

## Bernard Gifford 2<sup>nd</sup> statement in the concluding remarks

First of all again, I would like to express my appreciation for you and your leadership of the panel, and to your colleagues on the panel that I have learned a great deal from the encounters most of all, I have learned a great deal from meeting people in the hallway. For example, I encountered a Nigerian born in the United Kingdom, who lives in Budapest and is a champion of Roma educational rights. I had an opportunity to discuss with a female Muslim from the Philippines educational programs in Israel that have succeeded in multiplying the number female Palestinians earning physics degrees in Israel. And I even met a resident of Switzerland, a French origin African who explained to me that in this country we talk about 3<sup>rd</sup> and 4<sup>th</sup> generation migrants and I attempted to apply that to my own situation and I guess I would be a tenth generation migrant in the United States.

So it has been an incredibly educational encounter and I have come away from these intercourses with a sense that it is still essential that those of us who are champions in the rights of minorities still search for a language that does not put us on the defensive. As long as we are perceived to be supplicants as long as we are perceived to be beggars searching for crumbs on the table of the those who control the society in which we all live – we will never win. I would still argue that the language of equality is an [emanatory] language not only for only victims of inequities but for the perpetrators of these inequities. In the long run we want to free those who have been responsible for these inequities of the burden of continuing those inequities and we also want to be free to contribute our full efforts to the larger society. And both groups are permitted to throw off the historical shackles. I think the larger society generates.

And in my hall room encounters I must say that I have been really inspired I have written down a number of comments and I am reminded that in the Declaration of the independence of the United States of America. Thomas Jefferson did not start out the Declaration with a list of complaints against the British instead this is what he said: “we hold these truths to be self-evident, that all men are created equal and that they are endowed by their creator. With certain unalienable rights among these are life, liberty and the pursuit of happiness”. Now imagine if he had listed a series of complaints. You know the British come into our houses and steal our wine. They take our tea. They want to go out with our daughters. They don’t respect our version of the Protestant religion. I would argue that had he done that he would not have unleashed a conceptualisation of freedom that continues to nourish us today. So I still argue that we need to continue to search for a language that all of us can use to free the respect of societies within which we are carrying out the roads, carrying out the responsibility definitions of freedom.