

stony brook review

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Stravinsky Festival, Concerts Set for April

A series of events captioned "Homage to Stravinsky" late in April and four concerts are expected to draw large audiences to Stony Brook next month.

Two highlights of the Stravinsky festival will be a lecture by famed conductor and musicologist Robert Craft on Stravinsky's "Les Noces" ("The Wedding"), set for April 21, and an April 27 all-Stravinsky concert by the Long Island Symphonic Chorus directed by Robert Craft, featuring the East Coast premiere of Stravinsky's "Wolf Songs" for soprano soloist and orchestra.

A concert on April 10 will feature soprano Adele Addison and pianist Martin Canin, and another on April 17 will bring the famed Lenox Quartet to the University Theater. Tickets may be reserved for these evening concerts at \$2.50 each by calling 246-5671 between 9 a.m. and 5 p.m. Monday through Friday.

The premiere performance of a new work for string octet by black composer Howard Swanson, "Symphony of the New World," is planned for April 13 in Asa Gray College.

Two public lectures entitled "The Legislative Process and the People" will conclude a series by former New York State Assemblyman Joseph Kottler on April 9 and 16 at 8:30 p.m. in the Earth and Space Sciences lecture hall. □



COMPUTER TIC-TAC-TOE is played by an ACUC visitor to the University's computer-assisted instruction (CAI) facility. The outcome was a tie.

To 100 Committed People ACUC Spells Concern

Concern seems to be a byword for the A.C.U.C.: Association for Community-University Cooperation.

The organization was formed when the University first came to the Stony Brook area and has recently been rejuvenated by a number of young-at-heart residents of the Three Village area.

Membership is open to "virtually anyone," according to President Paul Dioguardi, a physical therapist from Stony Brook. "Our only requirement for membership is a genuine concern for the continual improvement of communications between the University and its neighbors."

The fun of A.C.U.C. is found in programs planned by Monda Roberts, manager of Stony Brook's Three Village Inn. In her spare time she has arranged a whole year's schedule of interesting activities to attract "active" people to join the organization.

In December 1968, for example, Mrs. Roberts and the Three Village Inn hosted a "holiday gathering" of the A.C.U.C. which featured choral music and a "yuletide wassail punch."

The February program featured the well-known "Flopstoppers" of Stony Brook in delightful renditions of musical numbers.

On the other hand, A.C.U.C. has its important business, that of fostering cooperative attitudes toward the development of one of the nation's fastest-growing universities in a community that long has been among the nation's smallest.

"We're very fortunate to have peo-

ple who are deeply concerned about what the University's neighbors are thinking about Stony Brook," says Dioguardi.

Monda Roberts is such a person.

Another is Mrs. Harry D. Gideonse of East Setauket.

"We have much to do, many people to reach," Mrs. Gideonse observes. Many of her ideas have become the goals of A.C.U.C. She hopes to get students and faculty of the University more involved in the organization, as well as people who live in the new developments surrounding the campus.

Showing people what is happening at Stony Brook was the order of business at the January meeting's "Inside Look at Our University." One of the most intriguing aspects of the tours was a demonstration of computer-assisted instruction (CAI), which afforded visitors a chance to explore new ways of learning by playing games — even tic-tac-toe — on a computer.

"We're 100-plus and growing," according to A.C.U.C. Membership Chairman Mrs. Robert Creed, "but we still need members." Membership is open to students, faculty, staff and

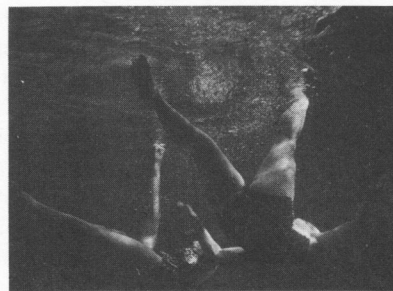
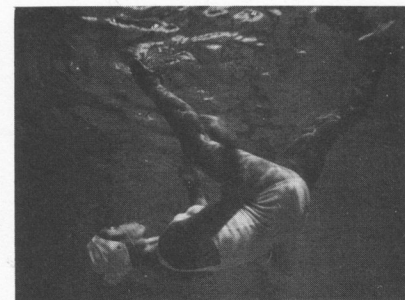
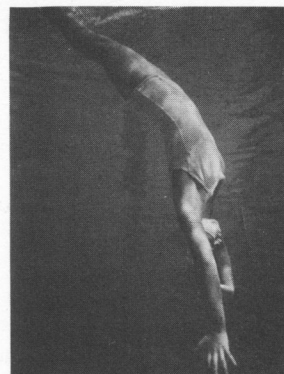
local residents. Interested persons may join either at a business meeting or by sending their names, addresses, phone numbers and a check for \$2 per person (annual dues) to Mrs. Creed, Box 591, Setauket, N. Y. 11733. Checks may be made payable to A.C.U.C. □

Patriots Win First Knickerbocker Championship

A crowd of over 2000 students and faculty cheered Stony Brook's Patriots basketball varsity on to a 43-40 victory over Lehman College on March 6 and left the gymnasium sharing the team's pride in having won their first Knickerbocker Conference Championship.

The Patriots ended their 25-game season with 16 wins and 9 losses and a Conference record of six wins out of eight games.

Coach Herb Brown described the team as "the best we've ever had," and added, "they just wouldn't give up." Brown and his assistant coach Frank Tirico won the praise of President John Toll, who noted that the victory would serve as "a unifying force for the university." □



SPLASHDOWN for these aquabatic members of the Stony Brook women's synchronized swimming squad means participating in one of the university's most graceful varsity sports. Barbara Hall, assistant professor of physical education, coaches the ten-girl squad and senior Mary Layden of Port Jefferson Station is captain.

Three Stony Brook Religious Leaders Speak Out . . .

On the Generation Gap

by the Rev. Hugh Nevin
Campus Minister of the Campus
Christian Federation of Suffolk County

It would be very misleading to assume that anything said here implies that there is a typical person who can confidently be identified as "the Stony Brook student." Rather, there are students who attend the State University of New York at Stony Brook, and a realization of their individuality is one of the most important factors in the developing life of the campus.

Still it is true that many of these students, for all their differences, would probably agree that the phrase "Don't trust anyone over 30" alerts us to something important that characterizes being a student at Stony Brook.

If I had to use a single term to say what that something was I would use the term "realism." This term, for me, points to a common denominator found in student responses to many different experiences at Stony Brook. Specifically there is the response to a demanding curriculum; the reaction to a continually changing environment (both the face of the campus and the faces on the campus); the involvement in a highly selfconscious youth culture; and the reflection of a multitude of "external" pressures such as matters

of vocational decision and issues of national and international affairs.

To say that there is a realism characteristic of the response of Stony Brook students to these experiences is not to say that students make a uniform evaluation of their situation. In terms of actual patterns of activity, this realism may be an impetus toward maturity — or it may be a stimulus toward problematic behavior. More often than not, however, it does mean that anyone beyond the pale of their own experience—"over 30"—is not to be trusted until it is clear that he is willing to meet the demands of this realism on equal terms.

by Father Gregory Kenny
Catholic Chaplain

Among Stony Brook students there are diametrically opposed character traits so it is very difficult to categorize or label the Stony Brook student.

Nevertheless, I think it is fair to say that honesty is a principal trait in the Stony Brook student. The students very much want people to come out and say what they mean, to be authentic. The way they dress, the way they keep themselves groomed doesn't matter, as long as it authentically reflects the person. They feel people, especially their elders, put too much store in these things.

On the New Morality

by the Rev. Hugh Nevin

Is there a new morality at Stony Brook? My answer would be "no."

In part I say this because I don't believe there is much agreement as to what is meant by the word "morality." For some, the word means nothing more than sexual morality and, especially where that is the case, I think we are missing the point.

It is certainly true that there is a new openness and frankness in attitudes toward sex. But it is not true that talk is an accurate reflection of action. Nor do talk and action in matters of sexual behavior necessarily provide the occasion for asking penetrating questions about the assumptions basic to other forms of important activity which are not focused on sexuality. To the extent that we who are older rivet out attention on student experience relative to sex and drugs,

we are probably saying as much about our own fears and uncertainties as about what they are actually doing.

In fact, what probably upsets us is that Stony Brook students, like their counterparts on so many other campuses, are engaged in experimenting with patterns of human behavior. On the one hand, this is the age-old problem of "growing up," a process equally fraught with potential difficulties for both student and parent. On the other hand, in our day the process is made unusually difficult because of the pressure of rapid societal change.

At Stony Brook, then, rather than seeing a new morality I see a search for what is moral in a difficult period of human history.

by Father Gregory Kenny

New morality seems to me to be a professional catchword rather than a reality for the students. It is not as

if they have developed a whole new moral code, especially as regards sexuality and drug use.

Students question moral codes handed to them or forced upon them because the codes don't give reasons for their prohibitions and often seem unreasonable to live with. Do's and don'ts they feel, and I think rightly so, do not develop the whole man.

Students have a tendency to break away from their elders' way of isolating virtues and vices as if they were "things" that existed apart from man and society. Their broadened moral outlook makes it impossible for them to look upon sex or drug use or cheating as an isolated sin. Rather they must be seen in the context of love and/or personalism. Because often they do not have mature ideas of love and personalism, they make mistakes, often grave ones, but honest ones.

by Rabbi Elliott T. Spar

Is morality "new" today, or is the youthful culture simply ahead of the traditional philosophical and religious social mores which have held sway for an extended period of time? Specifically, can the rabbi and established institutions of society reconcile the teachings of the Jewish tradition and the heritage of an essentially puritanical America with the frank yet forceful challenge the young people of our times hurl at this no longer impregnable edifice?

Telling two college students who have developed a meaningful relationship which openly but unobtrusively disregards orthodox sexual conventions that the prophets preached against fornication does not come to grips with the core of the problem. A new morality does exist—a morality which is not so much Epicurean as it is libertarian, a mode of behavior less

There seems however, to be a failure on the students' part to comprehend the complexity of the situation that affects a person's way of acting, especially if that person is an administrator or a professor. While large gray areas are generally understood to exist in the solution of most problems, students seem to expect that policy decisions are made in black and white situations. Any deviation seems to be dishonest. In many cases I feel this is an immaturity based on the students' lack of a sense of history. This lack is largely the result of those in teaching and administrative roles who have failed to constantly remind the students of the historical complexity of problems.

There is much alienation from parents and older people, although I don't like the term "generation gap." I have found students very receptive to their elders (people over 30!) if students sense in them a willingness to listen to the students' opinions as an equal. Students do not give age or experience, much less authority, an unreserved credit.

Part of this is certainly their perception of the rather shabby solution to problems often provided by the reason, experience and authority of their elders. There is also a feeling that many older people — although

they wouldn't limit their judgement of old to age — are too much a part of the system and either are not honest enough or able to buck it.

The "generation gap" seems to be very strong in relation to institutionalized religion as an authority. Part of the reason for this is that students don't see what difference the church has made in people's lives. Commonly it is said that so-and-so goes to church all the time, but he's guilty of this, that and the other thing. While the intellectual curiosity of the Stony Brook student carries over into religion, I am constantly surprised to see him identify religiousness and church-going, with a resultant rejection of religious authority as hypocritical. In some ways, then, this dispute with religious authority cannot be called a "generation gap." The student unfortunately is not able to get an intelligent answer to religious hang-ups so he puts them aside and goes on to the more important task of living.

by Rabbi Elliott T. Spar
Temple Beth Shalom of Smithtown

To uncover the problems of student suspicion of the "older generation," one does not have to analyze the literature of our times. Talk to the students of the nearest college or uni-

versity: they reject the values, standards and philosophies of the "middle-aged establishment"; they listen less than politely to the bromides and aphorisms pontificated from the halls of authority; they penetrate what they believe to be the "face behind the face" of the inner parent, teacher and clergyman—and, in short, they are disenchanting.

If the elders of Greece could complain about the Athenian youth's penchant for following an iconoclast like Socrates and if many times in history the world railed against the apparent aimlessness of their progeny, why should the present collection of hippies, peaceniks and flower children fill their seniors with such awe and disappointment?

One answer, ironically perceptive on the part of the elders of the community, may lie in their own awareness of the inconsistency in preaching social justice and panicking at the incursion of a Negro family in a lily-white suburban enclave, or in demands of intellectual and moral honesty made on the already idealistic young person in the face of income tax fraud, smug circumvention of sexual mores and vicarious moral commitment limited to well-publicized donations to the Temple, coupled with blatant disregard for basic ethics

which form the fabric of the religious tradition.

If the home presented economic difficulties for the youth of previous generations, at least in many cases it also held up standards of morality and integrity, in addition to offering a definite sense of identification for its maturing members. However, our present family situation seems to honor material success to the detriment of spiritual fulfillment and measures the student's academic achievement in terms of earning potential rather than in terms of the wisdom and insight which evolve from successful study.

Should parents ignore the legitimacy of the basis for distrust on the part of their young people, they are certainly driving the wedge more deeply into the structure of family unity. And if the synagogue fails to adopt its approaches to the problems of modern man—without sacrificing those principles which brought light to a civilization steeped in ignorance and human sacrifice — it continues the cleavage started in the home.

At this point, perhaps a foundation for future communication can be constructed on a philosophy which honestly seeks dialogue and humbly looks for enlightenment. Between two generations ideas sincerely explored can lead to insights mutually accepted.

concerned with appearance than with identification and honest relationship; yet, it is also the product of rejection of standards considered hypocritical and meaningless to the "turned-on generation."

Sexual emancipation is not a simple answer to the need for self-expression and fulfillment lacking in too many homes and synagogues, however. Just as a mid-Victorian or feudal frame of reference will not work in the age of the computer and the bomb, neither will callous disconcern for the problems of unwanted pregnancy or, even worse, the pooh-poohing of the psychological and spiritual damage often concomitant with premarital relations.

I believe that re-evaluation of the traditional teachings regarding sexual morality is one step on our extended pilgrimage to understanding — one step, though, and not a complete answer.

Certainly the Jewish tradition, as well as western culture in general, views the family as the cornerstone of a viable and cohesive civilization. To teach the family unit is anachronistic by gnawing away at its underpinnings through rampant sexual alliances unconcerned with the continuance of society's essential organic cell is as reprehensible as mouthing sanctimonious prayers and avowals at a Friday night service while contemplating some "mild and harmless" adultery on the forthcoming cruise to the Islands.

Surely, between the noble ideals of the prophets, the practical observations of the Talmudists, the incisive reflections of the Martin Bubers and Mordecai Kaplans, and the yearning for honest and significant relationships of our questioning and seeking young people, there is a crucible in which these elements may be tested, blended and reconstituted.



THREE LOCAL CLERGYMEN, Rev. Nevin, Father Kenny and Rabbi Spar, advise students of the three major faiths at Stony Brook.



Ruth Benedict, born in New York City in 1887, became an anthropologist noted for her contributions to the knowledge of race, culture, personality and the American Indian.



Benjamin Nathan Cardozo, a native New Yorker, was a U.S. Supreme Court Justice from 1932-38. He is celebrated in the history of American law for reshaping legal doctrine to meet modern needs.



Margaret Higgins Sanger, a native of Corning, N. Y., was a pioneer advocate of birth control. A founder of the planned parenthood movement, she opened the first birth control clinic in the U.S. in 1916.



Walt Whitman, born in Huntington, N. Y., is best known for "Leaves of Grass" (1855). The poet became famous for the vigorous freedom of style in which he expressed the American spirit.

Four College Dedications Honor Noted New Yorkers

Former U.S. Ambassador to the United Nations Arthur J. Goldberg, Nobel Prize-winning scientist Linus Pauling, author William H. Whyte and anthropologist Margaret Mead are among the prominent national figures scheduled to appear at Stony Brook in March and April in connection with the formal dedications of four residential colleges.

Birth control advocate Margaret H. Sanger, poet Walt Whitman, Supreme Court Judge Benjamin Cardozo and anthropologist Ruth Benedict are the distinguished deceased New Yorkers in whose honor the two men's and two women's residential colleges will be dedicated at Stony Brook on March 22 and April 13, 17 and 27, respectively.

Only two of Stony Brook's 17 residential colleges have been dedicated so far. Othmar Ammann College, named after the famous designer of many of New York's greatest bridges, and Eugene O'Neill College, honoring the noted playwright, were dedicated in February 1968.

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Sanger College scheduled on March 22 a speech by Dr. Alan F. Guttmacher, president of Planned Parenthood—World Population; a talk by Dr. Grant Sanger, chairman of the board of trustees of the Margaret Sanger Research Foundation; and a dinner address by Dr. Linus Pauling.

Earlier that week Sanger College sponsored a panel discussion on "Abortion and the Law," a talk by gynecologist and obstetrician Dr. Burton L. Mendelsohn of Stony Brook, an exhibit of Sanger memorabilia and films about Margaret Sanger, population problems and family planning.

Whitman college has planned for April 13 a plaque unveiling with remarks by Robert Cushman Murphy of Old Field and a banquet speech by Whitman scholar Edwin H. Miller.

A Whitman poetry reading by Dr. Louis Simpson, Stony Brook professor of English, has been set for April 10 and an exhibit of life in colonial times has been arranged for April 12-13.

Arthur Goldberg will deliver the banquet address for the dedication of Cardozo College April 17.

Michael H. Cardozo, executive director of the American Association of Law Schools, and Dr. John W. Pratt, Stony Brook associate professor of history, will speak at a dinner April 14 which will be followed by a panel discussion on "The Theory of Conflict." Panelists will be: Dr. Kenneth Boulding, University of Colorado professor of economics; Dr. Lewis Coser, Stony Brook distinguished professor of sociology; and Dr. Martin Shubik, Yale professor of economics.

"Conflict in the University" will be the subject of a panel April 15 with participants: Dr. Lewis Feuer, University of Toronto professor of sociology; Dr. Herbert Kaufman, Yale professor of political science; and au-

thor and social critic Dwight MacDonald.

An April 16 panel, "Conflict in the Environment," will feature: Dr. Richard Levins, University of Chicago associate professor of mathematical biology; noted author William H. Whyte; and Victor Yannacone, Jr., counsel for the Environmental Defense Fund.

Margaret Mead is slated to talk on "Humanity's Untapped Potential" in honor of the dedication of Benedict College April 26. Folk singer Buffy St. Marie will speak at dedication ceremonies April 27. □

Four Student Rallies Focus on Library

The library was the focus of demonstrations on February 20 and 24 and March 10 and 12, involving protests centering around the reported non-renewal of a staff member's contract, the presence on campus of recruiters from the Army Materiel Command and the Dow Chemical Company, and the arrest of a former student who had been declared persona non grata on campus.

On February 20 about 1000 students rallied in front of the library. Several hundred later moved into the second-floor corridor outside administrative offices for a carefully marshaled sit-in while students met with President Toll to discuss the personnel issues involved. Afterward, they left the library.

Four days later another student group was back, sitting in several administrative offices after interrupting the interviews scheduled by a representative of the Army Materiel Command in the placement office at the gym and forcing transfer of the remainder of his scheduled interviews to three other Materiel Command representatives also on campus that day. The protesters left the administrative offices quietly before the scheduled 5 p.m. closing time.

On March 10 about 200 student demonstrators marched to the service building where a Dow recruiter was conducting interviews. Refused entrance to the building, they headed for the graduate school office on the third floor of the library. They made unauthorized copies of some research file records there and were involved in two shoving matches with campus security officers but left after President Toll and other university officials went to the graduate office to talk with them.

Two days later came the widely-publicized 18-hour library sit-in that ended with the arrest of 21 students after numerous efforts to persuade them to leave had failed.

Throughout all these incidents the policy of the University has been clearly to permit dissent and encourage free expression and creative change while standing firm against disruption which interferes with the operation of the University and the rights of others. □

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