

What Society Has the Right To Expect from a College Graduate

By WILLIAM O. DOUGLAS
Justice, U. S. Supreme Court

When I flew east out of New York, I had dinner, went to bed, and woke up over London less than 10 hours later. When I returned via the Pacific I landed in Seattle 17 hours after the take-off at Tokyo. The world I circled had become more closely connected than parts of this continent had been a few decades ago.

Peoples of different races, cultures, languages, and philosophies are now close neighbors. This close proximity of the peoples of the earth, which has been so quickly realized, is leading to crises that are dangerous.

These diversities, when not understood, are sources of doubts and suspicions. They

easily multiply misunderstandings and create tensions. When that happens the feeling of insecurity grows throughout the world and people become shorter with their tempers and sharper with their tongues. And yet, potentially, these diversities are exciting differences that add to the zest of living in much the same way as the culture and folklore of the Jews, Irish, Germans, and Scandinavians have enriched American life.

Our bloodstream comes mostly from Europe. There we derived many of our customs and laws. From Europeans we got literature and music. We are kin to them in many ways. The gulf that exists between that civilization and ours is easily bridged. But the gulf between Asia and America and between Africa and America is wider and deeper. The cultural ties are fewer, and the language differences greater. We know precious little of the Arab, Persian, Hindu, Burmese, Vietnam, Chinese literature. The doors of immigration have been tightly closed to those nationalities. Their customs and costumes, their religions, music, attitudes, and points of view have been little known to us. And we have been little known to them.

This lack of knowledge on our part has had serious consequences. It has produced a half century of wreckage in our Asian foreign policy. Our ignorance of Asia and her peoples has led from disaster to disaster and has caused the dissipation of much of our wealth and the loss of thousands of American lives. The bankruptcy of our policy in the Middle East, particularly in Persia, has cost us good will and prestige and the chance to build a strong alliance against the threat of Soviet imperialism in the vital oil area of the world.

What relevancy does this have to the responsibilities of college graduates?

In an older day the oncoming generation could give its energies to making a living and attending to the public affairs in our cities and states. The income tax was not high. There were opportunities to save money and enjoy some of the luxuries our nation offers. Today making a living is much more difficult in view of the great tax burden on every household. And there



JUSTICE WILLIAM O. DOUGLAS
... Cut Away Prejudices Born of Ignorance

is the growing difficulty of preserving one's individuality in a highly developed society that tends increasingly toward organized bigness.

Society has made a considerable investment in the college graduate. He has been furnished keys to a wide range of knowledge. He has been introduced to other languages, to different cultures, and to the stream of world history. He has been trained to think—to stand on his own—unafraid of ideas—bold and original in his outlook. This training gives him the power of leadership. He must use it in the days ahead to set a moral tone in his community, to give guidance in his state, to help shape domestic policies. We should expect the college graduate to make use of his education in attacking the problem of adjusting the need of the individual for freedom—in the economic, political and spiritual sense—with the demands of modern society. But the need for his leadership extends beyond the national boundaries. He must help teach the people of this nation the meaning of world citizenship, the duties which it entails, the bright promise there is for bringing harmony out of the great diversities that mark the peoples of the world.

Society, in other words, has a right to expect more from a college graduate than a mere technical competence in his chosen vocation. The sum total of actual knowledge gained in four years of college life is relatively small. In the main, higher education provides an activation of the thirst for knowledge and a foundation in the techniques of inquiry. Society therefore should expect that the college graduate will continue to inquire, that he will put these educational tools to work by examining the conventional ideas with a critical eye, that he will search out and examine the culture, mores, and ideas of other peoples sympathetically and dispassionately. Diverse peoples have diverse problems; and the solutions will not always take a form identical to those which our American heritage might produce. In short, we have a right to expect that today's graduate will take the lead in cutting away prejudices born of ignorance and in proposing courses of action produced by inquiry and reflection.

The tides of opinion are running fast against us in the world. The peoples of Asia have many misconceptions about us. They often see only an arrogance in our attitudes. They do not often get even a glimpse of the warm-hearted America, the generous America, the tolerant America which we know and love. Sometimes we are at fault; sometimes not. When we for-

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What Students Expect From Society

"A graduate can expect only as much as he is willing to give. Society does not owe him anything." **Joe Youngblood**, Tulsa, senior in Fine Arts.

"College graduates have no right to expect greater consideration than non-college grads, however, due to their education, they will have a better chance to gain status in society." **Judy Ryder**, Oklahoma City, senior in Psychology.

"A graduate is responsible to give more than to expect. The fact of being graduated means little. It depends on what he gained, but he can expect a job at least." **Sandra Sacher**, Oklahoma City, junior in English.

"A graduate can expect society to recognize that he has been to college, but that is no ticket to a job. All should have equal chances. It should be recognized that the college graduate may be better qualified, but that much more schooling is not necessarily the ticket." **Charlene Dale**, Oklahoma City, senior in Anthropology.

"Society doesn't owe me a ——— thing; everything I've ever received was obtained by hard work or my own ingenuity. As far as education is concerned, my parents paid their share of taxes, entitling me to attend school, but now it will be up to me to make a go of it in society." **Harold Garner**, Muskogee, Pharmacy senior.

"Being a graduate of a university doesn't entitle us to be placed on a pedestal in society. Until we make a place in it by our own means, we can't expect to receive anything on a silver platter." **John H. Pinkerton**, Texarkana, Pharmacy senior.

"All society owes me as a citizen is just a fair chance to make a decent living for my family." **Clifford Coker**, Noble, Pharmacy senior.

"Society only owes me an opportunity to pursue my chosen field of endeavor." **Daniel B. Casey**, Claremore, Pharmacy senior.

"Society owes me nothing except a chance to meet it on its own level." **Harold Reese**, Duncan, Pharmacy senior.

"I expect a job commensurate with my training and abilities. I ask only for a fair chance with which to gratify my wishes or pursue my aims. I expect my community to be a neighborly one with due respect to property and a sense of responsibility in the ever strengthening of its democratic man-

agement. I am looking forward to the government's improvement of roads, quality of education, and provision of more and better equipped recreation areas (parks and camps) for my future children. I am hopeful of a more careful scrutiny with accompanying solutions to such national problems as alcoholism, penal institutions, and mental hospitals. Oh yes, finally, but not necessarily least in importance, I expect . . . a man" **Barbara Williamson**, Oklahoma City, Business sophomore.

"Nothing, I think it's up to me," **Tom Kenan**, Okmulgee, freshman in Law.

"Society owes me a right to make a living in the world . . . a free and fair right to compete with others. It owes me nothing more than anyone else." **George Peters**, Shawnee, senior in Law.

"I expect to be afforded an opportunity to practice in my profession and to not be denied the benefits which I will achieve by virtue of this practice." **Deane McCormick**, Dewey, junior in Law.

"A living." **Law Junior**.

"I do not expect anything from society, as such, by virtue of being a college graduate. However, I do expect to be held in higher esteem by people generally. I do expect doors to be opened that would not otherwise be available to me. I also anticipate more remuneration from society by virtue of expenditure of time, money and effort in obtaining a college education." **A Graduate Student**.

"I am not down here for my health . . . I expect a higher standard of living than the person who did not make an effort to improve himself. . ." **A Business Student**.

"I would like to believe they (society) owed me the right to think liberally without fear of being censured for it. Mostly, though a chance. A chance to prove myself one way or the other." **A Graduate Student**.

"Idealistically, society owes me nothing. Realistically, it should insure me the right to a decent standard of living. Give me a place to use the education I studied for." **A Business Student**.

"They (society) owe me half their damn arm. And I'm going to try and collect." **A Geology Junior**.

"Opportunity. If they take that away, what good is an education." **A Physical Education Senior**.

essary to the very progress of the state, the world and mankind itself that we have at least one area set aside for the examination of the where we are going and why.

Universities are now the place you go when you finish highschool (if you can afford it). A place to have a good time for some; a place to learn how to make money for others; a place to learn what it is all about for a very few.

A place to have a good time, certainly, but not that as an end in itself. A place to learn how to make money, yes, but only as a part of the whole. Money-making ideas could probably be picked up from Al Capone or Lucky Luciano. A place to study, examine and do research should be the

main objective. To learn why the world is as it is now, whether this way is the best for the ultimate happiness of all men, and how to make the necessary changes.

These aims the people must realize or universities will be in danger of losing their real reason for existence. To stress these ideas would be part of my program of education.

The Right to Expect . . .

get that our proudest tradition is freedom of thought and freedom of speech, when we make every unorthodox view a "subversive" one, we add to the flames of misunderstanding in Asia and in the Middle East. When we are intolerant at home, we write menacing headlines abroad. When we emphasize the military defense of the *status quo* rather than political programs to emancipate the peoples of Asia from economic and political slavery, we alienate the population of the world.

There are important decisions being made in the world—decisions that will affect the security of every home in this country, the happiness of every person. The critical ones are not being made in Washington, D. C. They are being made in the villages of Asia by people who cannot read or write but who are proud, sensitive, and intelligent. We must somehow reach those people. We must learn to speak to them through their own leaders—men like Nehru and U Nu, women like Madame Pandit. We must come to understand their hopes and ambitions, their fears. We must get them to trust us, to work with us, to be proud of our friendship. Today

these people hold the political balance of the world. If they forsake us, if that political balance passes to the Soviet bloc, it will be too late for America to win World War III.

This is no time for smugness and complacency. It is too late to become an isolationist. The witch-hunts we witness are costly and diversionary; they lead only to mistrust and suspicion among our own people. We need to stand united before



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*Bob Armstrong
likes to help people*

Robert B. Armstrong was a graduate biologist when he left Colgate University in 1945. Like most of us, he was searching for his place in the world.

He spent two years in research. But Bob missed people. He wanted to help them personally rather than indirectly. He left the laboratory to look for something else.

Then, one day, Bob had a heart-to-heart talk with an old college classmate. This friend, a New England Mutual agent, pointed out how a career in life insurance offers unlimited opportunities for helping people.

In remembering that conversation now, Bob says: "It became clear that New England Mutual offered the very thing I was looking for—a chance really to help people and at the same time build a successful future for myself. Yes, the life insurance business has been good to me—very good!"

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the world—united, of course, against Communism, and the cult of the gun; but in addition we should be united for tolerance, united in our espousal of freedom of thought and of speech, united behind programs respectful of our minorities, united in our resolve that the peoples of the world should have their independence as we claimed our own.

The role of world citizenship requires the best in each of us—the best in tolerance and patience. Victory will be determined not by guns or by dollars but by the power of the ideas that reach the minds and hearts of men. The oncoming generation owes it to society, to themselves, to their children to catch that vision of citizenship and to work in this new world community with an understanding heart.

They Speak Softly . . .

dogmas or inhibited institutionalism. *But he does not scoff at religion per se.*

He is not interested in things cultural. If a big name singer or an unusually successful play visits Oklahoma City, he may attend. He fights shy of cultural activities on campus. He justifies his position by saying he wants only the best for his money. Resulting from shoddy basic training, he has little understanding or appreciation for anything of a cultural nature.

He is not hell-bent on becoming sophis-

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