Human Rights – Conversations Across Generations
Episode: Professor Richard Wilson
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MEREDITH LOCKWOOD 0:04
Hi, welcome to our podcast, Human Rights, Conversations Across Generations. I'm Meredith Lockwood, founder of Lockwood Creative, a purpose-driven creative agency. And I'm here with my dad.

BERT LOCKWOOD 0:16
And I'm Professor Bert Lockwood, the director of the Urban Morgan Institute for Human Rights at the University of Cincinnati College of Law.

MEREDITH LOCKWOOD 0:26
Together, we are your father-daughter co-hosts.

BERT LOCKWOOD 0:29
For over 50 years, I've had a front-row seat to the evolution of international human rights.

MEREDITH LOCKWOOD 0:35
And now, we're sharing that expertise with you by connecting to the powerful stories and insights of human rights voices from around the world.

BERT LOCKWOOD 0:43
We bridge the past and the present, making complex human rights issues more approachable and understandable.

MEREDITH LOCKWOOD 0:50
So, pull up a chair and join our table as we speak with Nobel Peace Prize recipients, political leaders and the world's leading human rights scholars and activists.

MEREDITH LOCKWOOD 1:03
Hi, listeners. Today, my dad and I welcome Professor Richard Ashby Wilson to the show. He is one of my dad's dear friends and esteemed colleagues in the international human rights world. He is one of the leading legal anthropologists who has authored 11 books on transitional justice, international criminal tribunals, and hate crime enforcement. He is currently a professor of anthropology and the co-director of the Princeton University Human Rights Initiative. His journey into human rights began in 1983 as an 18-year-old when he learned that U. S. tax dollars were funding death squads in Central America. He switched from pre-med to anthropology, determined to document stories that weren't being told.

rebuilding after genocide in Guatemala, to working in South African townships during the Truth and Reconciliation Commission, has spent four decades centering the voices of those

most affected by violence. Today, Professor Wilson's groundbreaking research reveals that, despite 150 years of hate crime legislation in the United States, police only charge 1.5 to 4 percent of actual hate crimes. He is actively working to fix it, serving on the State of Connecticut's Hate Crime Advisory Council and drafting reform legislation. Today, we discuss his remarkable career, the crisis of hate crimes, and the Trump administration's hateful attack on immigration communities, And what it takes to turn research into real world change. I hope you, our listeners, feel hopeful and empowered from this dynamic conversation during these times in our country and around the world.

again, Professor Wilson, thank you so much for joining Human Rights Conversations Across Generations today with myself and my dad. The way we usually kick off is talking about how you both know each other. And Professor Wilson, if you wanted to kick us off, how you remember how you first met my dad.

RICHARD WILSON 3:23
Well, I may need Bert's help on this, but you know, I had been reading Human Rights Quarterly since I was a student in the- And, I had really admired the work Bert had been doing as an editor, but I don't think we met until I moved from England and Sussex University to the US. And then I started a Human Rights Institute at University of Connecticut. And I thought, I should assemble an advisory board, uh, a board of overseers. And who was my dream team on that? And I thought of, uh, Paul Martin, who had been part of the Columbia Human Rights Program for 30 years. And I thought of Bert, and I thought of Bert. And Who was my dream team on that? And I thought of Paul Martin, who had been part of the Columbia Human Rights Program for 30 years, and I thought of Bert, and I thought of a few others. And so I believe I reached out to Bert and asked him if he'd come to a conference that we were holding, and come to the board, y know, and come to the board, you know, uh, join the board of overseers and, and, and come and give us the benefit of his remarkable experience of wisdom. And, I think he agreed immediately. Is that, is that the right account, Bert?

BERT LOCKWOOD 4:30
I actually think it begins before that, uh, Richard, because then provost of the University of Connecticut, brought me in as a consultant when they wanted to create a human rights program. And one of their concerns, as I was that all the other human rights programs were located at a law school centered. And that there was some concern because they wanted theirs to be centered at basically through the arts and sciences and the like. And, I, I reassured them I thought that was a strength, and, and a weakness that, uh, it gave them an opportunity to make, uh, significant contributions, to the human rights field from a variety of perspectives. and, and I have to say the, the, the work you did in putting together uh, program, I think you created such a rich program with a variety of perspectives, uh, coming from, not just anthropology, English, theater, uh, political science. I mean, just, a tremendous, contribution to the, uh, discussion of human rights, which by its nature is broad and, an certainly not simply legal kinds questions involved. uh, when you took over as the, uh, uh, uh, head of the program, I think that probably was, whe we met. Uh, I, I, I, I, I think I was coming in annually to, to, to board meetings, was, I always looked forward to annual to, to UConn.

RICHARD WILSON 6:04
well, I think that's something we and do share still as an interdisciplinary vision of human rights. Uh, at the beginning, it was really owned by the lawyers, but then as it became more, fleshed out as a field of scholarly inquiry. and Burt was publishing at human rights quarterly, a great mixture of both legal scholarship as well as social science scholarship. And I think we, we share the view that you really need both to understand, uh, not just the conventions and treaties and, you know, dry formulations of legal doctrine, which are important, for holding states to account, but also how does it play out on the ground? What's happening? How do people claim their human rights when the conventions, are implemented, how, how come they have different consequences in different places? I think w agreed that understanding that sequence from, the formulation of doctrine to the implementation on the ground and say, you know, Central American Indigenous communities or in African, uh, townships, you really need a broad array of, of social science and law thinking. So that was a view, that I think we both shared.

BERT LOCKWOOD 7:15
Well, I always have the quarterly being multidisciplinary that I the articles that I have enjoyed the most, I think, is in terms of classification have, have come from anthropologists. I like the questions they sort of and human rights and there's a, uh, a richness to the stories. And so much about human uh, uh, is related to telling individual stories that capture, a larger, problem and, and phenomenon uh, um, uh, uh, I like historians because they sort of see, ask big questions and, play with ideas. But anthropologists have another perspective of sort of that individual story, I think, that often, is so critical to, uh, giving the reader, an understanding of what is going on.

MEREDITH LOCKWOOD 8:05
And I just have to give accolades to the Gladstein Family Human Rights Institute's website for UConn, because Professor Wilson,I'm a multimedia producer and designer, and I can't tell you how many times I have referenced that website from a human rights design perspective for visual and verbal storytelling for different projects that I've worked on with Yale School of Law. My dad's Urban Morgan Institute. It is such a beautifully designed and well-organized website that sometimes I find institutions for human rights don't always have the modern approach from a website and online presence. And the one that, and the one that that team has put together is really incredible. I'm going to make sure to link it in our show notes for our listeners I continue to use it at a point of reference and I know how much goes into behind the scenes of creating and building that as well as maintaining it. And all the different research and all the different intuitive, and all the different research and programs, awards. It's really an incredible website. So I just wanted to let you know, because I think sometimes people don't always give the gratitude that goes into building the online structure to bring in audiences to human rights works at academic institutions.

RICHARD WILSON 9:24

Well, thank you. can't take any of the credit for that. It's really the directors, Jim Waller and Kathy Liebal, who have done that work over the last 10 years. I think we had a decent website, but they brought it to a new level. But I agree with you. I'm very proud of the work that they've done the University of Connecticut Human Rights Institute. I have to say I haven't been director for a number of years now, but I can, and I'm now at another institution, but I can say it is the premier interdisciplinary human rights program that I know.

MEREDITH LOCKWOOD 9:56
Absolutely. And if we may talk about the 1980s and talk about your own origin story. So your path into human rights

BERT LOCKWOOD 10:05
encounter.

MEREDITH LOCKWOOD 10:05
began with a life-changing If I'm correct, in 1983, when you! You're 18 years old, studying pre-med at John Hopkins.

RICHARD WILSON 10:15
Yeah, that's right. so I had grown up back and forth between the U. S. and England, and I'd gone to high school in England. And, you know, I think that, as an American, made me somewhat of a skeptic because I took British history and the history of the British Empire that we were being taught one of bringing light to benighted populations around the world.

BERT LOCKWOOD 10:40
So,

RICHARD WILSON 10:40
yeah. Bringing trade and law and bureaucracy. And as an American, I thought, hold on a minute here. You know, we thought of the British Empire as tyranny. so I was kind of skeptical about the stories countries told themselves, the mythologies. and so when I came to the U. S. as an 18-year-old, having lived in Britain for the last five years, you know, didn't know much about the place because I left when I was 12. and I was, was confronted two scenarios that really shook me to my 18-year-old moral foundations such as they were. One was, I had done a tutorial project through the chaplain's office, where I was tutoring kids in inner-city Baltimore, who were 10 years old and were bright, but could not read. And I went to their homes, and I saw the kind of deprivation and poverty I had never seen in my life. Uh, inner-city Baltimore in the 1980s during the crack epidemic was just unbelievable. and I was I was profoundly shocked by that. Uh, I was shocked that such poverty could could exist in the United States. and just up the road, you know, in Charles Village where Johns Hopkins were, it was just a different world. And so I take the bus down to inner-city Baltimore and I just saw two Americas that, the contrast was so, was so stark. Uhm, and then, uh, and then, uh, through the chaplain's office again, I met a student. The talk

he was my age, he was 18, 19, Salvadoran student who was a student activist who described, death squads, abducting and killing, and throwing dead in the streets, Salvadoran students who were simply campaigning for more representation for human rights. And, it was, clear to us that, um, the U S was supporting that Salvadoran regime and supporting Salvadoran death squads with U S tax dollars. And I was shocked you know, that most Americans didn't know about that. So my parents had moved to Texas and I, when I went back to Texas, I, I started some activism with Quaker peace and service. And we handed out, um, bumper stickers in, uh, in the grocery car park saying, "Stop

Bombing El Salvador", no death squads in El Salvador. Now, now, try doing that in Texas.

BERT LOCKWOOD 13:04
huh

RICHARD WILSON 13:04
In the 1980s, but actually it was Austin. So it was a little easier than, tha perhaps some other parts of Texas would have been. But, I discovered something that really mattered to me and that has stayed with me for, you know, the whole of my career.

MEREDITH LOCKWOOD 13:18
Yeah, and I think there's so many parallels to what you experienced back then, and to what is now happening, which we will get into shortly. For our listeners, I wanted to be able to walk them through how you switched your focus career-wise on anthropology and human rights versus pre-med, and for those who may not know much about anthropology, could you explain what drew you to this principle specifically from the humanitarian aspect?

RICHARD WILSON 13:51
Sure. this was all happening that I was just describing, I was taking organic chemistry advanced calculus and all the things that pre-meds and I was bored out of my mind. I mean, I can't say I was doing that while I getting B's and C's, I taking a few anthropology, psychology, philosophy courses on the side, and I just loved them, an I just wanted to read those books and not study, you know, cis polymers in organic chemistry, and so I decided that, you know, I remember calling my parents and telling them because my mom had been saying, yes, my son, the doctor, since I was about 13, and I remember calling, I really don't want to do

BERT LOCKWOOD 14:37
anymore.

RICHARD WILSON 14:37
this Share about the world, also, to their credit at Hopkins, they made us take a public health course. And, that opened my eyes because the public health people were saying, I think accurately, if you really care about human wellbeing and human flourishing and public health in America, being a doctor is actually not necessarily the best way you could do it because ultimately it's about poverty, it's about race, it's about all these other social factors that

influence health outcomes. And, you know, we can have the best technology, health technology in the world, which we do, and we can have, you know, some of the best, uh, health insurance policies in the world, which if you're wealthy enough to have, you know, you can get that access. But, but for most people they're being left behind because of social structural factors that are beyond their control. And so that impelled me more towards the sociology and the anthropology. And I decided to pack it in and to be honest, Johns Hopkins at that time, I don't know if it's changed, but 90% of the undergrads were pre-meds. And so there really wasn't much of an environment, because I'd lived in Britain, you know, I knew about the London School of Economics. So I applied to transfer there, I transferred there and I studied anthropology and other courses too, uh, in politics and IR and sociology. and I got a degree, uh, I got a degree, uh, I got a BA in economics and with a special concentration in anthropology. And I, and I just really appreciated. that something that the, um, um, it, um, I think, uh, was I, um, uh, the kind of on the ground deep engagement with culture, society, and history that anthropology provided. I felt was, it was doing something that, that in a sense law doesn't do and, and, and medicine doesn't do, which is to take a very holistic approach to a problem. And try and look at it from many angles, uh, rather than, you know, one slice of the problem. And so I, I really appreciated

BERT LOCKWOOD 16:43
Did you go directly into the Academy?

RICHARD WILSON 16:45
Yeah, I was on the K to PhD program. and I, I got out having, um, completed my BA. And, you know, I looked around at the kind of jobs I could get with just a BA. And I thought about journalism for awhile and I did some journalism and I wrote for some British press, but I thought, you know, what I want to do. So during my BA, I had actually gone to Guatemala and, and Central America. So I was, I was 21 at that point and I had traveled there and I really wanted to go back and write about what was happening. while my parents were in Texas, I had also worked with Guatemala and Salvador and refugees from the conflict. So had a kind of commitment to that part of the world and I wanted to write a book about it. I wanted to tell that story. And that was really the impulse for going on the PhD program was that it was a, it was a kind of framework for me do the field work, do the research and write the

MEREDITH LOCKWOOD 17:43
And your first book you did indeed write in 1995 called Maya resurgence in Guatemala, where the Mayan communities were rebuilding after that genocide. Could you tell us a little bit more about that personal like, you know, publishing your first book in 95 is quite remarkable.

RICHARD WILSON 18:01
Yeah, I was just 31, but you know, I really enjoyed it. I loved what I was doing and I, I spent, uh, nearly two years living in Guatemala, in 87, 88. There was still an armed conflict. There were still refugees. And I, because it was a very dangerous environment, I stayed very close to the Catholic church. I worked through the Catholic church and many indigenous communities of Alta Verapas. And I traveled with lay missionaries and priests when I went there because, these

were communities that had experienced genocide and the militarization was still very, uh, high. And there was a real lack of trust. I mean, I, I, I went into communities where sometimes they pointed a gun at me and said, are you, uh, are you a communist? and I lied and I said, no. And it was a very tense environment, but I did learn a lot. And what I was trying to do was bring anthropology up to date by actually describing the, uh, : the conflict and the consequences of the conflict for society because anthropologists have been working in those kind of societies. Even, you know, uh, Edmund Leach worked in Burma during the second world war and, anthropologists working in Africa during armed conflicts, but they didn't write about it because they were interested in kind of how the society operated as a system. But I, I wanted to try and understand. I wasn't the first to do this, but. you know, I was, I was one of the early ones to really try and understand, political violence and its impact on society and how do people rebuild, you know, what is that process of rebuilding community after such horrendous violence where in Guatemala at that time, you know, as the listeners may know, uh, 600 communities were simply massacred, 200,000 people were killed, a million driven into exile, uh, in Mexico. : and, the U S supporting those military dictatorships, um, Ronald Reagan said, Rios Mott, who, who, who general Rios Mott, who committed the genocide Had been given a bum rap and continued to support, uhm, these genocidal regimes. even while they were conducting genocide. : um, and that was widely known. I mean, it wasn't as known as it is now because we don't have social media and we don't have the kind of reporting, but, uh, I think it was still known to those paying attention. paying attention.

BERT LOCKWOOD 20:27
you mentioned that you did through the Catholic The Catholic Church in some Latin American countries was a progressive human rights supporter. In others, it was part of the It sounds as Guatemala at this time that the church played a positive role. And I'm just curious, was it a particular order, the Jesuits that you worked

RICHARD WILSON 20:54
Yeah. So the church was very divided and it was very divided in the local areas that I was

BERT LOCKWOOD 21:01
with?

RICHARD WILSON 21:01
working in. There were conflicts between the different orders. was working through a Belgian order called the, I'm trying to think of the English, Congregation of the Immaculate Heart of Mary. also there were Dominicans who did good work, but were in tension with some of the other orders in the area. But the church was very divided. You Cardinal Casariego blessing tanks in Guatemala City, something he did with holy water. And then you priests who had really taken what Vatican II called the preferential option for the poor in the 60s and were very committed. And the church also ran its own truth commission in the 90s, which I studied closely and traveled with as they testimony from victims of military violence.

BERT LOCKWOOD 21:54

I did a thing in Chile, was, I went with Father Drinan on a human rights mission there. on first night we dinner Cardinal Sins house. And, but I thought what a wonderful name for a Cardinal.

RICHARD WILSON 22:12
Yeah.

BERT LOCKWOOD 22:13
But he, he was part, he was one of the good guys.

RICHARD WILSON 22:15
Sure.

MEREDITH LOCKWOOD 22:16
that's important to note.

BERT LOCKWOOD 22:18
So we were having dinner suddenly there was this explosion turned out that there was a bomb at the end of the street. They had blown up a police department. the Cardinal's interpretation it just so happened that none of the police were in the building at the time. And he said that the police were the ones that were doing it so that they could use it as an excuse to crack down, harder on things.

RICHARD WILSON 22:49
yeah.

MEREDITH LOCKWOOD 22:50
Did that bomb go off on the street you were located in dad?

I did not know that story. That's a new one

BERT LOCKWOOD 22:56
Yeah.

MEREDITH LOCKWOOD 22:56
for me.

What year was that

BERT LOCKWOOD 22:57
Uh, 1986.

MEREDITH LOCKWOOD 23:01
The year I was

BERT LOCKWOOD 23:01
The year you

MEREDITH LOCKWOOD 23:02
born.

BERT LOCKWOOD 23:02
were born.

MEREDITH LOCKWOOD 23:02
Good

BERT LOCKWOOD 23:02
Yeah.

MEREDITH LOCKWOOD 23:02
to know.

Okay.

BERT LOCKWOOD 23:04
I'm sure it was connected Meredith.

MEREDITH LOCKWOOD 23:07
Yeah. Well, just glad you made

RICHARD WILSON 23:08
Correlation

MEREDITH LOCKWOOD 23:08
it dad.

RICHARD WILSON 23:09
is not causation.

MEREDITH LOCKWOOD 23:11
Yeah, this is why the podcast is very fun. I think I know most of his stories, but new ones always drop in. and then Professor Wilson, I just want to quote to make sure I got what you said. A priest used holy water to bless a military tank.

RICHARD WILSON 23:27
Yeah,

MEREDITH LOCKWOOD 23:27

Wow.

RICHARD WILSON 23:27
yeah, he was the Archbishop, blessing tanks as they went out. You know, this was 1980s. 19, So the church was very divided in Latin America, as it is in many places. And, you, you find many different political strands and, and tensions within the institution itself. But I was very grateful the missionaries and, and the local, uh, Catholic activists for opening up to me and allowing me. Cause I, I didn't really fit in, you know, I'm for those who are listening, I'm, six foot and I have red hair and I look, uh, like my Scottish ancestry. and so I, I, I stuck out like a sore thumb and, and it was again, a very tense time. People were being disappeared. And murdered for, um, having links to outsiders, for having connections to human rights. And I had nothing but respect and admiration for, for uh, Catholic. they were from all over the world, from the Philippines, from Europe, from Africa, who really kind of kept the flame of human rights burning in Guatemala at a very, very dark time.

BERT LOCKWOOD 24:35
I had, you know, a somewhat similar experience with the Chilean, one is I can remember we met people that were associated with the Chilean Human Rights Commission, which was an NGO that was very active in, this is Pinochet still in power, but active in confronting it. And, uh, and I remember talking to activist who was basically my same age. And I said to him, I said, you know, I'd like to believe that would have the courage that you do, but I think my weakness would when threaten my family, in particular children. And he said, "Oh, no", he said, "That wouldn't be a problem", he "They did that with me and it just" I felt such an outrage that they would try to bring my children into it. I mean, they were said to him, you know, oh, we your kids go to such and such a school and stuff. mean, the implicit to it, uh, I, I so impressed these individuals that stood up when it was clearly, uh, danger, uh, behind it. and, and I can remember we went to, lunch at the head of the human rights house. And the person that was organizing our trip advised us, please don't bring up anything about his family because, his son had committed suicide and his blamed him, you know, that it was because of his human rights activities that the son, know, committed suicide. That he couldn't take the, the tension and the like.

RICHARD WILSON 26:19
is still going on today, Bert. Um, human rights activists in Latin America and around the world are still being threatened. You know, I did, I did a bunch of interviews in Central America with judges who have been involved in human rights cases. And if they go to a restaurant, someon confronts them in the bathroom threatens their, their children. And on their way to school, this is still happening, you know, it's still a time-honored strategy. And I don't know if I'd have the fortitude to put my family on the front line, but many of them do. To do so and, uh, some of them like Ramon Cadena, who is a Guatemalan judge who was actually on the Inter-American Court of Human Rights. I mean, he's a very prominent guy, uh, had to send his, his children to the U. S. and also petition the commission to get 24-hour police protection because his house had been, broken into and ransacked while he was out one day. So these kinds of pressures, you know, we don't have to be in Pinochet's Chile in the '70s, or, you know, a

military dictatorship in Guatemala in the '80s, these kinds of pressures. And I think the American Bar Association, has a Justice Defenders, Human Rights Defenders program trying to protect, Human Rights Defenders, mostly, you know, primarily from these kinds of pressures, because they still exist today. If you confront the, the power structures that are, um, engaging in mass human rights violations. These are the kinds of measures they'll take against you.

BERT LOCKWOOD 27:51
I can remember in Chile at the time they couldn't go directly at the Catholic Church as an institution because it was too powerful in their respects. So, wh their strategy was, was to go after the young people. they had people who were working with activists priests in the, the Barrios. And I remember this. She was 19 years old. uh, they escalated actions against her. And at one point they carved a, uh, uh, cross at her forehead. uh, in the other time they broke and broke her arm. I think three weeks after we left, we heard that, her life was going to be endangered and we had to sneak her out to, to Spain. uh, yeah, they try to find the weak points that they can, pressure people, I, I, I, on the, on the other Richard, I we would share this, what's wonderful about the field is that there are so many wonderful people in it that are, working courageously, uh, out of a sense of wanting better their societies and, and help people.

RICHARD WILSON 29:02
Yep. Inspirational people who are not doing it for their own, wealth and fame.

BERT LOCKWOOD 29:08
Yeah.

MEREDITH LOCKWOOD 29:09
And a lot of grassroot movements, people on the ground protecting their communities, their neighbors, you know, everyday

BERT LOCKWOOD 29:15
So you did the South African and, an I saw it said that studied the, uh, truth and reconciliation work. Is that correct?

RICHARD WILSON 29:25
Yes. So I, I was in South Africa from 95 on and off, until about 99 studying the truth and reconciliation commission. Um, I went to many hearings, weeks and weeks, months and months of human rights violations, hearings and amnesty hearings. Um I then really wanted to get out of the commission environment and find out what was happening in, in actual communities that had been affected by the violence. Um, so I would go to a hearing and I would hear someone ordinary African testify about the violence that they or their, a family member had experienced under apartheid and I'd follow up and I'd go to their home and talk to them about their experience of the truth commission. I was, on of only about three or four people who got out of the hearings, Most of them anthropologists or sociologists got out of the hearings and actually went to the African townships. I worked in the Vol region south of

Johannesburg, so a number very famous African townships like Sharpville, Sharpville massacre in the early '60s, which really kicks off the modern anti-apartheid movement, Sharpville, Boipatong, Bopalong, there are a number community sepulcheng, which I worked in. I did interviews with a hundred survivors, uh, talking to them about their experience, uh, under apartheid and then their views on the truth and reconciliation commission and the degree to which it advanced reconciliation in their lives.

BERT LOCKWOOD 31:10
tell me more. what, what was your sense of, experience?

RICHARD WILSON 31:15
their experience was mixed. There was a great deal of support for the truth commission process, especially from American academics and for good reason. The country, South Africa, had not devolved into mass violence. It had transitioned from, uh, apartheid to a multicultural democracy. Apparently it was a violent process. Some say it was peaceful. It was not peaceful. In the 1990 to 94 period of transition, uh, approximately 20,000 people died in political violence, but in 90, 94, 95, when Nelson Mandela became president, the ANC, having won the elections, became the government, government. it did not devolve into a race war. So there was much to be applauded there. And, an also South Africa had the benefit of leadership. Uh, something that I learned going there from my Latin America experience was just how much leadership matters in, an acute time of human human rights violations and transitions away from that. So they had, several amazing leaders, the most famous of which are Nelson Mandela, of course, and also Archbishop Tutu, who was a figure of great moral authority in the country. And he became head of the truth commission and advocated that vocation and advocated reconciliation. and there was a process that process included, uh, 21,000, um, statements taken from victims of apartheid testimony all around the country and 80 public hearings, um, an amnesty process for perpetrators and a reparations process. Now the outcome in my findings was mixed, uh, some victims felt like their testimony hadn't been heard, that they had been left behind, that they didn't receive reparations or the reparations were very low. And at the same time, high ranking security police who had defended apartheid and killed, you know, in some cases, hundreds of uh, anti-apartheid activists, uh, received amnesty and walked free with a golden handshake from the, the government. So that didn't sit well with them. I also found

BERT LOCKWOOD 33:32
uh,

RICHARD WILSON 33:32
that reconciliation itself needed a deeper process than the truth commission could provide. What I mean by that is that a public hearing where an individual can speak about what they experienced is very important. They were, these were televised, they were on the radio. That was very important to bring home to the South African population, really what had happened under apartheid. Africans knew this many whites wanted to bury their head in the sand and not know about it. But after the truth commission hearings, everyone was aware that

apartheid was not a good neighbor policy gone wrong. It was a vicious system of racial subjugation that use violence at every turn to maintain white supremacy. So that was the good part, but we needed more than that for there to be real reconciliation. There needed to be an actual process of bringing victims and perpetrators together in some form of mediation, that can be very messy. I think that's why they didn't do it, but there wasn't, you know, there were these public hearings, but then no real follow-up. And so I argued in the book that there needed to be that kind of victim offender mediation program for those who wanted to take part of it. And then secondly, there needed to be stronger Than was provided, that is, prosecutions of the main human rights offenders, and I believe that could have been possible and was possible, but the government didn't pursue it, except for in a few cases, like Eugene de Kock, who was called "Prime Evil", and he was really one of the worst security police, but there were, there were many others, like Dirk Coetzee, um, who was the right-hand man in many ways of, of de Kock, who walked free. So I think accountability and reconciliation go together, but you need very deep processes of both, human rights need to be understood in this holistic way as criminal prosecutions of those who committed the most serious crimes, I'm still an advocate of that, as well as mediation for some lower level offenders where, uh, they're still living in the same communities as their victims, and there needs to be some kind of, of and that's a mediation process to get past the animosity of the previous regime.

BERT LOCKWOOD 35:58
I was an observer to the 94 elections. And that was a wonderful experience. And quite inspirational in terms of the South Africans. I can remember there were two days of voting. One was sort of the regular voting, and the other was for special institutions. And then the second day I was situated at a black hospital.

toward the end of the day there were standing in line ladies with IV bags that they were holding waiting to vote. And then the last they wheeled in this guy on a bed who had been at a bus stop three days earlier, and a drive-by guy just shot him. And he was determined that this would be the first vote he'd ever cast in his life, that he was going to vote. They actually wheeled him down in a bed and stuff.

RICHARD WILSON 37:03
I mean, think about it, Bert. Here's a population that has never experienced democracy. An there's such

BERT LOCKWOOD 37:10
yeah.

RICHARD WILSON 37:10
a desire and an aspiration, a popular aspiration for democracy. It's a fragile thing. We need to protect it. But when given that opportunity, people really do seize it. And you're right. I remember seeing those pictures of those lines, you know, of people who'd never voted in their lives, had never had their votes counted or their voices heard, who'd been oppressed and

deprived of every material right that one should have. And here they were lining up for the first time.

MEREDITH LOCKWOOD 37:44
And, you know, I've been able to say this to a lot of my friends throughout the year, like how lucky I am to have been raised by an international human rights lawyer who's gone around the world. and my dad, sharing his experience getting to Help South, Black South Africans vote for Nelson Mandela, um, and knowing how many were illiterate, and didn't know how to read, so when they had their ballot, they didn't know which one said Mandela, and which one to check off for this historic vote, for me it was such a moment of reckoning how privileged I am as an American with great education, and I will never take for granted our right to vote or our democracy. But I don't even think about like, o wait, I can't read the ballot, and that still does happen in America, I don't want to overlook that whatsoever, both of your stories is what is so imperative, to continue to share hands-on experiences, to build these bridges, to make connections, so that we have an understanding the fragility of what is we're up against, of losing the democratic infrastructure we have built. And it is not a perfect system whatsoever, we have to reform quite a bit, but we still need to hold the values of this democracy. And, Professor Wilson, one of the core central themes of your work that I find fascinating and I also resonate with, which I think is also a great segue into the next topic of hate crimes, Is what you call, quote, the social life of rights. And this is the idea that human rights aren't just legal documents, but living social processes that look different in practice than on paper. For our listeners, can you explain this concept?

RICHARD WILSON 39:32
Sure. So what I was trying to get at was, the human rights that circulates in many of the communities I was working in, in South Africa or in Guatemala, one found different readings and interpretations of the rights that could be found in the UN Declaration or in other international human rights conventions. and, and there was a kind of, uh, translation into the local culture society history going on that I felt wasn't, being fully understood by those who just worked. I mean, not just lawyers don't want to single them out, but political scientists and others who just focused on what was happening in the state department and the UN and and then Geneva, you know, and I, I wanted to get human rights out of New York, Washington, DC, and, and, and think about it in, the places where I saw people claiming their human rights. And, and the anthropologists have written about this, Sally Merry, who's, uh, the, the recent, late Sally Merry, we miss her very much. She did a fabulous book on gender justice where she showed how women's movements around the world, particularly in India, you know, that there were intermediaries, human rights activists, who were translating the documents. In the case that she was interested in the convention against the discrimination against women, uh, translating those documents into local languages, into local cultures, explaining them to people, answering their questions and, and trying to connect them up with, with people's everyday lives and their everyday needs and their everyday struggles. So that's really what I'm trying to get out in the social life of rights is the embeddedness of, uh, human rights and how people make them their own in their own, own particular struggles around the world. Um, and, and, and I the, the notions of human rights, even though they are written into

international treaties and conventions, and that's very important, we need to have a capacious understanding of, of, of interpretations of them.

MEREDITH LOCKWOOD 41:37
Thank you so and that is going to bring me into discussing your work in hate crimes. And the first question I want to ask is if you allow me and our listeners, I'm going to read off some of the statistics that your research has, worked on and quite a few of these statistics are truly shocking numbers. so if you bear with it, I'm just going to read these off to make sure I get them all accurate. So Professor Wilson's 20, 20, 25 research on hate crime reinforcement in the United States reveals that despite 150 years of hate crime legislation and major reforms, for example, after George Floyd's murder, the police charge only 1.5 to 4% of actual hate crimes. The FBI reports about 11,600 hate crimes per

BERT LOCKWOOD 42:29
But

MEREDITH LOCKWOOD 42:29
year. your research estimates the real number is between 305,000 and 670,000, which is a gap of 25 to 60 times. In specifically on our system's failure, over 80% of police agencies Report zero hate crimes. You described this as widespread impunity. Could you explain how you arrived at these numbers?

RICHARD WILSON 42:59
the collects reporting from the 18,000-plus police agencies in the United States, state and local, uh, and federal. and there are about 18,000 of them, in the, what's called the uniform crime reporting. And there's a, a kind of stable, uh, slightly rising, uh, it actually started to go down. The, the number of hate crimes were, were declining from, 1990 until 2008, but they, they've spiked since then, and we're seeing about 11,000 to 12,000, a figure last year Um, but they're near, near, 12,000, however, the National Crime Victimization Survey, which surveys thousands and thousands of Americans about their experience of crime, has found 250,000 hate incidents per year. Um, and so the, the real figure, I believe is actually north of that. And if we use, uh, comparisons with other countries, uh, like the, the United Kingdom or England and Wales, which collect much more robust figures on hate crimes, it's likely that with the US population, the figure is near, is somewhere between 300,000 to 600,000. So, large, you know, large numbers of police agencies report zero hate crimes or do not report at all. And we've had in the last 10 years, some states actually reporting zero hate crimes, Mississippi reporting zero hate crimes. Do we? Do not.

MEREDITH LOCKWOOD 44:27
No, we don't.

RICHARD WILSON 44:27
Do we? And, and in fact, some of the um, conscientious states, Illinois, California, Massachusetts, Connecticut, just to give you an example, uh, Connecticut reports more hate

crimes than Alabama, Mississippi, and Louisiana put together. Um, so that tells us that, uh, that something's wrong, either the Connecticut residents are, are incredibly, uh, uh, uh, racially discriminatory or, the reporting in Alabama, Mississippi, and Louisiana is not adequate. And I prefer the latter explanation. so what we have is a situation of, uh, racial violence. Most of the, hate crimes are committed against three groups. They're committed against the black population. That's 60%, which is more than all the others put together. Um, second is religious hate crimes, and that's, uh, mostly antisemitism and minority religious groups. And number three is the LGBT community. that's between those three groups, you have about 90% of them. Uh, and, and what's happened is, is that I think our system does not respond to that. If you want it to be, uh, ungenerous, you'd say, uh, as a nation, we tolerate, uh, we tolerate violence against marginalized communities. And we do not use our criminal justice system, to adequately enforce the hate crimes laws that we do have now in 48 states and the federal government. And the federal government started outlining hate crimes with the Ku Klux Klan acts of, uh, the force acts of the 1870s. so, if we wanted to put it more generously, we'd say, we need to do a lot to improve our enforcement. and, and create, uh, security for all Americans, because actually all of us, uh, deserve security equally. We deserve not to be the targets of violence and attacks against our person or property, simply because of who we are, because of our religion, because of our race, because of our, our sexuality. Um, and so, we all have that equal right before the law and in human rights, to protection from the state. An that's simply not happening. So, I was appointed to the governor's task force in the state of Connecticut and we're putting in place measures to combat hate including reforming our statutes so that they're more up to date. Uh, there is now, in the Connecticut State Police, a hate crimes investigation unit, which is coordinating hate crimes law enforcement across the state. They're doing excellent work. We now have a model policy for all 109 police departments in Connecticut, and a checklist that, uh, police have to go through if they, have evidence that there was a biased motivation in an assault or a robbery or a sexual assault or an attack. They have to go through this checklist and, and report back on that. So, the are things that can be done. We don't tolerate it. we don't have to put up with it and just say, oh, it's a way of life. Oh, we're not going to change it. Actually, there are concrete measures that we can take, not only in law enforcement, but wider in our society to combat hate.

BERT LOCKWOOD 47:35
Richard, I'm, curious Princeton. do you have specific plans or?

RICHARD WILSON 47:41
yes, we do. Well, with my co-director, Dr. Ose Liu, I'm co-directing a new Princeton human rights initiative. it's based in the anthropology department, but we draw in from other units, lawyers, political scientists, and, and sociologists and others. And our aim to address the current human rights issues of the day. So next month we'll have a panel organized by graduate students, by the way, on the rights of nature. What happens when, um, nature is granted, the rights within the human rights framework,uh , and has justiciable personhood. Does that improve things or not what are the limitations? So we'll have some, uh, international experts speaking about that. A then in the fall, we're, uh, organizing an inaugural conference for the human rights initiative called human rights and social movements in an era of

authoritarianism. And the question is how do we respond to, as human rights practitioners and scholars to the, uh, assault on multilateral institutions and human rights that we're seeing around the world? how does human rights work change in that environment? We've had a relatively stable framework for the last 80 years,the Bretton Woods framework, the UN, the European court and commission of human rights other, other kinds of frameworks. And that seems to be coming apart. What does that mean for human rights scholarship and human rights activism? and I don't know the answer to that. So I want to call in the best people to inform us.

BERT LOCKWOOD 49:15
your, you first my father back in the 1960s, brought an action, um, on behalf of uh, a tree that was like 200 years old, uh, George Washington there, that the state highway wanted to expand the road and to, you know, tear down this tree. And, uh, He successfully sued on behalf of the tree.

RICHARD WILSON 49:41
great. Where was this?

BERT LOCKWOOD 49:43
well, it was specifically in Clinton, New York, but, uh, sort of near Utica is where the firm was, Clin being a sort of a, a suburb, near Utica.

RICHARD WILSON 49:54
Yeah. Well, some countries have granted, lakes, rivers, mountains, legal personhood. Um,I'm interested in knowing if that's a, uh, a viable with climate change, we are rushing headlong off a cliff.

BERT LOCKWOOD 50:08
yes, but you know, you, there's an interesting line cases now where children, future generations have been the plaintiffs. they, they've had, uh, a few successes, in, arguin certain polluters and um, based on the idea it's affecting their future.

RICHARD WILSON 50:28
So, we need to be imaginative and creative.

MEREDITH LOCKWOOD 50:32
We really do. and Professor Wilson, you've been very generous with your time. If I could selfishly see if you have maybe like 10 more minutes for three final questions to round us

RICHARD WILSON 50:40
Of

MEREDITH LOCKWOOD 50:40
out.

RICHARD WILSON 50:41
course.

MEREDITH LOCKWOOD 50:41
OK. Uh, cause I selfishly would like to have you do an entire episode on hate crime. but I think that could end up being maybe three hours Um, but just to like round us from the, um, discussion we had on, hate crime and, will take us into our closing. I did want to shine a light for our listeners, sharing the important statistics we went over. Your research. and I'm really inspired that from your research to the reform that you took action. and I was. For myself, um, with the House bill you worked on and drafted in Connecticut, that's House Bill 6872, which did indeed pass the Judiciary Committee in April 2025. We're currently recording in February, 2026. If I'm correct, it's currently moving through the legislature. Right now. And what I thought was important for our listeners to understand is that you the team you worked with,you consolidated 20 scattered statutes into one chapter for this bill. And some of those statutes are from 1880

RICHARD WILSON 51:44
Yes. So, um, there was an incident last year where, uh, state Senator Matt Lesser, uh, was attacked online and a very vicious antisemitic attack. When they went to the house of the individual, they found military grade ammunition and explosives. the police said that they initially, uh, didn't know how to charge a hate crime because they couldn't find the right statute. and

BERT LOCKWOOD 52:13
Um,

RICHARD WILSON 52:13
so I went on the app that Connecticut police used, the Red Book app, the field manual the, of the police. And I, and I put in hate and, and only one of the 20 statutes came up and it was a deprivation of rights and a cross burning statute. And so, and so, um, I did bias and then I found another three statutes, but all the others were missing. And so we had a problem in that these statutes were created over the last 150 years.Some were called bias, some were called hate, some weren't called either. and, um, and it's a police are not able to accurately charge using this framework. So, what we've done is very, We've simply consolidated them all, into a single statute. Also, because they were written over the last hundred plus years, they use different words for things. Some use the old fashioned words like color or creed. We don't, w don't use color or creed anymore. We use race or ethnicity and religion and so on. So some protected some groups and some statutes protected other groups. It was a, it was a mess. So, uh, with my colleague Sachin Pandya, who's a law professor, uh, at UConn, we, uh, redrafted, put them all in one place, ironed them out, made them consistent with one another. It did go through the judiciary committee last year in the state legislature and then was passed by the house, but, but didn't get to a Senate vote. Um, this year it's been introduced again by the governor. The governor is sponsored the sponsoring this bill and is, is fully behind it, uh,

through the Senate first. And, uh, Senator Winfield of New Haven, who I admire greatly, has sponsored this bill and it's a Senate bill 90, and it still has to go through the judiciary committee and be voted on in the house. but we're hoping, that we can get it passed this year because as we see the violence around the country the, the situation, worsen, those states that can need to take action to protect their citizens. um, and improve their statutes, improve their police reporting and investigating and charging of these, of things.

BERT LOCKWOOD 54:24
Thank

MEREDITH LOCKWOOD 54:24
Thank you so much for

BERT LOCKWOOD 54:25
more.

MEREDITH LOCKWOOD 54:25
that. And To give our listeners even more information and background from your research, also thought it was really important to talk about why police don't charge hate crimes, and one of the reasons why you've been working on this bill is police officers call hate crimes, and quoting from your research, quote, rubbish crimes, Another quote is a pain in the ass, quote, and even And you have found that police departments with established practices of covering up incidences to prevent their town from looking racist and discriminatory, you also have found confusion about the First Amendment, police leaving hate speech out of reports because they misunderstand our Supreme Court rulings. And

RICHARD WILSON 55:08
Yeah.

MEREDITH LOCKWOOD 55:08
I was curious to learn more from you. Why do police, who have enormous power to decide what counts as a hate crime, often choose not to charge them?

RICHARD WILSON 55:19
Yep. So, those quotes, that hate crimes are a pain in the ass or rubbish crimes are actually from police officers. The rubbish crimes is, uh, was Nathan Hall is the researcher who talked to some British police and they're like "they're rubbish.

BERT LOCKWOOD 55:32
Um,

RICHARD WILSON 55:33
crimes we don't want those. so it's a, it's a question of training. It's a question of cultural competency. it's a question implicit bias and racism within the police force itself that we have

to address head on. Uh, I've been part of training of police officers in Connecticut, regarding racism and combating hate crimes. And so that, that training issue is very important. But, you know, when I was talking about this with of, a police chief, he said, look, you know, cops just want to be told what to do. Give them a checklist. And so that's what came up with the checklist idea. Because you, you, you just um, what are the right questions to ask? And so investigation, and this happened 20 years ago with sexual assault, cops did not know how to deal with rape. They, they, they investigated it poorly. They were insensitive. They did not treat the victims. Well, they often didn't want to charge it, or they said, this is a domestic in air quotes. This is a domestic. I don't, we don't get involved in domestics and it has improved. There's still flaws, but it has improved, uh, partly because of training and new procedures. We need to do the same thing with hate crimes. we need to treat them with the seriousness that we've treated, uh, sexual assault. And then there was a second question, which I'm forgetting,

MEREDITH LOCKWOOD 56:53
I'm going to, Oh, that's good. I'm going to, I'm going to take that. And also just wanted to share a spotlight, on the other groups that have hate crime in our country, particularly in present day experiences, particular from the pandemic That the Asian Americans saw

RICHARD WILSON 57:13
yeah,

MEREDITH LOCKWOOD 57:13
a huge jump in hate crimes. And so many went under reported. So I know your research statistics only can provide us so much as an estimate that hate crimes against our Asian American community jumped 145%, yet only an estimate of 34% of Asian Americans reported them during COVID. Um,

RICHARD WILSON 57:35
yeah, so that, yeah, so that was, that was really unhelpful. I, it was very unhelpful that there were political leaders calling it the China virus and blaming the Asian community.

And there was a, a terrible spike in, in, uh, in hate crimes against Asians. Um, the New York bar did a very good report on this in New York city, which is available online. and yeah, and that community does not report hate crimes. some communities are more likely to report. immigrant communities tend to be less likely to report.

And those who, uh, are undocumented are obviously much less likely to report to police. So what the way we need to respond to that is to really improve community policing outreach, and also, um, to set up non-law enforcement reporting lines so that victims of hate crimes, who do not want to report to the police, uh, can report to, uh, uh, uh, a non-law enforcement agency.

victims of hate crimes who do not want to report to the police, can report to, non law enforcement agency. and, and work with that agency to decide whether or not they want to go

to the criminal justice system with some help and with some advice and accompaniment and not just, uh, you know, just pick up the phone and dial 911.

MEREDITH LOCKWOOD 58:46
Absolutely. In 2020, I was living in New York City and I'd been in New York for about 13 years and I lived in the Lower East Side all that time and my neighbors were Chinatown.And I remember going to local community protest and attending events organized by AAPI, uhm, grassroots leaders to understand how we could protect, our neighbors in Chinatown during the hate crimes of COVID when political leaders were calling it the China disease. And it was really informative just the fear and the scare tactics they had that there was a historic mistrust to the police by members. And I can only really speak to New York City. and for me as a white woman, it was really educational to understand that they didn't feel like they had safeguards of police who could, who could help them or if it would, if it would be worth the time and if they'd even see justice with hate crimes that were happening. and I can only imagine right now in 2026 with the Trump administration, the escalation of immigration enforcement with mass deportations, workplace aides, you know, ICE going into schools, into, they're trying to go into hospitals and churches, And I can only imagine the hate crime research that's going to come out of this present day experience. particularly since more and more. Yeah. And more conservative, conservative political leaders regularly use inflammatory rhetoric describing immigrants as invaders and criminals and, and much, much worse things I don't want to say on this Uhm, and from your perspective, Professor Wilson. could you speak to these immigration policies and how they intersect with the hate crime crisis and, and truly, however you want to take on this subject.

Sure.

RICHARD WILSON 1:00:35
Well, I'm glad you brought it up because the environment, you know, when I started working on the hate crimes issues in the aftermath of George Floyd.

One, and 50 states brought police reform bills, and some of them included reforming hate crimes legislation and statutes and procedures because that was providing greater security and protection for communities that had been targeted and marginalized. And you know, I saw a lot of movement, I saw some backlash and some problems, but, uh, there was a lot of movement, and a lot of in, in the kind of procedures and mechanisms put into place by states and local authorities. Uh, things have worked at worsen dramatically in the last year and a half. Um, th, um, uh, we have, um, that, um, we have, um, an administration that openly espouses, not only, uh, white dominance, but also violence to achieve that and preserve that. And that spills over into society where some people feel empowered to engage in their, fantasies of racial violence and racial dominance. And we're seeing that around the country. that's a very acute problem um, has to be dealt with using all the mechanisms that we have available to us. you know, I think the, the work of some, the NYPD hate crimes task force continues and they continue to do very good work on this, but then there's just the deeper issue of building a society. I mean, I, I think there's been, you know, for those who want to criticize what I'm

doing, they could say, and I, I tend to agree with them, but well, just, you're just focusing on the institutions and law enforcement and the system. What we need is a society where there aren't hate crimes. And I'm totally on board with that. We need to really think deeply about the transformation of American society that need to be put in place over the long term, to ensure that, You know, racialized violence, violence against people because of their sexuality or immigration status is, is unacceptable and, and just isn't occurring. That's a long road.

MEREDITH LOCKWOOD 1:02:41
It's a very

BERT LOCKWOOD 1:02:41
I,

MEREDITH LOCKWOOD 1:02:41
long road. and I always like to add one thing for our closing reflection, Professor Wilson, this is outward to our listeners. Um, it's, it's, it's offering any advice, call to action, you know, looking back on your career that has been multiple continents, institutions, and human rights struggles from Guatemala to South Africa to international tribunals to here in the United States. How do you hope your work can continue to contribute to the evolution of human rights and also for our listeners who may need a bit of hope and they want to be more helpful and, and maybe get more involved. Um, and if there's any advice you have for them to continue to protect our democracy and stand for human rights.

RICHARD WILSON 1:03:32
Yeah. So, the struggle doesn't ever go away. You when, when I'm long gone, there will still be a struggle for human rights. There's no end point. this is about realizing, uh, taking off the obstructions to human potential. That's, that's, that's, that's to me what, if we go back to our original conversation, what offended me so much was seeing bright, young black kids in inner city Baltimore have their human potential crushed by the system. And I believe that human rights empowers people and provides them with. The agency, it takes off those obstructions on them and provides them with the agency that they need for self realization. So that's an ongoing struggle because there are those, uh, for reasons of greed or ignorance who wish to preserve structures of power and oppression and inequality that crush human potential and other people. This is an ongoing struggle. it's one that I, I hope I've contributed to in my scholarship by broadening out the discussion of human rights and what they are and how they're implemented and what the obstacles are. Because I've been, I've been a critic as well of human rights institutions for not getting it right. We have to be wide eyed about the limitations of, of, of human rights as well.

MEREDITH LOCKWOOD 1:04:57
I agree.

RICHARD WILSON 1:04:58

But having said that it's been an incredibly rewarding career, working with inspirational people. And these are dark times, but actually I've seen them much darker and I'm sure Bert has as well in other countries. These are dark times in the U S. but I think I've been really and impressed with the degree to which ordinary Americans. Uncoordinated and not being told what to do by, by anybody, have come together to defend the rights of, of, of, of others, of themselves and of others to stand up for the principles of human rights. I think we've seen that spontaneously in Minnesota. It's been very heartening. I think Americans will continue to resist the establishing of, an authoritarian autocratic, form of rule in this country. I think we'll continue to fight for democracy. it, it's a fight for, for basic justice and human rights. Uh, we're all called to do it, to do as much as we can. And I think there are rewards in that. And the, one of the reasons why I do it is, is selfish because if I were sitting at home alone, drinking beer and throwing my beer can at the

BERT LOCKWOOD 1:06:07
Yeah.

RICHARD WILSON 1:06:08
television and being upset, you know, that would be a very depressed. I do it in order to come together with others and fight for the kind of values that I, and I think many other people, I think actually the majority of Americans care about.

MEREDITH LOCKWOOD 1:06:25
I, I deeply agree. I think that, even with Bad Bunny, and I know it was a Super Bowl performance and I have a lot of qualms with the NFL, but, you know, his main takeaway from that incredible performance in Spanish was that love wins. Love will always defeat hate and there is a lot of hateful actions and rhetoric going on in the United States, but I believe in the fabric of our country that we are a land full of incredible cultures, freedom of religion, freedom of speech, and we have to continue to fight for this. Are here for the fight.

and Professor Olson, we could talk to you for hours and you've been more than gracious with your time. Um, and we hope to have you back on.

RICHARD WILSON 1:07:08
Great. Thank you.

BERT LOCKWOOD 1:07:09
this was wonderful. Thank you.

RICHARD WILSON 1:07:10
It's a lot of fun.

MEREDITH LOCKWOOD 1:07:12
Thank you so much. And thank you for all the work you're doing. We, we need it more than ever. Um, it's truly heroic.

RICHARD WILSON 1:07:19
Well, I'm just coming in the wake of Bert's big wave. uh, that allowed, that allowed others like me to not have make the early arguments that human rights wasn't a real field or that it wasn't serious or all that, burden. And, and others of his generation already did that work. So I'm, I'm really the second generation of scholars that really appreciate.

BERT LOCKWOOD 1:07:41
Um,

RICHARD WILSON 1:07:42
the groundwork and foundational work that was done by Bert.

BERT LOCKWOOD 1:07:45
To be continued. Thank you.

RICHARD WILSON 1:07:47
Bye. Take care.

MEREDITH LOCKWOOD 1:07:53
what a wonderful conversation today. We encourage you to follow the show and leave us a rating. It helps more community members find our series around the world. Also, feel free to share your feedback and any ideas for topics you'd like to explore. Your input helps shape the conversation. Our email is humanrightsconversations at gmail.com and you can visit my website, meredithlockwood.com to learn more. We look forward to having you back with us next time.