

Fort Bend Christian Academy- Honors Apologetics

The Christian Worldview as it Relates to Reality:

A Question to the Atheist

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Introduction:

This thesis began as a rendition of the Moral Argument, the argument for God's existence as the ultimate definer of good. Further study reveals an objection from the atheist, the core of which revolves around the theory of an ethical system derived from the process of natural selection. Darwin's theory claims that humanity has macro evolved past its mammal counterparts through the process of natural selection wherein the continuation of a species is determined by its ability to adapt to the environment. Such beings are defined as fit. Herbert Spencer coins the phrase "survival of the fittest" to best describe the essential facets of natural selection, a phrase which Darwin borrows in the fifth edition of his book *On the Origin of Species* in 1869.¹ The 'survival of the fittest' principle claims that the organism most suited to the environment will survive while those unsuited to the environment will die out. Logically, it follows that organisms that are strong will not strive to share the attributes of the weak.

In such a universe, the ethic of Jesus Christ, the God of Christianity, makes no sense. In each of His lessons, including His most renowned sermon, the Sermon on the Mount, Christ teaches the multitudes a new way of living quite unlike that following the model of evolution. While the ethic of Christianity within Jesus's teachings could be expanded, there are three to which the author will direct immediate attention: loving one's neighbor, maintaining a lifestyle of nonviolence, and loving one's enemy.² Each of these are addressed by Christ in the Sermon on the Mount:

¹ R.B. Freeman, *The Works of Charles Darwin: An Annotated Bibliographical Handlist* (Folkstone: Dawson, 1977), accessed November 25, 2014, http://darwin-online.org.uk/EditorialIntroductions/Freeman_OntheOriginofSpecies.html.

² Matthew 5-7 (ESV)

Love One's Enemies: "Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven."³

Live a Life of Nonviolence: "Blessed are the peacemakers, for they shall be called sons of God."⁴

Love One's Neighbors: "So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets."⁵

"For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me...' And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.'"⁶

The foundation of the Christian ethic is love. When asked what is the greatest of the commandments, Christ responds, "'You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.'"⁷ Later Christ states, "As the Father has loved me, so have I loved you. Abide in my love. If you keep my commandments, you will abide in my love, just as I have kept

³ Matthew 5:44-45a

⁴ Matthew 5:9

⁵ Matthew 7:12

⁶ Matthew 25: 35-36, 40

⁷ Matthew 22:37-40

my Father's commandments and abide in his love.”⁸ Under His commands to love one another falls each of the three ethics highlighted: loving ones neighbor, nonviolence, and loving one’s enemy.

There are five particular individuals whose works will be analyzed in order to demonstrate the ways in which one’s movement may align with this ethic. These individuals are not of a set denomination, not all Christian, not even the same nationality or ethnicity. However, each was able to reach through decades of politics, laws, society, and culture, with the use of Christian morals, to radically impact humanity. The atheistic worldview, reliant upon the assumption of the ‘survival of the fittest’ mentality, central to the naturalistic evolutionary model, seems to contradict the fact that the ethics of Christ, when embraced have produced the most inspiring and virtuous movements in history.

⁸ John 15:9-10

Historical Review

St. Francis of Assisi

Born in the early twelfth century, about 1182 AD, the birth and upbringing of St. Francis are highly circumstantial. However, there is evidence of him being an apprentice to his father's lucrative business and as "the leader of his societas," it is probable that in his youth, he spends corpulent amounts of money on parties, dinners, and vulgar revelry.⁹ For all his charm and grace, Francis suffers from an acute aversion "to ugliness, whether physical or social... nothing was more revolting to him than the combination of those traits [pain, suffering, deformity, etc...] found in lepers."¹⁰

Over the course of the Assisi War, something, perhaps the stifling inevitability of war and death, alters Francis's priorities and he returns home unsettled. This withdrawal is attributed to a "growing self-hatred a gift of God-given humility to replace his earlier vanity and frivolity" much like what is experienced by the survivors of trauma.¹¹ Self-value is abandoned as Francis gives the money from his pockets and, more than once, the shirt off his back. This compulsive aptitude towards the plight of beggars and pilgrimages as well as an overbearing fear of God's Judgment drives away his friends and family. At one point, public opinion grows so bad that

⁹ Augustine Thompson, *Francis of Assisi: a New Biography* (New York: Cornell University Press, 2012), 8-9. The evidence surrounding St. Francis' early life is presented in a convoluted manner at best. It is due to the strong presence of eating and drinking fraternities in Assisi's culture that many historians have assumed that Francis took part in revelrous activities. And so any evidence is relatively circumstantial.

¹⁰ Ibid., 9. Francis himself writes of his early loathing for lepers in his piece, the *Testament of the Holy Father St. Francis*. An excerpt is located on page 8.

¹¹ Augustine Thompson, *Francis of Assisi*, 12.

Francis's father Petro di Bernardone locks the young man away for several days in an effort to shock him back to his former self. Eventually, Francis's mother releases him from his makeshift prison while her husband is away, allowing Francis to run from home.¹²

In the final confrontation between Francis and his father, Francis renounces any claims to an inheritance, proclaiming, “‘Until now I have called Pietro di Bernardone my father. But, because I have proposed to serve God, I return to him the money on account of which he was so upset, and also all the clothing which is his, wanting to say from now on: ‘Our father who art in heaven,’ and not ‘my father Pietro di Bernardone.’”¹³ Francis then sheds his clothes and dons the mantle of a nearby priest, symbolizing the traditional ritual through which a Christian man becomes a brother of penance.¹⁴ Francis's abandonment of home, family, and all earthly claims is highly reminiscent of Jesus' calling of the Twelve Disciples. “And Jesus said unto them, come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed him.”¹⁵ Similarly, as Francis rejects a life of frivolity and comfort to dedicate himself to God's work, he follows the conviction of Christ that “No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.”¹⁶

¹² Augustine Thompson, *Francis of Assisi*, 14.

¹³ Ibid., 15-16.

¹⁴ Ibid., 16.

¹⁵ Mark 1:17-18

¹⁶ Matthew 6:24

Among the first ‘acts of penance,’ as St. Francis is wont to call them, is his ministry with the lepers. Looking back at his life, before the Assisi war, Francis declares, “for when I was in sin it seemed to me very bitter to see lepers, and the Lord Himself led me amongst them and I showed mercy to them...”¹⁷ Amongst Christians, this change in character is seen as the evil desires of the flesh being overcome and a burgeoning love for one’s neighbors being born. Christ warns his disciples to “Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak.”¹⁸

In 1209, St. Francis drafts a rule for his following and presents it to Pope Innocent III a year later for approval in hopes of receiving a license officially granting his men the authority to preach the gospel under the protection of the church. After much delay, the pope finally agrees to Francis’ request after experiencing a dream in which Francis supports the falling basilica of St. John Lateran.¹⁹ The pope christens the movement, the Friars Minor, and in 1215, they officially become an order of the Church. Meanwhile, the Friars expand to include a women’s branch called the Second Order, the Poor Ladies, or St. Clare’s Ladies in honor of St. Clare of Assisi who oversees the order under the St. Damian Church.²⁰ This group of ladies, pursues inward spiritual growth rather than investing in outward service, as deemed proper in the culture of the

¹⁷ St. Francis of Assisi, *The Writings of St. Francis of Assisi*, 75.

¹⁸ Mark 14:38

¹⁹ Williston Walker et al., *A History of the Christian Church* (New York: Scribner, 1985), 314.

²⁰ Augustine Thompson, *Francis of Assisi*, 46.

day.²¹ The growth of the ministry to eleven provinces across Europe, leads to Cardinal Ugolino being appointed protector of the society²² and Brother Elias of Cortona, Francis' vicar.²³

Due to the expansion of his ministry and its elevation in the Church hierarchy, as well as its accessibility to the laity, the friars begin to take their first worldwide expeditions in 1219.²⁴ Soon, newly appointed leaders begin to press Francis on the matter of his *Regula Primitiva*, the initial rule upon which his society is founded. The rule embodies Christ's sending out of His disciples when He instructs them, "proclaim as you go, saying, 'The kingdom of heaven is at hand.' Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without paying; give without pay. Acquire no gold or silver or copper for your belts, no bag for your journey, or two tunics or sandals or a staff, for the laborer deserves his food."²⁵ In 1221, a new rendition, the *Regula Prima*, replaces the *Primitiva* and in 1223, the final interpretation, in Francis' lifetime, the *Regula Bullata*, is transcribed.²⁶ The *Bullata* relaxes the *Primitiva*, which requires a friar take nothing with him and renounce all possessions, and instead allows for a "good intention" to replace the physical action. The alteration of this order marks the gradual withdrawal of Francis from the leadership aspects of the Order, a fade which begins shortly after

²¹ Williston Walker, *A History of the Christian Church*, 316.

²² Ibid., 315. The same Cardinal Ugolino dei conti di Segni was later raised to Pope Gregory IX in 1227-1241.

²³ Augustine Thompson, *Francis of Assisi*, 226. The origin of Brother Elias is suspect. There is evidence of him being from Assisi, but thirteenth century documents indicate that the vicar came from Cortona.

²⁴ Williston Walker, *A History of the Christian Church*, 315.

²⁵ Matthew 10:5-10

²⁶ Williston Walker, *A History of the Christian Church*, 315.

the organization's canonization. Finally, convinced that "any form of institutional security and privilege" threatens the call to absolute poverty, he completely removes himself to indulge in meditation and prayer.²⁷ September 14, 1224, after a prayer vigil on Mount La Verna, Francis receives the stigmata and two years later, October 3, 1226, Francis of Assisi dies, completely blind, feeble, and suffering from his wounds, in a small hut near Portiuncula, Italy.²⁸

Pope Gregory IX proclaims Francis a saint of the Church in 1228 and today his is still known as the Order of the Poor.²⁹ By the early 14th century, the provinces inhabited by Franciscan friars grew to number 1,400, including university towns.³⁰ The presence of these men is especially felt during the age of Scholasticism in the late twelfth century and succeeds in attracting disciples such as Alexander of Hales, known as "the father of the Franciscan School of Philosophy and Theology"³¹, Roger Bacon, St. Bonaventura, John Duns Scotus, William of Ockham, and Thomas Aquinas.³²

²⁷ Williston Walker, *A History of the Christian Church*, 315.

²⁸ Ibid., 315-316. The stigmata is the spontaneous appearance of the crucifixion wounds of Christ upon a man's body. Particularly either his hands, feet, side, and/or back. According to the Roman Catholic Church, only a handful of saints have had the stigmata, the first of which is believed to be St. Francis. Physical or moral suffering, heroic virtue, and a strong union with Christ through prayer are thought to qualify one to receive the stigmata.

²⁹ Ibid., 317.

³⁰ Ibid., 317.

³¹ Raphael M. Huber, "ALEXANDER OF HALES, O. F. M. (ca. 1170-1245): His Life and Influence on Medieval Scholasticism,:" in *Franciscan Studies, New Series*, Vol. 5, No. 4 (St. Bonaventure: Franciscan Institute Publications, 1945), pp. 353-365, <http://www.jstor.org/stable/41974146>.

³² Williston Walker, *A History of the Christian Church*, 317.

Overall, the work of Francis' ministry remains primarily in cities and towns, an arrangement which creates a stronger sense of religion amongst the laity. The friars's ability to preach and absolve wherever they go makes them more effectual than the typical bishops of the time who are underneath diocesan control. It also leads to the creation of the Third Order, the Order of Penitence, wherein the common men and women could "live a semi-monastic life of fasting, prayer, worship, and benevolence; they were also to abstain from oaths and from bearing arms."³³ The acts of St. Francis are embodied in the organizations of Franciscans International, the Conference of the Franciscan Family, etc... During his life, St. Francis travels throughout Europe to teach the principles of penance and reform to the people, inspiring the spread of thousands of churches, hospitals, and religious organizations, in his honor. Today the Franciscan Order is one of the, if not the, largest sect of the Catholic Church.³⁴ His impact is perhaps largest on the church in the century before the Protestant Reformation took place.

³³ Williston Walker, *A History of the Christian Church*, 317.

³⁴ John Michael Talbot, Steve Rabey. *The Lessons of St. Francis* (Plume, 1998) 244.

Mohandas Gandhi

Mohandas Karamchand Gandhi, is born Oct. 2, 1869 in Porbandar located within Western India.³⁵ His father, Karamchand, is the prime minister to the princes, or *raja*, of the region. His is a wealthy family, and as a young child, Gandhi is exceedingly afraid of criticism and speaking before crowds. Even as he grew, Gandhi says he “ had learned to carry out the orders of elders, not to scan their actions.”³⁶ He began smoking and stealing at twelve and even attempts suicide with his cousin and a few dhatura seeds. After some time, Gandhi loses faith in Hinduism and upon his father’s death, decides to become an attorney of law.

To pass the required exams and ensure his future success, Gandhi proposes a three year voyage to Great Britain to complete his studies. However, the elders of his caste, Modh Bania, object. In retaliation, Gandhi ignores their verdict and continues to plan his travels. For his indiscretions, he is declared an outcaste.³⁷ September 4, 1888, Gandhi, his wife of thirteen, Kasturbai, and their newborn son, Harilal, set out for England. While in Britain, Gandhi never breaks the vows he made to forsake meat, other women, or wine, but he does attempt to conform to English life to achieve high status.³⁸

For a time, Gandhi proclaims himself as dwelling in the “Sahara of atheism,” only to emerge seeking a deeper satisfaction and begins to hunt religion.³⁹ His attempted theosophy

³⁵ Fischer, Louis. *Gandhi: His Life and Message for the World*. (London: Penguin Books, 1982), 9.

³⁶ Ibid., 10.

³⁷ Ibid., 12-13.

³⁸ Ibid., 14.

³⁹ Ibid.

leads him to the Old and New Testaments of the Christian faith. Upon reading Christ's Sermon on the Mount, Gandhi feels the beauty of it resonate within him. However, his brush with Christ is merely that.⁴⁰ His second year of law school, Gandhi reads the Hindu holy text, the Bhagavad-Gita, later writing, "When doubts haunt me, when disappointments stare me in the face and I see not one ray of hope on the horizon, I turn to the Bhagavad-Gita, and find a verse to comfort me; and I immediately begin to smile in the midst of overwhelming sorrow."⁴¹ As his soul searching reached its climax, Gandhi concludes that he wishes to be "a devotee who is jealous of none...a fount of mercy...without egotism...selfless...ever forgiving...always contented...versed in action, yet remains unaffected by it, who is untouched by respect or disrespect..."⁴² Each of the traits characteristic of a devotee is mirrored by Christ Himself. In Galatians 5:16 and 19-20, a disciple of Christ, one of His original twelve followers, tells the Church in Galatia, "So I say, walk by the Spirit, and you will not gratify the desires of the flesh," describing such acts as "hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions..." as sinful.⁴³ This correlates with Gandhi's desire to forsake jealousy and pride. Gandhi's particular interest in what he calls 'desirelessness' is one of the greatest aims of the Hindu yogi. The yogi who becomes adept at the practice of self-denial will become a Mahatma- a goal few Hindus even consider. Already inspired by the passive resistance encouraged by Christ, Gandhi clings to the similar goal of selflessness as it appears in the Bhagavad-Gita.

⁴⁰ Fischer, *Gandhi: His Life and Message for the World*, 15.

⁴¹ Ibid.

⁴² Ibid., 18.

⁴³ Galatians 5:16 and 5:19-20

After receiving his enrollment in the High Court, Gandhi returns to Bombay, India. Even there, his career as a barrister is ultimately a failure seeing as he is too shy to even speak on stand. A singular incident occurs which fills him with loathing for the politics of the realm. Upon trying to aid his brother in matters of the court through back channels and being forcibly removed, Gandhi realizes he can not thrive in such a place. And so when the firm of Porbandar Moslems offers him a position in their South African Department, he leaves India immediately.⁴⁴ It is on the train to Transvaal, Pretoria where Mr. Gandhi experiences a life altering event. Two officials order him to the baggage car despite his first class ticket because a white passenger complains. Thrown out by the police, he remains in the station waiting room. This act of passivity spurns Gandhi to action. Almost immediately, he meets with the Indians of Pretoria to speak against white discrimination.⁴⁵

Allowing Gandhi to gain respect in South Africa were, from the Sermon on the Mount and the Bhagavad-Gita, his two most famous principles: Satyagraha and Ahisma.⁴⁶ Satyagraha is the force of truth and love, “the vindication of truth not by infliction of suffering on the opponent but on oneself.”⁴⁷ In other words, Satyagraha copies the Christian ethic of loving one’s enemy—using love to inspire change rather than force. Ahimsa is the dedication to nonviolence in regards to all living things, identical to Christ’s lessons in the Sermon on the Mount. Gandhi also develops a dedication to the Christian ethic of forgiveness which also falls under the Christian

⁴⁴ Fischer, *Gandhi: His Life and Message for the World*, 20-21.

⁴⁵ Ibid., 22.

⁴⁶ Howard Chua-Eoan, et al., *TIME 100: Heroes and Inspirations, Person of the Century* (New York: TIME Books, 2000), 118-119.

⁴⁷ Fischer, *Gandhi: His Life and Message for the World*, 35.

ethic of loving one's neighbors and enemies. Christ tells his disciple Peter, that any who follow Him must forgive even "seventy-seven times."⁴⁸

Gandhi's numerous demonstrations and protests in South Africa do not result in any political leeway for the Indian population of the country, but do serve to mold Gandhi into a leader capable of winning over his harshest critics with his strict adherence to his religious convictions.⁴⁹ Upon Gandhi's return to India eight years later, the National Indian Congress witnesses a huge influx of memberships, growing from a strictly upper class movement to one encompassing Indians from all walks of life. It is in India that Gandhi demonstrates the ultimate effects of a nonviolent campaign against oppression. Nation-wide peaceful strikes begin 1919-1922 in the form of boycotts against British goods, courts, laws, schools, and even the English language. Optimistically, Gandhi believes that the campaign will bring results, chiefly the independence of India, in a year. Instead, violent riots ensue, for instance, in Amritsar where police forces open fire on protestors and kill 400 people. Gandhi is imprisoned along with what grows to 30,000 other protestors by 1922.⁵⁰

Not willing to abandon his cause or his people, Gandhi rebuilds and implements a new plan. His new march aims at a recent national law prohibiting Indians from buying salt. In defiance, March 12, 1930, the Salt March begins.⁵¹ What began as 78 Indians following Gandhi

⁴⁸ Matthew 18:21-22

⁴⁹ Howard Chua-Eoan, *TIME 100*, 119.

⁵⁰ Ibid., 120.

⁵¹ Ibid. 120-121.

to the sea, became thousands joining the trek to make salt at the seaside. Gandhi became so influential that the Viceroy of India sought him out to instigate negotiations.

Despite the interruption of the onset of WWII, Gandhi's nonviolent move for independence continues to take on members and finally achieves its goal August 15th, 1974. Unfortunately, the expectations far outshine the reality. Whereas before, a hatred of Britain supersedes any religious discord, removing Britain, that catalyst of unity, causes the Indians to turn against one another. The contract to release India from British rule requires the creation of the Muslim state Pakistan, a qualifier which Gandhi reluctantly supports. What begins as a war for independence, morphs into a war between Hindus and Muslims. A bitter war soon springs up between the two factions and leads to more death.⁵²

The hatred between the two religions manifests itself in the assassination of Mohandas Gandhi on January 30, 1948. As news speeds around the world, the Presidents and leaders of America, Britain, and France, as well as religious leaders around the world send their condolences to India. The United Nations interrupts their deliberations to pay tribute to Gandhi. Flags are lowered across the world to pay homage to the small man who leaves an enormous impact on the world.

Gandhi's initial failure in South Africa begins the work which Mandela and the African National Congress are able to finish several years later. Meanwhile, his triumph in India proves that his theory of nonviolence does indeed work and can change decades of cultural error. In honor of Gandhi's work with lepers in India, Monsieur Raoul Follereau implements the first World Leprosy Awareness Day, the last Sunday of January, to raise awareness for the still

⁵² Howard Chua-Eoan, *TIME 100*, 121.

prevalent disease that affects millions.⁵³ The national day adopted was strategically chosen to coincide with the date of Gandhi's assassination.⁵⁴ Gandhi also inspires Khan Abdul Ghaffar Khan, also known as the Frontier Gandhi, Lech Walesa, winner of Poland's first direct presidential election in 1990⁵⁵, Albert Einstein, the inventor of the special theory of relativity,⁵⁶ Barack Obama, the first African-American president of the United States, and Benigno Aquino Jr., the leader of the People Power Revolution in the Philippines.⁵⁷

His influence also spreads to Martin Luther King Jr., leader of the Civil Rights Movement, along with several of King's advisors such as James Lawson, James Bevel, Howard Thurman, and Benjamin Mays. King claims that as he researches Gandhi, "I became deeply fascinated by his campaigns of nonviolent resistance. I was particularly moved by the Salt March to the Sea and his numerous fasts...As I delved deeper into the philosophy of Gandhi my skepticism concerning the power of love gradually diminished, and I came to see for the first time its potency in the area of social reform...the nonviolent resistance philosophy of Gandhi. I came to feel that this was the only morally and practically sound method open to oppressed

⁵³ "World Leprosy Day," American Leprosy Missions, last modified 2014, accessed November 20, 2014, <http://www.leprosy.org/world-leprosy-day/>.

⁵⁴ "Leprosy," Leprosy, last modified 2014, accessed November 23, 2014, <http://www.lepra.org.uk/lepra-and-leprosy>.

⁵⁵ Lech Walesa, (Chicago: Encyclopaedia Britannica, 2014), accessed November 20, 2014, <http://www.britannica.com/EBchecked/topic/634519/Lech-Walesa>.

⁵⁶ Walter Isaacson, "20 Things You Need to Know About Einstein," TIME, April 5, 2007, http://content.time.com/time/specials/packages/article/0,28804,1936731_1936743_1936760,00.html.

⁵⁷ Benigno Simeon Aquino Jr., (Chicago: Encyclopaedia Britannica, 2014), accessed November 20, 2014, <http://www.britannica.com/EBchecked/topic/31275/Benigno-Simeon-Aquino-Jr>.

people in their struggle for freedom.” And so Mr. King encounters the principle of nonviolent resistance via Gandhi and implements Gandhi’s techniques in a movement of his own.⁵⁸

WEB Du Bois confesses, “I was torn by the problem of peace. As a youth I was certain that freedom for the coloured peoples of the earth would come on by war; by doing to white Europe and America what they had done to black Africa and coloured Asia... Then in the last decades of the nineteenth century, as I came to man-hood, I caught the vision of world peace and signed the pledge never to take part in war.” Bois is exposed to Gandhi over the course of WWII. For Bois and his associates of the National Association for the Advancement of Colored People (NAACP), Gandhi is a hero. Upon the eve of the Great Depression, Bois sends a request to Gandhi for words of encouragement to the black community in the face of such an ambiguous adversary. Gandhi replies, “Let not the 12 million Negroes be ashamed of the fact that they are the grandchildren of slaves. There is dishonour in being slave-owner. But let us not think of honour or dishonour in connection with the past. Let us realize that the future is with those who would be pure, truthful and loving. For as the old wise men have said: Truth ever is, untruth never was. Love alone binds and truth and love accrue only to the truly humble.”⁵⁹

Cesar Chavez is introduced to Gandhi’s principles as a young man and upon hearing of the success of the Indian movement, is inspired. Years later, Chavez leads the Colored Workers Rights movement in America, chiefly in California. As Gandhi had, Chavez uses strikes, boycotts, and civil disobedience to raise attention across the country. In California he speaks to

⁵⁸ Martin Luther King Jr., *Stride Toward Freedom* (New York: Harper, 1958), 96-97.

⁵⁹ Bill V. Mullen, Cathryn Watson, *W. E. B. Du Bois on Asia: Crossing the World Color Line* (Jackson: University Press of Mississippi, 2005) Stable URL: <http://www.jstor.org/stable/j.ctt2tv9p>.

strikers proclaiming “If someone commits violence against us, it is much better —if we can — not to react against the violence but to react in such way as to get closer to our goal. People don't like to see a nonviolent movement subjected to violence, and there's a lot of support across the country for nonviolence. That's the key point we have going for us. We can change the world if we can do it nonviolently.” Unlike Gandhi, nonviolence for Chavez is a means to an end rather than a moral duty, regardless, he follows the path diligently. After establishing the National Farm Workers Association in 1962, Chavez begins a boycott on grapes in 1965. Worker strikes and fasting are used to gain national acclaim. Soon, national sympathy and the support of religious and public officials adds legitimacy to the cause. In the 1980s, the United Farm Workers organization wins higher salaries, healthcare, benefits, and multiple contracts for minority laborers. Chavez recognizes that "Once people understand the strength of nonviolence —the force it generates, the love it creates, the response it brings from the total community — they will not easily abandon it.”⁶⁰

Gandhi's initial nonviolence movement in South Africa prepares the ground for Nelson Mandela's work with anti-apartheid, Steve Biko's Black Consciousness movement, and Desmond Tutu, the first black Anglican bishop in South Africa. Whereas violence is often seen as the only pathway to equality for Negroes, the breaking of the hundred-year-old caste system in India through passive means astonishes the world and provides a much needed makeover for the leaders of the dying African National Congress.

⁶⁰ “Champions of Non-violence,” Gandhi Book Centre, last modified 2014, accessed November 23, 2014, <http://www.mkgandhi.org/articles/champions.htm>.

However, these giants are only a handful of the multitudes impacted by Gandhi. A huge impact is made in the surrounding nations of Asia, a continent dominated by communist regimes, and totalitarian rule. The fourteenth Dalai Lama of Tibet, Tenzin Gyatso, is taking steps to democratize Tibet and uses nonviolent protests to pressure Tibet's liberation from China.⁶¹ Fleeing the 1959 Tibetan uprising, The Dalai Lama begins the Government of Tibet in Exile in Dharamshala, India, also called Little Lhasa. Years later, the Dalai Lama wins national recognition from the United Nations insuring China will respect Tibetan human rights. In Burma, Aung San Suu Kyi has become one of the most famous political prisoners in the world. Taking after her father, Aung San, who leads the Burmese independence movement before her, Suu Kyi cofounded the National League for Democracy in 1989. The party wins that year's elections, but the military shuts down the movement and places Aung San Suu Kyi under house arrest. As of 1995, Suu Kyi is liberated and continues negotiations to release both martial law prisoners and non-political prisoners. "Suu Kyi has emphasized reconciliation as the route to the reestablishment of democracy and human rights in Burma."⁶²

⁶¹ "Brief History," The Office of His Holiness the Dalai Lama, last modified 2014, accessed November 25, 2014, <http://www.dalailama.com/biography/a-brief-biography>.

⁶² Aung San Suu Kyi, Ramin Toloui and Shirin Sinnar, "Between Fear and Hope: The Struggle for Democratic Reform in Burma: An Interview with Aung San Suu Kyi," *Harvard International Review* 18, no. 1 (Winter 1995/96): 52-53, November 25, 2014, <http://www.jstor.org/stable/pdfplus/42760624.pdf?&acceptTC=true&jpdConfirm=true>.

Mother Teresa

In St. Peter's Square at the Vatican, Mother Teresa is beatified by Pope John Paul II on October 19, 2003, pronouncing her elevation to Blessed Teresa of Calcutta.⁶³ The woman now known as Teresa, is born Agnes Gonxha, August 26, 1910, the same year the Albanian uprising begins, during which her village is pillaged by Serbians.⁶⁴ Her father is a freedom fighter in the independence movement before the Yugoslavian authorities poison him in 1919.⁶⁵ At twelve years old in Skopje, Yugoslavia, she first feels a calling to minister to the poor.⁶⁶ Leaving home at 18 years old, Mother Teresa is sent to India in 1929 and takes her final vows in Loreto in 1937. She is reassured by her conviction that "it was the will of God. It was his choice."⁶⁷ The willingness to abandon all and follow the calling of God is a trait modeled by Christ himself as he calls his disciples from their homes and later as he goes to the cross. Also, in the book of Mark, in keeping with his concern for the poor, he demands "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me."⁶⁸

⁶³David Scott, *A Revolution of Love: The Meaning of Mother Teresa* (Chicago: Loyola Press, 2005), 3.

⁶⁴ Ibid., 39. Surprisingly little is known about Mother Teresa's childhood due to the totalitarian forces occupying Albania at the point of her rise to fame and later, an earthquake in 1963 which decimated her former home and village.

⁶⁵ Ibid., 41-42

⁶⁶ Malcom Muggeridge, *Something Beautiful for God* (New York: Harper & Row 1971) , 83.

⁶⁷ Ibid., 84.

⁶⁸ Matthew 19:21(ESV)

On a train to Darjeeling in 1946, Mother Teresa is called “to give up all and follow him [God] into the slums to serve him among the poorest of the poor”⁶⁹ demonstrating the love to one’s neighbors essential to Christian ethics, Mother Teresa gives up a comfortable, safe life in the Loreto convent to live in the grotesque slums of Calcutta. After perpetually petitioning her case, in 1948, Pope Pius XII gives Mother Theresa permission to become an unenclosed nun under the obedience of the Archbishop of Calcutta.⁷⁰

Mother Teresa starts her independent ministry by teaching the children living on the streets general lessons such as the alphabet and good hygiene rules.⁷¹ As her work grows she finds helpers among her old school aids. Mother Teresa never asks for funds, rather, “It was all a gift... I wanted to give the poor what the rich get with money.”⁷² As her school grew, former students from Loreto join and the first official Catholic Sister is welcomed into the ranks in 1949.⁷³ Her growing impact in Calcutta enables the first Home for the Dying to be established in 1952, a facility whose function mirrors that of its namesake. Mother Teresa looks upon the dying on the streets of Calcutta and realizes the probability of one of these receiving the necessary amount of medical attention is severely low. Therefore her centers are established to provide a final place for these destitute individuals to feel wanted and loved by God through man. Only

⁶⁹Muggeridge, *Something Beautiful for God*, 85.

⁷⁰ Ibid., 86. An unenclosed nun is allowed to live the life of a member of the convent, but outside of the enclosure and under the jurisdiction of the Archbishop (in Mother Teresa’s case, the Archbishop of Calcutta).

⁷¹ Ibid., 88.

⁷² Ibid., 90.

⁷³ Ibid.

those in need of a final refuge are accepted, and the survivors, of which there are many, are assisted in job searches or at least provided care homes. As her ministry expands, the Pope makes it into a diocesan, and later pontifical congregation.⁷⁴

The life Mother Teresa chooses is by no means an easy one. When questioned by Malcom Muggeridge, the same journalist whose documentary and book are to turn the globe's eye to Mother Teresa's ministry, about the difficult and painful tasks she and her Sisters have to endure, Mother Teresa simply replies, "That's the spirit of our society, that total surrender... If our actions are just useful actions that give no joy to the people, our poor people would never be able to rise up to the call which we want them to hear, the call to come closer to God."⁷⁵ Her view is reciprocated by a letter from the Apostle Paul, a disciple of Christ, to the Church of Corinth, "If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal."⁷⁶ Any action not performed out of love for those one serves, love for one's neighbor—amongst the greatest of Christ's commands— is useless and non beneficial. And to the Ephesians Paul writes, "Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear."⁷⁷ Christ teaches His followers to edify with their words and actions just as Mother Teresa is careful to impress upon her organization. She understands that "True love causes pain...If you really love one another,

⁷⁴ Ibid., 93. The rise to pontifical order took only fifteen years- half the time a typical congregation takes. A pontifical congregation answers directly to the Pope and is a sign of gratitude and appreciation on his behalf.

⁷⁵ Ibid., 98.

⁷⁶ Corinthians 13:1.

⁷⁷Ephesians 4:29

you will not be able to avoid making sacrifices.”⁷⁸ In Washington D.C., while attending the National Prayer Breakfast, Mother Teresa declares, ‘Each child is created in the special image and likeness of God for greater things – to love and to be loved.’⁷⁹

Along with caring for the dying and educating unwanted children, Mother Teresa and her sisters also serve lepers and work to create a “town of peace” called Shanti Nagar.⁸⁰ To join the ranks of Mother Teresa’s Sisters, girls must take the vows of poverty, chastity, obedience, and vow to give whole hearted, free service to the poor. In essence, the girls may neither work or accept pay from the rich, must live in poverty as those they serve do, must be dedicated to Christ completely, and must surrender to God’s will in everything.⁸¹ Carrying her legacy forward are the young, Mother Teresa insists, “the difficulty is that they don’t give until it hurts. The new generation, especially the children, are understanding better.”⁸²

The new generation is indeed being enlightened by Mother Teresa’s actions. Since their founding in 1950, The Missionaries of Charity expanded into the Missionary Brothers of Charity, the Lay Missionaries of Charity, and the Missionaries of Charity Fathers. By her death in 1997, the organization expanded to 123 countries and thousands of sisters, brothers, and volunteers.⁸³

⁷⁸ Jose Luis Gonzalez-Balado, *Mother Teresa: In My Own Words* (New York: Gramercy Books, 1997), 33.

⁷⁹ “Centenary of Mother Teresa's Birth,” Centenary of Mother Teresa's Birth. December 8, 2014, <http://www.motherteresa.org/Centenary/English/August.html>.

⁸⁰ Muggeridge, *Something Beautiful for God*, 103. A rehabilitation center wherein lepers can be healed, trained, and live ordinary lives. Describe leper treatment

⁸¹ Ibid. 105.

⁸² Ibid. 117.

⁸³ David Scott, *A Revolution of Love*, 7.

In addition, there are at least fourteen organizations founded in her honor, including The International Association of Co-workers of Mother Teresa, the Little Sisters of the Poor, and The Children's Home of the Immaculate Heart.⁸⁴ In honor of Mother Teresa's life and works, September 5th, the day of her death, is named the International Day of Charity by the United Nations Assembly, the Kennedy International Award Winner in 1971, and she is awarded the Nobel Peace Prize of 1979.⁸⁵ Consequentially, in the time between her growing notoriety and death, the world experiences a boom in both the founding and funding of non-profit organizations. World Vision, Feeding America, Food for the Poor, and the International Confederation for Disarmament and Peace are each established.⁸⁶ Also, the Young Man's Christian Association, the Salvation Army, and United Way all experience a huge growth in both funding and volunteerism.

Mother Teresa's death on March 29, 1997, is acknowledged around the world as the humble, determined old lady breathes her last. But death did not undermine Mother Teresa's influence in the slightest. Her reach continues to impact powerful leaders and incite social reform even today.

⁸⁴ Other organizations/establishments include: Mother Teresa Women's University, Sevalaya (Mother Teresa Girls Home), The Sick and Suffering Co-workers, Mother Teresa Charitable Trust, and the Corpus Christi Movement for Priests.

⁸⁵ "The Nobel Prize 1979," Nobel Prize.org, 2014, December 8, 2014, http://www.nobelprize.org/nobel_prizes/peace/laureates/1979/.

⁸⁶ Other organizations founded in the subsequent years include: World Association of Children's Friends, the Temple of Understanding, Catholic Social Services, Volunteer Service Abroad, the National Autistic Society, Community Service Volunteers, Disasters Emergency Committee, Volunteers of Asia...

Nelson Mandela:

Mandela is born Rolihlahla, Xhosa for “troublemaker,” July 18, 1918 at Mvezo in the district of Umtata, South Africa. From birth he is groomed to replace his father, Gadla Henry Mphakanyiswa, as chieftain advisor to the Thembu tribe. Mandela believes he inherited from his father “a proud rebelliousness, a stubborn sense of fairness, that I recognize in myself.”⁸⁷

Mandela is raised in a traditional African family, his father has four wives and thirteen children,⁸⁸ and though a wealthy and respected man amongst the tribe, as a black, he is still lower than the Afrikaners.⁸⁹ Chiefly, Africa contains blacks as the majority, though separated into different ethnic groups, Afrikaans, Anglo-Africans (British whites), and East Indians. In the 1800s, the Dutch fight against the British for ownership of the South African trade routes. In 1902, Britain wins the war and so, at the time of Mandela’s youth, South Africa belongs Great Britain.⁹⁰ In the prime of his career, Mandela’s father, a proud man, is accused of addressing a white magistrate like an equal and is therefore stripped of his position and pay.

South African law prohibits the ownership of land for minorities, however, the presence of whites on the country side of Mandela’s youth is rare. This allows his father to teach him to judge a man according to his actions, not his ethnicity, at an early stage in life. When he turns seven years old, Mandela is enrolled in a methodist school where he is renamed Nelson. Upon his father’s death, his mother bid him leave the small village of Qunu to be raised by the regent

⁸⁷ Nelson Mandela, *A Long Walk to Freedom* (New York: Hachette Book Group, 1995), 3-6.

⁸⁸ Mandela was of the third wife and was the youngest of the four boys.

⁸⁹ Reggie Finlayson, *Nelson Mandela* (Minneapolis: Lerner Publications), 11-12. Afrikaners are whites who came to Africa from Netherlands in the mid 1600s to establish trade routes.

⁹⁰ Reggie Finlayson, *Nelson Mandela*, 12.

of the Thembu clan, Jongintaba, Mandela's new guardian. His life with Jongintaba is educational and enjoyable for Mandela. It is not until he passes the clan's coming-of-age ritual that his lot in life truly begins to bother Mandela. After being circumcised with his age group as a sign that the boys are men ready to take their place in the adult world, the chieftain, Chief Meligqili speaks to the congregation. At one point in his speech, Meligqili says, "For we Xhosas, and all black South Africans are a conquered people."⁹¹ His comment is met with rebuke from Mandela who still sees whites as a sort of benefactor, not oppressor, yet a part of Mandela remembers the chief's speech and plants a sort of suspicion in him.⁹² Not long after the ceremony, Mandela journeys to Clarkebury Boarding Institute then goes on to Healdtown, a Wesleyan College in Fort Beaufort. His final year, Samuel Krune Mqhayi, a poet who writes part of South African national anthem, speaks to Mandela's school. "We cannot allow these foreigners who do not care for our culture to take over our nation...I predict that one day, the forces of African society will achieve a [huge] victory."⁹³ Mqhayi's words cause Mandela to recollect the lessons of his father and the old stories of Chief Meligqili from his youth and incite a new pride in his ethnicity.⁹⁴

At the start of World War II, Nelson Mandela turns twenty-one years old and begins attending the University College of Fort Hare where he befriends Oliver Tambo with whom Mandela later founds the African National Congress Youth League. Here, two of his classmates introduce him to the African National Congress (ANC), an organization comprised mostly of

⁹¹ Nelson Mandela, *A Long Walk to Freedom*, 30.

⁹² Ibid., 30-31.

⁹³ Reggie Finlayson, *Nelson Mandela*, 27-28.

⁹⁴ Ibid., 29.

middle-urban class Africans and royal tribe members. Witnessing the ANC's work causes Mandela's views to shift, alining him with the African cause, a union which went beyond tribal status and moves him to become an activist. An enthused Mandela encourages a boycott of school elections, a position which he refuses to recant.⁹⁵ Expelled from the University, he returns to the tribe, but when the dying regent proposes an arranged marriage to a girl Mandela does not love, Mandela and his step brother Justice⁹⁶, who is also being thrust into an arranged marriage, run away from the village.⁹⁷ The young men escape to Johannesburg, the second largest city in the region, however, it is also segregated- the black quarter is located in the slums with "no electricity, no paved roads, and no telephones. Violence and family breakdowns were common. So were police raids."⁹⁸ Mandela is able to find work in the mines as a security guard. And while in the mines, he makes the acquaintance of Walter Sislu who soon removes Mandela from the mines by offering him pay as a real estate agent. Sislu helps Mandela go back to school and Mandela is soon hired by one of largest real estate firms in Johannesburg as a clerk. His new job exposes Mandela to the conflicting views held by various black Africans. The first man he encounters is Lazar Sidelsky who "thought education was the key to progress for blacks in South Africa." Mandela agrees, his convictions still malleable, until he meets Gaur Radebe who once tells a white clerk, "'You people stole our land from us and enslaved us...Now you make us pay through the nose to get the worst pieces of it back.'"

⁹⁵ Nelson Mandela, *A Long Walk to Freedom*, 51-53.

⁹⁶ Justice was the regent's son by birth and Mandela, as the regent's charge, grew up with Justice as if they were brothers.

⁹⁷ Ibid., 53.

⁹⁸ Reggie Finlayson, *Nelson Mandela*, 37.

In 1942, Mandela earns his bachelors degree from the University of South Africa before continuing on to law school in the University of Witwatersrand where he officially joins the ANC. By 1944 Mandela, Walter Sisulu, and Oliver Tambo form the Youth League of the ANC, their goal being “to bring real democracy to South Africa.”⁹⁹ The same year, Mandela meets and marries Evelyn Mase, together they have two sons, Madiba Thembelike Mandela, Makgatho, and a girl who dies in nine months.

The Nationalist Party wins the 1948 elections placing Prime minister Daniel Malan in charge. Malan and his party hate blacks and dislike Britain to such an extent that they support Nazi Germany in World War II and it is their campaign against the “black threat” which wins them the election. The essence of the nationalist movement is apartheid. The campaign is presented in such a way that it “would help preserve the country’s many cultures.”¹⁰⁰ However, it is only a pleasant way of promoting white supremacy. To this end, two laws are created. The first is the Population Registration Act, the second, the Group Areas Act. The first requires each citizen to be labeled by race and the second, commands all races to live in predetermined areas.¹⁰¹

To placate the masses, Malan passes the Separate Representation of Voters Act in 1951. The Act allows mixed and colored citizens to vote, but in reality, the electives do not have influence or any voice at all. Next, Malan suspends the Native Representation Council— a

⁹⁹ Reggie Finlayson, *Nelson Mandela*, 42.

¹⁰⁰ *Ibid.*, 49-51.

¹⁰¹ *Ibid.*

Council which serves as a group of black government advisers to the prime minister.¹⁰² Mandela says “An African child is born in an Africans Only hospital, taken home in an Africans Only bus, lives in an Africans Only area, and attends Africans Only school, if he attends school at all. When he grows up, he can hold Africans Only jobs, rent a house in Africans Only townships, ride Africans Only trains...”¹⁰³ By 1952, South Africa is nearly completely segregated. “The Afrikaners saw their long survival as a sign that they were God’s chosen people. They set out to outlaw nearly every form of protest.”¹⁰⁴ In the midst of Malan’s reign, the ANC Youth League decides to change tactics. Whereas before their actions remain in the courts, now popular opinion is pushing for opposition similar to that of Gandhi’s movement against Britain.¹⁰⁵ Mandela is elected president of the ANC Youth League and the League drafts a letter to Prime Minister Malan demanding he revoke apartheid laws or else force the ANC to use illegal means to alter the situation. In response, Malan promises to crush any black upheaval. “We regarded Mahan’s curt dismissal of our demands as a declaration of war.”¹⁰⁶

The Defiance Campaign begins June 26, 1952 with a national strike. All the colored citizens march into White Only areas without their required pass books and are promptly arrested and violently handled. Mandela, Sislu, and several other leaders are also arrested and later released. Any opposition to the government is mostly nonviolent, the protests peaceful, but many leaders are banned. This means no travel or public appearances, talking to fellow leaders is

¹⁰² Reggie Finlayson, *Nelson Mandela*, 49-51.

¹⁰³ Nelson Mandela, *A Long Walk to Freedom*, 95.

¹⁰⁴ Reggie Finlayson, *Nelson Mandela*, 52.

¹⁰⁵ Nelson Mandela, *A Long Walk to Freedom*, 114.

¹⁰⁶ Nelson Mandela, *A Long Walk to Freedom*, 126.

banned, etc...¹⁰⁷ The number of arrests, bans, and sheer government retaliation brings the Defiance campaign to a halt. Nevertheless, the ANC itself continues and manages to attract the world's spotlight onto Africa, thereby bringing in even more members to the organization. In return, the government continues to ban many ANC leaders and escalates repercussions. Now the "protesters could be whipped, jailed for up to 3 years, [and] or fined nearly 1000 dollars."¹⁰⁸ In the mean time, Mandela gains his law degree, and proceeds, with Tambo, to open a law firm. Business is extremely prosperous due to the overly strict repercussions of not following apartheid. Not soon afterwards, 1955, Evelyn and Mandela receive a divorce.

In 1956, the police begin arresting men who are believed to have joined the ANC's People's Congress to write up a Freedom Charter opposing Malan's new Bantu Education Act.¹⁰⁹ Mandela is arrested along with 155 others for high treason. Upon release, Mandela turns his focus to preparing for his looming trial, though in the mean time he is able to meet Nomzamo Winifred Madikizela, or Winnie, and marry her June 15, 1958.¹¹⁰

Mandela remains in jail during his trial. March 29, 1961, Mandela and other activists are found innocent and released.¹¹¹ Mandela quickly goes into hiding in the countryside and begins to rouse rural and student activists, and speak of recent happenings to any journalists willing to listen. A manhunt for Mandela ensues, but he stays just ahead of the authorities. In the midst of

¹⁰⁷ Reggie Finlayson, *Nelson Mandela*, 53-55.

¹⁰⁸ Ibid.

¹⁰⁹ Reggie Finlayson, *Nelson Mandela*, 59-60. Church run schools were refused money from the government for educating blacks. This forced the black communities set up "culture clubs"- independent schools not controlled by government, but the officials made these illegal as well.

¹¹⁰ Ibid., 64.

¹¹¹ Ibid, 67.

the chase, he continues to visit Winnie and his two daughters- Zenani and Zindziswa, despite several close calls. His courage and daring inspire the youth and Mandela's exploits quickly become a sort of legend.¹¹²

December 1961, the ANC celebrates 50 years of nonviolent protests and Albert Luthuli, former ANC president, becomes the first African to win the Noble Peace Prize. Unfortunately, his legitimacy is questioned when, only a few days later on December 16th, the Spear of the Nation, a radical group formed by Mandela and some members of the ANC who think the time has come to use more violent techniques, who chose bombs sites in Johannesburg, Durban, and Port Elizabeth, sets off the bombs. Not wishing to hurt others, the Spear simply chose its targets to evoke property damage and harm the economy. However, the plan backfires, undermining Luthuli and scaring the white populace has only strengthened the government's position.

After leaving the country to attend the Pan African Freedom Movement Conference on behalf of the ANC, and to get him out of the nation for a while, Mandela returns seven months later. He spends another 17 months on the run, only to be caught August 1962, and placed in Johannesburg Fort.¹¹³ Late 1962, the ANC's work begins to pay off as the United Nations places sanctions on South Africa.

October 15, 1962 the day of Mandela's trial, he enters the courtroom in a traditional Xhosa kaross (cape), instantly winning the crowd over. Upon arriving, Mandela requests more time to prepare, a plea he is granted. The new trial day, Oct. 22, 1962, prosecutor Bob Bosch sets up over 100 witnesses who Mandela questions rigorously, but when it is his turn, Mandela calls

¹¹² Reggie Finlayson, *Nelson Mandela*, 68-71.

¹¹³ *Ibid.*, 73-74.

no witnesses and instead announces he is done. Though, his closing remarks do extend to over an hour long. November 1962, the court gives Mandela a five year sentence. A few months later, Mandela is back in the Pretoria Prison facing sabotage charges with other ANC leaders. April 1964— the Sabotage trial— Mandela realizes, “All lawful modes of expressing opposition to this principle [apartheid] had been closed by legislation [laws], and we were placed in a position in which we had either to accept a permanent state of inferiority, or defy the government.”¹¹⁴ And so, Mandela is sentenced to serve for life along with his comrades. Once Mandela is removed, Winnie begins speaking on Mandela’s behalf to continue his work while Mandela continues to fight for equal black treatment within prison.

Mid-1970s, black student led movements begin. Perhaps the most famous is that within Soweto Township.¹¹⁵ In 1976, Afrikaans becomes the required language, and so, students choose to boycott the school. Over the course of 16 months, the police become involved and 1,000 students die, 4,000 are injured in police/protestor clashes. Those arrested spend up to five years in jail, or disappear. The most famous death is that of- Steve Biko, a student beaten to death in police custody in 1977. Student leaders typically die mysteriously or are banned. The students’ actions result in the world joining the ANC’s ‘Release Mandela’ campaigns. In 1985, U.S. college students protest nationwide, and the UN tightens its sanctions.

Mandela is repeatedly offered freedom in exchange for silence, but he refuses. July 1989, South African president P.W. Botha meets with Mandela who is adamant about the release of all political prisoners, and Botha refuses. As negotiations continue, the meetings go nowhere, but

¹¹⁴ Reggie Finlayson, *Nelson Mandela*, 84.

¹¹⁵ “1976: Soweto Protest Turns Violent,” BBC On This Day, accessed November 26, 2014, http://news.bbc.co.uk/onthistday/hi/dates/stories/june/16/newsid_2514000/2514467.stm.

the two, nevertheless, remain cordial. A month or so later, F.W. de Klerk is elected and more negotiations ensue. Still, Mandela is adamant about the release of all political prisoners and in exchange for a democratic and racially free South Africa agrees that there will be no trouble from the nation's black leaders. Slowly, de Klerk cuts back on his predecessor's policies. Police brutality ends and instead, a request for a peaceful protest is submitted to the ANC. October 1989, some political prisoners are released. After some contemplation, February 2, 1990, the bans on ANC, the Communist Party, and many anti-apartheid organizations end, political prisoners are released, public segregation is ended, etc... Finally, Feb 11, 1990, Mandela is released after 27 years. By April 1992, Mandela separates from Winnie, her harassment by police, etc., in Mandela's absence, have changed her convictions, and in 1996, the couple divorces.¹¹⁶

Mandela continues to negotiate with the government and June 3, 1993, Mandela is able to introduce a new system wherein all races, no restrictions, are allowed to vote with the equal rights and representation. As of 1993, Mandela and de Klerk become the recipients of the Nobel Peace Prize. May 2, 1994—Mandela is elected the first black president of South Africa, proclaiming, "This is a time to heal the old wounds and build a new South Africa"¹¹⁷ In 1996, a new African constitution which put the Truth and Reconciliation Commission into action, though unpopular among many of his peers, succeeds in pulling the nation together.¹¹⁸

¹¹⁶ Reggie Finlayson, *Nelson Mandela*, 92-98.

¹¹⁷ Ibid., 100.

¹¹⁸ The Truth and Reconciliation Commission was the investigation of political crimes under apartheid, allowing those who confessed to receive pardon. Headed by Bishop Desmond Tutu, from 1996-98.

Unlike Gandhi, Nelson Mandela has no religious obligation to endorse nonviolence or forgiveness. Rather, Mandela only invests in the movement because all other avenues attempted failed. The ANC used the courts, threats, and sabotage, however it is only once Mandela relies upon nonviolent techniques that the black African plight is truly noticed and acted upon by the rest of the world. Mandela dedicates himself to the nonviolent movement because it *works*. Christ's commands to love one's enemies is what Nelson Mandela ultimately returns to. Seventeen months on the run and twenty-seven years in prison alter his impatient nature and rather than experience bitterness, Mandela emerges determined to forgive his transgressors.

By 1999, Mandela retires from politics and July 2003, he begins a campaign raising awareness for AIDS, the disease from which his son dies two years later.¹¹⁹ His AIDS work has brought the world's attention to a disease which affects over 30 million people worldwide to date.¹²⁰ His work also helps to promote the value of democracy over totalitarianism and end apartheid. Due in part to Mandela's work, racism is no longer seen in a justifiable light. Though perhaps what stuns the world the most is how quickly this man forgave his tormentors. His forgiveness ensures his legacy will continue forward.

¹¹⁹ Reggie Finlayson, *Nelson Mandela*, 102-103.

¹²⁰ "Worldwide HIV and AIDS Statistics," AVERT, accessed November 23, 2014, <http://www.avert.org/worldwide-hiv-aids-statistics.htm>.

Martin Luther King Jr.

January 15, 1929, in Atlanta Georgia Martin King Jr. is born to Martin Luther King Sr. and Alberta King. King Sr. is pastor of Ebenezer Baptist Church in Atlanta, Georgia and the family is comfortably middle class. King Jr. grows up surrounded by relatively successful blacks and it is always assumed that the young King will take up his father's mantle of the church when he comes of age. King is also given to severe bouts of guilt, twice even attempting suicide at the thought of his sins being responsible for the illness and death of his grandmother.¹²¹

At age five, King Jr. experiences his first bout of racial discrimination. A friend and he are playing together when the other boy's father separates the two and tells King that the two can not play together anymore "Because we are white and you are colored."¹²² Reflecting upon his upbringing, King says that "my mother taught me that I should feel a sense of somebodiensess... I had to go out and face the system, which stared me in the face every day, saying 'You are less than,' 'you are not equal to.' So this was a real tension within."¹²³ King's environment is shared by all African Americans of the time. The perpetual humiliations, insults, and injuries impressed upon the race a hatred for white men. The only hope of beating the whites, it seems, is to either conform to the racist culture or scare the whites into submission.

Having graduated high school at fifteen, King Jr. attends Morehouse College, a university for elect black gentlemen, where the president Benjamin Mays leaves a deep impression on the

¹²¹ Marshall Frady, *Martin Luther King, Jr.: A Life* (New York: Penguin Books, 2002), 11-14.

¹²² Robert Jakoubek, *Martin Luther King, Jr.*, 21.

¹²³ Ibid., 21-22.

young man, as does Henry Thoreau's essay, *On Civil Disobedience*.¹²⁴ Though initially distasteful, King determines that the best way for him to answer his need to serve humanity is through becoming a pastor at Ebenezer with his father. Though his first sermon is technically 'borrowed' from a clergyman in New York, King is an immediate hit with the entire congregation.¹²⁵ Eventually, however, King leaves home, yet again, to attend Crozer Theological Seminary in Pennsylvania. It is at Crozer that King pours through philosophers such as Plato, Rousseau, Locke, and Marx, only to stumble upon Mohandas Gandhi.¹²⁶ Though impressed by this living reenactment of Thoreau's principle of civil disobedience, King remains more impressed by Reinhold Niebuhr's view of men.¹²⁷

Meanwhile, King graduates from Seminary as the class valedictorian, and having received a scholarship to further his studies, leaves Pennsylvania for Boston University. Here King meets Coretta Scott from Alabama who is, at the time, attending Boston's New England Conservatory of Music. She abandons her dreams of becoming a concert soloist to marry King in the front yard of her Alabama home.¹²⁸ King soon finishes his schooling in Boston with the conclusion that "If we are to achieve real equality, the United States will have to adopt a

¹²⁴ Marshall Frady, *Martin Luther King, Jr.*, 17-18.

¹²⁵ *Ibid.*, 19.

¹²⁶ *Ibid.*, 20-21.

¹²⁷ Niebuhr saw men in general as akin to a herd which acts more brutish compared with an individual of said species would in its typical atmosphere. The same principle as that of the mob mentality.

¹²⁸ Robert Jakoubek, *Martin Luther King, Jr.*, 36-37.

modified form of socialism.”¹²⁹ In the university, as later uncovered, King had a tendency to take from the works of others and assimilate the ideas in such a way as to create an impressive, though largely plagiarized, piece. However, this tendency grows into an innate ability to translate complex ideas into action which serves him well later on.¹³⁰ Rather than return to Ebenezer, King travels to Montgomery, Alabama to pastor a small local church, Dexter Avenue Baptist.

December 1, 1955, Rosa Parks, a tired seamstress riding the Montgomery bus, refuses to stand for a white passenger and is arrested.¹³¹ The following weekend, King, who had to be coerced into joining, his close friend, Ralph Abernathy, and veteran Montgomery Black rights activist, E.D. Nixon, spread leaflets and encourage the black community to join in a boycott against the Montgomery Bus System. That Monday, blacks carpool, bike, and walk miles to school, town, work, etc. Astonished by the widespread success, the leaders form the Montgomery Improvement Association (MIA) to coordinate the boycott. Nominated as the leader, the face of MIA, King speaks that night to encourage the people. In his speech, King does not advocate violence, instead he immediately says, “I want it to be known Montgomery and throughout this nation that we are— a *Christian* people....But the...right to protest for right....And if we are wrong, the Supreme Court of this nation... God Almighty is wrong!...And we are determined here in Montgomery to work and fight, until justice runs down like water and righteousness as a

¹²⁹ Marshall Frady, *Martin Luther King, Jr.*, 25. What King had in mind was a Christian Socialism of sorts.

¹³⁰ *Ibid.*, 26.

¹³¹ Henry Hampton, Steve Fayer, and Sarah Flynn, *Voices of Freedom: An Oral History of the Civil Rights Movement from the 1950s through the 1980s*, (New York: Bantam Books, 1991), 19-20.

mighty stream!”¹³² This speech is the first of many which King will make to invigorate the people for the cause. The leaders of MIA expect the bus boycott to end in, at most, a week with relatively simple changes made, instead, the mayor proclaims, “The white people are firm in their convictions...[to surrender] means that the social fabric of our community is to be destroyed.”¹³³ The battle of will is just beginning. In the following months, black taxis and carpools are randomly persecuted by law enforcement and King receives most of the blame for this new development of spine in Montgomery’s black populace.

While King is heralded as perhaps the American Gandhi, King, many years later and after much research on the topic, replies to the comparison by saying, “This business of passive resistance and nonviolence is the gospel of Jesus. I went to Gandhi through Jesus.”¹³⁴ King’s compassion is spoken of in part of Jesus’ famous Sermon on the Mount, Matthew 5-7, in which He says to the multitudes, “You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ But I say to you, Do not resist the one who is evil. But if anyone slaps you on the right cheek, turn to him the other also. And if anyone would sue you and take your tunic, let him have your cloak as well. And if anyone forces you to go one mile, go with him two miles. Give to the one who begs from you, and do not refuse the one who would borrow from you.”¹³⁵ Whereas King’s natural instinct is to fight back against injustice with violence, as according to Christ’s teachings, King leads his people in a fight of passivity. King tells the people “You are shaming

¹³² Marshall Frady, *Martin Luther King, Jr.*, 32-35.

¹³³ *Ibid.*, 36-37.

¹³⁴ *Ibid.*, 39.

¹³⁵ Bible, Matt. 5:38-42

them into decency,” and “The end is reconciliation, the end is redemption, the end is the creation of the Beloved Community.”¹³⁶ This view is similar to that of Christ when He answers a question from His disciple Peter, “Lord, how often will my brother sin against me, and I forgive him? As many as seven times?” Jesus says to him, “I do not say to you seven times, but seventy-seven times.”¹³⁷ Christ tells His people to continue forgiving the affronts they suffer at the hands of others. Similarly, King tells the people that when the fight for equality is over, forgiveness will ensure their ordeal ends in the creation of a beautiful community. “For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God...that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God.”¹³⁸ Upon accepting Nobel Peace Prize, King exclaims, “Nonviolence is the answer to the crucial political and moral questions of our time—the need for man to overcome oppression and violence and oppression.”¹³⁹

Birmingham, Alabama, perhaps the most aggressively racist city in the South, is perhaps the largest physical obstacle the movement has to overcome. One of King’s aids remembers choosing to hit Birmingham with the attitude that “we may lose everything. But...as Birmingham went, so would go the South.”¹⁴⁰ King’s ‘Birmingham Manifesto’ presented the

¹³⁶ Marshall Frady, *Martin Luther King, Jr.*, 39.

¹³⁷ Bible Matthew 18:21-22

¹³⁸ Bible (Romans 18:18-21)

¹³⁹ Robert Jakoubek, *Martin Luther King, Jr.: Civil Rights Leader* (Danbury: Chelsea House Publishers, 1989), 12, 104.

¹⁴⁰ *Ibid.*, 83.

people's objectives: the desegregation of all public facilities and the availability of local jobs for blacks. Sit-ins and marches are staged all around town and by the first week, 300 blacks are in jail.¹⁴¹ However, harsh jail treatment and increasingly violent threats scares many volunteers from the movement. Finally, King realizes that there are simply not enough people to make a difference, and so the black children of Birmingham join the 'nonviolent army.' May 2nd, thousands of children from six to sixteen left schools by the hundreds to march to Kelly Ingram Park.¹⁴² Commissioner of Public Safety, "Bull" Connor, infamous for his use of force to keep Birmingham strictly segregated, calls in the police force to arrest the children. When even more kids march the next day, Connor loses patience. Firemen receive instructions to spray the kids with high pressure water hoses that rip off clothing and knock the children unconscious, handlers are called in to repel the children with German shepherd attack dogs, and the police are permitted to beat the children they arrest.¹⁴³ Footage is quickly publicized across the nation—the world can no longer ignore the atrocities of American racism. June 11th, 1963, President Kennedy declares that it is time "'for this nation to fulfill its promise' of freedom for all."¹⁴⁴ The children broke Birmingham.

With Alabama behind them, the black community regains confidence in the Civil Rights Movement. And so, August 28, 1963, the March on Washington for Jobs and Freedom begins. The marchers demand a raised minimum wage, a federal law preventing private or public job

¹⁴¹Robert Jakoubek, *Martin Luther King, Jr.*, 84.

¹⁴² Ibid., 87-88.

¹⁴³ Ibid., 88-90.

¹⁴⁴ Ibid., 95.

hiring discrimination, and the immediate integration of all schools.¹⁴⁵ Nearly 250,000 Americans, blacks and whites, join the march where King gives his famous “I Have a Dream” speech. Singers, actors, presidents, and celebrities attend the march which turns out to be a huge success. King and his associates are invited into the White House where they are able to personally present their petition to President Kennedy and Vice President Johnson. After Kennedy’s assassination, Johnson carries out the Civil rights Act of 1964 and the Voting Rights Act of 1965, both of which are results of the negotiations set in motion by the March on Washington.¹⁴⁶

Martin Luther King Jr. next plans the launch of the Poor People’s Campaign in 1968 to bring to light the plight of America’s poor. Another march is scheduled in which a ‘poor people’s city’ will be constructed to occupy Washington D.C. until Congress approves an antipoverty bill. Before the plan begins, King speaks, March 18, 1968, at a strike in Memphis protesting the treatment of black garbage men. The rally swiftly turns violent and the group quickly disintegrates.¹⁴⁷ Afterwards, critics of King have a field day, nevertheless, the slightly worse-for-wear preacher chooses to return to the city in April to head yet another march in opposition to

¹⁴⁵ Gene Demby, “What The March On Washington Called For, And What We Got,” *National Public Radio*, last modified, August 24, 2013, accessed November 30, 2014, <http://www.npr.org/blogs/codeswitch/2013/08/24/214959748/did-the-march-on-washington-improve-blacks-economic-outlook>.

While the 1954 *Brown vs. Board of Education* decision struck down the 1856 court decision *Plessy vs. Ferguson* ruling “separate but equal” constitutional, and instead declared the ruling unconstitutional, little progress had been made in the eight years since the ruling. Civil Rights leaders wanted the government to work faster on black America’s behalf.

¹⁴⁶ “March on Washington for Jobs and Freedom,” The Martin Luther King Jr. Research and Education Institute, accessed November 24, 2012, http://mlk-kpp01.stanford.edu/index.php/encyclopedia/encyclopedia/enc_march_on_washington_for_jobs_and_freedom/.

¹⁴⁷ Robert Jakoubek, *Martin Luther King, Jr.: Civil Rights Leader*, 14-17.

court orders forbidding the protest. In what would be his final speech before his assassination the following morning, April 4, 1968, King alludes to a passage in Deuteronomy 34:4-5a, “And the Lord said to him, ‘This is the land of which I swore to Abraham, to Isaac, and to Jacob, ‘I will give it to your offspring.’ I have let you see it with your eyes, but you shall not go over there.’ So Moses the servant of the Lord died there in the land of Moab...” Martin Luther King Jr. tells the crowd that he has “been to the mountain top” and was no longer plagued by fear of man or death, now, “I just want to do God’s will.”¹⁴⁸ His faith is reminiscent of that of Christ who proclaims in prayer before His crucifixion, “My Father, if this cannot pass unless I drink it, your will be done.”¹⁴⁹

¹⁴⁸ Robert Jakoubek, *Martin Luther King, Jr.*, 19.

¹⁴⁹ Bible Matthew 26:42

Thesis Proof

The atheist who adheres to the theory of a moral code molded by naturalistic evolution must, at least, consider the cases of St. Francis, Gandhi, Mother Teresa, Nelson Mandela, and Martin Luther King Jr. whose lives contradict this very ideology. It does not follow a naturalistic ‘survival of the fittest’ mentality to assume that society’s tendency to follow and be inspired by such men and women is the next stage of naturalistic evolution. The ‘survival of the fittest’ mentality describes naturalistic evolution itself as the continuation of the traits of the strong rather than those of the weak. This would be an aberration leading to the demise of the species. Each of the case studies rejects the premise of the naturalistic evolutionary model and instead uses their strength to aid the weak, a tactic which should repulse the naturally evolved man, not inspire him. Instead, the case studies’ embracing of the instructions of Christ, which impress the value of protecting and serving those ‘rejected’ by nature, is empowering. In regards to the individual and society, it would seem that the individual who devotes their wealth, power, etc... to the less fortunate, inspires the masses. Consequentially, the more strength is rejected, or sacrificed, the more the masses are inspired and in turn, devotes their own person to the uplifting of the weak as well.

For centuries, as according to the model presented by naturalistic evolution, the poor, the sick, the elderly, and the incapacitated, have been considered the ‘weak’ while the leaders, the conquerors, and the rich, have been deemed the strong. However, this worldview is incompatible when presented with reality. All of the case studies are specifically noted because of the global, time enduring impact of their movements as well as their adherence to the Christian ethic of nonviolence, loving one’s neighbor, and loving one’s enemy. These individuals are leaders, but

there is a significant difference between their methods and those of many others. Each of those addressed in the Historical Review chose to reform their own lives to represent and protect the weak, pardon their enemies, and uphold the principles of nonviolence. This is counterintuitive to the naturalistic evolutionary model of reality. According to natural selection, those most suited to the environment will survive, however within the lives of the case studies, the opposite proves true. St. Francis rejects a comfortable life in a position of privilege to become one of the weak and destitute, thereby inspiring generations across time to aid the cause of the weak. Mother Teresa removes herself from all comforts to turn the eyes of the strong to the case of the weak and becomes world renowned, enabling her impact to grow nearly equivalent to the power held by the leaders of entire nations. Nelson Mandela invests in the fight against apartheid and loses his freedom, family, and livelihood before converting to the path of nonviolence and, as the President of South Africa, forgiving his oppressors. Martin Luther King Jr. reaches out to his people, and is able to begin shifting many centuries of animosity against minorities, specifically African-Americans, in the United States of America, a cause which swiftly grows to inspire the world. Each of their methods, in a world shaped by the influence of a naturalistic 'survival of the fittest' mentality, are counterproductive. The act of abandoning strength to aid the weak would never inspire change in the mindsets of such a people.

How, in an atheistic worldview based upon the naturalistic evolution of a 'survival of the fittest' individual, can the Christian ethic of treasuring of the lives of the weak and destitute, loving ones persecutors, and dedication to the path of nonviolence, possibly elevate one's work to a status worthy of global inspiration and action? Why does a teaching so counterintuitive to

mankind's make up, inspire and move society to such a deep level of change that surpasses that of politics, laws, fear, and force?

Conclusion

Constructing a worldview in the manner assumed by the atheistic evolutionary model contradicts reality. The very application of the 'survival of the fittest' mentality is incompatible in that the most inspiring and virtuous movements in history are results of an incorporation of the Christian ethic of loving one's neighbor, loving one's enemy, and nonviolence. The doctrines which Jesus Christ emphasizes prove influential throughout history and time, but the atheist's naturalistic evolution has yet to present an explanation as to why the masses find the strong's service of the weak so moving.

Movements which resonate with humanity inspire generations past the immediate era and result in legacies which expand beyond any one ethnicity, religion, or social grouping. Leaders of such movements include St. Francis of Assisi, Mohandas Gandhi, Mother Teresa, Nelson Mandela, and Martin Luther King, Jr. Saint Francis' rejection of comfort to serve the poor leads to the founding of one of the largest orders of Catholicism and influences both Thomas Aquinas and the Protestant Reformation. Gandhi's persistence against oppression to relieve the burden of the Indian people in both South Africa and India is rewarded with bitter sweet triumph which, though not in his lifetime, results in the expansion of the use of nonviolent techniques to inspire change. Mother Teresa's ministries, tailored to the care of the dying and neglected, steadily transform a hopeless area. Due to the globalization of her efforts, non-profit organizations such as World Vision and Feeding America are founded while already established organizations receive an influx of funds and volunteers. Nelson Mandela's work with the ANC on behalf of the persecuted colored people of South Africa provides a model of forgiveness unparalleled in his lifetime from which generations still benefit today. Lastly, the legacy of Martin Luther King Jr.,

head of the Civil Rights Movement, continues to unfold as approximately fifty years later, the United States, a country whose history contains nearly 250 years of slavery and racial prejudice, now fights on behalf of the oppressed on both domestic and foreign land.

Loving one's enemies, as Nelson Mandela has, contradicts the 'survival of the fittest' mentality. Loving one's neighbors to the detriment of oneself, as Mother Teresa and St. Francis have, conflicts the naturalistic evolutionary model. Living a life dedicated to nonviolence, as Mohandas Gandhi and Martin Luther King Jr. have, opposes the atheist's evolutionary mentality. Nevertheless, humanity flocks to heroes who adhere to Christian ethics in defiance of naturalistic evolution. If the atheist is correct in his worldview, then why has humanity not only survived, but *thrived* on the ethic of the Christian God?

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