Trinity Monday Discourse 2025

Jaja Wachuku (1918-1996)

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In October 1961 the subject of this year's Trinity Monday Discourse, Jaja Wachuku, delivered a farewell address to the United Nations' General Assembly.[1] He had just been appointed the first Foreign Minister of the newly independent Nigeria and this required him to leave his position as his country's Permanent Representative to the UN. Seizing the opportunity to speak about the great global challenges of the day, he delivered a fiery oration that was reported around the world.

Time magazine hailed his 'verbal swagger', calling him the 'Pride of Africa', and claimed he was 'head and shoulders' above his contemporaries 'in ability and common sense'.[2] Noting how he 'made quite a sight on the rostrum', dressed

[1] This is the full text of the Discourse prepared for delivery on Monday 28 April 2025. I would like to thank everyone who helped with the organisation of the Discourse, especially Claire Tracey in the Provost's Office who brilliantly co-ordinated everything, the two wonderful interpreters on the day, Sianna Fallon who filmed the lecture, and the technical support staff who made it possible to show archival footage of Jaja Wachuku. I am also grateful to the many people for helping me trace the award of Jaja Wachuku's Ll.D. degree in 1963, especially the expert advice of Aisling Lockhart and Ellen O'Flaherty in the Library Manuscripts Department. I would also like to thank: the Registrar, Neville Cox; the Public Orator, Anna Chahoud; the College Secretary, Vickey Butler; and Norah Quinton in the Office of the College Secretary for their incredible help.

[2] *Time,* 20 October 1961.

in his gleaming white robes, *Time* quoted in full the most eloquent and courageous part of the speech. It was an attack on both the United States and the Soviet Union for their failures of leadership, as well as their narrowly self-interested foreign policies. In language that resonates as much in 2025 as it did in 1961, Wachuku described how both Russia and the United States were: 'climbing from the pedestal of greatness to the pedestal of insanity. We expect leadership from them; they give us destruction. We expect wisdom from them; they give us lack of knowledge. We expect objectivity from them; they present us with blurred vision.'

In a brief biographical sketch, *Time* magazine recounted how Wachuku was descended from 20 generations of African chiefs, and how he had won 'a place at Dublin's Trinity College, where a law degree came easily, along with a medal for oratory'. That medal was awarded by the College Historical Society. In March 2020, only a few days before Ireland went into lockdown and the world changed so dramatically, the Society honoured Wachuku as part of its 250th celebrations. A brilliant and compelling portrait of Wachuku, by the talented artist Mick O'Dea, was unveiled by the Society, and it normally hangs in 'The Hist' Conversation room upstairs, alongside some of the other great figures from

the Society's history. It is a measure of the esteem in which Wachuku is held that the portrait was partly funded by our own Department of Foreign Affairs.

Wachuku's daughter, Nwabueze, and his niece, Joy, attended the events – and I was honoured to meet them having explored the story of Wachuku's time in Trinity, and his leadership on the world stage, in my history of the Society. They were proud that he was being honoured in the University where he had learnt so much, and that his portrait would take its place among the pantheon of great men and women in the Society's history. And I am delighted that Nwabueze has been able to join us again today, as well as her nephew and friends. I would also like to extend a special welcome to Nigeria's ambassador to Ireland, Ijeoma Chinonyerem Obiezu, as well as representatives from the Nigerian Embassy, and some of our own students from Nigeria.

At the unveiling of the protrait in 2020, Nigeria's then ambassador to Ireland, Dr. Uzoma Emenike, paid tribute to her country's first foreign minister, and thanked Trinity for honouring him in this way. She praised him as 'a lawyer, a politician, a diplomat, a humanitarian, a pan-Africanist and above everything a man that made sure in his daily life that he built bridges nationally and

internationally'. The event was hailed as a significant moment in relations between the two countries with the ambassador praising the decision to include him among the portraits.[3] It was a relationship, she said, that 'keeps moving from strength to strength'.

Trinity and the Making of Wachuku

Born on 1 January 1918 in Nigeria, in what was then a British colony, Jaja Anucha Wachuku excelled in school and won a number of prestigious scholarships. In 1939, with the world on the brink of war, Wachuku set off for Ireland, where he was admitted to Trinity to study law. We tend to think of internationalisation and the recruitment of global students as a recent phenomenon, but Trinity, uniquely on the island, was an international university in the 1930s and 1940s. The College had a significant number of international students, mostly from Africa but with some from Asia as well.[4] Years later, *The Irish Times* noted how 'a high proportion of [these students], on returning to their own countries' were 'prominent in the emergence of those nations and the political and cultural development of their peoples'.

[3] *Irish Times,* 6 March 2020.
[4] *Irish Times*, 10 March 1970.

Wachuku's tutor was the remarkable Max Henry – James Maxwell Henry – a Mathematics lecturer and Junior Fellow who had been asked years earlier by Provost Bernard to - in the words of A.A. Luce - 'give an eye to students from distant lands'.[5] Henry has won considerable praise for the support he gave to international students, and it has been said that he viewed the 'charge as a sacred trust and fulfilled it'. He was also a remarkable figure in College life, and Wachuku would have found much to like and admire in this 'brilliant talker'.

According to Luce, Henry was 'full of theories about everything'. You went to his lectures on geometry to learn about logic. You went to his lectures on logic to learn about life. As R.B. McDowell recounted, Henry took an interest in areas as diverse as mathematics, psychology, philosophy, comparative religion, education, and fringe medicine and predicted that had he 'survived into old age he would have made an admirable guru in a Californian commune'.

It was here that Wachuku trained as a lawyer and studied to become a great orator. He also began acquiring books at an incredible rate, and by the time he

[5] *The Irish Times*, 27 March 1947.

returned to Nigeria, he was able to bring with him one of the biggest private collections in the country.[6]

Wachuku threw himself into College life. An excellent footballer, he played centre forward for the Association Football Club here.[7] In November 1942 there was a revival of the annual *T.C.D. Miscellany* concert in the GMB, something that had been banned four years earlier because, as *The Irish Times* delicately put it, they 'tended to develop along somewhat boisterous lines'.[8] Wachuku sang several African songs at the revival concert, while also playing the guitar.

Most significantly of all, Wachuku became a leading debater in the College Historical Society – 'The Hist' - the oldest student society in the world. This was the place where future leaders, lawyers, revolutionaries, writers, scientists and scholars, had developed their oratorical skills since 1770 and where they continue to flourish. Wachuku excelled in the weekly debates, speaking on matters of national and international significance, and refining his ability to present compelling arguments.

[6] *The Times*, 11 January 1961.
[7] *Irish Times*, 6 October 1942.
[8] *Irish Times*, 23 November 1942.

Wachuku's exploits at 'The Hist' were long remembered. In one profile in *The Irish Times* in 1960 he was praised as 'a fiery orator' and it was recalled that 'he galvanised more than one debate by turning up in full Nigerian dress'.[9] This success later inspired Wachuku to wear traditional Nigerian robes at the United Nations and when representing Nigeria on the world stage. It became an important part of his projection of Nigerian self-confidence, as well as a crucial part of his own branding, as he demonstrated his pride in his country's cultural heritage and identity. Back in Nigeria, he usually wore a suit and tie to Cabinet meetings, and some journalists noted that it was a Trinity tie.[10]

Wachuku was awarded the silver medal for oratory at the inaugural meeting of the Society in November 1944, a meeting where the Taoiseach Eamon de Valera, and the foreign minister of the Czechoslovakian government-in-exile, Dr. Jan Masaryk, delivered significant speeches that made the front page of *The Irish Times*.[11] The auditor that year was Michael B. Yeats, the son of the late poet, William Butler Yeats, and in his address on 'The Small Nations' he made an

[9] *The Irish Times*, 16 February 1960.
[10] *The Irish Times*, 25 January 1966.
[11] *The Irish Times*, 2 November 1944.

eloquent plea for smaller countries to play 'an active and honest part in international affairs'.

Responding to the paper, De Valera reflected on what had gone wrong with the League of Nations, while Masaryk spoke of the need for a new system of collective security once the Second World War was over. Masaryk believed this was the only way to defend countries against the aggressive policies of more powerful neighbours.[12]

Wachuku learned much from Masaryk - from his ideals and also from what happened to him afterwards. Following the liberation of Czechoslovakia, Masaryk continued as foreign minister, until he was murdered in March 1948 – thrown out of his window – by Soviet agents – a brutal lesson about the threats faced by politicians who stood up to tyranny and oppression.

The Irish Times ran a separate piece on the award of the medal to Wachuku, under the headline 'Irish Oratory', and included one of the earliest photos we

[12] Ibid.

have of him. And it reported that the presentation of the medal 'delighted the audience'.[13]

At Trinity, Wachuku studied Legal Sciences, and was awarded the prestigious prize in Roman Law in his Junior Sophister year. He graduated B.A. in December 1943 and LL.B. in June 1944. Years later, he always spoke warmly about his time in Trinity, and it was said that he 'never missed an opportunity of speaking about the intellectual environment and charm of TCD'.

He was able to share stories with other significant figures in the history of Nigeria who also studied here. These included Dr. Moses Majekodunmi, who became Minister for Health in the first Republic, and who studied medicine here, and Udo Udoma, who played a crucial role in the Nigerian independence movement, and who later became a judge in Nigeria, and then the first Chief Justice of newly independent Uganda.

Entering the King's Inns, Wachuku was called to the Irish Bar in November 1944, the same day he was awarded his medal for oratory, and he became one of the

[13] *The Irish Times*, 11 November 1944.

first Africans to qualify as a barrister in Ireland. He remained in Dublin for three years practicing as a lawyer.

In 1947 Wachuku decided to return home to help shape his country's future. His dream was to win independence for Nigeria through peaceful means, engaging in dialogue rather than armed resistance. Over time, he and other reformers were able to persuade Britain to concede a gradual handover of power.

During this campaign, Wachuku often ridiculed British officials who claimed that Nigeria was not capable of nationhood, and he boldly articulated a vision for how and when the country should become independent. In 1957 there was a major split about whether the Nigerian delegates should demand independence from Britain at a constitutional convention held in London.

The Times of London reported that, 'It was Mr. Wachuku's oratory which brought a compromise' as he explained the need for unanimous consent if they were to have any authority.[14] Wachuku was later celebrated for having

[14] *The Times*, 11 January 1961.

deployed his 'energy, versatility shrewdness and gift of oratory' for the cause of Nigerian independence.[15]

As Nigeria prepared to break free of British rule, Wachuku was elected the first indigenous Speaker of the Nigerian House of Representatives in 1959. On 1 October 1960 Nigeria finally became an independent state and during the handover ceremony, Wachuku received the Instrument of Independence - in other words, the freedom charter - from Princess Alexandra of Kent, who was representing Queen Elizabeth II.

Following this, Wachuku was appointed Nigeria's first Ambassador to the United Nations, where his leadership was instrumental in Nigeria becoming an influential power on the world stage. He was the first African to chair a United Nations Conciliation Commission, and he played a significant role in helping to mediate conflicts. As it happened, the President of the United Nations General Assembly at this time was another Trinity graduate, Frederick Boland, the President of the College Historical Society, and soon to become Chancellor of the University of Dublin.

[15] *New Commonwealth* (1962), vol. 40, p. 411.

In a profile in *The New York Times,* published in February 1961, the article began: 'When the chairman of the United Nations Conciliation Committee speaks, the voice is that of Africa, but the manner is that of Ireland'.[16] Noting that he had studied at Trinity College Dublin, the paper reported that he had won at the UN, in only a few short months, 'a reputation as a brilliant, astute and witty speaker.' The concluding observation was that Wachuku had 'an instinctive flair for the dramatic'. According to *The New York Times,* 'these are generally accepted as Irish characteristics'.

Wachuku negotiated Nigeria's admission to UNESCO, and it was his decision to send Nigerian peacekeeping forces to the Congo, in the new country's first major international military deployment. He also played a pivotal role in the election of the first country from Sub-Saharan Africa - Liberia - to the UN Security Council. This had been opposed, and was only made possible thanks to a compromise brokered by Wachuku and the lead negotiator of the Irish delegation, Conor Cruise O'Brien. As *The New York Times* reported, a deal was reached when 'Dr. O'Brien, a Trinity College man, went off in a corner for talks with another Trinity

[16] *The New York Times*, 17 February 1961.

man – Jaja Wachuku of Nigeria'.[17] Thanks to this deal, Ireland was elected to the Security Council for the first time in its history, having agreed to rotate the two-year term with Liberia, and took its place on the Council in 1962.

During this time, Wachuku won considerable praise – and criticism - for his fiery and unapologetic speeches. To many, he was a courageous defender of African rights, a fearless and outspoken orator, and a champion of equality. Others were threatened by his self-confidence, objected to his tone, and were offended by his natural belief that he was on a level of equality with everyone else.

In his memoir, Conor Cruise O'Brien, described how British administrators liked courtly manners, and resented, 'the uppity manners' of successful Africans, such as Wachuku. The Americans were likewise offended by Wachuku's poise and self-confidence. A senior figure in the American State Department observed that Wachuku was a surprise for many American diplomats because, 'he considered himself as having a status equal to British, French, German or Russian Ministers. Wachuku demanded that much attention and respect. Senior

[17] *The New York Times*, 15 September 1961.

[figures] weren't used to dealing with Africans as assertive and as strong-minded'.[18]

Conor Cruise O'Brien recounts a joke that was told at the UN at this time. It involved supposedly witty answers to a question about which country had the best record for the education of Africans. The top two were the French and the British. The French because they gave a first-rate education to a very small number of Africans. The British because they gave a not quite so good education to a much larger number of Africans. After them was the Portuguese, because they gave their African subjects no education at all. The so-called punchline was that the worst of all were the Irish: because 'They educated Jaja Wachuku'.[19]

During one debate in the United Nations, Wachuku was incensed and outraged when an obnoxious and hugely insulting racist comment was made. He immediately demanded an apology and a retraction, but none was forthcoming, and few were willing to back him up. Wachuku decided to make a mockery of

[18] Interview with Ambassador Owen W. Roberts (https://www.adst.org/OH%20TOCs/Roberts,%20Owen%20W.toc.pdf).
[19] Conor Cruise O'Brien, *Memoir: my life and themes* (London, 1998).

proceedings by pretending he had fallen asleep, and he ensured that all eyes were on him as he performed his own silent, but profoundly powerful protest.

Wachuku was on friendly terms with three American presidents, Dwight Eisenhower, John F. Kennedy, and Lyndon B. Johnson. During his visits to the United States he also met with the great civil rights leader Martin Luther King Jnr. and discussed the plight of African-Americans. In a major interview, Wachuku revealed that the United States had the largest number of 'my people', in the world, outside of Nigeria itself.[20] It was important, Wachuku said, that Nigeria was friends with the United States, but he warned that whether this was possible depended on 'how America treats' their African-Americans. 'All vestiges of discrimination must be wiped out' he declared. Wachuku was fearless in his denunciations of segregation and the oppression facing so many in the United States.

Wachuku's guiding philosophy, as he once outlined, was that because Nigeria was the country with the largest concentration of black people in the world, it owed a duty to all black people to do everything possible to fight racism and

[20] James A. Farquharson, *African Americans and the Nigerian Civil War* (London, 2024).

eradicate the humiliation of black people wherever it was found in the world. In a significant declaration, he stated that this mission was Nigeria's whether it likes it or not: 'it is its duty; it is part of Nigeria's destiny. If Nigeria does not do this then it has failed in its mission'.[21]

United Nations Speech, 1961

The speech Jaja Wachuku delivered to the United Nations in October 1961 was the moment the newly independent Nigeria took her place among the nations of the earth. All the rhetorical devices that Wachuku had studied and rehearsed in this very chamber were deployed to devastating effect, in an address which secured his place as one of the great orators of his time.

One of Wachuku's most effective oratorical techniques was the use of parallelism. He liked to present similar grammatical structures to express related ideas, enhancing the rhythm and impact. Wachuku also liked to deploy anaphora (repeating words at the beginning of clauses) to create emphasis, rhythm and a memorable effect. We see both at work in the section: 'We expect leadership... We expect wisdom... We expect objectivity...' Another favoured

[21] Ibid.

technique was the use of antithesis, and he liked to place contrasting ideas side-by-side for dramatic effect. A perfect example is the most famous line of the speech: 'They are climbing from the pedestal of greatness to the pedestal of insanity.'

Attacking empires and imperialism, Wachuku declared that, 'The days of imperialism are numbered. In fact, the chapter is closed. The only thing is that these imperialists are trying to resist the irresistible.' That phrase – 'resist the irresistible' – presented a powerful paradox. Wachuku was mocking the colonial powers for thinking they could maintain control against the inevitable and unstoppable force of decolonisation.

Wachuku was a master at using vivid imagery. He warned Portugal – one of the greatest colonial powers remaining in Africa - about the dangers inherent in believing its colonies should be held at all costs: 'Portugal persists in refusing to accept the truth, the truth will make Portugal whole, because when the truth begins to surround Portugal with a withering fire, the decadent outside coating will be burned up, and the internal remains will be purified.' This was Biblical language, but the truth was not going to set Portugal free, it was going to destroy

it. For Wachuku, colonial rule was something that was destined to be burned away by the force of historical justice.

The 1960s was a decade of great oratory, but even in a crowded field, Wachuku's speech stands apart. It was a masterpiece of diplomatic oratory, a global call for justice, leadership, and human rights that resonated worldwide.

Saving Mandela

Wachuku knew the power of language. He understood that when words were deployed with skill and conviction they could shape the course of history. Sixty years ago, his powers of persuasion – and his critical intervention - changed the course of world history and saved the life of Nelson Mandela. In 1963, Nelson Mandela was put on trial for sabotage and other crimes, in what became known as the Rivonia Trial. Determined to eradicate any threat to its existence, the South African Government pressed for the death penalty. Mandela was convinced he would be killed and announced defiantly from the dock, 'I am prepared to die'.

By this time, Wachuku was the Foreign Minister of Nigeria, and he worked tirelessly behind the scenes to persuade both the British and American governments to intervene. As Kenneth Broun, the Henry Brandis Professor of Law Emeritus at the University of North Carolina, recounts in his book, *Saving Mandela,* 'contact by both Governments was initiated based upon a request from the widely respected and moderate Nigerian Foreign Minister Jaja Wachuku'.[22]

Wachuku convinced them that the execution of the leaders, and Mandela especially, would 'greatly weaken the position of those such as the Nigerian Government who were trying to counsel moderation'. He also warned that it would destabilise African politics across the continent.

The Wachuku request, as it became known, was brought to the South African government, with its foreign minister conceding that the argument presented was very strong. Wachuku was a hugely respected figure in South Africa, despite his denunciations of apartheid, and the government remembered with gratitude

[22] Kenneth S. Broun, *Saving Nelson Mandela* (Oxford, 2012), p. 111.

that he had given a speech at the UN General Assembly where he had insisted that white people could also be Africans.

The intervention of Wachuku proved decisive – incredible international pressure was brought to bear on South Africa - and when Mandela was eventually convicted he was sentenced to life imprisonment instead of being put to death.[23] Wachuku continued to campaign on behalf of Mandela until he was finally released from Robben Island in 1990.

Later Career

In December 1963, in recognition of his contribution to Nigerian independence and world affairs, Wachuku was awarded an LL.D. by this university, the University of Dublin. As the Calendar explains, the LL.D. (*jure dignitatis*) can be awarded to any graduate who 'has been appointed to such public position as may seem to the Board sufficiently distinguished'. Unable to attend the ceremony in person because of the pressures of work, Wachuku was awarded it *in absentia*.[24]

[23] Ibid.
[24] *Irish Independent*, 9 December 1963.

Wachuku hadn't been back in Ireland since 1947, joking to a journalist that it was because he needed 'at least seven days' to spend here, and 'it is no place to hop into and away again'.[25] 'Besides' he added, 'I have too many friends there for a short stay'.

Wachuku was now regarded internationally as a voice for newly independent nations, an orator-diplomat who commanded attention and respect. As Minister for Foreign Affairs, he used his position to challenge injustice, and he was fearless in standing up for freedom and human rights.

In 1963, when a military coup in Togo overthrew the government, Wachuku stood firm in refusing to recognise the new regime. At the inaugural conference of the Organisation of African Unity, held in Ethiopia, Emperor Haile Selassie pleaded with Wachuku to allow Togo to be admitted, but he held firm, because he knew that doing so would legitimise violent regime change in Africa.

[25] *Irish Independent*, 11 July 1962.

Appointed aviation minister in April 1965, Wachuku introduced new aviation laws for Nigeria, and established the country's aviation training centre, and his visionary work is still lauded today. He visited Ireland that summer on an official visit for three days of discussions about aviation policy. In January 1966 he offended many people in his own political party when he fired the chairman of the airway board, a party official who was using the job for his own personal benefit.

Under intense pressure to reverse the decision, Wachuku refused to back down and instead tendered his resignation. The very next day – in a shocking but unrelated development - there was a coup in Nigeria and the government was overthrown. The prime minister was murdered, with his body later discovered by a roadside.

Wachuku woke up to find armed soldiers surrounding his house. Challenging them about what they were doing there, he was only partially reassured when he was told, 'Do not be afraid, Sir. We have come to protect you for being an honest government minister.'

Retiring to his hometown, Wachuku became an outspoken defender of human rights during the Biafran war, the civil war in Nigeria between 1967 and 1970.

He spoke fearlessly against the practice of recruiting child soldiers and was arrested and imprisoned as a result. Many Nigerians were dismayed that such a hugely respected national figure was being treated this way, and he was eventually freed by the military.

After the war, Wachuku devoted himself to law, education and community development, before returning to politics when he was elected to the Senate in Nigeria's Second Republic. There he chaired the Foreign Relations Committee, and in this role made several secret trips to South Africa to urge President P.W. Botha to end apartheid and free Nelson Mandela and other political prisoners. On the floor of the Senate, he made one of his greatest speeches, declaring that the downfall of apartheid 'shall flow from the barrels of dialogue and contact, not from the barrels of isolation and guns'.

This was controversial, and he was removed from his post. In the 1990s, following the release of Nelson Mandela and the reopening of diplomatic

relations with South Africa, Wachuku was hailed as a visionary and many prominent politicians and historians demanded that he receive an apology.

Wachuku died on the 7th of November 1996. He had married his wife, Rhoda, in 1951 and they had five children, and adopted seven orphaned children during the devastating civil war and conflict of the 1960s.[26] In 2010 to mark the golden jubilee of Nigerian independence, the President, Goodluck Jonathan, awarded Wachuku a special posthumous anniversary award. Four years later, in 2014, during the centenary celebrations of the creation of modern Nigeria, President Jonathan named him a hero of the struggle for Nigeria's independence and hailed him as a pioneering political leader. Today, if you visit the Federal Capital Territory in Nigeria you can walk down Jaja Wachuku Street, and a leading politician has promised that the new international airport being built in his home state of Abia will be named in his honour.

Legacy

Today, Wachuku is remembered as an orator who left behind ideas as well as words, with perhaps the most important one the idea that justice must be

[26] I am grateful to Nwabueze Nwokolo for supplying this personal information and for her extraordinary encouragement and support.

spoken, liberty must be defended, and that the voice of Africa belongs in every room where its future is being decided. In an age of polarisation, his commitment to dialogue stands out, and it is why I am profoundly grateful to the Provost for choosing him as the subject of this year's Trinity Monday Discourse.

By remembering his life, by celebrating the values he held dear, we renew our own commitment to internationalism, to human rights, to democracy, and to peace-making. And we are proud of the fact that it was here in Trinity that he refined his mastery of language and learned the power of eloquent persuasion.

Twenty-two years ago, in 2003, I delivered my first Trinity Monday Discourse on the Irish revolutionary, Robert Emmet, to mark the bicentenary of his death. I hailed the power of his oratory, and noted how his passion for liberty had shaped Irish history. In my conclusion, I observed that Emmet's vision had outlived his death, because his belief in the ideal of freedom, and the rights of all people, had found a new resonance in each new generation. That same message, that same conclusion, can be applied to the subject of this year's discourse, Jaja Wachuku. He was another brilliant orator who used his words to

inspire the oppressed, shame the enemies of freedom, and change the world for the better.

More than anyone else, Wachuku helped Nigeria take her place among the nations of the earth. He was a man of peace and a brilliant diplomat, who shone a light on the evil of apartheid and saved Mandela. Wachucku was Emmet's opposite when it came to method, but he was his equal when it came to moral clarity and courage.

Jaja Wachuku's portrait now hangs in the GMB, 'The Hist' runs a debating competition named after him, and he has become a celebrated part of our College's story. His image provides an enduring challenge to us all – students, Scholars, Fellows and citizens – to match words with conviction, and conviction with action. His story reminds us that language can be a weapon against injustice, that diplomacy can be a force for liberation, and that universities like Trinity have a profound role to play in shaping the thinkers, the leaders, and the change-makers of tomorrow.

In a world that, once again, appears to be tottering from the pedestal of greatness to the pedestal of insanity, we are reminded that we are all called to use our voices to speak up for justice, democracy, human rights, and freedom.