

# A 'Great Soul' living a great life changes world course

by Taj A. Khan

Today is the 100th anniversary of the birth of Mohandas Gandhi, called Mahatma (great soul) by millions who adopted his philosophy of non-violent resistance. The day is being observed throughout the world.

A great teacher appears once in a while. Several centuries may pass by without the advent of such a one. He lives and tells others how they may live likewise. Such a teacher was Gandhi.

Gandhi was born Oct. 2, 1869 at Porbander, a village on the west coast of India. After graduating from high school, he studied law in London.

Later in life he went to South Africa as a barrister in search of fortune. One of the first things he felt was an oppressive atmosphere of racial snobishness. White settlers looked on his native Indians, some settled as professional men but most indentured laborers, as pariahs.

His sense of justice aroused by personal indignities which he shared with his countrymen, he called a meeting of the Indian community. He suggested they form an association to safeguard the welfare of Indian settlers, offering his time and services.

Harboring no hatred, always ready to help a downed opponent, Gandhi challenged European arrogance and resisted injustice. It was this rare combination of resistance and love which baffled enemies and compelled their admiration. Several years in prison failed to damp his ardor.

When he returned to India in 1915 with an ambition to serve his people, he went largely unnoticed. "The Great Soul in beggar's garb," as

the poet Tagore later called him, was unknown in his country and unknowing of his country.

By 1920, though, he dominated the political scene. His life story became India's as his Congress Party fought for and won Indian independence.

Like a magician, Gandhi roused storms of enthusiasm with his call for non-cooperation. He began his personal campaign by returning a number of British government medals and decorations to the viceroy.

Indians followed in masses. Nobles renounced titles, lawyers gave up practices, students left schools. Thousands of city dwellers went into villages to spread his doctrine of non-violent non-cooperation against "the satanic government" imposed by Britain.

Soon, bonfires of foreign cloth lit the skies and the hum of spinning wheels rose like a sacrificial chant. Women, secluded for centuries, marched in the streets with men.

In speech after speech, article after article in his two weekly publications, Gandhi poured forth his passionate utterances, electrifying the people. Thousands went to prison and thousands more prepared to court arrest.

Himself arrested, Gandhi spent six years in prison, emerging with a pledge of complete independence. The pledge was taken by millions of Indians.

Addressing a historic session of the All-India Congress Committee in 1942, he said: "Our quarrel

is not with the British people, we fight their imperialism. The proposal for the withdrawal of British power did not come out of anger. It came to enable India to play its due part at the present critical juncture."

Indian won its independence Aug. 15, 1947. Gandhi was the first man to extend the principle of non-violence from an individual to a social and political plane. He entered politics to experiment with non-violence and established its validity.

He continually insisted that Indians adopt civilized forms of non-violence and suffering.

"We must hate the sin but not the sinner. For me patriotism is the same as humanity. I am patriotic because I am human and humane. I will not hurt England or Germany to serve India," he said.

Gandhi believed he served the British, helping them to do the right thing. The result was not only liberation of the Indian people, but an increase in the moral resources of mankind.

Measured by character or achievement, Gandhi was one of a handful of men who have most changed our world in the last century. His hundreds of millions of followers made the Indian Revolution perhaps the largest single political movement in history. His life and thoughts exemplify the three political dynamics of our time: the drive for national independence, the search for racial and religious equality and the quest for peace.

Gandhi was killed by an assassin's bullet three years after the world entered the nuclear age.

As his life was spent in pursuit of justice without violence, so also the time and cause of his death are moving symbols of our continued existence between the threats of personal, immediate violence and the final violent end of man.



Gandhi — the four ages of a great man

Official U.S. Marine Corps photo

## Nebraskan editorial page

### Conscience-conscious

by Ken Wald

The relatively large number of students who showed up at the Union to hear Dr. Benjamin Spock last Thursday is generally construed as a reason for exultation.

When 1600-plus bodies congregate for any reason other than a football game or Drop and Add, there is cause to be happy. It appears that apathy, while not banished from the Lincoln campus, does not rule as absolutely as in the past.

Yet here is also reason for concern. Having talked to a number of students who attended the Spock speech, one gets the feeling that the Doctor disappointed many of his listeners. "He was much too emotional" or "He said the same thing everybody else has been saying" were two frequent criticisms. Both of these points are undoubtedly true — yet they are not grounds for dismissing the importance of Dr. Spock's message.

#### Need for emotion

That the pediatrician was emotional is beyond question. But why should anyone object to a display of emotion?

As MIT linguist and leading New Left theoretician Noam Chomsky has quite rightly pointed out, "By entering into the ring of argument and counter-argument, of technical feasibility and tactics, of footnotes and citations, by accepting the presumption of legitimacy of debate on certain issues, one has already lost one's humanity."

Certainly there is a time and place for a scholarly attack upon the assumptions underlying American policy and the ramifications of their execution. However important such a critique may be, we must never forget that the central issue of the Vietnam war is the killing of human beings.

This very human trait explains Spock's vehemence. As a man who has devoted his life to improving the childhood of Americans, he recoils in horror at their senseless, brutal deaths. He cannot understand why human beings must stop living in a war without any sort of reasonable justification.

Doubtless we need the low-key analyses of such men as Galbraith, McCarthy and McGovern. To preserve our humanity we also need the gut reaction of Spock and his complete repugnance at the thought of murder.

It is equally true that Dr. Spock repeated many previously heard arguments. The fact that something is old, as conservatives never tire of reciting, does not impugn its validity.

The destruction of Vietnamese villages, as a means of "saving them," is just as compelling a reason for immediate withdrawal today as it was five years ago. Secondary Gallup polls indicate that while many Americans have been exposed to the arguments for immediate withdrawal time and time again, few have been listening very carefully.

#### Not listening

How else can anyone explain away the absence of a firm national consensus demanding immediate disengagement? Despite the existence of a formidable body of literature which totally discredits our war policy, large numbers of people still claim to see validity behind American actions. The arguments must be repeated until everyone understands them and unequivocally fights for an end to the war.

Dr. Spock was one of the best speakers this University has ever entertained. He is a great man, both for what he has done and for what he is doing. All his words last Thursday contained a note of urgency and traces of despair. The importance of his speech derived directly from those qualities.

### Letter policy

To have letters to the editor printed in the paper, readers will be asked to follow several rules:

—Signed with the writers full name. A pen name or initials will be used upon request. Any student, faculty member or administrator may obtain the name of a person writing under a pen name or initials if he submits a request in writing to the editor.

—Typed, double spaced.

—Addressed to Editor, 34 Nebraska Union, or brought to the office.

—The editor reserves the right to edit letters submitted.



"See! I told you a military solution was possible!"

### OUTSIDE

the tower

by Michael Egger, David Paas, Tom Siedell

Two weeks ago the House of Representatives, yielding to the demands of discontented liberals, passed a constitutional amendment providing for the direct election of the President. The action abolishing the Electoral College will, in our opinion, have disastrous consequences for the American political system.

#### 'Spector'

Direct election of the President carries with it the specter of total realignment in national politics.

Not only direct election, but a national primary, federal voting standards, centralization of elections, and the emasculation of national political parties. The individual states will be reduced to convenient electoral districts with little control of voter qualifications, constantly watched by Washington to insure absolute uniformity.

The philosophical basis for this change in the Constitution is that complete democracy is somehow more just, more moral than the limited form of democracy we now have.

But "what of the presumption that the democratic society is virtuous? What are the hallmarks of the virtuous society? The people must be free, and should live together peaceably, in order, justice and harmony, guided by prescriptive and traditional norms. I see no fixed correlation between the democratic society and the just society; and certainly none between the stable society

### Open forum

Dear Editor:

It is early October, 1969, and U.S. involvement in Vietnam still continues. We believe involvement in this war to be a national tragedy. Complete withdrawal is long overdue. The time has never been more immediate for Americans to stand up and speak out against this involvement.

To express this commitment there will be a National Moratorium on Vietnam Oct. 15. The purpose of the Moratorium is to unite and re-activate a base of citizens as broad as possible to demonstrate their concern.

Plans for the University community's participation in the Moratorium are being laid and will be announced in the next few days. Support stems from individuals and groups, student and faculty, alike, throughout the University community. Support from the Lincoln community is also with us.

By bringing this broad base of concerned people together on October 15, throughout the nation, we hope to pressure the administration in Washington to end U.S. involvement in Vietnam.

We urge this University community to participate October 15 in a suspension of "business as usual" to spend the day working for peace.

Vietnam Moratorium Steering Committee  
Mike Shoney  
Dan Schilt  
Carl Circo

Bruce Hoberman  
Al Siporin  
Bruce Maine  
Jim Evinger  
Steve Tiwald

Dear Editor:

Betty Friedan, author of "The Feminine Mystique," maintains that the reason housewives so often feel unfulfilled with children and a husband is because the only thing they've really accomplished is the simple and elementary act of having children. Anyone can do that, at least, almost anyone.

Friedan seems to exemplify apathy and ignorance in our culture towards child care and the family. She implies that women should direct their attention to the "bitch-goddess of Success" (DH Lawrence).

For many reasons, child care fails miserably in most leading to depression, apathy, vandalism, lack of confidence or identity and other maladjustments which parents discuss at the hairdresser, over cocktails, or at the job, and for which parents seldom accept responsibility.

To the single female, pill in hand or denying her uterus, this may seem irrelevant. However, the high divorce rate and overt problems of youth today ought to indicate that the familial aspect of our society is not "the simple and elementary act of having children."

"Some women are content to be unpaid domestics, visualizing untold romance in dirty diapers and a sinkful of dishes. . . But for those who are not, the women's liberation movement, still strugg-

ling for official recognition, seems to offer hope."

This reveals a female who cannot cope with babies or eating. So female stomps her feet for escape and says, "We can hire a nice, elderly 'colored' woman to mind the house." Sure, "egalitarians" — maybe in a color to match the rest of the appliances. Babies and eating are tough problems for every species. Has Homo sapiens invested its development resources in these areas or into weaponry and instant pleasures?

Look at the American male: completely prostituted to the "bitch-goddess of Success," he exists in a tinker toy and G.I. Joe world of Boardwalk and Park Place, collecting \$200 every time he passes the buck.

Winding one's way thru schools and corporations, most of our creativity is stifled by the demands of efficiency and conformity. These are the demands of society, and I suggest that as society assumes more familial functions it becomes a more totalitarian state. The real challenge to creativity and intellect for females is to break the vicious circle where parents instill their children with the same frustrations and maladjustments that their parents instilled in them.

Egalitarianism and "removing the double standard is a must for women.

Males are different indeed from females, although

neither poses any special claim to wisdom or "comprehensive propensities" (Fuller). Is there a woman who would like to be President of the U.S.A.? Secretary of Defense? Pres. of DOW Chemical or Winchester-Western? What would she do today? What would she have been doing five years ago?

This letter is not meant to be a guide-line for such women's liberation groups as WLM, NOW, or WITCH, nor is the following reading. It is only a conversation of concern for males and females. Specific: Love Against Hate, Karl Menninger M.D. and Lady Chatterly's Lover, D. H. Lawrence. General: Love and Will, Rollo May, Psychology Today August 1969 and Operating Manual for Spaceship Earth, R. Buckminster Fuller.

B. A. Sayles

#### PARENTS:

Do you want your son taught by instructors who:

Do not have the rights of free speech, press, and assembly, and what's more don't even mind;

Have as their highest ethic the carrying out of orders from their "superiors", and the giving of orders to their "inferiors";

Will judge students largely by such things as the polish on their shoes;

Have no roots in this or any other community;

Teach only courses whose contents are dictated in detail from Washington.

If so, then have your son enroll in ROTC.

Edgar Pearlstein  
Professor of Physics

### ... Electoral College

and the democratic society."—W. F. Buckley, Up from Liberalism.

It goes without saying that political freedom in direct elections guarantees freedom to the collectivity, in which the individual might be enslaved.

Democracy, in the fullest sense of the word, is nothing more than a procedural device aiming at institutionalized liberty. The efficacy of one electoral system over another must be measured in terms of whether it can elect a President who has the confidence of the people and is best able to govern.

#### For the college

In this light, let us examine two of the major objections to the Electoral College.

—First, the Electoral College may miscarry in a close race and elect the candidate with the lesser popular vote, frustrating the will of the people.

But in a close election, what is the will of the people? Obviously the people do not know or they would have given one candidate a clear mandate. When the votes are evenly divided among two candidates or split among three, as in the elections of 1960 and 1968, there must be other criteria for choosing a President. The Electoral College provides just such criteria.

Furthermore, what makes up this ephemeral "will of the people?" To assume that political equality automatically makes the people equal in possessions, opinions, and passions is absurd. The fickleness of the electorate is such that it votes for a man one day and hates him the next.

In electing a President, we must seek not the will of the people, but the sense of the electorate tempered by institutions that will avoid candidates with talents for low intrigue and the little art of popularity.

—The second objection has it that in the winner-take-all Electoral College the votes cast for the losing candidate are totally worthless.

This comes about because a state's total electoral vote goes to the winner in that state. But is it not also true that in all elections the votes of those on the losing side are always "worthless?"

As we see it, instituting direct election of the President will mean eliminating those institutions that have balanced the fickleness of the electorate against the bossism of professional politicians. The Electoral College, national conventions, local circumstance opposed to national necessity, all these have effected compromises between the extreme political viewpoints held in America. Direct election is a step toward eliminating these methods of compromise. What will be introduced in its place seems hardly capable of compromise or good government.

### DAILY NEBRASKAN

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