



Edmund Rice Centre
Awareness. Advocacy. Action

ERC JUSTICE UPDATES

November 2021 No.59

Dear All,

This 59th Edition of ERC Justice Updates, our regular newsletter from the Edmund Rice Centre, on matters relating to human rights, first nations and environmental justice.

Let us all as we ponder the year that has been in its many challenges, much sadness and the many injustices that pervade our world always remain true to the three tenets of Edmund Rice: Compassion - Liberation - Presence.

"I am leaving this legacy to all of you . . . to bring peace, justice, equality, love, and a fulfillment of what our lives should be. Without vision, the people will perish and without courage and inspiration, dreams will die—the dream of freedom and peace." Rosa Parks

If you have a story or any material you would like to include in Justice Updates - please do send along.

Please note that if you come up against a paywall in any of the articles below - please contact me at: mmcinerney@edmundrice.org and I will send you the full article.

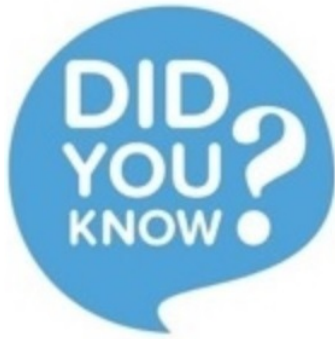
Previous editions are available at <https://www.erc.org.au/newsletters>.

Peace & Blessings

Marita

Communications Project Officer,
Marita McInerney

Aboriginal and Torres Strait Islander readers are advised that there may be articles in this publication with names and images of deceased people.



On Friday 26th November 2021, The Australian Government will have detained men & women on Nauru & Manus Island/Port Moresby for 3026 days.



'Faces of Unemployment 2021', a recently released Report by the Australian Council of Social Services(ACOSS) and supported by the Ecstra Foundation, a charitable foundation helping build the financial wellbeing of people in Australia within a fair financial system, draws on Australian Bureau of Statistics (ABS) and administrative data to show a picture of unemployment and those affected. Some key findings are as follows:

- 80% of people receiving Jobkeeper payments - a record high of 826,000 people - have had to rely on income support for more than a year.
- The current figure is more than double the previous peak of 350,000 after the 1991 recession, which prompted a billion-dollar investment in employment assistance including wage subsidies and training.
- Among people on income support for over two years, over half (54%)

have a disability and almost half (46%) are over 55 years, underscoring widespread discrimination in the labour market against people with disability and older people.

- People's chances of securing full-time employment (within the next year) falls from over 50% when they are unemployed for less than three months, to less than 25% once unemployed for over two years.
- The effective unemployment rate (which accounts for people stood down and those who left the paid workforce) was 9.5% in September, double the conventional unemployment measure of 4.5%.
- Two thirds of people on Jobseeker and Youth Allowance have high-school qualification only, yet the number of 'entry-level' jobs is declining. From August 2021, managerial and professional jobs rose by 405,000, while entry-level jobs (such as hospitality, personal services, sales and labouring jobs) fell by 148,000.
- While there are more unfilled vacancies as lockdowns ease, most are in positions that require qualifications that people on Jobseeker payments don't have, involve heavy physical work (unsuitable for many people with a disability), inflexible hours for caring responsibilities or are in places they can't afford to move to (with rents by 17% in the past year in regional Australia).

ACOSS CEO Cassandra Goldie said the report's findings stood in stark contrast to perceptions of Australia as a country that supports people that are doing it tough: *"The reality is that the Australian Government invests far less than comparable nations on assisting people to find suitable employment."*

Read More:

https://www.acoss.org.au/media-releases/?media_release=826000-people-forced-to-languish-on-income-support-payments-for-over-a-year-and-more-to-join-in-wake-of-covid-new-report





Rev. James Bhagwan, general secretary of the Pacific Conference of Churches, addresses the High level Segment of COP26 on behalf of the Interfaith Liaison Committee. Photo: Marcelo Schneider/WCC

Faith-based organizations to COP26: “We must respond with the knowledge of science and the wisdom of spirituality”

November 11th 2021, Glasgow

In a message to the High-Level Ministerial Segment of the 26th Session of the Conference of the Parties (COP26), an interfaith liaison group urged a response to the climate emergency that balances science and spirituality.

“We are in a climate emergency,” urges the message, which was read by Rev. James Bhagwan, general secretary of the Pacific Conference of Churches, on behalf of the group. “Fixated on profit, our extractive and ultimately unsustainable systems of production and consumption have led us today to this climate emergency.”

The message notes that humanity has been gifted with the ability to think and the freedom to choose. “We must respond with the knowledge of science and the wisdom of spirituality: to know more and to care more,” reads the message. “We see today that climate change is an ethical and spiritual matter.”

Any successful path to curb emissions must include an existential dimension, the message urges. “The ethical and cosmological narratives to act are keys to a more sustainable future.”

The climate crisis is ultimately linked to a crisis of values, ethics and spirituality, the organizations reflected. “As people of faith we have the vocation to care for our home, Mother Earth,” the message reads. “When we care for our home, we care for the most vulnerable which includes the poor people of the world, the future generations and the ecosystems without voices of their own.”

In every faith there is a clear moral obligation to cooperate in the healing of people and the planet, the message continues. “We want to contribute with a framework of deeply rooted hope,” the text reads. “A hope that is based on science, the courage to act, and a defiant attitude founded on love.”

The message also calls industrialised countries to support vulnerable ones.

“Love calls us to seek climate justice and restoration,” reads the text. “Indigenous spirituality could restore our understanding of interdependence between land, ocean, and life, between generations before us and the ones to come.”

Love calls us to transformation of relationships, systems, and lifestyles, the message concludes. “This transition away from a fossil fuel-based economy to a life-affirming economy must be just, securing livelihoods and wellbeing for all and not just some.”

Read Full statement:

<https://www.oikoumene.org/resources/documents/statement-from-the-faith-based-organizations-to-cop26>



A globe half full: pledges by governments at COP26 left the world still poised at the edge of dangerous global heating. (Image: Flickr/COP26)

The climate bottom line: rich nations must step up

Jeffrey Sachs, *Pearls & Irritations*, 21st November 2021

Financing lies at the heart of the rupture between wealthy and poor nations on climate: a levy-based framework to provide funding is now crucial.

The United Nations Climate Change Conference in Glasgow (COP26) fell far

short of what is needed for a safe planet, due mainly to the same lack of trust that has burdened global climate negotiations for almost three decades. Developing countries regard climate change as a crisis caused largely by rich countries, which they also view as shirking their historical and ongoing responsibility for the crisis. Worried that they will be left paying the bills, many key developing countries, such as India, don't much care to negotiate or strategise.

They have a point – indeed several points. The shoddy behaviour of the United States over three decades is not lost on them. Despite the worthy pleas for action by President Joe Biden and climate envoy John Kerry, Biden has been unable to push the US Congress to adopt a clean-energy standard. Biden can complain all he wants about China, but after 29 years of congressional inaction since the Senate ratified the UN Framework Convention on Climate Change in 1992, the rest of the world sees the truth: America's broken and corrupt Congress remains in the pocket of Big Oil and Big Coal.

Against this background of high economic anxiety, developing countries see the rich countries refusing to discuss forthrightly the financing crisis that developing countries face when it comes to climate-change mitigation and adaptation or other urgent needs. They see rich countries spending an extra US\$20 trillion or so on their own economies in response to COVID-19, but then failing to honour their promise – dating from COP15 in 2009 — to mobilise a meagre \$100 billion per year for climate action in developing countries.

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The financial failures at COP26 are both tragic and absurd, going beyond the overarching failure to mobilise the promised \$100 billion per year. Consider that the much-vaunted Climate Adaptation Fund, established to help developing countries to meet their adaptation needs, collected all of \$356 million in pledges at COP26, or roughly 5 cents per person in the world's developing countries. Financing for “losses and damages” — to recover and rebuild from climate disasters — fared even worse, with rich countries agreeing only to hold a “dialogue” on the issue.

This financial voluntarism needs to end. We need a global formula that assigns responsibility to each rich country. At least in that case, the global community would have a benchmark to demand action from laggard countries like the US.

Read More:



Getty Images

The seas are coming for us in Kiribati. Will Australia rehome us? ***Akka Rimon & Anote Tong, The Conversation, November 23rd 2021***

Our atoll nation is barely two metres above sea level, and the waters are coming for us. Despite the progress and momentum of the COP26 climate conference in Glasgow, we are still not moving fast enough to avoid the worst of climate change.

It is heartening that more than 190 countries and organisations agreed to rapidly phase out coal power and end support for new coal power stations. More than 100 countries signed a pledge to cut methane emissions 30% by the end of the decade, and about the same number agreed to stop deforestation on an industrial scale in the same timeframe.

But even with these agreements, we in Kiribati face the death of our homeland. Co-author Anote Tong led our country as president for 15 years, alongside lead author Akka Rimon, who was foreign secretary between 2014 and 2016.

The problem is speed. Our land is disappearing faster than global action can stem climate change. Delays and a lack of global leadership mean the existence of small island states like Kiribati is now in the balance.

That means we must urgently find ways to rehome our people. It is very difficult to leave our homes, but there is no choice. Time is not on our side. We must prepare for a difficult future.

What we need is a model where displaced people can migrate to host nations when their homes become uninhabitable. Countries like Australia need workers – and we will soon need homes.

This is, increasingly, a question of justice. Australia's actions, in particular, raise questions over how sincere it is in honouring its recent commitments at COP26. As the world's largest exporter of fossil gas and the second largest exporter of coal, Australia's reluctance to change is putting its neighbours in the

Pacific at risk of literally disappearing. It is the only developed nation not committed to cut emissions at least in half by 2030.

In Glasgow, Fiji urged Australia to take real action by halving emissions by 2030. Did it work? No. Australia also refused to sign the agreements on ending coal's reign, with prominent politicians undermining the COP26 agreement as soon as the conference was over.

We desperately hope the commitments Australia did make at COP26 are not just words on paper. But if they are, that makes our need for certainty even more urgent.

Let us speak plainly: If Australia really does plan to sell as much of its fossil fuel reserves as possible and drag its feet on climate action, the least it can do is help us survive the rising seas caused by the burning of its coal and gas.

Read More:

https://theconversation.com/the-seas-are-coming-for-us-in-kiribati-will-australia-rehome-us-172137?utm_medium=email&utm_campaign=Latest%20from%20The%20Conversation%20for%20November%2023%202021%20-%20123221019&utm_content=Latest%20from%20The%20Conversation%20for%20November%2023%202021%20-%20123221019+CID_08b73c7c5c0e87bd4321d6656b0b1834&utm_source=campaign_monitor&utm_term=The%20seas%20are%20coming%20for%20us%20in%20Kiribati%20Will%20Australia%20rehome%20us



Baby Charlie Mullaley was kidnapped in 2013. His family have given permission for his photo and name to be used in this story.

(Supplied)

Cleo Smith case sparks calls to treat Indigenous missing children cases equally

Shahni Wellington, Kirstie Wellauer and Carly Williams, ABC News, 7th

November 2021

As the Smith family rejoiced in finding their beloved Cleo on Wednesday, a collective sigh of relief was felt across the country.

Key points:

- First Nations kids make up a large proportion of children who go missing
- Families and advocates say cases involving Indigenous children are treated differently by police
- The media also covers these cases differently and faces little accountability, a researcher says

Warning: *This story contains the name and image of a deceased Indigenous person.*

Sadly, not all who are searching for their missing children will experience the same outcome. "It's all come back to us this week — I've quite a bit of trauma," Widi Yamatji woman Kath Pinkerton said.

First Nations kids make up a large proportion of children who go missing. Almost 20 per cent of missing children aged between 13-17 are Indigenous. In Western Australia in 2013, 10-month-old Indigenous baby Charlie Boy Mullaley was tortured and killed after being kidnapped by his mum's former partner.

Charlie's aunt, Ms Pinkerton, says when the family went to police, the response was not to the same scale as Cleo's disappearance. "They looked at the mobile phone [data in Cleo's case]," Ms Pinkerton said. "If they'd done that with Charlie, they'd have known where the car was that had him, and they knew he was in the car.

"They disregarded everything about looking for Charlie."

A 2016 investigation by the Corruption and Crime Commission found there was "a delayed and ineffective response" by individual officers on the night of Charlie's disappearance, but it was "impossible to know" whether a more rapid response could have saved baby Charlie's life.

Now, Ms Pinkerton is asking for a meeting with WA's Police Commissioner. "Just to find out why nothing did happen with Charlie — where were the resources? Why didn't they use the same protocols, realise it's a missing child and use the same urgency and the effort to find Charlie?" she asked.

Many missing children's reports 'not taken seriously'

Advocates say now is the time to speak about missing Indigenous kids.

A 2021 report prepared by the University of New South Wales for the Australian Federal Police (AFP) revealed that 70 per cent of missing youth

reports are children living in out-of-home care. More than a third of those cases are First Nations children.

Read full story:

https://www.abc.net.au/news/2021-11-07/time-to-talk-about-missing-indigenous-children-after-cleo-smith/100598810?fbclid=IwAR3UwsaDUXCf9AUrtMamUKliIzJOxLLTCM14aEM_UUYaBqhPvGXIAJC-ZoM



Report left to collect dust: Professor Megan Davis. Credit:Edwina Pickles

Still they take the children away while our report gathers dust
Megan Davis, Sydney Morning Herald, November 8th 2021

Two years ago, almost to the day, I received an email advising me that the Family is Culture report into Aboriginal children and young people in out-of-home care in NSW had been publicly released. As chairperson of the review, I had mixed feelings about this.

On the one hand, I was hopeful. Our report was comprehensive. It had been commissioned by NSW Department of Communities and Justice to arrest skyrocketing rates of child removals and Aboriginal kids in out-of-home care. Over three years we had forensically reviewed the case files of 1144 Aboriginal children who had been removed from their homes. We had established an Aboriginal Reference Group, engaged with Aboriginal communities, received submissions and analysed data.

We then produced the 434-page report, which included 126 recommendations that, if implemented, would significantly reduce the number of Aboriginal children entering care.

On the other hand, I was apprehensive. Child protection is an area

characterised by government inertia. The grandmothers against removal we worked with kept saying the recommendations would “collect dust”, as is the case with most national and state reports on Indigenous policy. Was this report going to be yet another dust-gathering exercise? Or would the government read about the failures of its bureaucracy and its policies, hear Aboriginal calls for reform and fix a system that has been failing us and our jarjums – our kids – for decades?

The sector’s response to our report was overwhelmingly positive. Shortly after its release, more than 20 civil society organisations, including AbSec, the Aboriginal Legal Service, SNAICC (the national voice for Aboriginal and Torres Strait Islander children) and the Public Interest Advocacy Centre, wrote an open letter to then premier Gladys Berejiklian, calling on her to make serious and genuine change to reduce the gross over-representation of Aboriginal children in out-of-home care by implementing all of the report’s recommendations.

Professor Megan Davis says if Aboriginal people are to be equal, and the government shows that black lives matter, the child protection system needs to be overhauled.

This letter had little impact. The department’s first formal response to the review – just five pages – acknowledged the “confronting” stories of Aboriginal children, families and communities attempting to navigate the child-protection system. It announced a handful of reforms, some of which were not even recommended in the report. This measly response was the textbook department “ritualism” my report spoke to; despite the outward appearance of compliance – endless glossy brochures and lip service to change – it shields an entrenched culture of non-compliance.

Inexplicably, the department deferred all recommendations for legislative reform until 2024, when it proposed to review the Children and Young Persons (Care and Protection) Act 1998 (NSW).

Read full article:

https://www.smh.com.au/national/nsw/still-they-take-the-children-away-while-20211107-p596oy.html?ref=rss&utm_medium=rss&utm_source=rss_feed



Climbing the sacred site is no longer allowed, but Traditional Owners say there are many ways to engage with Country and culture.

(Guy McLean)

Uluru management plan to promote knowledge and culture

Dan Butler, Guy McLean, NITV, 5th November 2021

The new 10-year strategy has been translated into the local language for the first time, and could see full Aboriginal management come to fruition.

Traditional Owners say a new 10-year plan to jointly manage the Uluru-Kata Tjuta National Park will put Anangu people, culture and knowledge first.

It is also the first time ever that the plan will be translated into the local Pitjantjatjara Yankunytjatjara language.

Anangu man Sidney James, Chairman of the park's board of management, said respecting the local culture placed the future of the park in good hands.

"The Anangu Elders who passed away, they were promised our young people would come and work and learn our culture," he said through a translator.

"Then they will take on over the years, the Anangu young leaders continue... leading the park."

The park's last 10-year plan included the permanent closure of Uluru to climbing, respecting an agreement made decades ago, and acknowledging the site's sacred place in local culture.

Mr James said the park offered so many more opportunities to engage with Country and traditional knowledge.

The park has been joint-managed between the Traditional Owners and federal authorities since 1985, when title of the land was granted under the Land Rights Act.

But the new plan offers the possibility of the park's full management by Traditional Owners in the future, though the prospect is still some way off.

Read full story:

https://www.sbs.com.au/nitv/article/2021/11/05/uluru-management-plan-promote-knowledge-and-culture?fbclid=IwAR3UXdghLWoVDi3tXcnoEqNni-lwzVdFV0mjWzjqNc6ZYv-CFIBg_IJ8tQQ



Inside Australia's Shameful Treatment of Refugees, 20 Years After The MV Tampa sailed towards Australia & Capsized Our Asylum-Seeker Response

Kathryn Madden, www.marieclaire.com, November 3rd 2021

Today, thousands are still suffering in a system that promotes cruelty over compassion

Every night for 18 months, Betelhem's body stiffened when she heard her tent door unzip. A surge of sticky tropical air, thick with mosquitoes, would come rushing in as a security guard shone a torch in her face, lingering for a moment before checking number 016 off his list.

"All I wanted was a lock," she recalls. "I felt like I was in prison."

Aged 21, the university student had fled political unrest in Ethiopia and risked her life on a leaky fishing boat travelling from Indonesia to Darwin, hoping to find asylum in Australia. On arrival, exhausted and alone, she was sent away for processing on Nauru, a tiny, bankrupt republic of rocky outcrops and barbed-wire fences. "I was so confused for the first six months because I didn't really speak English," says Betelhem.

"I would think, where am I? What's going on? Am I dead? Am I in hell?"

She was given an ID tag and referred to by number rather than name, and spent months dressed in old bed sheets, her bare feet burning because all her possessions had been lost at sea. Her eyes were scarred by scenes she cannot unsee: fellow asylum seekers setting themselves on fire – one who burnt to death – and women who were abused by guards.

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Betelhem was transferred to hospital twice for high blood pressure, then spent another two years in a detention centre in Brisbane, from 2015 to 2017. Yet when she was finally released, she didn't feel the lightness she'd long craved.

Placed in community detention and then on a bridging visa – a temporary arrangement that allowed her to reside in the community while applying for a longer-term visa – she felt scared and helpless, flung into a new world with no support or resettlement plan.

"I kept asking if I could study, but I'm not allowed to on this visa," she explains. "What am I supposed to do? I don't see the point of coming out of detention if you don't have any training or experience. I struggled a lot in that time and wished that I would die. I nearly killed myself, but I stopped because of my [Orthodox Christian] religion."

Today Betelhem lives in Melbourne and has a job with Metro Trains, but every six months she has to reapply for her bridging visa. She fears losing her job and Medicare, or being deported at any moment, and worries she'll never see her family in Ethiopia again.

"I am not free," she says.

"I feel like I'm living in one big detention centre."

Read full story:

<https://www.marieclaire.com.au/mv-tampa-refugee-crisis?fbclid=IwAR1H4F0YGM9QhTfG1y5Vfi3Whq8XTmR5YbfgGlyd-ljJRvZq-XyWbHiXlrk>



Millions of Afghans have become dependent on food provided by organisations like the World Food Programme Getty Images

Afghans facing 'hell on earth' as winter looms

John Simpson, BBC News, 8th November 2021

This is a country that is starting to feel the very real fear of hunger. The weather is turning from early autumn warmth to a sharp chill. Several areas are reporting drought, which adds to the sense of growing catastrophe.

At Maidan Wardak, 50 miles west of Kabul, a crowd of several hundred men had gathered in the hope of getting flour from an official distribution point. The flour was provided by the World Food Programme.

Taliban soldiers kept the crowd reasonably quiet, but people who were told they weren't eligible for a hand-out were angry and frightened. "The winter is nearly here," said one old man. "I don't know how I'll get through it if I can't make bread."

The WFP is faced with having to raise its supplies to Afghanistan to help more than 22 million people. If the weather is as bad as experts are predicting this winter, the expectation is that large numbers will be threatened with acute hunger and widespread famine.

I spoke to the executive director of the WFP, David Beasley, when he paid a visit to Kabul on Sunday. His analysis of the situation was alarming. "It is as bad as you possibly can imagine," said Mr Beasley. "In fact, we're now looking at the worst humanitarian crisis on Earth.

"Ninety-five percent of the people don't have enough food, and now we're looking at 23 million people marching towards starvation," he added. "The next six months are going to be catastrophic. It is going to be hell on Earth."

Western countries have cut off their aid to the country, since they don't want to be seen to help a regime which bars girls from education and is in favour of reintroducing the full range of sharia punishments.

But will those countries just stand by now and allow millions of innocent people to face acute hunger?

Read full Story:

<https://www.bbc.com/news/world-asia-59202880>



Refugee Council
of Australia

MEDIA RELEASE

Former refugee elected to lead RCOA

9th November 2021

Refugee-led advocacy has been significantly boosted with the election of a former refugee from Bosnia-Herzegovina as head of Australia's peak body on refugee policy.

Jasmina Bajraktarevic-Hayward, who was resettled in Australia in 1993, yesterday was elected President of the Refugee Council of Australia (RCOA), the sixth person to lead the organisation in its 40-year history – and the first with lived refugee experience.

"People with lived experience have a unique and deep understanding of refugees' lives, needs, strengths and challenges, making it imperative they are in positions that have a profound effect on the future of refugees," Ms Bajraktarevic-Hayward said.

"RCOA recognises this, and has strived consistently for people with lived experience to be involved at the highest levels of advocacy and policy. So I am honoured and excited by this opportunity, but I am not surprised that RCOA would push to have someone with lived experience as President."

A Social Worker and Community Services Coordinator with the NSW Service For The Treatment And Rehabilitation Of Torture And Trauma Survivors (STARTTS), who has nearly 30 years of experience working in the refugee field in Australia and overseas, Ms Bajraktarevic-Hayward said she would continue "supporting the excellent work of the Refugee Council staff and Board".

"I will specifically continue working on refugee-led advocacy – giving the centre stage to people with lived experience," she said.

Ms Bajraktarevic-Hayward said RCOA's role was increasingly important in the context of overseas developments, primarily in Afghanistan, but also in Ethiopia, Myanmar, Sudan and other locations.

"Australia needs to increase its humanitarian intake overall, increase its intake from Afghanistan, and facilitate family reunion via providing permanent protection for temporary visa holders, particularly for those from Afghanistan," she said.

"We also need ongoing and increasing support for refugee-led advocacy by creating spaces and amplifying voices, training and mentoring, and access to resources.

"One thing I won't forget while doing this job, is that working in the refugee space is not about you and your life, your career or profile. It is about creating change as sought by those whose lives it impacts."

Outgoing president Phil Glendenning said it was always the intention of RCOA to have people of lived experience at the highest levels possible and thus he was delighted by the election of Ms Bajraktarevic-Hayward. He also

said her election was “an inspirational choice and a great step forward for the Council and its work”.

Link to Media Release:

<https://www.refugeecouncil.org.au/former-refugee-elected-to-lead-rcoa/?fbclid=IwAR2Z8yvTdTd0NR5rtI7s8zWF9DHXz05ALfgTP5DuqrxzIxnTvm4SU2p5SmU>



Image by María Eugenia Mahía/EFD

Gratitude

Gloria Arias Nieto, www.pressenza.com, 16th November 2021

9 November 2021. The Spectator

Gratitude lives in the most beautiful hemisphere of memory. It rises every morning to wind up each one's sun, and remind us that we are not alone; they say it is intangible, but I feel it has the form of a two-way embrace.

Gratitude is spoken and heard with the voice of affection, with the emotion of knowing that someone cares about us, and the humility of acknowledging what others have done for us. Gratitude is knowing that someone was there to teach us how to colour the world and to show us how to shoo away sadness; someone helped us to build feelings that were worthwhile, to erect scaffolds of freedom and to draw coordinates so that peace would not be lost in the dark night of violence. But in addition to knowing it, it is necessary to feel it openly: gratitude is not a secret to be kept in the niche of silence. I read somewhere that gratitude that is not expressed is like having a packaged gift...and not giving it away.

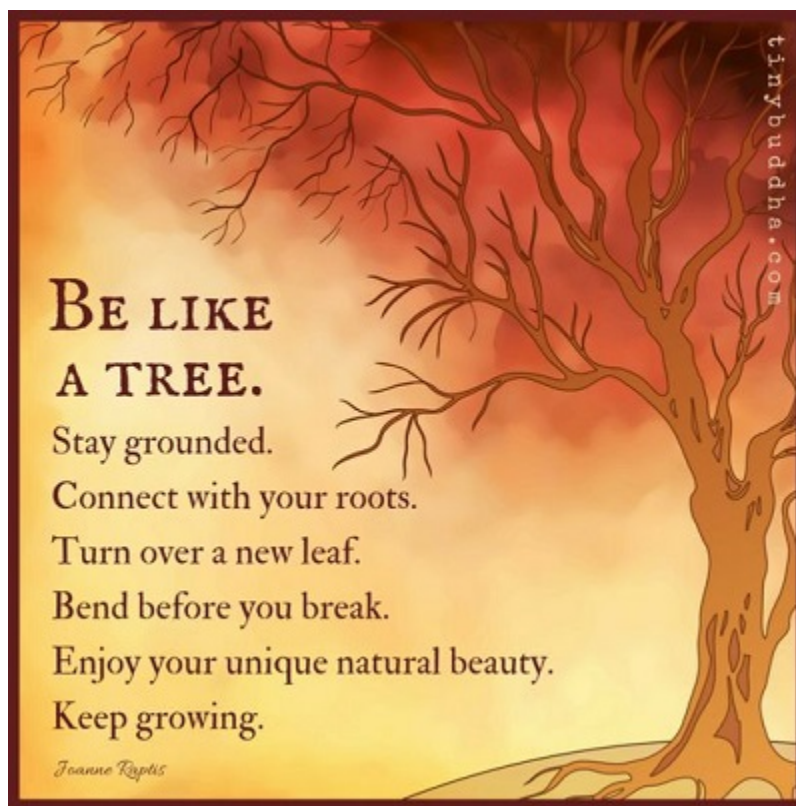
That is why I am writing this today, as an open letter, as a testimony that I

want to give to the recipients who have marked my life and to those who have accompanied it, even if only in fragments, perhaps without even knowing it. I write it also as an invitation for no one to keep their gratitude bottled up: let us not be afraid or vain to recognise that we would not be what we are if life and miracles had not taken notice of us; if instead of staying by our side, they had abandoned us to an uncertain fate, and we would have had to grow up without a tree nearby, or work, live and think alone.

We are what we are because someone taught us to count with our fingers not on numbers, but on the stars; they taught us to play seriously with words and to defend ideas; not to hide from light or darkness, because in both we can be of use, learn from someone, give a glimpse of happiness or sow a handful of fertile soil.

Read more:

<https://www.pressenza.com/2021/11/gratitude/>



Pace - e - Bene Nonviolence Inspirations

The times are urgent; let us slow down. Slowing down is losing our way—not a human capacity or human capability. It is the invitations that are now in the world at large inviting us to listen deeply, to be keen, to be fresh, to be quick with our heels, to follow the sights and sounds of smells of the world." Dr.

Bayo Akomolafe

"No matter how another person treats us, how difficult a situation might be, or which of our personal needs we feel wasn't met, we actually have the power to transform our own state of mind from resentment to peace and contentment." Anyen Rinpoche

"World peace through nonviolent means is neither absurd nor unattainable. All other methods have failed. Thus we must begin anew. Nonviolence is a good starting point." Dr. Martin Luther King, Jr.

"Another world is not only possible, she is on her way. Maybe many of us won't be here to greet her, but on a quiet day, if I listen very carefully, I can hear her breathing." Arundhati Roy





We acknowledge the Aboriginal and Torres Strait Islander Peoples of Australia as the traditional owners and custodians of the land. We commit ourselves to actively work alongside them for reconciliation and justice. We pay our respects to the Elders; past, present and future. As we take our next step we remember the first footsteps taken on this sacred land.

The Edmund Rice Centre wholeheartedly supports and endorses the
ULURU STATEMENT FROM THE HEART
and urges all Australians to get behind this wonderful statement.

Our mailing address is:

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