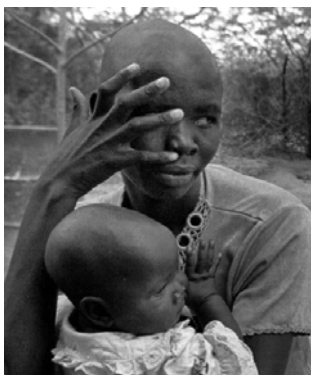


A Tribute to Peace Pioneers:

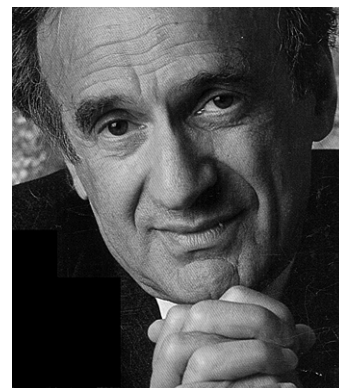
**Muslim Badshah Kahn, Hindu Mahatma Ghandi, John Lennon, and
Guests: Prophet Isaiah, Martin Luther King, Jr.,
Harriet Tubman, Salah from West Darfur, Anne Frank, and
Aleina Synkova, deported to Terezin in 1942.**



Darfur Refugee
Mother and Child

Never Again. Save Darfur.

**A Dramatic Reading
by Area School Students**



We must become
sensitive to the pain of all
human beings. To remain
indifferent is to become
an accomplice of the
tormentor.
Elie Wiesel

Together students explore...

- 1. The importance of individual choice.**
- 2. The conflict in Darfur with references to other examples of genocide.**
- 3. What they as individuals can do to help those in need.**

Eve Nussbaum Soumerai
Author, teacher, and Holocaust Survivor
spent her life searching for goodness
and spilling it into the lives of children
soumerai@webtv.net
www.soumeraiconsulting.com/tributes

Program

Welcome.

Benediction.

Solo: Theme from Schindler's List.

"Spilling Goodness Into the Lives of Children."
Eve Nussbaum Soumerai.

Video: Children's Art in Darfur.

Tribute parent Cheri Ndibe will introduce the children
in each scene.

Scenes #1: GIVE PEACE A CHANCE.

Give Peace a Chance
What the World Needs Now Is Love
Let Us Walk In Peace.

#2: BEGINNINGS.

Good Day Sunshine

#3: EXAMINING PREJUDICE AND VENGEANCE

All You Need is Love

#4: CHILDREN OF DARFUR KNOW.

Imagine (Solo)

HIGHLIGHTS OF A TRIP TO DARFUR

Christopher Allen-Doucot
The Hartford Catholic Worker Community.

Finale: *Let Us Walk In Peace*

Co-directors: Rochelle D. Holder,
Eve Nussbaum Soumerai.

Your donations to **SAVE/DARFUR.ORG** are welcomed.

OVERVIEW & GOALS

This tribute celebration is for children of all faiths, ages, backgrounds and abilities. Tributes honor inspirational individuals. Using multimedia enables participants to discover hidden abilities which often they, or others, were not even aware, existed. Without competition, they read, practice speaking with emphasis, sing, choreograph and decorate their favorite quotes on community posters. Community is key. Helping one another is a byproduct, so are lively discussion and laughter. Thirty-four years of tribute celebrations are proof.

In this tribute, Badshaw Khan, Mahatma Gandhi, John Lennon and guests, advocates of peace and justice, emerge from "retirement" to give their views about hate and prejudice in general and genocide in Darfur in particular.

Goals: to foster in children a basic understanding of these three concepts:

#1. The importance of individual choice.

To begin to understand that since time immemorial individuals of all races and religions risked their lives to help others with implications for their own safety and those of others. (Short descriptions of the tribute honorees lives are added in the appendix.

#2. The conflict in Darfur with reference to other examples of genocide.

To understand the magnitude of this and other conflicts, students do internet research: How did the conflict start? Who is involved? Where is it taking place? (see examples in appendix). Leaders help children understand this ongoing Darfur atrocity as well as other instances in 20th century history such as the Ottoman slaughter of Armenians, the Holocaust, Cambodia, Bosnia and Rwanda, to name a few. Victims include a wide range of races and religions: Asians, Africans, Caucasians; Christians, Jews, Buddhists and Muslims.

#3. Conclusion: "What can I as an individual do to make a difference? " In light of having participated in the tribute, spoken and reflected upon the honorees words and actions, as well as researched the magnitude of the Darfur genocide, students are now asked to explore how each of them can make a difference and the example it would provide to others.

As Dr. Martin Luther King Jr. continues to remind us: "We are all tied together in a single garment of destiny and must work tirelessly towards achieving the "Beloved Community?"

ACKNOWLEDGEMENTS

First and foremost, I thank Rochelle D. Holder. We met during the 1991 interdistrict Tribute to Martin Luther King Jr. Since then she has selected the music, directed the many tribute choirs, edited the scripts, and most important, is always at the other end of the line to discuss our latest endeavor.

I also acknowledge the generosity of the Endowment Fund of the Greater Hartford Jewish Federation who funded an extensive study in 1985/86 throughout the state of Connecticut on the value to students of human rights education, in which tributes played a significant role. The 590 students in control and experimental groups revealed a significant change in the experimental groups.

"Between 85 and 95 percent of the students became more friendly, respectful and honest. Also they reported an increased level of active communication and debate."

One hundred percent of the participating teachers interviewed were enthusiastic. Among them, Andy Seles of Chaplin's Parish Hill High School, offered the following observations:

Here we have the ultimate relevancy,
the ultimate connection, our common
humanity about which each and every
student can speak with some degree of
authority... As we discover we have
something important to say, we gain
confidence in ourselves... and dare
I say, to accept ourselves, and yes,
to learn.

This study was prepared by the University of Connecticut School of Education under the direction of Vincent Rogers, Ed.D. and is noted in the 1998 State of Connecticut Teacher Resource Guide, Human Rights: The Struggle for Freedom, Dignity and Equality.

And, of course, I am very grateful for my "home," the West Hartford Public Schools and West Hartford Public Library that have for the past thirty-four years funded and supported tribute celebrations.

Eve Nussbaum Soumerai

July 28, 2004

PREFACE

Bring me all of your dreams
You dreamers
Bring me all of your
Heart Melodies
That I may wrap them
In a blue cloud-cloth
Away from the too-rough fingers
Of the world.

Tribute to Langston Hughes

"Imagination makes the impossible possible," said my father as he tucked me in, and with his lit cigarette, drew lines, circles and laughing faces in the dark. He told me stories about creatures of the night and the good people that appear out of nowhere to comfort and rescue.

Maybe that is why I love Langston Hughes and so many other s/heroes and have spent my entire life sharing them especially with children. Together, in community, we celebrate and "live" their lives, learn about courage, patience, persistence as well as ourselves and each other.

My father and entire family died in Hitler's inferno. I could not have survived without the help of those who rescued me nor gone on living intact without, in John Lennon's words, a little help from my friends.

Today John Lennon "co-chairs" a TRIBUTE convocation with Mahatma Gandhi and Badshah Khan, pioneers for a culture of peace. Many others attend, including Martin Luther King Jr., Prophet Isaiah, Anne Frank and Harriet Tubman. They are expecting the arrival of a delegation from Darfur in the Sudan, a most pressing crisis.

I suggest you, in concert with others, read the script, sing the songs, dance, decorate your favorite quotes in glorious colors and ultimately start your own search for "good" folks. They come in all colors, backgrounds, religions and ages. I promise you a great trip. What's more, you will begin to understand that goodness does exist and lasting friendship evolves. You will also discover talent that you never knew you possessed.

Eve Nussbaum Soumerai
July 20,2005

TRIBUTE

A GATHERING OF PEACE PIONEERS

Muslim Badshah Khan, Hindu Mahatma Gandhi, John Lennon
and Guests
anxious to raise awareness of the victims of
the Darfur genocide.

Scene #1: GIVE PEACE A CHANCE

(Chorus, Voices 1-4, Prophet Isaiah, Lennon, Khan, Ghandi, Godse)

Chorus: Give Peace a Chance (guitar, signs, dancing)

Lennon: GIVE PEACE A CHANCE. I am a believer in peace. Life is so very short. We know that well , don't we, Mahatma.

Ghandi: (smiles) True, alas. Violence is all pervasive. But, today, we are gathered to lend our energy, our love and advice to those suffering in a terrible crisis: the violence in Darfur, Sudan.

Lennon: What is happening there?

Voices #1: For two whole years hundreds of thousands of villages have been burned.

#2: Men killed.

#3: Women raped.

#4: They try to flee, run miles and miles to shelters.

#1: Shelters are overflowing. Closed to recent arrivals.

Chorus: When will we learn that life is infinitely precious for every single human being. War, violence, prejudice make us all losers.

(Guitar sounds)

Khan: We need love and peace more than ever before. Believe it or not it says so in my holy book the Koran.

Lennon: Let's hear the point of view of your assassin, Mahatma, the Hindu named Godse who chose violence and shortened your life.

Godse: Frankly I carried no personal hate on that day January 30, 1948 when I shot and killed you, Mahatma. (turns to him) I, in fact, bowed my head in reverence as you prayed. I am sorry.

Chorus: It may take another ten lives to rehabilitate you.

#1:(turns to Godse) What were your reasons?

Godse: I was obsessed by the atrocities perpetrated by Muslims on Hindus. And then I heard you, Mahatma, suggest a reunion of hearts between Hindus and Muslims, praying together, reading the Koran. Those Muslims are infidels.

Chorus: What are infidels?

Godse: Infidels are those who do not believe in our, the one and only TRUE religion. I, and my fellow co-conspirators, will never, EVER tolerate togetherness. Peacemakers, hah, MUST die.

Gandhi: (turns to Godse) Maybe in one of your future lives you will discover the universal soul.

Khan: Thank you, Mahatma. I, a Muslim, believe **STRONGLY** in reading each others' holy texts and we will find the common ground. It's there, if you look for it. Non-violence is the essential ingredient.

Chorus: If we wish life on this our **ONE** planet to continue.

Lennon: I like the idea of a universal soul. Love and peace **MUST** reign. Non-violence is key.

Chorus: Non-violence. Isn't that what Martin Luther King Jr. preached?

#2: He was influenced by you, Mahatma.

King: (steps forward) That's right. Yes, I, the Baptist minister, was inspired by your vision of love & humanity and not only preached non-violence but practiced it.

Chorus: And proclaimed that we must start with the children, teaching them about the love and respect we need to survive.

King: When are folks going to understand that we are all tied together, Muslims, Hindus, Christians, Jews & others, in a single garment of destiny?

Chorus: Yes, our future depends on it.

#3: You, too, Martin, were assassinated by a bullet

Chorus: As a result of hate.

Khan: Lets laugh together, practice helping one another. Give everyone a feeling of belonging.

Lennon: There's a lot of good in the basics of Christianity. Mix it with a little Eastern and other beliefs. Knead them together. Help one another. Sing.

Chorus: What the World Needs Now is Love...

Gandhi (wearing his loin cloth joins in and bows to Lennon): I am so glad to meet you. Let's lead the children and dance together. (Children could dance around them to the above song.)

Isaiah: The sounds of music woke me, Prophet Isaiah, from my 3000 year sleep. Well, I suggest you add music to my words, John. That might help. (Pause) Listen up all of you, including those that chose to kill. I said and will say it again (thunders): **NATION SHALL NOT LIFT UP SWORD AGAINST NATION**

Chorus: **NOR SHALL THEY LEARN WAR ANYMORE.**

Lennon: (hums Give Peace a chance) Don't stop after beating the swords into plowshares. Add music.

Chorus: Maybe on the way, all those warrior wannabes will forget about the swords and give that peace a chance.

Khan: I get it. On the way to war, they must first turn plowshares into musical instruments

Chorus: And maybe they will forget about war and sing instead.

Lennon: We can work it out...(music)

Chorus: Let's pledge to not resort to violence.

Khan: Violence results in more violence and is never ending.

Gandhi: Sons, fathers, mothers and brothers die. They never, ever forget and weep all of their lives.

Khan: That's what I keep saying to my Muslem brothers, the Pathans from the rugged mountains.

#2: Your father was a Pathan tribal chief. You (points to him) know what you are talking about.

Khan: I do for sure. the Pathans are fierce warriors. Ever heard of the Taliban?

Gandhi: All of us; you, Badshaw the muslim, me, the Hindu, Martin, the Baptist minister; Isaiah, the Hebrew prophet, and you, John, the believer in peace and love, are brothers.

Lennon: And sisters. Multitudes of them out there who also love peace, will join us. I hear, along with our friends from Darfur we can expect visits from Harriet Tubman and Anne Frank.

Chorus: That calls for another verse from We Can Work It out...

#3: Let's honor the peacemakers before our visitors arrive.

#1: When I say John. You say Lennon. John, LENNON; When I say Mahatma. You say Ghandi. Mahatma, GANDI;

#2: When I say Martin Luther. You say King. Martin Luther, You say KING;

#3 When I say Badshah. You say KHAN; Badshah, KHAN;

#4: When I say PROPHET. You say ISAIAH. Prophet, ISAIAH.

Chorus: Let Us Walk in Peace.

Scene #2: BEGINNINGS

(Chorus, Voices #1-4, Gandhi, Khan, Lennon,

Voices: #1: Good day sunshine

#2: I need to laugh

#3: And when the sun is out

#4: I have something to laugh about

#1: I feel good in a special way

#2: I'm in love with a sunny day

Chorus: Good day sunshine, good day sunshine

We take a walk, the sun is shining down

Good day sunshine. Good day sunshine... (half humming)

Voice #1: Mahatma, tell us about the sunshine when you were a child.

#2: Mention your parents.

Ghandi: My father, the politician Karamchad married my devout, illiterate mother, the saint. She did good every moment of her life. I was their fourth child born on October 2, 1869, in a small town by the sea where rays of sun danced on the waves.

#3: Your mother prayed and fasted. Your father made a good living. You were singing while watching the waves come in.

Chorus: That's why among your very few belongings you carried a song book.

Khan: I, too, was the fourth child in my family, born by the river Swat, in 1889 in the scrubby mountains which spill into Afghanistan. I loved sitting in the patches of lush green pastures on my father's farm, among plums and peaches and making boats out of branches.

Chorus: And watching them float down the river Swat.

#3: What prepared you for preaching non-violence and going to prison for your beliefs?

Khan: The Mullah Mastun, a firebrand priest, preached that the time had come to turn out the British. Throw stones in the river, turn the wet stones into bullets and kill them one and all, the British and infidels.

#4: And then you saw blood and pain. It made you sick.

Chorus: Whether it was British blood or Pathan blood.

Kahn: That's right. Our mullah said "revenge is sweet," but not to me. I saw the weeping and the great grief. Nothing noble about shedding blood.

Gandhi: Yes, an eye for an eye, at the end of the day, makes EVERYONE blind.

Prophet Isaiah: Instead of violence you sought peace along with John and Martin and thousands of weeping fathers and mothers.

Gandhi: It took me a while to come to that same conclusion. As a young boy, I had little ability, no talent and was very shy. I got lost in books which spoke of freedom.

Chorus: Was there an event that triggered your involvement?

Gandhi: I became a lawyer and spent time in South Africa advocating fair treatment for the Indian population. On the very first day of my arrival, I had barely gotten off the train, I was cursed and pushed into a deep puddle. I asked myself what satisfaction does a man get from that?

Chorus: We wonder too.

Gandhi: The British, also, ruled India with an iron fist. Killing anyone who did not obey.

Khan: Not unlike my people, the Pathans, the forerunner of the Taliban.

Chorus: There must be another way.

Lennon & Isaiah: There is. We just need lots of practice.

Chorus: And to start at an early age.

Lennon: (guitar) So we don't breed Nowhere men

Chorus:(Song) Nowhere Man...

Chorus: Explain, British India?

Voice #1: In the beginning Britain had no intention of ruling India.

#2: But it so happened that India was on the trading route of the British owned East India Trading Company .

#3: Trading means making money. Lots of it.

#4: Opportunities for expansion. Riches.

#1: In 1600 Britain's Queen Elizabeth signed a charter giving the company exclusive trading rights.

2: The company blazed the trail.

Chorus: Making money is the most popular sport in the world.

#4: Cargoes of spices, gum, sugar, raw silk and muslin cotton arrived in England.

Chorus: Money. Money. Money. Empire builders: The French, Spanish, Portuguese, Dutch followed suit and many others bled Asia and Africa dry. Of course they created enemies.

Khan: In our India, for instance, the Pathans, fierce and uncontrolled, swore vengeance. Add corruption and mismanagement.

Gandhi: Yet the British proclaimed that all was well for the whole world.

Chorus: Especially for the Empire.

Voice #1: So, they said, a few chieftains and locals object. They always do. They don't understand how good they have it.

Chorus: So very good! That even today five hundred years later, poverty, bloodshed are worse than ever.

Khan: Take Rwanda, take Sudan. It's only Africa, they say.

Chorus: Who cares? Africa is always in trouble.

Lennon: I suggest Let's Come Together Now...

Chorus: Come together Yeah...

Scene #3: EXAMINING PREJUDICE & VENGEANCE: WHO IS GUILTY?

(Chorus; Voices #1-4, Gandhi, Khan, Churchill, Lennon, Harriet Tubman, Anne Frank)

Voice #1: "Like a fool looking for trouble," said 23 year old Lt. Winston Churchill covering the Frontier War against the rebellious Pathan tribes in the frontier province of India.

#2: A great day for Islam was at hand. The English would be swept away.

#3: Jihad. Holy War. The year 1894. Thousands threw themselves against the British bullets.

#4: What after all was death? A promise of paradise.

Khan: The superior forces of the British arriving by sea and land won, temporarily.

#1: Churchill understood that. He wrote

Churchill: We loudly proclaim we have no problems with the Pathans, yet we burn their villages, destroy their crops, hang their men as rebels, while we drive out their women and children in the snow...AND YOU BELIEVE THESE WARRIORS WILL FORGET?

Chorus: They will not forget.

Khan: Ten years later, I learned the Koran by heart in the British Mission High School where VERY GOOD Britains genuinely tried to improve life for young Pathans. They taught us

Chorus: That a true Christian or Muslim never hurts anyone by word or deed, but works for the benefit of all God's creatures.

Khan: Belief in God is to love one's fellow men. This is what it says right in the Koran. All you have to do is look for it.

Chorus: You, Badshaw Khan believe in love. Hah! You are looking for trouble. Join the mob to hate and to kill. That's what the Koran tells US.

Khan: You choose to cherry-pick. Pick out bits and pieces, never tell the whole story, emphasize only what you want us to know to follow your dictates.

(Harriet & Anne enter)

Harriet: Hate, vengeance, death are realities Anne and I are all too familiar with. Plenty of it in our citadel of democracy, the United States. We were slaves and some of us were hung from trees.

Anne: Germany was the most literate country in all of Europe but the Holocaust has become the prime example of

Chorus: man's inhumanity to man. Jewish babies were thrown against electric fences or used for target practice.

#1: Churchill called it: A crime without a name.

#2: A Polish Jew, Raphael Lemkin, coined a word: Genocide.

#3: Genocide: What does that mean?

#4: Geno means race or tribe in Greek and cide means killing in Latin.

#1: After years of discussion and deliberations the United Nations stated that crimes of genocide demand action.

Chorus: Then they argued. Is Rwanda Genocide? How many, you say, died? Is Darfur Genocide? How many died there? Those black Africans are always in trouble.

Lennon: We are guilty and noble at the same time. We, as you point out, cherry-pick what we personally like or not like at the moment. Some choose vengeance and kill, some stand up for what they believe is right. I chose to sing my beliefs. Join me.

Chorus: ALL YOU NEED IS LOVE...

And end with a chorus of All TOGETHER NOW

Scene #4: CHILDREN OF DARFUR KNOW

(Chorus, Lennon, Khan, Gandhi, King, Prophet Isaiah, Harriet Tubman, Anne Frank, Alena, Darfur Children.)

Anne & Harriet: Our visitors from West Darfur have arrived. (A raggedy group of children enters carrying banners of their drawings.)

Child #1: See those big birds? (points upwards)

Chorus: Helicopters.

Child #2: They throw bombs, burn our villages. Day and night. Two whole years.

Child #1 &2: We can't sleep. We are so scared.

Child #3: My name is Salah. I am the oldest in my family. Men with guns dragged my mother and sisters away and killed my father. My pretty sisters disappeared. They were so young. I ran as fast as I could into a cave and hid.

Alena: When is this ever going to stop? I am Alena Synkova, I know how you feel. You see I was in the Terezin Ghetto and also barely survived. I wrote a poem.

I'd like to go away alone (Salah repeats)
Where there are other, nicer people. (repeat)
Somewhere into the far unknown, (repeat)
Where NO ONE kills another. (both repeat)

Chorus: Listen up world. Listen.
WHERE NO ONE KILLS ANOTHER.

Children #1-4: (crowd around Alena) We, the children of this world, have a right to live. Don't we?

A Child: (with a bandage over her eyes, led by another) They gouged my eyes out. I will never see again.

Chorus: Who did this?

Children #1-4: The Arab militia, Janjaweed.

Chorus: Janjaweed?

Salah: Janjaweed is the name for "evil men on horseback." The darker we are the more they hate us.

Harriet: Hating Blacks is not unusual. I, for one, am ready to rescue each and everyone of you on the Underground Railroad.

Anne: And I so want to read you my fairy stories and make you laugh. Laughter is the shortest distance between people.

Harriet & Anne: So that you know you are not alone.

Gandhi: There are those of all colors and backgrounds who choose to rape, kick, push and kill, yet ALWAYS there are some who lift the oppressed. That's the good news.

Khan: Our children are like flowers in the desert. They need nourishment. They bloom only for a short while. They are so very fragile.

King: They are the future. We must purify those who perpetrate evil.

Alena: Please help me finish my poem.

Maybe more of us (all children gather around)
A thousand strong (repeat)
Will reach freedom (repeat)
Before too long. (Everybody)

Chorus of children: How can you, no longer of this earth (points to the adults) help us?

Lennon: Ah. But our words, your words and prayers live on. Our songs are still sung. Imagine...(hums).Chorus:
IMAGINE

SOURCES

Major Sources -used to write the script.

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Formulate Questions for Discussion such as:

1. Should the United States be more actively involved in reacting to genocides such as the one in Sudan? Why? Why not? How?
2. What sort of prejudice, bias, bullying have you observed in your own "neighborhood?" Can anything be done about that? What, for instance?
3. Read through Badshaw Khan's & Mahatma Ghandi's Obituaries and underline what you consider important, explain your choice and ask for participants' views. -----

PROPHET ISAIAH -8th Century B.C.

Biblical scholars consider Isaiah, the greatest of the Hebrew prophets. Unlike other prophets, he was an aristocrat and a city dweller who, in spite of that, sympathized with the poor and the working class and believed that ultimately nations will chose world peace and one God instead of many gods and warfare. He called the Jews the "Saving Remnant" and appealed to them to establish justice wherever they may be and to be a light unto the nations.

The words "Nation Shall Not Lift Up Sword Against Nation..." decorate the wall across the street from The United Nations in New York. For many years the origin of the quote was not stated out of fear that the Communist and Muslim delegations to the United Nations would be angered by having a verse from the Hebrew Bible in so prominent a place.

Isaiah ridiculed those who observe strict rituals and but ignore ethics and quotes the Lord, "What need have I of all your sacrifices... I have no delight in lambs and he goats. Rather cease to do evil . Learn to do good. Devote yourself to justice. Aid the wronged. Uphold the rights of the orphan; Defend the cause of the widow (1:16-17).

Isaiah prophesied a future messianic age in which the wolf shall dwell with the lamb and the leopard lie down with the kid. And he promised it shall come to pass.

His vision included these words:

Lord, Thou Wilt Ordain Peace.
... Thy dead men shall live,
Together with my dead body, shall they arise
Awake and sing...

His vision and words have comforted people throughout the ages. The text of the last seven Sabbaths of the Jewish New Year are known as the Seven Weeks of Comforting, the words derive from the Book of Isaiah.

Scholars argue whether Isaiah lived in ancient Babylonia or Judah. On the reverse side is a photo of a scene in present day Israel not much different from the ancient landscape.

Khan & Gandhi chat about their love of nature, affinity for the poor and downtrodden. They both craved periods of silence, a deep sense of spirituality and both of them liked to laugh.

Khan was arrested many times by the British and the Pakistani. Once, by the British, for the "crime" of educating the poor which Khan considered as sacred as prayer. He was put in a criminal's cell with an overpowering stink and discovered a chamberpot full of excrement. When he complained, he was told that he was "in prison you know." Being very muscular, he was asked by the deputy commissioner about his professed nonviolence, he told him because of Gandhi. Khan then placed his large hands around two of the bars and slowly pulled them apart. "That is what I might have done to you," he said without a smile. (p. 84-85, Non- Violent Soldier...).

Gandhi in the Times of India on June 2, 1918 that ...prejudices cannot be removed by legislation...they yield only to patient toil and education.

Martin Luther King Jr., If humanity is to progress, Gandhi is inescapable...We may ignore him at our own risk.

John Lennon did not want to be a leader. He said "Make your own dreams and do things for yourself. I can't wake you up. Gandhi and Martin Luther King were great examples of non-violent people who died violently.

Something which John Lennon never understood. (Read his last interview on the day he was killed) Mark David Chapman was 25 years old when he shot John Lennon. His lawyer said that Chapman told him that he had admired Lennon ever since he was ten years old.

Badshaw Khan, miraculously, died of old age at 98. We can learn from all of them how to spend our allotted days in ways to leave make the world a kinder and more humane place.