

# stony brook review

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state university of new york  
at stony brook

## Who — and What — Is the Stony Brook Student?

To answer such questions, statisticians delight in drawing charts complete with averages, norms, standards and standard deviations. On the chart, today's average undergraduate might show up as 5'8" tall, weighing 154 pounds, and in the second semester of his sophomore year. He could come from a family with an average weekly income of \$87.80 and have an average of 1.7 brothers and sisters. He is likely to change his major 2.3 times before receiving his degree and only 10 percent will graduate within four years. He takes part in an average of 1.7 activities outside the classroom and earns a grade point average of 2.7 or B-. His family lives between 4 and 196 miles from the campus, and he visits home  $\frac{2}{3}$  days per month.

Even if such a description were statistically accurate, it would tell virtually nothing about the myriad personalities that make up, not the Stony Brook student, but the Stony Brook student body.

Sons and daughters cannot be neatly pigeon-holed or politely categorized. They are not stereotypes but human beings with individual interests and accomplishments, be they bird-watching, basketball or ballet. Averages, norms, and statistics just don't count in any reasonable discussion of human beings.

Some students are outstanding in their achievement of a special goal—the boy who won four of five speed-

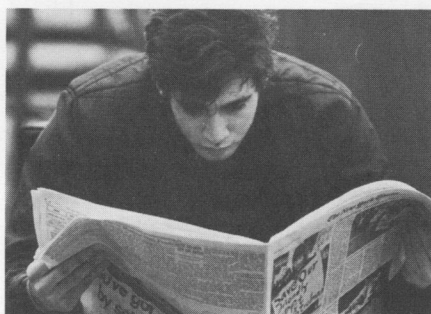
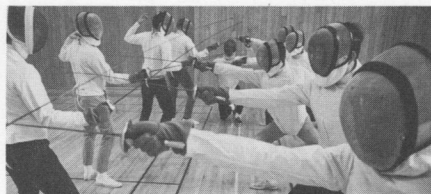
skating events in an All-East Coast Meet in January, the undergraduate marine biologist who was invited to join the scientific crew of this nation's largest oceanographic vessel for its maiden sample-collecting voyage last summer, the art student who discovered and authenticated a lost 17th century Dutch masterpiece, or the woman who returned to college after a 12-year absence to complete her Ph.D.

Some of them may look odd. They have salvaged moth-eaten raccoon coats from trunks in attics somewhere and wear them because they think it's "a gas" or "camp" or "my bag" which means they are trying something new to see how it fits their idea of themselves. They might grow a beard for the same reason. Or wear long hair.

Some of them take advantage of campus programs to aid the less fortunate and in so doing learn about quite another kind of human existence. Upward Bound (see December, 1967, *Review*) is a special program in which college-age counselors work with high school students during an intensive summer session and continue less formal activities during the year. Wider Horizons is a similar project but for younger children, and Stony Brook students are active in its support. During fall semester a group of boys gave swimming lessons to mentally retarded youngsters from the Maryhaven School on Saturday mornings. Others hold part-time jobs and find little if any time for campus activities.

## Brighter than average

If any generalization can be made about Stony Brook students, it is that they are brighter than average. A limited number of spaces in dormitories and classrooms makes admission to the University highly competitive and the ones who are accepted are academically talented and unusually well



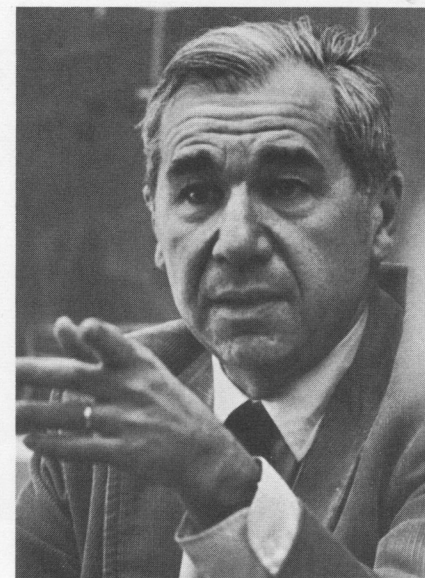
equipped to explore the variety of life which is unique to university centers.

But beyond that, they are just like the kids down the block. They babysit for spending money, turn out for visiting dignitaries, play touch football on the lawn, collect paperback books and records and psychedelic posters, eat hamburgers, and call home when they get discouraged.

This issue of the *Stony Brook Review* does not attempt to be comprehensive in its description of students and student life. It does not, for instance, deal with political affiliations, dating habits, or post-graduate plans. Such matters take extensive research and are better handled by the sociologists. What this *Review* does attempt to do is provide an impressionistic view of students here; a sketch, perhaps, with the lines incomplete and the details left to be filled in by the reader's knowledge of his own college years or his children or those of his neighbors. It seems a reasonable task, for the *Stony Brook Review* student is not created by the University; he comes from a family and a town, is formed by their opinions and attitudes, reflects society and his generation as he knows it, and eventually leaves the boundaries of the campus to another generation of young people.

Students at Stony Brook probably contain about the same proportion of "good guys" to "bad guys" as society in general. Most of them, like most of the community, are confused about the war and concerned about the future. They face the necessity of choosing a lifework and supporting themselves and their families. They tend to distrust or disbelieve what they don't understand. They tend, also, to react in highly individualistic ways to the pressures they feel and the events of the day. To suggest that they can easily be described, charted, or typed would be an injustice to them as well as to their families.

—A.K. □



*The eminent literary critic, Alfred Kazin, is distinguished professor of English at Stony Brook. He is the author of Starting Out in the Thirties, an autobiographical work; On Native Grounds, a study of American literature; and other works.*

## The Conscience of Society

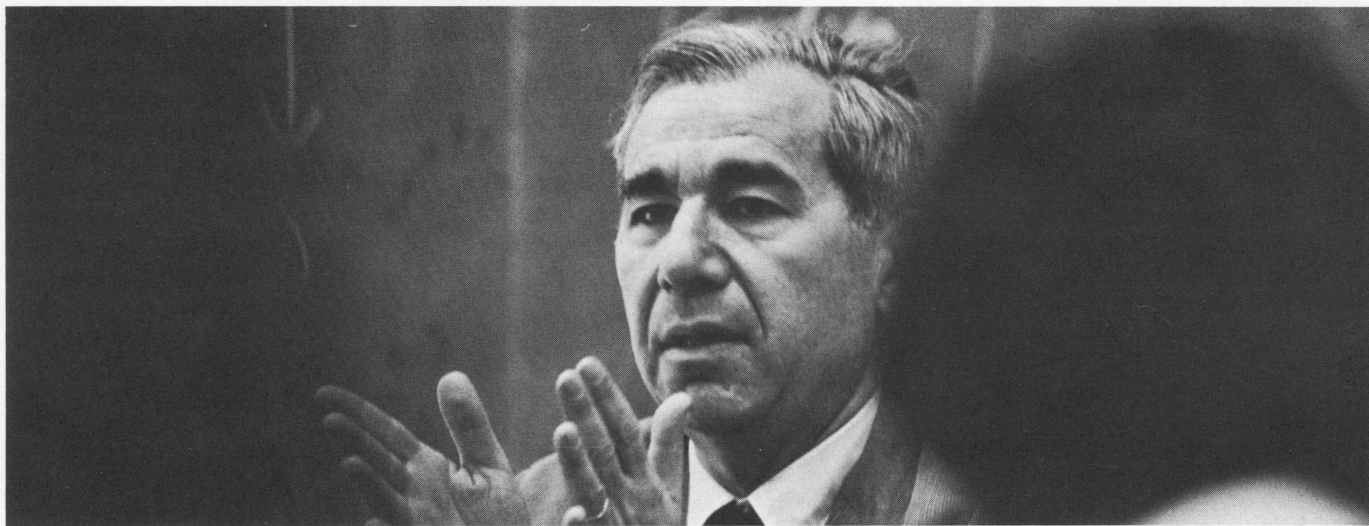
By Alfred Kazin  
Distinguished Professor of English

The other day on Fifth Avenue I saw a truck crammed with students from a Catholic university who had been volunteers on a project in Harlem. One of the students held up a placard which read, "God is not dead. We are." When a teacher of my age gets to remembering too fondly his ideals, struggles and hopes as a college student in the 1930's, it is important to see a placard like that on Fifth Avenue to recognize in the midst of so much money, ostentation and waste that the extraordinarily widespread feelings of moral outrage that fill our students today are incomparably purer and are likely to be more lasting than those which arose from the politics of deprivation in the thirties.

In the thirties the economic and social order had visibly collapsed, and between hunger at home and Fascism-Nazism in Europe, a student had good reason to feel that there was no way to elementary human sanity and satisfaction but through a militant and wholesale reconstruction of society from top to bottom. But as I look back upon it now, it occurs to me that very few students indeed were involved in whatever was particularly "militant"—and this militancy was often more the mark of a fanatical ideology than of any idealistic, generous, *feeling* participation in the suffering of the time.

The political activists of the thirties usually regarded themselves as an in-





tellectual elite, as "cadres" or organizers of the abject masses. Most important, the students who did most of the analyzing, sloganeering and talking were under the spell of revolution as *total* change. And this, perhaps the last and most obstinate of all nineteenth-century romantic illusions about creating a wholly new world on the basis of literature alone, meant that the agent of this romanticism would have to be brutal power. The radical elite of the thirties was in fact committed to a dream so lofty, so unreal, so perennially exciting to the craving for a mythically "new world" where man himself would be utterly different from what he had always been—that only arrogant authoritarian power would be able to create it. And in fact the radicals of the thirties were committed to a model of power—the Russian model—whose moral consequences would not become fully visible to them until the full horror of the Soviet-Nazi alliance and the Second World War were unleashed upon them.

In justice, it must be admitted that the 1930's were singularly a period of what the psychoanalyst Bruno Bettelheim in a German concentration camp learned to call "extreme situations," and that the dream of a wholly "new" human being, who was indeed soon to be manufactured under totalitarianism, had behind it a necessarily drastic vision of change. Between hunger, Fascism and the oncoming war, life in the thirties was so hysterical as often to seem unreal, and this is why it became so easy to idealize in later years as a period of "faith." A few students and intellectuals seemed to have nothing but their hopes, and their hopes were unlimited—and in fact unshared by most Americans.

By contrast, students today seem to me the visible conscience of society. I have never known a time when students were so regularly a jump ahead

of their elders in reacting to the horrors of napalm, the idiocy of making political war on a whole people, the banalities of middle-class life, the intolerability of so much aggression, hatred and human inequality in our national life. What is so exciting to me about the present generation of students is the fact that concern about "society" has sprouted up, seemingly unmotivated in the richest and most powerful nation in the world, from moral awareness, moral sensitivity, moral intelligence. Not power over everybody else in the name of a cruelly unrealizable ideal, not power for the sake of universal abstractions, but a creative unrest is what distinguishes the thinking of so many young people today. What they have, very simply, is a refreshing freedom from the materialism that in one way or another drives so many middle-aged Americans crazy.

It may be that as one gets older one becomes more property conscious, more cautious, and so, by degrees, more and more disenchanted with oneself. Certainly the "guilt" that is one of the more insistent maladies of our time often springs from the middle-aged man's dislike of what he has become, what he is forced to do, by contrast with the joyous self-affirmation so natural to feel in youth. Of course there is much more to say about "guilt" than this, but anyone who has seen what adult "responsibility" can do to one's youthful idealism must admit that everything the young say about the old is only too true. But though we all have understandable excuses to make on the subject, and the worst seem to have no "guilt" at all, it is a fact that only youth is poor enough and "irresponsible" enough to look life straight in the face and to see the anxiety and bad conscience that weigh down so many "successes" in our society.

In any event, "society" is always the hub of the matter nowadays, and so

long as you are not wholly preoccupied by your career, and are still relatively unconsumed by the pressures, you can see how insane and unjust much of society is, you can still compare the human potential with the sufferings of a very large part of the human race. Above all, if you are young enough to be drafted, you can admit what the leaders of government do not, that "war is the health of the state," that most people are more and more committed to any economy that rests on war and on war as a necessary and permanent part of culture. In the 1930's, the social order was certainly breaking up and a "new" society was supposed to replace it, but even radicals did not really feel committed to *awareness* of every human victim in the world—in fact, radicals especially were strikingly indifferent to the victims of the G.P.U. But today students seem to me refreshingly free of totalitarian ideologies, and are as sceptical about the wholly "new" man in Russia and China as they are about the corrupt old politicians we always have right at home. There is a universalism about the thinking of students everywhere that is one of the few checkmates to the ever-recurrent dreariness of national pomp and power, national interests and national mythification. I have seen this at Stony Brook and at Berkeley, at Cambridge, in Berlin and even in Moscow. A whole generation has unexpectedly (perhaps to its surprise more than to ours) become the leaven in the lump, the party of hope, the spirit of change, the conscience of our time. For the first time in many years one can see what it means to persist in that healthy criticism of society that makes alternatives seem possible, that makes human faith possible again. When this faith goes, as it has for so many middle-class, middle-aged Americans, life loses its savor. When it goes, one becomes sick with the bad faith of people who

are defending nothing but their own interests even when they talk of saving Viet-Nam from "Communism." But when the spirit of change is present, it lights up everything one is unconsciously striving for.

What I notice most about students today, and don't always approve, is their essential meekness. I am aware that after a certain age, one insists upon "quiet," control, submission, and that the exasperated line that depleted energies take is always to accuse young people of being noisy, irreverent, and generally aggressive. But looked at in terms of their very real expectations and attitudes, our students are indeed meek. I mean by this that they do not believe in egotism, dominance, aggression, exploitation and war. For the first time perhaps since Christianity arose, one sees what a concerted philosophy of peace, here and everywhere in the world, shared in and acted on by young people everywhere, could mean to a world sickened by its unending violence. So far as I understand anything about my students, I understand that they are saying this: without peace and without brotherhood nothing from here on out is possible. The meekness also follows from a marked lack of interest in business and money-making, from a lack of the old aggressive "individualism," from a sense of solidarity with all people of a certain age and with all people on the firing line of social crisis.

After the age of caution has come upon you, it takes a certain effort to admit that there are people around who want more for the human race than they want for themselves, that nothing likely to be gained by them as individual citizens matters so much to them as checking the moral deterioration of our society. That is why I am on the side of students today. With such young people the external commotion is to be firmly disregarded in favor of admiration—and gratitude. □

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## stony brook review

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## Stony Brook Students Comment On: The Concerns of the College Student

What is the Stony Brook student really like? What are his thoughts about the present, the future, and, in general, his thoughts about the world he is about to enter? To help find out, we invite you to join an informal discussion of four students with Dr. David Trask, Professor of History and Master of George Gershwin College. The two-hour discussion was tape-recorded, and the 74-page transcript was edited to the length you see here. No attempt was made to involve everyone equally.

### The Participants:

Ed Itkin, Senior, Psychology, New City  
Michele Fanelli, Senior, Spanish, Valley Stream

Mike Molloy, Senior, Political Science, Valley Stream

Ian McColgin, Sophomore, Undecided, Setauket

**Dr. Trask:** It is my general observation that there is a great degree of anxiety manifested in today's student. There is much less *joie de vivre* and much more seriousness on campuses — especially Stony Brook's campus. One notices more often than not an apathy or anger on the part of the student. What accounts for these feelings?

**Ed:** I think the age we are living in accounts for students' attitudes. We are in a major war; we are living in an age of tension. Although there were wars in the past, the spirit was different.

**Dr. Trask:** Do you feel that the general international situation is a major influence on the student's behavior?

**Ed:** I didn't always think that way but I feel now there is an alienation against society because of the war. I feel the nuances and the nice things are getting stripped away. Male members of the graduating class are told to forget grad school or forget being deferred for creditable occupations.

**Michele:** I agree. Because of the international situation, many programs — in education, for example — are being severely limited because so much money is going for defense. Many advancements are being curtailed because so much is being put into the war effort, and students do not think this is just.

**Mike:** I feel a lot of discontent on the part of the student is due to the fact that they feel they are being used, and yet they have no way to do anything about it, except by demonstrating and being angry.

**Dr. Trask:** What are your thoughts

about the kind of world that now exists and the one into which you are moving?

**Michele:** I think if I were to characterize senior students' attitudes, I would have to say that they don't want to leave school; they'd much rather stay. There doesn't seem to be much of a bright society waiting for them outside. When you look at the outside world, the war, and the poverty programs, everything seems to be much more unthought-out than a university student would like. It seems sort of half-witted or hurried.

**Mike:** One of the troubles with the outside world is that it is not as stimulating as the college environment. When a student is in college, he is given all these different opportunities and he experiences many unique things. When he leaves college for the outside world, he has one job and it's 8 to 5 with a lot of restrictions.

**Ian:** I think perhaps it's a little bit more basely motivated than that. We can sit and complain about the way things are being handled but in almost every student effort so far, the way we've handled ourselves has been infinitely worse. We're complaining about the way the war is being conducted and the way the poverty program is being conducted, yet there is a kind of isolationism within each student or within each small group that fosters even worse actions.

I think one of the freedoms we give up when we go into the outside world is the freedom to be bumbling and inefficient. One of the chief anxieties in going into the outside world is that you are not sheltered and not permitted to make so many mistakes and get out of them quite so easily. All of our attacks and all of our protests against society seem to be negative rather than really positive.

**Dr. Trask:** Yet there are examples of

active student participation in community activity. Wouldn't this indicate a positive concern?

**Michele:** Yes, but I think the majority are negative.

**Dr. Trask:** Am I to understand that your basic concern is with the inadequacies of the student rather than society?

**Ed:** No, I don't think so. But it scares me that someone that young — as young young as Ian and Michele — has that little faith in what's going on in the minds and the motivations of the students. I think the students are very intelligently taking advantage of the University community as a laboratory. We have the opportunity to make all the experiments that we are ever going to get done, knowing that when we get into the outside world we're going to have to start a project and stick to it whether that project happens to be a war or a career. I think the student who doesn't take advantage of that opportunity while he is here is missing out on a major opportunity.

**Ian:** Maybe I'm too young to be disturbed — but I really am very disturbed with the nature of most people and this is not to be confused with pessimism. There is really a very grave problem which has been with humanity ever since time began, but it's never been quite so serious because we've never been faced with each other at quite such close proximity.

**Dr. Trask:** May I ask a question that might get us into a more specific commentary? Do students have any particular adult heroes — people they look up to?

**Mike:** I don't think there are hero images. I think there are more anti-hero than hero images. It's much easier to find someone who shows you what you don't want to be.

**Dr. Trask:** Who would be some of the anti-heroes?

**Mike:** It depends on the students themselves. You relate to what you feel personally.

**Ed:** There was a time when someone like Bobby Kennedy was a lot of young people's ideal. That may have changed. I happen to think he is cool stuff. The attributes he has make people think he is the type of new young leader that will do something for this country. We can identify with him as a college-type person. Or take someone like McCarthy. People are starting to notice a guy like him now. *They* are what is known as an anti-hero. It's not someone you dislike.

**Mike:** You envy his position but you don't agree with it.

**Ed:** Agree with it and don't envy it, I think is more like it. I sort of agree with what he is saying but don't envy his being in that position.

**Dr. Trask:** How do you account for this lack of the hero? Is it a function of the point that was made earlier — that the complexity of the modern world works against the identification of individual, personal representation of things to be? Why the emphasis on either the non-hero or the anti-hero?

**Ian:** We're almost a non-visualistic society. For instance, the tremendous courage of a John Glenn is lost in the fact that he had to be virtually carried into his capsule and had to have all that support stuff. It's easier to see the dubious aspects of any man rather than call him great.

**Ed:** To be more specific, the single most pervading issue today is Vietnam. No one thinks or discusses anything about their future without talking about Vietnam. People who are interested in social issues such as Civil Rights are taking a back seat to Vietnam. No one has heard about Civil Rights since they stopped rioting.

**Dr. Trask:** The war paralyzes talk about the future?

**Ed:** When sociologists write the history of this time — the sociogram of these times — it's not going to be defined by terms like alienation. This is the era where thought is dominated by the war. It is a major threat and there is fear that it will cause a larger war, and it is a moral threat because it's the first major commitment the United States has been in where a significant, if not a majority, group thinks we are in an immoral war.

**Ian:** Also, we are the children of people who fought in the second World War. There was none of our kind of protest, but they were caught up in something





enormous and unsettling and all their unsettling has been passed to us.

**Ed:** I think World War II was a pretty well circumscribed war. There was a nut who had gotten a large amount of allies. People could say "we're fighting something specific; we're fighting Hitler." In Vietnam we're not even fighting a theory or a philosophy. I think that what is significant about the people who came out of World War II is that so many of them are against *this* war.

**Dr. Trask:** If you are generally agreed that there are no particular heroes, what then provides direction or guidance? Or would you further suggest that the general situation precludes the normal shaping of objectives through career or community or personal activity?

**Ed:** No, I think Vietnam is overshadowing what is going on, but I don't think it is precluding anything from happening. I think this is a generation of parents and children where everything is becoming liberalized. It's no longer something that's talked about or something that's reserved for the elite few. A lot of people, not just the academic community, are getting involved in a changing ethic. This is going to be the generation of mass change in outlook, in morality, in freedom.

**Dr. Trask:** Would you say that there is a general feeling among the students that it's a major moment of transition in American history?

**Ed:** Look back, say ten years, and look forward ten years — they're totally out of touch with each other. People in those two periods can't communicate with each other. The morality is changed. The people who are involved are changed. The people who are involved in education are changed. There's a commitment to social causes now.

**Dr. Trask:** Would you say there is a general fear of the future, or are there any things about American life and society that seem particularly attractive as against the gloomy picture you've been generally portraying?

**Ian:** It seems only that it's worse anywhere else, except in the very unpopulated democratic countries. With those exceptions all other places are really less attractive.

**Mike:** I think this could be one of the problems. College students today are becoming more "world" citizens than U. S. citizens. I'm not too sure of this, but I don't feel that the majority of the students are very patriotic. I don't think patriotism is what it used to be.

I think it's patriotism for a larger thing than just a country.

**Dr. Trask:** Is there, to put this specifically, fear that the parochial characteristics of American nationalism work against the larger perspective of young people? Fear that they will be pushed into a narrower mould than they desire in terms of loyalties?

**Mike:** Right now, yes. I think that some college students probably do feel that they're getting pushed into something that they don't really want any part of. That's the reason for the activists, the rebellious youth.

**Ian:** It's almost as if you're your own enemy. One of the anxieties may be that your enemy is becoming more and more impersonalized so that people are realizing they can only turn inward. Before you could fight against British rule or you could fight against the aristocracy or you could fight against the big businesses as a socialist in the thirties. But now you can't do that. You can fight against Lyndon Johnson, but if you really examine him you'll find him just as hopelessly lost in the mess as everybody else is.

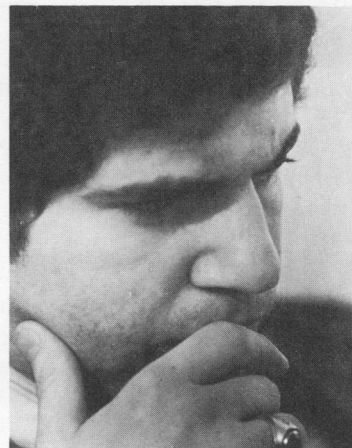
**Dr. Trask:** Are you suggesting a sense of powerlessness in the student, a general powerlessness to cope with society?

**Ian:** I doubt, by the way, that *that* way of stating it is generally recognized by students. Especially, I found out from my fights over the free university with Ellen McCauley that the more I attempted to point out that the administration was not our enemy, the more and more distressed she got. That took away the enemy and I think that is one of the classic problems. You have to discern who your enemy is and then cope with it.

**Michele:** I think you could say of a lot of adults — people who are middle-aged and haven't had a college education — that their enemies are very well defined. A lot of people are very sure that we have the great society here and no matter what we have to do to preserve it, we should. I'm not so sure that students are convinced. I, personally, am very happy here. I like America—the whole bit. It's a much stronger feeling.

**Dr. Trask:** Now we move to the whole business of relations between young people and their parents. Are you suggesting that the parents, in some sense, are enemies and that this is a paradigm?

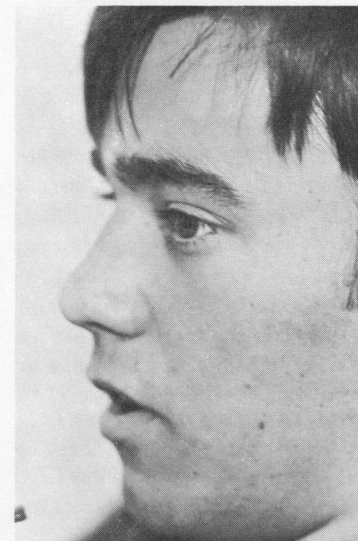
**Michele:** I think that the parents of non-college students still have the strong patriotism that Ian was talking about. They're very sure that what our



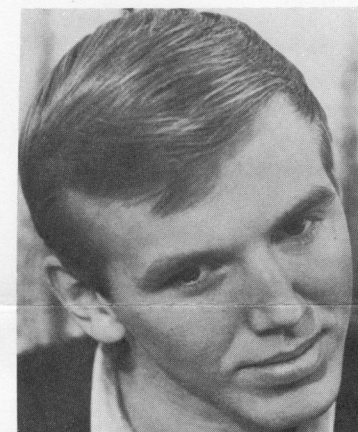
Ed Itkin



Michele Fanelli



Ian McColgin



Mike Molloy

country is involved in in the outside world is a very good thing. But the parents of the students who come back from college with more vague images — more nebulous ideas — are not as strong in that feeling. I can see it with my own parents. When I first came to college, I would go home and they would think I was out of my mind. But now I can sit and talk to them. I can explain the situation to them and I can explain how the students feel about Vietnam.

**Mike:** This whole conversation is very funny because no matter what we talk about, we always go back to the war. A student can't really think of anything — nothing at all — without relating it to the war. I graduate this year and it's the most important thing in my life. I have a choice: do I go to

graduate school this year on a chance of being drafted, or do I enlist?

**Dr. Trask:** Are the views of our young ladies somewhat differently shaped or is the war as important to them?

**Michele:** A good majority of the senior women are fairly well domestically involved by this time, but there's no future there either. You can't talk about the future without talking about the draft board. It's like a fog hanging over everything. Until the fog clears, you can't make plans.

**Dr. Trask:** One of the things that confuses adults in regard to young people is your tendency to apply conventional moral standards to your judgment of the war in Vietnam but in the same breath talk about a new morality. How is it that the young people can apply



the same standard as we have with regard to the war in Vietnam although they may draw different conclusions, yet propound the existence of and practice a new morality?

**Mike:** I think it's apparent because it's a new morality in different areas. I don't care who you talk to, people are going to find war repulsive.

**Dr. Trask:** In other words, the moral standards young people judge wars by tend to be conventional, but the new morality does not deal with the morality one refers to in connection with sex.

**Mike:** A new morality is like an amendment.

**Ed:** No—I think it's very easy to verbalize. To be almost common about it, the old morality was "to kill is all right but to love is illicit." I think that the new morality is "to love is fine but to kill is immoral."

**Ian:** It seems to me that much of the new morality is fostered mainly through confusion. It's not fundamentally different once you've established where your responsibility lies. But the difficulty in the new morality is that your responsibility is not defined before you start. You're not quite sure you recognize the validity and importance of love and you can get lost in evaluating whether your own instance is love or selfishness or just what. This seems to me very, very crucial. It's the loss of an identifiable responsibility.

**Mike:** Maybe I'm confused but just what is the new morality?

**Ian:** It's living with ambiguity.

**Ed:** If you were a sociologist, you could describe what the morality of this country was in 1940. But I don't think you can do that right now. It depends on which group you're looking at, because the new morality isn't in capitals yet. It's still something that's developing. I don't mean morals. There is a difference between morals and morality, I think. In other words, we're not just talking about what's going on behind closed doors. We're talking about a whole attitude toward society.

**Ian:** It's the confusion that's so difficult to deal with. The general tenor of the new morality is that it's fostered through confusion—through disbelief in the old values. But then what do you have to turn to after you've left the old values?

**Dr. Trask:** If you were to prognosticate, what would you suggest as the principal maxims of the new morality if and when we move from this interim stage to a positive version?

**Michele:** I don't think you can prognosticate.

**Ian:** One of the problems is that people who are sloppy thinkers, who embrace the new morality, are trying to get away with something and they are cheating themselves in that respect.

**Dr. Trask:** But if we talk about the more serious students who are utilizing the term . . .

**Ian:** But most people are using the new morality to attempt to justify something that they're not really convinced is right, for instance sex or drugs. Probably for more than 80% of the people, sex before marriage is wrong. But most of us here, I imagine, believe that sex before marriage is all right for us and it just is too bad that other people get hung up on it.

**Ed:** Personally, I don't think either of those two statements is true. I don't think that statistic of 80% applies to any population you can find.

**Ian:** I was just throwing out a number.

**Ed:** The major tenet that you point to is that nothing is wrong by definition just because someone passed it down to you.

**Mike:** Can I just ask something? Would you consider a definition of new morality as freedom of personal choice to do whatever you want as long as it doesn't affect anybody else? In other words, if I'm going to smoke marijuana, it's not going to affect anyone but me. Is that what the new morality is?

**Ed:** Yes, but the point is that a new morality isn't a different morality. Once, the caveman did exactly what he wanted, then society came to the point where one person's rights started to infringe on someone else's and rules started. A sexual morality and a political morality were established. The new morality is saying there are certain mores which now exist—certain rules written and unwritten—which are no longer practical or effective in a lot of cases. Now we want a new maxim; "do what's good for you as long as it is not bad for someone else."

**Dr. Trask:** Are you suggesting that the new morality might be an effort to apply the old morality rather than to move beyond it?

**Ed:** The difference between the younger generation and the establishment generation is that the younger generation is saying what they're doing while the older generation is saying something else.

**Ian:** That's true.

**Dr. Trask:** Many adults will say that they just don't understand their children, that they can't deal with them effectively. How do you account for

this? Do you agree that adults don't understand you? If so, what do you argue is the reason for misunderstanding?

**Mike:** Maybe it's because they're lazy.

**Ian:** Not so much lazy as afraid.

**Mike:** Afraid, right. But I don't think they really go out of their way to try to understand. Everybody gets a lot of "this is right" and "it was good for my parents so it's good for me and good for you."

**Michele:** Parents will admit many times that they revolted against their parents in certain ways that could be analogous to the ways we're revolting. Except that they would go out of the house and do what they wanted to and come home and no one would know. A student today will come home and he will talk about it.

**Dr. Trask:** Having talked about difficulties, we might turn now to some discussion about what could be done about the situation. Do you see any particular ways and means of making the world a somewhat better place to live in?

**Mike:** Well, I think the current thing right now that would ease a lot of people's consciences and would wipe away one of the things that we kept turning to at the beginning of this discussion—the war—would be to have a volunteer army or something along that line where it wouldn't be obligatory to serve—in other words, where I would have a choice.

**Ian:** And pay them enough.

**Mike:** That's the whole thing. There are a lot of people who are willing to fight. And that would take away half of the problems that are here. People could go on doing what they want to do. They could choose. Right now, there's no choice.

**Michele:** I've discussed this problem with several people and it's not so much the draft but the method that's being used. The solution that they came up with was to call on students when they come out of high school. Let them serve their time and then do what they want. Now they're taking men 25 years old who are already settled in their lives and well on their way to finishing graduate work, and they have no choice but to look for an escape. I think that's why we have so many people in Canada right now. They're breaking out.

**Ian:** That's got one very serious fallacy. It has to do with getting married and the way society keeps moving. You get in a position where it's practical to put off marriage until you're about 28 or so, but people don't want to do

that. If you spend two years in the Army after you graduate from high school, you're at least 19, probably 20, which is about the time when it's emotionally appropriate to marry. That's when you really feel like it. And then you've got four years in college. And then you've got to get yourself started in a career if you're going to go to college.

**Mike:** That could also work the other way, too.

**Michele:** There are people that I know who have gone into the service right after high school and these are the ones who are more willing to take their time in college and are more willing to wait to get married.

**Ed:** How many kids have spent two years in uniform, either fighting or training, are going to come back and have water fights and flunk out after their first semester?

**Mike:** That's the whole point. I know a lot of students who have come here after serving, and they're a lot more serious than a good number of the students who come here right out of high school.

**Ian:** I don't like that a bit. I'm not very happy with that kind of seriousness. Because it's a very career-oriented, practical-oriented kind of seriousness.

**Dr. Trask:** Are there any other areas in which you feel something could be done?

**Mike:** Something is being done in one area. The more people you have graduating from college, the more tolerant or understanding people are. Someone pointed out that the parents of students who are going to college understand a little bit more. This is one problem that is resolving itself just by the fact that more and more students are going to college.

**Dr. Trask:** There is a sign of hope in the advancement of mass education?

**Mike:** Definitely.

**Dr. Trask:** I think we've been around the mulberry bush. It certainly does appear that there is in the student population a tremendous disquietude not only about the present but about the future, that the presence of the Vietnamese War is a most powerful influence in one's thought about both the present and the future . . . that there is more sense of the limits than of the potential of the future at the moment. There is, however, hope that when the war comes to an end perhaps alternatives that are not now present and hopes that are hard to express at the moment might find some opening in the cloud. □



## Student Teachers Face Challenge in the Classroom

The crucial experience in the making of a teacher can be that first day that he stands, alone in a classroom facing 30 bright-eyed youngsters, and realizes that their future enthusiasm for learning may well be in his hands. The feeling is a heady one but it also can bring a flood of self-doubt.

Does a 19- or 20-year-old student teacher know enough about Shakespeare to interest a group of 16- or 17-year-old high school juniors in *Julius Caesar*? Has he developed the skill to explain how heat and cold affect air pressure to a group of third graders? Can he maintain discipline over students who may be as many as ten or as few as three years younger than he is? The student teaching experience can be a labor of love or a nightmare of seemingly endless duration.

For Barbara Perlin, a biology major at Stony Brook, student teaching was the catalyst that turned a vague interest in being a teacher into sure determination. "Until I started working in the classroom, I didn't think I'd ever teach—then I tried it," she says.

Barbara has the advantage of working under the direction of Mr. George Smith of the Brentwood High School biology department, who has supervised more than 100 student teachers. His idea is not to mold a new teacher in his image but to expose the student to a variety of methods used throughout the school. Barbara spent the first weeks of this semester observing classes; now she is working on the technique she decided would be most comfortable for her.

"The college students know subject matter but not methods," says Smith. "They must learn how to plan lessons, how to pace themselves in class, how much content their class can absorb, how to establish realistic standards of achievement and write tests, how to develop rapport with a class. The idea is to try out different methods and adapt them to fit the teacher's personality."

### *The classroom is a lab*

From the Department of Education's point of view, this is the ideal environment for a student teacher. Says Dr. Eli Seifman, acting director of the department: "The teaching experience should give the University student a chance to try out his own ideas and evaluate their effectiveness. This is a quite different approach from the notion of student teaching as a medieval apprenticeship during which the beginner learns a craft by copying a master. We see the



*Barbara Perlin never seriously thought she would teach—until she tried it with tenth grade biology students. Now she is looking forward to a class of her own next year. Part of student teaching is learning to develop rapport with a class.*

experience as a laboratory situation, providing realities and data to be analyzed in the light of theoretical ideas; and, conversely, as a laboratory in which to test and analyze theory.

"We don't see our sole function as the preparation of teachers for schools. We also believe we should be involved in the constant study of education."

Outside of the student teaching experience, the study of education, itself, is minimal at Stony Brook. In the belief that a broad liberal education is as necessary for a teacher as for any other professional, Stony Brook requires its future educators to enroll in a regular academic program which is supplemented by education courses. Secondary teachers complete a bachelor's degree with a departmental major and a series of education courses, including one semester of student teaching. Elementary teachers enroll in a liberal arts course with a concentration in a teaching field such as literature, mathematics, or science and devote two semesters to student teaching, usually but not always working with different grade levels.

Karen Pessa is one of the exceptions. A tiny girl who looks scarcely older than the children she teaches, Karen has taken on a man-sized job. Because she had worked with emotionally disturbed children as a tutor with the Suffolk Student Movement, Karen thought she would like to put her experience to the test in a classroom devoted to special education. She asked to teach both practice semesters in a special class in transitional adjustment under Mr. Richard Gilmer at the Nassakeag Elementary School in the Three Village district. Two semesters there have turned her idea into a definite plan for the future.

Next year Karen intends to do graduate work in special education, then begin teaching emotionally disturbed youngsters.

"Older teachers tell me nothing can be done to teach children who are emotionally disturbed, but I'm a perpetual optimist," says Karen. "Maybe when I'm more experienced I'll agree, but right now I feel that if they learn one little thing they might not have learned otherwise, it will be worth the effort."

### *Community schools cooperate and gain*

This spring 163 Stony Brook students, 93 at the elementary level and 70 at the secondary level, are teaching in elementary classrooms in 20 schools in the Smithtown, Brentwood, and Three Village districts and in high schools and junior highs in Kings Park, Selden, Smithtown, Brentwood, Dawnwood, Commack, Harborfield, and Deer Park. Next fall most of them will be employed as regular teachers somewhere on Long Island. Statistics show that the majority of teachers who train here, stay here, at least for their first jobs.

Marlena Borst, whose parents live in Hicksville, will stay close to home for at least a year, "because my parents have put me all the way through school. When I'm through I want to help them enjoy a few things while they have a chance."

Marlena is a talented biologist whose professors urge her to continue academic work through her doctorate, but, "I'd end up teaching if I did a Ph.D., anyway," she says with a shrug. "I guess it's a question of what age group you want to work with. Teaching was the only adult occupation I could iden-

tify with as a child; now I find myself identifying with my students.

"In a way I think it helps to be so close in age because they will talk about anything with us and they might not with an older teacher."

Marlena is working under Mr. Elliott Kigner, chairman of the biology department in Smithtown High School, and she admits that sometimes it is difficult to keep her students' attention.

"You have to be different for every class. Some you can be relaxed with and others you have to hold a tighter rein. I prefer a relaxed atmosphere. You have to give the students a sense of participation.

"As a beginning teacher, I think it's an advantage to teach biology—in comparison to physics or chemistry—because all the students have an interest in their own bodies. They are fascinated to learn about respiration or how their blood circulates. Other kinds of science courses are much more abstract."

### *Supply and demand*

When Marlena Borst and Barbara Perlin graduate they will find themselves with a distinct advantage. Mathematics and science teachers are in demand all over the country, followed by foreign languages, English, and finally, social studies. According to Dr. Seifman, the supply of various kinds of teachers is directly opposite.

"Students seem to be aware of this, but it does not change their planning," said Seifman. "Last semester we had two student teachers in the sciences and eight in math compared to 26 or 27 in social studies and 24 or 25 in English."

It is a situation which turns heads gray in the Office of Teacher Placement which works with school districts to arrange interviews for graduating seniors. Most actively involved are schools in Nassau and Suffolk counties although some recruiting efforts are made by New York City schools. Frequently seniors accept positions in the schools where they did their student teaching.

"It is a natural course of events since the schools have a greater opportunity to observe and evaluate prospective teachers who are working in their district," said Seifman. "In fact, many school districts regard their participation in student teaching programs as part of their recruiting effort."

Not all student teaching experiences are happy ones and not all result in enthusiasm. Mrs. A. M. Walker, assistant to the director for elementary education at Stony Brook, had three students drop out of the education program in their second semester of student teaching this year.



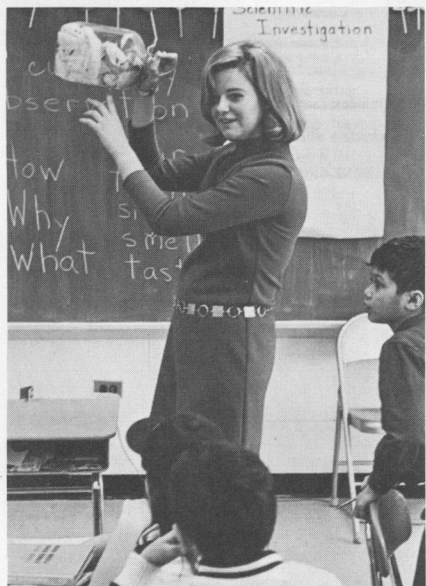
"All three of them are exceptionally good students, but they decided teaching was not for them," said Mrs. Walker. "We have to give credit to students who can make that kind of judgment about themselves instead of trying to muddle on through. I don't regard it as a failure at all, but as a valuable learning experience."

Part of Mrs. Walker's responsibility is to conduct weekly seminars in which the students discuss problems with members of the education faculty who observe them in the classroom. The girls (90 percent of all elementary trainees are girls; about half of the students at the secondary level are girls) raise questions about dealing with situations they have encountered, and faculty members help analyze and evaluate the teaching-learning process.

In both elementary and secondary level programs emphasis is placed on what the education department calls the PTOA approach (Planning for teaching, Teaching, Observing the response to materials and methods, and Analyzing to improve techniques.)

### PTOA—the SUSB approach

The PTOA process can be disturbing for a teacher who is not accustomed to examining his own methods, but the number of classroom teachers who continue to volunteer to supervise students indicates that PTOA also can serve as a welcome professional stimulation. Mrs. Elizabeth Packer, who is Ann Egle's cooperating teacher in Brentwood's Hemlock Park School, is now supervising her second student teacher, and she has high praise for the contributions made by both young women



That "old egg-in-the-milk-bottle trick"—student teacher Ann Egle shows fascinated third graders how air pressure pulls egg through milk bottle neck.

who have worked in her third grade classroom.

"Both the girls have been unusually conscientious," she said. "They constantly have brought new things into the classroom and have tried to do special things for the children."

The two teachers work well together, one conducting the lesson, the other moving about the room to answer individual questions. According to Mrs. Walker it is common to place two or even three elementary student teachers in a single classroom to encourage a new teacher to feel as comfortable working from the middle of the group as from the front of the room.

"It gives them a different perspective on classroom activities and encourages innovation," she says. "We are not trying to tell students the 'right way' to teach. We want to give them a chance to experiment and we hope they will never quit."

Of better than 600 students who will receive bachelor's degrees from Stony Brook this June, roughly one-third will also have earned teaching certificates. While teacher training programs at Stony Brook are not new—they have existed since the beginning of the University and, in fact, the original mandate of the school was to train math and science teachers—the growth of this department has been even greater than the overall growth of the University. Last year the education department had the equivalent of 7 $\frac{2}{3}$  full-time faculty members; this year there are 15 $\frac{1}{4}$  with no sign of a let up in enrollment. At one point 250 students had to be refused admittance to a class which filled early. There simply were no faculty members to teach it.

In spite of a heavy commitment to higher and higher-higher education by Stony Brook and all University Centers in the New York State system, there is an equally strong commitment to meet the needs of the local community and the educational requirements of its students—one-third of whom will utilize their special educational experience in classrooms in the nearby community. □

### Stony Brook Junior Finds Masterpiece

Everyone interested in art dreams of one day finding an unrecognized Renoir in the Paris flea market, an American primitive in a junk shop, or perhaps an old Dutch masterpiece hanging on the wall of a friend's house. It almost never happens. Last fall it did.

Stony Brook art student Tom Drysdale, 20, a painter himself and now something of an art detective, was copy-



Drysdale with painting by Dutch master Peter Claez.

ing a picture owned by some family friends when he became curious about the similarity between textbook reproductions of the work of seventeenth century Dutch master Peter Claez and the still life owned by a couple living in Massapequa. The picture was clearly dated 1643, but no one had given serious thought to its creator or its value.

"We can trace this picture back only about 70 years," said Drysdale. "It belonged to two sisters who gave it to the owners about 40 years ago because they admired the frame. I believe the women's father, a dealer in New Jersey, owned it before they did, but no one has any idea where he got it."

As one of the earliest Dutch still life painters, Claez began a tradition which was continued by Chardin and later by Cezanne and other impressionists. His work hangs in the Rijks Museum in Amsterdam and the National Gallery in Washington, D.C.

Part of a painter's training is copying the work of recognized masters and in reproducing the picture, Drysdale began to suspect it might be a Claez. The media (oil on wood), the subject matter, and certain techniques were appropriate, but the final clue was the artist's monogram. It matched the new painting perfectly.

Even with mounting evidence, Professor Jacques Guilmain of the Stony Brook art faculty was skeptical: "Finding an Old Master is to the art buff what digging up Captain Kidd's buried fortune is to the treasure hunter," he said. "It is very very unusual for anyone, even an experienced art dealer, to make a discovery of this sort."

Eventually persuaded by Drysdale's

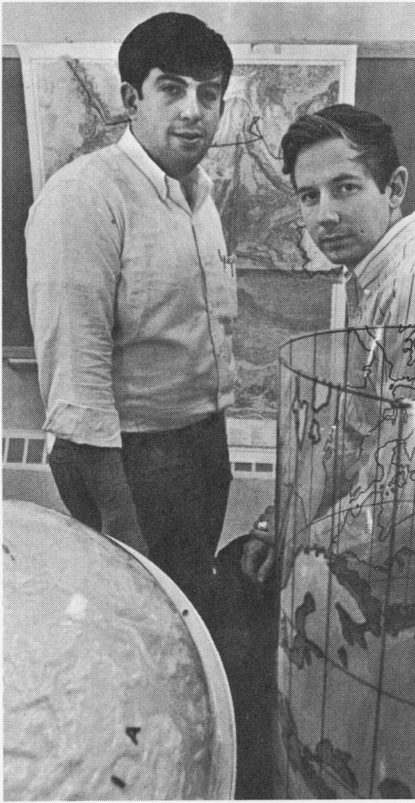
evidence, Guilmain agreed to seek the opinion of Julius Held of Columbia, a foremost authority in the field. Held studied the painting and agreed that it was, indeed, a Claez, worth perhaps \$12,000 to \$20,000. Now the painting has been sold to a museum where it will be cleaned and any necessary restoration work will be done.

"It all sounds simple, but it is really a very complicated business," said Drysdale. "In fact, I had no idea what I was getting into when I started. It takes a great deal of time to investigate all the clues, compare technique, study the artist's style and subject matter, and make absolutely sure that a picture is genuine. We even put this one under ultra-violet light to see if it had been overpainted or touched up."

Fortunately much of his independent investigation can be turned into academic advantage. Drysdale now is working on a paper about the painting, the painter, and the period. Later, he thinks his introductions to art history and research will come in handy. Now in his junior year in the "studio" or painting program at Stony Brook, he plans to continue academic work through his doctorate which will be done in history.

Success seems to come easily to this young man. He is a Dean's List scholar, a resident adviser in Cardozo College, and already has sold a number of his own paintings. As a reward for his work on the picture, Drysdale received a portion of the sale price which he hopes to use to spend the summer studying in France. And, oh yes, he is looking into a couple of additional paintings . . . □





*Oceanographers Escowitz and Moore.*

## Stony Brook Team Explores the Ocean Depths

The ocean depths are becoming less and less the mysterious and murky sanctuary for legendary monsters and more and more the source for knowledge of the origins of man and his planet earth, thanks to the efforts of men like Bill Moore and Ed Escowitz.

Less spectacular than a search for the Loch Ness monster but far more purposeful is the research that Moore, a 26-year-old graduate student, and Escowitz, a 22-year-old senior in earth and space sciences, are conducting to trace the disappearance of the rare element thorium from sea water and the ocean's "mixing rates" that give rise to this and other phenomena.

The two young men embarked on a round-the-world oceanographic cruise last summer, collecting samples of sea water and ocean sediments. The samples they brought back come from the depths of the Black Sea, the Mediterranean Sea, the Red Sea, the Indian Ocean, and parts of the Atlantic and South Pacific.

According to Moore, the work actually involves two separate studies. His basic concern is determining the rate of exchange that occurs between deep waters and surface waters and how varying "mixing rates" affect the life of plankton and other microorganisms. Escowitz is studying plankton and other microorganisms directly, using sediment samples.

Bill and Ed met about two years ago at Columbia University where Bill was a graduate student in oceanography and Ed was employed in marine geology studies. Moving to the new Marine Sciences Center at Stony Brook, they began to collaborate under the direction of Professors Oliver Schaeffer, Raymond Smith, and Peter Weyl.

Last year they applied as a team for a grant to participate in the 1967 Global Expedition sponsored by the U.S. Coast and Geodetic Survey which included researchers from 15 universities in the U.S. and about a dozen foreign countries.

### Seven-month voyage

The survey ship, the largest of its type in the world, began a seven-month voyage on March 31. Bill boarded at its point of departure, Jacksonville, Florida, and sailed to England, Monaco, and the Ukrainian Black Sea port of Odessa, U.S.S.R., gathering samples of the sea water along the way.

"We passed through the Suez Canal just one week before it was closed to foreign traffic," he said and added that the cruise turned out to be as much a diplomatic mission as a scientific one. For instance, while the ship was in dock at the Ethiopian port of Massawa, Bill conferred with Sudanese scientists on some findings they had made on the Red Sea.

"We had taken the largest water sample ever made—about 150 gallons—from a certain interesting deep hole in the Red Sea," he said. "I found that at a depth of about 2,000 meters (6,500 ft.) the salinity (salt content) of the water registered nearly 25 percent." Normal ocean water has a maximum of only three to five percent salt.

Bill also observed that although water temperatures usually decrease with depth, temperatures in the Red Sea increased. "We took readings as high as 50 degrees centigrade—nearly 130 degrees fahrenheit," he said.

Early in June the ship reached Bombay, India, where Escowitz had flown from New York to join the expedition. Bill remained in Bombay for six weeks to examine samples he had collected and work with scientists at India's famed Tata Institute of Fundamental Research. He rejoined the ship later in Penang, Malaysia, to sail on to Australia and collect samples along the way. The cruise crossed the South Pacific and sailed along the western coast of South America, then headed north to end at Seattle, Washington, where the ship is still in dock at the University of Washington.

From over 75 samples of sea water and sediment taken, a total volume of

about 10,000 gallons, Bill and Ed brought home 40 gallons of water and 50 sediment samples to continue their analysis at Stony Brook.

Bill will present some of his findings in a paper on "Thorium and Radium Isotopes in Sea Water" next month at the American Geophysical Union Conference in Washington, and hopes to have an article published in a scientific journal later in the year. He will spend time again next summer at the Tata Institute, which he refers to as "the Stony Brook of India—in the scientific sense."

While Bill's research leads him toward a long-sought Ph.D. in geochemistry, Ed's ambition is to earn an assistantship at Stony Brook following graduation and continue his studies—studies which will help change the disquieting fact that today man knows more about the surface of the moon than about the world's ocean depths. □

## Negro in American History Week Inspired By Stony Brook Coed

Presidential commissions, international committees and government officials at every level might look less to impersonal statistics on crime or unemployment and more to the question of human interaction in their efforts to assure the Negro a rewarding role in contemporary life. A project carried out last month by the undergraduate women of Whitman College at Stony Brook went far in suggesting at least one way to begin resolving centuries of mistrust and misunderstanding between races. And it all started with the idea of a 19-year-old sophomore.

"I wanted to know more about my people—about their history and cus-

toms," said Joyce Dudley, a psychology major from Brooklyn. And before she knew it, she had a major project on her hands. It was Joyce's suggestion to the program coordinator of her college late last fall that led to a week-long program on "The Negro in American History," held on campus February 19-25.

By mid-January ideas had started falling into place. "But it seemed the more arrangements we made, the more ideas we came up with. It just started snowballing," Joyce exclaimed.

She had attended a reading of Langston Hughes's poetry at Manhattan College and other programs in New York in December, "and then I really became excited and enthused. I wanted to have dancers, films, readings, and everything. Everywhere I went I spoke to people about the program we were planning."

Her experience in a Bedford-Stuyvesant "Youth in Action" program offered one idea, for it was there that Joyce learned of the work of Mrs. Yahne Sangari, a correspondent for the Liberian Mission to the United Nations, who is creator of a dramatic African fashion show given recently at the White House. Mrs. Sangari agreed to repeat the show at Stony Brook.

A search for a dance group led Joyce to the Nyumba Ya Sanaa Gallery (House of Art) in Harlem where much original African art is preserved. Instead of dancers she found the Weusi artists who agreed to stage a show of 80 original Afro-American works including a display of jewelry and fabrics, and a sculpture exhibit by James Gadsen, Sr.

The final program featured a discussion each weekday evening with distinguished scholars including Mrs. A. M. Walker, assistant professor of education at Stony Brook; Leroy Ramsey



*Stony Brook sophomore Joyce Dudley dons Liberian bonnet.*



author of *Over My Shoulder and The Trial and the Fire*; and sociologist James Elsbery, among others. Topics ranged from "Entry of the Negro into the New World" to "Modern Civil Rights Movements," and the final session of the week featured a panel of Stony Brook faculty members and special guests discussing "The Afro-American Influence on Contemporary American Life."

A fitting climax to the colloquium was the weekend's emphasis on the Negro as an artist with Mrs. Sangari's fashion show staged dramatically with drum and flute accompaniment, and the art exhibits which pleased both viewers and artists who sold most of their work. Whitman College, itself, purchased three pieces to begin a permanent collection for the college.

"I was truly impressed by people from the local communities who turned out for the lectures," said Joyce. "Some of them came back night after night. It was really great to discover that others are just as much interested in your people—the American Negro—as you are."

Joyce dismisses any suggestion that she acted as a "committee of one" in producing the week-long series, citing the help she received from other residents of the college and especially Mrs. Walker, who is a faculty associate for Whitman College and who took an active interest in the program. Joyce admits that it was Mrs. Walker's encouragement that kept her own enthusiasm high "when things appeared as if they wouldn't work out."

Coming events on the Whitman College agenda are a project to develop a guide to planning events, possibly a workshop to establish a library of books by leading Negro authors, and the beginning of a permanent art collection.

Dr. Allison Palmer, professor of Earth and Space Sciences, who is master of Whitman College, and his wife, who serves as program coordinator, view Joyce's experience as the type of success measured "not just by numbers, necessarily, but rather by the kind of involvement on the part of students in the college that such a program elicits."

Joyce sums it up in human terms: "You learn so much about people . . . and about yourself, too." □

### Students Volunteer To Speak in the Community

A new kind of protest group at Stony Brook is accentuating the positive. Tired of bad publicity the University has been getting in recent weeks, undergraduates have formed a Student

Speakers Bureau and are offering their services to community organizations.

"At this point I think everyone thinks students sit around and talk about drugs 24 hours a day," said Ed Salsberg, one of the organizers of the new group. "We hope to be able to provide a better understanding of what goes on at Stony Brook and what the University means, not only to the students, but also to the people who live near the campus."

"We think nobody is better qualified to speak for the student than the stu-



Student Speakers Bureau Members Ed Salsberg, Judy Kramer and John Jones.

dent himself," added John Jones, co-organizer of the Bureau. "It seems to a lot of us that the really important questions about higher education are being sidetracked by the drug problem; we want to talk about the other things."

Charter members of this new student movement share motivation with residents of Ammann College who have initiated a similar program. Through the Ammann College Dialogs, a series of community representatives (and the general public) are invited to spend an evening on campus discussing "The Community Looks at Stony Brook." Speakers have included Assemblyman Joseph Kottler, County Executive H. Lee Dennison, and Lee Koppelman, chairman of the Brookhaven Town Planning Board.

The Ammann Dialogs and the Student Speakers Bureau serve a double purpose in that they acquaint members of the campus community with views and attitudes within the community—favorable and unfavorable—and they also enrich the local resident's idea of higher education.

Students admit that academic demands will limit the time each individual can devote to speaking throughout the community, and they hope to recruit additional members to meet all requests. "We're low on girls," said Ed, but he expects more students to volun-

teer as they become aware of the program.

Members of the Bureau represent a broad spectrum of academic interests and take part in a wide variety of extra-curricular activities. Many are honor students and all have played an active role in student government through elective office or service on committees.

Why add another time consuming obligation to their overcrowded schedules?

Jeff Weinberg is a junior from Long Beach who hopes to go to Law School after he earns his degree in political science. He is vice president of the Faculty Student Association, a college resident adviser, a member of the Traffic Appeals Board, and a Dean's List scholar. Last year he was president of his sophomore class.

"I guess I'm the kind of guy who isn't satisfied to let George do it," he said. "If I don't like something, I want to work on changing it."

John Jones is a graduate of Chenango Valley High School in Binghamton and a philosophy major at Stony Brook. He is president of the senior class, a resident assistant, and a member of the President's Drug Advisory Committee. Following his June graduation he expects to enter the Navy and eventually go to graduate school in philosophy or religion.

Ed Salsberg is a graduate of Lakeland High School in Upper Westchester and is a senior political science major considering either graduate school or the Peace Corps next year. He is a resident assistant, a member of Sociology Forum, and the senior class representative to Polity, the Stony Brook student government.

Students may be contacted by local groups by writing STUDENT SPEAKERS BUREAU, 436 Social Sciences II, State University of New York at Stony Brook, or by calling 246-5925. No charge will be made for student appearances, but groups are asked to absorb any necessary travel costs. □

### Famed Car Designer Is Stony Brook Freshman

In 1925 Hugo Pfau left his engineering studies at New York University to design cars for LeBaron, Carrossiers, one

of the major custom-design firms in New York. Today, at 60, he has returned to academic life as a freshman engineering student at Stony Brook. In between have been two careers: one as textile executive and manufacturer's representative: the other, closest to his heart, as designer of elegant super cars for the rich and famous of the roaring twenties.

As Pfau puts it, he fell in love with the automobile "before the age of the traffic jam," and at 15 he was working half days for LeBaron. After finishing high school he began studying engineering at N.Y.U. but was quickly persuaded to return to LeBaron where from 1925 to 1930 he worked on special designs for the Stutz, the original Graham-Paige, and early Lincolns, many especially built for Edsel Ford.

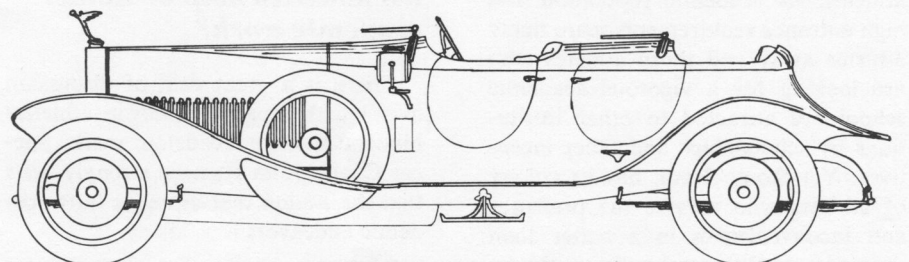
At a time when most cars stood over six feet, Pfau recalls creating a 68" high Lincoln, one of the lowest cars ever built, for singer Al Jolson.

"I regret to say Jolson was a bit disappointed," recalls Pfau. "When I delivered the car to him, he said as much and added that he wanted it . . . 'so low I'd have to crawl in.' He handed me a check for the body and the dealer another for the chassis. The two added up to about \$10,000. Then he turned to one of the Lincoln salesmen and told him to sell the car for whatever it'd bring."

Another specially designed body was shown at the Automobile Salon in 1928. In the middle of prohibition it had a bar across the back of the front seat. One side contained an ice chest, the other a set of gold-lined Tiffany tumblers with a miniature brass rail to keep the glasses from sliding off.

LeBaron favored long fenders sweeping as far back as the front door and running boards of mahogany or other fine woods, grooved and drilled for drainage with a protective nickel surface. In 1929 Pfau developed a design for a fold-down convertible top which is still used as the basis for modern hydraulically operated convertibles. LeBaron also was the first to present new car ideas to Ford executives by making scale models in clay.

During the late twenties it was not uncommon for wealthy families to have a fleet of automobiles for different oc-



Among Pfau's many designs was this Isotta-Fraschini sport phaeton.



casions, and included among Pfau's collection of old drawings and photographs showing cars he worked on are such elegant automobiles as a gentleman's sport sedan on a Rolls Royce chassis, the Victoria coupe, the Isotta Franchini sport phaeton, and a series of town broghams, many designed to be driven by chauffeurs.

One such automobile was a Rolls Royce Phantom town car designed for the Nicholas Schencks of film fortunes. It had a chrome-plated dummy over the regular nickel-silver Rolls radiator shell to match the "new-fangled chrome windshield and moldings" and cost over \$25,000. It was probably the most expensive car ever built by LeBaron.

The stock market crash brought an end to the demand for custom built cars and although Pfau worked as a consultant to the design studio and supervised building of individual bodies for the Briggs Mfg. Co. in Detroit, the glamor days of the automobile were over, and late in 1930 he turned to other business interests. He now lives in Centerport but is far from retired in the conventional sense.

On March 21 Asa Gray College invited Pfau to present an exhibit of his collection and talk about the early days of automobile design. As a more than averagely mature undergraduate, he said, "I hope I may still contribute some new ideas."

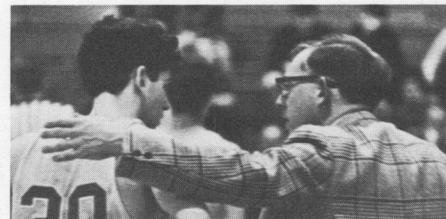
He may indeed. But they will lack the nostalgic charm of memories he is recording in a book called "The Custom Body Era: Golden Age of the Motor Car." □

## The Stony Brook Athlete Defines His Role

By Rolf Fuessler  
Senior, English

"I joined because I wanted to see if I could run five miles without stopping, and it didn't matter to the coach how inexperienced I was; he was glad that I was out there. Cross country gave me a chance to escape from the academic pressures for a few hours each day, and after practice was over, school work and studying seemed a little easier." These are the thoughts of one athlete.

Stony Brook does not have many athletes. Its academic reputation and high entrance requirements scare many athletes away and those athletes who are looking for a vigorous academic school are attracted to other institutions by scholarships and other incentives. Yet Stony Brook has its colony of athletes who survive the pressures and inconveniences in a better than average way. What makes these athletes run and why?



Sociology Professor Norman Goodman feels "that there is no role for the athlete at Stony Brook." For the most part this is true. Most consider the athlete a nebulous figure that is seen running down Nicoll Road or an irrational student—not spending all his time studying. The role that the athlete plays, his relationship with academics and reasons for joining a nebulous society are questions for the athletes themselves.

Michael Molloy, who, aside from being a senior political science major, is also Polity treasurer, an R.A., and a member of the soccer team, is typical of the involved athlete. He feels that the role of the athlete has declined and that he achieves significance "only with a certain clique." Despite this attitude, Mike feels that an athlete defines his own role—"usually based on personal satisfaction, because nothing else is possible at a nonathletic school."

Marty Tillman, co-captain of the crew and a head R.A., participates "for a challenge to see whether I can be successful in a sport new to me." He lives the "competitive spirit" and also states that "athletics is a necessity in that it serves as an escape from the academic scene." Escapes never last very long, however. Even athletes must return to their books.

### *Do athletics help or hinder academic work?*

There is a great deal of discussion over whether participation in athletics hinders or helps academic work. Soccer Coach John Ramsey strongly feels that the notion that athletics hurt academic endeavors is a fallacy.

"Athletes realize that they do not have much free time and make the best

of the time they do have," Ramsey said. He cited two examples. Senior Engineering major Jack Esposito, who has participated in three sports to varying degrees, has been on Dean's List for almost every semester despite his activities. Soccer goalie, Harry Prince, who made *Sports Illustrated's* "Faces in the Crowd" column, also has made Dean's List.

Among athletes, opinions vary. Mike Molloy feels that athletics "helps a person's knowledge, experience and maturation, but hinders marks." Glenn Brown, the 6'4" center of the freshman basketball team, who turned down five basketball scholarships to schools such as Columbia and Wagner, came to Stony Brook for "academic reasons." Yet, he is undecided as to whether he will play ball next year for exactly the same reasons.

On the other hand, there are those athletes who feel that their participation was a definite boost to cumulative averages. Take for instance Wally Bunyea, who is on the swimming and track teams. In his freshman year, he did not participate in sports. The following year—when he went out for the teams, he made Dean's List for the first time. Both he and Marty Tillman feel that the incompatibility of marks and sports is a "myth and fallacy."

What do athletics do for the student? Ray Gutoski, long distance runner on the cross country and track teams, commented that it "gave him character." To Marty Tillman it is a chance "to identify", to Wally Bunyea, "the chance to improve one's talents."

Talent is the word that Mr. Goodman equated with athletics. He feels that each student "should be able to explore his talents, academic or athletic, to their fullest." The State University

motto reads, "Let each become all he is capable of being." Athletes overwhelmingly feel that their talents are underrated and that the potentials available from a good athletic program have not been explored.

Exploration is the one thing that is going to happen to athletics in the future. Professor Goodman has been asked to head a committee to explore the role of athletics and come up with recommendations. To Mr. Goodman, "athletics is one of the things that can bind a university together." If basketball games are any indication, Mr. Goodman's view is correct. No other University event attracts 2,300 students and faculty members, who are actively functioning as a body and focusing their attention on one single activity.

Coach Ramsey feels that the best type of athletic program is one in which Stony Brook can be the "best at our level and one which incorporates the aims of sportsmanship, fair play, play under pressure, physical fitness, and the inculcation of certain ideals." Coach Ramsey sees sports as containing all the elements of life—"the joys, frustrations, ups and downs. If we can teach them how to handle all these situations in a game, it will make it a little easier in life."

Will things change? Ray Gutoski feels that the "students are waiting for a chance to be patriotic, to develop a sense of belonging to Stony Brook."

Only time can make the difference now. Stony Brook is presently a confusing and fluid University, suffering the pains that accompany all rapidly growing institutions. Only a careful evaluation of all the implications connected with a vigorous athletic program can produce an institution that operates the best in all levels of endeavor. □



## The Freedom And Responsibility Of the University

By Samuel B. Gould, Chancellor  
State University of New York

*Excerpts from February 29 remarks before the Joint Legislative Committee on Higher Education*

The emergence of the State University of New York as one of the great institutions of higher learning in this country has now become a strong probability rather than a vague possibility. From here to California, and indeed in many foreign lands, the people of New York State are being regarded with ever-increasing admiration for their massive 20-year effort toward building a university system second to none. There is no longer any question that the State University is and will continue to be a priceless asset to the fortunes and the future of the Empire State.

I come before you today for the single purpose of expressing my concern that the vital strength which the State University of New York has gathered in recent years may be unwittingly or even purposefully sapped by external incursions upon its academic freedom and institutional autonomy. If such a gradual but steady draining away were to occur in this State as it already threatens in some others, I think you should know that the people of New York State will be destined to have a University of mediocrity or less, rather than one of greatness.

I know you agree with me that a democratic society devoid of free universities, public or private, is unthinkable. After all, how do we regard some other countries where universities are clearly politically controlled and made the instruments of temporal and politically expedient purposes? In our modern world it is the free university, as no other institution, which becomes the one reliable balance wheel of the social order, the only preserver and interpreter of all that has happened and is still to come.

### *Pressures on the balance wheel*

Thoughtful people everywhere have become disturbed of late over the possibility that this balance wheel—our universities—may increasingly be subject to pressures which have nothing to do with the essence of an education but have much to do with the momentary surges of the public passion. A recent event in the State University of New York is an illustration of this point.

Several weeks ago, a number of students from the Stony Brook campus of

the State University were arrested in a dramatic police raid and charged with the possession and distribution of drugs. As I hope you know, the University has taken every step to cooperate with the public authorities not only at Stony Brook but at all other campuses as well. The University is as intent as any other social agency to respect the law and help enforce it within the limits of its authority and capability.

The notion persists in some quarters, however, that the University in its care to preserve the principles of academic freedom is at the same time harboring and protecting fugitives from the law and that it permits a quality of human conduct which would elsewhere be regarded as unacceptable.

The first fact of the matter is that any act in violation of law has nothing whatever to do with academic freedom and the University provides no such protection. The second is that no double standard of conduct can be applied to a university and to the larger society.

We should remind ourselves that immoral behavior, the breakdown of traditional values, the advent of the hippies, the development of social and political dissent—these are not the product of our universities but of our time. Society easily enough condones the actions of a teen-ager at his home whether they have to do with alcohol, sex, or anything else, but as soon as he enters the university the full burden of criticism for permissiveness falls upon the administrator.

### *Is the university a whipping boy?*

In very large measure the things for which many universities are criticized are criticisms of ourselves as members of our culture. They are human follies and they are universal; they have nothing to do with higher learning or the search for truth. Universities cannot become the whipping boys for all that is wrong with society, for if this happens consistently and for very long, they will be stripped of their true reason for existence and their power to perform their true purposes.

While the university—as a forum for the free exchange of ideas—must remain free, I do not suggest that the institution is not accountable to the public, nor do I argue that people within the university are beyond criticism. The university must answer for its stewardship. If its mission is inadequately fulfilled, an explanation should be demanded. If those within the university speak irresponsibly, they should be challenged. If they behave unlawfully, they must accept the consequences of their acts. Just as society remains

healthy through constant self-examination and evaluation, so does a university, and the State University of New York welcomes reasoned criticism from any source.

Let me emphasize that a fundamental difference exists between criticism and domination. Society is always free to criticize the public university; it is *not* free to impose upon the university its own remedies which may violate the very structure and spirit of the enterprise itself. Unless the university is capable of preserving its traditional birthright of academic freedom in an untrammelled way, its mission is immediately compromised and subverted.

### *We must preserve the spirit*

Over the years the university has developed a kind of internal balance; it has evolved mechanisms for self-management and for self-correction. Society, quite wisely, has granted the university freedom of internal governance, knowing that the university is a social institution whose unique spirit must be preserved.

The legal process by which this power has been delegated is clear enough. The public officials who created the University placed the operating authority in the hands of an appointed body of respected citizens—the Board of Trustees. In giving nearly all of the University's power to this Board, the Legislature created an agency to act for the people in conducting the affairs of the institution. The Trustees in turn have delegated certain responsibilities to the academic community itself and, out of this climate of trust and shared authority, an effective mechanism of governance has emerged—a mechanism that recognizes both the responsibility and the independence of the University.

It is this tradition of internal governance which must—at all cost—be preserved. Any attempt, however well intentioned, to ignore Trustee authority or to undermine the University's own patterns of operation, will vitiate the spirit of the institution and, in time, kill the very thing it seeks to preserve. May I illustrate the point: over the years, university faculties have developed procedures by which professors are evaluated and tenure granted. It would be a shocking invasion of institutional integrity and professional responsibility if any legislature were to prescribe by statute the pattern that must be followed in the process of faculty appointment, review, or dismissal.

Similarly, colleges and universities have developed procedures by which

regulations governing student conduct on campus are established and enforced. The rights of students, the interests of the institution, and the expectations of the community are all carefully considered. Any external attempt arbitrarily to impose standards of conduct, or to prejudge an institution's system of due process for students accused of misconduct, would be a serious violation of institutional integrity.

### *Rights and restraints*

Of course, special problems of law enforcement and extraordinary circumstances do arise. But if surveillance and eavesdropping, with the inevitable attendant climate of insecurity and suspicion, ever become common practice, then a central requirement for the unimpeded exchange of ideas will have been violated. No institution, no state agency, indeed, no individual can operate freely and without intimidation if he is persistently shadowed or constantly monitored. If we as individuals live with the knowledge that our most casual comments or our most private acts may at some future date become objects of public exhibition, our freedom of speech and ease of action are effectively destroyed.

So it is with the university. No university can long function in a climate of suspicion or intrigue. Trust is essential. Society is free to challenge its university, but it should do so honestly, openly and with full respect for the integrity of the institution.

One additional point. The issue at stake here is not primarily that of the *rights* of society, but rather of the *restraints* which society voluntarily chooses to accept. Clearly, those who have created a university are legally empowered to regulate and even to invade it in any way they choose, subject only to the relevant legal and constitutional limitations. Such invasion has happened elsewhere in the past, and it may happen again. But the fundamental question is this: do we believe deeply enough in the principle of an intellectually free and self-regulating university that we are willing to exercise the necessary caution which will permit the institution—with its faults—to survive and even to flourish?

The university, in turn, has its own responsibilities: the obligation to conduct its affairs wisely, to listen attentively to all thoughtful criticism, and to correct itself when weaknesses have been identified. These are the obligations of the university, led by the board of trustees, who stand as the bridge between society and the community of



learning. But in the last analysis, a university flourishes only in a climate of confidence. A society that no longer trusts its universities can no longer trust itself. □

## Smithsonian Official Heads Marine Sciences

Stony Brook's Marine Sciences Research Center has taken a major step forward with selection of the eminent marine biologist Dr. Donald F. Squires of the Smithsonian Institution as director.

Currently deputy director of the Smithsonian's Museum of Natural History in Washington, D.C., Dr. Squires will assume his new responsibilities at Stony Brook in September. He will also hold a joint appointment as professor in the Departments of Biological Sciences and Earth and Space Sciences.

A native of Glen Cove, Long Island, the 40-year-old Squires has been associated with the Smithsonian since 1961. Earlier he was associate curator in the department of fossil invertebrates at the American Museum of Natural History in New York City.

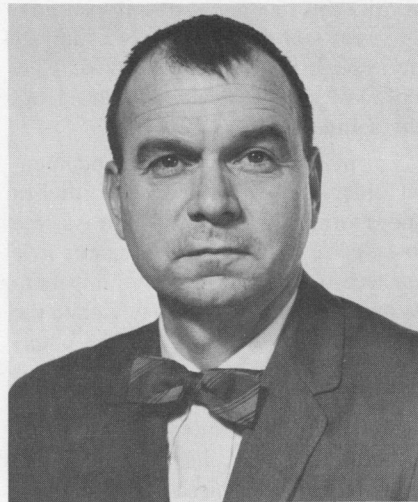
Dr. Squires' studies of invertebrate zoology, systematics, and the ecology of corals, particularly of the deep sea, have taken him all over the world and he has published numerous papers on his research. He participated in the "Deep-Freeze 66" expedition to Antarctica and also has done field research at Australia's Great Barrier Reef, in New Zealand, Tahiti, and the Bahamas.

"We are extremely fortunate to have obtained a man of Dr. Squires' scope and ability," said Stony Brook President John S. Toll. "He will give great impetus to our Marine Sciences Center which, in turn, can mean much to the careful development of Long Island's immense marine resources."

Stony Brook was designated the Marine Sciences Research Center for the State University in 1965. Its mandate is to create a major United States center for research and instruction in a broadly conceived program including marine biology, oceanography and related disciplines. Its current professional staff of four members is expected to grow to 25 over the next eight years.

Current members include coral reef ecologist Thomas F. Goreau and oceanographer Peter K. Weyl. In conjunction with Dr. Goreau's appointment last fall, an affiliation with the University of the West Indies' Marine Biology Laboratory was announced as a first step toward providing tropical facilities.

Long Island facilities will include a main laboratory building for the Ma-



Donald F. Squires

rine Sciences Center on the Stony Brook campus, a small laboratory at Flax Pond, a docking facility and laboratory within easy driving distance of the campus, and at least a dozen small collecting and sampling stations at various locations on the north and south shores.

Dr. Squires obtained his undergraduate and Ph.D. degrees in geology from Cornell, and his master's from the University of Kansas. He has taught at both institutions and has lectured extensively in this country and abroad. He is a research associate of the American Museum of Natural History and has been a Fulbright Research Fellow (1959-60), and Fundumbarity Medalist (1963).

He serves on a number of national and international committees including the Presidential Commission on Oceanography's standing panel on living resources from the sea; subpanels on marine biology and research on the continental shelf for the Oceanographic Research Panel of the Interagency Committee on Oceanography; and the International Biological Programme, U.S. National Committee's subcommittee on conservation of the environment. He is a member of the special study group for grants in marine biology of the National Institutes of Health and is a consultant to CBS television and Groliers Publishers. □

## Faculty, Council Support Administration On Drug Raid Response

Strong support of President John S. Toll and the Stony Brook administration was expressed by the Stony Brook Council, advisory board to the University, and by the Faculty Senate, which consists of the 460 members of the

teaching faculty and principle administrative officers. The Council is composed of representatives from neighboring communities.

At a special executive session of the Stony Brook Council on Thursday, February 15, the following resolution received unanimous endorsement:

"The Council of the State University of New York at Stony Brook expresses complete confidence in President Toll, in the conduct of his office in respect to the drug problem, and in the administration in general."

Members are: William J. Sullivan, of Rockville Centre (chairman); George B. Collins of Bellport; George B. Costigan of Long Beach; A. William Larson of New York; Donald J. Leahy of Douglaston; T. Bayles Minuse of Stony Brook; William H. Murphy of Woodbury; Norman H. Newhouse of Great Neck; Peter J. Papadakos of St. James; and Ward Melville of Stony Brook (honorary chairman.)

The following statement was overwhelmingly approved by the Faculty Senate on Friday, February 16:

"Recent events impel us to speak as members of the faculty at the State University of New York at Stony Brook.

"Recognizing the responsibility of a public university, we express concern over inappropriate political interference. Such interference at any time is a grave threat to maintaining the essential climate of a free inquiry in an academic institution. We support the principle of effective cooperation with responsible civil authorities in matters of mutual concern, always with the understanding that our cooperation preserves rather than endangers the integrity of the university community.

"We affirm our confidence in President John S. Toll, under whose leadership the State University of New York at Stony Brook has made great strides toward the development of its enor-

mous potential for education, scholarship, and service to the community. We reject any position taken by any outside forces calling for the resignation of Dr. John Toll, Dean David Tilley, or other members of the administration, faculty or staff." □

## Coming Special Events

A public art show featuring the works of four Latin American masters will be open daily from 9 a.m. to 5 p.m. in the Humanities Building Art Gallery through April 10. The show opened on March 20 to coincide with a 2-day conference on "Latin America in Transition."

The art show features works by Chilean architect Nemesio Antunez, whose mural "Heart of the Andes" graces a wall in the United Nations building in New York; Fernando Botero, of Columbia, known for his caricatures; Jose Antonio Fernandez Muro, of Argentina, whose works include embossed rubbings in metal foil of industrial products and manhole covers composed into pictures overpainted with glowing colors; and Maria-Luisa Pacheco, of Bolivia, whose oils and mixed media interpretations of the loneliness of the Andes and Bolivian Altiplano have received wide acclaim.

Three major programs in the 1967-68 concert series sponsored by the Music Department remain for the weeks ahead. Concerts take place at 8:30 p.m. in the University Theater, gymnasium building. Tickets are \$2.50 per person, and may be reserved by calling 246-5671 between 9 a.m. and 5 p.m. on weekdays.

The concerts will occur as follows:

April 4—Beaux Arts Quartet;

April 18—Pro Musica Antiqua; performers of medieval, renaissance and baroque selections, vocal and instrumental ensemble;

April 23—Charles Rosen, pianist. □

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