

# stony brook review

*"There is an indication that our residents — as the residents of communities everywhere — are becoming more aware of and more involved with the positions and needs of those persons and institutions about them. Not long ago — all readers will recall— there was a distinct conflict between our residential community and the academic and student community at our doorstep on the campus of Stony Brook University. This image has changed dramatically in something less than a year's time.*

*"Today we see concerted efforts to bring the two 'communities' closer together. Programs of interchange and interaction involving both representatives of the university and members of the general public*

*have proven very successful. Interest on the part of the average homeowner in available programs at the university is on the increase and an awareness of the people and 'style' on campus has grown at a rapid rate . . .*

*"Our community is growing and changing and, noticeably, is learning to accept growth and change with far less friction and resistance than was the case just a few short years ago. Perhaps it's an indication that man is learning to live with man — though that may be an over-simplification and an idealistic form of wishful thinking."*

**Smithtown Messenger**

A MONTHLY PUBLICATION OF THE STATE UNIVERSITY OF NEW YORK AT STONY BROOK / APRIL - MAY 1970

## "Youth today are involved in an evolution in life style..."

**Lonnie Wolfe**  
Student Government President



## Stony Brook Students: Doing Their Own Thing

by Dr. Gaye Tuchman  
Assistant Professor of Sociology

If there is one trait common to the various student groups on the Stony Brook campus, I would say it is tolerance and appreciation of diversity — the feeling that people must judge one another as people, as individuals, not as types.

Today's student is more than willing to be open to other points of view, providing, of course, that others are genuinely interested in the students' points of view and are not merely pretending openness, while condemning "strange behavior."

Many easy formulas have been set forth to describe college students today. Some of them are even started by the students. (What do you expect them to tell prying parents about coeducation in the dorms?) Some are promulgated by the mass media, some by sociologists, some by other "experts."

A scant six years ago when I graduated from college, students were not a problem. "Berkeley" and "student demonstration" were not household words; the term "non-student" had yet to be invented. One could identify one's fellow student by looking at

him. There were athletes, sorority and fraternity types, grinds, the literary set, the intellectuals. All of these types dressed differently. There was even a sophisticated urban girl who wore high heels and fashionable dresses to classes in a rural setting.

Today such simple distinctions don't work anymore. Too many people, men and women, come to class in slacks or dungarees. Now, you are what you eat to those who experiment with vegetarian or microbiotic diets, or you are what you read, or you are the music you listen to, or you "do your own thing" and are identified with any one of a range of multitudinous phenomena from marijuana to searching for a mate. Often, a student might simply say of himself, "I'm into my own head," meaning, "I'm trying to figure out what direction I want my life to take, what kind of person I am, and what my role is and should be in American society today."

Asked, Stony Brook students will differentiate themselves along other lines. They will talk of the engineering students who inhabit library and lab, of the education majors who don't seem particularly intellectually oriented, of the off-campus dwellers who seem to have a strong sense of identity and membership in an independent community, of the kids in the experi-

*"ABRAHAM," a student dramatic production presented last semester, is seen in this photo and in the center of the cover flower. The play used dance, free movement and children's games in ritualistic fashion to portray the biblical hero as a very relevant man, symbolic of the sometimes absurd but inevitable moral choices faced in contemporary society. Dr. William J. Bruehl, chairman of the department of theatre arts, was the author-director. At Stony Brook he is placing emphasis on "disciplined experimental theatre."*

mental college who seem to know what they want to learn and advocate new ways of learning, of the service types who regularly visit with patients at a nearby mental hospital, of the transfer students from community and junior colleges who frequently live with their parents and commute to school, of the political kids involved with social problems, of the lonely who would like to live on campus and can't get a room.

Then, having claimed that all these people are somehow different in their life styles and attitudes, the students will say that you can't really generalize. Different types may be "into" different things, but all Vietnam veterans on the G.I. bill or all engineers or all politically concerned kids aren't alike.

Stony Brook students come from rather homogeneous backgrounds. This year's typical freshman is 18 years old, comes from the New York metropolitan area (Suffolk, Nassau, Queens, Bronx or Brooklyn). He, or his older brother or sister, is the first person in his family to attend college. He is going to college because his parents want him to and have always taken it for granted he would get a higher education or because a college education will help him get a decent job. He comes to Stony Brook because of its reputation for academic excellence, because it is close to home and yet he can live away from home.

Thus, although the Stony Brook student has higher college board exam scores and better school grades than most American college students, he does not necessarily know what he wants to learn or even why he is still in school. All he knows for sure is that he would like education to have "relevance" to both his life and the things happening in the world today. Books and college courses, he knows, claim that relevance, but all too frequently, they do not demonstrate it.

The black Stony Brook students are exceptions to these generalizations. They are poorer; their parents might not have attended high school, let alone college. Many of them are living outside of black ghettos for the first time in their lives. For most of the 350 black students among the 6500 students on campus, Stony Brook is an alien white world where they encounter suspicious whites and are, in turn, suspicious. At the same time, though, Stony Brook offers them the chance to earn the credentials, the diploma, valued by white middle-class America. With the diploma comes the opportunity to turn their skills to the use of the ghetto communities. While the black students know why they are

## You Are What You Groove On

Sophomore Mark Syetta, a student assistant in the University Bookstore, estimates that albums by the following groups are the most popular selections in the bookstore record racks:

*The Band*  
*Beatles*  
*Chicago Transit Authority*  
*Crosby, Stills & Nash*  
*Jefferson Airplane*  
*Led Zeppelin*  
*Pentangle*  
*Rolling Stones*  
*Youngbloods*

at Stony Brook, the question of "relevance" is particularly pertinent to them. They need special kinds of knowledge to transform the horrors and sorrows of ghetto life without sacrificing the beauties of black American culture.

At one time, all students, black and white, clearly knew what they wanted out of college. At the turn of the century, the privileged few attended the better colleges and gained both educational credentials and social and business contacts. At the land grant schools, too, education was a privilege and had a purpose. As technology flourished, education stopped being a privilege. It became an economic need, extended, as a right, to all who might qualify academically. Without college, the doors to industry, the professions, business were shut. Today's student might not know why he is in college, but he knows that, for some reason, he needs an education. He is told that education is still a privilege. Perhaps his parents had wanted a college education. Either the depression or World War II had prevented it.

As a result, today's student is caught in a vise. He is told he is lucky to go to college, and he is told that college is necessary to get ahead. He is even told that his college education is necessary for the economic, social and technological maintenance of American society. After all, he has held a 2-S deferment from the draft.

Yet today's student, the product of the communications implosion, also knows of war, poverty, bigotry and hatred. He is told to go to school; he is not told why bigotry continues to exist. He is told to study; he is not taught why people kill one another. He is told that a course in the humanities "broadens" his education; he is not taught why people are not humane. He is told to cherish "the



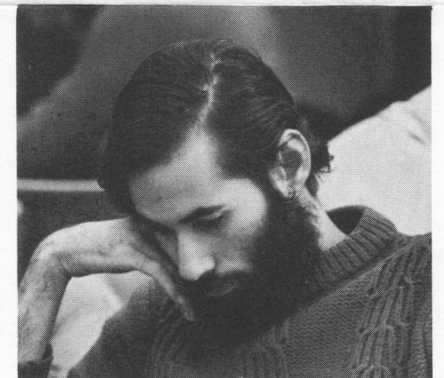
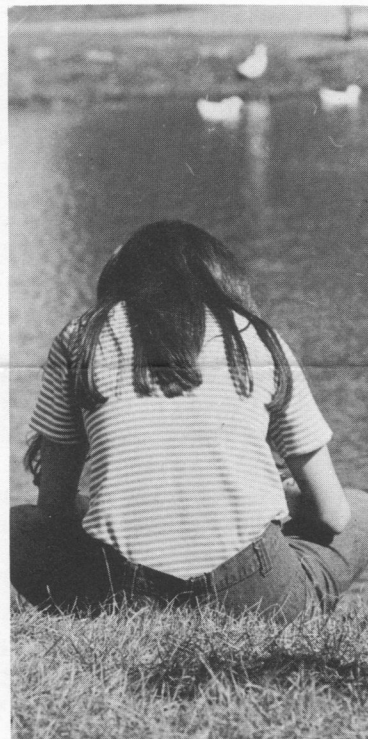
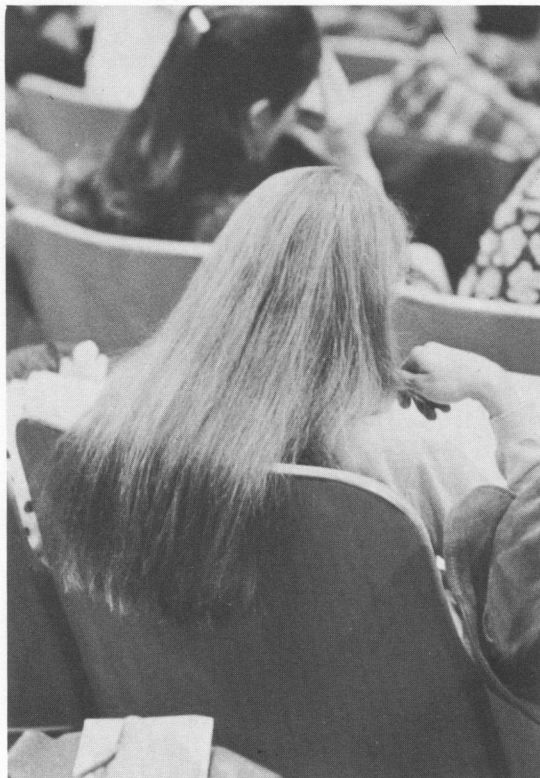
American way of life"; television, teaching the diversity of ways people live around the world, urges him to become involved with man and men. These contradictions are intensified on a campus too new to have traditions, a campus set in an occasionally hostile community.

Faced with these contradictions, students turn to exploration of microbiotic diets, Hinduism, intensive relationships with other students, their own feelings and thoughts. The explorations are as varied as the students involved. The ideas gleaned are exchanged with others in long dormitory "raps," where students examine the reasons for searching as well as the search. Often, these explorations may seem exotic, frenetic or faddish to us older folk. But they don't seem that way to the students. On a large amorphous campus, the diversified search for meaning brings students together in a common enterprise.

Living together, the students appreciate and learn from one another's life styles. The sources of tension are not those which so frequently afflict their elders. Educated to diversity, students no longer label and condemn one another for "where their heads are at." The sources of tension among students are as concrete as the voices which echo down the dormitory halls in the early hours of the morning and the conflicting living schedules that students keep. Within the dormitories, it almost seems as if there are only two types of Stony Brook students: those who go to bed between 2 and 4 a.m. and those who wake between 7 and 8 a.m. The notion of life styles resolves into a question of who talks while others try to sleep.

In their homogeneity and diversity, Stony Brook students resemble students at other east coast colleges and universities. They understand one another, although they may frequently disagree. They may not seem to have the same ideas and attitudes as their parents, but today's students are not the same as yesterday's. It is, at this point, platitudinous to note that students are brighter, more educated, more sensitive, more aware than their parents were. Yet, it is true. They are more concerned and more responsible.

Most importantly, though, the students, in their groping and experimentation, are building a new kind of world, a culture based on cooperation and not competition, on tolerance and not hatred, on human needs and not technological necessities. They are learning "to do their own thing." □



## You Are Your Hair

To Peter Mora, the cruelest cut is no cut at all. The 42-year-old Polish-born Mora presides over the gleaming new barbershop in the basement of the Stony Brook Union. "Business is all right," Pete said. "If I told you it was good, you could tell I was lying just by looking around you," he said candidly. The master barber admits present-day hairstyles have hurt business.

"Business here depends on the students and they just aren't getting their hair cut," he said. "Three years ago, 75% of my business came from students. Now, most comes from faculty and staff."

Pete came to the university in 1958 while it was still located at Oyster Bay and his first shop was in a renovated area of the main building. After the

move to Stony Brook in 1960, the barbershop was housed in the basement of G Dorm where it remained until the Stony Brook Union was completed in February.

The barber is philosophical about today's trend in men's hairstyles. "Time will change them," he said. "They can't be like this forever." Who is responsible for today's styles? Pete says you can't "blame" anyone. "This is just what it is today."

It's hard to tell whether any change has begun to take place but Pete says he has noticed a slight upswing since the barbershop moved into the Union.

Most of the students — long hair or short — are okay, according to Pete. "I have a very good relationship with faculty and students," he said. "There isn't a faculty door that's not open to me."

In addition to cutting men's hair, Pete is trained to give women haircuts also. The two are not separated in Europe, according to Pete, who began his training as a barber at 12.

Being a businessman, Pete couldn't resist trying to sell the interviewer a haircut. "How can you write about me if you don't know what kind of work I do?" he asked.

Pete is assisted by Sergio Pistella, who has been with him for about three years. His first assistant came in 1963. There are two extra chairs in the shop just in case Pete's business picks up.

Several customers were in the shop while the interview was being conducted and one had long hair. So, who knows? As Pete says, "They can't be like this forever."

— Donald Meyers □

## You Are What You're Into:

### I. Women's Lib

Take women. Women, as individuals, not objects, as nearly half the campus population — and you have one of the biggest and definitely the most interesting student story this spring.

The women's liberation movement has reached Stony Brook. No, there have been no bra burnings, no demands that Mrs. Pond replace her husband in the president's office, no protest marches. But the talking and writing on the subject have affected many basic conceptions — and misconceptions — among members of both sexes.

Judy Horenstein, a 19-year-old junior from Bayside, has been one of the most articulate female students on the subject. A few weeks ago, Judy, who is associate editor of *Statesman*, the campus newspaper, put together *Stateswoman*, a special supplement of the paper dealing with women's liberation. The supplement was produced by Judy and four female staff members. "All the women at Stony Brook" received credit on the masthead. The only male who made the listing was Robert F. Cohen, the paper's editor-in-chief, a 19-year-old junior from Brooklyn who took some of the photos.

"Yes, Virginia, there is a women's liberation movement at Stony Brook," said Judy's lead article. "It started when the first girl refused to be inspected and selected at a mood, or reduced to a slave at the gal sale. It grew when she was ignored at a political meeting and asked to type up flyers instead. Today it is manifested every time she reaches to open a door. Groups are springing up quietly from H to Kelly (dorms), with affiliations ranging from apolitical to independent to revolutionary. It's interwoven with ecology, with the war and with the struggles of minorities and yet it is at the same time its own cause strong in its own right."

Judy defined the basic meaning of women's liberation as "a liberation from roles, changing your head,

changing the system, giving up old patterns and being what you are."

Romance comic books perpetuate misconceptions of woman's role in society, said Judy's second article in the supplement. And, that article added, "the 'ideal code' comes also from soap operas, etiquette books, teen novels and other sources."

"Caught in the midst of a whirlwind of conflicting images," she wrote, "today's female adolescent is at a loss as to what to believe. The young girl must search for her identity by making her unique synthesis from available models. However, she is assaulted from all sides by seemingly incompatible ideals. She must struggle to find out not only whether her place is in the home or in society at large, but also to what degree and with what justification. Although she learns certain rules, she finds that it is also an acceptable part of the pattern to break these rules. The real code exists somewhere, but nobody defines it openly. Instead, ministers, etiquette books, advice columns and *Seventeen* magazine throw out society-approved behavior models. So do comic books."

Day-time television shows are dedicated to the idea that a woman's place is in the home, concluded Marilyn Spigel, a 20-year-old senior from Rosedale, in another supplement article, headlined "Soap Operas for Sussy Minds."

The daytime programmers, Marilyn wrote, assume that "when Woman does Woman's Work (cooking and cleaning and ironing and sewing), she likes to watch television shows that are not too complex, that don't overload her rather limited mind . . . Imagine what Woman might do if 'Star Trek' were played during WTVT (Woman's TV Time). Why, some of those housewives might toss aside their darning and start getting ideas about being uppity when they see Lt. Uhura right up there on the bridge with the Captain, talking on that radio."

Representatives of the New York Radical Feminists group have spoken on campus. Other groups are receiving attention, including the National Organization of Women, Redstockings, New York Media Women and women from the Young Socialist Alliance.

Stony Brook's male students aren't running for cover. In fact, they seem enthusiastic about the movement. As *Statesman's* Bob Cohen says of women's liberation: "You've come a long way, baby, and you deserve all the support you can get!" □

### II. Sci-Fi

To some, "spaced out" means something or someone obscure, beyond comprehension, far out, in another world. To others, it means high on drugs. Perhaps the term most accurately describes the state of a group of Stony Brook students who are far out on — or far into — science fiction.

The 25 members of the Science Fiction Forum sponsor a science fiction library, a science fiction film festival and look forward to the day they will publish their own science fiction magazine.

The film festival this year drew 2200 students to see such classics as "Flash Gordon," "King Kong" and Bela Lugosi in "White Zombie."

The library, in the basement of Joseph Henry College, now houses a collection of some 2100 books, paperbacks and magazines dealing with science fiction, fantasy, horror and related subjects. "But not astrology," says James Frenkel, a junior from Queens who is the group's president. "We don't want to become fad-oriented."

From 1 p.m. to 1 a.m. six days a week, students can browse among their favorite outer space fantasies and horror thrillers. Bound volumes of Flash Gordon and Phantom comic strips are among the library's prize possessions.

Frenkel, who says his science fiction interest dates back to age 8, with several of his classmates started the organization two years ago. A few

weeks ago, his avocation led him to Lunacon, a highly unconventional convention in New York City sponsored by the Lunarians, members of the New York Science Fiction Society.

What accounts for the appeal of science fiction on the campus? "It's escape," Frankel explains, "and with movies, it's the weird special effects. Students know before they come, they can expect a lot of fun." □

### You Are What You Read

University Bookstore personnel report that the following books are the ten best-selling non-textbooks on the Stony Brook campus:

*The Environmental Handbook*,  
Garrett De Bell  
*The Godfather*,  
Mario Puzo  
*The Peter Principle*,  
Laurence J. Peter & Raymond Hull  
*Portnoy's Complaint*,  
Philip Roth  
*The Prophet*,  
Kahlil Gibran  
*Psychedelic Experience*,  
Timothy Leary  
*Ring Trilogy*,  
J. R. R. Tolkien  
*Siddhartha*,  
Herman Hesse  
*Steppenwolf*,  
Herman Hesse  
*Trout Fishing in America*,  
Richard Brautigan



James Frankel, president of the Science Fiction Forum, relaxes with the fantastic superpeople — Martians, zombies, werewolves and flying purple people-eaters — who haunt the books in the science fiction library.

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**III. International Culture**

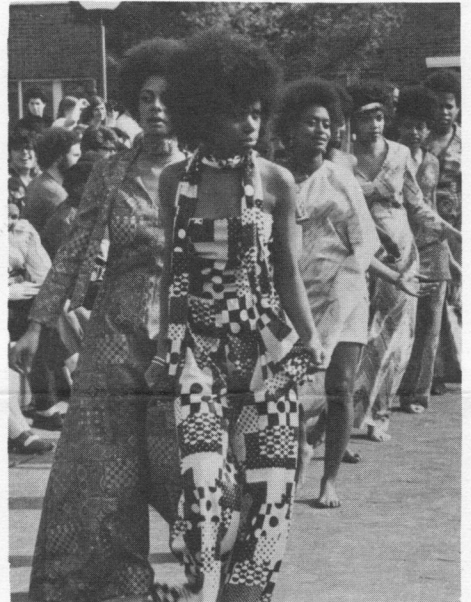
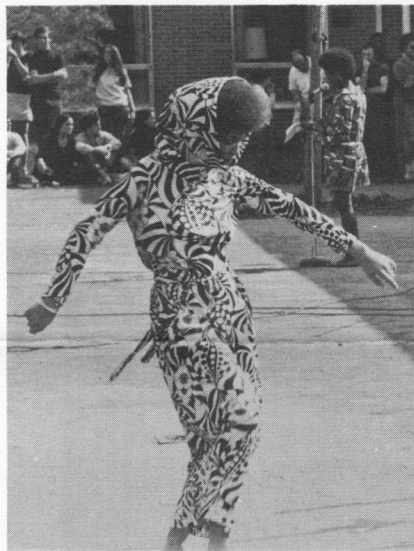
International Day, sponsored by the International Club, proved a fine occasion to display the arts and crafts, food and culture of other lands and peoples. Below, the variety show included Rathin Mukherji, a Stony Brook mathematics graduate student from India, and his wife in a sitar concert; Roger Littleneck performing an American Indian dance; Bertica

Prieto, a Columbia University student, doing a Latin American candle dance; and the Ronnie Alejandro dancers, also from Columbia, executing a traditional Philippine dance. □

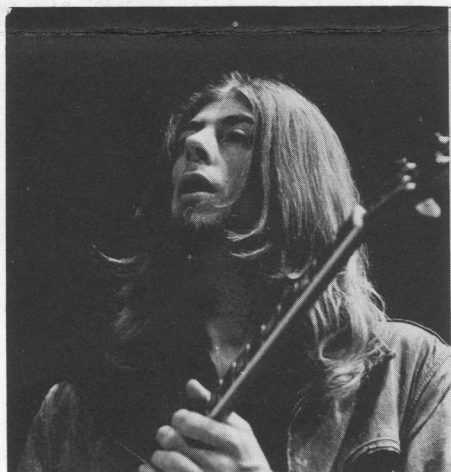


**IV. Black Arts**

In late April Black Students United sponsored Black Weekend on campus. More than a thousand spectators attended the events which included an outdoor fashion show, poetry reading, dance show, jazz concert, art exhibit and dance party. Below, Stony Brook students Patricia Perrin (left and front right), Marlene Groomes, Linda McKissick, Valerie Baker, Regina Dickerson, Yvonne Johnson and Camelia Tucker display a colorful array of patterned fashions to the beat of the drum of Tony Lewis. An art exhibit in the Stony Brook Union featured works, including "Black Pride" and "Schizophrenia" below, by sophomore Donald L. Davis. □



## You Are What You Dig



In the past two years, hundreds of popular musicians — performing everything from country and folk to blues and hard rock — have given concerts at Stony Brook. Nina Simone, Laura Nyro, Taj Mahal, Jerry Jeff Walker, Rev. Gary Davis, Joe Cocker, Alice Coltrane, Gordon Lightfoot, Chuck Berry and Richie Havens have sung. And performing groups have included The Band, The Who, Chicago Transit Authority, Pacific Gas & Electric, Moby Grape, Procol Harum, Ten Years After, Big Brother & the Holding Co., Youngbloods, Flatt & Scruggs, James Cotton Blues Band, The Moody Blues and Blood, Sweat and Tears. Pictured on the campus are: down left, Odetta, Arlo Guthrie, Cannonball Adderly, Quicksilver Messenger; down right, Joni Mitchell, John Mayall. □

## Campus Has Its Share Of Spring Disturbances

News commentaries last fall said this would probably be a quiet year on the nation's campuses, and for quite a while it looked as though they were right on target. But each day of warmer weather this spring brought an increased tempo of disruptive incidents at colleges and universities from coast to coast.

The New York *Times* reported recently that "every major geographical section of the country has experienced protests this year" with the incidents occurring on campuses ranging from universities to small private colleges, community colleges and including divinity schools. The highest protest incidence, said the *Times*, has been in California, Massachusetts, Michigan, Ohio and New York.

Stony Brook entered the 1969-70 disruption picture in mid-April with full-scale sit-ins at the library and computing center on two successive days. On Wednesday, April 15, about 200 of Stony Brook's 8800 students were involved in the library protest, leaving of their own accord in the early morning hours. The hundred or so students who entered the computing center the following evening remained until about 5 a.m. when a restraining order was put into effect.

The basic issue was one that had been a part of campus protests last spring: war-related research and its relationship to the University. The protesters specifically called for an end to all Defense Department-sponsored research.

Their cause was taken up a few days later by a quiet, determined group of hunger strikers. From 12-25 students began subsisting on vitamins, salt and water. Some quit, while others joined en route and a hardy few were there for the duration — 11 days. The library lobby was strike headquarters during the library's operating hours with a sign there reading: "Hunger Strike as a Peaceful Protest Against Defense Research on Campus." Dr. John Dawson, health services director, was in touch with the strikers throughout and reported no serious health problems developing.

The strike ended when the President's Cabinet concluded a thorough consideration of university research policies with the adoption of a comprehensive new policy statement. Said Acting President T. A. Pond as the strike ended: "The students who participated in the hunger strike have earned respect for their high devo-

tion to their beliefs and scrupulous observance of peaceful methods of dissent. Their silent presence was a dramatic symbol of the concern which all of us share over an issue of the greatest importance, not only to the University but to all mankind. Finally, I am glad that our growing concerns about the health of these students have now been relieved."

Following the hunger strike, an extended, night-long meeting of some 20 students in the AIM Office resulted from grievances raised by the students involving the program's director. The meeting was described steadfastly as just that by the students involved despite accountings of it as a sit-in.

A day afterward, Acting President Pond lifted the restraining order that had been obtained after the computing center sit-in, declaring that there had been no repetition of disruptive events on campus and the order was no longer needed. And, another day later, a New York *Daily News* headline, amidst accounts of campus disruption in various places, read: "Stony Brook Peaceful," as the weather grew warmer and spring semester classes drew toward conclusion.

Then came President Nixon's Cambodia decision and the tragic news from Kent State. A *Long Island Press* headline, a week later, perhaps best described the aftermath: "Even Kutztown (Pa. State College) Revolted — No College Immune in New Phenomenon."

The "revolt" took the basic form of a national student strike, centering around demands for the end of "systematic oppression of political dissidents," cessation of "escalation of the Vietnam war" and an end to university "complicity with the United States war machine." The historic Tabler barn was burned to the ground in the worst of several fires apparently deliberately set on campus a day after the news from Kent State. Several vehicles and construction shacks were also burned. The strike continued with a march on the Smithtown Selective Service office, another to the Smithhaven Mall near the campus and other efforts to extend its message to community residents. The university's Faculty Senate endorsed the strike. Classes remained in operation, but the University encouraged direction of its educational resources — including classes, workshops, discussions, etc. — toward "the critical problems facing the nation." Class attendance appeared to drop 30-70% and more in some cases. However, classes remained in session and university operations continued. □

Hospital patients often live in two different worlds — as different as night and day. At Long Island's Kings Park and Central Islip state hospitals, days are filled with activities but nights are quiet with a lot of time —perhaps too much—to think.

During the day, there is recreation therapy for some and psychological counseling for others. Some patients work at the hospitals, others are employed in the local community. But after the therapists and psychologists have gone home, after the patients have returned to the hospital from their jobs, only television and the sometimes oppressive quiet of the ward remain.

Some 400 students from Stony Brook are helping to brighten that "night-time world." On any given night, from 60 to 80 members of the Central Islip Volunteers Club can be found talking, teaching and just being with patients at the hospitals.

The volunteers, under club president Howard Cragg, work with a wide variety of patients — children, adolescents and adults, including geriatric patients and those suffering severe physical disorders.

The club was born three years ago when Dr. Fredric Levine, assistant professor of psychology at Stony Brook, was doing research at the Central Islip Hospital. From 45 students the first year, participation in the club has grown to the present level of 400 students.

Students are required to donate at least one night a week to the program when they sign up, but many, like Howard Cragg, a psychology major in his senior year at Stony Brook, spend more than the one night a week working with the patients.

"I'm constantly amazed by their energy, imagination and motivation," Dr. Levine said of the students. "They put in a great effort for no tangible gain." He praised Cragg for his devotion to the project. "To keep the group moving," Dr. Levine said, "he must be on call virtually all of the time."

Dr. Levine sees the success of the program as directly related to planning. Students are divided into groups of from 5 to 20, each with its own leader. The student leaders meet weekly with Dr. Levine and Cragg. "Other than that, the students are free to plan their own programs and they are very innovative," Dr. Levine said.

400 STUDENTS WORK AT

## BRIGHTENING DARK HOURS

"The programs are tailored to what the patients like," said Cragg. "Our only bounds are the limits of our creativity."

Cragg's group discovered the children were highly competitive so they decided to have the youngsters build a robot—a task which required cooperative effort. "The product was not as important as the process of building it," Dr. Levine explained. "There was only one hammer, one screwdriver and one saw. They had to learn to share."

Another student group persuaded adult patients to put on a play for children in the hospital. It was the first time in the hospital's history that a group of patients had been permitted to visit another ward. The experience of helping others is very therapeutic and it gave the actor-patients a restored sense of their personal value, Dr. Levine found.

A simple thing such as teaching female patients to apply make-up was an almost instant success at the hospitals. "It helped the patients and the students," Dr. Levine said. "The students liked seeing the bright faces and the patients felt more like letting the students into their lives."

Elderly patients prefer just to talk with students, according to Cragg. "They reminisce about their experiences and ask for our opinions on current topics," Cragg said. "They want to know all about what's going on in the outside world."

How do students benefit? "They gain a rosy glow by doing something good—something altruistic," Dr. Levine said. Another benefit is the pre-professional experience and first-hand look at the health field.

Dr. Levine said he had received excellent cooperation from the University in purchasing supplies and providing transportation from the University to the hospitals. Hospital officials have also been most cooperative, he said.

The benefits gained by the patients are immeasurable for there are no yardsticks to measure the reduction of fear, the importance of companionship, the value of a smile.

—Donald Meyers □



Stony Brook coeds use drawing, chess and folksinging to help enliven gloomy hours of Long Island hospital patients. At left, Anne Metaxas, a freshman from Laurelton; below, Roberta Mitchell, a freshman from Glen Head; far below, freshmen Ellen Gribbon and Fran Wolinsky, sophomore Anne Fitzgerald and junior Maryann Gribbon. Photos by John M. Ford, Central Islip State Hospital.



Continuing Education Courses Attract

# 1600 NIGHT OWLS



Stony Brook's Center for Continuing Education this semester has attracted 1600 adults from Long Island for 17 evening graduate courses taught by some of the university's most distinguished faculty members.

Almost 90% of the adults enrolled in the program are school teachers in Nassau and Suffolk Counties, according to the Center's Director Dr. John Gagnon, associate professor of sociology at Stony Brook.

Dr. Bentley Glass, Distinguished Professor of Biology and academic vice president, is directing a course titled "Science and the Future of Man," which brings such noted authorities to the campus as Dr. Jean Mayer, the President's advisor on nutrition.

Topics in the lecture series include evolution, the biological effects of radiation, peaceful uses of atomic energy, nuclear weapons and national security, the space program, hunger, air and water pollution, engineering and the urban environment, the effect of the pill on social behavior, an assessment of technology, and health problems of an aging population.

Among the other courses, Dr. Herbert Weisinger, dean of the Graduate School, teaches "Shakespeare," an examination of the poet's plays as significant interpretations of the human experience.

Dr. Andrew White, chairman of the department of Germanic and Slavic languages, offers a course entitled, "The German Romantic Lied." Significant works from the literature of the Lied, a 19th century German art form in song, are performed.

"Buddhist Art," a course which studies Buddhism and the art it inspired in various countries, is being taught by Ilona Ellinger, visiting professor of art.

Other courses are given by African poet Kofi Awoonor, God-is-dead theologian Thomas Altizer and pianist Charles Rosen. Continuing education subjects range from black studies to computer programming to 20th century music and literature.

The Center provides the special resources of a university like Stony Brook to students who cannot study full time. Completion of 30 credits of interdisciplinary study earns a master of arts in liberal studies, a non-thesis degree open to students who already possess a baccalaureate degree or, in exceptional cases, mature persons whose experience and intelligence show that they are ready to profit from advanced study. Students who are accepted by the Center as degree candidates have seven years to complete the required credits.

Teachers having New York State provisional certification can, with proper choice of courses, meet the requirements for permanent certification.

Since the Center for Continuing Education was established in 1967, it has been one of the most rapidly expanding departments at Stony Brook. Enrollment each semester increases up to 50%.

Last June the first eight people to earn the Center's M.A./L.S. degree were honored at Commencement. This June 45 students are scheduled to receive the degree. □

## Max Dresden: Concern Must Lead to Action

"They are extremely moved and profoundly concerned but that alone is not enough." This thought on the attitudes of students of the 70's from Physics Professor Max Dresden stirred considerable discussion at the annual Alumni Weekend banquet on campus recently.

Dr. Dresden, one of the most popular, outspoken faculty members on campus, spoke on "Changing Students in a Changing World" before a record alumni turnout, three times the number that attended last year's reunion.

Emotion and concern must be linked with action, Dr. Dresden declared. "Being serious means having a commitment and a commitment means to do something." It is not enough to feel, he said, one must also act.

Dr. Dresden illustrated his point by referring to the efforts of a group of Stony Brook students last year to

help some poor workers living about 20 miles from the campus.

"The students discovered that there were jobs available, but the jobs were 40 miles from where the workers lived, so they decided to take the workers there every day," Dr. Dresden related. "They did it, they drove them, for one day, then another, but after that they thought a bus route was needed. They couldn't arrange a route so the whole project just ended."

"One needs some knowledge of engineering, of mechanics, of law to get a bus route started," Dr. Dresden said, "and in this instance you had an example of where those subjects would have been highly relevant for the students involved."

Students demand relevancy in their courses today, Dr. Dresden told the alumni, and "that's proper but the problem is that nobody has the least notion about what that means. How can anyone tell what's going to be relevant for a student ten years from now?" □

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