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3 WHO HQ® TITLES:

**GANDHI**

**MALALA  
YOUSAFZAI**

**NELSON  
MANDELA**



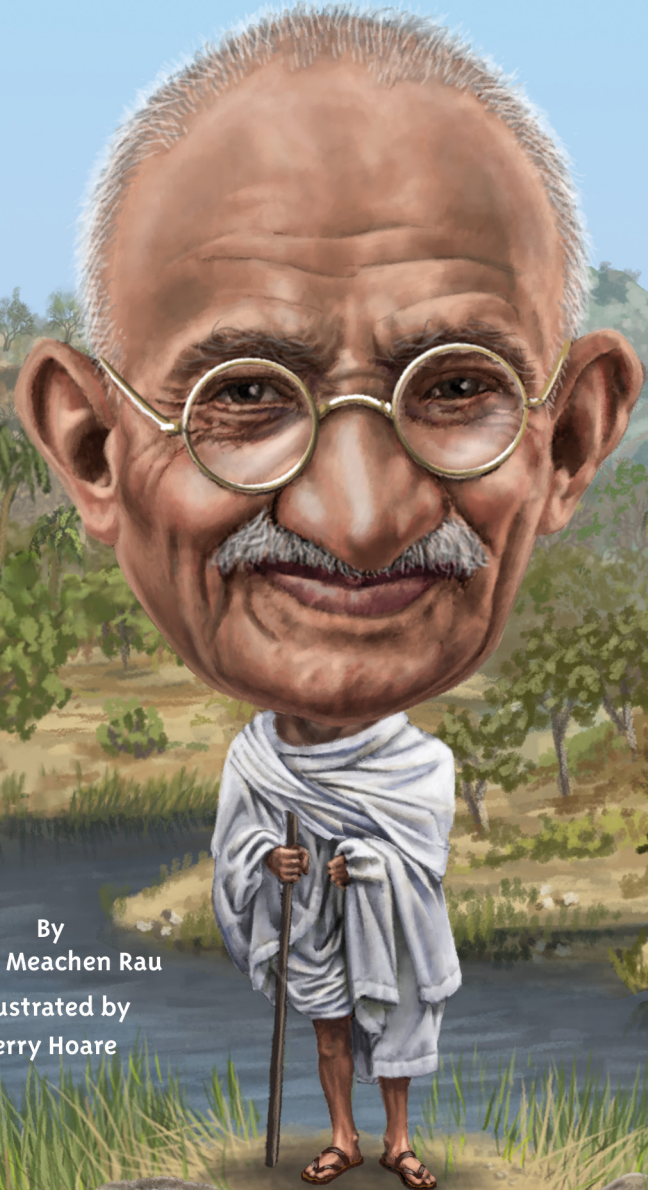


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# Who Was Gandhi?



By  
Dana Meachen Rau  
Illustrated by  
Jerry Hoare

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## Chapter 2

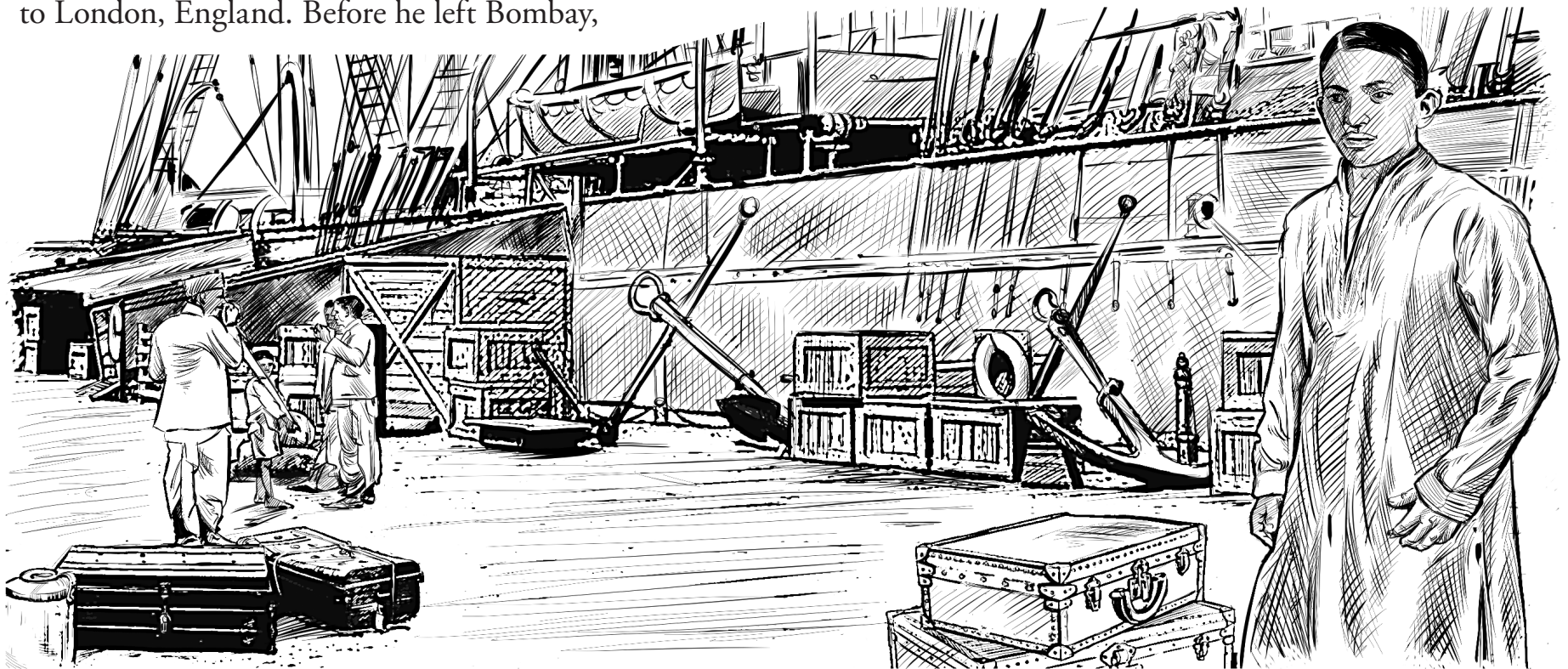
### London Lawyer

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Mohandas Gandhi packed up and said good-bye to his family, including Kasturbai and their new baby son, Harilal. He headed to Bombay, India, where he would board a ship to London, England. Before he left Bombay,

the leaders of the Modh Bania caste called him into a meeting. Traveling overseas was against the caste's rules. They thought he would be tempted to break the rules of Hinduism while in England.

If he went, then he would be kicked out of the Modh Bania caste and treated as an untouchable. Courageously, Gandhi still went. He was only eighteen years old when he set sail from Bombay on September 4, 1888.



Gandhi had a hard time fitting into a country so unlike his own. “Everything was strange—the people, their ways, and even their dwellings,” he later wrote. He tried hard to become an “English gentleman.” He spent a lot of money on a new suit, a top hat, silver-tipped cane, and leather gloves. He took lessons in manners, dance, French, and violin, like other Englishmen. But none of that helped his loneliness and homesickness.



Eating in London was hard for Gandhi, too. Before he left India, he had promised his mother that he would not eat meat. But finding vegetarian meals in London was difficult. Since Gandhi was

shy, he didn't ask his hosts or waiters if they could make other choices for him. Vegetables tasted bland without the spices of home.

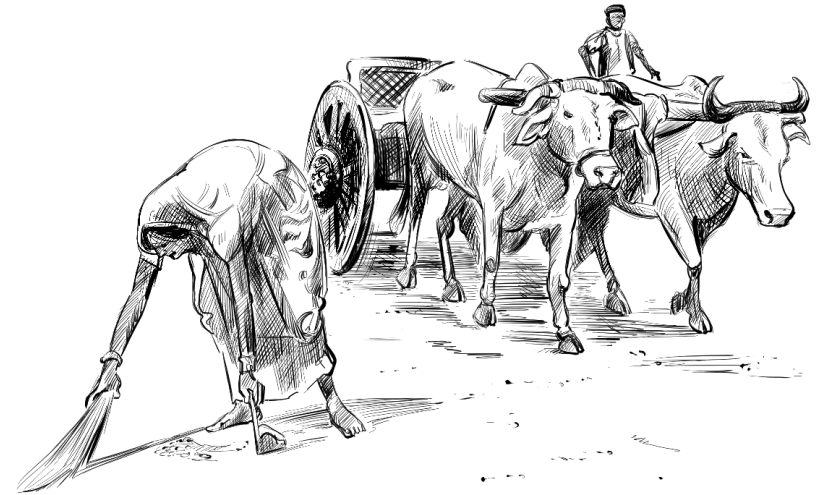


# THE CASTE SYSTEM IN INDIA

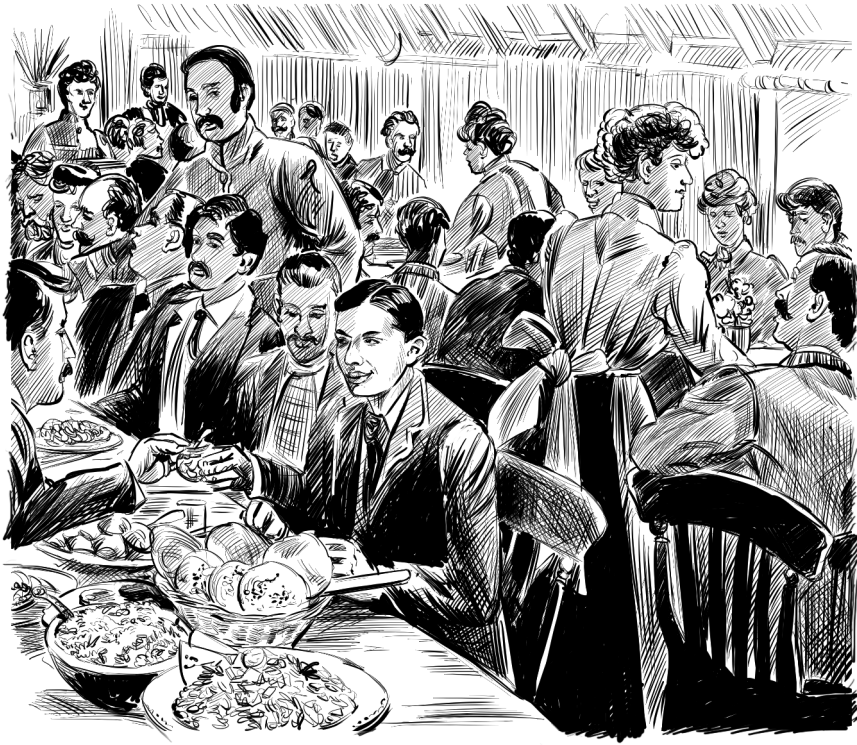
IN TRADITIONAL HINDUISM AND INDIAN CULTURE, PEOPLE WERE DIVIDED INTO DIFFERENT SOCIAL LEVELS, OR CASTES.



RELIGIOUS PRIESTS AND TEACHERS MADE UP THE HIGHEST CASTE CALLED BRAHMANS. NEXT CAME KSHATRIYAS, THE WARRIORS AND ROYALTY. GANDHI'S FAMILY BELONGED TO THE NEXT CASTE—THE VAISHYAS—IN A SMALLER SUBGROUP CALLED THE MODH BANIAS. THE VAISHYA CASTE INCLUDED LANDOWNERS, MERCHANTS, AND FARMERS. THE SUDRAS MADE UP THE LOWEST CASTE. THESE WERE WORKERS AND CRAFTSMEN. PEOPLE COULD NOT MARRY MEMBERS OUTSIDE THEIR CASTE. THEY WERE NOT EVEN ALLOWED TO SHARE A MEAL WITH THEM!



ONE GROUP OF PEOPLE WERE CONSIDERED SO LOW, THEY WERE OUTSIDE THE CASTE SYSTEM. THEY WERE CALLED UNTOUCHABLES. UNTOUCHABLES HAD THE DIRTIEST JOBS, SUCH AS SWEEPING STREETS, CLEANING UP HUMAN WASTE, AND HANDLING GARBAGE. IN 1950, UNTOUCHABLES WERE GIVEN EQUAL RIGHTS UNDER LAW. TODAY, THE TERM DALIT REFERS TO THOSE ONCE CALLED UNTOUCHABLES. THE CASTE SYSTEM IS NO LONGER A PART OF THE EVERYDAY FABRIC OF MODERN INDIA. AND EVEN THOUGH DISCRIMINATION AGAINST DALIT INDIVIDUALS IS AGAINST THE LAW, MANY STILL FACE PREJUDICE, ESPECIALLY IN RURAL AREAS.



Gandhi took long walks through the city. On one of these walks, he came upon a vegetarian restaurant on Farringdon Street. Gandhi had finally found a place to eat. This discovery also introduced him to a whole community of vegetarians in London. He became a member of the London Vegetarian Society.

Gandhi completed his studies at University College and passed his law exams on June 10, 1891. The London Vegetarian Society held a farewell dinner in his honor. Gandhi had prepared a speech, but he was so shy and nervous that he couldn't read it. All he could get out was an uncomfortable "thank you."

Two days later, he set sail for home. He had only been in London for three years. But the lessons he learned about law, and about himself, would set him on his future path as a spiritual and political leader.



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## Chapter 3

### An Unwelcome Visitor

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Gandhi returned to India. Bombay Harbor greeted him with rough and choppy waters. Gandhi's older brother Laxmidas greeted him with sad news. Their mother had died while Gandhi was away.



Coming back home was not easy for Gandhi. His caste would not accept him. To please his brother, Gandhi agreed to bathe in the sacred Godavari River to wash away the sins of England.

He was then readmitted to his caste. But his home life was full of arguments with Kasturbai. Gandhi had tried to teach her new English traditions of cooking, eating, and dressing.

Gandhi went to find work in Bombay. But he soon found he was still too shy to be a lawyer. As he stood up to present his very first case, “My head was reeling, and I felt as though the whole court was doing likewise.” He set up an office in Rajkot where he could work at his desk instead of in court.



Then Gandhi received some good news. A merchant from Porbandar was living in South Africa. He needed a lawyer for a court case there. The job would last one year. Gandhi decided to give it a try. Although he and his wife had recently welcomed a new baby boy named Manilal into their family, Gandhi left his wife and two young sons under Laxmidas's care and set out for Durban, South Africa, in April 1893.





A week after he arrived in South Africa, Gandhi traveled to Pretoria for his court case. He had a first-class ticket on the train. During the journey, the train stopped at the Maritzburg Station at about nine in the evening. A European

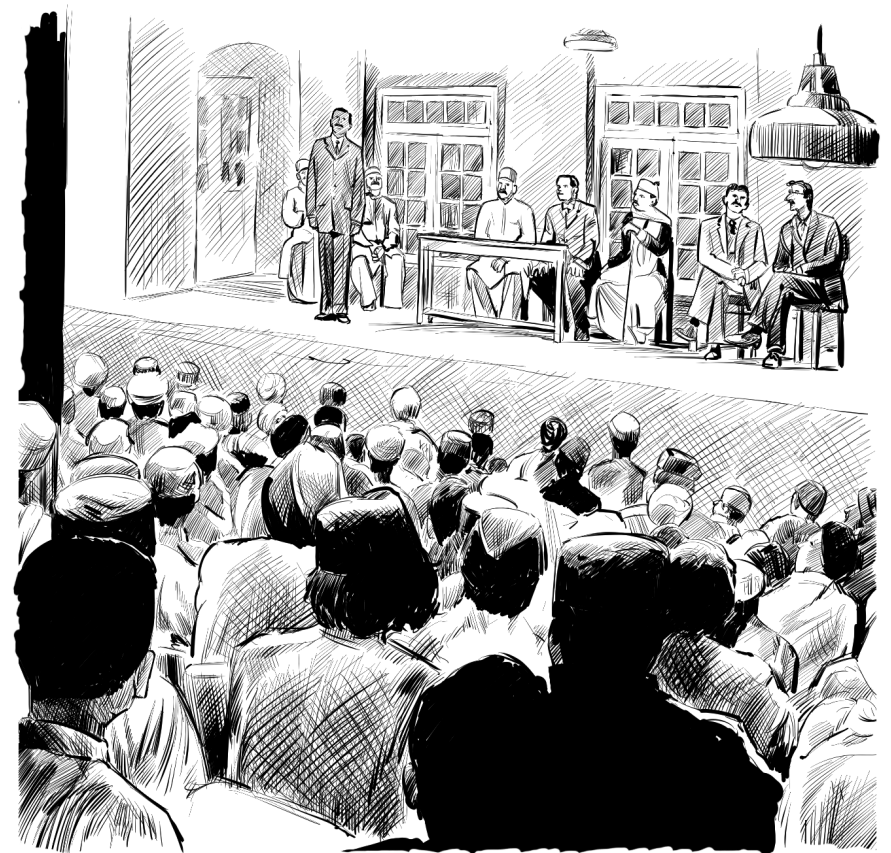
man entered the car. He did not like seeing an Indian man in first class. The man left and came back with a railway official. The official ordered Gandhi to go back to the third-class car.

Gandhi showed them his ticket. He refused



to leave the first-class car. The European man left again and came back with a policeman, who promptly kicked Gandhi off the train. Gandhi stood alone on the Maritzburg Station platform as the train pulled away.

The rest of the trip to Pretoria did not go much better. On a horse-drawn carriage, the white passengers did not want an Indian inside the coach with them. The coach leader told Gandhi to sit on the footboard—the small step that people used to get inside. “The insult was more than I could bear,” Gandhi wrote.

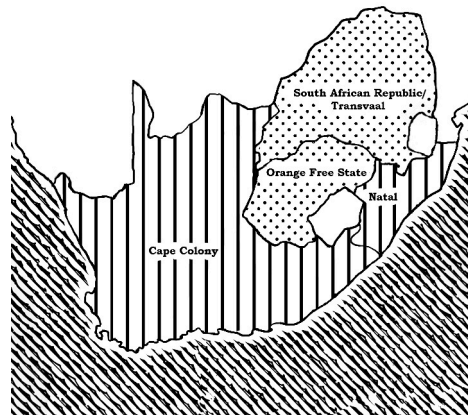


When Gandhi finally arrived in Pretoria, he called the Indian community together for a meeting. He could no longer be timid. “My speech at this meeting may be said to have been the first public speech in my life,” he said.

## WHY DID SO MANY INDIANS LIVE IN SOUTH AFRICA?

WHEN GANDHI WAS A YOUNG MAN, THE BRITISH AND THE DUTCH GOVERNED DIFFERENT PARTS OF SOUTH AFRICA. CAPE COLONY AND NATAL WERE BRITISH COLONIES. DUTCH SETTLERS (THE BOERS) CONTROLLED THE TERRITORIES OF TRANSVAAL AND ORANGE FREE STATE. IN THE 1860S, MANY INDIANS CAME TO NATAL TO WORK ON THE SUGAR AND COFFEE PLANTATIONS. MORE INDIANS ARRIVED, WORKING AS MERCHANTS, AND INDIAN COMMUNITIES GREW. THE BRITISH SAW THEM AS A THREAT TO THEIR BUSINESSES. BY 1894 IN NATAL, INDIANS OUTNUMBERED WHITES 43,000 TO 40,000. SO TO CONTROL THE INDIAN POPULATION, THE BRITISH PASSED LAWS THAT LIMITED THEIR EQUALITY AND RIGHTS.

### SOUTH AFRICA



He shared his ideas about how Indians could improve their lives. He spoke about the need for fair treatment of Indians in South Africa. He knew he could go back to India. Or he could stand up for his rights, and the rights of Indians in South Africa. He decided to stay.

The #1 New York Times Best-Selling Series



# Who Is Malala Yousafzai?



An Unauthorized Biography

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## Chapter 1 A Girl Is Born

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On July 12, 1997, Malala Yousafzai was born in the city of Mingora, Pakistan. Outside her parents' bedroom, a new day was about to begin. Soon the city would come alive with horns honking and people calling and music playing. But now it was early. The morning sun was rising behind the mountains outside the city. A rooster crowed. A scooter's engine revved.

Like many families in their poor neighborhood, the Yousafzais couldn't afford a doctor or midwife. Instead, a neighbor woman arrived to deliver the baby. When Tor Pekai Yousafzai was handed her first child, she felt instant love. But there was also sadness in her heart. Tor Pekai knew what was in store for this little girl. Her friends and neighbors

in Mingora would not celebrate her birth. If she had been a boy, they would have brought gifts and food and poems.



Tor Pekai had grown up in a remote mountain village. Most girls did not go to school. However, Tor Pekai wanted to learn. When she was six, she went to the village school, but being a girl in school was so unusual that she soon left.

In Mingora and many other areas of the Swat Valley, it was common for all children to attend

school. The first girls' school was built in the 1920s. High schools and colleges followed. The rulers believed that all children, girls as well as boys, should be educated. Pakistan was proud of the graduates in the Swat area who went on to become teachers, doctors, and other professionals.

Malala's father had also grown up in a mountain village. He also believed in schooling for girls. When Ziauddin (zee-OW-dun) saw his new baby daughter, he did not feel disappointed. He felt proud. He would make sure that she would have the same chances in life as any boy.

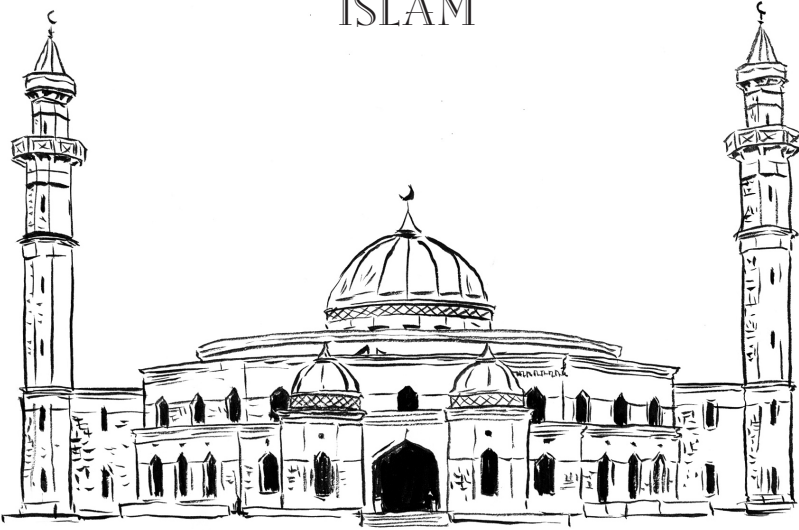




Three years earlier, he had built a private elementary school for boys and girls. He called it the Khushal School. He was the teacher. Ziauddin planned to build more schools, then more and more. A high school for girls, another for boys, until every child in Mingora had a place to learn.

Ziauddin had grown up in a religious Muslim family. His father was a teacher. He taught Ziauddin that children were sacred, and all children needed to learn. He explained that it was important to help others. Ziauddin listened.

## ISLAM



ISLAM IS A PEACEFUL RELIGION PRACTICED BY MORE THAN A BILLION PEOPLE AROUND THE WORLD. MUSLIMS ARE FOLLOWERS OF THE ISLAMIC FAITH. ISLAM TEACHES THERE IS ONE GOD, KNOWN AS ALLAH IN THE ARABIC LANGUAGE. THE WORDS OF ALLAH ARE REVEALED IN THE SACRED BOOK OF ISLAM, CALLED THE QURAN. MUSLIM HOUSES OF WORSHIP ARE CALLED MOSQUES.

Ziauddin had been small for his age. His skin was darker than the other children. He'd stuttered when he tried to speak out in class. Sometimes children had bullied or ignored him. Sometimes he had felt like an outsider.

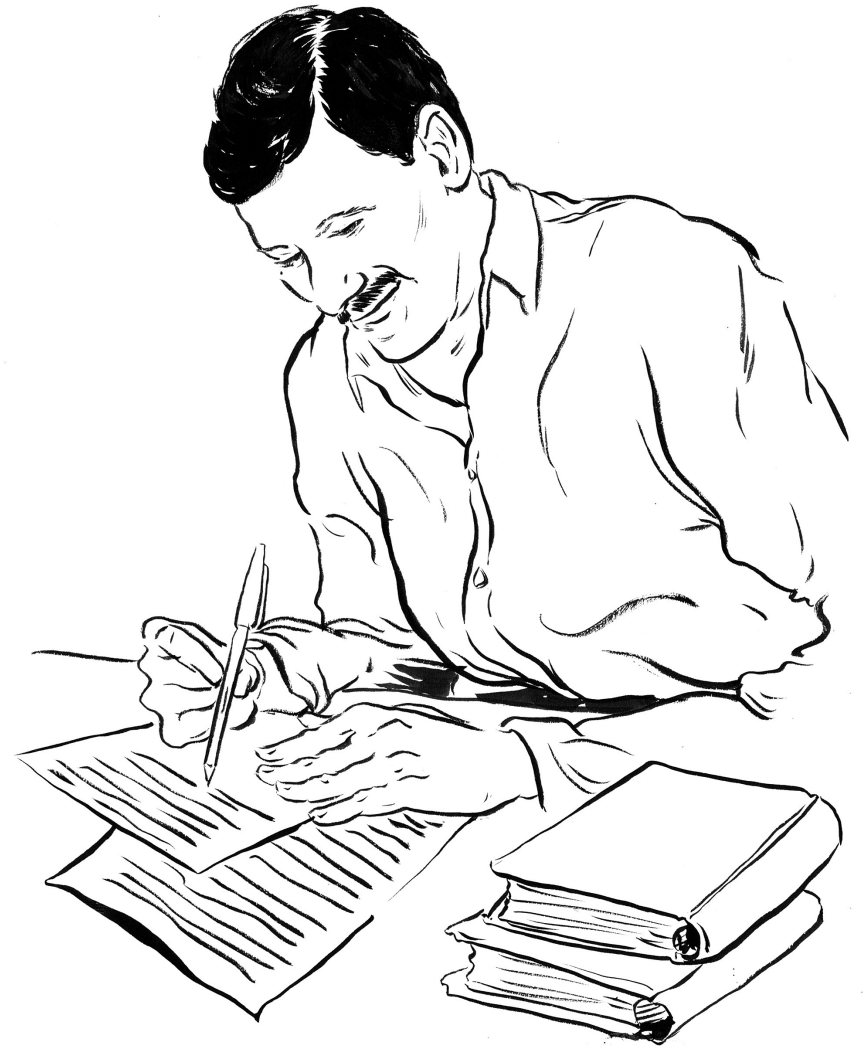
Many people tried to get him to join dangerous groups. They wanted him to think in a certain way. The more he read, the more he learned how to make up his own mind. When he grew up, he realized that school had saved him.

At Malala's birth, Ziauddin looked down at his new daughter and wondered what her name should be. This child must be named for a strong, free woman. Ziauddin studied his family tree. It went back for three hundred years. Yet he could not find one girl's name listed. But in his Pashtun culture, there were so many heroines, so many names to choose from. In the end he decided to name this baby after a brave young girl—Malalai of Maiwand—who loved her country greatly.

## THE PASHTUN PEOPLE

THE PASHTUN PEOPLE LIVE IN THE COUNTRY OF AFGHANISTAN AND IN THE NORTHWEST CORNER OF PAKISTAN. MANY LIVE IN THE MOUNTAINS AND ARE USED TO A RUGGED LIFE.

THROUGHOUT HISTORY, THE PASHTUN PEOPLE HAVE STRUGGLED TO FIGHT OFF MANY ENEMIES. THE PASHTUN ARE PROUD PEOPLE. THEY HAVE NOT WANTED TO LOSE THEIR TRADITIONS. THEY BELIEVE IN RESPECT AND GENEROSITY TOWARD OTHERS. THEY VALUE LOYALTY TO FAMILY, FRIENDS, AND NEIGHBORS. ALMOST ALL PASHTUN PEOPLE FOLLOW THE ISLAMIC RELIGION.



He raised his pen and wrote his new daughter's name: *Malala*.



## MALALAI OF MAIWAND



THERE WAS ONCE A GIRL NAMED MALALAI. SHE LIVED IN A TINY TOWN IN AFGHANISTAN, NOT FAR FROM PAKISTAN. MALALAI WAS THE DAUGHTER OF A SHEPHERD. IN 1880, THE BRITISH WERE TRYING TO TAKE OVER AFGHANISTAN. MANY LOCAL BOYS AND MEN JOINED THE BATTLE TO STOP THEM. MALALAI'S FATHER AND THE MAN SHE LOVED FOUGHT, TOO. THE BATTLE OF MAIWAND TOOK PLACE NEAR MALALAI'S HOME. MALALAI HELPED CARE FOR WOUNDED AFGHAN SOLDIERS. MALALAI WAS AFRAID FOR THE MEN. SHE DID NOT WANT THEM TO GIVE UP. SO SHE TOOK OFF HER VEIL AND WAVED IT. THEN SHE BEGAN TO SING.

WITH A DROP OF MY SWEETHEART'S BLOOD  
SHED IN DEFENSE OF THE MOTHERLAND,  
WILL I PUT A BEAUTY SPOT ON MY FOREHEAD,  
SUCH AS WOULD PUT TO SHAME  
THE ROSE IN THE GARDEN.

THE AFGHAN SOLDIERS HEARD HER SONG.  
THEY FOUGHT HARDER AND WON THE BATTLE.  
BUT DURING IT, MALALAI WAS SHOT AND KILLED.  
MALALAI OF MAIWAND IS A HERO. SHE IS THE  
GIRL WHO HELPED TURN THE TIDE AND STOP  
THE BRITISH.

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## Chapter 2

### Born with Wings

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When Malala was two, her brother Khushal was born. The neighbors brought gifts and food and laughter. This baby boy's future was full of possibilities, they said as they celebrated. He might even go to a university. Maybe he would become a doctor, or a teacher like his father.

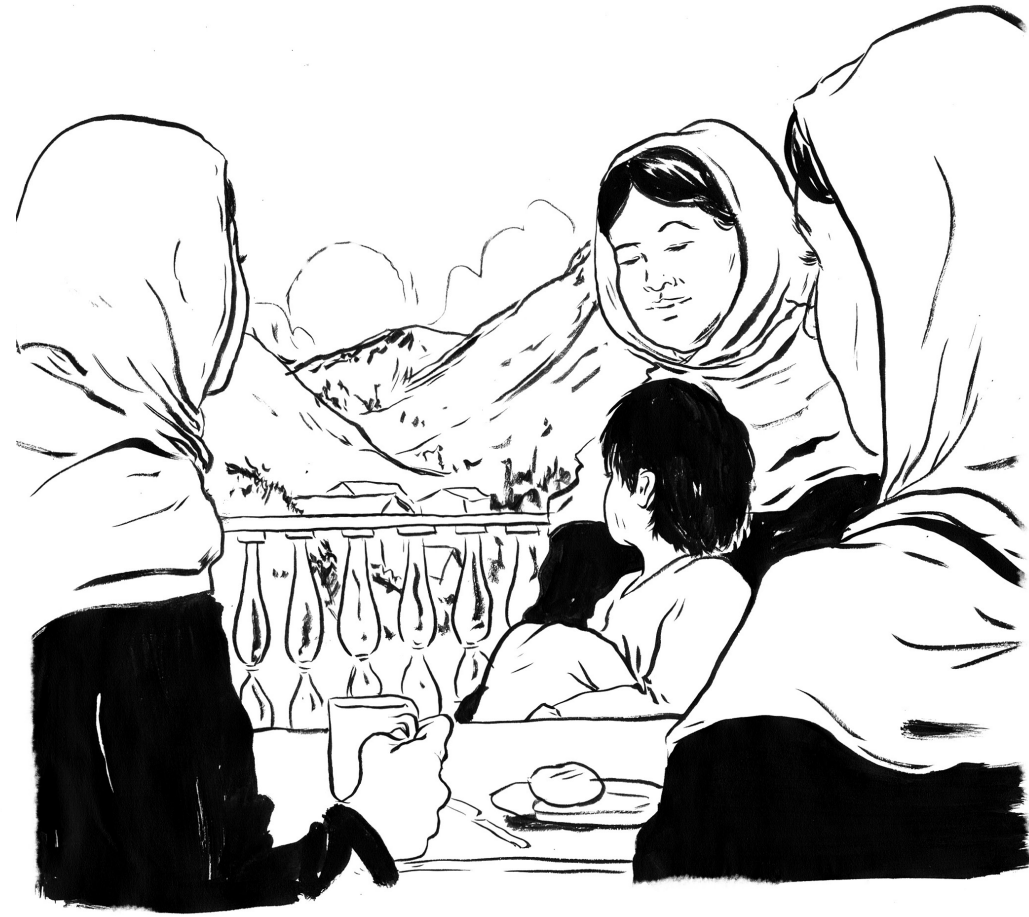
Ziauddin was aware that Malala was listening. He was a polite man. He did not wish to offend his guests by pointing out that the schools he was building in Mingora were for boys *and* girls. Maybe Khushal and Malala would *both* go to a university and become doctors.

Malala loved her father's schoolroom. Sometimes, when she was little, she stood at the front of the empty classroom and pretended she was a teacher.



As Malala grew older, she enjoyed helping her mother prepare meals. When the family moved from their cramped rooms by the school, she couldn't wait to help her mother in their new garden.

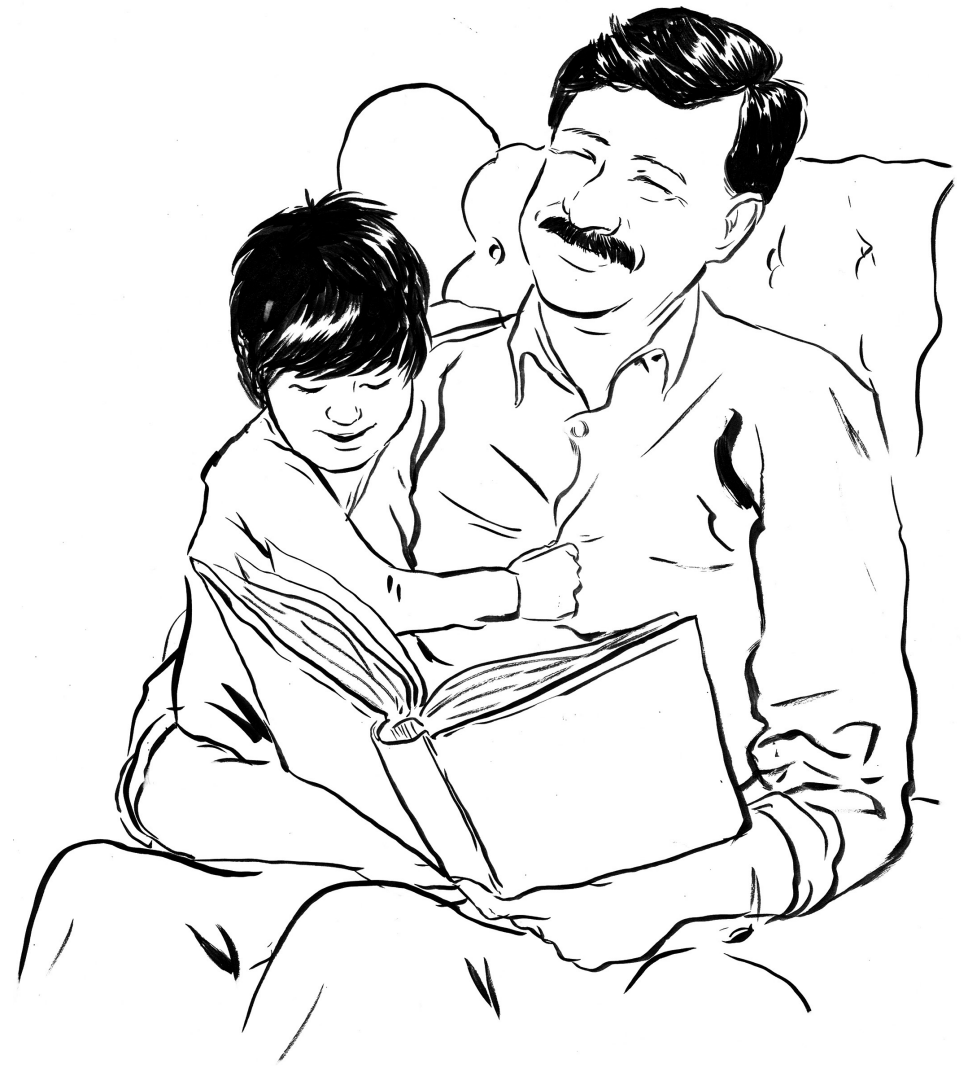
There was more space now. On most evenings, neighbors gathered on the porch and ate the food that Malala had helped prepare.



Sometimes she sat with the women. They talked about their day and watched the sun set over the mountains that rose up beyond the lakes and pastures in the beautiful Swat Valley.



she said, “but he never clipped my wings. He let me fly. He let me achieve my goals.”



But most of the time, she joined the men. She loved listening to them swap stories and talk about politics. Often, her father recited poetry or spoke of heroes like her namesake, Malalai. Sometimes he recited poems by his favorite poet, Rumi.

Later, Malala would say that her father allowed her to grow. “He didn’t give me something extra,”

## THE POEMS OF RUMI



MALALA GREW UP LISTENING TO THE POEMS OF THE GREAT POET RUMI. RUMI WAS BORN ON SEPTEMBER 30, 1207, IN WHAT IS NOW THE COUNTRY OF AFGHANISTAN. HE SPOKE AND WROTE ABOUT WHAT HE THOUGHT WAS MOST IMPORTANT IN LIFE. HERE ARE SOME OF HIS SAYINGS.

IGNORE THOSE THAT MAKE YOU FEARFUL AND SAD.

I WANT TO SING LIKE THE BIRDS SING, NOT WORRYING ABOUT WHO HEARS OR WHAT THEY THINK.

DON'T BE SATISFIED WITH STORIES, HOW THINGS HAVE GONE WITH OTHERS. UNFOLD YOUR OWN MYTH.

BE A LAMP, OR A LIFEBOAT, OR A LADDER. HELP SOMEONE'S SOUL HEAL. WALK OUT OF YOUR HOUSE LIKE A SHEPHERD.

INSIDE YOU THERE'S AN ARTIST YOU DON'T KNOW ABOUT.

# Who Was Nelson Mandela?



By  
Pam Pollack  
and Meg Belviso

Illustrated by  
Stephen Marchesi

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## Chapter 6 Underground

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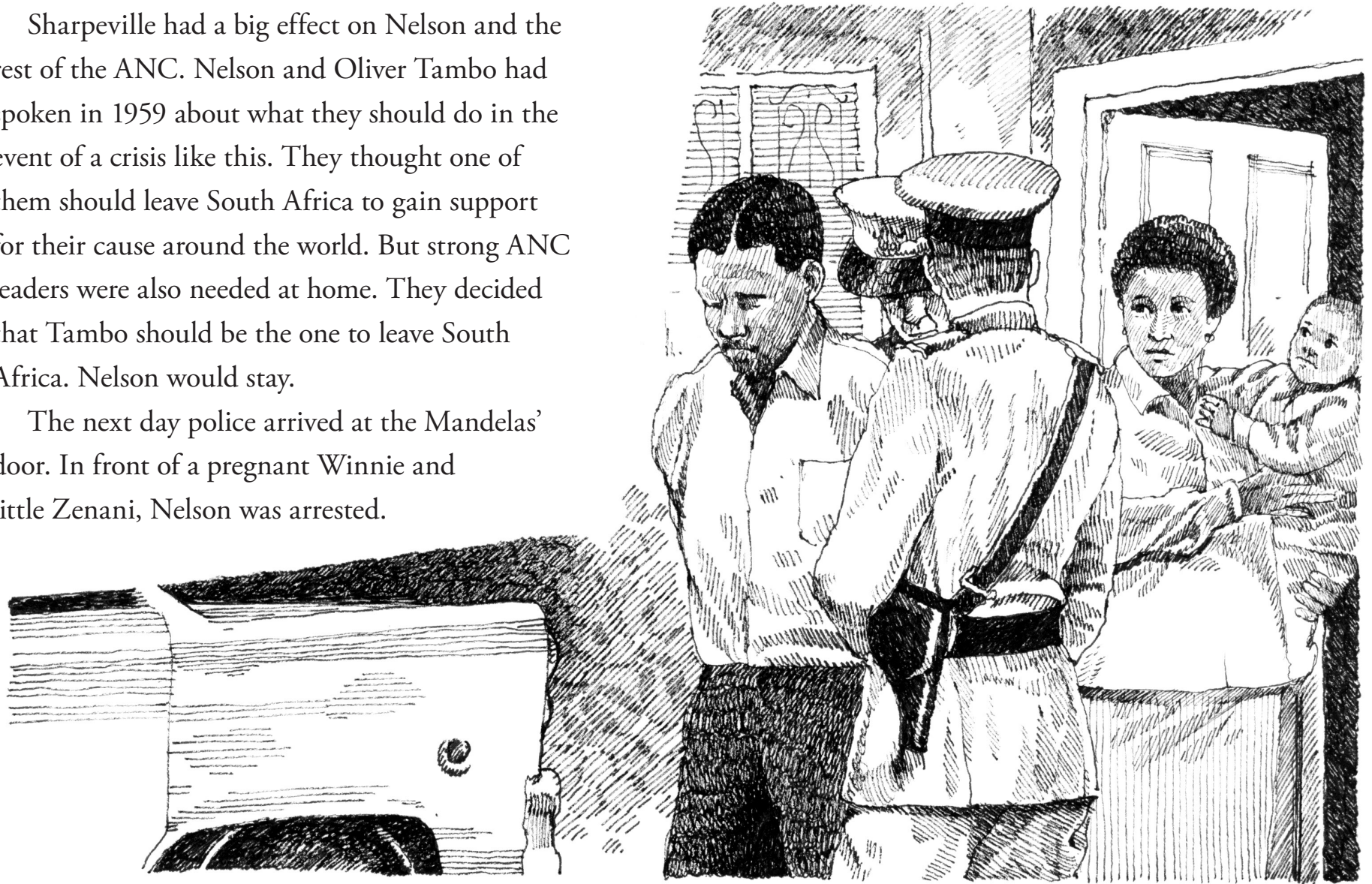
Pictures of Sharpeville spread around the world. This was what apartheid looked like. Outside South Africa the killings were condemned. The United Nations blamed the South African government for what happened. Foreign businesses pulled their investment money out of South Africa.



The government declared a state of emergency. Now the police could arrest anyone suspected of acting against the government—no proof needed. All public meetings were now illegal.

Sharpeville had a big effect on Nelson and the rest of the ANC. Nelson and Oliver Tambo had spoken in 1959 about what they should do in the event of a crisis like this. They thought one of them should leave South Africa to gain support for their cause around the world. But strong ANC leaders were also needed at home. They decided that Tambo should be the one to leave South Africa. Nelson would stay.

The next day police arrived at the Mandelas' door. In front of a pregnant Winnie and little Zenani, Nelson was arrested.





He stayed in jail for five months without being charged with a crime. His second daughter, Zindiswa (called Zindzi), was born in December 1960. Eventually, he was accused of the most serious crime possible—trying to overthrow the government.

On March 29, 1961, one year after the terrible Sharpeville murders, Nelson Mandela and the other defendants from the Treason Trial were finally found not guilty. The main judge on the three-judge panel said that although they had broken the law, he could find no proof that they were trying to overthrow the government.

During that same month, a civil-rights conference was held in Pietermaritzburg, South Africa. Nelson now planned to go underground. Leaving his family, he hid out with friends, slept during the day, and went out only at night. He met secretly with reporters. In interviews, he explained that Sharpeville had changed the way he thought about protest. He said, “In my mind, we are closing a chapter on this question of a nonviolent policy.” Black South Africans had tried nonviolence to end apartheid. But events like Sharpeville showed that it didn’t work. The South African government had no problem killing





peaceful protesters. Nelson and the ANC changed tactics. There was a need for armed resistance, so a new group was formed. It was called *Umkhonto we Sizwe* (oom-KOHN-toh-way-SEEZ-way), or Spear of the Nation. Nelson was its commander in chief. Although the new group did not want to kill people, it was ready to destroy power plants, railways, and telephone lines. By disrupting the

running of the country, the Spear hoped to force the white government to end apartheid.

Nelson hid out on the Liliesleaf Farm in Rivonia with other ANC leaders like Walter Sisulu. To avoid arrest, he wore disguises. One day he was an errand boy, the next a chef. He dressed in the dusty overalls of a gardener or the beads and painted face of a tribal healer. He had many narrow escapes. One time he was spotted by a black guard—but the man simply gave him the ANC “thumbs-up” signal and turned the other



way. Whoever the guard was, he wanted Nelson to stay free. The government hated Nelson for outsmarting them.

Then Nelson's luck ran out. On August 5, 1962, the police stopped a car. In the passenger seat was a black man dressed as a chauffeur. It was Nelson. He tried to convince the policemen that his name was David Motsamayi. But the police didn't believe it. He was arrested.

Somehow the police had known that Nelson's car was going to come through that spot on that day. No one knows who betrayed him. Nelson was sentenced to five years in prison with hard labor. As the police took him away the crowd shouted, "*Tshotsholoza*, Mandela!" ("Struggle on, Mandela!")

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## Chapter 7

### Robben Island

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While Nelson was in prison, the police searched Liliesleaf and arrested Walter Sisulu and other members of Spear of the Nation. Luckily Oliver Tambo was outside South Africa. When he heard about the arrests he knew he couldn't go back. He was as determined as ever to help his friends.

In October 1963, Nelson went on trial again. He was accused of 222 acts of sabotage between 1961 and 1963. *Sabotage* means to destroy or disrupt things so that they don't work. For instance, Spear had plans to set off explosions in police stations and other government buildings (but not when people were around). The state asked for the maximum penalty: death by hanging.

The courtroom was tense. The lawyers against Nelson and his friends took five months to present



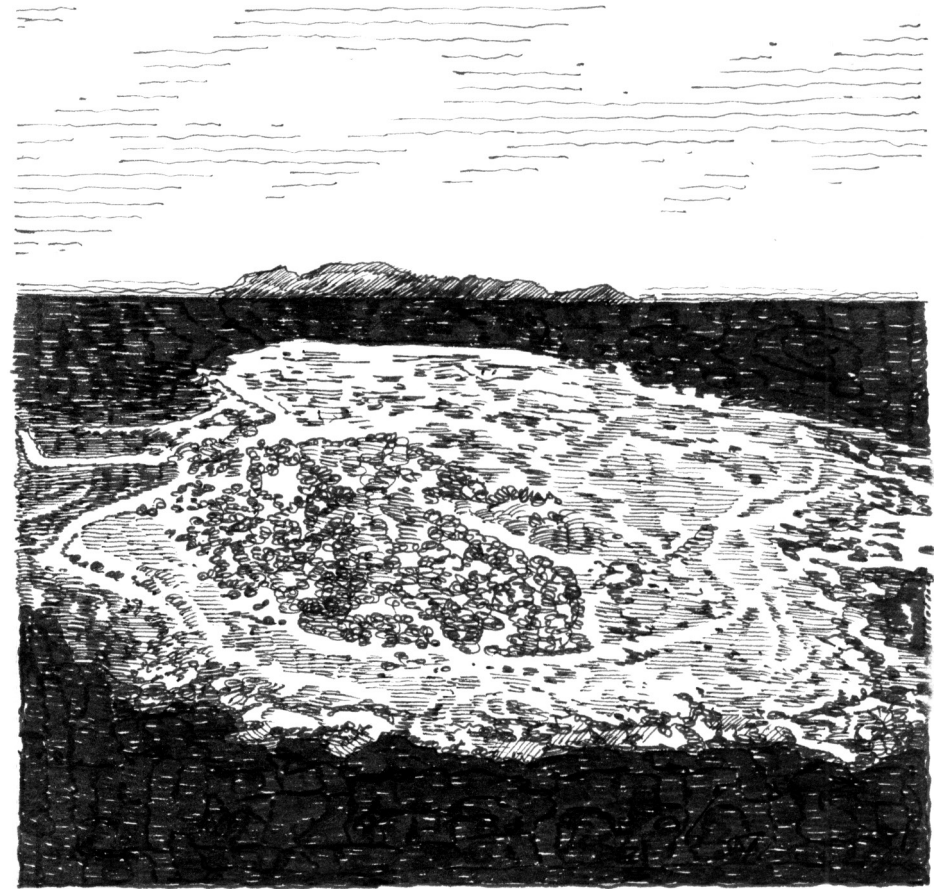
their argument. Then, in April, Nelson stood to speak. His elderly mother and his wife watched from the gallery. He offered no evidence in his defense. Instead, he made a statement. “We believe that South Africa belongs to all the people who live in it,” he said, “and not to one group, be it black or white.”



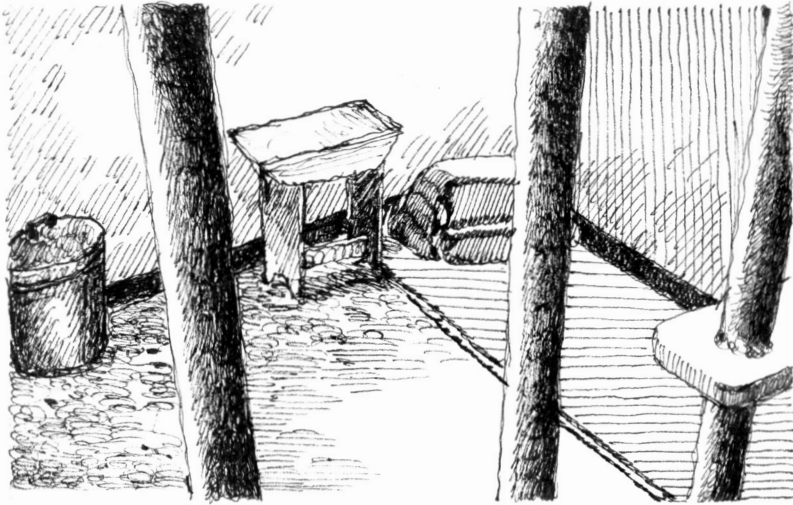
Nelson spoke about the unjust laws, life in the crowded townships, and the cruel actions of the government. He spoke on the right to vote, the right to an education, and the right to be treated with basic respect. For hours the courtroom listened, spellbound. “I have dedicated myself to this struggle of the African people . . .,” Nelson said. “It is an ideal which I hope to live for and to achieve. But if needs be, it is an ideal for which I am prepared to die.”

After the trial, the judge sentenced Nelson and the other defendants, including Walter Sisulu, to life in prison.

Nelson and Sisulu were flown to a maximum-security prison on Robben Island off the coast of Cape Town. No ships were allowed within a mile of the island. Escape was impossible. Mandela was led to the cell that would be his home for the next eighteen years. It was eight feet wide and seven feet long, lit by a single forty-watt lightbulb. The



bulb stayed on day and night. Mandela could walk across the room in three steps. There was a mat for sleeping and three blankets so thin he could see through them. His toilet was a small iron bucket.



All the prisoners on Robben Island were black. All the guards were white. Mandela could write to his family and receive a letter from them only once every six months. Before Nelson was allowed to read a letter, prison officials crossed out anything in the letter they didn't think Nelson should see. Often so many words were crossed out, the letter barely made



sense. Nelson did not see Winnie for years at a time. He was not allowed to attend the funerals of his mother or his eldest son, Thembi, who died in a car accident in 1969.

Every day, he was woken up at five thirty. He washed and shaved with cold water. He emptied his iron bucket. He was allowed eight squares of toilet paper a day. He ate tasteless porridge for breakfast. Then he went to work—either breaking rocks in the courtyard or working in the limestone quarry digging out heavy slabs of rock with picks and shovels and lifting them onto



trucks. The sun was so bright on the limestone it damaged his eyesight. In the summer it was boiling hot; in winter, cold and windy. The lime dust stung his eyes and made his hands blister.

Information about the outside world came from new prisoners, except when guards left newspaper clippings on his sleeping mat to let him know that—back in Johannesburg—Winnie was being harassed and jailed. They did this to show Nelson how powerless he was to help his family.



## WINNIE MANDELA

WINNIE MANDELA SHARED HER HUSBAND'S COMMITMENT TO ENDING APARTHEID. DURING THE YEARS NELSON SPENT IN PRISON, WINNIE WAS OFTEN JAILED, BEATEN, AND HARASSED. THIS TREATMENT LEFT HER ANGRY AND MADE HER SEE VIOLENCE AS AN ACCEPTABLE WAY OF DEALING WITH ENEMIES. SHE WAS PUT ON TRIAL FOR KIDNAPPING AND MURDER. MANY PEOPLE DIDN'T APPROVE OF HER AGGRESSIVE STYLE, BUT SHE REMAINED A WELL-KNOWN, IF CONTROVERSIAL, PUBLIC FIGURE. ALTHOUGH SOME PEOPLE REFER TO HER AS THE "MOTHER OF THE NATION," SHE WAS NOT VERY INTERESTED IN COMPROMISE, OR IN A SLOW PATH TO EQUALITY. HER BELIEFS BECAME SO DIFFERENT FROM NELSON'S THAT THEY DIVORCED IN 1996.



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