

All Lives Matter; How an Ethnic Focus Undermines the Quest for Justice

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Dallas again. In Dallas on November 22, 1963—53 years ago—the world sat stunned in the horrible aftermath of JFK's assassination and the subsequent shooting of Lee Harvey Oswald which played live on national TV. The motorcade, the sniper, the book depository, the Warren commission, the Zapruder footage, the endless questions about the Grassy Knoll and the Cuban connection. . . all these images and soundbites still mill about in our minds as we—those of us old enough to remember the Kennedy assassination—reflect on unthinkable acts by persons unknown until showcased for their brutal deeds.

This past week, Black Lives Matter mobilized in Dallas and across the country in response to two horrible acts by men wearing police uniforms in Minnesota and Baton Rouge. Even before those two killings, Black Lives Matter got airtime in Toronto by its unexpected appearance at the Gay Pride Parade, apparently delaying the march for two hours and extracting several promises from Pride organizers.

On July 7, Micah Johnson used the Black Lives Matter demonstration in Dallas as a convenient stage for shooting and killing five police officers and wounding seven others. Race concerns disappeared momentarily in collective grief; concerned citizens around the world shuddered to see race-blaming extended to the calculated murder of five officers sworn to uphold the peace. Our hearts go out to all those who have been affected by this terrible act of violence. We pray that peace and reconciliation may yet be established. Revenge killings can never restore the lives taken away; they only invite more bloodshed.

Individuals who happen to identify with a group either by shared race, language, or occupation should not be treated differently, with less respect or under different rules than their fellow citizens. The "rule of law" which is foundational to Canada's Charter and the phrase "all men are created equal" which highlights America's Declaration of Independence both point to universal worth and the right to universal freedom and dignity. Donning a policeman's uniform should not make one a target of violence any more than being born with black or white or brown skin. Of course black lives matter; no responsible citizen in 2016 could disagree. So do white lives, so do the lives of police officers, so do the lives of the pre-born, the elderly, and the disabled.

In Canada today and in the US, unjust laws and biased court interpretations have robbed the pre-born of the protection of their lives. The recent passage of C-14, which legalized the killing of the vulnerable by those who should be helping them to heal, has again sent the message to our young people that some lives matter more than others.

Author George Orwell was best known for his chilling novel *1984* but his other main commentary on human nature and the threat of dictatorship was *Animal Farm*. In both novels, he showed how the gradual twisting of language is capable of changing societal attitudes and leading a gullible public to accept hideous tyranny. In *1984*, he had the Ministry of Truth substituting false history and ultimately producing

slogans like: “War is Peace.” In *Animal Farm*, after the animals had thrown off the farmer’s oppressive yoke, they first demonized humans and made high-sounding declarations like “All animals are created equal.” Later, as some rose to positions of power and began living in luxury at the expense of others (becoming, in the process, more like their previous human oppressors), they subtly added the words “. . . but some are more equal than others.”

This is the world we live in today. We have a Prime Minister who campaigned on the slogan “A citizen is a citizen”, meaning by that statement that even those who become citizens in order to commit acts of terror will never be deprived of the rights of a citizen. In fact though, neither he nor our courts nor our bureaucracy treat all citizens equally. Peaceful pro-life protesters like Linda Gibbons and Mary Wagner are hauled off to jail. Violent and aggressive protesters representing certain ethnic minorities are occasionally allowed to occupy streets, housing developments, or rail lines for hours or days before being forced to move.

All lives matter. More importantly, every individual life matters. Until our society recognizes the innate dignity of each human life and the value each life has to God, we will struggle with competing rights and interests. Instead of isolating ourselves in ethnic ghettos, focused on revenge with unthinking gang-like loyalties, we need to step up as community leaders to bridge the gaps between races and income groups, between “us” and “them.”

Because all lives matter, we need to hold policemen and politicians accountable for their actions and we need to wean troubled activists from the feel-good frenzy of adrenaline activism. Those who want to make the world a better place need to first of all show the example in their families and communities. Children need engaged parents who will protect and nurture them and teach them about the “supremacy of God and the rule of law.” Our cities need engaged citizens who will step up to serve as mayors, councillors, MLAs, MPs, lawyers, judges—people who will not compromise on moral issues and who will not allow ethnic bias nor political correctness to cloud their vision. We need a collective hunger and thirst for righteousness in our land, for justice and for freedom.

For a return to biblical morality, a shared set of values and a national commitment to “justice for all,” help us make CHP Canada¹ a household name and a viable alternative in Canadian politics.

Footnotes

¹ www.chp.ca