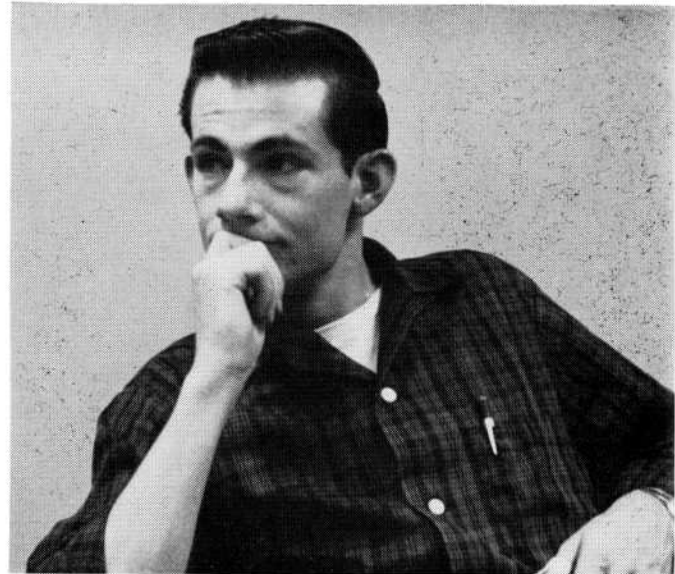




LOY FERGUSON

... A Great Majority Have Borrowed Concepts



JACK KEELEY

... I Want to Have a Feeling I Got It Myself

# Don't Settle for Too Little

Five students, representing different areas of the University, gathered in early December to exchange viewpoints on a series of questions. Their answers, to editorial questioning, provide an interesting composite picture of student thought at the University of Oklahoma.

## ON SECURITY

*I heard a man say this a few days ago: He had seen the results of a poll in which high school seniors had been asked which they'd prefer—a guaranteed monthly income of \$300 for the rest of their lives, or the chance for, financially speaking, whatever their talents might produce for them. Would any of you vote in favor of the \$300?*

LOY and JACK: No, no.

LOY: No, that would be settling for too little. I intend to have much more than \$300 a month.

ARCH: Hear, hear.

LOY: The uncertainty would be part of the fun, I think.

JIM: Isn't the risk itself what would make some do more than they ordinarily would have? Isn't that what built some of our financial titans?

ARCH: I think that, perhaps, part of the reason for concern over financial security is that now—probably more than at any time in the past—those who are only interested in security can find it. In our business world, with our corporations, you have companies who are willing to offer that sort of thing. But I don't think that the great majority of persons are willing to settle for it, nor do I believe that a great

many young people would. I believe they are a little more ambitious.

LOY: Any young person who was willing to settle right now for \$300 a month and not take risks on his own abilities would be sadly lacking in confidence. \$300 is security, but security on a low level.

ARCH: Well, even if the offer of security were on a higher level, I think a great portion of the younger people wouldn't be satisfied with it. I just don't think that's what most people are looking for. They like to get in there and scrap a little bit. A lot of people thrive on competition. If there weren't any competition, I'm sure things would be just a little bit dull.

LOY: You're right.

JANE: You would want the security to build from, but if that were the top you could hope to get, it would be a long look into the future, a long time without seeing ambition or competition.

JACK: I want to make a whole lot more than just \$300 for the rest of my life, and I want to have the feeling that I got it myself.

LOY: When do you plan to have your first million, Jack?

JACK: In five years.

(Laughter.)

JACK: And the sixth year, I'll be worth

ten million. After spending a long time at school, I want to get out and put my ability to work.

JANE: As an English major, I'm looking forward to a field of either teaching or, I hope, writing. The \$300 might sound good if I teach, but I think what I accomplish will be more important than the financial background.

LOY: I haven't decided, frankly, but if I do decide to make money, I'll want to make a lot more than \$300.

JIM: Well, I'm going to be a minister, so it's obvious that I'm not in it for the money.

(Laughter.)

JIM: The security attached to that profession some people envy, because there is a certain amount. Yet I never hope to get rich; if I did I'd be in something else. But, to me, the sheer adventure of the profession itself is its appeal, and not the security at all.

ARCH: I'll enter the legal profession, I hope, and there the financial gain is not the primary consideration. I hope for a successful career, and I hope for a financially rewarding career, but it will not be based on security. The things I will be striving for will not be something I'll find five years after I get out of school, and then

have for the rest of the time. I hope for a dynamic career rather than a stable one.

#### ON MORAL STANDARDS

*From your own personal observations, do college students, or the ones which you know, have a high set of moral standards?*

ARCH: I'd like to comment on that. That's something I believe in pretty strongly. Let me preface my remarks and say that I've been a counselor for three years. Because of that, I've come in contact with a great number of younger students, most of whom are freshmen. My answer to the question is that I think that college students probably have a higher set of moral standards than most people. It's surprising, when you're away from it, you think, "Well, ah, *dorm life*; things can get a little rough there." But I think anyone who spent very much time in it would be greatly inspired, because throughout the year we have religious talks in the dorms, and they're very well received. As far as being morally degenerate, I think we haven't anything to worry about.

JIM: I think, too, it's a lot the circumstances of this particular phase of our life. It's sort of a crazy, mixed-up phase. But I like to think that there's a flash that comes forth in people when you least expect it; it helps to strengthen me, I know, and it helps them to realize their moral responsibilities.

LOY: This is a hard question to answer. In the first place, you use the phrase "moral standards." Isn't that almost non-existent? This is the way I believe: There are no moral standards which are overall. You can't say that such a thing is "moral"; it's entirely up to the individual. Whether a person drinks or what his sexual standards are—these things are relative. The most important thing is that the individual understand the principle behind all of it. If you're only living by standards, well, you're living an awfully superficial life. And it's the principles, the reasons behind all these things that are important.

ARCH: I disagree with you. It seems to me that on certain factors society—or our culture—gets along much better if certain action is taken, whether the individual understands the reason for his action or not. Let's put it this way: If everyone were a drunkard, I think you could see the result of that action whether or not they understand the principle of temperance.

LOY: I think you're misconstruing what I said. I didn't mean, by saying that what was important was understanding the principle, that I thought it was all right for everyone to be a drunkard. But what good does it do the individual if he never drinks a drop of liquor and has absolutely no con-

ception of what temperance is? I believe that people should have the ability to understand.

ARCH: It's considerably better, but I was looking at it not from the individual standpoint but to the proposition that society will get along much better if—

LOY: Society may benefit by this today, but society is not going to make much progress unless we take the attitude that people at least have the ability to understand why they're doing something.

ARCH: Well, I agree with you there. I think that both factors should be emphasized.

JACK: I took the question to mean that we've a bound, or a limit, of moral standards that are generally accepted. Say someone does something that kills somebody. Now you could argue all night about whether he was morally right in killing this person or not, but I took the question in the sense that it's not right to kill somebody. And whether we all get drunk or don't every night, society says it's morally wrong to get drunk every night.

JIM: I thought Loy was talking more about what you might call philosophic virtue, whereas some of the other ideas have been more customary virtues.

LOY: The point I was trying to make: if a person has thought about something, it is impossible for me to condemn him for any acts that he does, if these are his decisions. His standards may be at a completely different level than mine, but how can I say that he is violating any moral standards if he, in his own mind, is not violating his own standards?

JACK: Well, now I agree with you 100 per cent in that what I might think is right for me might be wrong for everyone else. Nonetheless we are surrounded by this large wheel of society that has a set of morals, so to speak. There's gray on both ends, but there's a definite right or wrong. Society itself knows that it's wrong to shoot somebody in the head and kill him. I might want to shoot you, Loy, for instance, and I might have a perfectly good reason. You might be—

#### THE PARTICIPANTS

Students taking part in the bull-session were Loy Ferguson, journalism senior from Edmond; Jack Keeley, engineering senior from Norman; Jane Thompson, English sophomore from Oklahoma City; Arch Gilbert, law senior from Eufaula, and Jim Woelfel, pre-theology sophomore from Ponca City. All have distinguished extra-curricular and academic records at the University.

LOY: All right. Suppose you did want to shoot me, and you say you had your own moral standards. Wouldn't it violate your own moral standards to go ahead and shoot me?

JACK: What if I thought you needed killing?

LOY: Well, it would violate mine. And I probably wouldn't have the power to approve you or condemn you, but—

(Laughter.)

JIM: Society has attempted to take some of our philosophic virtues down through the ages and mold it into—law?

ARCH: There you are!

JIM: And it's against the law to shoot someone, so the law has determined that moral standard.

JANE: I think the whole discussion here has very definitely answered the question. It seems to me that it's the first time we've really had the opportunity to be on our own, or to make up our moral standards, and perhaps we're more or less experimenting, like right here, trying to decide what exactly we want to live up to.

ARCH: But on which side of the line do students go? After they make their decisions?

LOY: You mean are they *good* or *bad*? I find most of them good.

#### ON INTELLECTUALS

*What is your attitude toward genuine intellectuals?*

LOY: I find them fascinating, and I have a great admiration for them usually.

*A great many educators, politicians, and others have complained that today's young people are experiencing a wave of anti-intellectualism.*

LOY: Well, I heard during the campaign that they had one particular man who was supposed to build up the concept of Eisenhower as an intellectual, and, wonder of wonders, I heard he is now reading *The Federalist*, and that this is very good. Have you read *The Federalist*, Arch?

ARCH: I've read part of it.

LOY: I thought that most people, at least by the time they got their law degree, were definitely supposed to have read it.

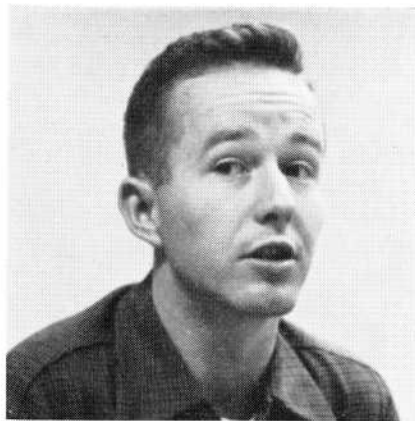
ARCH: It's not on the required reading. I can't feature myself ever reading it from cover to cover. I'll put it this way: I have tasted it.

JIM: Well, I really admire—oh, shall I say "scholars"? Maybe that's not the word I want to use. But a man who has, from a true love of learning, devoted himself to a quest of some kind, who has become an authority of sorts in some field, and yet manages to maintain a humility about it, I certainly admire. I admire him for the capacities to which he's taken his brain power





JIM WOELFEL  
... Obviously Not for the Money



ARCH GILBERT  
Dynamics vs. Stability



JANE THOMPSON  
Accomplishment vs. Money

and for the years he's spent in learning what he knows, and the intense activity he carries on in his field. I always enjoy talking to him.

JACK: I believe that *is* an intellectual, somebody who's humble and learns because he wants to learn and doesn't learn because he wants to show somebody next door he's learning.

LOY: One thing I think that is a trend in college, and is bad, is that there's so little emphasis placed on learning for learning's sake. This value of knowledge is very important. People will go through college and make good grades, then immediately transfer this over to "Will I need these grades for such and such here on campus; or will I need to learn this so I can make so much more a month when I get out?" In other words, knowledge has become totally utilitarian, and that's not true knowledge.

JIM: The purpose of knowledge is to translate it into wisdom, I would think, and not just knowing a trade, which I think is a lot of what we're doing now.

LOY: Let's let the engineer speak up on that.

JACK: I'm not for someone being just an engineer, or just making money, however; it's like a person who's very good at drilling holes in boards—an excellent person at drilling holes in boards—but he can't do anything else, see?

LOY: He can't even see the beauty of the roundness of the hole?

JACK: No, no. One day they're going to come along with a *machine* that drills holes in boards.

JIM: It seems a shame to me that the University seems to set the minimum of required subjects that it can, of English, government, and various subjects which it feels every able-bodied man and woman ought to know about. And yet, boy! it's just a shame, the attitude toward these courses.

LOY: Students object to having to take these courses?

JIM: Most of the ones I've seen do. They feel it's a burden they have to tolerate.

LOY: Well, one reason for that right now is that a lot of times the teachers they

put into those required courses (or basic courses) are beginning teachers. Now, you have more competent teachers, or the more popular ones, in the higher division courses. They're concentrated there. And these profs are exceptional, they're very good. Yet, down in the beginning courses you need an exceptional professor. Having one might cause more people to become fascinated with the idea of learning, because that's a rather contagious thing.

#### ON IDEALISM

*This is the day of the realist. Do you consider yourself one, or do you consider yourself an idealist? Do you believe that ideals are something you can hold only so long as they don't interfere with your career?*

JACK: Yes, I have ideals.

JIM: I insist on being an idealist. I think most people have ideals, whether they are of a higher or lower nature. Of course, the world does not seem to be based on ideals. I mean, they seem to be things we turn to when we need them, and then when we're finished, we go back and do things the expedient way. Nothing in the world is black or white; it's all gray. But down through the ages it's taken black and white to make that gray; things get mixed together. But idealists of all time have been held in esteem by people, and they've tried to show the people the blackness and whiteness of life. Of course, our actions are many times removed from what our ideals are.

ARCH: I consider myself probably a combination. I suppose you could say a mongrel. But I think that there are certain ideals that can't be sacrificed. About those I do not believe there is any gray. In my profession there are certain things which you can't give or take on, and in regard to those, I feel that I am an idealist. I will agree with Jim that some of our ideals sort of blend out on the edges, and in this area there is a chance for give and take. There you have the combination working of your idealist and your realist. And then further out on the edges you have the possibility of being a realist. But I suppose my answer to the question would be, it depends where on this line you are. And in the simple questions—where the color is quite clear—then I must say that I am an idealist. Out a little further, you have a chance for give and take, and then out at the other extremes of the pole I'd say that I am a realist.

JACK: I like the way he said that. I don't think anyone can be either one or the other, totally.

JANE: Perhaps I put even a stricter definition on realist than anyone else, but I don't see how there could be such a thing. Because, to me, a realist would exclude

imagination or any of the things which would keep you going. To me, a realist is the supreme pessimist, and I don't see how they continue to survive. I think you have to have some idealism and some imagination to get over the bumps.

LOY: I suppose by "realist" you might mean materialism. But there have developed many other ones than just idealism and materialism. Those are the two beginning ones, perhaps, the first two. But there's mysticism, scholasticism, skepticism, even existentialism. Well, as Arch says, I'm sort of a combination, as our later derivations of schools of thought have been combinations.

JIM: But to me realism means facing the facts, the hard facts, so to speak. To Loy realism means materialism, and when I think of realism I think of somebody that's facing the hard facts of life.

LOY: But I think that ideals may be facts. So if realism is simply facing the facts, then it's fine. Everybody should have the courage, the honesty to face the facts. But where realism is denied, the intangible things may be facts, or attitudes may be facts, and "facing up" takes on an entirely new meaning.

JIM: We're idealistic realists.  
(Laughter.)

#### ON CONCEPT OF GOD

*Has your education changed, in any way, your concept of God?*

LOY: Yes, yes.

ARCH: Education—not so much for its own sake, but like any other experience—has changed my opinion about the question, and about everything else, I think. I look at education as more enlightening than many of my experiences. But perhaps, either good or bad, many of my conceptions aren't stable and are very subject to change. This is one of my experiences which has changed my concepts.

JIM: With the increase in years of education, I find that God is a lot bigger to me. He's quite a bit broader than I thought He was. And my faith has been strengthened. I've come across very conflicting ideas and some that I'm having a hard time to resolve, and across people who have what seem to me to be very shocking ideas concerning religion. But to me this conflict is the greatest thing in the world, because you've got to bring something out of it. At least I do, if I'm going to be happy. And college, especially, has broadened my concept of God considerably. It's liberalized my practice and strengthened my faith.

JANE: When you first phrased the question, I started to say no. But, hearing the other opinions, I guess I'd say yes. I think before I started my senior year in high

## High Points of Student Views

**USE OF IDEALS:** They seem to be things we turn to when we need them, and then we go back and do things the expedient way.

**WHAT'S KNOWLEDGE?** There's so little emphasis placed on learning for learning's sake. Knowledge has become totally utilitarian, and that's not true knowledge.

**AN INTELLECTUAL:** Somebody who's humble and learns because he wants to learn, and doesn't learn because he wants to show somebody next door he's learning.

**RELIGIOUS THOUGHT:** It's not enough to believe in God like it was something you read out of a textbook.

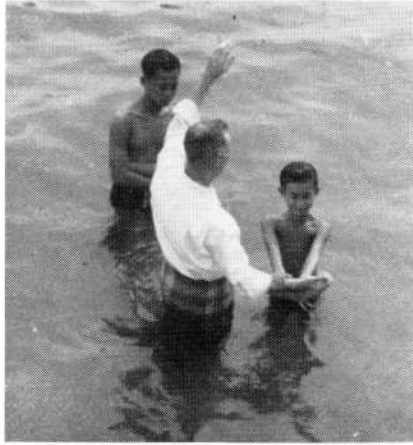
school and my years down here, I had a rather hazy idea of God. And rather than enlarging it, I think my idea through education has become more concrete. I actually *know* what I think and what I believe. I don't think it's ever changed, but it's become more definite and, as Jim said, stronger. So the answer would be yes.

JACK: Well, I'll talk, but I don't want to argue the point with anyone. Of course, when all of us were very young—*very* young, you know—we believed that God created everything. Really, physically, He created everything—which in Sunday school they taught us, but they didn't explain the situation. But since I've gotten into the University, more and more I've realized that He *does* create everything, but He doesn't create it directly. He gives us the power. Of course, being an engineer, I think more along the—if you'll excuse the word—the material lines, meaning real, genuine things. And God gives us the ability to learn, to, oh, build a bridge, or dam up a river, things along those lines. Which isn't a change in religion; it's more a shifting, or an awakening to what you really think. Does that make any sense at all?

JANE: Yes, that's what I was trying to say.

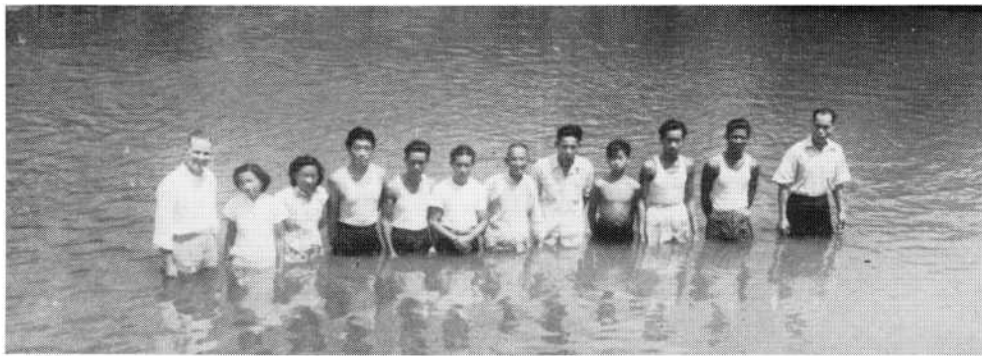
LOY: My father said something to me once, and I think it's sort of seldom that you remember the exact words people say. And I don't believe he even knows that I still remember this. He said, "It's not enough to believe in God like it was something you read out of a textbook." And when he said that—oh, it was a long time ago—I didn't understand what he meant, but it bothered me. I understood enough for it to bother me. At times people in churches—and this is going to sound very

much like what I said a while ago—people in churches tell you things and they expect you to believe them. They believe that the value lies in that you do believe these things. And that's not true. The value is that you understand certain things. It doesn't matter whether you particularly believe exactly what they believe, but that you *believe* that you do believe. Not that you agree that things are true, or that you will repeat them, but that you understand them. Maybe what I mean is that you become submerged in them. And that's a difficult thing to do. It goes back to what Jack said: when he came to college he wouldn't deny that God created the earth, but he didn't know what it meant. He didn't know what he *thought* it meant, but now he does, and now he believes it. Actually, in the true sense you couldn't say that when Jack came to college, before he understood it this way, that he really believed that God created the earth. He'd just heard it a lot of times, and everybody had told him it was true, and he accepted it. I think that college may be a time when a lot of people decide for themselves what God means to them, and when they begin to understand what God is. God is not going to be the same to every one of them. Anyhow, it's all a matter of me as an individual now. One's means of getting concepts have changed, too, and so college might be the time for deciding our own concepts. And I frankly think that, before they come to college, the great majority of people have only some borrowed concepts, which they have not made their own. Their concepts may not change too much after they've been here. But their means of holding or possessing these concepts, after they get here, will be from an entirely new, totally different standpoint.



Ira Rice, Jr., '44journ, prepares to baptize a native boy. Rice is a Church of Christ missionary with headquarters in Singapore.

In one of Southeast Asia's troubled cities, an O.U. graduate conducts his life's work. An O.U. student visited him in his home during the past summer, and reports on his unusual progress.



A group of converts are about to receive the baptismal rites from Missionary Rice.

Two members of his congregation join Rice and Mrs. Rice for first American meal. The Rices have been in Asia since February, '55.



Rice, with 3 members of church, wears a native sarong that he dons for baptisms.

By KAY COCHRAN