

Unique musicianship displayed by multi-talented Indian artist

Y.G. Srimati, an Indian musician and artist, spent last Monday and Friday on the Meredith campus. During her visit, Ms. Srimati lectured on Indian music and displayed some of her own painting. She explained that the Indian idea of an artist calls for one to be familiar with all aspects of the fine arts. Ms. Srimati certainly exemplifies this ideal

artist, for she sings, is an accomplished musician, and has painted many "ragas", (much like "painting Beethoven's Fifth Symphony").

On Wednesday night, Srimati presented a concert of instrumental and vocal music of India in Jones Auditorium. The atmosphere was serene as she played and sang ex-

pressively. Her major instrument was the vina, the oldest musical instrument in the world. Made of the jack-wood tree and intricately painted, the vin has seven strings and according to Srimati, is very difficult to pluck, although she did so expertly. She also demonstrated the droning Tambura.

Singing in Sanskrit and Hindi, she performed several "ragas" and improvised on basic musical patterns. The audience participated by clapping hands and keeping the beat and were encouraged to sing a five note raga. Her cello-like voice was soothing and left her listeners peaceful and contemplative.

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Mahatma displayed anachronistic interest

In conjunction with Y.G. Srimati's visit a film was shown of the life of Gandhi. One of Gandhi's concerns with which the film dealt was his campaign for woman's equality. Gandhi's views on Indian women were at last viewed as shocking by his people but they gained wide acceptance. His opinions and the situations he formed them under gain special significance during 1975, International Woman's Year, and they add a perspective to all discussions of equal rights for women.

Gandhi involved himself and all Indians in Indian politics in an effort to lessen British dominance of India. He alone early encouraged the Indians to struggle non-violently for independence with marches, boycotts, and passive resistance as the means. He believed that women were particularly suited for challenging the British with passive resistance, Satyagraha.

Not only was Gandhi the political leader of India in this unique confrontation but also its philosophical and religious Mahatma, "great soul". In recruiting masses of Indians for his movements, he attacked many social and cultural stratifications. His movement had no respect for caste. He pushed for the abolition of castism and for incorporation of the untouchables, the harijans into all aspects of Indian life. He recognized also that women must play a vital role in the development of new India: "women must", he reiterated, "have votes and an equal legal status", anything "that will impair the status of either (men or women) will involve the equal ruin of both".

Woman was, he realized, "man's chattel", a condition from which she must escape, he believed. He spoke against the legal, social, and religious discrimination against women. He editorialized against the custom of enforced widowhood, the purdah (social and physical isolation of women from men), the dedication of girls to temples as prostitutes, the marriage by women before the age of 20, the dowry system, and the economic bondage of women to their husbands. His was often the first vehement and widely heard attack against these institutions in colonial India.

"Men and women are equal in status", he said. "In

my opinion women should labor under no legal disability not suffered by men."

Though recognizing that women were capable of fighting in military wars, he believed that they were ideally suited to the arduous of passive resistance. He stressed, "to call women the weaker sex is libel; it is man's injustice to women. If by strength is meant brute strength, than indeed is woman less brute than man. If by strength is meant moral power, than woman is immeasurably man's superior. Has she not greater intuition, is she not more self-sacrificing, has she not greater powers of endurance. Has she not greater courage?

Without her, man could not be. If non-violence is the law of her being, the future is with woman."

He involved women in his marches, and in his boycotts. His women followers were jailed along with men for manufacturing salt and for spinning. Both of these native occupations were monopolized by the British and forbidden by them to Indians. Women were in the forefront of his moves to resuscitate home industry.

He was particularly concerned about the education of women. He wanted all

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Lynn McArthur's Whole Woman

You are what you eat

What you eat is really important for good health, but no matter where you eat or how good the food, anything can get old after awhile. It happens every spring after eating in the same cafeteria day after day for so many months. You have learned to "take a break" by going to McDonald's, Roy Rogers, or the Pizza Hut, but health-wise these are not the best alternatives and they too can get old, FAST.

What then you ask? Behold... a new alternative in restaurants has come to Raleigh. Located on the Hillsborough Street extension,

the "Irregardless" is a unique health foods restaurant that just recently opened to the public.

Last week several students and myself checked it out and found it to be a pleasant surprise for our stomachs. The menu varies from meal to meal but there are usually three main dishes, a soup of the day, various salads, a number of iced and hot teas and always... fresh hot homemade bread(!). The

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main dishes are combinations of various vegetables sometimes with cheese or rice. The night we went there was ratatouille (a vegetable stew), rice and parsley casserole, tomato-squash casserole, potato soup, fresh whole wheat bread (with butter and honey), a fresh vegetable salad with sunflower seeds on top, peppermint tea (among others) and Breyer's all natural ice cream for dessert.

When we went in there were threats of "going to get a pizza later" . . . but by the time we left there were comments like, "Next time I think I'll try . . ."

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