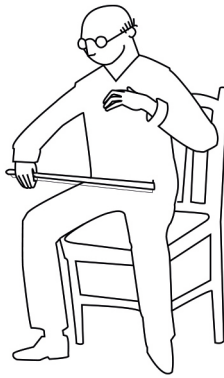


silence

/saɪləns/



What Lies Beneath
a CRIN magazine •



silence

/'saɪləns/

noun

complete absence of sound

- the fact or state of abstaining from speech
- the avoidance of mentioning or discussing something
- a short appointed period of time during which people stand still and do not speak as a sign of respect for a dead person or group of people

verb [with obj.]

cause to become silent; prohibit or prevent from speaking

- (usu. as adj. silenced) fit (a gun or an exhaust system) with a silencer

— *Oxford Dictionary of English*

What Lies Beneath

a CRIN magazine •

What Lies Beneath is a conversation on big issues that lie in the shadows and keep us from evolving as a species. Through questions, artwork and our vision for the future, the magazine encourages people to think critically about the world we live in and to start their own conversations.

CRIN is a creative think tank which produces new and dynamic thinking on human rights issues, with a focus on children's rights. We defy the status quo with bold ideas because many things need to be changed for the better. While we believe we shouldn't speak if we have nothing to say, we also shouldn't remain silent because we are too afraid to speak out.

#1 2018

If I am no sooner spoken than broken, what am I?

WHETHER IT CUTS OUT THE NOISE, means we're speechless, is a form of protest, allows us to daydream, relaxes the body, helps with a headache, makes us uncomfortable, keeps bad things secret, can mean we're complicit, and sometimes be as deafening as noise, it's impossible to deny that silence has many faces.

Of course, silence can be both good and bad. At its worst, silence can mean not having a voice, not being heard or represented, or is the result of a cover-up, threats, censorship or repression. Silence indeed has a dark side, a deeply harmful and insidious one, which can keep awful secrets buried and cries for help on mute.

But at its best, silence lets us think, read, listen, imagine and sleep and regenerate, and provides respite from the noisy world around us—a world populated by clatters, bangs, rackets, clangs and revving, and a baffling need to fill silence by talking, often too much (we'll keep this short!), using empty, wasted or repeated words, and not saying or imparting much at all. Silence is indeed golden, and as

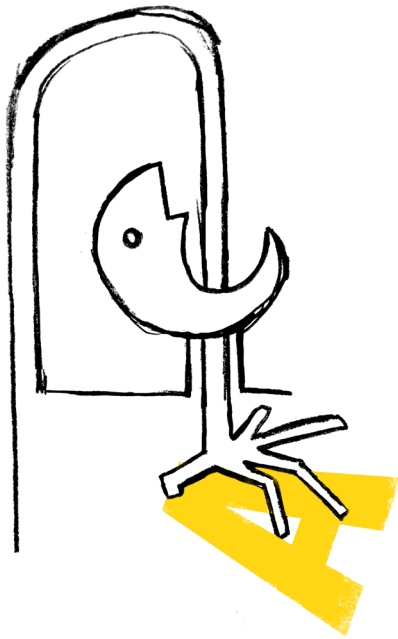
the proverb goes: “speak only when you feel your words are better than silence.”

We hope, however, you agree that discussing silence itself, how it shapes us, controls or frees us, need not be a quiet matter. Remaining silent because we feel no one will listen, or are told or forced to, or are afraid to speak out is worth speaking out about. Remember that a little lone voice can sometimes be louder than any social, institutional or otherwise systemic silence. Even a whistle in the wind can reach great heights.

And we *should* discuss it, because many of the explanations behind chronic issues that afflict us as a species lie in silence, not least because silence has fostered them either through its absence or its presence. Exploring the role silence plays in our lives and the lives of others should therefore not only be revealing to us, but should *reveal us*.

The following is our silent reading of the issue.

The CRIN team



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“The rest is silence.”

—William Shakespeare, *Hamlet*

“Who is heard and who is not defines the status quo. Those who embody it, often at the cost of extraordinary silences with themselves, move to the center; those who embody what is not heard or what violates those who rise on silence are cast out. By redefining whose voice is valued, we redefine our society and its values.”

—Rebecca Solnit



AAAAAAAAAAAH!!!

"It's about silencing children even though the proverb says 'the truth comes out of children's mouths.' Some adults think that children have nothing important to say. Adults don't realise that children can feel that."

—Chiara, 10

"I like silence. It makes me calm, helps me to rest, and it makes the adults happy."

—Margot, 7

"Silence is an art that helps you to see things that aren't obvious at first sight."

—Oscar, 15

"Silence makes me think of floating in water, when you're floating and your ears go under the water and you can't hear anything but the current of the water. And it's comforting and okay and you feel like you could be there forever."

—Vera, 15

"When you tell me silence I think of my dreams."

—Sham, 4

"Sometimes they tell you that you have to be silent, but you shouldn't have to; you should say something about how you want to speak up."

—Matheo, 7

"I think silence can either be extremely calming or consuming. It's a fine line. I like to sleep in silence and some nights I fall asleep fast, but other nights my thoughts are screaming at me."

—Omar, 17

"When someone makes me be silent that means I have no right to speak. For example people in prison are forced to be silent, and silence to me means no freedom."

—Rasha, 11



Silent Citizens

WE LIVE IN A WORLD RUN BY ADULTS with rules set by adults, but it's today's children who will inherit the consequences in years to come of adults' political choices, despite having had no say in how those choices were made.

To equalise the playing field, calling for universal suffrage springs to mind, except there's nothing universal about it because, being about adult citizens only, it excludes all children—almost a third of the world's population—from the equation.

Youth suffrage, on the other hand, does exactly what it describes, but it faces a wall of resistance. No country in the world allows under-16s to vote in national elections, and only a minority allow suffrage to children aged between 16 and 18 at national or municipal levels. Defenders of this status quo might claim that all children are too young to vote or don't understand politics, but it goes deeper than that, as one journalist intuitively wrote: "more power for children means less power for adults".

The current situation not only makes voting an adults-only club, but it reveals such a disregard for children and young people and what they have to say, that even adults who only have a few years left to live have more of a say on shaping the world of tomorrow than the children and young people who will outlive them. The truth is, this preference given to adults in today's society exists because it was devised by adults to suit adults. And children can do nothing about it because they're not legally entitled to challenge the conditions that exclude them from decision-making in the first place.

But, rather than fall back into the common notion that children should be seen and not heard, let's ask some inconvenient questions first, in the hope that they'll get us thinking differently about an injustice that's gone on long enough. After all, if adults really know what's best, then the answers should be obvious.

What affects us all

As with all human rights questions, let's begin with what human rights law says on the issue. Under binding international law on children's rights, children have a right to freedom of expression, just like anyone else, meaning they can express their opinions on absolutely anything. But on account

of their young age—and the general assumption that children are less capable than adults of making decisions or formulating views—the chances that they will be taken seriously are low. Because of this, children have an additional right to an opinion (also known as the right to be heard) and, relative to their age and maturity, for it to be taken into account in all matters or procedures which affect them. The intention with this right is to give children greater control and agency as their capacity develops to make their own decisions.

One contentious point with this right, however, is what is actually deemed to ‘affect’ children. Things such as custody disputes or being represented in court are some obvious examples. But what about matters or procedures which aren’t commonly thought to affect children, yet which undeniably do? Sex education curricula affect what children know, learn and practice when it comes to sexual health, relationships and consent; the lawfulness of corporal punishment affects children’s protection from being hit by grown-ups; the minimum age to vote affects whether children have any stake in shaping their society; statutes of limitations on sexual abuse complaints affect whether childhood victims can access justice; and even the issues children’s rights NGOs work on can affect how children are viewed and treated.

It’s obvious many more issues affect children than we think, but their views are never called upon, at least not systematically, and definitely not on broader issues which affect all of us. Do environmental or climate change policies not concern children who

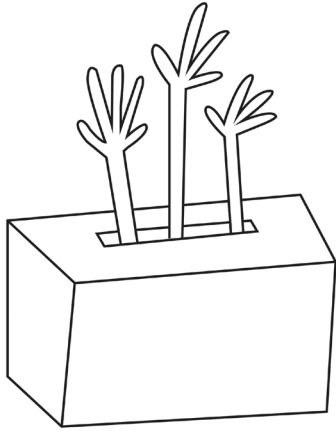
are living on this planet just as adults are? Do questions within health policy such as privacy or consent or access to information not concern children who access the same services that adults do? And what about electing political representatives to act in the interests of their constituents—should only adult citizens be represented?

We shouldn’t think that just because something doesn’t affect *only* children that it doesn’t affect them at all. On the contrary, if it concerns us as humans, then it concerns us all, including children.

But how much do children’s views weigh?

This isn’t an abstract question. It’s not a literal one either, as we’ve never seen a recipe for decision-making assigning units of weight to children’s views—let alone anyone’s views. The idea comes from children’s rights law which prescribes giving “due weight” to children’s views. This, as discussed earlier, should be done in accordance with a child’s age and maturity. But whether and how much consideration is paid to a child’s opinion depends on who’s measuring their maturity and who decides to give it the weight it’s apparently due, if any.

Unsurprisingly, this key children’s rights matter is once again completely in adults’ hands. And as that’s that case, two questions naturally emerge. How do adults frame children’s right to be heard? And are they doing it justice? These points are important because how we frame this right affects how we understand and perceive it, and ultimately



determines the acknowledgement—and respect—we give to it.

What's probably most telling here, is how we describe the right to be heard in the first place. It goes without saying that words matter; we call things by their name so we know what we're talking about and so others can understand. But in a world where human rights already come with established names—such as the right to be heard, freedom of expression and association, the right to peaceful protest, or even citizenship—it's not clear why discussions about children's rights to these things aren't described as such, but instead carry a different label. This is the case with *participation*—a favourite in the children's rights arena. But what does it mean? And, crucially, does it do justice to children's rights?

To introduce the word better, let's start at the United Nations where its top children's rights body, the Committee on the Rights of the Child, reflected on children's right to be heard in one of its

general comments—a periodic analysis of specific children's rights. In its report, references to voting rights, political rights or suffrage came up zero times; civil rights appeared once; citizenship also appeared once (albeit with regard to the citizenship children will exercise in the future as adults); meanwhile participation was mentioned 50 times. This word is therefore either really important or just really safe.

Through a single-word analysis, participation doesn't mean much beyond the action itself of taking part in something, be it a game, a debate, a vote, or the drafting of a policy. Yet it's a word the human rights sector has imbued with meaning. The concept of participation, although not being a right in itself, refers to the process of adults involving children in activities that, in theory, are influenced by children's views, which adults then take into account when making a decision about something. In its defence, participation doesn't claim to do anything more than the above. However, how it's used depends on us, and in practice it's used to mean more than it does, often conveying claims of empowerment for children where there is none.

Among NGOs, for example, when children's rights projects are advertised as having featured children's participation, it masks the fact that it was adults who picked the work and then consulted children about it, not the other way around. The main problem here is that children aren't factored into the decision-making. Even though they might be involved in some capacity, it doesn't make them partners in any decision-making about content or direction or anything else.

This status quo is reinforced by how the human rights sector continues to operate. Rather than redesigning the way children are involved in work on children's rights issues in order to give them a greater stake in the process, the sector simply replicates how things are currently done, that is, in symbolic, tokenistic and decorative ways, which see the children involved unaware of or confused about how their presence adds value to a given project, and offers no assurance—or indeed any indication—that anything will come of their 'participation'.

Once again we see that children's so-called participation is not children's at all, but has been usurped by those claiming to act in children's interests. That children are even allowed to participate in things depends exclusively on opportunity, invite or approval by adults. And whether the views of participating children are even given "due weight" depends on the weight adults choose to give them, if any.

The situation reveals a stark realisation: having an opinion and a right to an opinion is one thing, but having influence and wielding it is something else entirely. As a result—and to answer our earlier question—children's views are as light as a feather.

From participation to something better

This discussion raises a simple question about terminology: if we're talking about respecting children's right to be heard and empowering children through their so-called participation, shouldn't we use more empowering words?

Again, this is a question about the labels we use, and how they frame children's

rights and influence our perception of them—and of children. And it's one that extends across the human rights sector, which largely represents children's rights in terms of protecting children rather *advocating for* their rights. But this paternalistic approach does nothing to change the status quo for the better.

As we've seen, participation in practice is nothing more than a buffer for or distraction from children's *actual* civil and political rights. Let's not forget the plain truth that children have no say in the conditions designed to give them a say or designed to restrict it, or who gets to act on their behalf and [mis]represent them. But this needs to change, not least because it seems children and young people actually don't trust us. According to a number of youth surveys, the issues that children and young people are most concerned about include feeling disenfranchised and distrust in adults and world leaders to make good decisions for them.

So let's start calling for what children actually need in order to be more empowered and able to represent themselves, on their own terms—and let's call it by its name. Participation is not it; it's not even close. It's not even something that's set out in law. But the right to be heard, to vote, and freedom of thought, expression and association *are*. And these can all neatly be summarised under one term.

Meaningful participation.

Just joking!

The word is **CITIZENSHIP**.

*“What can be said at
all can be said clearly;
and what we cannot
talk about we must
pass over in silence.”*

Ludwig Wittgenstein



The Art of Secrecy

An estimated one in five children or more around the world suffer some form of sexual violence, with abusers in the overwhelming majority of cases being somebody the child knows and trusts. Statistics don't tell the full story, however, as most cases of abuse are not disclosed to anyone let alone reported to the authorities.

Cue silence.

Like all bad things left unsaid, uncovered, unacknowledged, unchallenged or even actively suppressed, they are allowed to fester like a dirty wound—and sexual violence is no exception. While all problems have a beginning, not all problems have an end—at least not one that's in sight—and there are always reasons why things continue to happen. When it comes to sexual violence, silence plays a leading role in making sure that the abuse goes on and carries on, but it's something that extends well beyond just children.

At the root of the issue is a twisted power structure whereby age, sex, gender, and disability, among other

factors, get us singled out as targets and dragged into victimhood. Why? Because it's when we're vulnerable, defenceless, small[er], weak[er]—in other words, abusable—that we're not expected to stand a chance. And it's this that abusers hone in on.

In every single chapter of every sexual abuse story, silence reveals itself a consequence of that power imbalance. But it, too, has its own purpose and its own consequences. Enforcing these are three distinct characters silence plays in sexual violence.

Character 1: The Protector

When silence acts as protector in sexual violence, its benefits can be very one-sided. On the one hand, it protects the abuser when they silence

us through threats, intimidation, coercion and manipulation, causing us fear of reprisals or a feeling of helplessness. “He used to tell me to be quiet and if I tell I’d never see my family again. ‘If you tell police they’d take you away’, he said to me,” recounted one abuse survivor.

This silencing, which is exerted over us to subjugate us, is used as a weapon to pin us down into compliance and voicelessness, serving to protect the status quo of the situation and allowing the abuser to stay in control and the abuse to continue. If asked why this compliance happens, the simple and sad truth is because, with abusers typically being more powerful than their victim, it can.

“ I thought, my voice killed him; I killed that man, because I told his name. And then I thought I would never speak again, because my voice would kill anyone.”

— Maya Angelou, Poet and author

On the other hand, silence as a protector isn’t just the evil people expect; this role depends on one’s perspective, how we conceive silence, manifest or impose it, and how we are subjected to it, including by ourselves. For those of us who’ve

suffered sexual abuse, our silence can be the result of feelings of confusion, shame, pain, denial, and a sense of helplessness—and hopelessness. But it can also be the result of something we have no control over: when our brain goes into autodrive, as if in a sort of survival mode, and blocks out our experience.

This is an instinctive, primal reaction to a deeply overwhelming, incomprehensible ordeal that keeps it locked away from our everyday awareness so we don’t have to face it. This is called dissociation, which is common among abuse survivors, and it’s no surprise that many of us can take many years to finally speak about our sexual abuse. As one counsellor describes it: “Your ability to survive is enhanced as the ability to feel is diminished”. In these cases silence is, sadly but inevitably, our coping mechanism.

And then there’s silence as a protector of reputations, as a public relations blessing for religious institutions, government agencies, powerful individuals, and charities alike, all of which prefer to save face rather than admit to their failings in public. These have historically resorted to silence—and gone to great lengths to preserve it—as an automatic course of action in response to internal sexual abuse complaints.



It even happens in the places we least expect. At the United Nations, for instance, the bastion of human rights, whistleblowers who reported wrongdoing in separate cases have had their contract terminated or were placed on administrative leave. The inter-governmental organisation, which has been criticised for its “culture of fear” and for “blaming the

whistleblower”, also chose to conduct an investigation in 2014 on how details on sexual abuse by peacekeepers in the Central African Republic were leaked rather than focus on the information itself or *why* it was leaked.

“Those who bear witness are caught in the conflict between victim and perpetrator. All the perpetrator asks is that the bystander do nothing. He appeals to the universal desire to see, hear, and speak no evil. The victim, on the contrary, asks the bystander to share the burden of pain. The victim demands action, engagement and remembering.”

— Judith Lewis Herman, Psychiatrist

In this case, the staff member who passed the information to the press, Miranda Brown, hasn’t worked since and, according to another former UN employee, “is a living example of what happens if you report misconduct [at the UN]”. But these are the cases that have been made public. Then there are the cases that haven’t made the light of day, yet...

Then there’s the question of why people behave and react the way they do in the face of sexual violence. Cue the interpreter.

Character 2: The Interpreter

Silence as an interpreter tries to make sense of why different forms of silence in sexual abuse exist in the first place. Silence here can’t directly ask anything, but its presence can beg many questions. For instance, why do societies enforce silence by making sexual violence a taboo? Why are people not consistently outspoken against it in all instances? Why do some people remain silent even after the truth comes out? Why do people think that because it didn’t happen to them, it’s not their problem? And what can be done to break these silences?

To start with, why do most of us not tell anyone about our experience with sexual abuse? While there’s never a single answer, they can include feeling shame about what happened; feeling helpless as we think we won’t be believed or will be punished or attacked somehow; expecting that it will get swept under the rug and never spoken of again because those who already know have said nothing; or we’ll be blamed for provoking the abuse or we’ll question if we *are* actually to blame. Our silence in these cases clearly speaks volumes. And it’s when the options we think we have all lead to a dead end that we retreat into silent suffering.

“*My silence was my protection. It was my protection from having to face the unthinkable. To speak the unspeakable. And questioning myself: why did I not speak out as a child? The child understands that perfectly, but as you move to adulthood you realise that those who have not suffered these crimes cannot understand why you didn't speak out. So we have to explain that to the world. Explain why sometimes silence is our protector, temporarily. But ultimately we need to break the silence to free us and crucially to protect others by shining a spotlight on this man-made cancer in our midst.*”

— Pete Saunders, Survivor, and founder of National Association for People Abused in Childhood (NAPAC)

But there are bigger things at work. It's not just what people think, but why they think it. Most of us are products of our culture, and whether we know it or not—and whether we like it or not—things like patriarchy, misogyny, paternalism, religions, and the social norms, expectations, pressures and stigmas that come with them, all play a big role in how people respond to sexual violence.

Women and girls in particular are subject to society's double standards for male sexuality that often blame them for the sexual violence they suffer, situating them, in a twisted and inconceivable way, as complicit in their own abuse. The same social

norms, which also prescribe set masculinities, might also account for why reporting rates are proportionally lower for male survivors of sexual abuse. And in some cases, sexual violence isn't even recognised as a problem because we don't know what to recognise as abusive.

Yet, when we finally break the silence and we speak about our experiences, society's approach to sexual violence and its treatment of us reveals itself as vastly skewed and confused. We might be greeted with sympathy, kindness and frustration, but we'll also face attempts to silence, discredit or censor us through unconstructive and judgemental questions about why we didn't report things sooner, and claims of it being too late now, and even the abuse itself being excused.

“*I wish [we] women didn't have to rip our pasts open and show you everything and let you ogle our pain for you to believe us.*”

— Lindy West, Writer and comedian

Nothing says this more clearly than rules laid down in law which condition whether our stories are even heard and acknowledged, and whether they make us want to speak in the first place. This is the case

with limitation periods, which place a time limit on initiating legal action against our abusers. But just because it's law, it doesn't make it right; and increasingly in the case of child sexual abuse, more people are arguing that complaints should never be time-barred, as it denies us the chance to pursue justice and accountability once we are ready to do so. As another survivor of abuse explained: "Sexual abuse is very serious but it is made even worse the moment you force us to keep such a long silence."

Though when a case does go forward, giving evidence can push us back and make silence seem more inviting. The fear of cross-examination; being forced to relive the experience in such a formal and intimidating situation; and even perhaps having to come face to face again with our abuser; or being questioned about our own sexual history, as if maybe it all came down to a simple misunderstanding.

Convincing those willing to listen is, indeed, an obstacle in itself, and it's one that sometimes comes reinforced with elements beyond our control. No thanks to the patriarchal powers that be, women who say they've suffered sexual violence continue to be met with scepticism, raised eyebrows, and sometimes even questions about why we've even come forward, as if the

reasons aren't clear enough, as if we need to justify ourselves so as not to come off as liars, delusional, bitter, or vindictive—or worst of all, an inconvenience.

Behind the women among us there are male survivors, too, who face a different stigma, but which is equally grounded in a patriarchy which, precisely because we're male, doesn't give us permission to be victims or survivors; it unmans us, and threatens to castrate our image if we dare to come forward.

“

There was a teacher [who] found me on a few occasions crying. Sometimes she found me with blood on my face or coming down my legs. And she went to the headteacher and said something's not right. I don't think she suspected sex; I think she thought it was physical violence. [...] And the headteacher said to her 'no, he needs to toughen up. He needs to be a tougher kid'."

— James Rhodes, Pianist and author

But the problem of credibility is bigger than people expect. Behind the adults there are many more children who, on account of their age, society is even less inclined to believe or respect. This is the case at all levels of society, including when it comes to pursuing justice. Around the world,

almost a quarter of countries restrict children from giving testimony, including by imposing a minimum age or by attaching limited weight to testimonies when they're provided by children.

In fact, it's not unusual for judges to disregard them, using the young age of some children as a justification. This [mal]practice is based on the widely held assumption that children's testimonies are unreliable, despite the fact that they're not always obtained using child-friendly practices, such as through drawing and play which show regard for how children remember things and express memories. In any case, the assumption is wrong. Studies show that children as young as three years old are capable of recounting—in their own way, which we should strive to understand—traumatic experiences in great detail, with only a minor margin of error.

The only thing that disregarding children's accounts of abuse leads to is making children suffer their experience and trauma in silence, which does nothing to break the silence already endemic in sexual violence; it only fortifies it. But to help break it, here comes the loudest of all the silence characters.

Character 3: The Silence Breaker

The Silence Breaker is a character that makes its entrance during the plot twist, from which a superhero rises to remind us that the story doesn't have to end so badly. Its cue? When silence envelops what we ought to be saying. And why do they exist? Because they have to, because not nearly enough of them do.

The Silence Breakers are the courageous ones who shatter the silence regardless of fear, the consequences or the personal cost. They expose evil silence for what it is and they decide they won't be silenced by their abusers, their employers, society, or themselves. They are the survivors, the activists, the whistleblowers and the journalists and, importantly, they can be you too.

“*My understanding of courage is not the absence of fear. It is the resolve to act while also being afraid.*”

— Chimamanda Ngozi Adichie,
Novelist and writer

All too often, people continue to stay silent in the face of wrongdoing. When it comes to sexual violence, it's easy for you

to distance yourself if it hasn't happened to you directly; but this question goes well beyond sexual violence and covers every injustice. In saying or thinking it's not your problem is to misunderstand your own power and responsibility, and to ignore the very human need for compassion and solidarity.

This doesn't mean everyone has to topple or reform a corrupt institution—let's be realistic. But it does mean that once you let go of the fears, assumptions and excuses that keep you from doing *anything* in the face of injustice, is when you are free to focus on your actions.

And it's precisely actions that Silence Breakers have in common; actions to follow through their anger, empathy, strong sense of justice, and the desire to make the powerful and untouchable more accountable for their wrongdoing. These are people who place humankind's interests above their own, and speak out for those who can't or when others aren't willing to.

But you shouldn't think you have to fulfil any particular role in order to know you're playing your part and having an impact; there's no one role, nor one single activity. All you

have to do is honour the actions of Silence Breakers by following their example. To put it very simply, all they've done in the face of injustice is acknowledge what ought to have been done, and then did it themselves. The rest is often out of your hands, and that's fine. But it's nonetheless about making your society more accountable. And you won't be in it alone. As was recently uttered with great resonance: "Bravery is contagious".

So look to those who've spoken before you, and speak out too. Break the silence. Be a Silence Breaker. And listen out for the others behind you...



““

Our humanity is made out of stories or, in the absence of words and narratives, out of imagination: that which I did not literally feel, because it happened to you and not to me, I can imagine as though it were me, or care about it though it was not me. Thus we are connected, thus we are not separate.”

— Rebecca Solnit, Writer

The Ripple Effect

Just like dropping a pebble into water and watching as the ripples expand across it, an event or action, too, can create motion beyond its first impact or influence, as it grows outwards, ringing in all directions, eventually arriving at our inspiration and rousing us to act as well.

In this sense, the ripple effect applies to all of us and our actions. Whether we know it or not, the foundation of what we do is laid by what came or was said before, and even prior to that, and before that too, until we can no longer trace the lineage of catalysts and ideas.

On the next page you'll find three examples of people who dropped the first pebble in an ocean of injustice and indifference so that others could follow suit.

"We have to take the baton when it's passed to us, and run as fast and hard as we can, and then pass it on to someone else."

— Theodore Shaw

#MeToo: Twelve years ago, Tarana Burke set up an activist group called Me Too to support girls and young women of colour survivors of sexual violence. After allegations of sexual abuse against women in Hollywood emerged, the name became a slogan, rallying millions of survivors around the world in an extraordinary unveiling of shared experiences. The result? A cathartic cultural shift that has destigmatised those who've suffered sexual abuse from talking about it and rightfully redirected the blame and shame from the victim to the perpetrator. What's next? Evolution. "[L]et's talk about why, and let's talk about what happens after," Burke hopes.



Arab Spring: Through the passage of time, the British suffragettes and their peaceful acts of civil disobedience and radical acts of non-cooperation and sabotage came to inspire the Arab Spring. That's because they first inspired Leo Tolstoy's ideas on nonviolent resistance, which were immortalised by Mahatma Gandhi's tactics of nonviolent civil disobedience, which were illustrated in the 1957 comic book *Martin Luther King and the Montgomery Story* about the principles of nonviolent activism that was circulated in Arabic shortly before the Arab Spring.

Toxics: A class action lawsuit in Kenya has the potential to become a landmark for environmental defenders across Africa. Anti-pollution campaigner Phyllis Omido forced the closure of a lead-smelting factory in Mombasa accused of poisoning local residents, and is now behind a case demanding compensation to victims and a clean-up of contaminated land. Before this, demonstrations blocked the main road between Mombasa and Nairobi after the environment ministry ignored her warnings. More than a dozen smelters in Kenya were eventually closed. "We want to show environmental defenders can use litigation as a tool," says Omido.



whistleblower autoctonos novosque

Musings

There are some things that keep us up at night. But we don't mean caffeine or monsters. More like a kind of existential crisis, of which the following have been our ongoing food for thought.

If your organisation/business closed down tomorrow, would anyone really suffer?

- a. Absolutely. It would be catastrophic.
- b. 'Suffer' is too dramatic; people would be sad.
- c. I would suffer because I'd lose my job.
- d. I don't know because we live in a bubble.

If your organisation/business closed down tomorrow, would anyone recreate it?

- a. Without a doubt. The world can't manage without us.
- b. No need to, as our job is done.
- c. Why bother? We weren't doing the best job anyway.
- d. Ask our donors.

Is there anything your organisation/business does which another one could do better?

- a. No. We're the best at everything we do.
- b. Some of it, absolutely. But we want to keep hold of our work.
- c. Most of it, in fact. But what else would we do?
- d. Hold on, I'll have to ask our donors.

What encourages you to get behind a new idea?

- a. If it was proposed by my boss or donor.
- b. That plenty of other people already support it.
- c. Whether it's likely to succeed or not.
- d. That people don't believe in it, but ought to.

Before considering whether to speak out on something, whose voice do you hear first?

- a. My boss.
- b. My donor.
- c. Other organisations.
- d. My inner justice warrior.

What's the biggest factor in deciding what you speak out about?

- a. If it will damage our reputation or public relations.
- b. Whether our donors will approve.
- c. It's safe because everyone else is doing it or agrees.
- d. Nobody is doing it; someone has to.

How would you describe outspoken people or organisations?

- a. Outraged and fearless.
- b. Radical and driven.
- c. Embarrassing and difficult.
- d. Tactless and irresponsible.

As speaking out is equated with bravery, how would you describe staying silent?

- a. Strategic. We speak when we have to.
- b. Diplomatic. We don't want to upset anyone.
- c. A necessary evil. We play the game to get by.
- d. A waste of time. Not speaking out just slows progress down.

Killing Us Softly



Veronica Yates,
Director of CRIN, in
conversation with
Baskut Tuncak,
UN Special Rapporteur
on human rights
and toxics

In your recent work, you talk about toxics as a silent pandemic, can you explain what you mean by that?

Pandemic refers to the rates of diseases and disabilities around the world that are prevalent, and in many communities increasing at rates that can only be explained by childhood exposure to toxics and otherwise hazardous substances, from pollution, contamination and consumer products.

The silence of the pandemic, largely refers to the fact that this is something that's invisible. It's invisible in terms of the cause and effect, the exposure and the health hazard that we see years, or even decades later. The harm, the culprit, the perpetrator is also invisible. It's very difficult, if not impossible, to know that we're being exposed when we're being exposed.

But also the victims themselves, their families, and the broader community is silent. They don't know they've been violated, so there's a very practical impediment to them speaking out.

The silence also extends to the broader public which is largely unaware about the degree to which everyone is being subjected to scientific, human experiments of sorts, without their consent, contrary to international human rights law.

Beyond disease and disabilities, many who could be more vocal

on this issue remain mostly silent. Why do you think that is?

I think it depends on who we think needs to be speaking out on this issue. The first people that tend to come to mind are

“there will always be scientific uncertainty which gets exploited and keeps people from speaking out and speaking definitively on this problem.”

parents, doctors, other health professionals, policymakers, regulators, responsible businesses, and the public at large. Each of those constituencies, one would expect would be, at the very least, asking serious questions if not calling for immediate changes to be made to protect people's health and the human rights that are implicated by exposure. But that's not happening.

I think the issue of silence also comes from the fear of the unknown: not having conclusive evidence saying this substance is responsible for this adverse effect. And I think that's what's paralysed a number of people that we would expect to be speaking out. But the reality is that it's not just one substance; it's a cocktail of hundreds—if not thousands—of hazardous substances. And we don't have the information to make those conclusions. But we do have the information about the adverse impacts, and that should be the starting point. We need to slow—if not stop—this toxic trespass that we are all being subjected to, and not wait for conclusive scientific evidence because there will always be scientific uncertainty which gets exploited and keeps people from speaking out and speaking definitively on this problem.

The issues you highlight in your work are not confined to poorer countries, or less developed, or those with higher levels of corruption; it is truly a global problem. So why has this issue

not become a global emergency?

I think because the issue continues to be characterised far too narrowly. We're focusing on individual substances, and in some rare cases, classes of substances or multiple substances; but this issue is much broader. We are exposed to a toxic cocktail of substances which can interact with each other producing adverse health impacts their regulators didn't foresee and didn't predict, and this is all happening without our consent, without a participation, and in many cases, without our knowledge.

The other part is that there has been a tendency to apologise for the continued use of toxic chemicals and health impacts from pollution as though it's some sort of necessary evil, that in order to survive, in order to feed a growing population, in order to have the medicines that we depend upon, we need toxic chemicals.

“if you give innovators, researchers the proper parameters within which to operate, they can do remarkable things”

As a chemist, I strongly say that I don't buy into that. I think if you give innovators, researchers the proper parameters within which to operate, they can do remarkable things. [Until then] the number of substances that are on the market inadequately assessed continues to grow and it plays exactly into the industry's hands.

When I first learnt about toxics and your work, besides anger, it would have been so easy to fall into despair. How do you keep going despite so many hurdles?

Where progress is made it seems like two steps forward one step back, but this is all the more reason to work on this issue.

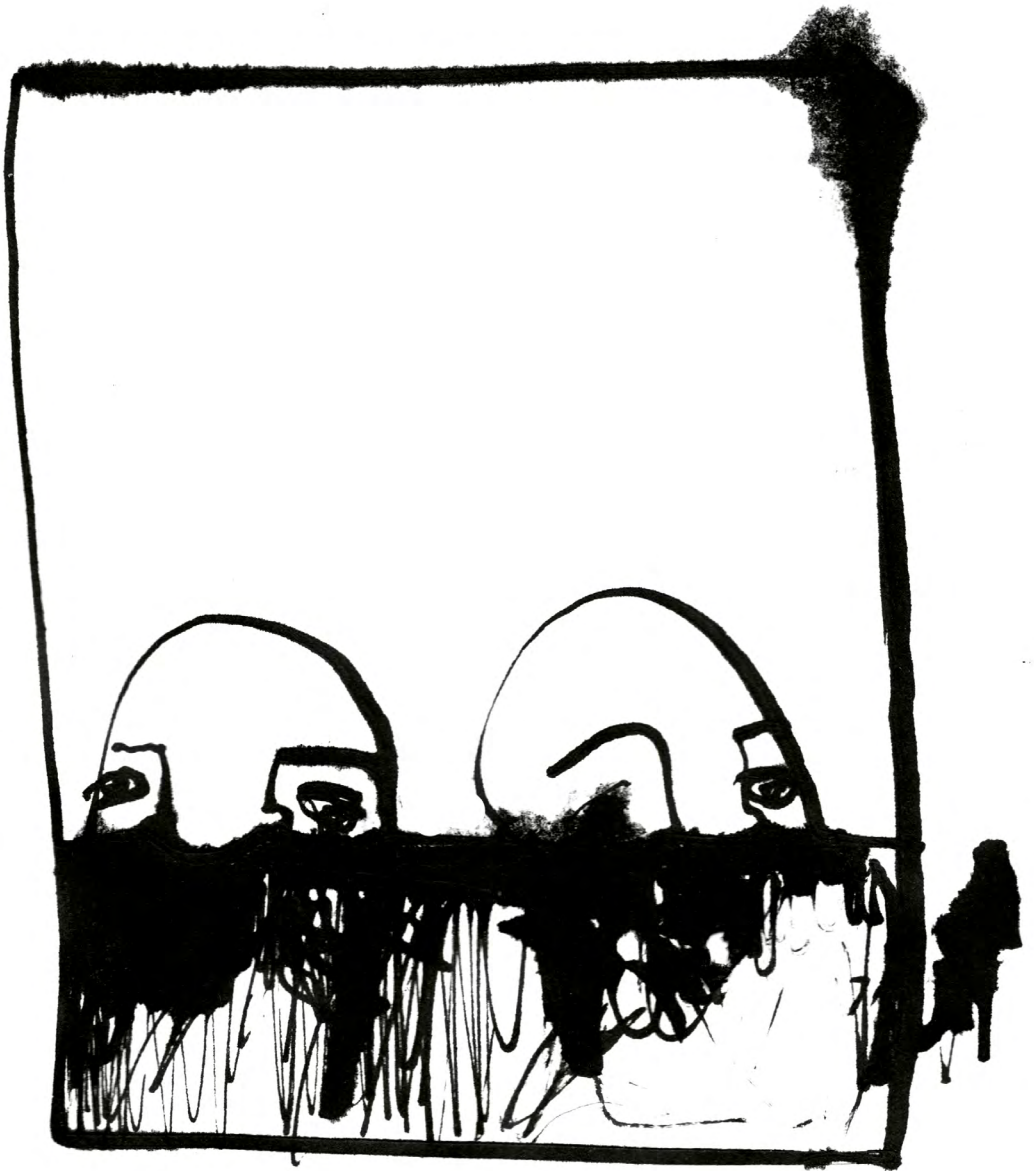
Unlike a lot of the human rights challenges that we are facing around the world, for this issue I think solutions are more readily available. We have solutions to reduce childhood exposure to toxics, and if we don't have them already, they can be developed, I have no question about that and that gives me optimism.

“Unlike a lot of the human rights challenges that we are facing around the world, for this issue I think solutions are more readily available”

I find optimism from exciting businesses that are working to do their part to reduce exposure, both within their products as well as their supply chains. I find optimism from judges and juries that will stand up to the world's most powerful leaders, the world's most powerful corporations, defending us and our rights against corrupt politicians, powerful businesses. I find inspiration from people like you who get the issue, and it helps to motivate me to do this work.

This is really an issue that concerns every single person on the planet. How can we get people to engage meaningfully? And I obviously don't mean by buying organic food and recycling.

I think first we need to change the narrative. [We're] too caught up in either the technicalities or the fear factor. It needs to be simplified: this issue is about poisoning us, and poisoning ourselves, and allowing businesses to poison us and our children. It's about



“Can you imagine if people put cigarettes in your mouth, lit them, and demanded that you smoke them? I mean no! But we’ve somehow consented to companies being able to inject hundreds of toxic chemicals into our bodies without [our] consent.”

exposing us to health risks without our consent.

Can you imagine if people put cigarettes in your mouth, lit them, and demanded that you smoke them? I mean no! But we’ve somehow consented to companies being able to inject hundreds of toxic chemicals into our bodies without [our] consent.

I think that needs to be the message. This is just a gross violation of our rights, and it needs to be framed in that way. It’s just complete rubbish that it’s caught up in these acronyms that people can’t keep straight, these words people can’t pronounce; it’s complete nonsense and, again, it plays perfectly into the hands of the industry.

This is very much a human rights issue, [so] it’s mind-boggling to me the way that some in the philanthropy field on toxic chemicals continue to think of this issue as a scientific technical issue and not to think in broader terms about rights and values and principles.

As a scientist, how do you deal with the push by some to discredit scientific evidence?

In my recent report to the UN I suggest that States make the manipulation of scientific evidence or the deliberate delay of scientific processes to perpetuate exposure to toxic chemicals a crime. To me, it’s a criminal act. It’s essentially increasing the chances that people will die as a result of delaying action by discrediting scientific information. And it has paralysed governments, it has paralysed businesses and individuals from taking action, and it seems like, for every independent scientific article raising the risk of some substance, you have hundreds of studies being funded by the manufacturer of that substance saying that it’s safe—it’s outrageous and it’s deliberate.

So I guess as a scientist I think our options are limited. You can critique studies, you can debate the methodologies used and some of the conclusions that are drawn, but all of that takes time and that plays into industries’ hands. As a scientist, I think that’s a flawed approach

and we need a better approach, [one] that prioritises prevention to exposure even without completing a near complete scientific evidence of adverse health impacts.

Beyond fake news and disinformation campaigns, there is a real need to develop children's critical thinking abilities—though perhaps not just children's. In this age of information overload, how can we do this within work on toxics?

I think that's spot on because this issue will not be addressed within five years or 10 years or even 20 years; it's going to be addressed by children of today, so we need to start sensitising them today to this issue and making them as aware as possible, at an early age, of what the consequences of the toxic environment are. Much in the same way that we're teaching them about many health subjects within schools, there needs to be education about environmental health and how that affects a whole number of things.

When you are conditioned at a young age to recognise those risks and the consequences of what your actions or inactions mean, including on environmental health, I think that's really important. And we shouldn't discredit children and their ability to understand what

toxic substances are, what the health impacts can be.

An interesting aspect of your work and mandate is that it crosses professions and sectors. This is not just for the lawyers, or the scientists, or the NGOs; quite the contrary. How do you manage that? And can you give us some examples of how you have worked with different groups?

I think this is a challenge for everyone. But that's one of the beauties, I think, of human rights: it provides the foundation in theory which everything should be based on, as a set of values and principles, which all these different constituents can gather around and could agree on as a basis, and use that for communication.

[But] the human rights narrative can only take you so far and then when it comes to speaking with health professionals it's important to speak in their language; when you speak with human rights activists versus environmental activists vs doctors, they all require a different sort of language.

There are certain businesses that have taken a real leadership role in moving far ahead of governments in terms of phasing out toxic chemicals from their supply chains,

and making sure that systems and procedures are in place for monitoring pollution, contamination, and worker protections and things of that sort. Unfortunately they also seem uninterested in carrying a message around human rights; that what they're doing, what their efforts on toxic chemicals are about is their effort to respect human rights. I think that's a shame and a lost opportunity.

Beyond the issue affecting everyone, certain groups of people are more affected or at risk. Why is this? Can you give us some examples of how such groups are fighting back?

One example that comes to mind is Destiny Watford in Baltimore who was recently awarded the Goldman Environmental Prize for her efforts to keep a waste incinerator out of her community which would have spewed poison that is known to be a particularly dangerous form of pollution for children. She was in high school when she launched this campaign and she was successful at changing the plans for the waste management. Unfortunately we don't see enough cases of children taking the lead on the issue of toxic chemicals, unlike climate change where we have child-led lawsuits popping up around the US, and in other countries.

What role might creativity play in your work?

I love this question. I think it can play a huge role and there is room for growth. One thing I have heard so much is a reference to *The Handmaid's Tale* when I talk to people about my work. Its premise is the dystopian future that was created by a toxic environment. This isn't discussed in great detail in the TV series, but the potential consequences of a toxic environment really seems to have resonated with people and stuck in their minds.

Another type of creative outlet I think that could play a much larger role is art and marketing, and trying to take the science and make it more thought-provoking, more creative, perhaps even fun or funny in a way, but also motivating and inspiring. I still remember as a child the advertisements that we had in the US trying to keep kids off drugs: we had the frying pan and egg cracking and it said "This is your brain on drugs. Any questions?" That to me was a strong message and we need something like that on toxic chemicals.

When I was in Mexico a few months ago, an NGO called Poder, a civil society organisation that works on corporate accountability, came up with a fantastic menu for a reception

after an event where they took a number of cases that I had worked on involving toxic pollution and crafted a menu around those cases, so they had different appetisers of fish that were poisoned with pesticides in Guatemala, or they had something made from non-renewable fossil fuels.

There are a lot of opportunities to do things like that, to make people think, but also in a way that isn't off-putting, that doesn't make people feel 'I can't deal with hearing more bad things in the world'. So yeah, I think creativity can do a lot for changing the narrative. Be more creative!

I want to talk a bit about climate change; not about remaining deniers, but about the links between toxics and climate change.

I think a lot of people are thinking about how to build synergies between climate change and toxic chemicals. One of the areas where we are seeing this is in the use of fossil fuels

for plastic and campaigns to reduce plastic use, especially single-use plastics, given the origins of those plastics with fossil fuels that are also largely responsible for climate change.

“There are a lot of opportunities to do things like that, to make people think, but also in a way that isn't off-putting, that doesn't make people feel 'I can't deal with hearing more bad things in the world'”

I think one of the issues that has probably not got enough attention in the mainstream public is that one of the biggest mitigation measures against toxic exposure over the past decade has been sequestering toxic pollution in Arctic ice, and to some degree, the Antarctic ice as well. We've essentially frozen large amounts of our pollution, our dirty habits from the past and present,

in ice. But now thanks to climate change those toxic emissions are being re-mobilised as the ice melts, and they're finding their way back into water systems, back into the food system, the food chain, and eventually they will find their way back into people's bodies as well.

What role does power play here?

Well I think power plays on the one hand a very limited role because those who are in power are not doing what they should to protect people. But on the other hand, power plays a tremendous role in terms of paralysing decision-makers, regulators, governments, even communities, from taking action. Oftentimes, communities find themselves essentially — and sadly sometimes literally — with a gun to their heads, blackmailed, that if they raise concerns, if they raise alarms about the pollution that is adversely affecting their children or even



themselves, that those polluting industries will leave, taking jobs and economic benefits that they provide with them. That's an incredible degree of extortion and blackmail by powerful industries that should have no power to do such things.

If you were asked by a stranger at a bus stop what your job is, how would you explain it?

My job is to try to keep people from being poisoned and to help people who are being poisoned.

And to an eight-year-old?

I would give the same answer.

Thinking about silence as a positive thing, what does it mean to you?

Thoughtful reflection, meditation.

What is your jargon pet hate?

Sound chemicals management.

What's a saying you know on silence?

"The most dangerous silence is the one where the impending danger is even more silent."

— Mehmet Murat İldan.

“communities find themselves essentially – and sadly sometimes literally – with a gun to their heads, blackmailed, that if they raise concerns, if they raise alarms about the pollution that is adversely affecting their children or even themselves, that those polluting industries will leave, taking jobs and economic benefits that they provide with them. That’s an incredible degree of extortion and blackmail by powerful industries that should have no power to do such things.”

“Rates of disease and disability linked to childhood exposure to toxic chemicals have increased around the world at rates that can not be explained by genetics or lifestyle choices, leaving toxic chemicals and pollution as a major contributing factor. Recent cases have called into question how effectively States are protecting human rights when it comes to toxics, and children’s rights are arguably the most at risk. The World Health Organization estimates that more than 1,700,000 children under the age of five died prematurely from modifiable environmental factors; but these figures are only the tip of the iceberg when it comes to death, disease and disability linked to toxics and pollution.”

Air pollution can be two to five times higher indoors than outdoors. Chemical pollutants build up in the indoor air we breathe, released from things like building products (flooring, tiles, insulation), furnitures (upholstered units, foam cushioning), carpets, paints, air fresheners, and cleaning products.

Studies have measured at least dozens, if not hundreds, of toxic and otherwise hazardous chemicals in children before birth through their mother's exposure.

Exposure to toxic or endocrine-disrupting chemicals in early life can affect metabolism that changes brain growth or promotes obesity and increases later risk of cardiovascular disease, diabetes, and cancer.

Pesticides are applied directly to foods you eat and remain there even after food is washed, cooked and, in some cases, peeled.

More than 10,000 additives are allowed in food: the use of colorings, flavourings, and chemicals deliberately added to food during processing; as well as substances in food contact materials, including adhesives, dyes, coatings, paper, paperboard, plastic, and other polymers, which may contaminate food as part of packaging or manufacturing equipment.

Environmental exposures in early life can have immediate effects or build up over time to increase disease risk later in life. Exposure starts early — in the womb, and can have effects throughout life.

Many toys contain synthetic substances, which are known to be hazardous to children's health. These include softeners used in plastic toys, which can disrupt the hormone system; formaldehyde used in glued wooden puzzles, which can cause cancer; or flame retardants in teddy bears, which can be toxic to development.

Sources:

- Report of the Special Rapporteur on the implications for human rights of the environmentally sound management and disposal of hazardous substances and wastes (2016)
- Networking to advance progress in children's environmental health, The Lancet (March 2014)
- Home Guides, EWG - Environmental Working Group
- A Generation in Jeopardy - How pesticides are undermining our children's health & intelligence, (2013) Pesticide Action Network North America
- Safe Toys: Protect children - Avoid hazardous chemicals! (2009) WECF - Women Engage for a Common Future
- How to avoid 5 food additives that harm children's health, (2018) EWG's Children's Environmental Health Initiative

*‘Don’t call it
JAZZ,
call it
social music’*

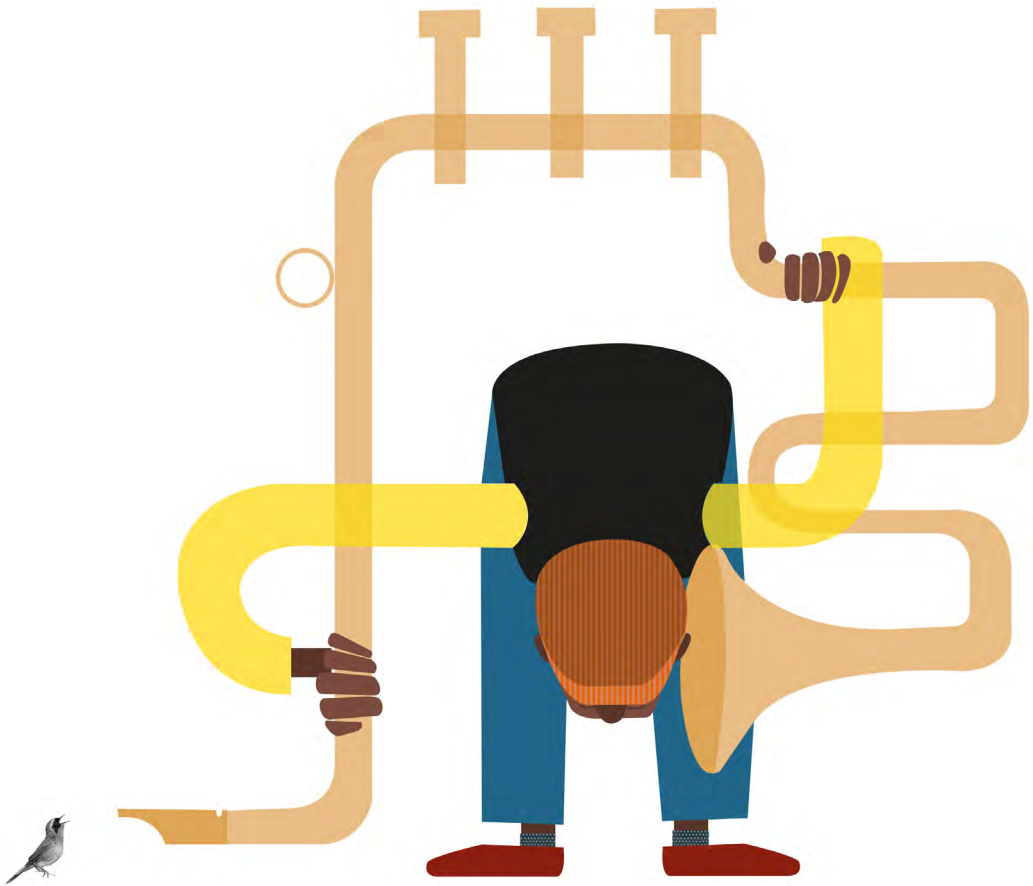
— Miles Davis

Jazz isn’t bound by one form or style or classical reins. It doesn’t play in the background awaiting listeners or praise. It doesn’t give ear to what it’s told to do or cater to what people want or expect. It isn’t what is already done and said. But most importantly, jazz isn’t jazz.

Jazz is a freedom song that emerged from oppression. It’s a social force at work: resistance by nature and art through expression. It’s a chronicle of wrongs, laying down the losses of having spoken out. It’s a doctrine-

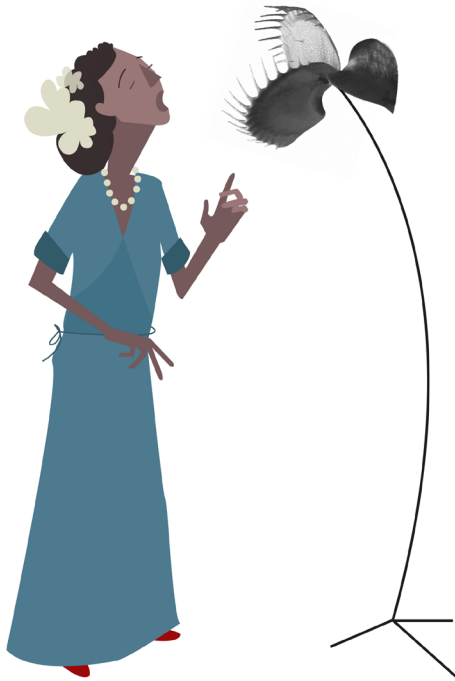
breaker that rumbles and makes people sit up and hear history out. But most importantly, jazz is a lesson.

Jazz teaches us we can be vocal in many ways. We can raise our voice beyond speech and writing, refusing to be fazed. We can improvise, distort, bend and play past the usual rules. We can try just because, trying by default wipes out the virtue of fools. But most importantly, remember you can speak out in more ways than one; music or art, too, or just play it out in whichever way you can.

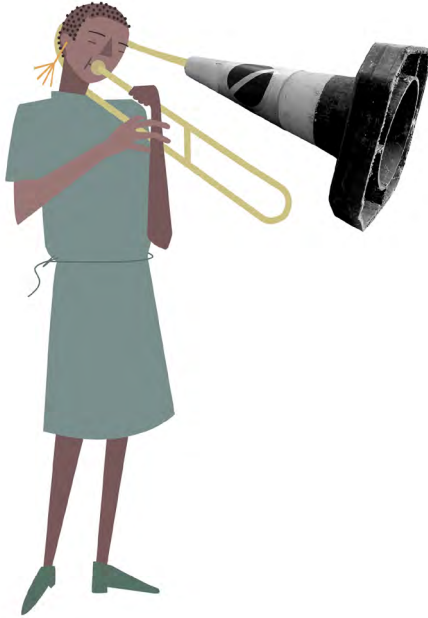


As racism and segregation imposed limits on the potential to recruit the most creative people, jazz promoted equality in that musicians were judged on their skill and abilities alone, not by the colour of their skin. Interracial ensembles in jazz were therefore not uncommon. For example, **Miles Davis** famously hired the classically trained white pianist Bill Evans for his seminal album Kind of Blue.

Jazz music not only represented the ideals of the civil rights movement, but jazz musicians wore their politics on their sleeves.



Lyrics became a symbolic means of protest for jazz musicians, with one anthem of the early civil rights movement being **Billie Holiday**'s song *Strange Fruit*, which tells of the lynching of two black men. She sings: "Black bodies swinging in the southern breeze / Strange fruit hanging from the poplar trees", juxtaposing this violent image with the idyllic South filled with "Scent of magnolias, sweet and fresh / Then the sudden smell of burning flesh".



Through her achievements, **Melba Liston** became a gender equality icon in the male-dominated jazz world. She was the only female trombonist in the industry to bear comparison with the best of her male counterparts. Despite suffering abuse, discrimination and sexual assault as a woman in the jazz tour circuit, she went on to forge her reputation as an important jazz composer and arranger and formed her own all-women quintet in 1958.

Thelonious Monk took his music to rallies, raised money for civil rights groups by performing benefit concerts, and he might have even scared the establishment with the artwork of his provocative, politically charged 1968 album sleeve for *Underground*, which depicts him as a machine gun-wielding, piano-playing resistance fighter, with the background alluding to a racist US state as a Nazi state.



Dixit

“Your silence will not protect you.”

— Audre Lorde

“In the End, we will remember the words not of our enemies, but the silence of our friends.”

— Martin Luther King, Jr

“Silence remains, inescapably, a form of speech.”

— Susan Sontag

“We must take sides. Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented.”

— Elie Wiesel

“Speak not because it is safe, but because it is right. When the world is headed in a bad direction, remember one voice can be enough to change it. Speak up — and stay free.”

— Edward Snowden

“There are the many people we remember who are threatened, imprisoned, attacked or killed for raising their voice... [and who] can no longer be heard; people who would do the same, but who are chilled into silence; and people who do speak out, but who society’s norms render marginal. Silence to us represents the loss of human potential [and] the stalling of necessary social change.”

— Matthew Hatfield, IFEX



“[I] let go of my own foolish, romanticised idea that ‘speaking out’ comes with the certainty of widespread support. But it clarified for me the importance of speaking out about what matters—one must speak out not because you are sure you will get support, but because you cannot afford silence.”

— Chimamanda Ngozi Adichie

“Speak when you are angry and you will make the best speech you will ever regret.”

— Ambrose Pierce

“The right word may be effective, but no word was ever as effective as a rightly timed pause.”

— Mark Twain

“If I were to remain silent, I’d be guilty of complicity.”

— Albert Einstein

“I want to write a book about silence. The things people don’t say.”

— Virginia Woolf

“One who knows does not speak; one who speaks does not know.”

— Lao Tsu

“All of humanity’s problems stem from man’s inability to sit quietly in a room alone.”

— Blaise Pascal

“Women and girls in the Middle East and North Africa are exposed to silence when it comes to issues that are still considered taboo such as rape, especially inside the family. First of all, how penal codes define rape needs to change. We have to widen the definition to include all forms of sexual abuse against all women and girls, including wives and those forced to be wives.”

— Suad Abu-Dayyeh, Equality Now

CLASSIFIEDS

EMPLOYMENT

Chemical company seeks whistleblower

About us

Po Industries & Son is a transnational chemical company with a questionable human rights record. Our activities have resulted in the contamination of rivers and soils, which local communities depend on for their livelihood and sustenance. There are six multi-million dollar lawsuits against us, including for the alleged illegal disposal of toxic chemicals.

Despite our ways, we recognise we should know right from wrong—even though we do not admit it. Ideally we should be transparent and law-abiding, and could even aim to be a pioneer within our sector by practicing an ethical business model and complying with human rights standards. But instead of listening to our inner voice, we make our annual multi-billion dollar profit our first concern, even if it contributes to environmental degradation, pollution, disease and human misery.

In view of our circumstances, we recognise we need to be held accountable for our actions. But we lack incentive and clearly cannot do this alone. Here is where you come in.

About you and Requirements for the role

Our company needs a whistleblower to do what we have been unwilling to do for years. The successful applicant will act as a watchdog, secretly monitoring and, when the time comes, reporting or exposing when the company's activities become or risk becoming unethical and lawful. You will be our bravest member of staff, harbouring a strong sense of justice and commitment to the rights and welfare of people whose health and livelihoods our activities might affect. We also expect you to have:

- Unwavering moral code and resolve to doing the right thing;
- Intolerance to wrongdoing and corruption;
- Ability to put humanity's interests before your own;
- Willingness to jeopardise your career, reputation and personal safety;
- Determined disposition and willingness to act as a lone voice;
- Desire to make a powerful company more accountable.

What we [hesitantly] offer

- An independent and confidential internal whistleblower system;
- Due diligence in formally hearing and investigating reported concerns;
- Whistleblower anonymity, independent legal advice, and psychological support;
- Protection from reprisals if you report wrongdoing through internal mechanisms;
- Protection from reprisals if you disclose wrongdoing externally to law enforcement or the media because internal mechanisms have failed;
- An independent mechanism to evaluate cases of retaliation;
- Job security after you report or disclose wrongdoing;
- Training to senior staff on all aspects of our whistleblower policy.

How to apply

You can't. This vacancy is not real. But we really wish it were.

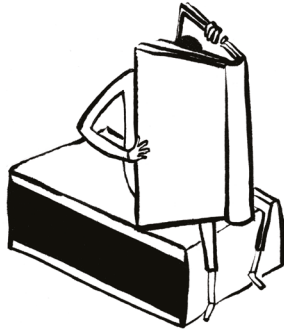
NOW HIRING

An army of independent human rights experts to help the Holy See, the governing body of the entire Roman Catholic Church, implement UN recommendations on child protection, transparency and accountability. Driving licence necessary for occasional travel in the Popemobile. Must be impartial to ecclesiastical vestments and finery. If interested, give us a call at +39-06-6982. Ask for Mike.

TRAINING Do you feel inconvenienced by internal sexual abuse complaints? Unsure of how to respond without hurting someone's feelings or your employer's reputation? Then this training course is for you! Designed for anyone from NGO senior management and chief execs to a UN Secretary-General, this training course will equip you with the basic procedural know-how and key theoretical aspects of morality. In just 5 days, you will be ready to return to work confident that you will do the right thing without the stress or hassle of wondering how. Course places limited, as demand and confusion is high. For course dates visit: www.accountability101.com Tel: +612-889-0202

THE DRAWING ROOM

To produce this edition of the magazine, we read, listened to, discovered, and were inspired by the following materials.



Reading

Silence in the Age of Noise,
Erling Kagge

*Quiet: The Power of Introverts in a
World That Can't Stop Talking*,
Susan Cain

*The Mother of All Questions: Further
Feminisms*, Rebecca Solnit

Dibujos invisibles, Gervasio Troche

Instrumental, James Rhodes

Empty silences, T. S. Eliot

Nature, Ralph Waldo Emerson

*The New Philosopher #21: How
Power Corrupts*

*Doubt Is Their Product: How
Industry's Assault on Science
Threatens Your Health*,
David Michaels

Listening

John Cage's *4'33"* (song, 1952)

Melba Liston's
Melba and Her 'Bones
(album, 1958)

Nina Simone's *Mississippi Goddam*
(song, 1964)

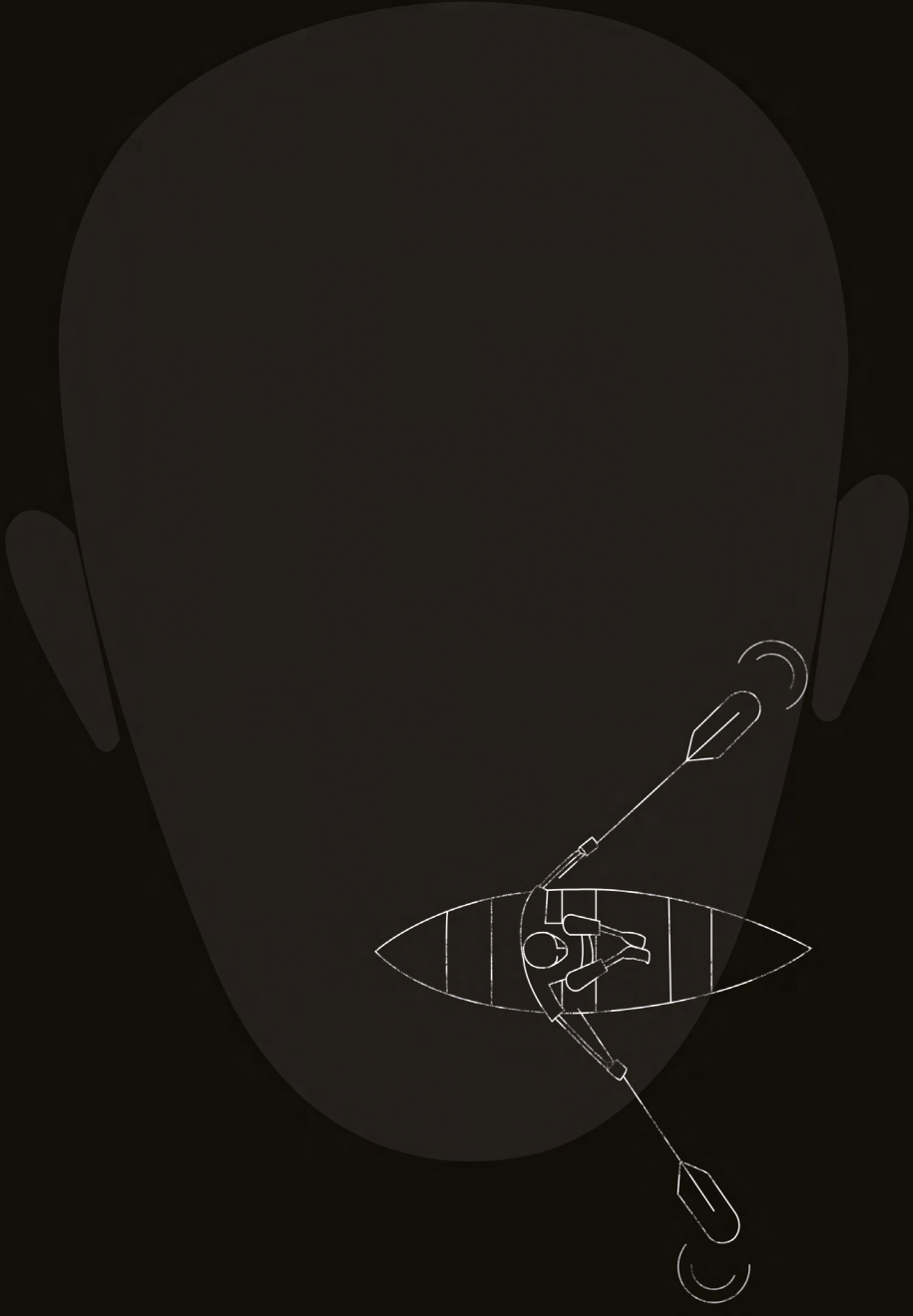
Max Roach, *We insist! Freedom
Now Suite* (album, 1960)

Charles Mingus, *Original Faubus
Fables* (song, 1959)



Join us in our
online drawing room for more
resources and conversations:

medium.com/and-beyond



silence

/sɪləns/

noun

1 complete presence of noiselessness

- a state of quiet reflection, discovery and inner peace
- the fact or state of refraining from speaking

unnecessarily

2 complete absence of action or reaction

- the state of being passive or inactive
- the fact or state of promoting forgetting

verb [with object]

1 encourage (a person or group) to refrain from engaging in auditory intrusion against others

2 force, manipulate or oblige (a person or group) into not speaking out

- (usu. as adj. **silenced**) fit (a person or group) with a gag or muzzle

— *CRIN Dictionary of Interpretations*

The CRIN Code

I - We have a mission

We believe in rights, not charity, for children, because human rights and freedoms are not donated or reliant on goodwill. Human rights are also not targets, suggestions or promises, but obligations, and they must always be enforceable. Our long term goal is to work ourselves out of existence, until we are no longer needed. This means children having the means and opportunities to fight for their own rights—and on their own terms.

II - We have an attitude

We stand by our principles and won't cave in to pragmatism, nor fail to speak out when the majority stays silent. To this end, we are reclaiming radicalism; there was a time when every idea that seems perfectly normal today was once wildly radical. But it's not enough to say we want to see change; we must be the change. So we will work towards our vision for the future because, if we can't imagine it, we can't achieve it.

III - We have a means

We believe in the power of language — plain language that everyone can understand, artwork that makes people see children's rights differently, and humour to challenge norms that diplomacy has failed to influence. But even though we're small, we're not alone in our big dreams; human rights are a collective responsibility, and history proves that it's harder to ignore a big group than a single voice.

A full version of the CRIN Code will soon be available at www.crin.org where you can also find accessible information on children's rights issues, both in writing and through artwork.

*As for **What Lies Beneath**, our next edition will be loud about **POWER**.*

Editorial team

Veronica Yates, Director
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