



LOCAL GOVERNMENT  
**MULTICULTURAL  
NETWORK**

# **NSW Anti-Racism Working Group Racial Literacy Starter Toolkit**

**April 2021**

**ISABELLA TORRISI  
UNIVERSITY OF TECHNOLOGY SYDNEY**

## ACKNOWLEDGEMENTS

We would like to thank the members of the NSW Anti-Racism Working Group. The working group discussions have informed the content development of this toolkit and we're grateful for their insight.

We especially want to thank Isabella Torrisi, University of Technology Sydney (UTS) for developing this toolkit on behalf of the NSW Anti-Racism Working Group.

This toolkit is intended to provide information and resources upon which to raise discussion and awareness. It does not represent official policies of the Working Group or any of the organisations represented by Working Group members.

# CONTENTS

<b><u>ACKNOWLEDGEMENTS.....</u></b>	<b><u>1</u></b>
<b><u>CONTENTS.....</u></b>	<b><u>3</u></b>
<b><u>CONTEXT.....</u></b>	<b><u>4</u></b>
<b><u>TERMS USED TO DESCRIBE RACIAL IDENTITY.....</u></b>	<b><u>5</u></b>
<b><u>WHAT IS RACISM?.....</u></b>	<b><u>6</u></b>
<b><u>TYPES OF RACISM.....</u></b>	<b><u>6</u></b>
<b><u>RACISM IN THE WORKPLACE.....</u></b>	<b><u>8</u></b>
<b><u>INTERNALISED RACISM.....</u></b>	<b><u>8</u></b>
<b><u>RACISM IN AUSTRALIA.....</u></b>	<b><u>9</u></b>
<b><u>RACISM IN THE UNITED STATES.....</u></b>	<b><u>11</u></b>
<b><u>DISCUSSIONS OF WHITENESS.....</u></b>	<b><u>12</u></b>
<b><u>ALLIES AND ACCOMPLICES.....</u></b>	<b><u>14</u></b>
<b><u>BYSTANDER ACTION.....</u></b>	<b><u>15</u></b>
<b><u>CURRENT ANTI-RACISM STRATEGIES AND RESOURCES.....</u></b>	<b><u>17</u></b>

## CONTEXT

*The Racial Literacy Starter Toolkit (the 'toolkit') was developed as a student research placement with University of Technology Sydney (UTS). The toolkit was developed on behalf of the New South Wales Anti-Racism Working Group. The working group was formed in June 2020 to address the growing number of racist incidents related to COVID-19 and the global Black Lives Matter movement that demands government and society at all levels to address systemic racism. The working group is an initiative of the Local Government Multicultural Network that is supported by Local Government NSW. The current members of the group are staff from local government, government and non-government organisations.*

The New South Wales Anti-Racism Working Group of the Local Government Multicultural Network has held meetings to discuss racism since June 2020. Through the discussions, the working group has recognised the importance of racial literacy to improve progress in anti-racism strategies. The working group discussions have informed the content development of this toolkit.

This toolkit is to encourage self-awareness and self-learning in improving racial literacy. It was found that 50 per cent of the group felt uncomfortable when discussing issues around race (Anti-Racism Working Group, meeting minutes, 2020). So, this toolkit has been created as a way to spark informed discussions among group members and with anyone it is shared with.

### **NSW Anti-Racism Working Group: Objectives**

---

1. Identify emerging concerns around racism, current strategies, their effectiveness and gaps.
2. Identify, provide and promote anti-racism training, education opportunities and resources to organisations, groups and the wider community.
3. Explore partnership and funding opportunities and coalition building with key organisations and agencies including Aboriginal and Torres Strait Islander communities.
4. Identify the roles (influence, control and interest) of local government in this area and short, medium- and longer-term strategies.
5. Explore local governments' and other organisations' strengths in anti-racism strategies, develop and implement an action plan, and learn from other marginalised communities on actions to create social change (such as disability action plans and the same-sex marriage equality campaign)
6. Research incidents of racism and relevant policy in different local government authorities (LGAs) to develop local actions.
7. Develop and collaborate on youth-specific anti-racism initiatives.
8. Seek out funding opportunities that encourage collaboration between partners and support the objectives outlined above.

If you are interested in joining the working group, attending as a guest, or have more questions about the toolkit please contact Susana Ng, NSW Anti-Racism Working Group Convenor: [sng@cityofsydney.nsw.gov.au](mailto:sng@cityofsydney.nsw.gov.au).

## TERMS USED TO DESCRIBE RACIAL IDENTITY

Over time and in different cultures, many different expressions have been used to describe groups of people who represent a smaller group, a 'minority', when compared to the larger population. In Australia, some of the terms used are people from 'non-English-speaking backgrounds (NESB)' and those who are 'culturally and linguistically diverse (CALD)'. In recent years, the expression 'BIPOC', meaning Black, Indigenous and people of colour, has gained in popularity. As racism and prejudice are directed at people's cultures as well as their race, terms can describe a person's cultural or religious identity (i.e. Muslim) and not their race, but still be used in discussions about racism.

### **BLACK, INDIGENOUS AND PEOPLE OF COLOUR (BIPOC)**

BIPOC is currently a widely popular term used and became more popular by those who saw 'person of colour' as inadequate to describe all people from groups experiencing racism. Both terms are criticised, as the experiences, issues, treatment and historical contexts of BIPOC are not the same and many people still feel erased and overlooked when using this acronym. So, it is recommended to use this term in broad sense, and if referring specifically to indigenous people, to use 'indigenous' and to Black people, to use 'Black'. Some people consider referring to people by an acronym is dehumanising so encourage people to spell out terms like BIPOC and POC. In recent years, experts recommend using 'Black' to describe Black people and culture, connected with the African diaspora, rather than 'black' which is used in other contexts, for example, to describe the colour. In Australia, to refer to Australia's First Peoples, it is recommended to use the capital 'I' for 'Indigenous', while 'indigenous' can refer to people of other countries.

### **PERSON OF COLOUR (POC)**

Person or people of colour is an umbrella term that is widely accepted yet also debated. The term originated from the United States as a way to politically bring together Native American, Latino, Asian and Pacific Islander women to join the Black Women's agenda. Then the term became more broadly used. The term is also a more positive term than non-White, as it places racial and ethnic identities as central rather than in opposition to something. Some criticise that this terminology overlooks those who could pass for white and that the terms could be used to simplify and generalise the complex cultures, experiences and histories of different peoples. As above, the terms should be used as a political grouping of solidarity, rather than to incorrectly describe specific racial or ethnic groups.

### **WHITE PEOPLE**

In Australia, 'white people' refers to any person of European, Anglo Celtic heritage or anyone who is 'white' in skin colour, including anyone of Western European descent, who benefit from some aspects of white privilege. The phrase 'white person' or 'white people' is a common and widely accepted academic term used when discussing race. 'Whiteness' is a concept relating to power, colonialism and institution. There is some debate whether to use 'White' with a capital 'w' or 'white'. Some advise that as 'white' does refer to a specific cultural identity, it should not use a capital 'w' and this report will follow that convention.

### **Additional resources**

[Where Did BIPOC Come From? – A New York Times article discussing terms like BIPOC and POC, and how they may be inadequate.](#)

Who identifies as a person of colour in Australia? – An ABC article showcasing an Indigenous Australian perspective of this discussion of the expression ‘POC’.

## WHAT IS RACISM?

Racism is a complex issue that encompasses our past and current political, social, economic and cultural structures, actions and beliefs. Mainstream definitions present racism as isolated or discreet behaviours and actions by a minority representation of society – failing to acknowledge that white people hold institutional and social power over Black, Indigenous and people of colour (BIPOC). While racism in its most basic definition is discrimination and prejudice against a race other than one's own, it is combined with social and institutional privileges over Black, Indigenous and people of colour.

These systems perpetuate an unequal distribution of benefits, resources and influence between white people and minorities. This direction of power benefits white people at the expense of Black, Indigenous and people of colour overall and is the result of historic, traditional, and normalised practices deeply embedded in colonised nations.

### Resources

Blind People Describe Racism – Racism isn't just about skin colour. A video in which blind people are asked to describe racism.

## TYPES OF RACISM

Many discussions in the working group were about the types of racism that Black, Indigenous and people of colour have experienced and what is truly considered racist.

### *OVERT RACISM*

---

The most common and widely referred to definition of racism refers to overt racism, for example, being called a racial slur – so, experiencing hatred based on race in a way that is confrontational, obvious and intentional.

The actions involved can be aggressive, abusive and offensive while clearly undeniable. They are often seen as less common, one-off actions and actions of outliers of the community – not a reflection of society as a whole.

These interactions are usually between strangers and are easier to report, police and identify. They include violence, cyber bullying, verbal abuse and harassment.

### *COVERT RACISM*

---

Covert racism is a lot more nuanced as it is difficult to detect in the first place. Due to the subtle and underlying nature of covert racism, many Black, Indigenous and people of colour

can't even identify the racism they're experiencing and so it is difficult to police and for laws to address.

These acts of racism are often institutionalised and embedded in beliefs and social systems, for example, not getting hired or being fired because of race. They include microaggressions, workplace racism, unconscious behaviour, internalised and many other forms of racism.

### MICROAGGRESSIONS

---

Microaggressions may be intentional or unintentional small behaviours that lead and contribute to bigger issues surrounding racism. They are small incidents that can add up into something bigger. Black, Indigenous and people of colour can be accused of being too sensitive when voicing concern over microaggressions, as these actions may not seem overtly related to race. These include Black, Indigenous and people of colour feeling their opinions go unheard in professional settings, being told "you're attractive for a (BIPOC) person" or asked "where are you *actually* from?"

#### **Resources**

[What exactly is a microaggression?](#)

[Strategies to deal with microaggressions](#)

[What microaggressions are and how to prevent them](#)

### INSTITUTIONALISED RACISM

---

Also referred to as systemic racism, institutionalised racism is the way normalised racist sentiments have infiltrated aspects of society at systemic and fundamental levels. Examples of this are in legal processes and access to health, education and jobs.

It is the idea that the racism is so much part of institutions and systems, that it may be invisible but has harmful effects. For example, in representation on television, in movies and in the media, a survey conducted by the ABC found 76% of those on Australian screens had an Anglo-Celtic background. This can lead to the invisible assumption that white people are the baseline of society, and that everyone else is different or 'other'.

Institutional racism can lead to cycles of poverty, for example, if people of colour have difficulty in accessing health services or employment, it could lead to a cycle of poverty and for the next generations as well.

#### **Resources**

[A Guardian article on BLM protests in Sydney](#) states that "research last year indicates Indigenous Australians are now more likely to be in prison than African Americans."

[The Guardian database that records every known Indigenous death in custody](#) shows 434 Indigenous deaths in custody since 1991.

[A Powerful Lesson About Privilege](#) – a video from BuzzFeed shows how minorities are disadvantaged through systemic racism.

This page on [life expectancy in Australia](#) reports life expectancy for a non-indigenous male to be 80.2 years and for a non-indigenous female to be 83.4 years compared to for an indigenous male at 71.6 years and indigenous female at 75.6 years.

## RACISM IN THE WORKPLACE

Race-based discrimination in the workplace is as serious as other forms of racism. White males hold an overwhelming amount of leadership positions in the workforce ([AHRC 2018](#)) so voices of Black, Indigenous and people of colour are already overlooked in the work environment.

Casual racism, overt racism and microaggressions can all appear in the workplace and if they are normalised or accepted by the people in power, it therefore becomes extremely hard to identify or report. If Black, Indigenous and people of colour don't feel comfortable and supported in their jobs, it can affect their work, mental health and motivation to confront racial discrimination due to fears of ramifications or the stress of it.

White-dominated workplaces create spaces that marginalise the needs and voices of Black, Indigenous and people of colour, similarly to their exclusion in society. Anti-racism programs and diversity training can be beneficial but if colleagues are unwilling to change their racist behaviours, it can create extremely discriminatory workplaces.

Similar to other themes of whiteness, issues around workplace racism are thought to only arise when a Black, Indigenous and person of colour is present – failing to acknowledge that it is the behaviour of white people that creates these uncomfortable work environments.

### Resources

[Anti-Racist Organizational Assessment](#) – Use the self-assessment tool to reveal if racial justice is a priority in your workplace.

[Tool for Organizational Self-Assessment Related to Racial Equity](#)

[What to do if faced with racism at work](#)

[Let's talk about racism at work: Why are we so quiet in the office, when the rest of society is talking?](#) – Article written by Jemi Jeng on the lack of discussion around workplace racism.

[A study of seniors in leadership roles by the AHRC found](#) “ Almost 95 per cent of senior leaders at the chief executive or ‘c-suite ’levels have an Anglo-Celtic or European background.”

[SBS staff urge leadership change as former journalists air claims of racism](#)

[More than half of Indigenous Australians are experiencing racism in the workplace](#)

[Minorities Who 'Whiten' Job Resumes Get More Interviews](#)

## INTERNALISED RACISM

Internalised racism is equally as harmful as any other type of racism as it inadvertently contributes to the structures that suppress minorities. It is often unconscious and comes

from ideas of self-doubt, disgust and disrespect of one's race because of normalised white sentiments of minority cultures.

It can be defined as when Black, Indigenous and people of colour take on racist beliefs and opinions about themselves and racial groups. It involves members of minority groups aligning themselves, usually unconsciously, with their oppressors to maintain a place in society or a sense of belonging, in a way to prove respectability when feeling powerless.

Through living in a majority white society where other cultures are looked down on them, marginalised Black, Indigenous and people of colour may unknowingly resent their race and reject things that should be celebrated and accepted. Black, Indigenous and people of colour with internalised racism may play into racial stereotypes, or dismiss other Black, Indigenous and people of colour or dismiss BIPOC issues.

### Resources

[I stopped dating 'coconuts' and faced my own internalised racism](#) – SBS article

[African Australians like Jumess are working to reverse the effects of internalised racism and showcase their culture](#) – ABC News

[My Journey Overcoming Internalised Racism](#) – Positive Women's Network

[Women are reconsidering their relationship with skin-whitening creams. Here's why](#) – ABC

## RACISM IN AUSTRALIA

### HISTORICAL CONTEXT: THE WHITE AUSTRALIA POLICY

The White Australia Policy was a policy intended to limit immigration to Australia from 1901. The related policies and laws were dismantled between 1949 and 1973 but the effects of them are still embedded in Australian society today. The policies stopped non-European immigration into Australia with the aim to create a white society. Racially charged sentiments date to before Federation in 1901 from 'Terra Nullius' to anti-Asian feelings during the Gold Rush. The White Australia policy was a manifestation of how white Australians felt about minority cultures.

Similarly, the **Assimilation Policy** aimed at integrating Indigenous Australians into white culture. They had to conform to white Australian behaviours and communities in an effort to create one uniform society, in the hopes all 'full blood Aboriginal' people would soon no longer be an 'issue'.

The **Stolen Generation** refers to the removal of Aboriginal and Torres Strait Islander children from their families up until the 1970s. This traumatic removal was aligned with the Assimilation Policy in the aim to make these children reject their traditional heritage and culture.

Australia now has the **Racial Discrimination Act 1975** which "prohibits racial discrimination and offensive behaviour based on racial hatred" (Australian Government 2016).

The **Australian Human Rights Commission** describes racism as:

"Racism can take many forms, such as jokes or comments that cause offence or hurt, name-calling or verbal abuse, harassment or intimidation, or commentary in the

media or online that inflames hostility towards certain racial groups. Racism can also take the form of unfair treatment of people because of their race.

The Racial Discrimination Act makes racism that amounts to discrimination against the law. Racial discrimination is when a person is treated less favourably, or not given the same opportunities, as others in a similar situation, because of their race, the country where they were born, their ethnic origin or their skin colour.

Racism that is racial hatred can also be against the law. Racial hatred is doing or saying something in public, including in the workplace, based on the race, colour, national or ethnic origin of a person or group of people, which is likely to offend, insult, humiliate or intimidate. The Act contains exemptions to protect freedom of speech.”

However, this description of racism does not acknowledge how economic, social and political structures are affected by racism and only describes the most obvious forms that racism can take. There is no recognition of the ongoing institutionalised racism embedded in Australian society that Indigenous Australians continue to experience due to the history of White Australia and the treatment of other minority groups in this country. The "exemptions to protect freedom of speech" can lead to hateful or racially charged language still being accepted in public discourse and even used by politicians, which leads to the normalisation of racist sentiments in the media and politics, especially against refugees, people from and with cultural heritage from Asia and the Middle East, and Indigenous Australians.

#### RACISM IN THE AUSTRALIAN MEDIA

It is reported that “100% of national news directors in Australia were of Anglo-Celtic background” ([Media Diversity Australia, 2020](#)). While Black, Indigenous and people of colour are extremely underrepresented in our media, the effects of this lead to the normalisation of racially charged discourse that continually leaves the voices of Black, Indigenous and people of colour unheard. TV, radio and news is currently a space where white sentiments and fragility can thrive and TV personalities have platforms to speak on race issues despite their lack of qualifications.

It is easy to overlook racism in the media as the majority of it is covert and uses methods such as ‘dog whistling’ and scaremongering to embed racist sentiments into their messaging. Dog whistling is a way to imply or spark racial hatred without being obvious. Examples of this are evident when implying Muslims are dangerous or Chinese people carry COVID-19 without explicitly saying so. Spreading stories that entertain these narratives are extremely harmful and without representation of BIPOC voices in the media, ideas like this will remain.

A report by [All Together Now on opinion news pieces aired in Australia](#) revealed the racialized nature of COVID-19 stories creating anti-Asian sentiments. The racial climate in Australia still features the ‘othering’ of minority races, the idea that Australian minorities are not necessarily ‘Australian’. Many of these news pieces are accepted as common practice and are hence normalised. The research found that 57 per cent of the pieces analysed portrayed Black, Indigenous and people of colour in a negative way.

OnePath Network's Islam in the Media 2017 report found that within 3,000 articles that mention Muslims and Islam, they also mentioned words such as violence, terrorism and extremism. This undeniable scaremongering has obvious effects on how Australians view Islamic people in general.

The media both reflects what the general public allows and considers acceptable to say and influences it. So, racism in the media can flow into Australian sports, news and politics, creating environments that are racist and discriminatory. For example, the NSW Civil and Administrative Tribunal found Sonia Kruger vilified Muslim people in Australia but her comments were not racist because while the *Today Show* Presenter portrayed Muslim migrants as violent and terrorists, it was not considered racist as Muslims refers to a religion and culture.

### **Resources**

What is Racism? – A resource and fact sheet from the Australian Human Rights Commission and the "It Stops With Me" campaign with basic information about racism in Australia.

RACISM. IT STOPS WITH ME – An anti-racism campaign from the Australian government, with definitions, fact sheets and resources.

Black Lives Matter 2020 Impact Report – Report from the 2020 Black Lives Matter movement with information and statistics on its achievements.

People share their everyday racism in Australia – An ABC video discussing ways in which Australians are treated because of their race.

The Stolen Generations – In-depth resource on the Stolen Generations from Australians Together

White Australia Policy – as described in the Encyclopaedia Britannica

Sorry Day – A resource on Sorry Day and reconciliation

Australian TV news presenters overwhelmingly white, report finds – Article from the ABC revealing how a majority of the faces we see on our televisions are Anglo-Celtic

## **RACISM IN THE UNITED STATES**

It is useful to note that today much of the activism around racism around the world has been galvanised by anti-racism campaigns in the United States of America. The history of the United States of America is embedded with slavery and colonisation and racist beliefs, actions and systems have permeated American society since its establishment, particularly with the various systems that dehumanised Africans and their African American descendants. The Civil Rights movement in the 1950s and 60s was a turning point in the United States' racial history but in spite of constitutional and legal changes, racism has continued in many forms.

The death of George Floyd was the catalyst for nationwide Black Lives Matter demonstrations in 2020, aimed at concerns over police brutality towards African Americans. There has also been a rise in white supremacy movements, most likely fuelled by the racist sentiments Donald Trump normalised during his presidency. But the United States and the Black Lives Matter movement are providing global inspiration for challenging racism, and developing racial literacy, as is the aim of this starter kit.

## Resources

[Black Lives Matter 2020 Impact Report](#) – Report from the 2020 Black Lives Matter movement with information and statistics on its achievements.

## DISCUSSIONS OF WHITENESS

### WHITE FRAGILITY

White fragility refers to the reactions of white people when faced with notions of racism. This results in dismissal, defensive behaviour, denying, victimising themselves and avoiding responsibility because they feel blamed or attacked, and these perspectives of racism challenge their world view.

White fragility inhibits further conversations around race as it refuses to acknowledge the issue in the first place as a defence mechanism. Discussion around racial issues triggers negative responses from some white people as they often don't have to confront racial discrimination since most have lived their lives in an insulated and comfortable environment free of issues surrounding racism.

Some white people are familiar with being in control of the narrative, so often believe racial problems are for minorities, an issue that does not apply to them. They therefore disregard racism, and facilitate systems that inhibit equity for Black, Indigenous and people of colour. Racism can be recognised as a problem, but some white people may refuse to acknowledge or see themselves as part of the issue. They have the privilege of not facing racism or having to talk about it. If some people are systemically taught that their interests are universal, and their perspectives and ideas are central then it is hard for them to understand or address viewpoints other than their own.

Examples of white fragility could be where a person feels personally attacked when racism is being discussed and feels hurt when asked to discuss issues of race. They might wonder why Black Lives Matter is a necessary movement and statement and ask why not “All Lives Matter”, without acknowledging the violence against black people that the movement is denouncing.

### WHITE SAVIOURS

The notion of the ‘white saviour’ has its roots in colonialism yet is an immensely relevant issue that is still prevalent in our society today. It is often construed that colonising sparks ideas of “exploring” and “advancing” foreign and exotic countries and peoples. It was (and is currently) seen as a moral obligation for white people to “fix” other cultures in order to save them from themselves, and thus the idea of the white saviour is formed.

This idea is based on the notion that Indigenous or colonised people are “primitive” and “unsophisticated”, needing to be saved, set in the context of “empires” with heroes and explorers, improving other nations and civilising them.

These themes tie in with the idea of “selective recall” in relation to historical events. Nations communally recount history in favour of themselves. This whitewashing of events leads to a

less nuanced conversation around race issues and is damaging when colonised nations seek recognition or apologies.

Currently, the white saviour notion is evident in forms other than colonisation. It manifests as white people continually viewing themselves as superior to other races and cultures, and feeling as though Black, Indigenous and people of colour need to be “saved” and the only people who can liberate them are white people. At times, the white saviour may have good intentions, like the idea of sponsoring a child in Africa while this may not be the best way to help their community. And the intentions can often be based on incorrect stereotypes or beliefs, such as that Muslim women are oppressed because of their religion.

### **Additional resources**

When the saviour becomes the story – SBS article addressing white people traveling to third world countries to do volunteer work who may end up doing more harm than good.

Why Hollywood’s White Saviour Obsession Is an Extension of Colonialism – *Teen Vogue* article addressing the white saviour complex in popular culture and its ties with colonialism.

As a white Australian talking about racism you should feel a sense of discomfort – An *SMH* article discussing being confronted with the realities of racism as a white person.

### **WHITE IDENTITY DEVELOPMENT**

White identity development is a framework of stages representing pathways towards acknowledging experiences other than the "white experience". This is a brief look at some of the most common sentiments Black, Indigenous and people of colour are faced with when striving to discuss race issues with white people.

"I don't see colour" ‘ –Colourblindness ’is a common deflection when discussing issues around race. While the person may believe this sentiment is a positive way to prove they're not racist, it furthers the erasure Black, Indigenous and people of colour already face. Though the claim is not to see colour, it also implies that the default or baseline colour is white. It gives permission to disregard the many aspects of culture and race that make BIPOC experiences unique and complex. Aligning with white fragility, this notion sparks the idea that there are only issues to be addressed when Black, Indigenous and people of colour are involved and ignores the roles of privilege which white people are granted, therefore creating more roadblocks to progress. While white people may be the most common offender of this sentiment, Black, Indigenous and people of colour can also be a part of the problem when internalised racism is involved.

"It's not my fault I'm white" – Associated with the ideas of white fragility this sentiment is one of defence when confronted with the realities of privilege. Similar examples are "I didn't enslave anyone" – which disregards the ongoing benefits white people receive because of colonisation and their power in society now. Unlike the first statement, the person at least admits there is a power dynamic and inextricable connection to privilege when discussing race, but it is up to them to move forward in how they approach race issues further.

"I have a (BIPOC) friend" – This remark is a common excuse where someone believes that because they have a friend who is BIPOC, they couldn't possibly be racist or act in a way that is racist. It can also be an excuse to not look deeper into issues of structural racism. Issues

regarding racism go beyond overtly avoiding someone of another race – which is not very common. The idea that they are ‘friends ’with someone of a minority race also symbolises the minimum effort required when engaging with race issues, while also using it as a reason to be praised. Ideas like this lead to tokenism and token ethnic friends, which in turn, is not beneficial for Black, Indigenous and people of colour.

## ALLIES AND ACCOMPLICES

An ally is someone in a position of privilege (not belonging to a minority or marginalised group) working in solidarity with minority groups and using their position of power to advocate, listen and defend the rights, beliefs and freedoms of these marginalised groups – in this case, against racism. An ally is a difficult role as people in positions of power can often overshadow or make the issue worse. Being an ally and accomplice is an ongoing process with lots of learning needed. It is not easy nor comfortable.

An accomplice is a role beyond an ally in support of minority groups. It goes beyond being a listener and advocate but can risk the person's social and professional relationships and even their safety.

*Solidarity not saviours* – How to be an ally

### **Recognise your privilege**

- Realise the place your race has put you in society and the struggles others have endured that you have avoided due to your privilege.

### **Educate yourself**

- It is your responsibility to know the historical and cultural context and how the history of oppression continues in our systems today.
- Find out who the traditional custodians of the land you are on.

### **Listen and amplify**

- Create a space for Black, Indigenous and people of colour where their opinions and voices have often been excluded.
- Avoid white saviour sentiments. Black, Indigenous and people of colour do not need anyone to speak on their behalf since their stories have often been buried under white people's voices.
- Sometimes the conversation does not include you.
- Engage with BIPOC media and know when to step back

### **Have difficult conversations**

- Being an ally requires more than being there for good times.
- Do not be complacent or dismissive when you hear racist language or see racism, stereotyping and other small acts of racism that contribute to the normalisation of racist behaviour.

**Be active, attend events, volunteer and donate!**

## **Additional resources**

Find out who are the traditional custodians of the land you are on

10 Ways To Be A Genuine Ally To Indigenous Communities – A resource from Amnesty International with more ways to be a helpful ally

Where do you fit? Tokenistic, ally – or accomplice? – A UOW article with information about the difference between an ally and an accomplice

What can I do? – The best ways to be an Indigenous Ally

## **BYSTANDER ACTION**

Bystander action is the idea that someone who witnesses an action can do something about it, whether it is a racist incident, sexual harassment or any other situation that could benefit from intervention. As a bystander, you may be able to stop a racist incident, prevent it from escalating, and potentially prevent or minimise social or emotional harm to the targeted person or group. Taking a personal stand contributes to the establishment of social norms that make racist behaviour unacceptable in our community. It also has the potential to positively affect individuals' attitudes in the long term.

Witnessing any act of racism is extremely confronting. So, it's vital to know the correct steps to mediate, intervene or report the situation. Whether the incident may be an act of violent or casual racism, being an active bystander is important, despite the circumstances.

### **Assess the situation**

Is it safe enough to intervene? Do the police need to be called?

### **Intervene**

Interrupt or stop the interaction if it is safe to do so. Explain how the behaviour may be harmful or hurtful. Call out the situation as racist

### **Report**

If it is an extremely violent or dangerous situation, call 000.

If you are in a business, workplace, school or any professional setting or on public transport, report it to the leadership, security and staff.

Make a formal complaint to the Australian Human Rights Commission on 1300 656 419 or (02) 9284 9600.

### **Document**

Take notes or record the situation to give to security or the police.

### **Support**

Provide support and reassurance for the person who is the target.

## **Additional resources**

How to Be an Active Bystander When You See Casual Racism – A New York Times article providing guidance on how to react to casual incidents of racism.

What to do if you witness racism on the bus – How to react on public transport when witnessing an act of racism.

Bystander intervention training – Sign up for free bystander training with Hollaback! for yourself or your workplace.

Respond to racism – Guidance on how to respond to racism from "Racism. It Stops with Me"

Bystander action on preventing race-based discrimination – A video from VicHealth on bystander action.

Bystander Anti-Racism – A resource from the Monash University on bystander action.

## CURRENT ANTI-RACISM STRATEGIES AND RESOURCES

### NON-GOVERNMENT ORGANISATIONS

**All Together Now** monitors media and analyses race-related pieces, assessing how race is portrayed in Australian public discourse.

Research

Social Media Campaign

The **Asian Australian Alliance** advocates on issues concerning the Asian Australian community, and pushes for greater representation and diversity.

Survey

**Colour Code** is taking a stand against racism against Asian communities due to the rise in discrimination due to COVID-19

#UnityOverFear Social Media Campaign

Petition – Support migrants during COVID-19 crisis

**Democracy in Colour** is a national racial and economic justice organisation led by people of colour. We run campaigns that tackle structural racism and build the power of people of colour to shape the critical issues that affect our lives.

Petition – Hate is not news

Training – Anti-racism workplace training

The **Jewish Board of Deputies** works against anti-Semitism and other discrimination.

Education

**Reconciliation Australia** defends the human rights of Indigenous Australians and the significance of reconciliation.

Campaign

The **Centre for Multicultural Youth** provides support and advocacy for young people from migrant and refugee backgrounds.

Support groups and forums

**Together for Humanity** provides education on diversity and acceptance for schoolchildren

School education programs and workshops

### GOVERNMENT

#### **Australian Human Rights Commission**

Education and 'Racism, it stops with me' Campaign

#### **Anti-Discrimination New South Wales**

Community Education

#### **Multicultural NSW**

Online Campaign – Stop Public Threats

**The Department of Health (Australian Government)**

Training Resources

**Racism. No way! (NSW Department of Education)**

School education and programs

INTERNATIONAL

**Hollaback!**

Bystander training and anti-racism resources

**Black Lives Matter**

The official Black Lives Matter website

**United Nations**

Let's Fight Racism: United Nations campaign

Stand up for human rights and #FIGHTracism

**UNESCO**

Description of UNESCO's work to fight against racism