Lead Wajjo Drummer: I'm not sure if I'm supposed to say anything, but I'm just going to drum. I was just going to keep quiet. There are so many things I want to say. It's been a wonderful week to have Desmond Tutu out here. I remember when I came to the University of Alberta in 1975 as a graduate student, many things were happening around the world then. And we used to have a little discussion but when will this be? When will that be? But anyway, it was a wonderful time. I remember a student from the Caribbean came up to me, he said, one day things are going to change in Africa. I said "yeah!" But I guess it's happened, eh? Wonderful!

Lead Wajjo Drummer: And as an Edmontonian, Albertan, a Canadian, it's wonderful to be in Edmonton.

Lead Wajjo Drummer: All right. Well, let's sing, man. I think we're going to play some drums, man, to warm the crowd up. It's winter, eh? Let's think we're in Africa. It's okay. No problem.
Lois Hole: Archbishop Tutu, how wonderful it is to have you!

[ Applause ]

Lois Hole: Honoured guests, ladies and gentlemen, both here and to those of you who are watching this lecture on simulcast at the University of Alberta and at the University of Calgary: I am both delighted and so honoured to welcome you to the first annual University of Alberta visiting lectureship in human rights.

It is significant that the University of Alberta is launching this lectureship in 1998 as this year, communities around the world mark the 50th anniversary of the signing of the Universal Declaration of Human Rights. The 30 banners that preceded the platform party to the stage represent the 30 articles of the declaration. As banners, they proclaim these articles and remind us of the commitments we undertook as signatories to the declaration back in 1948. They serve as signposts, showing us where we have gone and where we need to go.

The University hopes that in offering this lectureship, we will provide to the people of Alberta an opportunity to come together each year as a community to celebrate our human rights achievements and to rededicate ourselves to issues requiring our vigilance and support. The lectureship continues the long tradition at this university of providing a safe environment to discuss controversial and difficult subjects. In providing this environment, we hope to continue to provide an opportunity to each of us to learn, to question, and to participate in the events that shape the world in which we live.

We are extremely honoured that Archbishop Desmond Tutu is with us today, and we are very much looking forward to his delivery of the University of Alberta's inaugural lectureship in human rights.

At this time, I am now pleased to invite two of our wonderful students, Kimberly Speers, president of the graduate students association, and Bruce McRae, vice president
external of the students union to formally introduce the Archbishop Emeritus Desmond Tutu.

Bruce McRae: Eminent Chancellor, Archbishop Tutu, esteemed platform party, honoured guests, ladies and gentlemen, good afternoon.

Kimberly Speers: Around the world, students are often the most visible and vocal opponents of human rights violations and often lead the struggles against injustice. These struggles frequently result in the loss of many young lives, students like ourselves, young people who wanted to change the world we live in. We, as students in Canada, have been pepper sprayed and jailed, but we are fortunate to live in a society where we are not called upon to lay down our lives for the causes we believe in. However, like all members of this society, we must be vigilant against complacency and remain active in furthering the causes of social justice. It is therefore an honour for Bruce and I to introduce Archbishop Desmond Tutu to you this afternoon.

Bruce McRae: Born in Klerksdorp, South Africa, Archbishop Tutu began his life's work as a teacher. With the passing of the Bantu Education Act in 1953, the state took control of African education away from the church. The government of the day firmly believed there was no place for Africans in the European community beyond certain forms of labour and stated that education beyond a certain level only misled African children into believing they could achieve things not open to them.

 Rejecting this educational philosophy, Desmond Tutu entered the Anglican priesthood. He was ordained in 1961. And in the years following to 1975, received his Masters of Theology, taught theology in both South Africa and Lesotho, and served with the World Council of Churches in England.

When Desmond Tutu returned to South Africa in 1975, he was appointed Dean of Johannesburg. Tensions in South Africa were high and he wrote to Prime Minister Vorster warning of the likelihood of violence. In 1976, Desmond Tutu was named Bishop of Lesotho. Later that same year, Soweto school children who were protesting
the requirement to study in Afrikaans were killed by police. By the time the protest ended, at least 140 people were killed and many more were in detention.

Kimberly Speers: In 1978, the then Bishop Tutu returned to Lesotho to lead the South African Council of Churches. As general secretary, he dedicated himself to the pursuit of the council's goals of justice and reconciliation. He voiced the concerns of millions of South Africans, and in doing so, came into increasing conflict with the apartheid state. His strong voice and determined leadership against racial injustice also drew the attention of the international community leading to awareness and support for the anti-apartheid movement.

In 1984, South Africans' struggles against oppression and in particular Archbishop's Tutu's courage and leadership were recognized when he received the highest award the world bestows: The Nobel Peace Prize.

[ Applause ]

Bruce McRae: In 1985, he was elected Bishop of Johannesburg, and in the following year was elected Archbishop of Cape Town. During this time, the South African government declared successive states of emergency. Many who spoke out against the injustice of the state were arrested and held without trial. Despite these sanctions and based on his strong conviction that God stood on the side of the oppressed, Archbishop Tutu remained a vocal opponent of apartheid. When public meetings were banned, people congregated in churches. Services led by clergy, such as Archbishop Tutu, spoke of the injustice of apartheid and voiced the vision of a new South Africa, a South Africa based on racial equality and freedom for all South Africans.

Kimberly Speers: With Nelson Mandela's release from prison in 1990 and the unbanning of the ANC and other political parties, South Africa entered a difficult transition period. The ensuing constitutional negotiations and campaigning which led to the first Democratic election in 1994, were often marred by violence. Against this violence, Archbishop Tutu was a voice for calm, a voice for peace.
Bruce McRae: His struggle to bring peace to South Africa has not ended. In 1995, President Mandela appointed Archbishop Tutu Chair of the Truth and Reconciliation Commission. The Commission was charged with dealing with the legacy of the apartheid era. As Chair, Archbishop Tutu worked to heal the wounds of the past, to enable the people of this country to live together in peace. While the commission's report was presented to President Mandela in October of this year, Archbishop Tutu continues to be an outspoken advocate for truth as a cornerstone for reconciliation.

Kimberly Speers: For all of us gathered, today is an incredible day. We are going to hear a man -- oh, this is hard to do. We are going to hear a man who has influenced our lives and has broadened our understanding of justice and forgiveness. His conviction and efforts to secure human rights in South Africa and the significance of his visit to the University of Alberta are important to each of us for different reasons.

Students at the University of Alberta were asked to reflect on how, if given the opportunity, they would introduce Archbishop Tutu. Desiree Blankenberg, a graduate student from South Africa and Phillip Chief, speaking on behalf the Aboriginal Student Council, have been asked to share their reflections here today. Thank you.

[ Applause ]

Desiree Blankenberg: Good afternoon, ladies and gentlemen. It is indeed my sincere pleasure, not only as an African citizen but also as a student of the University of Alberta -- and I say it with great pride -- to present to you today a reflection on the life of Archbishop Desmond Tutu, a man that brought about freedom for me and people like me, something I never had as a child, but I do now.

There was a time when Desmond Tutu was regarded as a turbulent priest, feared and disliked by the racist apartheid government who saw his liberation stance as threatening, destructive, and even unchristian. Ironically today, Mpiiso Desmond Tutu has become the spiritual architect of a new understanding we as South Africans seek of each other in our beloved country.
Desmond Tutu was born in the heartland of racist South Africa. His rise from birth and childhood in a barren black township of South Africa to a Nobel laureate was against all odds. Mpilo, his African name, means life.

Tutu has lived up to that by reaffirming life at every turn, leading fearlessly by example. He has challenged the might of the apartheid system, admonished even the democratically elected government of Nelson Mandela when he deemed necessary. The character of this man improbably pitched into a struggle that has shaken the world, proved to be as rare as any in the century. When Desmond Tutu won the Nobel peace prize, South Africans of all races embraced one another in joy. The world was listening to the voice of the voiceless. Tutu was acknowledged as an agent of peace, justice, and reconciliation. His response was typical. "It is our prize. It is not Desmond Tutu's prize". We celebrated.

The award, he proclaimed, is for millions of people who suffered indignities of an unjust system. It was for mothers in squatter camps whose shelters were being destroyed callously every day, who sat near railway stations trying to eke out an existence selling vegetables.

But why should you listen to Desmond Tutu? Because he is here in Edmonton and he has a valid passport!

[ Applause ]

Desiree Blankenberg: Every time Desmond Tutu wanted to travel abroad, he had to apply to the department of internal affairs. And almost all the time, his requested were denied. And the intermittent withdrawals of his passport prevented him from accepting in person the awards that were beginning to be heaped upon him. Desmond Tutu is in town. He has a valid passport. And this is significant because ten years ago, his request to travel to Edmonton could have been denied. Because of his fight for justice, it enabled me to travel to Edmonton to study on a valid passport.
What I would like to say to Archbishop today, when I received the two degrees I currently hold, on both occasions it was Desmond Tutu who conferred them on me as a chancellor of my university, University of the Western Cape in Cape Town.

[ Applause ]

Desiree Blankenberg: In conclusion, Arch, as you are fondly known by us at home, we never believed them when they called you a controversial figure, a rabble rouser, publicity seeker, agitator, Communist, terrorist. We, the ordinary people from the Cape Flats -- I'm going to get through this -- Soweto, Kwamashu, and indeed all peace loving South Africans, we always knew who you were and what you stood for. So did the rest of the world. Thank you for your contribution to the struggle for human rights, peace, and justice. Thank you.

[ Applause ]

Phillip Chief: Ladies and gentlemen, my name is Phillip Chief. I am deeply honoured on behalf of the Aboriginal Student Council to present Desmond Tutu.

Archbishop Desmond Tutu, when we were notified of your plans to speak at the University of Alberta visiting lectureship in human rights, we were deeply moved that a great symbol and radiant spirit for human rights and humanity would be among us. We, as the new generation of the original nations of Turtle Island welcome you and offer our respect and prayers.

It's within our customs and traditions that an elder of your stature be honoured for the immense struggle you continue to undertake to make this a better world. The courage you've shown in challenging the injustice of your country's apartheid laws inspires many of us to further our dreams in a sacred manner. Your spiritual and intellectual leadership of the South African Council of Churches against the blinded rage of ignorance points to the necessity of awakening of our spiritual values. We therefore as
a peace centered nation ask you to share with us your vision and wisdom that we may build a bridge.

Know that your efforts to bridge those deep chasms of ignorance by weaving together the common threads of humanity and love is also the aim of our peoples. We also seek truth and reconciliation with all that have come to Canada and share in her beauty. Our ancestors have always extended peace and understanding to those around us. We seek only to live under those conditions.

We always look to elders for guidance and patience as each generation casts their thread across the void. We know some day someone on the other side will send us theirs and together we'll bridge the difference. In this spirit, we look to you as a most respected elder, a great warrior of peace, and seek your wisdom and strength to guide us.

We give you our love and prayers. Take them with you wherever you go and share them with others in peace and understanding. We invite you now to cast us your thread.

Ladies and gentlemen, please welcome the Most Reverend Archbishop Desmond Tutu.

[ Applause ]

Archbishop Desmond Tutu: Thank you. Thank you very much. Thank you. Madame Chancellor, Mr. President, and all of you very dear friends, good afternoon.

The Audience: Good afternoon.

Archbishop Desmond Tutu: Good afternoon. Thank you very much. Thank you for the very warm words of welcome, Madame Chancellor, and all you wonderful, wonderful students. Thank you very much. Can we give them a nice hand?

[ Applause ]
Archbishop Desmond Tutu: Thank you for your wonderful renditions. Deeply grateful.

[ Applause ]

Archbishop Desmond Tutu: And thank you for those who brought us up representing in their flags the Universal Declaration of Human Rights Articles. Thank you.

[ Applause ]

Archbishop Desmond Tutu: This is an auspicious year when the world is celebrating the 50th anniversary of the United Nations Universal Declaration of Human Rights.

In 1995, we went to San Francisco to celebrate the 50th anniversary of the signing of the United Nations charter. And sometimes, you know when people say, oh, he doesn't need to be introduced, he's well-known. In San Francisco, a lady rushed up to me to greet me very warmly, and she said, Hello, Archbishop Mandela!

[ Laughter ]

Archbishop Desmond Tutu: It is a singular honour to be invited to inaugurate the cities of visiting lectureships in human rights of this distinguished University. And I want to air my congratulations to the University and to the Human Rights Foundation on a splendid conference that has recently finished. It was an outstanding, scintillating success, and I think you want to give them a warm hand.

[ Applause ]

Archbishop Desmond Tutu: And I have been very splendidly well looked after. The warmth and generosity and hospitality that I have had here have been wonderful. John Allen, who accompanies me, has shared in this, and I want to say thank you to Nancy Hannemann for looking after us so well.
Archbishop Desmond Tutu: I don't know that we usually thank the police enough. We keep kicking them. But I would like to say thank you, too, to Rick Faulkner who has come from the RCMP and has been just wonderful in his caring of us. Let's give him a thank you.

[ Applause ]

Archbishop Desmond Tutu: There is an added piquancy to this particular occasion because as you know, a Canadian, John Humphrey working in the United Nations Secretariat, played a prominent role in drafting this remarkable document. Thank you for bestowing this honour on me.

I'm not conventionally modest, being given to what might appear to be a nonchalance, but in fact a calculated name dropping. You know the kind of thing. You know when I had breakfast the other day with President Mandela. You know the kind of thing. Once when we were visiting West Point Military Academy, and at the end of the visit, the cadets gave me a cap to commemorate the visit. My wife, who could have been nicer and said, The cap is too small, instead, said, His head is too big!

But I do want to say that almost all the honours I receive are in fact given me in a representative capacity because, as you very well know, when you are in a crowd and you stand out in that crowd, it is almost always because you are being carried on the shoulders of others. On behalf of the very many who have been supportive of us, thank you for our honour.

I come from a country which until recently was a pariah in the world, rightly castigated for its vicious policy of apartheid, of legalized and statutory racism and oppression. Very recently in a Deposition before the Truth and Reconciliation Commission, some of the most senior judges in our country condemned apartheid as itself a gross violation of human rights. It was it that gave rise to the context that made possible the commission
of those gross violations of human rights which have formed the grim agenda of the Truth and Reconciliation Commission. Things like sending one of our investigators to go around and retrieve records from police stations in the country. He returns with a batch of photographs. The images are quite, quite gruesome because they show people who were tortured, tortured to death most of them by police using blow torches on them. And one picture is of stamps of hands. They used the blow torches to burn off the hands.

Apartheid was a systematic abrogation of all the rights enshrined in the Universal Declaration. No wonder that South Africa, a founding member of the UN in 1945, was not able or willing to sign the Universal Declaration in 1948.

The preamble speaks about the inherent dignity and of the equal and inalienable rights of all members of the human family. Well, apartheid, as all racism, declared that what invested people with worth, with dignity, was not the fact of their being human beings, but some arbitrary biological attribute: skin colour, ethnicity. And from the nature of the case, such an attribute belonging only to some could not by definition be a universal possession by all.

Thus this very first assertion in the preamble was violated by apartheid as by all racism. It violates as well Article 1 of the declaration. All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood and sisterhood.

Although apartheid, one of the most vicious forms of racism, as a system has now been replaced by a non-racial, non-sexist Democratic dispensation, and South Africa, no longer an outcast, has been welcomed back into the international family of nations. Sadly racism has not been destroyed in that country. And in too many others it rears its ugly head far too frequently for comfort.

It is important, even if it is being repetitive, to say that we in South Africa are in the happy position of saying we are free. We are Democratic. We are non-racial, we are
non-sexist, that we have won a victory, a spectacular victory. But that war must constantly, even if inadequately, say to you, friends, who made this possible, thank you that you have enabled us to be this.

Racism seeks to be subtle frequently, but it hurts its victims even so and diminishes the humanity of its perpetrators. And so in the United States of America we could watch with deep distress how the verdict in the O.J. Simpson case split that great nation in two, almost entirely on racial lines. Whites were appalled, and blacks were elated. In nearly every land, racism exists in some form or another.

Sometimes it appears in ways that are apparently innocuous. But it is all pernicious and ultimately evil. The racial jokes, the stereotypes, whatever. They could start off being innocuous, but they become the breeding ground that spawns the ethnic cleansings of Bosnia, the genocide of Rwanda, the lynchings in the Southern States of the United States where in this day and age, men could tie a black behind a truck and drag him on the ground to his death.

We can't take racism lightly. It is an evil thing that we must uproot and certainly oppose with every fibre of our being as a poison that can destroy the body politic. And so why must we be so passionately opposed? Apartheid declared that we found our worth, as I have said, in a biological attribute: skin colour, race, et cetera. Now, it is in fact interesting that someone as knowledgeable as Aristotle, the Greek, could teach that human personality was in fact not a universal phenomenon, it was not possessed by all human beings. For him, a slave was not a person, and that obviously justified all sorts of things that could happen to a slave which could not have been countenanced had they been done to a free person.

Since the biological attribute belonged to some and not to all, all sorts of privileges could be enjoyed by this group that were denied to all those others who happened not to be endowed with this particular attribute.
People were being penalized for something about which they could do nothing. Their skin colour, their race, as if they could have chosen differently but had not used their opportunity.

The privileged were rewarded not for some personal achievement. They were rewarded for an accident of birth.

I have usually tried to say I wanted to demonstrate the essential absurdity of racism by saying, supposing we were to replace skin colour, race, by some other arbitrary attribute. What about size of nose, since I have a big nose? At home in the bad old days, everything was determined by race. There were buses for whites and different ones for blacks. And we had universities reserved for whites and others for blacks only. The admission qualification was not, as in most other normal universities, as this one, academic. The first qualification was ethnic.

Well, instead of having a university reserved for whites, we would say, this is a university for big noses only. That would be the first qualification, to have a big nose. And if you were afflicted with a small nose, then you had to apply to the Minister of Small Nose Affairs for permission to attend the university reserved for large noses.

Now clearly, that is patently absurd. But that is in fact what obtained in our race of first land, and the consequences for God's children were not always laughable. I heard a story which I have been telling, and I think I heard it in these parts of how when God created human beings, God created them, as you know out of dust. And then God, like we did with bricks, put the first lot into the oven. You do that with bricks to put them in a kiln and you fire them. And God got busy with all sorts of things and forgot about the lot he had placed in the oven, and when he came to, as it were, God rushed to the oven and lo and behold, that dust had been burned to cinders. And they say, well, that's how black people came about. Then God placed a second lot in the oven. And this time God was over-anxious and opened the oven too soon. And this time, this lot was underdone. And they say this is how whites came to be.
Clearly, that story asks, what indeed does skin colour tell us of any significance about a person? Can it tell us that this person is intelligent, compassionate, funny? Of course not. What gives people worth? All people? It's not this or that biological irrelevance. It is the fact that each person is created in the image of God. Each person is of infinite worth, whether they are rich or poor, whether they are tall or short, whether they are clever or foolish, whether they are educated or ignorant, whether they're beautiful or not so beautiful.

It is a fantastic fact that each single one of them is in fact a God carrier, a tabernacle of the Holy Spirit, that each single person is God's representative, God's viceroy.

To treat one such as if they were less than this is not just to do something wrong, which it is, it is not to do something that might be painful, as it often happens to be for the victim. It is veritably a blasphemy, for it is as if we had spat in God's face.

Thus to oppose racism and its gross violation of the fundamental rights of people is not just a political act, it is a deeply religious, a profoundly spiritual activity. Not to oppose the injustice and oppression and the evil of racism is in fact to disobey God who has declared that we should love our neighbour as ourselves.

Apartheid and racism are in fact contrary to the teachings of scripture for those of us who are Christian. For scripture is quite categorical in its assertion about the nature of each individual person. Apartheid and racism declare that we are fundamentally made for apartness, we are made for separation, we're made for alienation. And the Bible teaches differently.

You know the lovely story of Adam and Eve. And this describes our essential nature. God declares having created Eden and placed Adam in it and everything should be lovely in the garden. But God notices that Adam is not entirely happy, and so God says, it is not good, it is not good for Adam to be alone. And you have that delightful story in which, almost by process of trial and error, God says to Adam, as God makes the
animals pass in front of Adam, choose a mate from one of these. What about this one? Adam says, mm-hmm. What about this one? Adam says, Not on your life!

And so God puts Adam to sleep and produces this delectable creature, Eve. And when Adam awakes, he says, Wow! This is what the doctor ordered!

Basically, that story says that a solitary human being is a contradiction in terms. In our African languages, we say a person is a person through other persons.

I would not know how to be human, how to think as a human being, how to walk as a human being, how to talk, how to eat as a human being except by learning these things from other human beings. I learn to be human by associating with other human beings. We are thus, according to the Bible, made for family. We're made for community, we're made for togetherness, we're made for friendship. We're made to live in a delicate network of inter-dependence so that the completely self-sufficient person is in fact sub human, for we are made for complementarity.

I have gifts you don't have. And you have gifts that I don't have. Thus we are made different so that we can know our need of one another. And this is a fundamental law of our being. And all kinds of things go horribly badly wrong when we flout this law, when we can spend obscene amounts on budgets of death in our defence budgets, when a fraction, a minute fraction of those budgets would ensure that God's children everywhere would be able to have a clean supply of a glass of water, would have a safe environment, would have a decent home, could go to bed on a full stomach, would have adequate health care. We could do that if we remembered that we are created to be members of one family, the human family, God's family.

Thus even on this --

[ Applause ]
Thus even on this score, racism is at odds with fundamental biblical teaching. At the centre of Christian faith is the Cross. Jesus is described as our peace, the One who has broken down the wall of partition.

He says of His ascent to the Cross, I, if I be lifted up, will draw all to Me.

As if in this cosmic embrace, this Jesus would wish to enfold all that God has created, to bring the entire universe, all that God has created, into a unity. For His supreme work is to have reconciled us to God and to one another. And indeed, to have reconciled us to all of God's creation.

Racism in declaring that human beings of different races are ultimately irreconcilable denies not some insignificant peripheral teaching of Christianity. It subverts a crucial, a basic tenet and for that reason is unchristian, unbiblical, and evil without remainder. We must reject racism for another reason still.

It almost always visits untold and unnecessary suffering on its victims for no other reason than they belong to the wrong group. Ethicists have said that when we are uncertain of the ethical quality of something, then an important clue to its nature would be the consequences that follow in its train.

If those consequences are bad, then almost certainly that particular thing would be wrong or bad.

Apartheid has without doubt visited enormous suffering totally unnecessarily on God's children just because they did not belong to the privileged group. Over three and a half million blacks were uprooted in South Africa, removed from their traditional homes and dumped as if they were rubbish in poverty stricken, bantustan homelands.

I once visited a dumping ground and met a little girl who lived in a shack with her widowed mother and her sister. I asked her whether her mother got a grant or something, and she said, no. What do you do for food? We borrow food. And you look
around this desolate place and wonder if anyone could have food to lend out. Have you returned any food you borrowed? No. What do you do if you can't borrow food? We drink water to fill our stomachs.

In a land that was a net exporter of food, black children were starving not accidentally but by deliberate government policy. I swore after I had heard her story that I would do everything in my power to destroy a system that was doing such things to God's children. We are blessed that that iniquitous system has ended. Now we have a government trying to provide free school feeding for the most needy.

It is racism that provided those discriminated against with a travesty for education, inadequate and unaffordable health care, where children died from deficiency and other easily preventable diseases. It is racism that has often destroyed native peoples in our lands, confined them in the squalor of depressed ghettos, ensured that they would form the bulk of the unemployed and the unemployable, that they should provide a high proportion of those who fall foul of the law being a disproportionately large part of the prison population because the odds are so heavily stacked against those born on the wrong side of the rail tracks. In the United States, their churches get burned down and they have often ended up strung up on a tree by lynchers.

Racism ends up in the xenophobia that we see in the neo-Nazi in Germany, that we see in the National Front in France and in England.

Racism is not nice. It is not respectable. I hope that we can become more tolerant. But there is one intolerance that I would like to promote. That we will have a zero tolerance for racism because this pernicious evil sprouts other ugly things such as homophobia. Racism is often a breeding ground for other prejudices as against women, against old people, against immigrants.

One of the most awful consequences of racism is when it can make a child of God exposed to so many negative experiences, end up doubting that they are a child of God.
They end up filled with self-hatred, with self-disgust, and have a negative self-image. And that leads to internecine violence.

I hate myself and project that hatred on others who resemble me, and so the phenomenon of black-on-black violence rears its ugly head. But anger against myself and those like me had its genesis in all sorts of negative experiences, not least how one was spoken about.

We in South Africa were called all kinds of names. At one time we were called Natives. And they had a sign by the road side that said: Drive carefully. Natives cross here. And somebody changed it to read, rather hair-raisingly: Drive carefully. Natives very cross here.

[ Applause ]

And then we were non-Europeans as if we came from somewhere called non-Europe. Don't ever believe anyone who says to you that language is innocuous, that language is merely descriptive of reality. No, language can be a potent instrument of domination. For it can create the reality it describes. And so I have very, very considerable sympathy with women when they demand sensitivity about language, that it should as far as possible be non-sexist.

[ Applause ]

I'm sure you have noticed the wonderful thing that we get upset if reference is using the masculine forms to God. I have not yet found that most women worry when they say the devil "He"! Language can be subversive of self-worth as it gnaws away at one's very vitals.

And this may be in fact the worst consequence, the most blasphemous of racism that it can make me question whether I am in fact a child of God.
Dear friends, I hope I do not need in fact to have persuaded you about the essential nature of racism that is found as a pernicious presence everywhere. That it is unbiblical, that it is unchristian, that it is evil without remainder, that it is one of the worst possible violations of the rights of those who are its victims.

What I hope I will have done is to reinforce your resolve, the same sort of resolve that you showed when you supported us in the destruction of apartheid, to oppose racism in all its manifestations and that you will ensure that this beautiful land of yours, Canada, is totally free from this pernicious evil. That each one of you here will emerge from this hall a passionate activist to ensure the entrenchment of the rights enshrined in the Universal Declaration of Human Rights so that everyone in Canada, in the world, will enjoy their inalienable rights.

And I want to address just a special maybe plea, particularly to young people, for I think that you are tremendous. You dream dreams. You are idealistic. You are even utopian. And God has given you some of the most wonderful, wonderful collaborators.

You know how frequently young people are castigated when one or other of them get into trouble. They end up being in the headlines. You don't get the same banner headlines. For I have met young people coming from affluent countries such as your own working away in remote, obscure villages in poor countries as volunteers. And we want to salute you. We want to salute you for your passion in believing that the world can in fact become a better place. We want to salute you for dreaming dreams, that it is possible for the world to become a place that is hostile to war and to violence and to abuse. We want to salute you because so frequently we who are adults don't say, Isn't it extraordinary that our young people, subjected to the kind of pressures that we knew nothing about, that so many young people don't succumb, that so many of them emerge whole on the other side.

Can you imagine the pressures that they have with all the drugs that are available so easily? Can you imagine the pressures of consumer aggressive advertising that tells children that bigger and more necessarily are better?
Isn't it incredible that our young people can be unscathed when they are exposed to the things that are so readily available on the Internet? We salute you and say, Dream your dreams. Reach out for the stars. And say the sky is the limit. It is possible to have a new kind of world, a world where there will be more compassion, more gentleness, more caring, more laughter, more joy because that is God's dream. And God says especially to you young people, Help me, help me, help me realize my dream. Thank you.

[ Applause ]

Dr. Roderick Fraser: Most Reverend Archbishop Desmond Tutu, Chancellor Lois Hole, honoured and distinguished guests, ladies and gentlemen: Archbishop Emeritus Desmond Tutu, on behalf of the University of Alberta and all the participants here today who are listening in, I want to extend to you our warmest, most heartfelt thank you.

Your words are humorous, they are thought-provoking, they are passionate, they are motivating. They carry a profound message of individual and collective responsibility and in the face of overwhelming violence and despair, they also carry a message of hope and reconciliation.

Your words shake us out of a shell of complacency. Your words re-invigorate us. People, as so many of us here today, watched from a distance the release of Nelson Mandela. We watched from a distance and read the news reports about your tremendous efforts to bring peace, freedom, and human rights to the people of South Africa. But today, we have had the opportunity to listen firsthand and to understand the tremendous power one individual has to make a difference, the power of one.

[ Applause ]

Dr. Roderick Fraser: By sharing your experiences in the struggle against injustice, you remind us of the challenges we continue to face. You remind us that the struggle for
universal rights goes on and must go on day after day in our communities, local to international. And you remind us that we cannot stand idly by as others are marginalized, oppressed, forgotten or are unable to share in the freedoms we too often take for granted. We do have an individual and collective responsibility to try to make a difference.

The struggle against apartheid in South Africa is one of the most visible human rights struggles in recent memory, and it is a distinct privilege for all of us that you, as one of the leaders of that struggle, have honoured us today by delivering the first annual University of Alberta lectureship in human rights.

As the representative of the Aboriginal Students Council, Phillip invited you to cast your thread across the void, it is with a sense of great responsibility and great humility that we take the end of that thread and weave it into our own lives and the life of this university and our communities.

The University of Alberta does participate in many spheres in the community. Our students, our staff, our alumni work with local, national and international communities. In all of these spheres, our University of Alberta strives to pursue our motto, quaecumque vera, "Things Are True". And we do believe in the truth of universal rights and human values.

We are committed to graduating students who are model citizens and leaders of tomorrow, young people who are capable of taking up their position in the world, students who are ready to assume their responsibilities, students whose pursuit of whatsoever things are true does not end when they leave our classrooms. And our university and each of us as students, staff, faculty, and alumni are committed to serving our communities and especially to establishing and enriching a culture of universal rights in human values.
But we will all, I hope and I urge, take the International Human Rights Conference and your lecture today as a clarion call to renewed and reinvigorated involvement and passionate action in the pursuit of the establishment and enrichment of this culture.

Thank you for enriching all of us today. Thank you for inspiring us to continue to pursue whatsoever things are true.

[ Applause ]

Dr. Roderick Fraser: In appreciation of your visit, and on behalf of the University of Alberta, we would like to present you with a small token of appreciation.

This Inuit carving is an Inukshuk. An Inukshuk in Canada's North serves many purposes: Marker, beacon, landmark. Just as protecting the human rights of individual members of a community serves and is the responsibility of the entire community, so too an Inukshuk serves the entire community and indeed in its actual presence in the North, is so large that it cannot be built by a single person. Its construction requires the efforts of the community.

An Inukshuk serves as a navigational beacon to the Inuit who have constructed them, often warning of places of danger or serving as markers of good hunting grounds, places where sustenance can be found. To the Inuit, an Inukshuk stands out as a towering landmark, a point of grounding in an otherwise stark landscape where there are often few other points of reference. And it is our thought that you, too, have been a marker, a beacon, a landmark to so many, both in your native South Africa and around the world. And it is our pleasure to give you this as a token of our appreciation. Thank you very much.

[ Applause ]
Dr. Roderick Fraser: In bringing this inaugural lecture to a close, I would like to extend our thanks to so many honoured and distinguished guests but especially His Excellency Billy Modise, High Commissioner for South Africa. Thank you for being here.

Mr. Gurcharan Bhatia, Jack O'Neill, and Jerry Gall and the team that worked so smoothly together, those in Edmonton, Alberta, Canada, and around the world to have such a successful human rights conference. Thank you very much.

[ Applause ]

Dr. Roderick Fraser: And I also do want to thank everyone who has joined us in today's inaugural proceedings of our University of Alberta lectureship, both here in Edmonton in the Jubilee Auditorium and in other lecture theatres of the campuses of the University of Alberta and the University of Calgary.

We look forward to all of you joining with us again next year at the second annual University of Alberta lectureship in human rights.

And I would also like to thank the Wajjo drummers whose drums proclaimed the arrival of the Archbishop.

[ Applause ]

Dr. Roderick Fraser: As we leave this auditorium, again to the sound of those drums, let us continue to reflect on the significance of the undertakings we made in 1948 when Canada, as a member of the United Nations, adopted the Universal Declaration of Human Rights. Let us continue to discuss the issues that Archbishop Tutu has shared with us today. Let us each take the end of the thread he has given us and recommit ourselves to the promotion and protection of human rights, both here at home and around the world and to the establishment and enrichment of a culture of universal rights and human values everywhere for every individual.
Thank you, ladies and gentlemen. Godspeed. Bon chance.