

# PROFESSIONAL MUSICIANS LEND NOTES OF HARMONY TO STONY BROOK CAMPUS

With a host of first-rate professional musicians of national and international reputation, the department of music offers its students a chance to study with the best performers available, at the same time providing the community with a cultural nucleus of professional talent generally unrivalled outside metropolitan areas.

Over a dozen of the musicians are performing-artists-in-residence who teach students on an individual or group basis in addition to giving concerts and recitals themselves periodically throughout the academic year. Others, like pianist Charles Rosen and violinist Paul Zukofsky, are on the full-time staff. The artists play an important role in the total function of the department, from attracting and auditioning students to performing in departmental recitals like those in the Professional Artists Series of bi-weekly performances, open to the public.

Department Chairman Billy Jim Layton said, "We have some very fine professional artists here. They have drawn

together a very high caliber of students, many of whom are of potentially professional quality. And, their presence on the campus provides a real cultural asset to the local community."

At Stony Brook, because fiscal austerity has long delayed adequate accommodations, the music department is housed partly in an engineering building, and partly in the humanities residence. Unsatisfactory facilities and other inconveniences are commonplace.

So why do such accomplished musicians choose to come here? Assistant Professor Paul Zukofsky, known as one of the most important contemporary American violinists, explained some of his reasons: "I believe in state education, especially in music, for financial reasons. The private schools are pricing themselves out of business. A music department in a public university like Stony Brook can play an important role by promoting top-notch music, both for faculty and students and for the surrounding community." □

## stony brook review

- A RONALD ROSEMAN, oboe
- B GILBERT KALISH, piano
- C RAYMOND DES ROCHES, percussion
- D SAMUEL BARON, flute
- E ADELE ADDISON, voice
- F MARTIN CANIN, piano
- G RALPH FROELICH, horn
- H BERNARD GREENHOUSE, cello
- I PAUL ZUKOFSKY, violin
- J TIMOTHY EDDY, cello
- K JACK KREISELMAN, clarinet
- L JEAN DUPOUY, viola
- M DAVID GLAZER, clarinet
- N RONALD ANDERSON, trumpet
- O CHARLES ROSEN, piano

Not pictured:  
ALVIN BREHM, string bass  
SIMON KARASICK, trombone  
ARTHUR WEISBERG, bassoon



## HOW CHINESE ARE THE CHINESE?

How is the Mao Tse-tung regime compatible with the ancient Chinese tradition of government?

More than 3000 years ago, when the first rule of ancient China's Chou Dynasty conquered the Shan Dynasty, he claimed legitimacy by telling the people he had the "Mandate of Heaven." By claiming league with what everyone considered a benevolent force, he also incurred for himself and future rulers an obligation to rule benevolently.

Some 2500 years ago, Confucius — going beyond the question of legitimacy — taught that government has the responsibility to promote moral behavior, uplift the people and foster a sense of harmony between man and nature and among social and familial elements. Such conduct, Confucius said, inspires loyalty to the good ruler.

China's is the oldest continuing civilization in the world. Throughout China's more than 30 centuries of recorded history, its rulers have at least talked about the moral duties and purposes so long associated with government.

To Dr. Robert H. G. Lee, chairman of Stony Brook's Asian studies program, this tradition continues, par excellence, with the mainland government of Mao Tse-tung.

"They want to produce a man completely unselfish, who will always work for the good of the group," Dr. Lee says of that government. "Their goal is a sort of Renaissance man — not a narrow specialist, but one who knows about things artistic and scientific and can still do productive labor; they want a world where there is no difference between rural and urban life."

In terms of these goals, Dr. Lee says, Mao's government is moralistic. Its moralism, in fact, is perhaps its most Chinese characteristic. Though some journalists may see only the totalitarian machinery of China, Dr. Lee says, most scholars agree that Mao's motives remain idealistic, thus distinguishing China from other totalitarian states.

On the other hand, Dr. Lee says, some journalists have tended to ascribe to Chinese tradition attitudes that are not Chinese at all.

While Confucius advocated moral government, for example, he was not at all an egalitarian. He was an elitist. He did not teach the people; rather, he taught future rulers and administrators how to govern the people. And the civil service that Confucianism helped spawn, while theoretically open to anyone able to pass the tests, was an elitist, self-regulating club.

Nor is totalitarian control natural to China. There was a brief period 2000 years ago when "legalism" became the ascendent philosophy. But the legalists were contemptuous of the people and concerned only with strengthening the ruler's controls. The philosophy died quickly.

## ASIAN EXPERTS



**Dr. C. N. Yang**

*is a Chinese-born Nobel Prize winning physicist who is Einstein Professor of Physics and director of the Institute for Theoretical Physics. He spent a month in mainland China last summer, met leading Chinese scientists and scholars and was honored by Premier Chou En-lai at a dinner in Peking.*



**Dr. Charles Hoffmann**

*is professor of economics and assistant academic vice president. He has been a visiting research scholar at the Center for Chinese Studies at the University of California, Berkeley, and a visiting scholar at the Universities Service Center in Hong Kong. He has written widely on the Chinese economy.*



**Dr. Robert H. G. Lee**

*is a Chinese-born associate professor of history and chairman of the interdisciplinary program in Asian studies. The author of The Manchurian Frontier, he was a staff writer for the Biographical Dictionary of Republican China. His academic specialty is Far Eastern history, especially Chinese history.*

Another misconception, Dr. Lee notes, is that collectivism and state monopoly have roots in Chinese tradition. Perhaps between 1000 B.C. and 200 B.C., before there was a unified bureaucratic empire, there may have been some kind of community farms operated by serfs, Dr. Lee says, but there is no tradition on which today's collective system can claim to be based. As for state monopoly, he says, it is probable that during the Han Dynasty — around 200 B.C. — the ruler had monopolies for producing ceramics and liquor. But that was the extent of state involvement in production.

To Dr. Lee, the durability of Maoism may well depend more on human nature than on the degree of Chinese tradition Maoism embodies:

"The intense effort to remodel man necessitates government control of all information and of the people's movement," Dr. Lee says. "But, while all intellectual fare is controlled, still the government has taught the people to read and write. I just wonder: as people get better and better educated and want to think for themselves, it will be harder and harder for the government to control their thinking. Once Mao is gone, what leader can ask the Chinese people to keep going, sacrificing their own yearning for diversity, their own comfort?"

"Gradually, eventually there will be a liberalization of the governing apparatus. This, in turn, may reduce the ideological unity, which allows people today to accept what to others might be considered oppressive controls."

Though this ideological weakening might result from Maoism's very mate-

rial success, its effects could mean ultimate failure for Mao's system. If the people start to set themselves individual goals, if they cease to concede the government possesses the "Mandate of Heaven," if they lose the mass discipline needed to develop true egalitarian life, China could be left with an uninspired authoritarian government not unlike the Russian system which the Chinese so roundly denounce for its lack of idealism.

The view that human nature may ultimately rebel against Maoist idealism is not an assertion, but merely a possibility suggested by Dr. Lee. Even so, the view is more pessimistic than those of other China experts. One of these is Dr. C. N. Yang, Stony Brook's Nobel Laureate physicist who last summer spent four weeks touring China and talking with a great variety of people.

Dr. Yang notes the enthusiasm of a former college roommate who is a physicist but also works in a factory. Dr. Yang says there is a group spirit that is genuine and profound and he considers it possible that the idealism may be institutionalized — impervious to changes of rulers or fortunes in China. The intellectuals, he says, "genuinely recognize that they are working for a high purpose. And if that force is maintained in China, it will have a tremendous effect on the rest of the world, certainly on the young."

Whatever the ultimate contours of Maoist policy and society, Maoism does appear to be the definitive test of the limits of human selflessness. The outcome may, indeed, depend more on human nature than on Chinese tradition.

— Sam Segal □

## Chinese Experts Agree Improved Relations Will Benefit Scholarship

Stony Brook's China experts agree that, whatever the political outcome of improved Sino-American relations, the outcome for scholarship has to be more information and better understanding.

"The Nixon-Chou communique," says historian Robert H. G. Lee, chairman of the Asian studies program, "promised increased cultural ties. This, I'm sure, will also affect scholarly information. During the Cultural Revolution, the Chinese stopped publishing many learned journals — in history, archeology and other areas. I think their publication will resume, sooner or later."

Assistant Academic Vice President Charles Hoffmann is a professor of economics who teaches about mainland China's economy. He served two sabbatical leaves at Berkeley's Center for Chinese Studies, has written numerous articles on the Chinese economy, has prepared materials on China for the U.S. Congress's Joint Economic Committee and is writing a book called *The Chinese Worker*. He is pursuing two avenues that may lead to his visiting China — one as an individual research scholar with a detailed itinerary of Chinese industrial and rural facilities he would like to visit; the other in his capacity as chairman of the China Committee of the SUNY-wide Asian Studies Faculty Council.

"Even if I don't go myself," Dr. Hoffmann says, "the fact that others do and get information is quite useful. Fifteen graduate students went there last

# WHAT'S IT ALL ABOUT, ALPHA?

spring, for example, and have recently come out with a book: *China: Inside the People's Republic*. There's lots of interesting material in it that I didn't know. Though I've had wage scales since about 1960, the recent visitors provided new information on patterns in wages . . . If you can go to, say, 35 industrial plants and compare data with 1966, you will have a big chunk of material to generalize from for the industrial part of the economy. But even more important, this new direct access means that you can get a feeling about a place, something that library research can't provide."

While Dr. Hoffmann is optimistic about new sources of scholarly information, he nevertheless believes that the press has often failed to use great amounts of information that have long been available to scholars and diplomats. He notes the availability of large numbers of radio-broadcast transcripts, translations of articles, reports from British sources long permitted inside China and other written materials available in Chinese and English.

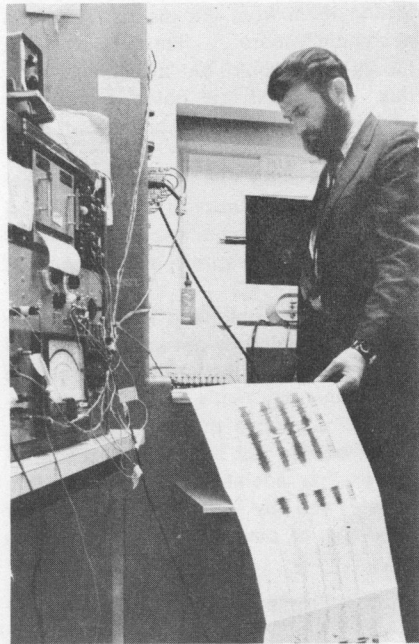
Dr. C. N. Yang, the Nobel Prize winning physicist who teaches at Stony Brook, notes that more information has been available on the Chinese side than some journalists have acknowledged. While the mass-circulation newspaper, the *People's Daily*, often ignores what we consider news — such as American moon landings — Dr. Yang notes, reports of those landings were released to the Chinese public through a journal called the *Reference News*.

Dr. Yang demurs at being called a China scholar or even expert. He says he is a Chinese-born scientist. Nevertheless, he spent four weeks in China a half-year before President Nixon and was honored by Premier Chou En-lai at a five-hour dinner, which was attended by some 15 leading Chinese scientists.

He has thus become a de facto China expert whose views on China and its science have been widely sought. The National Academy of Science, for instance, asked him to speak at an April conference on Chinese science; and his views have been published in, among many other journals, *Physics Today* and the magazine, *The Sciences*.

Dr. Yang, noting that he has heard of several still-incomplete plans to bring Chinese scholars to the U.S., says: "I foresee more exchanges, especially in the fields of medicine and medical administration. I would think very interesting things could be learned from Chinese developments in these areas over the last 20 years."

"Since the start of ping pong diplomacy last spring," Dr. Lee says, "there has been rising student interest in studies of China. History and economics are popular, and we expect great interest in a Chinese philosophy course that will begin in the fall. The thaw in Sino-American relations will inevitably help both the scholarship, and the interest, in Chinese studies." □



Dr. Lester G. Fehmi, assistant professor of psychology, examines electroencephalograms which show varying amounts of alpha waves.

Alpha is the name given by scientists to a certain type of brain wave. Using a machine called an electroencephalograph or EEG (similar to the policeman's "lie detector" and the heart specialist's electrocardiograph), brain researchers can obtain a visual record of our brain waves, which vary according to the state of consciousness of the individual whose waves are being recorded.

For instance, alpha waves are associated with relaxed alert wakefulness. While the waves are actually bursts of electrical energy in the brain, the EEG converts them into wavy lines on a strip of graph paper. Alpha waves have a frequency of eight to 13 cycles per second, and an amplitude which is usually larger than brain waves of other frequencies.

Besides alpha waves, scientists have identified other brain waves of differing frequencies, linked to other states of consciousness. Beta waves, at frequencies of from 13 to 200 cycles per second, are associated with intense concentration or tension and anxiety. Theta waves, at much lower frequencies of four to eight cycles per second, are thought to be produced in periods of drowsiness, dreaming, and during assimilation of new information. Delta waves, at frequencies of from one to four cycles per second, are usually found in deep sleep.

It is the alpha wave, and the potential some researchers see in it, that has drawn the most scientific scrutiny.

Dr. Lester G. Fehmi, a physiological psychologist in the department of psychology, and a team of student researchers have been teaching experimental subjects to control their brain waves — something once thought impossible — using a technique called "biofeedback."

Using the principle of biofeedback, Dr. Fehmi and his assistants paste electrical sensors to certain areas of a subject's scalp. The wires feed into an EEG machine, which is set up so a tone sounds when the subject's brain is emitting alpha waves, but not when other types of waves are being emitted. Since most of us emit alpha waves intermittently when we are conscious, at first the tone goes on and off erratically. Usually, however, after a period of time which varies from a few minutes to many hours, test subjects find they can keep the tone on for longer periods, and some can turn it on and off again at will, indicating they are controlling their brain waves.

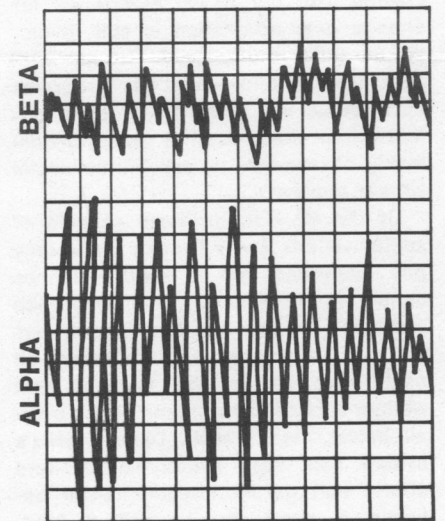
Subjects such as artists, athletes or meditators, who regularly practice mental discipline, seem to learn faster and to be able to control their brain waves more completely than other people. The trick seems to be not to fixate on keeping the tone on, but rather on relaxing and not focusing the mind on the tone or anything specific. Fixated or critical attention seems to block production of alpha waves. Evidently, certain successful subjects can associate some internal cues to their production of alpha waves. Using biofeedback, then, Dr. Fehmi and others have demonstrated that we can indeed learn to control our brain waves, a notion that had long been dismissed by western scientists in the same manner in which many of them discounted claims made by Indian yogis. The reports of control of involuntary body functions by eastern meditators are now being zealously re-examined by western scientists in light of the biofeedback research findings.

Dr. Fehmi and other investigators in the field envision biofeedback training will eventually be adopted on a wide scale. Potential benefits include, among others, teaching medical patients to relax, teaching children how to concentrate better in school, and enhancing creativity and human potential through improving general attentional flexibility.

Some manufacturers are already marketing biofeedback apparatus for home use. However, Dr. Fehmi and others caution that much of the equipment being sold to eager neophytes who have heard about alpha wave biofeedback may be little more than an expensive way to listen to noise. Some manufacturers, they say, are marketing simple

machines which may not be designed appropriately to monitor alpha waves. They may provide feedback which only indicates eyeblinks, or other transmitted electromagnetic waves not correlated with alpha wave production at all. However, Dr. Fehmi says, machines have been developed for fairly reasonable prices which allow experienced people to train themselves in their own homes.

In their latest research, Dr. Fehmi and his investigators are seeking to relate brain wave abundance and control to proclivity to look left or right when asked difficult questions. The people who look to the right when puzzled seem to show less alpha production, have a harder time increasing their production of alpha waves during training, and find it easier to shut off their alpha than people who look to the left. However, Dr. Fehmi cautions that it is still too early to draw any conclusions. Other researchers have suggested that left lookers are more artistic and free, and that right lookers are more tense and less creative.



In other work, Dr. Fehmi and his students are beginning to explore the effects on brain wave activity of various methods of inducing relaxation. Using a hybrid of behavior therapy techniques and a relaxation induction process developed by Dr. Bernard Weitzman at the New School for Social Research, subjects are asked questions like, "Can you imagine the space between your ears?" and "Can you imagine the space between your eyes?" Other subjects are presented with more traditional relaxation methods, e.g. alternately tensing and relaxing muscles. The research team is investigating the relation of these techniques to brain wave production to see if this is a measure of effectiveness of the techniques.

— Bradley Berthold □

# Unusual School of Social Welfare Attracts Varied Student Body

The only Australian aborigine with a graduate degree. A former executive of the Foreign Policy Association. A Mississippi black woman with no college background but five years' experience heading a farm cooperative.

These are three of the 50 students in the first graduate program of the School of Social Welfare.

The school's first full-time undergraduates also cut quite a different figure from the usual class profile. Recruiters, focusing especially on community colleges, sought successfully to attract students from minority groups and from poor white families. Of the 50 students admitted as junior majors, 84% met those priority criteria: 17 come from minority groups; 25 from white families with incomes below \$4000.

These unusual student profiles are neither accidental nor incidental. They reflect deliberate policies of Social Welfare Dean Sanford Kravitz, and those policies are the heart of everything his school aspires to.

"We want to do more than deliver crutches. We want to change the social conditions and institutions that created the need for the crutches. We're talking, of course, about legitimate, legal change. But our heavy preference for change over adaptation is still revolutionary within the context of social work education. It follows that our programs and people are going to be quite different from those used in the traditional family caseworker or psychiatric social worker approach."

Of the 83 U.S. graduate schools of social welfare, Stony Brook's is the only one integrated into a health sciences center. Dr. Edmund D. Pellegrino, vice president for the health sciences, has set a high priority on integrating all health professions and believes that welfare services bear intimately on overall health. As a result, Dean Kravitz's school sets high priority on welfare efforts that go far beyond liaison between a needy family and a fund-supplying government agency.

His Stony Brook students may do field work with migrants, explore health-and-safety issues with labor unionists, or enter parole-rehabilitation programs. In all such efforts, they would be guided by faculty advisors and would be seeking to understand the mechanisms of institutional power.

"Our commitment," Dean Kravitz says, "is by no means exclusively to minority groups, or even to the poor. Bureaucracy and institutional unresponsiveness afflict everyone living in our modern world. We want to change institutions — make them more responsive to the human needs that created them — for the benefit of all people."

One of Dean Kravitz's new graduate students is Margaret Valadian, an Australian aborigine with a master's degree

in educational communications from the University of Hawaii. She is Australia's only aborigine with a graduate degree and one of only four who have finished college. "That's a perfect illustration of the problem," she says, explaining that her main educational interest is equipping herself to develop viable ideas for changing the state administration of aborigine affairs. Stony Brook was suggested to her by her social-welfare dean in Hawaii. With the program's flexibility, she says, she will be able to study ethnic welfare programs and, when it is appropriate, extract operating principles for adaptation to aboriginal problems.

Fifty-four-year-old Roger Mastrude says of his former job as vice president of the Foreign Policy Association: "I was paid chiefly to develop large-scale multimedia programs to further public education, on a nonpartisan basis, about foreign-policy issues and world affairs . . . My goal now is further study of the problems of reorienting and changing attitudes of professionals in public-serving agencies who become faced with the need for social change — white teachers, for instance, who for the first time must deal with large numbers of black students as a result of integration. I expect to be serving as a private consultant to such professional groups . . . Stony Brook is the liveliest, most interesting and most open social-welfare school in the country. They let you learn almost precisely what you need for your own purposes."

Mrs. L. C. Dorsey, a 33-year-old black mother of six, is one of ten minority-group members in the graduate program and one of six without substantial college background. For five years, she has been executive director of the 547-acre North Bolivar County Farm Cooperative, which expects to show its first profit this year. The 18-crop operation has already eliminated malnutrition in that area of the Mississippi Delta, has provided several hundred black families with work and income, and — with help from the Federation of Southern Cooperatives and from a branch of the University of Mississippi — imparted technical and managerial training to

former Southern plantation workers.

Why did Mrs. Dorsey come to Stony Brook? "Because my only problem was an inability to understand systems — why the O.E.O. acted one way or why the A.M.A. took a particular position on a health issue. I felt if I could get an understanding of how agencies work — seeing them from the inside — I could accomplish more . . . I'm not sure what I'll do — it could be law school after this — but I'll be going back; and whatever my work, my abilities will have an added dimension."

While voicing the hope of ultimately benefiting all Americans by institutional reform, Dean Kravitz explains his support for minority-group recruitment as follows:

"There's a continuing need for training more minority-group professional leaders in social welfare and redressing an old inequity that's existed in the access to advanced professional training. We recognize that there are a number of responsible social-welfare organization people who, by virtue of their race or condition of poverty, were not able to

go to college. We want to help some of these middle-management people to reach top management and to be more effective in serving their constituents."

All students have extensive leeway in arranging, with advisors, the details of their curriculum and field work. Their goals, though, will be consistent with the philosophy of Dean Kravitz, who before coming to Stony Brook had been a professor at Brandeis University, a member of Robert Kennedy's Justice Department staff and assistant director for community action programs in the Office of Economic Opportunity.

Toward the goal of changing institutions, students will examine political processes and informational methods; how to work with people and established groups; how to apply training techniques; how to analyze the organizational structure of bodies like welfare departments, police departments, health services or parole boards; how to solve problems including those of specific organizational change; and how to design and implement new and more humane services for all people. □



Mrs. L. C. Dorsey, social welfare student, chats with Dr. Sanford Kravitz, Dean of the School of Social Welfare. Wise old owl listens in.

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