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ID, Empowered by Accenture - Keynote: Identity

VIDEO TRANSCRIPT

David Olusoga:

Hello, my name is David Olusoga and I'm a professor for public history at the University of Manchester, and I'm very glad to be here to be invited here to speak to you today about diversity, about inclusion and about all of the issues that are going to be the subject of today's discussions.

I'm going to talk for about 30 minutes and then we've got 10 minutes for questions, and then I'm going to appear again at this session later-on today, to discuss identity and what it means.

I've spent my professional life writing and making programs and discussing the issue of identity and what it means in particular to be to be black and British.

And I've dedicated thousands of hours to exploring what that identity actually means, what it means to me and what it means to others, but also what it means to people who contest the existence and the legitimacy of that identity.

People who say that it is simply not possible to be black or British or Asian, or British or Chinese or British or anything other than white and British.

And there are people who hold similar views in other countries around the world, and these days there's people who tend to be called ethno-nationalists.

I was a child growing up in Britain in the 1970s and 1980s in the north of Britain, and then the idea of being black in British was utterly rejected, I didn't regard myself as a British citizen. Despite my mother's careful protection of her children, the times, the atmosphere of the time seeped through the concrete walls of the council estate we lived in, and I believed that it would be possible it would be legal, it would be legitimate for people to want to break up my family and send us back as it was often a phrase that was heard in those days about sending people, sending migrants back.

Now to younger black British people and black Asian people who don't remember those decades, the racism of the seventies and the eighties in Britain and the insecurities that it created in the minds of black and brown people are difficult to relate to. But for people of my age, those memories are really powerful.

I was eight years old when the BBC finally cancelled the black and white minstrel show and I have memories of my mother rushing across our living room to change television channels, this is the days before remote controls, because she wanted to avoid her mixed race children being confronted with caricatures, racial caricatures of black people on prime time television.

And I was 17 when the last blackface minstrel shows finally disappeared. They clung on, performing in ballrooms in fading seaside towns for a decade. I didn't understand what blackface minstrel was, where it had come from, what its history was. But then nobody did back then, and most people don't today. Most people have no idea that it was a form of

entertainment designed strip black people of their real identities. I grew up in a country where there were other racial images. The golliwog on jam jars and golliwog dolls in the toy shops alongside the teddy bears.

Not only early 21st century politicians and think tanks complain that people from minority ethnic groups in Britain don't properly integrate into British society. In my experience, the resistance came from the opposite direction.

Many non-white people in this country for many decades felt it was impossible to be British. They could be in Britain, but not of Britain. They felt marked out and unwanted. They felt that they, whenever they left the confines of family or community, that they were not accepted. Black meant other, and black was unquestionably the opposite of British and that phrase black British. That identity, which is important to me and to millions of other people today in Britain, was little spoken of in those years, and it was seen as an impossible duality.

In the face of such hostility, black people in Britain and mixed race people and white people who are members of their family slipped into a sort of siege mentality, a state of mind that it's been difficult to entirely escape from.

But what drove Britain's minority communities into that sense of isolation and watchful mistrust was racial violence, not just racism. And almost every black or mixed race or Asian person of my generation that I've ever met has a story of racial violence to tell, and these stories range from humiliation, the hospitalization, they're raw and their visceral. They're highly personal and they're rarely shared beyond family circles. And to understand our debates about inclusion and diversity and Britishness today, we need to understand that history that has never been correct, collected or collated. It is there, and it is shocking. It is the foundational story of post-war British migration.

When I was a child, when I was a teenager, my family, my sisters, my brother, my grandmother and my mother were driven out of our home by a campaign of almost nightly attacks. What seemed like many months but was actually just a couple of months, we lived in darkness because windows in our house were broken. One by one, they were broken by bricks that were thrown from an old cemetery across the street. When we replaced the glass, it just meant there were further attacks, and so slowly we began to live in the dark. Now the police knew who our attackers were. They just couldn't catch them. And so policemen, working on a rota were dispatched to take up positions in our house to try to catch our assailants in the act when, after a week or so that plan failed. No other strategy was suggested, and the attacks continued.

One summer's evening, many months later, long after my family had been moved to emergency housing, I went back to the street we lived him one evening after school and I stood across the street and I looked at our house now that windows were still boarded up. And there was a black swastika, it had been painted on the white front door and above it were written the words NF, which stood for National Front, the main far right organisation of the 1980s. NF won here because they had successfully driven a black family from their homes.

At that moment, as a 14-year old boy, I wanted to leave Britain. I did believe the idea that it was impossible to be black and British. I felt utterly rejected by the nation that I was a citizen of and I didn't have an identity anymore.

I wasn't in a position to leave at 14 and so I stayed and life got better and things changed. But clearly, the need to fight for that identity has been part of my life, and I think about the events that drove my family out of our home in the mid-1980s and I understand that these days in different terms, but I understand it now.

It's about the power of ideas, the power of the idea of identity and race. Because I think of it these days in these terms, that the young men who attacked my family were part of the community I was part of. They had gone to the same schools. They weren't that much older than my older siblings. They went to the same shops. They went to the same cinemas. They supported the same football team. We were all part of the same community. And yet they made a quite astonishing decision. They concluded that it was the right thing to do, that it was the moral thing and the necessary thing to do. To get up in the middle of the night, to put bricks into a bag, to creep across an old Victorian cemetery in the middle of the night to

a wall that overlooked a house, and then to throw bricks through the glass windows into bedrooms in which children were sleeping.

Now I'm far older than they were then, and I've lived a lot more than they had at that point. But I cannot envisage an idea, a concept to cause a political ideology that could ever convince me that the right thing to do, the necessary thing to do, would be to throw bricks through the windows into rooms in which children slept.

These were people I grew up with. They were part of the community I was part of, and what led them to consider this was the right thing to do. That me and my family were irreconcilably different, so alien, so unwelcome that they could never see us as part of their community. That our identity fluctuated from theirs so vastly, that it justified us being physically attacked and persecuted.

The idea at the heart of that is the idea called Race. And today, 30 years after those events that I've just described, one in 10 people in Britain still feel that. People like me. People like 14% of the population who are minority ethnic cannot ever be British.

That Britishness is a racial identity. They are ethno-nationalist. One in 10 people in this country feel that way. Still. So, we are in a battle about identity. We are in a struggle about what it means, whether it is ethnic, whether it is racial, whether it is civic.

Our national symbols are contested for these reasons. The flags of England and Great Britain that should be natural symbols that all of us feel some kinship through, for millions of people are problematic.

A few years ago, I spoke to the England football team and spoke to young, mainly mixed race and black guys playing for that team with the flag of sensual. You don't have the baggage about that flag that I have, because they didn't grow up when I grew up, because more of different generations.

So, things are improving. Things are changing our relationship to these symbols. Our relationship to the nation are changing and they're changing rapidly. These battles and struggles and all this pain about identity and belonging and race continue, and yet most people claim. But they don't want any of this because there's a contradiction paradox. At the heart of life in Britain in the 21st century. That paradox is this. For decades, our nation has been becoming less racist, less discriminatory, more equal and more inclusive. More people are open to the idea that Britishness is not a racial or ethnic identity, but a civic identity, that anybody who becomes British is equal.

Now we know all of this. We know these attitudes have been increasing because we have multiple attitudinal surveys, which had been done every few years. One of the most recent was carried out by the Runnymede Trust, and what it showed was that three quarters of the population, 74% to be exact described themselves when approached and asked by a pollster, they describe themselves as not at all racist. That was the category that they put themselves in when approached by a pollster. Only 1% of the population were willing in that same poll to describe themselves as quote ‘very prejudiced against people of other races’. Yet despite what millions of people of all races and backgrounds in the UK might want to be the case, we know from other statistics that black people and brown people in Britain remained profoundly disadvantaged and excluded in multiple aspects of life.

We are not the country that 74% of us claim we want to be. A country in which access to identities of Britishness, of feeling included an equal in our society are not impacted by something as meaningless as skin colour and race. And the pandemic has made these inequalities even more apparent. We are not the society that we want to be.

Those other statistics are numerous. For example, we know that if you're black and young and male in the United Kingdom, you are likely to be stopped and search nine times as often as a young white man. That black people make up 3% of the population of England and Wales, but they make up 12% of the prison population. That's a higher ratio than in the United States, with its great prison industrial complex.

The country that we see as far more racist than ours has a less a lower in proportion of its black population incarcerated. And black women in the United Kingdom right now in 2021 are five times more likely to die in pregnancy or within the first six weeks after childbirth than white women. These statistics

and the discrimination of which they are indicators remain live and active in 2021. And yet something is happening. Change is taking place because we're living through an absolutely remarkable period.

Last year, 2020 did not feel like 2019. We've been through 10 extraordinary months of world events, and it's important to think about what happened last year in the first few days after the terrible murder of George Floyd.

Because what happened in those days, was that newspapers and television and journalists and commentators said the same thing.

They repeatedly dismissed any suggestion made by black British people that what happened in America and the movement that risen up after the murder of George Floyd was of relevance to them and their lives. In May and June 2020, black people were told that American racism and American history was so distinct, so unique and so aberrant that no sensible, reasonable person could possibly draw any comparisons between the situation here and the situation there.

When George the poet appeared on Newsnight, he was asked, you're not putting America and the UK on the same footing. He was told our police aren't armed, they don't have guns. The legacy of slavery is not the same. The fact that George Floyd had nothing to do with guns, that slavery was planted in America by Britain and that it was sustained long after American independence by British cotton traders and bankers - that was all ignored.

There are differences between the racism faced in Britain and those confronting African Americans. But as the statistics I've just mentioned reveal, they're not as profound as we might like to think and anyway, is that the best we can hope for? Is that the summit of our ambitions to be less racist than the United States? Excusing or downplaying our problem with race by comparing it to the situation in America is a bad habit. It has a long history. We've been doing it for decades, but in 2020 and in this moment that we're living through, that isn't working because it's not just black people. It's a whole generation of young people and millions of people who are determined to examine our ideas about race and identity and inclusion.

Yeah, what can we become as a nation? How can we claim the identity we want to be as a nation in which race is not a factor in people's lives?

I think part of it is by understanding the opportunities of the moment that we're living through. The past few months have been remarkable. It felt as if our society's capacity and our willingness to recognize the realities of racism and prejudice have expanded not just at a national level but within the organizations, institutions, companies, charities, corporations.

The distraction of American racism, like claims of British exception, are not having the effect they normally do. And one way to think about this is to ask ourselves a simple thought exercise. Imagine yourself back at the beginning of 2020 and, to do this thought exercise, we need to put the pandemic out of our minds. RA moment. If we can.

Imagine yourself in March 2020 not March 2021 ask how much progress you might have imagined would have been possible, how much discussion and debate and reading and thinking and change would have been possible when it comes to these issues of race and identity in the year ahead?

What would you have thought would have been likely this time last year in the first months of 2020?

Speaking for myself, if at the beginning of 2020 I had been told that during the summer there would be weeks in which half the books, sometimes the majority of the books on the bestseller list would be books on race, identity and black history, I wouldn't for a moment have believed that was possible If somebody had told me that in the coming months millions of people, most of them young but not all of them across the world, would organize literally thousands of marches and demonstrations in the name of anti-racism again, I would have dismissed that idea this frivolous or naïve. If somebody told me this time last year that the statue of the 17th century slave trader Edward Colston, that had stood for 125 years at the centre of Bristol, which is, by the way, the city I'm talking to you from today. If somebody had told me that that statue, after 125 years, would be toppled and cast into the waters of a harbour from which 2000 slave trade expeditions set sail carrying between them half a million Africans into slavery, I would have

thought that was utterly, utterly ridiculous as a suggestion. None of that was predicted. None of it was predictable.

So we are in a place we didn't expect to be. We are in a moment that nobody foresaw a moment with potential that nobody imagined and that we don't fully understand. What is the meaning of this moment that we find ourselves in?

What is it? It is potential for us to rewrite our understanding of identities and inclusion to become perhaps the society that 74% of us, when asked by pollsters, say that we want to be.

One way of thinking about this, is to think about what the events of 2020 looked like. To look at the faces in the crowds who took to the streets in marches and demonstrations, to look at the images of that remarkable period and to compare them.

Because if you go back and you look at the old photography and film of the civil rights movement in America in the 1960s, what you will see is this. The people marching against racism, the people marching in the name of racial justice and black equality are African Americans.

If you look at the photographs of black people campaigning here in Britain in the early 1980s, for example, the famous new cross march of 1981, again what you see is the people marching for black equality and racial justice are black people themselves, overwhelmingly.

But then look at the marches and demonstrations of 2020. What you see is people of every race and every background - black people, brown people, white people together. And this is an important word. Allyship. Together making demands, demands for anti-racist action, demands that our nation's stop hiding behind comparisons with America, demands that our nation confront the problems that it has rather than compare them to the country problems.

Other countries have demands that we look at parts of our history that we've papered over, and at the heart of this, as I say, was the concept of allyship. This is one of the key ideas that has been landed in our debates over the past 12 months. It is one of the words that those millions of people who have started to read about these issues of race, identity, and history. Have confronted and thought about and debated during the course of the past few months.

One of the other most important ideas to be discussed and debated more widely than ever in 2020 is the idea of structural racism. Structural racism does not mean hyper racism. It's not a way of saying our society is irredeemably racist, so it is often deliberately mischaracterised that way. What structural racism speaks of is something very simple. It speaks of the way one of the most powerful ideas ever created. The idea of racism and in particular, anti-black racism exists within the fabric of our societies in ways that are difficult and uncomfortable to recognise. Racism is concealed within cultures and practices that intentionally or unwittingly discriminate against people of colour. It exists also in our subconscious, and that is true for all of us.

The idea of race, the idea of black inferiority, is structural. Because it was constructed, it was constructed by men who sought to use these ideas to defend slavery and the slave trade. Then it was repurposed by men who were using it to justify imperialism and the vast wealth drawn from the Empire of Europe. And huge amounts of money and billions of hours of effort and ingenuity were poured into creating the stereotypes that were used to justify both slavery and empire. And those stereotypes worked their way into the fabric of our society so deeply that they outlived the phenomena they've been invented to defend.

And they became part of our culture when I was a teenager growing up in the north of England, and my mother was trying to protect me from images of blackface minstrels. See, I didn't understand what this was, aware that this came from. Neither did my mother, and neither did my teachers. Neither did the people performing in black faces, because that history had been concealed. That history was a way in which black creativity, black music, black dancing was used as a weapon against black people in the United States starting in the 1830. It was a form of entertainment that was in itself, also a form of racism.

It was racism literally made into an art form, and it was the most successful form of popular entertainment of the whole 19th century, and not just in America, but also here in Britain and

in other parts of the world. It was the first form of global Americana before blues before jazz. It was the 19th century's equivalent of rock and roll, and it was toxic in its racism.

And every night from the middle of the 19th century onwards, these ideas of black inferiority were performed on stage to millions of people. To our ancestors. These images of black inferiority, of black ridiculousness, preposterousness, simplicity, ignorance, were poured into the minds of our ancestors. Night after night, performance after performance, song after song, joke after joke, routine after routine for year after year. And they wormed their way into our subconscious. These stereotypes that we live with today were born in the 17th, 18th, and 19th centuries. They were imprinted into our culture and our popular culture, and they remain lingering in our subconscious.

To be brought up in a racialised society built on this history is to imbibe these ideas. Just as to be brought up in a misogynistic society is to internalise whether we wish this to be true or not, whether we recognise it or not, it is to internalise the misogyny all around us. Understanding that races structural is not a libel or slander on a society, as it is often mis-characteristic, it is an intellectual tool to help us demolish an idea that was built and propagated by men who have been in their graves for two centuries.

All of us who want to live in a society in which people's life chances are not determined by skin colour have to recognise a very unpleasant fact, which is that what we have done up until now has only worked so far as it has worked. Despite our repudiation, 74% of us saying we don't want to live in a society in which skin colour and the other physical, meaningless, frail characteristics of racialisation impact on the lives of our fellow citizens, can play the role that they can have in our society, the life chances presented to them. Despite that, what we have done up until now hasn't worked. If we are going to do something to combat racism, to embrace all identities, we need to embrace another of the concepts that's become much better understood over the past 12 months, and that is the idea of being actively anti-racist, not passively un racist.

In an interview in June of last year, the legendary American activist, Angela Davis, described this moment that we are living through in these terms. This is what she said… We are finally witnessing the consequences of decades and centuries of attempting to expel racism from our societies. The emergence of a global anti-racist movement, Angela Davis argued, had created what she called a moment of possibility. What we are offered, she said, was this the possibility of re-imagining and re-creating the future. Nothing is certain. All we offered is a possibility, and no change will come about unless we use this moment, all of us, to bring about change. But this moment is pregnant with possibilities. It's a moment in which a hidden history is being confronted. It is a moment in which a new generation to think radically different about - these things who don't have the hang-ups about history and also the hang-ups about the idea that national identities are ethnic. That generation is finding its voice and taking a stand.

And we find ourselves unexpectedly, more and more of us who are engaging with these ideas, who are having these conversations within friendship groups, within families, within companies, corporations, charities, etc. We find ourselves gifted the intellectual tools with which to be actively anti-racist.

The idea of anti-racism, the idea of a leash. The knowledge that racism is structural and the history behind it is the blueprints of that structure.

Even before 2020 millions of people in our society had, as the attitudinal surveys show, rejected the idea of race. But they had, for the most part, done so passively. Now is the moment to confront that paradox and create the society that the vast majority of us say that we want to live. And that requires reimagining identities. That requires us understanding that, belonging and identity is about the stories that we tell ourselves. It is about reframing the idea of the nation, the idea of inclusion. It is about seeing these issues not as issues that only concerned minorities. But that is something that all of us as a society say it's important to us. We can be the society that we claim we want to be.

In many ways, Britain is uniquely advantaged and in a strong place to be the world leader.

Despite the tensions that we're living through, despite some of the horrors you can see on social media, Britain has the potential to be a world leader in this. But it's important to realise that the engine of this is actually not the toppling of statues. It's not the great demonstrations. It is conversations. It is debates and open discussions within groups of people, black and white people of all backgrounds. It is about talking about things we have not talked about. It is about recognising things we have not recognised. It is about examining ourselves, our structures, our practices, our cultures within organisations and not waiting for government to take the lead, but for us to lead government in the direction of the society that we claim we want to be.

Thank you very much.

Melanie Eusebe: Thank you so much, David.

You are a national treasure and it was just an honour to be able to sit at your feet or even a few moments in the middle of our workday and listen. So, thank you so much for all that you've shared, all the work that you have done over the years.

I know that we as black Britain's, as Britain's - I can't describe the amount of the books, the documentary series. You've educated me about my myself with my heritage which I did not learn in as a young girl in school. So, thank you.

We have so many questions. My fellow audience members I am so sorry I'm going to apologise to you advance because we won't be able to get to all of them, but I'm going to try to summarise as much as I can so that we address them all.

So, in the beginning, in the beginning of the talk today, David, you mentioned that what we saw in the last year, we could not have imagined, so perhaps this question is a bit unfair, but Lorene has asked the question… Given the changes you've seen in the last year, do you have any forecasts or any predictions for the next five years?

David: I mean, I feel historians normally hate doing forecasts. Historians normally say, If you want to know what's happening, ask me in 50 years - we much prefer looking backwards than forwards, but I do think this is a moment to try to make predictions, and I think it's a one of the rare moments when you can, because you can ask a very, very simple question in which direction is a society most likely to move. Is it most likely to move in the direction of the attitudes of the old or the young? And I think it's a very obvious answer. The differences in attitude towards race and identity, diversity, inclusion and anti-racism amongst the young compared to their parents and, even more dramatically, compared to their grandparents, is absolutely astonishing. One thing I've learned being a university lecturer is that young people think about race in ways we don't fully as a society appreciate. They absolutely reject the idea of race, their obsession, their fixation is with equality in all its forms - gender equality, sexuality, also racial. And they see it as their generational mission to drive those inequalities out of society.30 years' time, they're going to be running everything. So I feel more optimistic, having spent more time with young people then I think I would have done if I didn't have a job that involved encounters with this generation.

James Baldwin often said that, you know, the thing about teaching was that he got to spend time with young people and he got more out of it than they did. I think it's probably pushing it a bit much. I would have loved to be in a pupil of James Baldwin, but I'm very hopeful.

But I'm also very aware that there is at this moment, an attitude within politics, that these attitudes can be used. This moment of division between generations can be used for electoral gain, and there is what has been called the politics of division. I think we are at a dangerous moment. But in the long term, I think the attitudes of the young will win out.

Melanie: Thank you so much. And we have a few questions from Anthony and from Marion Marianela in regard to education and the role of education. UK school age education particularly, just recalling the role of their first book or that first kind of non-white experience at university. I think Ellison made Invisible Man. Ellison's invisible Man is what they quoted. Can you speak to us a little bit more in regards to the world that you think education

plays and at what age in regards to bolster risen to understanding and racism?

David: Well, I think that experience of your of people's first encounter with literature that deals with the black experience being the African American experience. I think it's very common for generations of black people brought up in Britain, and I think that's one of our problems. I last year wrote a Children's version of one of my books, and I did so because I kept being, I mean confronted is not too strong a word, by parents who said you need to write a book for children because I'm having to use African American teaching materials to educate my children. I went to a school many years ago - I live in Bristol to where I am today - and they were celebrating Black History Month, the story of Rosa Parks and the Montgomery, Alabama, bus boycott. Now those Children and their teachers and their headmistress had never heard of the Bristol bus boycott of 1963 which was inspired by the actions of Rosa Parks and the old men who led that demonstration that that action, that successful form of civil right protests that led to the end of the colour bar on the buses in Bristol – that was one of the stepping stones towards the 1965 Race Relations Act. They are still alive. They lived a mile from this school, Paul Stephenson and Roy Hack. They could have come in and talked to those children, black and white, in that school about what it was like to be able to look in the newspaper and see an advert that says coloured need not apply and how they took on the bus companies and the unions to win, so that need - there's a desperate need that we find inspiration in the African American story - but people in Britain, like people in France and the Netherlands and elsewhere, also tell the story of their black histories, which are, by their nature, colonial and can't be told in the same way as African American history.

But we need to tell our own stories as well as the stories of African Americans. We also need to see how they were intertwined. I was brought up in Newcastle 1968. Newcastle became the only university to give an honouree degree to Martin Luther King. He came to the city in which my mother was a young woman and spoke. Before him in the 1850s, Frederick Douglass, the Martin Luther King of the 19th century, had had had lived in Newcastle. He had his freedom, purchased by two Quaker women in a house in Summerhill Square in Newcastle. These histories are conjoined, but we need to tell the bits that have been edited out and whitewashed over and papered over, because within there is the story that that we desperately need.

What is powerful to think about is the men and women who got off the Windrush. Because this history had not been made available to them, that they were just the latest chapter in a long history. The African Americans, so the black British people from the empire and then the Windrush, who settled in London didn't know about Equiarno and Sancho who had been black Georgians. The people who lived in Liverpool didn't know that in the graveyards around them were 18th century formerly enslaved people, and likewise in Bristol, we didn't know this. What would it have meant to those people that got of the Windrush to have understood there were part of a history that stretches back to Afro Romans on the Roman wall in the third century, 1700 years ago. There's power in this history. We can reject those who say our identity is incompatible with Britishness through these histories, history is a weapon and we need it.

Melanie: And speaking of moments in history, both India and Ellen, thank you so much for your questions. Have asked about a moment of potential and about the protests bill that was passed yesterday. And are limiting the right to protest and how it will affect the progression of our society.

David: Yeah, I think it's too early to tell. It is a law that the police, for the most part, didn't want. It is a law that the police might not fully use. It is an extremely worrying sign, but I think again, I think it is a government trying to stand in the way of a force which I think is more powerful, which is generational change. I think it will damage people's lives. I think it's dangerous. I think it is not what you expect from a mature, mature democracy. I think one of the dangers of the current government is that it seems like it's led by a clown that clowns are dangerous. I think it's all up in the air at the moment, but this is not what you expect from a country with an ancient parliament and with enshrined rights. It is extremely worrying. But I don't think it can be successful because society inevitably moves in the direction of the attitudes of the generation who are coming through and not in

the attitudes of the generation who are fading away.

Melanie: Thank you. And still there is hope and a last question for today. I think that you, Lena, has asked about the thoughts around anti-Asian aggression connected to Covid, that people have seen the rise of, particularly around the world and, in regards to anti-racism movements a well as as protest. So I just want to find out your thoughts about that.

David: Sorry I didn't quite hear

Melanie: The anti-Asian aggression connected to Covid that we're seeing, case of instances across the world, really particularly yesterday, the case that was in Atlanta in regards to the shooting at the party.

David: We live in a type of misinformation we live in a time of conspiracy theories. We live in a time where journalism has been overwhelmed by a form of mob mentality online. This is another manifestation of the fact that we desperately need the Internet to be policed and to be controlled and regulated the way that journalism is. If I write something in the newspaper that leads somebody to act an act of violence, I will end up in prison. If I write something on anonymously on the Internet, which becomes viable, there is no come back. We need to regulate these technologies the same as we regulate the press, the same as we regulate television. We can't have an information free for war because it is corrosive for our society. We can see that.

Melanie: Thank you so much, David, you speak to all of our hearts. I remember that first of all, that I found out about Sancho and it sent me on the path to looking at my own identity and how I fit in. And the conversation that you had with us, shared with us today, has contributed to the narrative so much so it's been an honour. I hopefully will be able to send you all of the compliments that have come through on our question tool because it's been an absolute treasure. Thank you so much for your time today, David. We really appreciate it.

David: Thank you for giving me the time to speak. It's been great speaking to you.

Melanie: Hello, everyone. Thank you so much for joining today's session. I hope that you found as useful as we all have here. We are going to be taking a five minute comfort break and then we'll be joined by our very own Barbara Harvey to take us through some of our key research. I'll see you on the other side.