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| Speak Up - KōrerotiaHuman rights following atrocity17 April 2019 |
| Female | Coming up next conversations on human rights with “Speak Up” – “Kōrerotia”, here on Plains FM. |
| Sally | E ngā mana, E ngā reo, E ngā hau e whāTēnā koutou katoaNau mai ki tēnei hōtaka: “Speak Up” – “Kōrerotia”. Tune in as our guests “Speak Up”, sharing their unique and powerful experiences and opinions and may you also be inspired to “Speak Up” when the moment is right. |
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| Sally  | On 15 March 2019, 50 people were killed in a terrorist attack in the Al Noor and Linwood mosques in Christchurch. There’s been a huge outpouring of grief since the event by people in Christchurch, elsewhere in New Zealand, and internationally. Grief for the victims and their families, survivors and witnesses and also for the loss for the feeling of safety and a way of life, that we were somehow exempt from such atrocity living here at the bottom of the world. In this outpouring of grief, and the realisation that terrorism can occur in our backyard, there is some cause for hope. New Zealand has received global recognition for its response, both for the compassion demonstrated by its people and by Prime Minister Jacinda Ardern, and for the rapid action taken by our politicians on gun law reform. In the hours, days and weeks since 15 March, I have seen a lot that I have found touching and inspirational. I do wonder though what will happen longer term. I’d like to think that the piles of flowers and messages of condolence and solidarity will translate to greater connectivity between us here in the city, regardless of our faith. I’d like to hope that the people who placed those flowers and wrote those messages take the opportunity to visit the mosques, speak with the people who worship there, smile at women wearing their hijab, talk to their kids. And don’t just seek to connect with Muslims who were the targets of the attack of 15 March, but with Sikhs, Hindus, Christians, with Māori, with Chinese, Indians, Pasifika. With anyone who might look a little different to you and who might be feeling sad, vulnerable, scared. Because if the act of 15 March shows us anything, it’s that racism is alive and well in this country, that Islamophobia exists. And if the response of the hundreds, thousands and millions of people around the world who mourned show us anything, it’s that so many people have no appetite for these sorts of views. So that most of all I’d like to hope that we’re able to grow from this experience and not just fall into complacency. It takes energy and commitment, a *doing* not a passive *waiting around* to combat hatred. While the events of 15 March were unprecedented in New Zealand, other parts of the world have born and continue to bear witness to atrocity. To help guide New Zealand as we seek to move on from the attack, the Human Rights Commission invited the United Nations Deputy High Commissioner for Human Rights, Kate Gilmore, to New Zealand, to speak with affected communities, civil activists and bureaucrats. This “Speak Up” – “Kōrerotia” show consists of a recording of a speech Kate made in Christchurch on the 9th April 2019, preceded by an introduction by New Zealand’s Chief Human Rights Commissioner Paul Hunt and with some audience question and answer to end. So, to kick off here’s a speech - slightly abridged - by Paul Hunt, who has had a long and industrious career in human rights including several years at the United Nations before taking up the position of Chief Commissioner earlier this year.  |
| Paul | Friends, New Zealand has one of the best human rights records in the world. We enjoy a Treaty-based multiculturalism. New Zealand warmly welcomes people of all ethnicities, all nationalities, all religions, all backgrounds. We have this rich diverse multiculturalism built upon the Treaty of Waitangi. Our multiculturalism is built upon the partnership between tangata whenua and the Crown and this multiculturalism is also informed by United Nations Declaration on the Rights of Indigenous Peoples. But friends, we are a mature democracy and we can, and we must, acknowledge our shortcomings. Only if we are mature enough to acknowledge our shortcomings, can we begin to solve them effectively. So, we have to recognise, we have to recognise that despite our rich multiculturalism, in New Zealand there is some racism. We have to recognise that there is some Islamophobia, we have to recognise that there is some anti-Semitism. Men, women and children of goodwill have to work together to extinguish these social evils. We need an all-government response to these challenges, national government, local government. We need communities to work at the flax roots, we need schools to engage, universities to engage, we need the business enterprises to play their part and we need the media to play their part too. All of us without exception have a vital role to play. In all we do, human rights should shape our response to the 15 March. We should apply the agreed global standards on human rights, we should apply the agreed national standards on human rights, we should apply the Treaty of Waitangi and those human rights will sharpen and deepen our response to the 15 March, and our response must be grounded in communities. That’s the human rights way of doing things. Those directly affected by the 15 March, they need clarity, they need certainty. We must ensure they receive wraparound support, we must ensure they are supported by dedicated staff, and this is why the Human Rights Commission invited Kate Gilmore, Deputy High Commissioner for Human Rights, to New Zealand, so she can help to guide us as we try to navigate the appropriate human rights-based response to the 15 March. That response has to be shaped by human rights, it has to be shaped by values, values which we know, values which Māori well know, values such as *tika* - that is to be just, to be right, to be true, to do the right thing. Values such as *pono* - to be faithful, to be true, to keep your word, and the value of *aroha* - to feel compassion, to feel concern, to feel for others, to look after others, to love. Those three principles, those three values, they’re not just well known to us, they’re not just well known to Māori, they are values which are embedded in the Universal Declaration of Human Rights, a declaration which back in 1948, New Zealand helped to draft and those values are embedded in the Treaty of Waitangi, and those values are embedded in the United Nations Declaration on the Rights of Indigenous Peoples. Be just, keep your word, look after each other. Those values and human rights can help us strike the right balance between me and we, between individual and community. So to close, nō reirā: He toru ngā mea, ngā mea nui: tika, pono, aroha. Māuri tangata, māuri ora.  |
| Sally | The second part of the show consists of the speech by United Nations Deputy High Commissioner for Human Rights, Kate Gilmore. Kate has held this position since 2015, prior to that she has worked on programmes with the United Nations Population Fund and Amnesty International.  |
| Kate | Kia ora, As-salāmu ʿalaykum. Dear friends, from the headquarters of the United Nations, we carry with us the warmest greetings of United Nations High Commissioner for Human Rights Michelle Bachelet. We thank you, we thank you for this privilege, we thank the traditional of owners of land and mountain and oceans and to all that is past, present and emerging. We thank you for the privilege of welcome to your country, to Mayor Dalziel, thank you for your warm opening of the cities, Chief Commissioner Paul Hunt and the wonderful colleagues at New Zealand Human Rights Commission - thank you for this generous invitation but thank you most of all, all of you here who make this precious dialogue possible. I’m an outsider and I’m a bit nervous so I’m taking a lot of comfort in the long-standing famous hospitality of Christchurch which is - because as Mayor Dalziel has expressed - we have been utterly dependent on people coming from outside and we will continue to do so. People from the outside. From the world over, people from the outside are joined now to you in shock, in sorrow, in grief that you should be subjected to such atrocity. You’re too well seasoned in disaster, but in atrocity? This wicked impost of the maximum of hate for the minimum of reason, how can it be that grief’s many layers now weigh so heavy on your broad shoulders? We outsiders would shoulder that weight for you but it’s just not how the physics of loss and grief work, so instead we have to come and bear witness, we must stand by, watchful, sentinel, far more alert as you bear tragedy’s great weight, we must bear a constant witness.For we, also as outsiders, witness something more, not a bearing down but a rising up for thereon recovery’s far, far horizon, something potentially quite majestic is rising. Something whose keystone was placed there by such as the words of Farid Ahmed: “I don’t hate him, not at all. I cannot deny the fact that he is my human brother. Because each human being is my brother and my sister.” Such majesty and such grace that Christchurch should [*inaudible*] such universal values, love, is heard now the world over. So much louder than the mere mean flash crack of the gun and it is love that will lead New Zealand back home. For frankly, by atrocity’s horror, shock, we all are displaced, we’re forcibly displaced from the country we thought we knew, made foreign now in this strange land we are dispossessed internally, emotionally, socially. Dispossessed, displaced, not by the hate of one but because of so many who love, we are changed. It is said that loss becomes mourning as we accept that we are changed, most truly we mourn when we begin to transform. So standing at atrocity’s cruel crossroads, we never again will be the same. Nigerian poet Ben Okri would remind us, however, that the worst realities of this age are manufactured realities, this is a manufactured reality in both sense of the world. Produced on large-scale using machinery. But it is the product, too, of wicked invention, of wicked fabrication and manufactured thus it also can be transformed. For Ben, he urges us to see that human beings are blessed with the necessity for transformation and by virtue of our capacity for imagination, for dreaming, we can in the face of the manufacturer of the worst reality re-dream our worlds. In that we have at our disposal… Well Mahatma Gandhi put it this way, you can train me, you can torture me, you can even destroy this body, but you will never imprison my mind, my hope, my imagination. Our dreaming is not destroyed, in the face of wicked malice’s manufacture within us preserved lies capability to re-dream what lies beyond, that re-dreaming, redeeming, that is our choice. In the aftermath, the Iman Hassan issued their choice and it was as extraordinary as it was clear: United as community we can overcome these barbaric events whenever they happen, divided we become barbaric ourselves. I’m telling you that choice implies change for all of us, because it is a suggestion of nothing less than a remaking of our worlds, of our cities, of our institutions, of our relationships and of ourselves. After a natural disaster is it not our intention to build back better, after atrocity what does it mean to build back better? What should be the new fabric of our transformed relationship to each other, to a changed city, to a transformed world? I’m an outsider but I am implicated because albeit distant, I’m still a responder, I’m a responder to this atrocity and I want to offer but barely a sort of light scaffolding for that better rebuilding. Recall perhaps first that life’s cruellest academies have also given us unbidden access to the deepest wisdom, the wisdom of those subjected to hatefulness, profound lessons in fact of dignity and freedom and about equality. It’s exactly those lessons from earlier times that were curated into what we now know as the Universal Declaration of Human Rights. It was drafted in 1948, not in privilege or prosperity but out of the very worst that human beings can do to each other. What is that governing promise? It’s [*inaudible*] and the Universal Declaration of Human Rights for how we are to be recognised as human and how we are to approach others as equally human, born equally, freely in dignity and in rights. If medical science sets out our physiology, our musculature, human rights sets out the ways in which we can be in community with each other in manners that allows us to also be recognised as precious, unique. Human rights don’t prevent our diversity, they are meant to protect it. They don’t limit our diverse expression, they are intended to ensure it. They don’t restrict our enjoyment of culture, of religion, of belief, of opinion; they are designed, intended, to guarantee it. That a promise is poorly kept brings no shame to the promise and the opposite to human rights upheld is discrimination, bigotry, exclusion and justice, toxic stepping stones, a perverse paving of pathways to deprivation, suffering, conflict and ultimately to atrocity. You don’t have to be like me to respect my rights. I don’t have to be like you to uphold your rights, we don’t have to agree with each other to defend each other’s rights, rights are not a beauty parade. They’re not some form of reward system, they are for the best and the worst of us, for each and every one of us with the exception of none of us, for the inclusion of each of us, in the interests of all of us. Friends, in this there is no north or south, there is no east or west, there is no right or left, there’s only the humane and the inhumane. We are all implicated. The Holocaust survivor Primo Levi expressed it best: “Look, monsters do exist, but they are too few in number to be truly dangerous. The danger comes from the common people.” A re-dreamt human rights centred city, community - we, the common people, must first and always lower the fist, extend the hand if we are to stand up together. To lower the fist we must recognise first that it was raised. To extend the hand of community, we must admit first that it once was withheld. To stand shoulder-to-shoulder with those who bear the greater sorrow of cruelty’s manufacture, we must first admit that we have stood apart. Before we step closer, we must acknowledge that we chose once to keep our distance. It’s in the physics, it’s in the spaces between us, the quantum of those spaces. That’s what makes up matter, that’s what constructs what matters. This is not a question of guilt, this is a matter of our shared responsibility for to stand up more fully for our own rights, we must now stand up first for theirs. To date, around the world our cities, quite simply, have chosen not to manufacture equality for its residents. Inequality of attention has shaded into inequality of respect which has descended into an inequality of life that manifests even in inequality in death, in unequal deaths. Al Qaeda carried out an attack that killed 3,000 Americans and in our choices in response, war has been waged in which hundreds of thousands have died. Tens of thousands of them were children, unnamed, unrecalled, ungrieved, principally Muslims. Ungrieved by the West arguably all for the cause of just one body, Osama Bin Laden’s. This is amongst the cruellest legacies of these two decades of our shameful war on terror that by the West in particular, the Muslim has been manufactured as a figure deeply, deeply unequal. Someone who maybe apprehended as living but unrecognised as entitled to life. Someone whose life thus is not grievable. What have we done? Equality of life demands equality in mourning. These ungrievable deaths in fact matter equally with any other. In fact, so weighty is their matter caused by this disregard that earthquakes of discontent tremble so deep and hard that they cruelly now have been felt even here in our own, we thought, distant backyard. Friends, in our dreaming, re-dream for a transformed city, it is our duty to make those lives and all our rich diversity valued more equally and those loved lost more equally and fully grieved. Grief cannot be fixed but it must be accompanied, and we can only do that if we are prepared to put at the forefront and in the centre the survivors and their families as the experts in their experience. We must not manufacture instead, however well intended their abandonment, their dissent in this. We cannot abandon them to the chaos of support systems ill resourced, ill equipped, ill coordinated, ill designed for the purpose. We cannot abandon the survivor, the families to public administration splits and gaps of contradictions, dismembering them across bureaucracies, forms and its under-resourced services and its departments that simply cannot comprehend atrocity. We must remember in more holistic response, the wraparound of which Paul spoke so eloquently. Among the many gifts of our time and in the marae yesterday was an introduction to a holistic method referred to as Functional Family Therapy but its message is the strength it has provided to a community surviving slow onset disaster which is our dispossession of indigenous land tradition and ownership. I believe this community has real expertise and much to be learned from a more holistic survivor- and family-centred response, in the aftermath too of rapid onset disaster such is that of 15 March. Re-dreaming the legacy of terror means not leaving anyone behind, it means giving [*inaudible*] to everyone public memory and public place. It’s a striking thing that the manufacturer of domination and exclusion requires a denial of recognition of the suffering it produces. What we must now choose is to acknowledge the suffering and its sources, and to remember that together so that we may determine our future options. Memory is always political, it is always about a struggle to power as it means we can deploy memory and memorialisation as a medium by which to enable power to be held more equally, more fairly for the new future we must create. In Uganda after atrocity, people found one of the toughest tasks was to work together to allow highly political and even stories of survival to be remembered too. Are we ready to remember the stories of hate that paved the path to the atrocity? The story of the persecuted in country of origin who is hunted down now over land and sea when taking migration’s perilous route, who is detained at border but not deported, who even when granted asylum is still bullied, who even when settled is to be spat upon. On the streets of Germany, embedded in pavements, commemorate some of the victims of the Nazis, there are *Stolerpstein*, stumbling blocks actually. Put into the paving stones in order that we may stumble to remember, stumble we may, stumble we must in memories, stories that perhaps we would rather not hear. For those in Rwanda who chose incidentally to preserve, not repair, the sites of atrocity, their message is this: We must see the darkness before you can see the light. Public memorialisation, it’s got to be made inclusive. With press images almost exclusively presenting Muslims as terrorists, Project Humans of New York went about systematically in public places displaying the faces of Syrian refugees, forcing passersby to look them in the eye, to read their lives in their own words and in the photographs captured. In Peru to Sierra Leone, from Timor Leste to Columbia, it has quickly always become evident and essential that we must invest much greater effort to enable women in particular to speak out and some effort, too, to ensure men can be quiet enough to hear. Friends, in this atrocity, I think we are all responders. The extraordinary bravery of first responders - of police, ambulance and emergency workers - that is a beacon to us all but there is a second and third and fourth, there is a 450th responder, there is a 6 millionth responder and the final responder, whoever they may be. Be assured in this we are all implicated, we must all respond if we are in our re-dreaming to make for a more inclusive and equal home for all and perhaps that’s what we need: Less of a response plan and more of a plan for responders. Responders as leaders, leaders of the community worst affected and as Prime Minister Ardern and Mayor Dalziel have already demonstrated, leadership of an anxious people in fearful times is a courageous business but in this we must all be courageous leaders in our unrelenting pursuit of dignity for all. We must respond as businesses by joining more earnestly the fight against Islamophobia and its horror band of wicked companions, racism, sexism, homophobia - that’s what the United Nations’ Guiding Principles on Human Rights and Business recalls and that’s what, as Paul mentioned, the New Zealand Human Rights Commission’s campaign ‘Give nothing to racism’ demands. We must respond as the media, record more impartially, more inclusively and we’ve got to hold to account the big data companies of media’s unruly youngest sibling, social media which is just so anti-social. Of course, we must respond, schools and universities - look, it’s time to teach that atrocity is the worst step on contempt’s otherwise long descent. We will never prevent such descent if we do not teach and study better its recourses and for this we need schools and teachers, schools and universities that teach us *how* to think not *what* to think. We must respond frankly as activists, as civil society including as faith-based organisations. As the authorities struggle to respond, we must press and press harder and in our era of poisonous propaganda we should recall the many other sources of response. The power of artistic expression to tell the hidden story, even sporting bodies have critical parts to play as the recent deflections of Christchurch Crusaders conveys but you know, above all, we must no longer remain silent. It’s a funny business, in my role we are frequently condemned for speaking out, we make many a government unhappy and one or two UN officials pretty grumpy as well, but you know, our silences have become so dangerous. In the face of hatefulness, including a speech that loudly denigrates, discriminates, dehumanises, we have allowed our silence to be co-optation. We have to speak out and we must speak out against large and small, the daily grief that is Islamophobia, the daily grief of racism, of misogyny, of homophobia, we must speak up of the trauma and speak out against its cause and we must speak up with more courage. The root word of ‘courage’ in Latin is heart. Originally courage meant to speak one’s mind by telling all that is in one’s heart. We’ve lost the true meaning of courage to heroes and heroines, but you know, in our re-dream, what we truly need is the courage to speak far more honestly, far more openly, about who we truly are, warts and all. Our feelings, our fears, our petty contempt’s, our hopes, our experiences. To speak out more truly with each other; more speech is the only way forward, open discussion. It’s messy, it’s slow, it’s tedious, it’s painstaking and if we listen carefully we too will hear well our guardian instruction. Friends, we’ve spoken of first and last responders, but do you know the original responder to the atrocity did not survive to speak of their memories of that. Naeem Rashid, for example, who sought to wrestle the gun from him; Abdul Aziz who pitched in sheer desperation an Eftpos machine; Husna Ahmed, having already led women and children to safety, returned to rescue her husband and in her courage, lost her own life. They, and all who were lost, will not be quietened, they have something still that they would say to each of us. It’s what Martin Luther King observed, this unquietened dead when in 1963 addressing a memorial service, the four little girls who were killed in the bombing of people at worship in a Baptist Church. They are he said, the martyred heroines of a holy crusade for freedom and human dignity. He went on to say that they have something to say to each of us in their death, to borrow and adapt Dr. King’s words, the dead are not quiet, they have something to say to everyone who has ever passively accepted the evil systems of inequality and hate and who are stood on the sidelines in the struggle for justice. They have something to say to every leader who has remained silent behind the safe security of their now stained-glass windows. They have something to say to every politician who has fed his constituents with the stale bread of hatred and the spoiled meat of racism. They have something to say that we must be concerned not merely about who murdered them, but about the system, the way of life, the philosophy which produces the murders and they say to us black, brown, white alike that we must substitute courage for caution. Their deaths say to us that we must work passionately, unrelentingly for our own transformation. Thank you.  |
| Sally | Following their talks, Human Rights Commissioner Chief Commissioner Paul Hunt and United Nations Deputy High Commissioner for Human Rights Kate Gilmore were joined on stage by Christchurch Mayor Lianne Dalziel, Muslim representatives Toshi and Sahdra and Ngāi Tahu representative Gabrielle for audience question and answer. We’ve got time for two questions which are particularly pertinent to the topic of human rights in the aftermath of atrocity. The first question is, can the panellists point to international examples of community resilience following atrocity? |
| Sahdra | As-salāmu ʿalaykum, kia ora, hello everyone, my name is Sahdra. Internationally what we’ve got is all these many people but nationally the support has been huge especially from Auckland, Wellington: Tteams have gathered, discussed and planned and then came down with what they think has potential on the ground and that has been a huge part of the whole three weeks going on. Being on the ground internationally, as I said, obviously media and then maybe some donors here and there but nationally everyone is doing a great job. |
| Toshi | I find it very curious that we’re always asked what are the international examples of recovery when we live in the bosom of te ao Māori and of Ngāi Tahu. We have seen Māori working on [*?*] and [*?*] of Ngāi Tahu is one that is of personal inspiration to me. The ability of Ngāi Tahu and of Māori people - but Ngāi Tahu particularly speaking as we’re in their takiwā - that te ao Māori is the well spring, the *puna*, the spring of *whakaoranga*, of recovery and resilience building. So, in service to the Muslim community we have been working and we will continue to work in partnership with Ngāi Tahu to be the *kaiwhakaoranga*, to be the people that rebuild the resilience, and this is a really important thing in that we can look internationally but let’s look at ourselves first. Let’s look at what we have as a people that we can bring and that we can stand shoulder-to-shoulder with our indigenous people who have fought so hard and so long and so passionately to reintegrate te ao Māori and to recentralise te ao Māori as indigenous ways of being.  |
| Kate | If I can just record that it’s always been social movements and civil action that’s transformed, without it no anti-retroviral for those living with HIV and aids, no anti-slavery, no universal suffering, no revelation of child sexual assault, no demand for care for species under threat of extinction. It is always been those willing to disrupt the arrangement of orthodoxing that have provided us the means of transforming ourselves into better places and history is replete with that evidence.  |
| Sally | The second question posed to the panellists is how to educate children about cultural competency, embracing religion, those sorts of things.  |
| Kate | It’s really to sit with a series of questions: Who is being… To teach us to ask, who is being advantaged here? Who is being damaged? It’s the preciousness of the hurt test. Who is paying the cost unseen for my actions, for my beliefs, for the ways in which I hold my freedom to express and to associate? It’s when we don’t live in the shoes of the other and hear their experience that we have failed to know, failed to retain how to better know and it is in the absence of the skills of knowingness inclusively that so much suffering has passed us by unremarked. That so much suffering right in front of our very eyes, right in front of our very eyes, could crescendo to such a state that we now have leaders across the world who speak with atrocious words, almost in celebration, frankly, of the atrocity rather than its condemnation. So this business of probing ourselves: Who is advantaged, who is hurt, who is lost, who is unseen, who is silenced? These are the ways in which we can be taught to better think and in my view in a time of fake news, when public leaders manufacture public lies as if they were public fact, when they interfere in referendum and in elections, at the heart hanging in the balance is the future of truth and of our discernment of truth. It’s not enough to be granted access to wisdom and to truth, it is equally arguably more essential to learn the skills of discernment so indeed we can pull apart the false from the truth, the fact from the fabrication and in that I think it’s a very deep humane and human rights project. Article 27 of the Universal Declaration of Human Rights says it is so and we are entitled to the fruits of a better knowledge and a better [*inaudible*]. |
| Gabrielle | If you are talking about what to teach kids, my one response would be think of the Treaty framework because the Treaty framework allows people to accept other and it invites other to come in and express the authenticity of who they are and you get miraculous change in people’s hearts when you truly adopt that framework. The term has been overused by actually I think our nation’s response didn’t just happen, it came out of a long… The last 25 years, 30 years, of dialogue that we’ve been having as a nation around the Treaty partnership and a thing that’s stuck in my head and changed my thinking about what had happened to my community was a doctor from Yale that said when you said when you take away a people’s means of production, disease and social pathology follow and poverty is often at the heart of everything. As a country we’re small enough to change that and we’ve shown that.  |
| Paul | In your teaching, please keep in mind that human rights have matured, they’ve evolved, they’ve developed. Human rights are not just about declaration, they’re about practical implementation on the ground in communities. They’re not just about I, they’re not just narcissistic - human rights also have “we”, they have community at heart and human rights aren’t only about rights but when they encompass community they have to also be about responsibilities, about *aroha* that I talked about earlier. That’s not legal responsibilities that have to be enforced in a court but ethical responsibilities, and all of this.And I suppose one other point: Human rights are not just about civil and political rights, they’re not just about freedom of religion, important though that is; they’re not just about freedom of expression, important though that is. Human rights are also about those rights that are tucked away in the Universal Declaration of Human Rights, they’re about poverty rights, they’re about the right to housing, the right to a decent wage, the right to an equitable health system accessible to all, a right to an accessible education system. I take great store by the Treaty because those ideas - a holistic approach to human rights - is in the Treaty. In the Treaty is also the idea of ‘I’ and ‘we’ both and it’s also about rights and responsibilities so it seems to me that the Treaty is of prime importance as we try to seek to implement a holistic vision of human rights on the ground in communities. Human rights have moved on - please don’t think of it as they were understand 25 years ago, they’ve evolved, they’ve matured. This will be the last time I have the microphone so thank you so much, As-salāmu ʿalaykum. |
| Lianne | Just picking up your point about the how, I worry about how much access to how much information children have today and if I take one phrase and one word from Kate, the phrase is ‘anti-social media’ and the word is ‘discerning.’ Teaching children the capacity to discern what is truthful and what is hateful, that is at the heart of understanding and ensuring that our society changes. There is just so much that is available now that if we don’t teach these children that basic of skills then what hope do we have for the next generation. There are sufficient adults in this world who prove themselves incapable, regardless of the position that they hold, of actually discerning the difference of what is truthful and what is hateful.  |
| Sally | With that we’re going to end this episode of “Speak Up” – “Kōrerotia” but I’d like just to reflect on the advice that the panellists gave on education and how we might all start to think about what we can do ourselves to try and combat racism. And also to think about what Kate mentioned: While we praise those first responders - the police, the ambulance, the people in the mosque themselves - we’re all responding to this as well and we can choose how we want to respond so I urge you all please do choose how you want to respond.  |