have done. He has definite goals and has little patience with those who do not feel as he does. In another case the anxiety (45) seems to be related to a number of factors none of which is religion. He works full time for Johnson Bible College as a printer. Both the training which he received from his mother at home and as a printer has made him a perfectionist in his

work. Some of the work-study students whom he supervises at Johnson Bible College upset him with their unwillingness to do their best work. It is this writer's opinion that his over-all situation contributes to the high level of anxiety--married, working full time, wife working, both he and his wife are going to school, and caring for a child. The interviewee did comment that he is changing now, relaxing more, taking it easier with himself and with others and that religion is helping him to do this.

Seven persons with above average to high anxiety scores asserted that the anxiety was in some way related to religion. Two of the 7 stated that the anxiety had to do with the practice of religion. "I see the need to do what is right, but I have no real desire to; I can't seem to bring myself around to studying and answering the questions that bother me," said one. Another remarked that, "it had to do with petty things, like temper, bad thoughts in my mind. I don't study so that I can answer the questions that people ask about my faith. I know I should but I don't. I feel guilty over this." Three of the 7 interviewees related the anxiety to religious beliefs. One stated that he is serious about religion and for that reason he "wants to know what is right." "When problems arise and I am not able to think it out I go with my feelings. When I am not able to think through a religious question I switch into the 'hyper' gear. . . Once in high school I was talking to this atheist and almost lost 'my cool'. The anguish lasted for about a day." Another interviewee remarked that she feels guilty when she hears new ideas about religion. She experiences considerable anguish because this causes her to be unsure about her faith. The resulting anguish never causes her to cry, lose sleep, or stop eating. Her mind is upset for a day or two, but that's about all. The third

interviewee who feels very sure about her religious views says that it upsets her when people disagree with her religious ideas because she feels they are wrong. If it was a close friend who did so she would probably be upset enough to lose sleep over it but not otherwise.

Two interviewees have experienced considerable anxiety directly related to religious conflict. The religious conflict was brought into focus by disagreement with some of the rules at Johnson Bible College, dress code and curfew. One person, with an anxiety score of 55 and a conflict score of 21 (of a possible 22) is now thinking seriously about religion whereas before she never did so. She wants to know what she believes and why she believes. She feels guilty at Johnson Bible College "surrounded by all these good people" and consequently tries to cover it up. Throughout the interview she kept saying that she needed to get away from people and think it through for herself. The results of this turmoil for her personally have been considerable. She says that she is not as responsible as she used to be. She experienced a great depression at the start of the second semester, 1980, and during this time she would often stay up all night talking, writing letters, or reading, then sleep through her classes the next day. As a consequence her grades went down and she narrowly avoided difficulty with the administration of the college. Also, during this time she had a bad throat problem which the doctor's diagnosed as "nervous, nothing physical." All of this she directly relates to the conflict over religion raging in her life.

The second interviewee reports a similar experience to the preceding. In fact, the two went through the experience together, although it was not nearly so intense for this person. In high school she felt the

need to do what others said and did very little thinking on her own. Now she wants to be led less by others and to make up her own mind. Rules at Johnson Bible College, dress code and curfew, have brought this about. Too, certain ideas of the faith, certain beliefs, are upsetting her and she is currently working to understand these and find her own answers. This caused health problems for her as well. She went to the doctor first semester 1979-80 with "stomach trouble" which was diagnosed as nerves. She, too, slept through several classes after staying up all night talking, reading, or writing letters and likewise narrowly avoided difficulty with the administration over this. This person seems to have resolved her difficulties better than her friend and as of the interview date plans to return to Johnson Bible College for another year.

Case Study 2, Dearon

Dearon is an 18 year old female from the state of Kentucky, a member and regular attender of the Church of Christ for about 2 years, and at the time of the interview a second semester freshman at Johnson Bible College. She is 1 of 2 children in a family that on the socio-economic scale ranks in the upper-middle class. Dearon was a good student in high school and "had better than a B average on hard subjects like Physics and Math." While at home she enjoyed considerable freedom to come and go as she pleased so long as she did not stay out "much past midnight" and her parents knew that she was with a good group of friends and "in a safe place." Her home church has approximately 85 members and since joining Dearon has been an enthusiastic participant, especially active in the youth program. Dearon came to Johnson Bible College quite undecided about

what she wanted to do in the future thinking that perhaps she could make up her mind while at school.

Life and study at Johnson Bible College has been a disappointing as well as upsetting experience for Dearon. A religious conflict score of 21 and an anxiety score of 55 indicated both a high level of anxiety and a great deal of indecision regarding matters of religion. Both of these have surfaced only recently in her life. The interview revealed that the two, anxiety and religious conflict, were definitely related. Dearon's religious beliefs have not been challenged by any of her classroom experiences. No one has presented any disturbing new theories or points of view. The carefully controlled atmosphere at Johnson has proved to be her undoing. Rules, many of which she calls "petty", have caused her to reassess her whole religious perspective: curfew at 10:15 p.m. and that means in the dormitory and quiet, not allowed to leave the dormitory until after 6:00 a.m. in the morning, no shorts may be worn within a 70 mile radius of the college, blue jeans must be worn when playing tennis, dresses with slits may not exceed 3 inches above the knee, and discrimination in favor of the male student. As result, Dearon is now thinking seriously about religion, she is reassessing her values. "I want to discover if I am what I say I am. I am truly investigating religion." She finds herself doubting a lot now whereas not so much before. "I try to hide it. In the middle of Johnson surrounded by all these good people I feel guilty over it. I try to cover it up." Dearon remarked that she felt the need to get away where she can be alone and think things through. At the time of the interview she commented that "in about 3 or 4 days we have a week's vacation coming and I can't wait to get out of

here." A bit later she expressed the hope that "in the Summer of '80 I can think through by religious ideas. I want to do some research, be alone, and arrive at some conclusions."

All of this disturbance over religious ideas has had some very definite effects on Dearon. Beginning about the "third week of the (second) semester," sometime near the end of January, she experienced severe depression. She had difficulty eating, sleeping, even developed trouble with her "throat burning" which her doctor diagnosed as "nerves, nothing physical." Dearon and a friend who **was** having much the same trouble as she at the time, began staying up nights talking, reading, writing letters, and then sleeping through their classes the following day. The two of them fell behind in their studies and were soon in trouble with the administration over class absences. Although the situation had improved somewhat by the time of the interview near the end of March, Dearon said that she probably would not return to Johnson for the 1980-81 school year.

Dearon's fundamentalism score of nine as well as the discussion of beliefs in the interview showed that she was not a strict fundamentalist. In her case she came to a strongly fundamentalist educational institution believing that she would be confirmed in her beliefs and religious practice. She stated that she chose Johnson Bible College because it was a religious school. Disturbance over ideas about the Bible and theology were not the beginning point for Dearon's reassessment of religious belief. Instead, disagreement over rules was the thing that triggered her thought processes. In this instance the controlled atmosphere whose purpose was to confirm the student in his belief served an altogether different purpose. It disturbed the student and thereby brought about the reassessment

of belief. In the case of the other young lady who shared so much of Dearon's experience, the effect was somewhat different. The disturbances did not lead to reassessment of belief and she later said that she did plan to return to Johnson in the Fall of 1980.

Dearon's religious position is quite unusual. She feels strongly about the Christian faith, so much so in fact that she "would not let others believe as they wanted to believe. (I) would like to reason with others about religion, try to persuade them to accept the Christian religion. (I) feel obligated to try to do so." Nevertheless, she demonstrated that she was not inflexible in her religious position. It is well to note that the strict fundamentalist theology as mediated to her in the classroom did not prove upsetting, but only when interpreted as curfew hours, dress code, sexual discrimination, and the like.

Johnson Bible College: Summary

Students at Johnson Bible College represent a very select group of individuals. Most of the students (and financial support) come from the Christian Church or Church of Christ and can rightly be classed as religious fundamentalists. There are few surprises so far as regulations and requirements are concerned for those who enroll at Johnson Bible College. Brochures and other material are very explicit in setting forth the requirements for students at Johnson Bible College. As is true in many instances, however, once enrolled living and functioning in the system sometimes becomes a bit difficult. Three of the 10 interviewees expressed disagreement with certain regulations and practices at the school.

One of the 3 persons disagreed with the long prayers "lasting sometimes 20 minutes," in the Chapel services.

The education experience at Johnson Bible College, whether inside or outside the classroom, is carefully designed to confirm and bolster the student in his religious life and thought. Not one of the interviewees said anything about hearing ideas or discussions in the classroom which challenged or upset his religious faith. Five interviewees did say that education had contributed to the religious conflict they were currently experiencing but then went on to explain that this conflict is not of the sort where the individual finds the whole framework of his Christian faith under attack. Rather is it one where the person reports re-examining and viewing religious ideas from a different perspective. Course offerings and college personnel are carefully chosen with an eye toward confirming the student and helping him to grow in his Christian understanding rather than causing him to question his religious faith. The strong religious conflict and anxiety which one person reported that she was experiencing, was precipitated by a disagreement over certain rules and regulations of the College. As result she was re-examining her belief structure. One other person reported a similar experience though not quite as long lasting as the first. Five interviewees asserted that teachers and education have an obligation to present "potentially challenging ideas to students", but these persons had reference to different religious ideas or different religious explanations for Biblical or theological issues. Not one intended that an instructor be so bold as to suggest that the world came into existence in any other way than that

described in the Bible or to question the Biblical account of the creation of man.

The causes of anxiety discovered among Johnson Bible College students are similar in some respects to the causes of anxiety found among other students: urging of parents for the student to make good grades, fear of disappointing parents, desire to succeed, and the fear of failure. Seven persons did link the anxiety score in some way to religion, whether beliefs or practice. This does not seem unusual in light of the situation in which they live and study, where there are constant reminders and urgings to conform in religious practice and beliefs, to grow stronger in their religious faith, and to engage in religious evangelism. The one case in which both the anxiety score and the conflict score were very high and by the students own admission were related, is the classic example of the person who accepts the religious faith without a great deal of thought, practices it devotedly, again without asking is it correct or incorrect, and then have some situation precipitate a re-examination of the tenets of the faith (in this instance it was the rules and regulations at Johnson Bible College) which in turn throws the person into a turmoil.

The percentage of persons at Johnson Bible College experiencing "acute religious crisis," 10 or possibly 20% is generally in keeping with the finding of Allport who suggests that the "critical religious concern" of students may be "even more widespread" than the 12% suggested by Havens.¹

¹As reported by Allport, "Crisis," p. 300.

Summary and Findings of Interviews at The University of Tennessee, Knoxville

The following section summarizes the findings of the interviews at UTK.

Review of general information sheet. The interviewees were asked to review the general information provided, verify it, and complete/clarify the data. This brief period helped to establish a congenial atmosphere in which both interviewer and interviewee could function well. No one made any corrections to the information already provided.

Review of socio-economic status score. Nine of the ten interviewees stated that in their opinion the test was an accurate indication of their socio-economic status. The one dissenting voice, when told what the 13 score indicated, remarked, "No, that's too high. My family is definitely middle class, very middle class." In the opinion of this writer the test results are accurate.

Review of fundamentalism test. Upon review all ten interviewees said that the test results were accurate. One person indicated difficulty interpreting question 7, "The idea of life after death is simply a myth." One person commented, "I am fundamentalist in belief, but liberal in practice. This will change, however, as I see myself becoming a strict Catholic in the future." All ten interviewees were interested to know, "What is a fundamentalist?" and in each instance an explanation was made. Too, each was told that in no way is the test score to be construed as a value judgement but as a means to place him/her on a religious belief continuum. One interviewee stated "My religious beliefs have changed over

the past three years and will continue to do so as I mature. Right now I'm uncertain in some areas of religion but this does not bother me. . . . I look to the church, friends, priest, parents as opportunity to share ideas and grow." Another remarked that "As you mature so will your beliefs. You will begin to think more realistically. . . . You have to show me that new ideas are good before I will change." Three interviewees foresaw "little if any change in religious beliefs in the near future." One person noted that her religious beliefs have not changed in the last 4 or 5 years and she does not foresee any change. Another commented that her faith has become stronger since coming to UTK and she sees herself "becoming more fundamentalist in the future."

Review of religious conflict. The ten interviewees said that their religious conflict scores were correct. All ten scores were in the medium or high range. One person said that his ambivalence toward religion is not as great now as it used to be. Three interviewees commented that the conflict was between belief and practice. "I do the very things I was brought up to believe are wrong," said one person. In this instance it had to do with sexual contact. Still another remarked, "religion disturbs me when I do not live up to the best things, when I do not do the religious practices I should: pray, read the Bible, go to church."

Five interviewees asserted that education plays or has played a significant role in their religious conflict. The comments of one person in this regard are most informative. Two classes, one in particular, challenged her religious concepts, "shook her faith," so much so that she had to discuss the ideas with a parent. She had been taught never to doubt

so when these conflicting ideas came her way she was greatly disturbed. "It started me to thinking seriously." She remarked that she could not believe that all her life "all those sweet old ladies in Sunday School and preachers had hidden things from me. I felt deceived. When the new ideas came I did not know what to believe. I had to search for some answers. I now have reasons for believing as I do. My faith is a more rational faith."

When asked to name those courses where subject matter or class proceedings disturbed their religious ideas the most, 9 of 10 interviewees listed Geology, English ("Where the teacher presented a Freudian view of sex and put women in their place"), World Religions, Western Civilization, Astronomy, Botany, Philosophy, and Sociology, while Geology was mentioned more often than any of the others. The issue of the manner of creation of the universe, whether it occurred according to the way described in the Bible or in some other way, caused more problems for these students than any other. One person noted that the discussion of the eucharist in Western Civilization "challenged her, shook her faith."

Eight interviewees stated in very strong terms their belief that it is indeed the role of education to challenge the student. However, many of those persons who commented in this regard issued a word of caution that the overall welfare of the student must always be kept in mind. One student asserted, "It is good to be uncertain at times, it helps you grow. You need to be challenged, shaken in your beliefs. You must be careful, however, not to cause a breakdown in the person especially if the ideas are different from those of his family's." Another student stated that, "education should expose the student to as many different points of view

as possible, even if it disturbs the person." Yet another remarked that education should "challenge students even if it is upsetting to them. One day in class I said, 'It hurts to think like that.' I was disturbed but it felt good." One person, after stating in very strong terms that "education is to make you wonder; it's good for you," said, "in the future I will choose those courses that make me think."

All those students who addressed the question supported the idea that teachers in any field, when dealing with topics in his particular area, should present all explanations and points of view even though one or more might well offend the religious sensibilities of some student(s). Along this same line, seven interviewees said they are of the opinion that teachers have an obligation to present all points of view on all issues, especially religious issues, even though some students are upset in the process. One person said "the teacher should show you all points of view on a topic, but should not use the classroom as a platform. Students need to be exposed to all kinds of ideas but not have any imposed on them." Another remarked that if time permits the "teacher should cover a broad spectrum of ideas. If not, then present a middle of the road opinion. Students must always have the right to voice their opinions." Still another said that "teachers should present major viewpoints and let the student make up his own mind, even if it means upsetting the student. . . . The teacher should be careful how he brings up controversial issues and not do so in a volatile way. Make sure he does not endorse any particular view. Let the student decide."

One student remarked that "teachers should present points that make you question religion, raise questions in the student's mind. I would appreciate a teacher who did that. However, teachers should not purposely antagonize students."

Only one interviewee had anything derogatory to say about teacher attitude toward religion at UTK. Her comment was, "some teachers at UT are 'down on religion' so I take what they say with a grain of salt. I really pity these people." None of the other interviewees had anything to say on this matter even when questioned directly.

All interviewees were asked how they would handle a classroom situation where the material or teacher comments upset their religious beliefs. Would you speak out in class? Two said they would not say anything. Seven persons said they would either speak up in class or say something to the instructor afterwards. One interviewee said "in Western Civilization I felt the need to say, 'Hey, you're wrong.'" Another remarked, "I would supplement what the teacher just said. I would try to speak to the instructor after class, but if I got no results then I would say something to the whole class." "I would listen carefully to the teacher," said another, "let him talk so I would be sure of my ground. Then I would speak privately with the teacher. If this did not get results I would speak out in class."

Students were asked to hypothesize how they would answer questions on a test which asked for material that contradicted their religious beliefs. The usual answer was, "I would write down what the teacher wanted." One person commented, "I would say 'this is the answer but I do not believe it.' Then I would write my own beliefs and opinions in the margin and

identify them as my beliefs." Two interviewees commented that they might drop the course if it became oppressive.

Review of anxiety. All 10 interviewees felt that the IPAT test had accurately measured their anxiety levels. Scores ranged from 32 to 58. Two persons had average to high average level of anxiety, 2 had serious anxiety, and 6 had scores that occur in only "1 out of 20" cases. At the time of the survey the test was not identified as a measure of anxiety. All interviewees were interested to learn what the test measured. None seemed surprised, however, at his score on the test. All were asked to discuss anxiety as it related to them and account for the anxiety indicated by the score. One person whose score was average did not discuss his anxiety but the other nine interviewees did. One of the 9 said that about the time he took the test he had a fight at work and that a good friend had shot himself. Another person related the anxiety to recent events in her life when she left school, went to work at a resort, laid religion aside, and "just went wild." "I used to be a very controlled person, well organized but not now, however. I have trouble sleeping and eating." Three persons said they were very anxious and had been so for quite some time now. One of the 3 described herself as "highly anxious." People and school get to her. "I didn't look forward to college. I only came to college to get a better job and better my position in life." Much of the time she is very tense. She takes medication for her condition. Recently she lost her purse containing her medicine and was thrown into a near panic. Another remarked that she is "naturally hyper. I am bored easily. I

usually daydream in long classes." She likes activity with lots of people around, and has an inordinate fear of "supernatural things." She became very anxious in one class as they were discussing the Christian concept of eucharist. The interviewee felt, however, that her great anxiety on this occasion was not so much due to conflict in religious belief but to her general insecurity about all new different things. The third interviewee sees a definite connection between religious conflict and his anxiety. He feared that at the time he came to college "his beliefs were not as well planted as they should be and that they might not stand." For this reason he questioned coming to college. As things have turned out, however, this is a real advantage "because I am very willing to stand in class and express my opinion." One interviewee is very insecure, but is unable to account for it. She sees no relationship between her anxiety score and religious conflict. Another interviewee sees a relationship between the anxiety score and concern to make good grades to please her parents and herself. She recalls an incident in high school when a discussion of evolution in Biology class resulted in great anguish for her and several classmates.

One interviewee with a score of 54 attributes the score almost entirely to concern over religion. Her great desire is "to change," and be a "true Christian," a desire that began about 3 years ago, at age 15. She worries that somehow she will never "change." She talks to herself about this anxiety to change and her mind wanders in class as she thinks about it. Thoughts of it keep her awake at night and talks with friends do not seem to help. She runs track for the university and lately has experienced bad stomach pains. Examinations have revealed nothing except

worry as the cause of the trouble. She stated that she has searched everywhere for this desired "change." Philosophy class and Sociology class have disturbed her religious ideas, suggested questions and answers that never before occurred to her, and she has welcomed these as possible solution to her problem, but so far nothing has helped. At a recent track meet she wanted to talk with a missionary who was present but did not get to do so. She says she wants to "take some religion courses" in hopes that these might help. Further discussion revealed that her great concern is over beliefs and practices, how she acts and conducts herself.

Case Study 3, Marisa

Marisa is an 18 year old third quarter freshman from a city in North Carolina, attending UTK on an athletic scholarship. She is a member of a large United Methodist Church in her home town and attends regularly when at home. Marisa "despised the church when she was younger" because "her parents made her go." There are three other children in her middle-class family.

The religious conflict score of 14 and review of the religious fundamentalism score of 13 in the interview both pointed to considerable indecision about religion on her part. Marisa said that her difficulties regarding religion began about 3 years ago when she was 15 years old. As noted above, while living at home she was forced to go to church and as a result came to resent the church. Now that she is on her own and there is "no one to push her into it" Marisa is "trying to decide about religion." She reads a great deal, has long conversations with her friends, goes to church on a somewhat regular basis, and has experienced considerable

intellectual stimulation in her courses at UTK. Marisa's great desire is "to change" by which she means to experience a religious conversion, and this desire has intensified since coming to UTK.

Marisa sees her great concern over religion as directly related to the considerable anxiety which she presently experiences, as may be seen from her IPAT score of 54. "I worry about studies sometimes but my greatest worry is about being a better person, wanting 'to change.' I think about religion all the time," remarked Marisa. At one time Marisa began to have stomach cramps when she ran track. Her track coach diagnosed these as being the result of worry and anxiety. "It's (religion) on my mind all the time, day and night. It keeps me awake at night. A lot of times in class my mind wanders and I will catch myself worrying about changing and not listening to what's going on. Other times I have talked to myself about it," asserted Marisa. At certain points in the interview Marisa conveyed the feeling of desperation about the matter: "I worry that I will never change!" At the conclusion I suggested that she might like to seek the help of a religious counselor in the university area.

Two courses in particular at the University, one Philosophy and the other Sociology, have contributed to Marisa's heightened concern over religion. The philosophy course especially has disturbed her religious ideas, caused her to think. "It raised many questions in my mind; questions about God, questions that never occurred to me before," she stated. Marisa was even more upset over discovering that some in the class did not believe in God. She viewed these classroom experiences as good, helpful even though they did upset her. Marisa feels that this is the role of education, "to shake people's ideas, make students think so they will grow."

Marisa stated that in the future when selecting courses she will definitely choose those that make her think because she "wants to know."

When asked about her reaction in classes where religious ideas were discussed with which she did not agree Marisa said that she listens closely, lets the student or teacher talk so that she understands what is being said or the opinion being expressed, "then sometimes I speak out and defend my opinion or express my beliefs." If the occasion ever arose where the teacher persisted in making statements she found offensive the next step would be to speak privately with the teacher and if that did not help, make a direct challenge to the professor in the classroom. Marisa believes that any mental turmoil resulting from classroom discussions and presentations has been helpful to her as she struggles to resolve her own religious problem.

Marisa sees herself moving toward a resolution of the religious crisis. At a recent track meet she tried to talk with a participant from another school, a young woman who was a missionary, about her situation in hopes of finding some help or sense of direction, but did not get to do so. She often discusses the matter with friends and they are able to help some, but it is something that in the long run she will have to resolve on her own. "I only hope it's not too late," says Marisa.

The religious conflict which Marisa experienced was not brought on by classroom presentations or discussions or encounter with new religious ideas which upset her thinking, although she has had such experiences. Perhaps the classroom discussions fueled the flames but they did not precipitate the conflict. The roots of the difficulty reach back into the high school years and the intense desire "to change", have a religious

conversion, yet unable to do so. No doubt guilt over disliking church when forced to attend and perhaps doing things she had been taught were wrong added to her difficulty. While it was disturbing to sit in classes and hear presented and discussed material and ideas which were counter to her own, Marisa sat through them, even participated in them, with the thought that such would help her in her pursuit of a conversion experience.

The University of Tennessee, Knoxville: Summary

All of the tests selected for use in the survey did indeed measure accurately the different variables of socio-economic status, religious conflict, religious fundamentalism, and anxiety. Some difficulty arose with the use of the fundamentalism scales especially when subjects reasoned too long over a particular question. Question 7 caused the most trouble in this regard.

It would appear that students of all religious faiths, denominations, or degrees of religious commitment, experience little if any difficulty studying and working in the atmosphere of UTK. There is no evidence to indicate that teachers go beyond the limits of sound academic and classroom procedure in an effort to unduly arouse or offend the religious sensibilities of students. There is no evidence of intentional provocation or disregard of student rights in this respect. On the other hand there is strong indication that every effort is made to cause the student to assess carefully all ideas and points of view and make rational determinations about them. All viewpoints on potentially disturbing issues are presented and ample opportunity is given for student discussion, expression, or

debate. Several students commented that such experiences had been quite helpful to them. No one said that at any time had he been denied the right to speak or had felt afraid to express a contrary opinion. Some students spoke quite frankly of times when the subject matter or class discussion had indeed proven disturbing to their religious point of view. However, this was always short-lived and usually resolved by talking with a roommate, teacher, or parent.

There was general agreement among interviewees that education has a responsibility to shake, arouse, and disturb students, and likewise agreement that teachers play the major role in this. It is as though students anticipate a certain amount of instability within themselves as they move through the education experience. Some of the interviewees were asked if they feared their university experience because of these challenges to their ideas and outlook. They were further questioned if at any point anyone had suggested to them that they should be careful lest their religious faith be eroded. All persons answered "no" to both questions.

Questioning of religious perspective seems to vary with the subject matter rather than the teacher. Certain courses, Philosophy, Geology, Religious Studies, Western Civilization, and Anthropology seem to cause more discussion than any of the others. Of those who reported disturbance in these classes, however, all spoke favorable of the disturbances. None said he even considered dropping the course. Students themselves are aware that certain of their number (though perhaps not by name) are more likely to have their religious views challenged by subject matter and

therefore get upset and even as they speak favorable of challenge in the classroom they urge that teachers exercise restraint in this regard.

Forty percent of the interviewees noted that their religious conflict was related to failure to live according to their beliefs. These persons said that this was particularly true since coming to the university. At the university students are indeed their own "bosses" and any normal restraint or control placed upon the person is put there by the individual himself. Lack of experience in this regard as well as the university atmosphere with its great freedom, numerous diversions, attractions, and pluralism in life styles, ethics, and beliefs would indeed contribute to student inability to continue in the university setting a life style and behavior pattern established in the home. This would appear to be a part of the overall education process and as such a strength or positive force rather than a weakness or negative force.

There was no mention anywhere in the interviews of attempts in the classroom by a "crusading professor" to make religious converts of students. Two persons referred to what they considered to be uncomplimentary statements about religion made by professors but in neither case was it more than passing remarks and did not greatly upset the students involved. There is ample evidence of considerable discussion of religion--ideas, beliefs, practices, religious pluralism--at the informal level between students and student and teacher. In several cases these have proven useful in helping to resolve difficulties that arose in class and perhaps defused situations that could have proven harmful to students and the learning process.

There is no evidence to indicate that students have found the situation at UTK to be any other than what they expected it to be. They came with no fear of the situation, no forewarnings as to what existed there. No one indicated that when he came he was "on his guard lest his religious faith be destroyed." More concern was expressed about size and the impersonal nature of the situation than anything else.

Although several students report instances of anxiety and disturbance arising from discussion of religious ideas in various classes, in only one instance was the overall anxious state of the person linked directly to religion. In this case the anxiety was not of recent origin, certainly not since coming to the university, but goes back to age 15 and has to do with a desire for religious conversion and a fear that somehow it will never happen.

Summary and Findings of Interviews at Hiwassee College

The following section summarizes the findings of the interviews at Hiwassee College.

Review of general information data sheet. Each interview began with a quick perusal and verification of information given on the data sheet. A brief review of general information pertaining to self and family gave the interviewee opportunity to begin the conversation on a nonthreatening level. Too, the additional information and discussion provided greater insight into and understanding of the individual. All 10 persons indicated that the data given at the time of the survey was accurate.

Review of socio-economic score. One of the interviewees answered the questions on the test with reference to herself rather than her family, noting that she is now self-supporting. Three other persons said they did not feel that their scores reflected the true socio-economic status of their families. The remaining 6 interviewees did feel that the test had yielded accurate scores.

Review of fundamentalism score. Seven of the 10 interviewees scored 12 or above on the fundamentalism test. Scores ranged from a low of plus 4 to a high of plus 18. Three persons indicated that their scores were not altogether accurate, noting that a misreading of questions 3 and 7 had led to these mistaken scores. The plus 4, the lowest score earned, would become a plus 8, when corrected. One person was quite anxious that the score be changed so as to reflect accurately her beliefs. With the exception of these changes all interviewees stated that the test had accurately measured their religious beliefs. Six of the 10 interviewees anticipate a change in religion of one kind or another in the next 5 years. Three of the 6 foresee a change in religious belief, 1 of whom will become more fundamentalist, and another who does not indicate the direction of change but thinks that education will contribute to it. Two persons anticipate a deepening of religious feeling in the coming years, 1 of whom believes that Hiwassee College's atmosphere will contribute to this deepening of his faith. One persons thinks she will become stronger as she "bring her religious practice in line with her religious belief." Yet another noted that she is unsure about religious ideas. "I wonder if the

'Baptist way' is correct. I certainly have reservations about it," she stated.

Review of religious conflict score. All 10 interviewees said their scores on the Survey of Attitudes Toward Religion and Philosophy of Life test accurately represented their present state of thought. Scores ranged from a high of 17 to a low of 7. Eight of the interviewees marked 50% or more of the statements on the test (22 in all) in such a manner as to indicate ambivalence toward religion, while the scores of 4 of the 8 indicate high levels of uncertainty. Those persons who made the 4 highest scores (17, 17, 16, 15) had the following to say regarding their scores. "I am not confused about beliefs but I am unsure about what I believe. You see, religion is very important to me," remarked one who scored 17. Another who scored 17 said, "people upset me about religion, things they do in church as well as all this business about denominations." "Religion bothers me, I think about it a lot. I was in church and Sunday School as a child but I strayed. The atmosphere at Hiwassee has caused me to think a lot about religion. My biggest problem is that I don't practice what I believe," said the young man who scored sixteen. The young woman who scored fifteen asserted that religion bothers her a lot, as she thinks about it night and day. "I am right now trying to find religious truth by reading."

Nine of the 10 interviewees supported the view that it is indeed the role of education to make sure that students hear all points of view, all sides to an issue, that they become familiar with varying explanations and approaches to problems old and new, that they learn to discuss seriously

points of view poles apart from their own even if in the process of doing so it upsets the thinking of some of those students. One person remarked "(students) ought not to be left alone, but caused to see opposing points of view." Another said, "Education is knowledge of everything and so should cover all points of view." Yet another asserted that education should "shake students, otherwise how would you learn to think." Some of the interviewees made specific reference to education's responsibility to present views and explanations other than religious or Biblical answers. "Education should at times shake your religious beliefs, cause you to think," stated one interviewee. One female respondent of Catholic persuasion asserted that "religion and education are two different things. Education is academic type of learning while religion is a separate thing, different." Six interviewees underscored the role of the teacher in the aforementioned process while 4 of the 6, in one way or another, urged restraint upon the teacher in this regard. "Teachers should not say this is right, this is it, the way; do not force any way on the student," said one. Another person pointed to a very pleasant high school experience in this regard and said "it is good to get the mind working but for one of unsure faith it might harm them." Another said, "teachers should present ideas on religion to a certain point, show its origin, explain it, point out the direction to students" but go no further. One interviewee who felt very strongly in this regard said, "Teachers should not ask potentially upsetting questions of students because if a teacher says it, it really makes you think." Three persons indicated that experience in classes at Hiwassee College had disturbed their religious view point. There was no specific mention of a class, however. Three persons referred to classroom experiences in

high school in which their religious views had been disturbed. A "science course" was responsible in two cases and a history course in the other. In all three instances discussion with family and schoolmates enabled the persons to resolve the difficulties. Required chapel service at Hiwassee College proved upsetting to a young Catholic student. "It was wild, too free. I'm accustomed to a quiet reserved service, but it's Ok now!" One of the 3 commented "A teacher at Hiwassee who does not seem to believe in God upset me very much." A fourth person noted that dormitory experiences had caused him to think a lot and reassess his religious views.

Nine interviewees stated that they would speak out in class and defend their views, religious or otherwise, if they were challenged. Three of the 9 qualified their remarks and said they would speak if they were "sure of their ground." Another remarked that she would speak if the whole class joined in the discussion, otherwise no. Still another asserted that she has confidence in herself now and would do so but not in high school.

Interviewees were asked to hypothesize what they would do if asked a question on a test which if answered correctly would require that the person make statements which he did not believe, in fact, were the exact opposite of his beliefs. Responses by interviewees varied. Two persons said they would give the answer the teacher wanted and probably say nothing about it; 3 others said they would give the desired answer but add a comment to the effect that they certainly did not believe it; 1 noted she would put down the way she believed "even though she knew it was wrong," while another person recalled an experience in which she

refused to answer a question, wrote a note explaining why, and the teacher counted points off her grade.

Review of anxiety score. One score indicated "average" anxiety, 3 indicated anxiety at the "serious level," while the remaining 6 scores are in the category "found in only 1 of 20 cases." All 10 interviewees, one rather reluctantly, stated that in their opinion the anxiety scores were accurate. Four persons attributed their anxiety to family problems. One noted that relatives are continually in "trouble with the law," while two others said that the anxiety was directly related to an alcoholic parent and a broken home life. "I believe the indecision in my life is directly related to the great resentment I feel for both my parents, especially my mother," remarked one of the persons. "Sometimes I wake in the middle of the night crying over the situation. I feel very guilty over my attitude toward my parents," she continued. The other says that she cannot quite shake the effects of the arguing and general tension in her home: "I would leave home and sometimes do things I should not do. Then I'd feel guilty about it. It kept me awake at night and greatly affected my performance in school. Now that I'm older and realize what really went on it hurts a lot." The fourth attributes her level of anxiety to a broken home and pampered upbringing: "I always had anything I wanted. I never studied in high school. I could never be 'just me', I always had to be the daughter of so-and-so." As result she has experienced depression and on occasion received psychiatric help. She describes herself as "hyper." One of the three highest scorers related the anxiety to an accumulation of problems and experiences reaching back into junior high

school. She left home at age 14, was gone for 4 years during which time she was involved with drugs, and had an illegitimate child.

Three of 10 interviewees related their anxiety to religion but not to any sort of religious disturbance or consternation arising out of the classroom. One of the 3 stated "behavior worries me. 'Should I do this or that?' I have felt great anguish over not doing what I know is right. Sometimes I worry so much it keeps me from eating while other times I get indigestion." Another who has great trouble sleeping and has made frequent visits to the doctor only to be told that it is her "nerves", says that her anxiety stems from guilt over "doing and saying things I feel I should not be doing or saying. I've gotten lax in my religious habits. . . . The world is so wrong. (There is) a lack of love, just sex. People don't really care for each other." This person is greatly disturbed by recurring dreams. A recent dream about the "devil" awakened her. She looked in the mirror and it appeared that the devil was trying to get her. She was afraid to go back to sleep and she and her roommate sat up the rest of the night talking.

A third interviewee saw a direct connection between the anxiety score and concern over not living up to what she should do. She said she was afraid that she would die at a time when she was unprepared to die and would go to hell. She loses sleep over this, cries a lot, and her "nerves are messed up."

Case Study 1, Zandra

Zandra is 19 years of age and a second quarter freshman at Hiwassee college. She is the oldest of 3 children in a middle-class

family. Zandra is a member and regular attender of a Southern Baptist church in her home city of Chattanooga, Tennessee. The church has an average attendance of 350 persons.

Zandra's scores were as follows: religious conflict 17 (out of a possible 22), religious fundamentalism 14 but later changed to 18, the highest possible score, because she misread question 7, and anxiety 52. There was no question in Zandra's mind that her religious beliefs were strongly fundamentalist. In fact, she was quite anxious that the mistake regarding question 7 be changed so as to reflect her true belief.

When told that a religious conflict score of 17 indicated considerable indecision regarding religion she replied, "Yes, but I am not confused, just unsure about what I believe. Religion is very important to me, I think a great deal about religion. I know I believe. It's not that. I once dated a Mormon and we, along with some friends of ours, used to kid around about religion but we always knew what we believed." Zandra's current religious concern goes back "4 or 5 years. In the 6th and 7th grades I went through a similar crisis. I was messed up about it then. Sometimes I felt sure and other times I didn't." Zandra sees herself changing all the time with regard to religion. "Recently there have been lots of changes (Spring '80) that I don't really understand." From her point of view, however, these changes will not involve real changes in religious outlook. "I do not foresee rethinking my religious position, no changing like that. My beliefs will only get stronger over the next five years."

Zandra's religious faith has not been challenged at any point by anything that she has heard presented or discussed in the classroom

at Hiwassee College. She did mention a professor at UTC, though not by name, that she had heard about who presented "weird ideas about religion" and had greatly disturbed some of her friends. Zandra expressed concern that some "get real educated and try to explain away divine things, miracles. It seems that the smart ones in college are the ones that turn atheist." Zandra has a peculiar view of the role of education and the teacher in education. In her opinion "education should stir people's minds a bit." Teachers should present and explain all points of view on all issues but make it clear that these "are only theories." "I had a high school teacher once who did this. He was a strong Christian. We used to go to his house for Bible studies. He would present and explain all points of view but would say these are all theories, but we all knew which one he felt was true." Teachers should be careful about raising questions in class. "They need to consider where students are in their spiritual life. It might harm someone whose faith is unsure. It can confuse people!" In another context Zandra remarked, "Education should present all ideas about a thing but present them as theories not as truth." It is clear that Zandra views all ideas and points of view not in agreement with her own fundamentalist viewpoint as invalid. It is all right to know they exist but they are not to be seriously considered. Zandra said she thought it was nice that in "English 101 gods and goddesses were discussed. Lots of schools would not let you do that." When pressed further as to her opinion on the role of education, Zandra expressed concern that after being made aware of alternate ways of viewing subject matter a "student would have trouble picking objectively." What she was really saying

was that faced with a choice some may choose views or explanations other than the fundamentalist explanation.

Zandra stated that while until now she has never felt the need to do so she would speak up and defend her religious views in class. In high school, in response to a test question that called for material with which she disagreed she wrote, "the book says this (and proceeded to give the answer in the textbook). It may or may not be true. I don't agree with it. My point of view is this." Zandra continued by saying, If the teacher presented really strange ideas in class I would not listen or I would just listen and do nothing else."

When asked to comment on the anxiety score of 52 Zandra replied, "a lot of it is related to religion." In her own thinking she had connected the two: anxiety and religious conflict, though she did not use the word anxiety. Zandra fears that she will die at a time in her life when she is "not prepared to die and will go to hell." She is concerned over not "living up to what (I) know (I) should be doing." Several times during the interview she referred to her failure to practice her faith. At one point she remarked, "religion keeps me from doing fun things." As result of her own difficulty in this regard Zandra tends to be very critical of others, quick to point out what she perceives to be the failures of her Christian friends and this gets her into trouble constantly. Zandra's religious difficulties have often caused her to lose sleep. Her "nerves get messed up and sometimes I cry. Last Christmas (1979) I was very depressed over this and some other things. We were getting on each other's nerves at home. I'm not very happy now." When she is upset Zandra will hunt up a friend and talk it over with him/her but she has never tried to work her way

through the anxiety. Zandra sees the resolution to the anxiety to "get my head together and get right with the Lord." During the next five years her religious beliefs will get stronger. She does not foresee rethinking her religious position. Her beliefs will remain the same, "just get stronger."

Hiwassee College: Summary

Although Hiwassee College is owned and operated by the United Methodist Church and is looked upon as an extension of the Church, there is no evidence that the college attempts to force Methodist doctrine or even religion upon its students. There is a weekly Chapel program which all students and college personnel are required to attend, but even here there is only a general presentation of religion, although it is the Christian religion. Students are informed of this requirement prior to their enrollment. There is considerable discussion of the required Chapel among students particularly in light of the denominational and religious pluralism found in the student body. Some students as well as college personnel feel that it is unfair. One of the interviewees remarked that the free, rather unrestrained manner of worship was a bit disconcerting at first, but she became accustomed to it after a while. The person further commented that the religious studies course in which she had been enrolled had not upset her although the subject matter had been handled in an academic, critical manner.

The interviewees did not establish a solid link between religious conflict levels and experiences in the classroom at Hiwassee. One must hasten to add, however, that there is no evidence to indicate that any

instructor whether in religious studies or any other course limits discussion or consideration to any one single approach, point of view, or explanation of a subject or issue. Students and teachers range over many subjects and approaches to problems in the various course offerings, whether they be potentially volatile or not. A strong emphasis is placed on academics and every effort is made to arouse the student intellectually.

The student body, faculty, and staff at Hiwassee are remarkably pluralistic in terms of religion as well as religious denomination. In fact, though a Methodist-related institution, Methodist students do not comprise the majority of the student body. Contact with persons of different religious persuasions has proven to be a source of vitality for the students and entire college community rather than any sort of disturbance. There are frequent reports of discussions and efforts by Christian students to "convert" the non-Christian students, but such has not proven to be a problem.

Student reports indicated that all the tests administered provided accurate information about them, be it socio-economic status, religious conflict, religious fundamentalism or anxiety. Owing to a misreading of questions 3 and 7 on the religious fundamentalism test, 3 scores proved inaccurate. Two persons smiled revealingly as their anxiety scores were reported to them. It was almost as if they had told something about themselves which they had not intended to divulge.

Interviews did seem to establish a positive correlation between anxiety and various aspects of religious conflict such as guilt over failure to act as the person believes, uncertainty about what the individual believes, and doubt in one's mind because of the bad behavior of avowedly

religious people. Effects on the persons varied; some had trouble sleeping, others had trouble eating, one reported indigestion, while others went to the doctor with symptoms only to be told that it was their "nerves." With perhaps one exception the anxiety had not greatly upset the interviewees. As noted earlier the religious conflict relating to the anxiety did not arise from classroom experiences at Hiwassee. Two persons did report past incidents of anxiety and religious conflict in high school which were related to classroom experiences, but these had been resolved. In most cases the anxiety had not proven so severe that the person could not handle it and likewise the anxiety was usually related to other problems the person was having. Even in those cases where a relationship was established between religious conflict and anxiety, other factors entered into the situation at the same time.

There was a general feeling among interviewees that expediency would dictate the course of action if and when test questions called for answers which conflicted with the religious views of a student. Most said, however, that a defense of one's private position or protest of some kind would be made if the occasion should arise.

Interview Phase: Summary and Conclusions

The three schools represented in the study are markedly different and this difference was quite apparent from the interviews. Each institution has its own declared purpose. The University of Tennessee, Knoxville is a public owned and tax-supported institution, with a total student population numbering 25,000-30,000. Hiwassee College is a two-year liberal arts college affiliated with the United Methodist Church, Holston

Conference, with approximately 550 students. Johnson Bible College is a private four-year Bible college closely affiliated with the Church of Christ and has an enrollment of approximately 450 students.

The University of Tennessee, Knoxville provides training and educational opportunity in a variety of areas. Inside and outside the classroom students are urged to learn to grow and develop mentally, to broaden their horizons, to consider a broad spectrum of ideas and approaches to life, some of which include a variety of religious perspectives and others which exclude religion altogether. Religious studies courses are offered at UTK but they are not required for graduation. Religious groups and organizations abound in the university area and some religious meetings are held in university buildings. In some instances faculty and staff serve as voluntary advisors to these meetings and groups. However, participation is entirely voluntary and no one group has more university support or sanction than the others. All groups are viewed as part of the student activities program and come under the same governing policies as the other student activities. Beyond civil behavior and abiding by the law the university makes no behavior requirements of its students.

Poles apart from UTK is Johnson Bible College, founded in the late nineteenth century as a part of the resurgence of religious fundamentalism in America. The primary purpose of Johnson Bible College is to prepare persons to function in some capacity as a missionary or representative of the Christian religion and the Christian Church or Church of Christ in particular. The intent of the school is strengthening the Christian religious faith of the students. The various curricula are weighted with courses in religion all of which are required. Student life is closely

supervised. There are dress codes, curfews for both men and women, and required attendance at religious services during the week and on Sundays. In addition, each student has missionary responsibilities at stated times during the year. Students have almost no opportunity to view alternative life styles or to assess in a critical way their present life style. There is almost no opportunity to discuss issues, view problems, or deal with questions from any perspective other than the Biblical.

Standing somewhere between these two but probably closer to the viewpoint of UTK is Hiwassee College. While there is a strong close connection between Hiwassee College and her sponsoring agency, the United Methodist Church, teacher and students alike are encouraged to pursue truth vigorously along any path it may lead, to investigate alternative approaches to problem solving, to adopt the broader perspective on issues. A guarded environment as opposed to unrestricted or controlled is perhaps the better description for the situation at Hiwassee College. Strong efforts are made to set forth to the college community the Christian faith and its claims upon persons. This is quite evident from the six hours of Religious Studies required for graduation, the required weekly Chapel service, the services of a full-time Chaplain, and the presence on campus of an organized church.

Interviewees at Johnson Bible College seemed less inclined to express doubt, to admit uncertainty about religion or anything. There was more of a feeling of sureness about religion found among these students. A number of these persons exuded confidence that their religious point of view was correct and expressed concern, almost pity, for those who thought otherwise.

The student body at the three institutions is quite different. Students at Johnson Bible College represent a very select group of individuals with definite religious connections who have chosen this school because they feel that here their religious faith will be strengthened. They come confident of confirmation not challenge. The majority are preparing for some religious or church-related job and they have been assured in advance that there will be ample opportunity for apprenticeship and training in their decided fields. None of the above considerations figured into the assembly of the student body at UTK and very little at Hiwassee College. There is no religious pluralism at Johnson Bible College and a vast majority of the students are members of either the Christian Church or the Church of Christ. Many different religions, religious sects, and denominations are represented on the campus of UTK and Hiwassee College, along with persons who have no interest in religion or oppose religion. From the information provided by the interviewees it may be surmised that a student need not fear that either institution or its personnel would deliberately attack his religious standpoint with the intent to confuse or bewilder. The challenge to such more than likely would be felt at UTK and Hiwassee College but even here it would only be a manifestation of the broad educational purpose and policy of the schools.

Interview data indicates more of a correlation between classroom experiences and religious conflict at UTK than at Hiwassee College or Johnson Bible College. Interviewees at Johnson Bible College noted that classroom presentations and discussions, when they did disturb, did little more than introduce alternate Christian interpretations, whereas those at Hiwassee College found little to comment on in this regard. Students at UTK,

however, named courses and related specific experiences in which they had experienced strong challenge to their religious ideas.

The causes and effects of anxiety appear to be much the same for students at all three institutions. Conflict over religious ideas as a source of anxiety figured into a minimum number of cases, only about two in each institution to be exact. It would appear that the stringent behavior code at Johnson Bible College presents some special difficulties for students enrolled there.

As the interviewees anticipated the future fewer students at Johnson Bible College foresaw changes in their belief structure than students at UTK or Hiwassee College. There appeared to be more of a "sureness about religious belief" among the Johnson Bible College students. Johnson Bible College interviewees were much more willing to "talk religion," to discuss religious ideas. Interviewees at the other two institutions readily answered direct questions pertaining to religion generally or their particular belief structure but were not as willing to sit and chat about religion. They did not seem as comfortable with religion as the topic of conversation.

The sources of religious conflict appear to be much the same for interviewees at all three institutions. There is certainly less likelihood that students at Johnson Bible College will have their religious faith challenged by classroom presentation/student discussions than students at UTK or Hiwassee College. By the same token, students at Hiwassee College would probably experience less challenge of this nature than students at UTK.

With regard to how they would handle the situation of responding to test questions with answers which conflicted with the belief system of

the student, responses were much the same from all interviewees. The probability of such occurring at Johnson Bible College is quite remote and perhaps less at Hiwassee College than UTK. Johnson Bible College students appeared to be more ready to defend themselves and their religious viewpoints should such a situation arise. As noted earlier, UTK interviewees referred to several instances of classroom situations in which they had felt strong challenge to their religious ideas, naming courses and instructors. It should be noted, however, that those persons who commented did so with appreciation for the intellectual stimulation and growth which they had experienced in the process.

CHAPTER V

SURVEY PHASE

Analysis of Data Relating to Primary Hypotheses

The analysis of the data of the survey phase of the study is based on the entire sample of 301 students. The data are presented in the form of tables and each table or set of tables is accompanied by observations and conclusions drawn from the data contained therein. This first section contains data related to the primary hypotheses.

Fundamentalism Scores by School and as a Total

A copy of Martin and Westie's Religious Fundamentalism Scale is found in Appendix B. The scale is comprised of 9 questions and the highest possible score is +18 and the lowest is -18. No student at either of the 3 schools scored lower than -4. Scores earned at each of the 3 schools are given in Table 2.

A careful study of Table 2 reveals that fundamentalism scores are high at all three of the institutions but highest at Johnson Bible College, Hiwassee College next, and then UTK. A score of 11 or above would include 100% of Johnson Bible College's, 86% of Hiwassee College's and 68% of UTK's scores. Fifty-four of the persons surveyed at Johnson Bible college scored 18, the maximum, 41 at Hiwassee scored 18, while only 14 at UTK scored 18. The table further shows that scores at Hiwassee College and UTK are spread over a much wider range than those at Johnson Bible College. Two persons at Hiwassee College scored +1 and one person at UTK registered a -4, while all the Johnson Bible College scores are

TABLE 2
RELIGIOUS FUNDAMENTALISM SCORES BY
SCHOOL AND AS A TOTAL

Score	School			Total	Percent of Total
	Hiwassee	JBC	UTK		
18	41	54	14	109	36.21
17	2	8	13	23	7.64
16	11	19	8	38	12.62
15	9	9	13	31	10.32
14	9	7	8	24	7.97
13	5	2	6	13	4.32
12	5	2	3	10	3.32
11	4	1	2	7	2.33
10	2	0	5	7	2.33
9	3	0	3	6	1.99
8	1	0	6	7	2.33
7	1	0	4	5	1.66
6	2	0	1	3	1.00
5	0	0	1	1	.33
4	1	0	1	2	.66
3	1	0	2	3	1.00
2	1	0	1	2	.66
1	2	0	2	4	1.33
0	0	0	3	3	1.00
-1	0	0	2	2	.66
-2	0	0	0	0	.00
-3	0	0	0	0	.00
-4	0	0	1	1	.33
(There were no scores below -4.)					
Totals	100	102	99	301	100.00

clustered in the 11-18 range. Two hundred forty-eight or 82% of all the students surveyed scored 12 or above on the test which indicates how strongly fundamentalist the entire group was. The fact that all three institutions are located in the South which is religiously conservative probably accounts in large measure for the data. That Johnson Bible College scores are the highest is no surprise in light of the fact that Johnson Bible College is a "Bible School," established as part of the resurgence of religious fundamentalism in America in the mid and late 19th Century, bears the reputation of religious fundamentalist, and is thereby far more likely to attract students of like mind. One tends to be somewhat surprised by the religious fundamentalism found among the UTK students, however. Judging by its reputation in the immediate area one would tend to believe otherwise concerning those enrolled at UTK. Hiwassee's scores are somewhat different from Johnson Bible College scores but not all that much. Hiwassee's reputation as a conservative liberal arts two year college is certainly borne out by the scores. It must be kept in mind, however, that persons surveyed were freshmen in either their second or third quarter of school. Perhaps at this point in their academic careers they are not too long removed from home and parental influence and still cling to those ideas and opinions learned at home and in their home communities. As yet they may have not had the time, opportunity, nor received the stimulation to examine or critically evaluate their beliefs and practices.

Religious Conflict Scores by School and as a Total

A copy of Ruth Funk's Religious Conflict Scale may be found in Appendix B. The scale is comprised of 22 questions, the highest possible score being 22 and the lowest being 0. Funk says that the Religious Conflict Scale was designed to "measure simultaneous tendencies to react in opposing and incompatible ways to the same religious attitude object,"¹ and that a high score indicated an ambivalent attitude toward religion. Religious conflict scores are given in Table 3.

Using the scale values: 0-7, low; 8-15, medium; 16-22, high, it may be seen that viewed as a group the conflict scores are mostly in the high medium to low range, 14 or less. Two hundred thirty-six or 78% of the persons surveyed scored 11 or less out of a possible 22 on the test. While the majority of students expressed some religious conflict, the scores do not appear to indicate an undue amount of religious conflict on the part of these persons. Several reasons may be suggested as to why this is true. The students' educational experience to this point may not have been such that their religious viewpoint has been challenged. Perhaps the student is as yet not that far along in his educational experience. Possibly the religious position of the student is such that the ideas or opinions expressed make no difference to him one way or the other. Courses, course content, instructor, or some unknown variable may be responsible here. The individual may have consciously chosen those courses which by reputation do not stir the religious ire of students. The academic challenge of the institution may be such that student

¹Funk, "Experimental," p. 240.

TABLE 3
RELIGIOUS CONFLICT SCORES BY
SCHOOL AND AS A TOTAL

Score	School			Total	Percent of Total
	Hiwassee	JBC	UTK		
0	1	1	1	3	1.00
1	1	3	2	6	1.99
2	2	7	0	9	2.99
3	1	12	4	17	5.65
4	6	14	4	24	7.97
5	5	5	6	16	5.32
6	7	9	9	23	7.64
7	8	9	9	26	8.64
8	9	10	12	31	10.30
9	11	7	13	31	10.30
10	7	5	9	21	6.98
11	15	8	6	29	9.63
12	6	4	8	18	5.98
13	6	3	3	12	3.99
14	3	3	8	14	4.65
15	6	0	2	8	2.66
16	3	1	2	6	1.99
17	3	0	1	4	1.33
18	0	0	1	1	0.33
19	0	0	0	0	0.00
20	0	0	1	1	0.33
21	0	1	0	1	0.33
22	0	0	0	00	0.00
Totals	100	102	99	301	100.00

intellectual equilibrium is never upset at that particular place. In the case of at least one of the institutions included in this study, Johnson Bible College, the avowed intent of the school is to confirm and strengthen religious convictions and not create doubt or arouse suspicion relating to those convictions.

Religious conflict scores at Johnson Bible College are lower than those at either Hiwassee College or UTK. Seventy or 69% of the scores at Johnson Bible College are 8 or below as compared to 40 or 40% at Hiwassee College and 45 or 45% at UTK.

Anxiety Scores by School and as a Total

The results of the IPAT Anxiety Scale by school and as a total are given in Table 4. Cattell and Scheier have the following to say regarding IPAT scores:

Generally, a sten score of 4, 5, 6, or 7 (a raw score of 19-39) indicates an average level of anxiety. Scores of 1, 2, or 3 (a raw score of 0-18) are typically found in unusually relaxed secure, phlegmatic individuals. A score of 8 (a raw score of 40-44) indicates a person whose anxiety level would be getting serious while stens of 9 or 10 (a raw score of 45-80) are found in only about 1 of 20 cases.²

As a group the anxiety scores are as follows: 31 or 10% are in the "unusually relaxed, secure, phlegmatic individuals" category; 189 or 63% are in the "average level of anxiety" category; 40 or 13% are in the "serious level of anxiety" category; and, 41 or 14% are in the "found in only 1 of 20 cases" category. The number of scores in each of the categories at each of the schools differs only slightly from the scores as a whole. The biggest difference is in category 1, "unusually relaxed,

²Cattell and Scheier, pp. 16, 19.

TABLE 4
ANXIETY SCORES BY SCHOOL
AND AS A TOTAL

Score	School			Total	Percent of Total
	Hiwassee	JBC	UTK		
0	0	0	0	0	.00
1	0	0	0	0	.00
2	0	0	0	0	.00
3	0	1	0	1	.33
4	0	0	0	0	.00
5	0	0	0	0	.00
6	0	0	0	0	.00
7	0	0	0	0	.00
8	0	2	0	2	.66
9	0	0	0	0	.00
10	0	0	0	0	.00
11	1	0	0	1	.33
12	0	1	0	1	.33
13	1	3	1	5	1.66
14	0	0	2	2	.66
15	0	1	1	2	.66
16	1	4	0	5	1.66
17	0	4	3	7	2.33
18	1	1	3	5	1.66
19	1	3	4	8	2.66
20	2	3	2	7	2.33
21	5	4	3	12	3.99
22	4	1	3	8	2.66
23	5	1	3	9	2.99
24	1	5	2	8	2.66
25	5	2	1	8	2.66
26	5	4	2	11	3.65
27	1	2	1	4	1.33
28	0	2	4	6	1.99
29	7	7	2	16	5.32
30	4	1	5	10	3.32
31	4	6	5	15	4.98
32	0	3	3	6	1.99
33	3	3	5	11	3.65
34	6	2	1	9	2.99
35	5	3	5	13	4.32
36	0	1	1	2	.66
37	1	3	4	8	2.66
38	1	3	4	8	2.66
39	3	3	4	10	3.32
40	3	2	2	7	2.33

TABLE 4 (continued)

Score	School			Total	Percent of Total
	Hiwassee	JBC	UTK		
41	2	2	1	5	1.66
42	8	3	3	14	4.65
43	2	1	3	6	1.99
44	3	3	2	8	2.66
45	1	2	2	5	1.66
46	2	2	1	5	1.66
47	1	3	0	4	1.33
48	1	1	0	2	.66
49	2	1	3	6	1.99
50	0	0	1	1	.33
51	2	0	1	3	1.00
52	1	1	1	3	1.00
53	0	0	1	1	.33
54	1	0	2	3	1.00
55	1	2	0	3	1.00
56	0	0	0	0	.00
57	0	0	0	0	.00
58	0	0	2	2	.66
59	0	0	0	0	.00
60	0	0	0	0	.00
61	2	0	0	2	.66
62	0	0	0	0	.00
63	0	0	0	0	.00
64	1	0	0	1	.33
Totals	100	102	99	301	100.00

secure persons." Only 4% of Hiwassee's scores fell into this category whereas 16% of Johnson Bible College's scores and 10% of UTK scores fell in this group. The mean score for the variable anxiety is 32.22. Analysis of variance reveals that there is no significant difference between the schools so far as anxiety scores is concerned.

Analysis of the Relationships Among Fundamentalism, Religious Conflict, and Anxiety by Schools and as Totals

The following discussion is based on information given in Tables 5, 6, and 7. Careful attention to Table 5 reveals that religious fundamentalism bears a significant negative correlation to religious conflict and anxiety at Hiwassee College, Johnson Bible College, UTK, and as a total sample. Although anxiety and religious fundamentalism are not significantly correlated at either Hiwassee College, Johnson Bible College (though quite close, .0545), or UTK, these two variables are negatively correlated when the scores for the entire sample are put together. Religious conflict and anxiety are significantly correlated at all points--Hiwassee College, Johnson Bible College, UTK, and when the sample is viewed as a unit.

The significance of the above data is as follows: fluctuations in level of fundamentalism are linked to fluctuations in religious conflict. The more fundamentalist the student is, i.e., the higher the religious fundamentalist score, the less religious conflict that individual experiences. A possible reason for this is a rigid belief structure. A religious fundamentalist operates from a position which has definite clearly defined answers for all questions, situations, and problems one is likely to face and, as such, is unlikely to be disturbed or upset by alternative

TABLE 5

ANALYSIS OF THE RELATIONSHIPS AMONG FUNDAMENTALISM, RELIGIOUS
CONFLICT, AND ANXIETY BY SCHOOLS AND AS TOTALS

	Std. Dev.	Pr > 5	Stat. Sign.
Hiwassee: Fundamentalism	4.22		
Religious Conflict	3.81	-.0403	<.05
Anxiety	10.98	-.1027	>.05
Hiwassee: Religious Conflict	3.81		
Anxiety	10.98	.0001	<.05
JBC: Fundamentalism	1.67		
Religious Conflict	3.87	-.0143	<.05
Anxiety	11.25	-.0545	>.05
JBC: Religious Conflict	3.87		
Anxiety	11.25	.0001	<.05
UTK: Fundamentalism	5.55		
Religious Conflict	3.84	-.0060	<.05
Anxiety	10.91	-.6884	>.05
UTK: Religious Conflict	3.84		
Anxiety	10.91	-.0020	<.05
Total Sample: Fundamentalism	4.49		
Religious Conflict	4.00	-.0021	<.05
Anxiety	11.12	-.0263	<.05
Total Sample: Religious Conflict	4.00		
Anxiety	11.12	.0001	<.05

TABLE 6

A COMPARISON OF RELIGIOUS FUNDAMENTALISM, RELIGIOUS CONFLICT,
AND ANXIETY SCORES FOR THE THREE INSTITUTIONS: HIWASSEE
COLLEGE, JOHNSON BIBLE COLLEGE, AND UTK

Variable	Mean	Std. Dev.	F Value	Pr > F	Stat. Sign.
Religious Fund.	14.568	4.129	29.09	.0001	<.05
Religious Conf.	8.431	3.847	13.36	.0001	<.05
Anxiety	32.222	11.054	2.96	.0532	>.05

TABLE 7

A COMPARISON OF HIWASSEE COLLEGE, JOHNSON BIBLE COLLEGE, AND
UTK WITH REGARD TO RELIGIOUS FUNDAMENTALISM, RELIGIOUS
CONFLICT, AND ANXIETY SCORES

Institutions Compared	Variable	Pr > F	Stat. Sign.
Hiwassee-JBC	Fundamentalism	.0004	<.05
Hiwassee-UTK	Fundamentalism	.0001	<.05
JBC-UTK	Fundamentalism	.0001	<.05
Hiwassee-JBC	Religious Conflict	.0001	<.05
Hiwassee-UTK	Religious Conflict	.5224	>.05
JBC-UTK	Religious Conflict	.0001	<.05
Hiwassee-JBC	Anxiety	.0186	<.05
Hiwassee-UTK	Anxiety	.4863	>.05
JBC-UTK	Anxiety	.0978	>.05

solutions to these questions given by others. In short, the dogmatic position of the strong fundamentalist almost precludes religious conflict.

Religious fundamentalism in and of itself is not significantly correlated with anxiety, except for scores as a whole. Another near exception is at Johnson Bible College (.0545 > .05), the more fundamentalist of the schools.

Persons undergoing religious conflict will likely experience concomitant anxiety as well. This anxiety could trigger inhibitions which may in turn cause the individual to be more guarded in his outlook, and less willing to consider alternative answers to questions or alternative points of view.

Religious fundamentalism is significantly negatively correlated with anxiety when the sample is viewed as a whole. The higher the religious fundamentalism score the less likely is anxiety to be present within the person. Strong fundamentalists encounter less conflict, hence less anxiety.

As may be seen from Table 6 the analysis of variance when the scores are totaled clearly shows that the religious fundamentalism and religious conflict scores earned by the students at the 3 institutions are indeed very different--fundamentalism (.0001, < .05); religious conflict (.001, < .05). The same does not hold true for the anxiety scores, (.0532 > .05), however.

Table 7 gives the results of a comparison of the 3 schools with regard to each of the three variables, fundamentalism, religious conflict, anxiety. Hiwassee College and Johnson Bible College are unlike with regard to religious fundamentalism (.0004, < .05) and religious

conflict, (.0001, <.05). Hiwassee College and UTK are unlike with regard to religious fundamentalism (.0001, <.05) though not unlike with regard to religious conflict (.5224, >.05). Johnson Bible College and UTK are unlike with respect to religious fundamentalism (.0001, <.05) and religious conflict (.0001, <.05).

As indicated above there is no significant difference between the three institutions with respect to anxiety, although there are significant differences on the other two counts. The lack of variation on this count when there is variation on the other two might be taken as evidence of the absence of any strong tie between anxiety and fundamentalism and religious conflict may or may not be accompanied by fluctuation in anxiety.

The anxiety being measured here may, according to Erikson's theory, be indigenous to the period from which the student is just now emerging, which is a period of disequilibrium, reassessment, and personality reorientation.

Analysis of Data Relating to Secondary Hypotheses

This section contains data related to the secondary hypotheses. Whereas the data in the preceding section were obtained by use of the religious fundamentalism, religious conflict, and anxiety scales, these data were copied from student survey forms.

Attendance at Sunday School and Church

Table 8 reveals clear-cut differences between the three schools on the question of frequency of attendance at Sunday School and Church. Ninety-eight percent of the students at Johnson Bible College report that they attend every Sunday as compared to 51% at Hiwassee College and 40% at UTK. On this question of frequency of attendance at religious services Hiwassee College and UTK resemble each other very much. Sixty-one percent of Hiwassee's students attend at least 2 times a month as compared to 58% of UTK students. Thirty-two percent of Hiwassee's students attend occasionally as compared to UTK's 35%. When viewed as a group, 73% attend religious services at least two times a month.

As may be seen from Table 9 fundamentalism and Sunday School and Church attendance bear a significant relationship to each other at Hiwassee College, UTK, and for the sample as a total, indicating that persons so persuaded do feel quite strongly about this particular religious discipline. Religious conflict is related in a significant way to attendance at Sunday School and Church in the Hiwassee College group and when all the scores are grouped. One way to view this is that persons in religious conflict attend worship and study as a means of finding some answer or resolution for the conflict.

The absence of a co-variation of any sort at Johnson Bible College is not at all surprising. Religious fundamentalism scores and record of attendance at Church and Sunday School of Johnson Bible College students are both very high. This is but further evidence that this is indeed a unique institution with a unique student body.

TABLE 8

ATTENDANCE AT SUNDAY SCHOOL AND CHURCH OF PERSONS
SURVEYED BY SCHOOL AND AS A TOTAL

Variable	School			Total	Percent of Total
	Hiwassee	JBC	UTK		
Every Sunday	50	100	39	189	63.64
Two times a month	10	1	17	28	9.43
One time a month	2	0	3	5	1.68
On holidays	3	1	1	5	1.68
Occasionally	32	0	34	66	22.22
Never	2	0	2	4	1.35

TABLE 9

ANALYSIS OF THE RELATIONSHIPS AMONG ATTENDANCE AT SUNDAY
SCHOOL AND CHURCH, RELIGIOUS FUNDAMENTALISM, RELIGIOUS
CONFLICT, AND ANXIETY SCORES BY SCHOOLS AND AS TOTALS

Institution	Variable	Std. Dev.	F Value	Pr > F	Stat. Sign.
Hiwassee	Rel. Fund.	4.01	3.03	.0083	<.05
	Rel. Conflict	3.60	2.75	.0229	<.05
	Anxiety	11.01	1.01	.4150	>.05
JBC	Rel. Fund.	1.68	.30	.7385	>.05
	Rel. Conflict	3.88	.84	.4344	>.05
	Anxiety	11.16	1.81	.1698	>.05
UTK	Rel. Fund.	4.89	7.01	.0001	<.05
	Rel. Conflict	3.75	1.27	.2823	>.05
	Anxiety	11.15	.16	.9736	>.05
Total Sample	Rel. Fund.	3.87	22.66	.0001	<.05
	Rel. Conflict	3.80	6.17	.0001	<.05
	Anxiety	11.11	1.30	.2619	>.05

Size of Community of Residence of Persons Surveyed by School and as a Total

Table 10 contains information relating to this topic. Eighty-one percent of Hiwassee College students come from rural areas or small towns, whereas 62% of Johnson Bible College students and 38% of UTK students are from these population groupings. The University of Tennessee, Knoxville has by far the larger percentage of students from the cities, 43% as compared to 11% for Hiwassee College and 27% for Johnson Bible College. Hiwassee College's rural setting may in large measure account for the high percent of its students from those places with a population of 2,500 or less. It is indeed interesting that 181 students, or 60% of the entire sample, are from areas with 2,500 or less population.

As may be seen from Table 11, size of community of residence and fundamentalism are significantly related at Hiwassee College (.0381), Johnson Bible College (.0290), and for the sample as a total (.0025). Size of community of residence and anxiety bear a significant relationship to each other at Johnson Bible College (.0194) though at no other point. The rural location of both Hiwassee College and Johnson Bible College as well as their religious affiliation are probably factors in these relationships. The indication seems to be that fundamentalism is more likely to be found in the rural areas and small towns and Hiwassee College, in particular, attracts a very high percentage of her students (81%) from these areas.

State of Residence of Persons Surveyed by School and as a Total

As may be seen from Table 12 a greater number of different states are represented in the student body at Johnson Bible College

TABLE 10
SIZE OF COMMUNITY OF RESIDENCE OF PERSONS
SURVEYED BY SCHOOL AND AS TOTALS

Size of Community of residence	School			Total	Percent of Total
	Hiwassee	JBC	UTK		
Rural area	52	35	13	100	33.33
Small town (Incorporated- 2500)	29	28	24	81	27.00
Large town (2600-15,000)	8	11	19	38	12.67
City (16,000-)	11	28	42	81	27.00

TABLE 11
ANALYSIS OF THE RELATIONSHIPS AMONG SIZE OF COMMUNITY
OF RESIDENCE, RELIGIOUS FUNDAMENTALISM, RELIGIOUS
CONFLICT, AND ANXIETY BY SCHOOLS AND AS TOTALS

Institution	Variable	Std. Dev.	F Value	Pr > F	Stat. Sign.
Hiwassee	Rel. Fund.	4.11	2.91	.0381	<.05
	Rel. Conflict	3.81	1.12	.3457	>.05
	Anxiety	10.86	1.77	.1568	>.05
JBC	Rel. Fund.	1.62	3.12	.0290	<.05
	Rel. Conflict	3.81	2.19	.0921	>.05
	Anxiety	10.86	3.45	.0194	<.05
UTK	Rel. Fund.	5.49	2.05	.1105	>.05
	Rel. Conflict	3.86	.98	.4079	>.05
	Anxiety	11.00	.79	.5039	>.05
Total Sample	Rel. Fund.	4.41	4.95	.0025	<.05
	Rel. Conflict	3.98	2.24	.0820	>.05
	Anxiety	11.09	1.88	.1314	>.05

TABLE 12

STATE OF RESIDENCE OF PERSONS SURVEYED
BY SCHOOL AND AS TOTALS

State of Residence	School			Total	Percent of Total
	Hiwassee	JBC	UTK		
Alabama	3	0	0	3	1.00
California	0	0	2	2	.67
Connecticut	1	0	0	1	.33
Florida	0	5	3	8	2.68
Georgia	5	3	1	9	3.01
Illinois	0	2	3	5	1.67
Indiana	0	36	0	36	12.04
Kentucky	1	10	2	13	4.35
Maryland	1	1	0	2	.67
Michigan	2	1	1	4	1.34
Minnesota	0	2	0	2	.67
Mississippi	0	2	0	2	.67
Missouri	0	1	1	2	.67
New Hampshire	0	0	1	1	.33
New Jersey	0	1	2	3	1.00
New York	2	0	1	3	1.00
North Carolina	1	4	1	6	2.01
Ohio	1	4	0	5	1.67
Pennsylvania	0	7	0	7	2.34
Tennessee	77	11	76	164	54.85
Texas	0	2	0	2	.67
Vermont	0	1	0	1	.33
Virginia	6	4	2	12	4.01
West Virginia	0	4	1	5	1.67
(New Zealand)	0	1	0	1	.33

than at either Hiwassee College or UTK. Fifty-four percent of Johnson Bible College students are from those states which Osborn designates as "areas of strength" of the Disciples of Christ, Christian Church, and Church of Christ.³ Only 11% of Johnson Bible College students are from the state of Tennessee. Quite the reverse is true at Hiwassee College and UTK, where 77% and 78% of their respective student bodies are from the state of Tennessee. The above figures regarding Johnson Bible College probably reflect the strong recruitment effort which the college makes through the churches with which it is affiliated and relates to the purpose of the institution which is to train persons in religious vocations so that they may return to constituent Churches and fill leadership positions.

The interactions of state of residence with fundamentalism, religious conflict, and anxiety yields a significant co-variation between fundamentalism and state of residence at Hiwassee College and for the total sample but not at Johnson Bible College or UTK. (See Table 13.) State of residence produces no variation in the religious conflict score or anxiety score at either of the three schools. The closest is with anxiety at Johnson Bible College (.0771, $p > .05$).

Age of Persons Surveyed by School and as a Total

Table 14 shows that the big difference between schools in the ages of the persons surveyed is at 19, 20, and above. Whereas 29% and

³Ronald E. Osborn, "Disciples of Christ." The American Church of the Protestant Heritage, ed., Vergilius Ferm (New York: Philosophical Library, 1953), p. 391.

TABLE 13

ANALYSIS OF THE RELATIONSHIPS AMONG STATE OF RESIDENCE,
RELIGIOUS FUNDAMENTALISM, RELIGIOUS CONFLICT, AND
ANXIETY BY SCHOOLS AND AS TOTALS

Institution	Variable	Std. Dev.	F Value	Pr>F	Stat. Sign.
Hiwassee	Rel. Fund.	3.64	4.45	.0001	<.05
	Rel. Conflict	3.84	.88	.5565	>.05
	Anxiety	10.98	1.00	.4503	>.05
JBC	Rel. Fund.	1.63	1.23	.2517	>.05
	Rel. Conflict	3.87	1.00	.4681	>.05
	Anxiety	10.65	1.62	.0711	>.05
UTK	Rel. Fund.	5.66	.85	.6032	>.05
	Rel. Conflict	3.88	.97	.4883	>.05
	Anxiety	10.69	1.23	.2700	>.05
Total Sample	Rel. Fund.	4.26	2.51	.0002	<.05
	Rel. Conflict	3.96	1.30	.1620	>.05
	Anxiety	11.01	1.23	.2171	>.05

TABLE 14

AGE OF PERSONS SURVEYED BY SCHOOL AND AS TOTALS

Age	School			Total	Percent of Total
	Hiwassee	JBC	UTK		
16	0	1	0	1	.34
17	2	3	2	7	2.39
18	48	47	47	142	48.46
19	29	25	40	94	32.08
20	10	11	3	24	8.19
Above 20	9	12	4	25	8.53

25% of Hiwassee College and Johnson Bible College students, respectively, were age 19, 41% of UTK students were age 19, and while 19% and 23% of the Hiwassee College and Johnson Bible College students, respectively, were age 20 or above only 7% of UTK students were in this category.

As may be seen from Table 15, when fundamentalism, religious conflict, and anxiety scores are interacted with age by schools and as totals they do not vary significantly in any way.

Religious Preference by Schools and as a Total

As Table 16 shows, 96% of the persons surveyed at Hiwassee College are Protestants and only 4% are Roman Catholics. At Johnson Bible College, 100% of the interviewees are Protestant. In both instances the high percentage of Protestants is understandable in light of the fact that both are Protestant denominational schools, advertised as such, and in the case of Hiwassee College recruit students primarily from the Southwest Virginia, East Tennessee, North Georgia, Western North Carolina, North Alabama area which is predominantly Protestant. Johnson Bible College has very close ties with the Christian Church/Churches of Christ and recruits heavily through the denominational structure. The University of Tennessee, Knoxville has somewhat more variety with 85% Protestant, 12% Roman Catholic, 1% Greek Orthodox, and 2% with no religious preference. In this respect UTK reflects strongly the area which it serves, Tennessee and the Southeast.

Table 17, where religious preference, fundamentalism, religious conflict, and anxiety are interacted shows statistical variance in 2

TABLE 15

ANALYSIS OF THE RELATIONSHIPS AMONG AGE, RELIGIOUS
FUNDAMENTALISM, RELIGIOUS CONFLICT, AND ANXIETY
SCORES BY SCHOOLS AND AS TOTALS

Institution	Variable	Std. Dev.	F Value	Pr> F	Stat. Sign.
Hiwassee	Rel. Fund.	4.16	1.98	.1040	>.05
	Rel. Conflict	3.85	.41	.8027	>.05
	Anxiety	11.13	.23	.9187	>.05
JBC	Rel. Fund.	1.61	2.09	.0727	>.05
	Rel. Conflict	3.90	.59	.7081	>.05
	Anxiety	11.10	1.44	.2173	>.05
UTK	Rel. Fund.	5.56	1.67	.1643	>.05
	Rel. Conflict	3.71	2.07	.0907	>.05
	Anxiety	10.89	1.51	.2063	>.05
Total Sample	Rel. Fund.	4.57	.18	.9695	>.05
	Rel. Conflict	4.00	.64	.6727	>.05
	Anxiety	11.10	1.50	.1895	>.05

TABLE 16

RELIGIOUS PREFERENCE OF PERSONS SURVEYED BY
SCHOOL AND AS A TOTAL

Religious Preference	School			Total	Percent of Total
	Hiwassee	JBC	UTK		
Roman Catholic	4	0	12	16	5.33
Protestant	96	102	83	281	93.67
Greek Orthodox	0	0	1	1	.33
Other or none	0	0	2	2	.67

TABLE 17

ANALYSIS OF THE RELATIONSHIPS AMONG RELIGIOUS
PREFERENCE, RELIGIOUS FUNDAMENTALISM,
RELIGIOUS CONFLICT, AND ANXIETY
BY SCHOOLS AND AS TOTALS

Institution	Variable	Std. Dev.	F Value	Pr > F	Stat. Sign.
Hiwassee	Rel. Fund.	4.15	4.63	.0338	<.05
	Rel. Conflict	3.78	2.93	.0901	>.05
	Anxiety	11.00	.72	.3976	>.05
JBC	Rel. Fund.	1.67	.00	1.0000	
	Rel. Conflict	3.87	.00	1.0000	
	Anxiety	11.25	.00	1.0000	
UTK	Rel. Fund.	5.56	1.25	.2958	>.05
	Rel. Conflict	3.85	1.07	.3644	>.05
	Anxiety	11.12	.10	.9566	>.05
Total Sample	Rel. Fund.	4.37	7.27	.0001	<.05
	Rel. Conflict	4.00	.92	.4356	>.05
	Anxiety	11.19	.09	.9602	>.05

instances, fundamentalism scores earned at Hiwassee College ($.0338 < .05$) and fundamentalism scores when reported as a total ($.0001 < .05$).

Protestant Denominational Preference by Schools and as a Total

Table 18 gives Protestant denominational preference by schools and as a total. The high percentage of Johnson Bible College students who hold membership in the Church of Christ and Christian Church, 90%, is certainly no surprise especially since Johnson Bible College is strongly aligned with these two groups. The percentage of Baptists, 55% as compared to Methodist, 22%, enrolled at Hiwassee College, a Methodist institution, is a mild surprise, however. Two denominations are strongly represented in the UTK group: Baptist, with 35%, and Presbyterian with 18%. The high percentage of Baptists enrolled at Hiwassee College and UTK is understandable in light of the great numerical strength of this particular denomination in the southeastern region and particularly East Tennessee.

Analysis of the relationships among denominational preference, fundamentalism, religious conflict, and anxiety scores at each of the three institutions, and then as totals as seen in Table 19 reveals a statistically significant relationship between the variable denominational preference and fundamentalism scores as a total; between denominational preference and religious conflict at Johnson Bible College and religious conflict scores as a total; and between denominational preference and anxiety at Johnson Bible College.

TABLE 18

PROTESTANT DENOMINATIONAL PREFERENCE OF PERSONS
SURVEYED BY SCHOOL AND AS A TOTAL

Denomination	School			Total	Percent of Total
	Hiwassee	JBC	UTK		
Disciples of Christ	0	1	2	3	1.03
Baptist	53	1	33	87	30.00
Methodist	21	1	11	33	11.38
Lutheran	1	0	1	2	.69
Church of Christ	2	15	7	24	8.28
Christian Church	0	74	2	76	26.20
Church of God	3	0	0	3	1.03
Presbyterian	5	0	17	22	7.59
Pentecostal Holiness	1	0	0	1	.34
Quaker	1	0	0	1	.34
Episcopal	2	0	4	6	2.07
No denominational preference	7	0	3	10	3.45
Non-denominational	0	6	1	7	2.41
New Testament Church	0	1	1	2	.69
Does not apply	0	0	13	13	4.48

TABLE 19

ANALYSIS OF THE RELATIONSHIPS AMONG PROTESTANT DENOMINATIONAL
PREFERENCE, RELIGIOUS FUNDAMENTALISM, RELIGIOUS CONFLICT,
AND ANXIETY BY SCHOOLS AND AS TOTALS

Institution		Std. Dev.	F Value	Pr > F	Stat. Sign.
Hiwassee	Rel. Fund.	3.71	3.53	.0006	<.05
	Rel. Conflict	3.72	1.42	.1857	>.05
	Anxiety	11.01	.90	.5359	>.05
JBC	Rel. Fund.	1.72	.27	.9480	>.05
	Rel. Conflict	3.71	1.50	.1868	>.05
	Anxiety	10.88	2.43	.0316	<.05
UTK	Rel. Fund.	5.19	2.00	.0382	<.05
	Rel. Conflict	3.59	2.28	.0173	<.05
	Anxiety	11.11	.85	.5956	>.05
Total Sample	Rel. Fund.	3.88	6.96	.0001	<.05
	Rel. Conflict	3.74	3.97	.0001	<.05
	Anxiety	11.19	1.50	.1119	>.05

Socio-Economic Status by Schools and as a Total

As may be seen from Table 20, 56% of the students surveyed scored between 13-11 whereas in the two national surveys where the statement was used only 15% of the homes surveyed scored as high. One hundred twenty-nine or 43% of the students surveyed scored between 10-5 whereas in the two national surveys 67% had scores in this category. Nationally 18% of the homes scored between 4-2 but only .6% of the students' scores were in this category.

When scores at the individual schools are compared it may be seen that Hiwassee College has 39% of its scores in the 13-11 category whereas Johnson Bible College has 52% in the same category and UTK has 79%. In the middle range, upper and lower, Hiwassee College has 60% of its scores whereas Johnson Bible College has 49% and UTK only 20%. A possible explanation for these differences may be that Hiwassee College has traditionally attracted students of limited financial means whereas this may not be true of the other two institutions. Hiwassee College has a reputation of never denying admission to anyone on the basis of lack of finances.

A possible explanation for the difference between the scores of the students surveyed and those scores coming from the two national surveys may be that persons from the upper socio-economic level tend to place more of a premium on education and children from these homes are more likely to continue their education beyond the secondary level.

Table 21 reveals that when the socio-economic score from the three schools are interacted with the fundamentalism, religious conflict, and anxiety scores from these institutions, the only ones statistically

TABLE 20
SOCIO-ECONOMIC STATUS BY SCHOOL AND AS TOTALS

Score *	School			Total	Percent of Total	Percent of Score National Surveys
	Hiwassee	JBC	UTK			
(By certain groupings)						
Top 15% (Scores 13-11)	39	53	77	169	56.00	
Upper Middle 31% (Scores 10-8)	42	35	14	91	30.00	
Lower Middle 36% (Scores 7-5)	18	14	6	38	13.00	
Bottom 18% (Scores 4-2)	1	0	1	2	6.00	
(By individual scores)						
2	0	0	0	0	.00	2.9
3	0	0	1	1	.33	6.0
4	1	0	0	1	.33	6.0
5	7	6	0	13	4.33	11.2
6	2	3	1	6	2.00	13.3
7	9	5	5	19	6.33	12.6
8	11	8	2	21	7.00	11.6
9	10	10	5	25	8.33	10.0
10	21	17	7	45	15.00	9.1
11	8	22	12	42	14.00	6.7
12	11	13	23	47	15.67	5.1
13	20	18	42	80	26.67	2.7

* According to 2 national surveys

TABLE 21

ANALYSIS OF THE RELATIONSHIPS AMONG SOCIO-ECONOMIC STATUS,
RELIGIOUS FUNDAMENTALISM, RELIGIOUS CONFLICT,
AND ANXIETY BY SCHOOLS AND AS A TOTAL

Institution	Variable	Std. Dev.	F Value	Pr > F	Stat. Sign.
Hiwassee	Rel. Fund.	3.94	2.67	.0085	<.05
	Rel. Conflict	3.75	1.36	.2178	>.05
	Anxiety	10.72	1.55	.1415	>.05
JBC	Rel. Fund.	1.70	.55	.8172	>.05
	Rel. Conflict	3.89	.90	.5183	>.05
	Anxiety	11.12	1.30	.2555	>.05
UTK	Rel. Fund.	5.37	1.77	.0853	>.05
	Rel. Conflict	3.80	1.21	.2985	>.05
	Anxiety	11.01	.81	.6101	>.05
Total Sample	Rel. Fund.	4.35	3.07	.0010	<.05
	Rel. Conflict	3.96	1.66	.0894	>.05
	Anxiety	11.05	1.49	.1411	>.05

significant are the fundamentalism score at Hiwassee College (.0085) and the fundamentalism scores as a total (.0010). The null hypothesis relating to these two particular items are thereby rejected with respect to Hiwassee College. If the persons surveyed are representative of the students enrolled at these three institutions then one can say that whereas the fundamentalism scores as a total and fundamentalism scores at Hiwassee College and socio-economic scores are significantly correlated, the same does not hold true for Johnson Bible College and UTK.

Sex of Persons Surveyed by School and as a Total

As may be seen from Table 22, the percentage of males and females in the sample was about the same for Hiwassee College and Johnson Bible College, 45% male, 55% female, but slightly different for UTK where the percentages are 37% male and 63% female.

Table 23 shows the following: religious fundamentalism is not significantly related to sex at either of the schools or the sample as a whole. Religious conflict, however, does bear a significant relationship to sex at Johnson Bible College though at no other point. Anxiety and sex do co-vary at Hiwassee College and also when the three sample populations are taken as one group.

Grade Point Average of Students Surveyed at Hiwassee College

The grade point average was available only for those students at Hiwassee College. Table 24 shows that religious fundamentalism scores and grade point average are not significantly correlated (.3650 $>.05$), but religious conflict (.0094 $<.05$) and anxiety (.0334 $<.05$) do bear a significant negative correlation to grade point average. The higher the religious

TABLE 22
SEX OF PERSONS SURVEYED BY SCHOOL AND AS A TOTAL

Sex	School			Total	Percent of Total
	Hiwassee	JBC	UTK		
Male	45	46	36	127	42.33
Female	55	56	62	173	57.67

TABLE 23
ANALYSIS OF THE RELATIONSHIPS AMONG SEX OF PERSONS SURVEYED,
RELIGIOUS FUNDAMENTALISM, RELIGIOUS CONFLICT,
AND ANXIETY BY SCHOOL AND AS TOTALS

Institution	Variable	Std. Dev.	F Value	Pr > F	Stat. Sign.
Hiwassee	Rel. Fund.	4.25	.01	.9118	>.05
	Rel. Conflict	3.82	.53	.4670	>.05
	Anxiety	10.57	8.95	.0035	<.05
JBC	Rel. Fund.	1.67	.30	.5843	>.05
	Rel. Conflict	3.75	7.97	.0057	<.05
	Anxiety	11.29	.28	.6011	>.05
UTK	Rel. Fund.	5.61	.00	.9976	>.05
	Rel. Conflict	3.82	2.55	.1138	>.05
	Anxiety	11.01	.29	.5929	>.05
Total Sample	Rel. Fund.	4.51	.30	.5836	>.05
	Rel. Conflict	3.99	3.43	.0650	>.05
	Anxiety	11.06	5.39	.0210	<.05

TABLE 24

ANALYSIS OF THE RELATIONSHIPS AMONG STUDENT GRADE POINT AVERAGE,
RELIGIOUS FUNDAMENTALISM, RELIGIOUS CONFLICT. AND
ANXIETY OF PERSONS SURVEYED AT HIWASSEE COLLEGE

Institution	Variable	Std. Dev.	F Value	Pr>F	Stat. Sign.
Hiwassee	Rel. Fund.	4.29		.3650	>.05
	Rel. Conflict	3.81		.0094	<.05
	Anxiety	10.98		.0334	<.05

conflict and anxiety the lower the grade point average. The reason for such would appear obvious: when upset the anxiety increases perhaps to the point of interference. Concentration becomes difficult if not impossible. Too, religious conflict or consternation produced by challenges to long standing opinions or beliefs consume one's attention and energy, and interfere with study. It must be kept in mind that for the sample as a whole, religious conflict and anxiety are significantly correlated. Religious conflict triggers anxiety which has a direct bearing on grade-point average.

Size of Church of Persons Surveyed by School and as a Total

As may be seen in Table 25, 99 of the 102 Johnson Bible College students surveyed report approximate church size ranging from 35-2000, for an average church size of 278. Eighty-seven Hiwassee College students state approximate church size ranging from 5-900, for an average church size of 201. Eighty-one UTK students list approximate church size as ranging from 50-6000, for an average church size of 748. With a total of 267 interviewees reporting approximate church size ranging from 5-6000, the average church size for the sample is 396. It is perhaps worth noting that at Hiwassee College 87% of the 99 students responding to the survey were able to provide data on approximate church size, at UTK 81% of the students gave the same type information, while 97% of the Johnson Bible College students supplied the information. On the basis of this, one might hypothesize a relationship between religious fundamentalism and importance of church and religious activities. Johnson Bible College is clearly the more fundamentalist of the three institutions and in this case a higher

TABLE 25
 SIZE OF CHURCH ATTENDED BY
 SCHOOL AND AS TOTALS

Variable	School			Total
	Hiwassee	JBC	UTK	
Approximate size of church attended (range)	5-900	35-2000	50-6000	5-6000
Number of persons responding	87	99	81	267
Average size of church attended	201	278	747	396

percentage of Johnson Bible College students knew and reported on their church.

Data in Table 26 show that interaction of size of church with fundamentalism, religious conflict, and anxiety failed to yield a statistically significant variance in either of the means at either of the 3 schools or with the total sample.

Consent to be Interviewed by Schools and as a Total

As may be seen from Table 27 the percentage of persons who gave their consent to be interviewed is nearly the same for all 3 schools. Table 28 reveals that when the variable of consent to be interviewed is interacted with fundamentalism, religious conflict, and anxiety scores there is no statistically significant difference for either score at either school. The same is true with the total score for all those schools when the fundamentalism and religious conflict scores are interacted with "consent to be interviewed." However, the total score for all three schools on anxiety when interacted with consent to be interviewed does show a statistically significant difference ($.0375 < .05$). Those persons who experience high levels of anxiety would find their anxiety expressing itself in diverse ways, even reluctance to engage in serious discussion with an interviewer.

TABLE 26

ANALYSIS OF THE RELATIONSHIPS AMONG SIZE OF CHURCH ATTENDED,
RELIGIOUS FUNDAMENTALISM, RELIGIOUS CONFLICT, AND
ANXIETY BY SCHOOLS AND AS TOTALS

Institution	Variable	Std. Dev.	F Value	Pr > F	Stat. Sign.
Hiwassee	Rel. Fund.	4.22		.8450	>.05
	Rel. Conflict	3.81		.1163	>.05
	Anxiety	10.98		.9018	>.05
JBC	Rel. Fund.	1.67		.6127	>.05
	Rel. Conflict	3.87		.8796	>.05
	Anxiety	11.25		.9378	>.05
UTK	Rel. Fund.	5.55		.1523	>.05
	Rel. Conflict	3.84		.4622	>.05
	Anxiety	10.91		.2752	>.05
Total Sample	Rel. Fund.	4.49		.6374	>.05
	Rel. Conflict	4.00		.8578	>.05
	Anxiety	11.12		.4068	>.05

TABLE 27

CONSENT TO BE INTERVIEWED BY SCHOOL AND AS TOTALS

Answer	School			Total	Percent of Total
	Hiwassee	JBC	UTK		
Yes	83	84	85	252	83.72
No	17	18	14	49	16.28

TABLE 28

ANALYSIS OF THE RELATIONSHIPS AMONG RELIGIOUS
FUNDAMENTALISM, RELIGIOUS CONFLICT, ANXIETY,
AND CONSENT TO BE INTERVIEWED
BY SCHOOLS AND AS TOTALS

Institution	Variable	Std. Dev.	F Value	Pr>F	Stat. Sign.
Hiwassee	Rel. Fund.	4.20	2.26	.1364	7.05
	Rel. Conflict	3.83	.11	.7365	7.05
	Anxiety	10.99	.84	.8400	7.05
JBC	Rel. Fund.	1.66	2.00	.1604	7.05
	Rel. Conflict	3.87	1.12	.2916	7.05
	Anxiety	11.13	3.09	.0820	7.05
UTK	Rel. Fund.	5.53	1.84	.1779	7.05
	Rel. Conflict	3.85	.36	.5516	7.05
	Anxiety	10.91	.99	.3219	7.05
Total Sample	Rel. Fund.	4.50	.00	.9679	7.05
	Rel. Conflict	4.00	.15	.7019	7.05
	Anxiety	11.06	4.37	.0375	<.05

Analysis of the Relationship of the Variables Attendance at Church and Sunday School, Consent to be Interviewed, Religious Preference, Denominational Preference, Age, State of Residence, Size of Community of Residence, Socio-Economic Status, Sex, to the Hypothesized Relationships among Religious Fundamentalism, Religious Conflict, and Anxiety Scores at Hiwassee College, Johnson Bible College, and The University of Tennessee, Knoxville

As may be seen from Table 29, the correlations among the variables religious fundamentalism scores, religious conflict scores, and anxiety scores for the 3 institutions in the study do not differ significantly. Hence, there is no need to treat each of the schools separately.

Tables 30, 31, and 32 show that only 3 of the variables are statistically significantly related to the hypothesized relationships among religious fundamentalism, religious conflict, and anxiety at Hiwassee College, Johnson Bible College, and UTK. Two of these are with the hypothesized religious conflict--anxiety relationship: attendance at church and Sunday School ($.0416, < .05$) and age ($.0062, < .05$), while the other is with the religious fundamentalism anxiety relationship: size of community of residence ($.0193, < .05$). Information is not available for the variables approximate size of church and grade point average which itself was available only for the Hiwassee

The fact that two of the statistically significant connections involve religious conflict and anxiety might be viewed as further evidence that the conflict and the anxiety are not altogether religious. Perhaps the difficulty surfacing in these instances is indigenous to this particular period in life and/or has to do with a difficulty or difficulties associated with this particular period.

TABLE 29

CORRELATIONS AMONG THE RELIGIOUS FUNDAMENTALISM
 SCORES, RELIGIOUS CONFLICT SCORES, AND ANXIETY
 SCORES OF THE PERSONS SURVEYED

Variable	Std. Dev.	F Value	Pr > F	Stat. Sign.
Religious Fund.- Religious Conflict	.97023831	.12	.8827	7.05
Religious Fund.- Anxiety	.98901006	.65	.5237	7.05
Religious Conflict- Anxiety	.92602032	.40	.6709	7.05

TABLE 30

ANALYSIS OF THE RELATIONSHIP OF THE VARIABLES ATTENDANCE AT CHURCH AND SUNDAY SCHOOL, CONSENT TO BE INTERVIEWED, RELIGIOUS PREFERENCE, DENOMINATIONAL PREFERENCE, AGE, STATE OF RESIDENCE, SIZE OF COMMUNITY OF RESIDENCE, SOCIO-ECONOMIC STATUS, SEX, TO THE HYPOTHEZIZED RELATIONSHIPS AMONG RELIGIOUS FUNDAMENTALISM AND RELIGIOUS CONFLICT AT HIWASSEE COLLEGE, JOHNSON BIBLE COLLEGE, AND THE UNIVERSITY OF TENNESSEE, KNOXVILLE

Variable	Std. Dev.	F Value	Pr > F	Stat. Sign.
Attendance at Church and Sunday School	.9823	.25	.9405	7.05
Consent to be interviewed	.9584	.17	.6770	7.05
Religious preference	.9457	.29	.7514	7.05
Denominational preference	.9407	1.05	.4037	7.05
Age	.9516	1.28	.2779	7.05
State of residence	.9201	1.11	.3450	7.05
Size of community of residence	.9505	.71	.5500	7.05
Socio-economic status	.9590	.24	.7869	7.05
Sex	.9536	1.06	.3044	7.05

TABLE 31

ANALYSIS OF THE RELATIONSHIP OF THE VARIABLES ATTENDANCE AT CHURCH AND SUNDAY SCHOOL, CONSENT TO BE INTERVIEWED, RELIGIOUS PREFERENCE, DENOMINATIONAL PREFERENCE, AGE, STATE OF RESIDENCE, SIZE OF COMMUNITY OF RESIDENCE, SOCIO-ECONOMIC STATUS, SEX, TO THE HYPOTHESIZED RELATIONSHIPS AMONG RELIGIOUS FUNDAMENTALISM AND ANXIETY AT HIWASSEE COLLEGE, JOHNSON BIBLE COLLEGE, AND THE UNIVERSITY OF TENNESSEE, KNOXVILLE

Variable	Std. Dev.	F Value	Pr > F	Stat. Sign.
Attendance at Church and Sunday School	.9846	1.37	.2354	>.05
Consent to be interviewed	.9890	1.05	.3060	>.05
Religious preference	.9852	.91	.4056	>.05
Denominational preference	.9727	.70	.7546	>.05
Age	.9774	2.02	.0915	>.05
State of residence	.9445	1.20	.2604	>.05
Size of community of residence	.9783	3.35	.0193	<.05
Socio-economic status	.9873	.78	.4577	>.05
Sex	.9919	.02	.8756	>.05

TABLE 32

ANALYSIS OF THE RELATIONSHIP OF THE VARIABLES ATTENDANCE AT CHURCH AND SUNDAY SCHOOL, CONSENT TO BE INTERVIEWED, RELIGIOUS PREFERENCE, DENOMINATIONAL PREFERENCE, AGE, STATE OF RESIDENCE, SIZE OF COMMUNITY OF RESIDENCE, SOCIO-ECONOMIC STATUS, SEX, TO THE HYPOTHESIZED RELATIONSHIPS AMONG RELIGIOUS CONFLICT AND ANXIETY AT HIWASSEE COLLEGE, JOHNSON BIBLE COLLEGE, AND THE UNIVERSITY OF TENNESSEE, KNOXVILLE

Variable	Std. Dev.	F Value	Pr > F	Stat. Sign.
Attendance at Church and Sunday School	.9145	2.34	.0416	<.05
Consent to be interviewed	.9173	2.77	.0973	>.05
Religious preference	.9119	2.24	.1077	>.05
Denominational preference	.9034	1.04	.4100	>.05
Age	.8943	3.67	.0062	<.05
State of residence	.8758	1.24	.2228	>.05
Size of community of residence	.9063	2.32	.0737	>.05
Socio-economic status	.9171	.76	.4663	>.05
Sex	.9102	2.15	.1439	>.05

CHAPTER VI

SUMMARY AND CONCLUSIONS

In the present study religion is viewed as the commitment of the individual to a belief in what he conceives to be the ultimate power and authority of the universe. In this case it is the Christian God. Also included in the definition is the strong belief that the conduct of the adherent is to be guided by principles derived from his belief in his God. Every aspect of his life--work, leisure, family, social--is under the aegis of his religious belief. Fundamentalism is that interpretation of Christianity which insists that the believer subscribe to certain rigid views of the faith and its holy book. Fundamentalism is an interpretation of Christianity which places great emphasis upon the holiness and authority of the Bible and the need for man to order his life around its teachings. Included in fundamentalist belief are evangelical aggressiveness, less interest in debating religion and religious issues than in trying to win others to the fundamentalist position, a strong desire to separate one's self from sin, and strong insistence upon church practices which are based on a literal understanding of the New Testament church. Religious conflict occurs when the belief structure of the person is challenged by experiences which the student has both inside and outside the classroom but particularly inside. Challenge is precipitated by the education process itself as the student is led and encouraged to range over a wide variety of ideas, opinions, and viewpoints, some of which are poles apart from his own. As the student becomes aware of the challenge which his education experience presents to him, a challenge to the very foundation on which

rests the structure of his self, he experiences tension, a painful uneasiness of mind--this is anxiety.

Beginning with firsthand experience in the college classroom observing students so challenged as they labored to resolve the issue in their own lives, then through lengthy discussions with other teachers who were also aware of the problem, certain ideas began to emerge. Some students do indeed experience religious conflict and concomitant anxiety which varies in its intensity. It was theorized that the persons having the most difficulty were those who had little room in their religious viewpoint for tolerance of, or consideration of, opposing religious ideas; in a word, religious fundamentalists. It was further theorized that these persons so challenged would deal with this threat and situation of tension in a variety of ways. Some might drop the course while others would close the mind to any serious consideration of the matter regardless of its veracity. Still others would sit passively in the classroom while debate swirled about them, their solution being to think about the matter but only in an abstract way, never really opening their own belief structure for scrutiny.

As will be remembered from earlier discussion, the research questions underlying the study are:

1. Do religiously fundamentalist students experience religious conflict when enrolled in those colleges and universities which are private or denominationally owned as well as in those institutions which are publicly owned?

2. Are the variables religious fundamentalism, religious conflict, and anxiety significantly related to each other?

3. If the answer to question 2 is yes, what is the pattern of interrelationship?
4. Do students other than those categorized as religiously fundamentalist experience religious conflict and anxiety?
5. Are there significant differences between UTK, Hiwassee College, and Johnson Bible College, as regards religious fundamentalism, religious conflict, and anxiety?
6. Are the religious conflict and anxiety as well as the adaptation response which the student makes to these experiences unique to the individual, or are they much the same for all persons who are thus disposed?

The following null hypotheses were established to answer these questions:

1. There will be no significant differences among the religious fundamentalism scores and religious conflict scores for the subjects from Hiwassee College, Johnson Bible College, and UTK, at 0.05;
2. There will be no significant differences among the religious fundamentalism scores and anxiety scores for the subjects from Hiwassee College, Johnson Bible College, and UTK, at 0.05;
3. There will be no significant differences among the religious conflict scores and anxiety scores for the subjects from Hiwassee College, Johnson Bible College, and UTK, at 0.05;
4. There will be no significant differences among the religious fundamentalism scores, religious conflict scores, and anxiety scores for the total sample at 0.05;

5. There will be no significant differences among Hiwassee College, Johnson Bible College, and UTK with respect to either religious fundamentalism, religious conflict, or anxiety at 0.05.

The secondary hypotheses are as follows:

1. There will be no significant relationship between the religious fundamentalism scores, religious conflict scores, anxiety scores, and any of the following variables either at Hiwassee College, Johnson Bible College, UTK, or for the total sample at 0.05:

1. Consent to be interviewed.
2. Religious preference.
3. Protestant denomination preference.
4. Age.
5. State of residence.
6. Size of community of residence.
7. Socio-economic status.
8. Sex.
9. Attendance at Church and Sunday School.
10. Approximate size of Church.
11. Grade point average (at Hiwassee College only).

2. The following show no significant difference in the hypothesized relationships among religious fundamentalism and religious conflict scores, religious conflict and anxiety scores, and religious fundamentalism and anxiety scores, either at Hiwassee College, UTK, Johnson Bible College, or for the entire sample at 0.05:

1. Consent to be interviewed.
2. Religious preference.

3. Protestant denomination preference.
4. Age.
5. State of residence.
6. Size of community of residence.
7. Socio-economic status.
8. Sex.
9. Attendance at Church and Sunday School
10. Approximate size of Church
11. Grade point average (at Hiwassee College only).

A search of the literature revealed intense scholarly interest over a number of years in the changes in religious beliefs and values of college students but only limited research into the religious conflict which these students experience and the experiential aspects of this conflict. Available evidence suggest that persons who experience religious conflict also experience some kind of mental tension and that these persons will make moves of one kind or another to escape the irritation. Of particular interest is the statement by Sanford¹ that "the existing equilibrium" of the student must indeed be challenged and the person encouraged to adopt new modes of thought and patterns of adjustment. However, the challenge must not be such that the individual "switches-in" defense mechanisms. These stop the education process altogether. Little is known about what goes on in the mind of a person so challenged.

¹Sanford, Where Colleges Fail, p. 21.

The hypotheses were tested on 301 students at 3 schools: 100 at Hiwassee College, 102 at Johnson Bible College, and 99 at UTK. The survey was conducted using second and third quarter freshmen, because it was felt that students at this point in their educational careers have had neither the time nor experience to alter drastically the religious belief structure which they brought with them from the home environment, but would likely have experienced challenges to belief structure. Students were asked to reply to a survey form containing 94 items: four scales which measured religious fundamentalism, religious conflict, anxiety, and socio-economic status, plus 17 additional items formulated by the author. Surveys were conducted in freshmen English classes at Hiwassee College and Johnson Bible College and introductory Sociology classes at UTK.

The results of the survey revealed significant negative correlations between religious fundamentalism and religious conflict at each of the three institutions and for the entire sample, significant positive correlations between religious conflict and anxiety at each of the three institutions and for the entire sample, and between religious fundamentalism and anxiety for the entire sample though not at any of the individual institutions.

The three institutions differ significantly from each other on religious fundamentalism and religious conflict though not on anxiety. Data strongly indicate Johnson Bible College is the more fundamentalist of the three with Hiwassee College second, and UTK third.

A second phase of the study involved choosing 30 students, 10 from each of the 3 schools, for interviews. The purpose of the interviews

was as follows: to test the hypotheses of relationships among the variables religious fundamentalism, religious conflict, and anxiety and differences among the schools as regards these same variables on an individual basis; to probe more deeply into the effects upon the individual of the challenges to religious selfhood and the various ways in which these persons had responded to these challenges; and, to validate information gathered in the survey phase of the study.

Prime consideration for the interviews was given to those persons who scored highest on all three scales: religious fundamentalism, religious conflict and anxiety were selected. If enough of the preceding combinations were not available then those who scored highest on anxiety were chosen. The reader is referred to Table 1, p. 66 for a listing of scores of the interviewees.

The interviews, for the most part, were structured. Often answer and attitude were evident from the discussion that went on in the interview and it was not necessary to pose definite questions. With some persons, however, the process was almost entirely a question-answer process. Interviews were electronically recorded and these provided opportunity for a later, more careful analysis and summary.

The interview phase clearly revealed a relationship between religious conflict and anxiety. Interviewees who discussed their religious conflict also told of their anxiety. Students reported a number of different problems in connection with their religious conflict and anxiety. Mental tension and disturbance was the difficulty most often mentioned, followed by anger and frustration. Two out of 10 persons interviewed at each of the 3 institutions for whom the religious conflict and anxiety

were critical, reported physical symptoms--throat ailment, stomach ache, cramps, unable to eat or sleep, extreme nervousness--along with the mental tension. Their solutions to the problem had been to talk with friends, fellow students, teachers, or parents about the problems, but not to withdraw from class or school or to close the mind to further consideration of the subject of religion. All felt that the role of education was to stimulate thought in all areas and praised education and educators for performing faithfully their task.

Interviews with students at Hiwassee College and UTK indicated that the religious conflict which they experienced was related to classroom activities: discussion, teacher or student presentations, exposure to ideas or opinions that ran counter to those which they currently held. The interviewees at Johnson Bible College who reported religious conflict indicated that campus rules and regulations were the cause of the problem.

Major Hypotheses

The first null hypothesis is successfully rejected: there is a significant negative correlation between religious fundamentalism and religious conflict as measured at each of the three institutions in the study and also when all the students in the sample are viewed as a group. Religious fundamentalism and religious conflict are inversely related. The greater the tendency toward fundamentalism the less likelihood there is of religious conflict. One possible explanation for this circumstance is that the true religious fundamentalist has firmly fixed ideas and views and is far less likely to entertain, let alone consider seriously, any idea or view markedly different from his own. Such positions are quickly

passed over. Another possible explanation is that in the mental processes of certain persons religious ideas are somehow sequestered from the ordinary reasoning processes and as such never subjected to the same scrutiny or investigation as are other ideas and viewpoints. Religious ideas are not viewed in the same way as other ideas. This finding is similar to that of Ruth Funk at Purdue University in 1958: "religious conflict is negatively correlated with orthodoxy."² Funk, however, measured orthodoxy with an instrument which she devised.

Interviews with students clearly supported this inverse relationship between religious fundamentalism and religious conflict. A high percentage of students with fundamentalism scores in the 18-13 range, particularly at UTK and Hiwassee College, spoke of religious conflict. However, in only 2 out of 10 cases or about 20% of the total number of instances, did the persons report unusual difficulty with the conflict and its resolution. The remainder managed in one way or another to come to terms with the situations of threat or challenge. The interviews did suggest quite strongly that religious fundamentalism in some instances represents the acceptance of theological positions but not deep commitment to such so that when contrary opinions or ideas are heard the disturbance is minimal.

The sources of religious conflict are the classroom and the broader campus experience. Course content rather than instructor is the cause of conflict, if indeed there be any. Philosophy, Geology, Religious

²Funk, "Survey," p. 2569.

Studies, Western Civilization, and Anthropology cause more trouble than any other courses. Quite the contrary. Student's reports indicated a desire and a willingness to stay with the situation and follow it through to some kind of satisfactory conclusion. One person enrolled at UTK expressed a strong desire to enroll in Religious Studies courses which had been described to her as "situations of frequent controversy," with the hope of finding there answers or a solution to a debate raging within her. All interviewees agreed that one of the main responsibilities of education is to challenge the person sufficiently so as to promote disequilibrium and encourage alternative thinking, but at the same time all were in agreement that it be done in such a way that persons not feel unduly threatened. To do otherwise is to take unfair advantage of a structured situation.

Johnson Bible College interviewees stated that what problems they experienced were precipitated by the broader campus experience, specifically, stringent rules and regulations which in many instances curbed freedoms which they had enjoyed while living at home. One of the ten interviewees at Johnson Bible College indicated that she was not returning for the 1980-81 session for that reason. No person at Johnson Bible College mentioned the classroom as the source of religious conflict.

Interviewees from the three schools reported a variety of effects upon themselves of the religious conflict. Anger, frustration and confusion were mentioned more often than any others. Twenty percent of the interviewees told of serious effects of such. One reported disturbing dreams, 2 told of inexplicable stomach cramps, 1 told of inability to sleep for a long period of time coupled with long hours of discussion with the

roommate and excessive absenteeism from class, while still another spoke about requiring medication for the difficulty.

As stated earlier none of the persons felt the need to withdraw from the classes where they experienced religious conflict. The most common reaction was to remain silent and then discuss the point of controversy with trusted friends after the class meeting. One interviewee at UTK told of participating in a rather heated debate during a student discussion period following a class lecture. The hesitancy to speak out in class and challenge either the instructor or person presenting the controversial issue was a common reaction. Many, no doubt, do not have sufficient confidence in his/her skills to participate in such an exchange. All interviewees were asked to hypothesize a situation in which they were required to respond to test questions which called for answers that involved ideas or points of view with which the student disagreed. One interviewee noted that this had actually happened to her and went on to complain that when she failed to answer as the teacher felt she should and even explained why she did not, the teacher marked the answer wrong. Most said they would give the expected answer but somewhere on the test register disagreement in writing or supply their own views or beliefs on the question, or perhaps both.

The second null hypothesis is not successfully rejected: there is not a statistically significant relationship, either positive or negative, between religious fundamentalism and anxiety as measured at each of the three institutions in the study (Hiwassee, $.1027 > .05$; Johnson Bible College, $.0545 > .05$; UTK $.6884 > .05$). There is, however, a statistically significant negative relationship between the two variables when all the

students in the sample are viewed as a group, (.0263 < .05), a circumstance which sometimes occurs with a large sample but not with a small sample. Religiously fundamentalist students are no more or no less likely to experience anxiety than are non-fundamentalist students.

Anxiety and mental upset can be triggered by a great number of things in the environment and these anxiety producing things or events or situations may be related to religion in a greater or less degree or not at all. This finding is in keeping with that of Funk at Purdue University in 1958: "anxiety is unrelated to orthodoxy" ³

The third null hypothesis is successfully rejected: there is a significant positive correlation between religious conflict and anxiety as measured at Hiwassee College, Johnson Bible College, and UTK, and when the students in the sample are viewed as a group. These data give clear indication that religious conflict is accompanied by anxiety. As the student recognizes certain ideas and points of view as different and challenging to his own he experiences mental turmoil. This turmoil could very well vary in its intensity, depending upon the particular religious idea challenged, how important the religious idea was to the person, and perhaps the circumstances of the challenge (when viewed, where received, by whom it was issued). The student then moves so as in some way to dispatch the anxiety. Several avenues are open to him but, when viewed from the purpose and stand point of education, the least desirable are avoidance/withdrawal. So, in order to achieve optimum effect the mental disturbance must arouse and challenge the student but it cannot be of such

³Funk, "Survey," p. 2569.

proportions as to precipitate defensive reactions on his part. It must not reach interference level. This would drastically reduce, perhaps stop altogether, the chances of the person admitting the existence of other points of view much less seriously considering them as viable alternatives to his own. Earlier in this summary, in the discussion of religious conflict, mention was made of the effects of anxiety upon certain individuals and particularly as those persons tried to incorporate new ways of thinking into their own, in the process, perhaps moving beyond a religious self nourished by home and church for a great number of years. Some of these effects were rather severe while others were not. In only 2 of 10 cases however, were persons agitated to the point where their disturbance manifested itself as physical ailments or severe mental strain.

The above mentioned finding is similar to that of Ruth Funk in a study conducted at Purdue University in 1958. Though a different instrument was used to measure anxiety--Janet Taylor's Manifest Anxiety Scale--Funk did find that religious conflict was positively correlated with manifest anxiety ($r=.43$).⁴

While all persons experiencing anxiety did not report religious conflict, all of the interviewees who reported experiencing religious conflict indicated anxiety of one degree or another. In some instances this was a rather recent thing, while for others it reached back into the high school years. Five persons discussed the part which parents and parent discussions played in resolving the difficulties. Parents had been supportive of their children but encouraged them to follow through on their

⁴Funk, "Survey," p. 2569.

own reasoning. None of the parents had counseled withdrawal from class or attacked the teacher or teaching methods.

The fourth null hypothesis, "there will be no significant differences among Hiwassee College, Johnson Bible College, and UTK with respect to either religious fundamentalism, religious conflict, or anxiety at 0.05," is only partly successfully rejected. Analysis of variance reveals statistically significant differences among the three institutions as regards the variables religious fundamentalism ($.0001 < .05$) and religious conflict ($.0001 < .05$) though not anxiety ($.0532 > .05$). The data in Tables 2-8, pages 113-126, clearly show statistically significant differences between Hiwassee College and Johnson Bible College with respect to religious fundamentalism ($.0004 < .05$) and religious conflict ($.0001 < 0.05$) and between Hiwassee College and UTK with respect to religious fundamentalism ($.0001 < 0.05$) though not religious conflict ($.5225 > 0.05$). The data further reveals statistically significant differences between Johnson Bible College and UTK as regards religious fundamentalism ($.0001 < 0.05$) and religious conflict ($.0001 < .05$). The differences pertaining to anxiety are not analyzed because the analysis of variance of anxiety is not statistically significant ($.0532 > 0.05$).

A careful study of the grouping of religious fundamentalism scores strongly indicates that Johnson Bible College is the more religiously fundamentalist of the three institutions, with Hiwassee College second, and UTK third. All of the Johnson Bible College scores were 11 or above while only 86% of Hiwassee College's and 68% of UTK's scores were as large. Fifty-three percent of the students surveyed at Johnson Bible College scored the maximum, 18, while 41% of the Hiwassee College students and

14% of UTK students scored 18. Too, scores at Hiwassee College and UTK are spread over a much wider range than those at Johnson Bible College. Two percent of Hiwassee College's scores were +1 and 1% of UTK's scores were -4. This conclusion is also strongly supported by official statements and documents of the three institutions, expectations placed upon the student body, and by other things as well. Johnson Bible College interviewees were much more willing to discuss religion than interviewees at either of the other two schools, and the discussions centered not so much on appraisal of the validity of Christianity or any questions pertaining to it as they did on the personal acceptance of religious faith and how one goes about sharing this faith with others.

Data indicated that Johnson Bible College students experience far less religious conflict than students at either of the other two institutions. This could be due to the fact that Johnson Bible College is the more fundamentalist of the three and there is a statistically significant negative relationship between religious fundamentalism and religious conflict. The higher fundamentalism scores at Johnson Bible College would coordinate well with the lower religious conflict scores found there. Also, the religious conflict which Johnson Bible College students described to the investigator was qualitatively different from that related by Hiwassee College and UTK students. Johnson Bible College student religious conflict was related more to whether the student did or did not accept a particular tenet of the Christian faith or uncertainty about interpretation of one of the tenets than to serious doubts about the Christian faith. The two Johnson Bible College students who told of serious religious conflict, anxiety, and related problems, revealed that their difficulties

stemmed from a disagreement over college rules--curfew and dress code--mainly, the interpretation of, and necessity for such. Statistical data indicate that Hiwassee College and UTK are very similar to each other with respect to religious conflict.

This, too, was very clear from the interviews. The University of Tennessee, Knoxville student religious conflict, for the most part, was related to classroom experiences where either the instructor, material, or fellow students had infused the student's mind with uncertainty about some religious belief. Much the same was true of the Hiwassee interviewees. However, not one of the Johnson Bible College interviewees gave any indication that the classroom was the source of religious conflict. One gathers that the classroom at Johnson Bible College is not envisioned by administration, faculty, or student, as a forum for serious questioning of religious faith, though almost every course at the college is taught from a religious perspective.

The data pertaining to the variables and the individual pattern of relationships among them is evidence of the unique character of each of the three institutions included in the study. They are all different. Each seeks to fulfill a different purpose which in turn bears heavily on the image it projects, the type of student it recruits, the courses of study it offers, the on and off-campus programs, and campus life in general.

Students are far less likely to experience religious conflict as result of classroom experiences at a Bible college like Johnson Bible College where the intent is to confirm persons in the Christian faith and equip them to serve as Christian missionaries, Christian teachers, or or Christain ministers, than even at a denominational institution like Hiwassee

College where education is viewed in somewhat broader terms. The atmosphere of a public university such as UTK with its increased student freedom and widely varying student body and faculty would increase even more the likelihood of challenge and religious conflict.

There are those who disagree with Johnson Bible College and schools like it and feel that higher education should be viewed from a different perspective, who believe that challenge is inherent in the education process. Students should be challenged, not confirmed. Viewed from this perspective the developmental status of the incoming freshman is such that the underlying personality structure must be shaken and the individual through education led to a re-examination of his total perspective. When looked at in this way, religious conflict is but a part of the over-all re-examination of ideas and points of view and is considered good and constructive. It is believed that the outcome of such conflict and re-examination will be a stronger, more vital person, a more alive religious faith.

In support of this latter view of education it may be noted that the students who reported strong religious conflict and told of considerable mental consternation and some physical effects, at one and the same time spoke positively about the process. It was their opinion that education should proceed along these lines. All points of view on matters should be given and the individual allowed to make the choice. These persons did request that teachers be sensitive to the dynamics of the situation and the difficulties which some students would experience.

Earlier it was reported that Lehman viewed changes in the values of entering college students as "lessening of stereotypes" and "tolerance

of diversity."⁵ The religious conflict and its effects on the persons included in this research could be construed in this manner. Only one interviewee at Johnson Bible College said she was not returning for a second year. No one else suggested so drastic step as leaving, or staying out of some classes, or avoiding certain professors. Neither did anyone suggest that as result of the religious conflict he had abandoned his religious faith.

One thing most apparent from this study is that religious fundamentalism is not a monolithic structure, well defined, to which all adhere and on the same terms. Some religious fundamentalists are quite strong and rigid in their opinions while others are equally strong but less rigid. Strangely enough, some of the most outspoken and defensive are the least certain of their views, almost as though their defensiveness is a cover for their uncertainty. It is indeed amazing how the same statement can mean such widely different things to different individuals. This became most apparent with the interviewees as they discussed identical questions but with such variation in understanding and interpretation.

Secondary Hypotheses

As may be seen from Table 33, the variables size of church attended and age bear no significant relationship to religious fundamentalism, religious conflict, or anxiety as measured at each of the three institutions or when the scores of the sample are totaled. Two others, socio-economic status and consent to be interviewed, are significant only when the scores

⁵Lehman, p. 309.

TABLE 33

SUMMARY TABLE OF RELATIONSHIPS AMONG THE MAJOR AND MINOR VARIABLES: RELIGIOUS FUNDAMENTALISM, RELIGIOUS CONFLICT, ANXIETY, CONSENT TO BE INTERVIEWED, RELIGIOUS PREFERENCE, DENOMINATIONAL PREFERENCE, AGE, STATE OF RESIDENCE, SIZE OF COMMUNITY, SOCIO-ECONOMIC STATUS, SEX, ATTENDANCE AT CHURCH AND SUNDAY SCHOOL, SIZE OF CHURCH, GRADE POINT AVERAGE (HIWASSEE COLLEGE)

Institution and Major Variable	Minor Variable					
	Consent to be Interviewed	Religious Preference	Denominational Preference	Age	State	Size of Community
Hiwassee College:						
Rel. Fundamentalism	.1364	1 < .0338	<.0006	.1040	<.0001	<.0381
Rel. Conflict	.7365	.0901	.1857	.8027	.5565	.3457
Anxiety	.3612	.3976	.5359	.9189	.4503	.1568
Johnson Bible College:						
Rel. Fundamentalism	.1604		.9480	.0727	.2517	<.0290
Rel. Conflict	.2916		.1868	.7081	.4681	.3457
Anxiety	.0820		<.0316	.2173	.0711	<.0194
The University of Tennessee, Knoxville						
Rel. Fundamentalism	.1779	.2958	<.0382	.1643	.6032	.1105
Rel. Conflict	.5516	.3644	<.0173	.0907	.4883	.4079
Anxiety	.3219	.9566	.5956	.2063	.2700	.5039
Total Sample:						
Rel. Fundamentalism	.9679	<.0001	<.0001	.9995	<.0002	<.0025
Rel. Conflict	.7019	.4356	<.0001	.6727	.0620	.0820
Anxiety	<.0375	.9602	.1119	.1895	.2171	.1314

TABLE 33 (continued)

Institution and Major Variable	Minor Variable				
	Socio-economic Status	Sex	Attendance at Church and Sunday School	Size of Church	Grade Point Average ²
Hiwassee College:					
Rel. Fundamentalism	.1849	.9118	<.0083	.8450	.3650
Rel. Conflict	.2899	.4670	<.0029	.1163	<.0094
Anxiety	.3765	<.0035	.4150	.9018	<.0334
Johnson Bible College:					
Rel. Fundamentalism	.5332	.5843	.7385	.6127	
Rel. Conflict					
Anxiety	.1633	.6011	.1698	.9378	
The University of Tennessee, Knoxville:					
Rel. Fundamentalism	.6720	.9976	<.0001	.1523	
Rel. Conflict	.0521	.1138	.2823	.4622	
Anxiety	.2810	.5929	.9736	.2752	
Total Sample:					
Rel. Fundamentalism	.2538	.5836	<.0001	.6374	
Rel. Conflict	<.0119	.0650	<.0001	.8578	
Anxiety	<.0370	<.0210	.2619	.4068	

¹Indicates statistical significance at the .05 level

²Information available only at Hiwassee College

for the sample are totaled (consent to be interviewed and anxiety, .0375 $<.05$; socio-economic status and religious conflict, .0119 $<.05$; anxiety .0370 $<.05$).

Religious preference is significantly related to religious fundamentalism at Hiwassee College (.0338 $<.05$) and religious fundamentalism of the total sample (.0001 $<.05$). No relationship between these variables was established for Johnson Bible College. Denominational preference is significantly related to religious fundamentalism at Hiwassee College (.0006 $<.05$), UTK (.0382 $<.05$), and to the scores of the total sample (.0001 $<.05$); to anxiety at Johnson Bible College (.0316 $<.05$); and religious conflict at UTK (.0173 $<.05$) and the total sample (.0001 $<.05$).

State of residence is significantly related to religious fundamentalism at Hiwassee College (.0001 $<.05$) and the entire sample (.0002 $<.05$). A significant relationship exists between religious fundamentalism and size of area from which the students come at Hiwassee College (.0381 $<.05$) and Johnson Bible College (.0210 $<.05$), though not at UTK (.1105 $>.05$). These may be understood in light of where the schools are located, the fact that they are small, are denominationally related, are located in rural areas, have limited course offerings, and attract a rather select clientele. The university on the other hand would have a more heterogeneous student body.

Sex of the student is significantly related to anxiety at Hiwassee College (.0035 $<.05$), and for the entire sample (.0210 $<.05$), and religious conflict at Johnson Bible College (.0057 $<.05$). Attendance at church and Sunday School is significantly related to fundamentalism at

Hiwassee College, (.0083 $\leq$.05), UTK, (.0001 $\leq$.05), and the totaled scores for the sample (.0001 $\leq$.05).

Data pertaining to grade point average were available only from Hiwassee College. Religious conflict (.0094 $\leq$.05) and anxiety (.0034 $\leq$.05) are significantly negatively correlated with grade point average. As anxiety and religious conflict decrease the grade point average increases. If indeed the data be accurate and true of all students, indications are that conflict over religious ideas produce sufficient anxiety within the individual student to interfere with performance within the classroom. One might hypothesize that part of the difficulty which the freshman encounters as he/she moves into the college experience and tries to perform academically is attributable to confrontation in the classroom and on campus of new ideas and challenges to ways of thinking brought from home. Time and effort spent in dealing with these are time and effort away from studying. As result the grade-point average goes down. Yet some of the most important personal growth is taking place as the individual is challenged and forced to confront new ideas and views. Maybe in extreme cases persons will avoid those classes where it is known such challenges exist lest the individual be disturbed and grade point average suffer. This in itself might account for the relatively small percentage (20%) of the students reporting major religious disturbance resulting from classroom or broader campus experiences. Perhaps some who might otherwise be in this category chose courses or instructors where the likelihood of such happening was minimal.

These data suggest that, in a real sense, the very thing which is good for the student is at one and the same time bad for the student.

Conflict which comes from a reappraisal of religious ideas and perspective could be interpreted as indicative of prying open the student's mind and challenge and reappraisal of other areas as well, which is thought of by many as the real aim of education and educational experience. This activity, however, has an adverse effect upon grades. The grade-point average declines. Anxiety is likewise statistically negatively related to grade-point average. In this case it is difficult to determine which is cause and which is effect. Is anxiety the cause and lowered grade-point average the effect or is the reverse true? In view of the known positive relationship between religious conflict and anxiety, the strongly religious student greatly concerned over grades, perhaps one who looks toward graduate or professional school and must be conscious of admission requirements, might well learn how to compartmentalize his religion, not subject it to scrutiny. That person may never allow challenging questions to surface in his thinking. He may even avoid those courses where such discussions are reputed to take place or those teachers who favor such activities or utilize such pedagogical procedures.

The secondary null hypothesis which asserts that the variables sex, age, etc. show no significant difference in the hypothesized relationships among religious fundamentalism, religious conflict, and anxiety at the three institutions in the study, is not successfully rejected with respect to religious fundamentalism--religious conflict, religious fundamentalism--anxiety, except for the variable size of community of residence, nor religious conflict--anxiety, except for the variables attendance at church and Sunday School and age. The reader is referred to Table 30, page 152 for data relating to the above.

This writer suggest that of the eleven variables a definite relationship does indeed exist between the religious fundamentalism and attendance at church and Sunday School. One of the ways in which the fundamentalist expresses his religious faith is to align himself with other believers and meet with them on a regular basis. His very presence among them says something to all who see. It is not even necessary that he discuss his faith. His participation in organized activity can be viewed as sufficient evidence of the religious devotion and faithfulness to same.

A Portrait of the Religiously Fundamentalist College Student

A religiously fundamentalist student may be found enrolled in many different types of institutions of higher learning--a publicly owned university, a small privately owned four-year college, or a small denominationally owned and operated two-year college. The student may be male or female and of any age. His/her home residence may be a large city or small community, located in any state, and represent any social class from the highest to the lowest. The religiously fundamentalist student may be Catholic, Greek Orthodox, or Protestant. While he/she may belong to a church of any size in any Protestant denomination the fundamentalist student will more than likely participate in a church which resembles as closely as possible what he believes the New Testament Christian Church was like. The fundamentalist student will be a regular attender and supporter of the church's services and try to influence others to join him in his belief. His religious interests lie more in the direction of reading and studying what is considered to be God's final word to man, the Bible, and applying its teachings to everyday life than in debating its

veracity or engaging in critical activity with regard to it. Occasionally he finds himself in a situation or set of circumstances where for one reason or another a challenge to the basic premise whereon his religious structure is erected is felt. The challenge and response, of course, will vary with the individual. In a small percentage of cases the challenge and the reaction to it will be of considerable magnitude and force and the person will experience mental turmoil which may manifest itself in physical symptoms as he/she seriously evaluates it. This, however, depends upon whether or not the challenge registers in the conscious and is seriously considered. From this point on several different avenues of action are open to the individual as he/she seeks to come to terms with the situation.

Time as well as help from others may be required to resolve this conflict. The resolution process may result in growth and maturity for the person.

CHAPTER VII

IMPLICATIONS OF THE STUDY

Implications for the Institutions Concerned

All three institutions involved in the study, Hiwassee College, Johnson Bible College, and The University of Tennessee, Knoxville, should be aware that, generally speaking, students feel that they are treated fairly and responsibly by all college personnel. Fundamentalists and non-fundamentalists alike are quite satisfied with the treatment which each receives. Though certain courses were named as being occasions and situations in which challenge to religious belief had been felt, at no time did the student feel he/she was dealt with unfairly or not given the chance to respond. In only one instance, that being at The University of Tennessee, Knoxville, was specific reference made to a teacher who gave students the impression that he was intentionally challenging their religious perspective. In fact, these situations of challenge were mentioned with appreciation by the students.

Johnson Bible College is indeed a specialized institution training persons to serve the Christian religion in one capacity or another. Students are guided into a deeper understanding of and personal commitment to the Christian religion. There appears to be a measurable degree of malcontent among Johnson Bible College students about campus rules and regulations, especially those pertaining to curfew and dress code. Students know of these regulations in advance of their coming to the campus but are not aware of their stringent nature until their arrival on campus. One might wish for a

broader approach to education to be taken by the institution but there is every indication that students are aware of the type program offered by the college before enrolling.

Although Hiwassee College has a required weekly chapel program and a requirement that all graduates shall successfully complete six hours in religious studies, there were no voiced complaints from students at Hiwassee College on these points.

Campus religious groups and area churches appear to meet adequately the religious needs of UTK students. Several religious groups and organizations function on or adjacent to the campus and some of these have rather extensive programs for students including Bible study, service projects, and social occasions. A number of professors complained about the fundamentalist outlook and activities of many of these groups, feeling that in some instances this contributed to the unwillingness of some students to view subjects and certain points of view with an open mind.

Profiles of entering freshman students could be of great value to each of the institutions. This could be extremely helpful in recruiting new students: in knowing the type of students to approach, location of such, and perhaps those aspects of the college or university to stress with these students. The researcher believes that Hiwassee College should be aware of the high percentage of Baptists and low percentage of Methodists enrolled in a Methodist-owned and supported institution.

Implications for Further Research

The findings of the present study suggest several research possibilities which may prove beneficial in providing additional insights into the unique problems faced by the religiously fundamentalist student in higher education as well as a greater understanding of religious fundamentalism.

In light of the spiraling popularity and influence of religious fundamentalism in America and around the world the time is far overdue for a serious effort by religious fundamentalist and non-fundamentalist to understand the position of the other. At present neither seems to understand or appreciate the other. From all indications non-fundamentalists do not have a clear understanding of the historical circumstances which produced religious fundamentalism and the positions it now affirms. The same could be said of fundamentalists with respect to the non-fundamentalist stance.

Now that the relationships between religious conflict, religious fundamentalism, and anxiety have been established in two separate investigations, that of Ruth Funk at Indiana University in 1958 and the present study, it would seem that the next step would be case studies of religious fundamentalist students and their religious conflict, especially the thinking processes of these persons as they experience the conflict and anxiety.

Other implications for further research are:

1. A study of the role of the teacher and fellow students in religious conflict and anxiety and the resolution of such;
2. Studies leading to the development of pedagogical

method(s) whereby potentially disturbing material can be presented in such a way that the opinions currently held by students are challenged yet not to the degree that they become defensive and close their minds to any serious consideration of the alternate ideas and materials;

3. A study to determine the dynamics of the classroom that contribute to the onset of religious conflict and anxiety;

4. Longitudinal studies to determine the long-term effects of religious conflict and anxiety upon the student;

5. Studies of terminology to determine if there is a language that would allow for the presentation and discussion of subject matter with a high potential for unduly arousing the sensibilities of the religiously fundamentalist student;

6. Studies to determine if there is a relationship between religious fundamentalism and a certain personality type, authoritarian, for example;

7. Replicate this study using high school students to see if the religious conflict has its roots early in the education experience and at the same time to see if there is a connection between a particular educational theory and the difficulties experienced by fundamentalist students;

8. Investigate the role of the home in precipitating religious conflict and helping the student resolve it;

9. Studies into the implications of Erik Erikson's Psycho-Social Theory for understanding the problems of religiously fundamentalist students.

Implications for Classroom Instruction

Instructors at Hiwassee College and UTK, especially, need to be aware that some students enrolled in their classes experience religious conflict and anxiety; that indeed it is a problem for some, a serious problem for a few. In some instances, it can prove to be an interference in the particular course where it arises and in others it can affect overall academic performance. It would be of immense value if the instructor could ascertain in advance whether or not certain parts of the subject matter are potentially disturbing to the students. If such can be determined in advance then a different method of instruction can be employed, perhaps leading the students to discover the desired or alternate solutions or explanations to a problem or issue. The session might be preceded by a more detailed explanation than usual, saying something like, "Today we are dealing with an issue that has been viewed and explained in different ways by different persons. We shall present several suggested solutions noting the strengths and weaknesses of each." Too, there need to be structured situations and opportunities for a student to express disagreement and not rely solely on those times when he raises his hand or speaks out in class objecting to some opinion or material. There must be genuine respect and appreciation on the part of all, teacher and fellow students, for all points of view whether they are fundamentalist or non-fundamentalist. Certainly, as noted previously, both perspectives--non-fundamentalist and fundamentalist--could benefit from a lucid, informed understanding of the other's position.

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APPENDIXES

APPENDIX A

INTERVIEW SCHEDULE FOR THE INTERVIEW PHASE OF THE STUDY

I. Make the student feel at ease by reviewing some of the personal data and asking other questions such as size of family, future plans, relations with siblings, etc.

II. Validate Vaughan's Socio-economic Status Scale.
Explain the meaning of the numerical score.

III. Validate the Religious Conflict Scale. Begin by explaining the scoring of the test: true answers to any of the questions indicates a degree of conflict. Read some of the questions aloud and have the person verify his answers. If possible, have the person to explain his answers.

Encourage the person to discuss freely his answers and comment upon the subject matter. Ideas and opinions freely expressed are to be preferred. Reviewing scores on the various tests, as much as anything, will provide a springboard for eliciting opinions and discovering true feelings on all the areas of concern to the investigator. If possible, at this point guide the person into a discussion of his religious conflict if scores indicate the presence of such.

IV. Validate the Martin-Westie Religious Fundamentalism Scale. Begin with an explanation of how the scale places persons on a continuum running from strong fundamentalist belief to none at all. The higher the score the greater the degree of fundamentalism, the lower the score the less the degree of fundamentalism. As in Section

III read some of the questions aloud and have the person verify his answers and if possible explain them.

V. Validate the IPAT Self Analysis Scale score. Explain that scores in the range of 0-14 are typically found in unusually relaxed, secure individuals, 15-38 indicates an average level of anxiety, 39-44 indicates a person whose anxiety level would be getting serious, and 45-80 are scores found in only 1 of 20 cases. Encourage the person to discuss the presence or absence of anxiety in his life and if the scores indicates the presence of a high degree of anxiety ask the person to suggest a reason for such. Ask specifically if a conflict involving religion is directly or indirectly related to the anxiety.

VI. To assist in securing complete accurate data about religious viewpoint, religious conflict, and anxiety, the following specific questions have been formulated. If in the course of the interview the person provides an answer to any or all of the questions there is no need to pursue the matter any further. If, however, the interviewee is unusually hesitant to talk about any of the tests and test data beyond giving yes or no answers to the interviewer's questions, then to make sure that the person's opinions are fully known, the interviewer will seek specific answers to the following questions. These questions were utilized in the pilot study and the researcher feels that they served quite well and yielded the type of information that was being sought.

1. Do you feel that it is the role of education to present all points of view on a problem or situation or question or issue even

though some of the viewpoints expressed may antagonize the students.

Yes___ No___ Please explain your answer.

2. Do you feel that teachers have the right or responsibility to suggest answers to questions that are potentially upsetting to students in an effort to stimulate students' thinking? Yes___ No___ Please explain your answer.

3. Do you believe that students should be confirmed or disturbed in their religious beliefs? Yes___ No___ Please explain your answer.

4. Do you see yourself changing with regard to religious beliefs? Has your position shifted somewhat since enrolling in college? Yes___ No___ Please explain your answer.

5. Were you worried about college because you were afraid that this would happen? Yes___ No___ Did other people express opinions that this might happen to you? Yes___ No___

6. What are the courses in which you have felt religious conflict the strongest? Sociology___ Psychology___ Philosophy___ Religious Studies___ Biology___ Chemistry___ English___ History___ Education___ Other_____.

7. Have you ever felt the need to discuss the religious conflict which you are experiencing with anyone else? Yes___ No___ Please explain your answer.

8. How do you handle a course/class where some of the material conflicts with what you believe? How do you reply to questions on tests that call for answers that involve material and ideas that are clearly in opposition to your beliefs?

9. Have you ever tried to defend your religious beliefs in class? Do you object in class to particular ideas expressed by teacher or student that conflict your religious beliefs? Yes___ No___ Please comment on your answer.

10. Have you investigated your religious beliefs more closely since coming to _____? Please explain your answer.

11. Is the source of your religious conflict something other than the classroom situation? Yes___ No___ Please explain your answer.

12. How have you come to terms with the religious conflict (i.e., how have you handled it)? For example, do you not listen in class? Did you drop the class?

APPENDIX B

QUESTIONNAIRE FOR THE SURVEY PHASE OF THE STUDY

Madisonville, Tennessee

Dear Participant:

We understand that the information you are asked to give is of a confidential nature. Many people are hesitant to reveal their religious beliefs. Be assured, however, that this information will be held in strictest confidence. This exercise relates to a projects whose eventual aim is to discover ways in which potentially disturbing ideas and material can be taught so as to produce a minimal emotional response on the part of the student, a response that could definitely interrupt the learning process.

Today you are asked to supply certain biographical information and mark your answers on three short tests. We would appreciate you giving your name and address also as the second phase of this project involves collecting a different sort of data and in order to obtain this information a number of you will be interviewed personally. As was stated above, all information you furnish and your names and addresses will be held strictly confidential. The names will be used only to contact persons for the interview. Participation in the interview phase of the study will be voluntary though it is hoped that you will indicate willingness to do so by furnishing your name and address.

After the tests have been scored and the information tabulated you may see the results. Those who are asked to participate in the interview phase will have opportunity at that time to survey the test findings.

Thank you for your willingness to participate.

GENERAL INFORMATION DATA SHEET

Name _____

Address _____

Telephone No. _____ I will agree to be interviewed____ I will
not agree to be interviewed____ Age____ Male____ Female____

Religious preference: Jew____ Catholic____ Protestant____ Other____

I belong to a church/synagogue____ I do not belong to a church/synagogue
but I attend____ My denominational preference is _____The approximate size of my church is _____ This is my ____ quarter
in school. My student classification is _____My home state is _____ My home is located in:
rural area____ small town (incorporated to 2500)____ large town (2500-
15,000)____ city (15,000-)____I attend church and Sunday School: every Sunday____ one time a month____
two times a month____ on holidays____ occasionally____ never____I hold an official position (whether elected or appointed) in the
church: yes____ no____Religious considerations did____ did not____ enter into my decision to
attend this school.

SCALE FOR ASSESSING SOCIO-ECONOMIC STATUS

1. Are you or is somebody else the chief wage earner in your home?____

2. (About the chief wage earner) What is (your, his, her) occupation? (Please record the occupation of chief wage earner in detail by type of work and position)_____

3. (About the chief wage earner) About how far did (you, he, she) go in school? 8th grade or less____; 1-2 years of high school____; completed high school____; some college____; completed college____.

4. Is there a car in your home? Yes____ No____ (If Yes) How many?____
(If one car only) Was it bought new or used? New____ Used____

5. Is there a telephone in your home? Yes____ No____ Party line____
Private line____

6. Do you rent or own the place where you are living? Rent____ Own____

A SURVEY OF ATTITUDES TOWARD RELIGION
AND PHILOSOPHY OF LIFE

This inventory consists of numbered statements. Read each statement and decide whether it is true as applied to you or false as applied to you. You are to mark your answers on this sheet. If a statement is TRUE OR MOSTLY TRUE, as applied to you, circle T. If the statement is FALSE OR NOT USUALLY TRUE, as applied to you, circle F.

- T F 1. I cannot decide what to believe about religion.
- T F 2. I sometimes wonder just what life is all about and why we are here.
- T F 3. I am actively trying to decide by reading or other means, what the truth is about religion.
- T F 4. At times I have felt guilty because of my religious upbringing.
- T F 5. I sometimes feel disloyal to my parents because I cannot entirely accept their religious beliefs.
- T F 6. I wish I was perfectly sure of my belief in God.
- T F 7. I am not as strict in my religious practices as I feel I should be.
- T F 8. My church is too strict.
- T F 9. There are too many things about religion I don't understand.
- T F 10. I am in danger of losing my faith.
- T F 11. Sometimes I feel guilty because of my lack of faith.
- T F 12. Education has led me to question some teachings of my church.
- T F 13. Sometimes I believe in Hell and sometimes I don't.
- T F 14. I wish I could be sure my religious beliefs are correct.
- T F 15. Contradictory religious ideas make one wonder which ones to accept.
- T F 16. I feel that I shouldn't question my religion, but I sometimes do, anyway.
- T F 17. I feel that I should be more religious than I am.

- T F 18. I might be happier if I did not believe in my religion.
- T F 19. I wish I did not believe in Hell, but I do.
- T F 20. I sometimes wonder why God lets terrible things happen to people.
- T F 21. It is hard to reconcile science with religion.
- T F 22. Although basically I believe in my religion, my faith often wavers.

Please answer the following questions in light of the descriptions given: SA denotes strong agreement; A denotes agreement; U denotes undecided; D denotes disagreement; SD denotes strong disagreement. Please circle the answer which best describes your attitude toward the question.

- | | | | | | |
|----|---|---|---|----|---|
| SA | A | U | D | SD | The Bible is the inspired word of God. |
| SA | A | U | D | SD | The religious idea of heaven is not much more than superstition. |
| SA | A | U | D | SD | Christ was a mortal, historical person, but not a supernatural or divine being. |
| SA | A | U | D | SD | Christ is a divine being, the Son of God. |
| SA | A | U | D | SD | The stories in the Bible about Christ healing sick and lame persons by His touch are fictitious and mythical. |
| SA | A | U | D | SD | Someday Christ will return. |
| SA | A | U | D | SD | The idea of life after death is simply a myth. |
| SA | A | U | D | SD | If more of the people in this country would turn to Christ we would have a lot less crime and corruption. |
| SA | A | U | D | SD | Since Christ brought the dead to life, He gave eternal life to all who have faith. |

On the following pages you will find 40 questions dealing with difficulties that most people experience at one time or another. It will help a lot in self-understanding if you check Yes, No, etc., to each one, frankly and truthfully, to describe any problems you may have. Please remember as you answer:

1. Never pass over an item but give some answer to every single one. Your answers will be entirely confidential.
2. Do not spend time pondering. Answer each immediately, the way you want to at this moment (not last week or usually). Answer them as you feel now.

- | | | | |
|--|---|--|------------------------------------|
| 1. I find that my interests, in people and amusements, tend to change fairly rapidly | True
☐ | In between
☐ | False
☐ |
| 2. If people think poorly of me I can still go on quite serenely in my mind | True
☐ | In between
☐ | False
☐ |
| 3. I like to wait till I am sure that what I am saying is correct, before I put forward an argument | Yes
☐ | In between
☐ | No
☐ |
| 4. I am inclined to let my actions get swayed by feelings of jealousy | Sometimes
☐ | Seldom
☐ | Never
☐ |
| 5. If I had my life to live over again I would:
(A) plan very differently, (B) want it the same | A
☐ | In between
☐ | B
☐ |
| 6. I admire my parents in all important matters | Yes
☐ | In between
☐ | No
☐ |
| 7. I find it hard to "take 'no' for an answer", even when I know what I ask is impossible | True
☐ | In between
☐ | False
☐ |
| 8. I doubt the honesty of people who are more friendly than I would naturally expect them to be | True
☐ | In between
☐ | False
☐ |
| 9. In demanding and enforcing obedience my parents (or guardians) were: (A) always very reasonable, (B) often unreasonable | A
☐ | In between
☐ | B
☐ |
| 10. I need my friends more than they seem to need me | Rarely
☐ | Sometimes
☐ | Often
☐ |
| 11. I feel sure that I could "pull myself together" to deal with an emergency | Always
☐ | Often
☐ | Seldom
☐ |
| 12. As a child I was afraid of the dark | Often
☐ | Sometimes
☐ | Never
☐ |
| 13. People sometimes tell me that I show my excitement in voice and manner too obviously | Yes
☐ | Uncertain
☐ | No
☐ |
| 14. If people take advantage of my friendliness I:
(A) soon forget and forgive, (B) resent it and hold it against them | A
☐ | In between
☐ | B
☐ |
| 15. I find myself upset rather than helped by the kind of personal criticism that many people make | Often
☐ | Occasionally
☐ | Never
☐ |
| 16. Often I get angry with people too quickly | True
☐ | In between
☐ | False
☐ |
| 17. I feel restless as if I want something but do not know what | Very rarely
☐ | Sometimes
☐ | Often
☐ |

- | | | | |
|---|---------------------------------------|---|---------------------------------------|
| 18. I sometimes doubt whether people I am talking to are really interested in what I am saying | True
☐ | In between
☐ | False
☐ |
| 19. I have always been free from any vague feelings of ill-health, such as obscure pains, digestive upsets, awareness of heart action, etc. | True
☐ | Uncertain
☐ | False
☐ |
| 20. In discussion with some people, I get so annoyed that I can hardly trust myself to speak | Sometimes
☐ | Rarely
☐ | Never
☐ |
| 21. Through getting tense I use up more energy than most people in getting things done | True
☐ | Uncertain
☐ | False
☐ |
| 22. I make a point of not being absent-minded or forgetful of details | True
☐ | Uncertain
☐ | False
☐ |
| 23. However difficult and unpleasant the obstacles, I always stick to my original intentions | Yes
☐ | In between
☐ | No
☐ |
| 24. I tend to get over-excited and "rattled" in upsetting situations | Yes
☐ | In between
☐ | No
☐ |
| 25. I occasionally have vivid dreams that disturb my sleep | Yes
☐ | In between
☐ | No
☐ |
| 26. I always have enough energy when faced with difficulties | Yes
☐ | In between
☐ | No
☐ |
| 27. I sometimes feel compelled to count things for no particular purpose | True
☐ | Uncertain
☐ | False
☐ |
| 28. Most people are a little queer mentally, though they do not like to admit it | True
☐ | Uncertain
☐ | False
☐ |
| 29. If I make an awkward social mistake I can soon forget it | Yes
☐ | In between
☐ | No
☐ |
| 30. I feel grouchy and just do not want to see people: (A) occasionally, (B) rather often | A
☐ | In between
☐ | B
☐ |
| 31. I am brought almost to tears by having things go wrong | Never
☐ | Very rarely
☐ | Sometimes
☐ |
| 32. In the midst of social groups I am nevertheless sometimes overcome by feelings of loneliness and worthlessness | Yes
☐ | In between
☐ | No
☐ |
| 33. I wake in the night and, through worry, have some difficulty in sleeping again | Often
☐ | Sometimes
☐ | Never
☐ |

- | | | | |
|--|-----------------------------------|--|-----------------------------------|
| 34. My spirits generally stay high no matter how many troubles I meet | Yes
☐ | In between
☐ | No
☐ |
| 35. I sometimes get feelings of guilt or remorse over quite small matters | Yes
☐ | In between
☐ | No
☐ |
| 36. My nerves get on edge so that certain sounds, e.g., a screechy hinge, are unbearable and give me the shivers | Often
☐ | Sometimes
☐ | Never
☐ |
| 37. If something badly upsets me I generally calm down again quite quickly | True
☐ | Uncertain
☐ | False
☐ |
| 38. I tend to tremble or perspire when I think of a difficult task ahead | Yes
☐ | In between
☐ | No
☐ |
| 39. I usually fall asleep quickly, in a few minutes when I go to bed | Yes
☐ | In between
☐ | No
☐ |
| 40. I sometimes get in a state of tension or turmoil over my recent concerns and interests | True
☐ | Uncertain
☐ | False
☐ |

APPENDIX C

PILOT STUDY

Interview conducted: July 10, 1979

Length of interview: 50 minutes

The subject of the interview is a 30 year old woman, married, mother of 3 children, and a fourth quarter student at Hiwassee College. The husband works as an auto parts distributor and is part owner of the firm where he is employed. Kenne's home state is Ohio and she ranked her family as lower middle class according to Vaughan's definitions of social class. Her father is Roman Catholic and her mother belongs to the Church of the Brethren. As a child Kenne was allowed to choose which of the two religious groups she wanted to join and she chose that of her mother, Church of the Brethren.

Religious Ideology

This pilot study may be construed as illustrative of one of the significant ways in which religious conflict can be handled. Kenne scored 96 on the Religious Ideology Scale which placed her on the border line of a fundamentalist. The interview did indicate that she deserved the label fundamentalist. On the General Information Data Sheet Kenne rated herself a modernist according to definitions provided. In the course of the interview Kenne remarked, "As I look more closely at my beliefs I realize that I am probably more fundamentalist than I thought." As noted above, as a child Kenne was allowed to choose between the religion of her father and her mother and she chose that of

her mother, Church of the Brethren, which definitely would be classed as ultra-conservative if not fundamentalist in outlook. Kenne's travels and experiences as a member of the armed forces as well as education have no doubt served to modify her religious fundamentalist outlook.

Religious Conflict

Kenne's score of 13 on the Religious Conflict Scale places her on the upper end of the medium range of scores on this test and indicates the presence of mild religious conflict. In the interview she remarked that she was not aware of any religious conflict in the sense that her religious beliefs were being challenged or contradicted by ideas and concepts expressed in the classroom or the larger college environment. There is religious conflict but the origin of this conflict is not ideological but rather the situation in which she lives. The husband is of fundamentalist Baptist background and this fundamentalism encompasses a great deal more than religion. Education beyond learning to read the Bible and write one's name is unnecessary, the woman's place is at home with the children, wives are subservient to their husbands, are illustrative of the husband's great conservatism. In the family church located just down the road, the wives and children sit together and the men and boys over twelve sit in a room by themselves. Kenne and her husband were married when both were in the armed forces and they lived in Texas for a long period of time after that. While living in Texas they attended church, took their children, sat together in church as a family, participated in a husband-wives church school class, and

were quite happy. The husband had planned to make the armed forces a career but became disillusioned, obtained a release, and moved the family back to his home area in Tennessee. This was the beginning point for Kenne's problems. Once back in the home situation the husband came under family influence and his extreme conservatism reasserted itself. Kenne was given a choice of three churches to attend, all Baptist and all extremely fundamentalist. Her religious upbringing and denominational ties were made light of and she was told "everyone around here is Baptist." Her efforts to further her education were attacked. She was shamed by her husband's family for her religious beliefs. When she rebelled at this sort of treatment Kenne was harassed. She was told that she is going to hell and taking her children with her. She asked her husband to go with her and the children to a different Baptist church or church of another denomination but he refused because to do so would mean opposing his family. Kenne has now stopped asking to attend other churches and on Sunday mornings listens with her children to religious broadcasts, usually Methodist, taking time to talk with the children about religious things, Bible stories, and to "say prayers". The husband's attitude has modified somewhat lately. He does encourage her in her education and occasionally will join Kenne and the children in their Sunday morning religious time.

The subject remarks that she has never considered dropping a course or not taking a particular course or a particular teacher because she felt that to do so would endanger her religious faith or would be

offended by what she heard. She believes that the role of education is to make students aware of all sides of a question or issue.

In response to the question, "Do you feel that it is the role of education to present all points of view on a problem or situation or question or issue even though some of the viewpoints expressed may antagonize the students?" Kenne remarked, "Yes, because in education you need to have a broad knowledge, not just what you believe in but given the facts and then let you decide what you believe in. Maybe you believe something because you've never heard the other side of it." In her thought education has the responsibility to present all points of view, all sides to an issue and the student should encounter these but in the long run the student will not change very much as result of the experience. The belief system that he brings with him from childhood will remain pretty much intact. "Their religious beliefs should come from their family and what they believe when they leave school will be the same as what they believed when they entered school. All they'll get in school is a touch of what someone else believes but it is not going to change them. Change? No! You won't change," asserted Kenne. This sounds a bit strange. Persons are to hear new ideas, other views in school. These are interesting to know, to hear, but these ideas will not change the person or the way the person thinks or believes.

Kenne's religious conflict has interfered with the teaching and learning process only in the sense that lack of support and encouragement from the husband and verbal barbs from in-laws interrupt the subject's concentration and weigh heavily upon her thoughts. If she

does decide to quit school this will be the reason and not because conflicting opinions and ideas upset or offend her.

Kenne has managed to avoid religious conflict by refusing to consider questions or religious ideas different from her own on any but an intellectual level. The interviewer posed the question, "How do you handle a class/course where some of the material conflicts with what you believe?" The example used was that of the evolutionary idea of creation as might be encountered in Biology, Chemistry, or Physics. Kenne's quick response was, "I know what I believe and when things like this come up I simply say, 'This is what the textbook says but this is not what I believe.'" She stated that it did not upset her to hear such ideas or to discuss them. Kenne's solution to this problem has been to close her mind to ideas that conflict with her beliefs and thereby avoid any conflict or mental anguish. When this was pointed out to her she remarked that this was not altogether accurate, that she did learn about these new things but that was about as far as it went. When asked the question, "Would you be willing to reassess your religious views in light of new ideas?" her response was a quick, "No!" followed by a laugh.

Mental Anguish

The investigator asked Kenne to describe the mental turmoil she was experiencing, particularly in terms of its effects upon her life and her relationships. The first thing she mentioned was the relationship with her husband. "A lot of closeness has been lost with my husband." When she tries to discuss the problem with him he "just laughs and says

that we must go to a Baptist church or none at all." "He will not give any and I just can't give anymore." Kenne remarked that "if things continue as they are, and I don't see any way to resolve it, it might even reach the point of dividing the marriage. It may even split us up." Her husband does not try to defend her with his family. If he did "I think I'd faint." Sometimes things get so intense that "I storm out of the house and go for a walk. I have this one spot up on Turkey Pen where it's just me and God. I just say, 'If I'm wrong show me the way, but if I'm right stand by me.' Then I'll cool off, go back to the house and keep it to myself." It has reached the point now where she and her husband seldom talk about religion.

This has occasioned problems between Kenne and her parents. She spoke of an occasion not long ago when after four years of dealing with her mother on a personal problem her mother came for a visit. Kenne remarked that her own family has no use for Baptists, referring to them as "holy rollers". At the time of the visit the remark was made to her mother, "You ought not to keep your daughter from the revival. She needs it." Kenne's mother got very upset at the remark.

The children want to attend the Baptist church nearby but Kenne says "I just can't say we're going over there." The children do not always understand why they cannot go where their relatives attend church.

What has all this done to Kenne personally? "I have lost my appetite many times," she replied. Also, "I am very uneasy around any of my husband's family." Kenne asserted that it has not made it

hard to concentrate at school because she has become "extremely independent in the past couple of years."

Summary

Kenne has strong religious beliefs which were instilled in her while she was quite young. She believes that the role of education is to present all points of view, all sides to an issue or problem, to expose the student to new and different, even opposing, ideas. However, this is not to be done in order to change the person or his thought but only to make him aware of the existence of these other ideas and views. The individual is not likely to change as result of his exposure to opposing opinions. The outlook which he will continue to hold has been instilled in him in his early years. Kenne avoids religious conflict in the academic arena by closing her mind to those ideas and points of view that conflict with her own. She refuses to give them credence or status above that of interesting ideas and opinions. By her own admission she will not reassess any of her religious positions. The considerable religious conflict and mental anguish she experiences comes from the situation at home. She foresees no resolution of this in the near future. The mental anguish which she has experienced has had very noticeable effects upon her and all her relationships: with her husband, in-laws, her own family, and her children.

Near the close of the session the interviewer restated the point that the present religious conflict and mental anguish stemmed from Kenne's home religious situation rather than the classroom or other institutional circumstances. Kenne's response to this was, "I don't

know if it would be any different in class if I didn't have this behind me. I doubt it." When asked to clarify what was meant by the statement, Kenne replied, "If I was a Baptist and was in a school where religion was being taught by Catholics it might make a difference. I might say, 'That's not quite right or how can you say that. I believe something else.' But I firmly believe that if this was a Baptist college and someone said, 'This is the way Baptists do it, this is the way it is,' I'm afraid I'd be thrown out of here. I'd most definitely stomp my feet, jump up and down, yell and holler and say, 'You're wrong, it's like this.'" Kenne seems to suggest two things by these remarks. The first is that the situation in which the teaching and learning take place has a great effect upon whether or not the person experiences mental anguish. The ideological conflict is probably unavoidable but adaptation to it can be greatly influenced by the learning situation, in this case Hiwassee College where, by her own admission, "Methodist religion was not crammed down her throat." A second thing suggested by Kenne's remarks is that the prejudices or outlook upon a situation or circumstances, in this case an educational institution, plays a determining role in what the person finds in a situation or experiences in a given set of circumstances. In Kenne's hypothetical case, her prejudices toward the Baptists would have been the occasion for mental anguish--stomping the floor, yelling, hollering, probably getting thrown out of the place--and this would possibly have been true even if the presentations had been made and the discussions held in a non-prejudicial manner.

VITA

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