

THE BIPOC DEPARTMENT PRESENTS...

# RACISM REPORT

EDITION 4

WHAT'S HAPPENING  
IN OUR RESIDENTIAL  
HALLS?



ANU BIPOC  
DEPARTMENT

# ACKNOWLEDGEMENT OF COUNTRY



The BIPOC Department acknowledges the Ngunnawal and Ngambri people as the Traditional Custodians of the lands on which this report was written, edited, and published. We pay our respects to Elders past and present, and to all First Nations peoples resisting racism and colonial violence across this continent.

Aboriginal and Torres Strait Islander peoples have survived invasion, genocide, and ongoing dispossession, and continue to lead in the struggle against systemic racism.

We recognise that the Australian National University stands on stolen Aboriginal land. This land was never ceded, it always was, and always will be, Aboriginal land.

With gratitude and solidarity, we affirm our responsibility to confront racism and acknowledge that this report is written on stolen land.

# STATEMENT ON PALESTINE



Just as we acknowledge the indigenous people of this continent who have faced erasure and genocide since the beginning of British colonialism, we acknowledge Palestinians and the genocide they are facing. We acknowledge that systemic racism against Arabs is at the root of Zionist attempts to erase Palestinians.

The BIPOC Department reaffirms its support for Palestinians amidst the ongoing genocide being carried out by Israel. Palestinians have a right to freedom, safety and self-determination.

We condemn apartheid, colonialism, and white supremacy in all its forms, and call for an end to the ongoing siege on Gaza and genocide of Palestinians.

The Department recognises the important distinction between Judaism and Zionist ideologies and reject antisemitism in all its forms and reject the weaponisation of antisemitism to silence student voices in solidarity with Palestine.

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# CONTENT WARNING

The following report is the fourth edition in a series of Racism Reports published by the ANU BIPOC Department. To obtain a comprehensive understanding of the struggles that BIPOC students continue to face at the university, it is recommended that readers view the previous reports.

You can access previous editions of the Racism Report on the BIPOC Department's website:



This report contains explicit incidents of, reference to and discussions of: anti-immigration sentiments, antisemitism, Asian hate, bigotry, bullying, colonialism, colourism, cyberbullying, hate crimes, Islamophobia, genocide, nazism, prejudice, race, racial discrimination, racial fetishism, racial hypersexualisation, racial slurs, racial violence, racism, religious discrimination, segregation, stereotypes, terrorism, sexual assault, sexual harassment, white supremacy & xenophobia.

# DEFINITIONS

**Throughout this report the following definitions will be used as defined by ANUSA Constitution:**

**ANU** means The Australian National University.

**ANUSA** means The Australian National University Students' Association Incorporated.

**BIPOC** means Bla(c)k, Indigenous and People of Colour. BIPOC refers to all students who self-identify as a member of one or more of these groups. This definition includes, but is not strictly limited to: mixed-race or multi-racial people, people who are white-passing (i.e. are perceived to be white due to skin colour and other identifying features), and are Aboriginal and/or Torres Strait Islander.

**Indigenous Student** has the meaning given by the Tjabal Indigenous Higher Education Centre.

**International Student** means an Undergraduate Student deemed to be an international student by the ANU Division of Student Administration.

**The following definitions will be used as identified by the BIPOC Department for the purposes of this report:**

**Antisemitism** means racism and bigotry against Jewish people.

**Asian Hate** means racism and bigotry against Asian people.

**Autonomous** means a space dedicated for a specific group.

**Colourism** means the discrimination of people of darker skin-tones and the preferential ordering of whiteness to blackness.

**Gaslighting** means to manipulate someone, by psychological means, into doubting or questioning their own reality, memory or perceptions.

**Islamophobia** means racism and bigotry against Islam or Muslim people.

**Non-Autonomous** means a space that is not dedicated for a specific group, and is open to everyone.

**Race** means a grouping of people based on shared physical or social qualities into categories generally viewed as distinct by society. This may include reference to a person's phenotypical characteristics, such as bone structure, facial features, skin colour, hair texture, or eye colour.

**Racial discrimination** means directly or indirectly treating someone adversely or less favourably because of membership, or presumed membership of, or association with, a racial, linguistic or ethno-religious group.

**Racism** means prejudice, discrimination, or antagonism by an individual, community, or institution against a person or people on the basis of their membership of a particular racial or ethnic group, typically one that is a minority or marginalised.

**Anti-Racism Policy** means a university's explicit commitment to anti-racism measures, beyond a generic commitment to diversity and inclusion.

# THE UNIVERSITY'S RESPONSE TO PREVIOUS REPORTS



Australian  
National  
University

11/09/2024

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Dear ANUSA President and BIPOC Officer

## **Response to the ANU BIPOC Department's Racism Report 2023**

ANU is a diverse and inclusive community made up of students and staff from a range of backgrounds and with varied life experiences.

After signing the Australian Human Rights Commission campaign '*Racism. It Stops With Me.*' in 2022, ANU established the Anti-Racism Taskforce led by Professor Sujatha Raman. The Taskforce conducted consultations and undertook research in relation to the prevention of and response to racism and racial discrimination in university spaces. The Anti-Racism Taskforce report was released in September 2023 outlining recommendations to be considered over three phases.

The report outlines the University's recognition of identified key areas and commitment to deliver these while acknowledging that "due to the scale and magnitude of work necessary some actions may require several interventions that engage at different levels of racism depending on whether these are cultural, organisational or interpersonal."

The ANU commends the work of the ANU BIPOC Department and their willingness to work with the University to effect the continued improvement needed to support our diverse community. We also thank those students and staff who have shared their stories with our support services through disclosures.

Table 1 (pp. 1-3) presents an outline of the progress to date on the recommendations in the 2023 ANU Anti-Racism Taskforce Report. Table 2 (pp. 3-5) provides an itemised response to recommendations made in the 2024 ANU BIPOC Department's Racism Documentary with cross references to Table 1.

**Table 1: 2023 ANU Anti-Racism Taskforce Report - progress to date**

Phase	Recommendation	Status
1	1.1 Develop an ANU web page for those experiencing racism on campus (either directly or as a by-stander) which directs them to the appropriate resources and support.	The University launched its <a href="#">harmful behaviour website</a> in February 2024. The site provides information on harmful behaviours, responding to disclosures, support available and links staff and students to the <a href="#">Harmful Behaviours Disclosure tool</a> . The tool was updated following consultation from key student bodies including ANUSA and the ANU BIPOC Department and in collaboration with the ANU People and Culture team.

1	1.2 Develop and implement an online disclosure tool for incidents of racism on campus impacting on staff and students combined with efforts to ensure the availability of culturally diverse / trained staff to support such disclosures	<p>The <a href="#">Harmful Behaviours Disclosure tool</a> was launched in February 2024.</p> <p>Awareness of the tool and responding to disclosures of harmful behaviours is part of the training provided to Senior Residents (SRs) and other student senior positions in Residences. Sessions on the tool and responding to disclosures were also held for ANUSA and ANUSA representatives in 2024 by the Student Safety and Wellbeing team.</p>
2	2.2 Develop and implement cultural awareness and inclusion training for staff and students that brings meaningful cultural change	<p>The University has started the research phase for the development of prevention and response training for students and staff, this phase has involved the following:</p> <ul style="list-style-type: none"> <li>• In late 2023 a number of Residential Experience, Student Safety and Wellbeing and Inclusive and Respectful Communities (includes RRU) teams completed the first module of the HUE anti-racism training.</li> <li>• For semester 2 2024, Inclusive and Respectful Communities, in collaboration with the team's BIPOC Peer Educators reviewed its SR and residential leadership training to include conversations related to racism bystander interventions. Student Safety and Wellbeing continues to promote the harmful behaviours disclosure tool and a person-centred and trauma-informed framework for responding to disclosures of harmful behaviours (append 1).</li> <li>• In September 2024 key staff from Inclusive and Respectful Communities, Student Safety and Wellbeing, Residential Experience Division, People and Culture and Office of the Registrar will have the opportunity to participate in the full HUE anti-racism training.</li> <li>• Inclusive and Respectful Communities is undertaking a literature review and sector scan on what best practice prevention and education resources are available with a view to developing an ANU training module in 2025.</li> <li>• The major initiatives to continue to address racism in the ANU Residences will be informed by recommendations of the ARISE anti-racism research project. A survey for all residents is expected to be distributed in weeks 7-9 of Semester 2, with a report on findings due by the end of 2024.</li> <li>• All senior frontline staff in ANU Residences participated in Allyship and Anti-Racism training in February 2024. This program is a requirement for all incoming senior frontline staff.</li> <li>• A review is being undertaken of all residential senior leader training (including residential student leaders) by the Residential Experience Division. The review aims to ensure cross cultural competency is embedded into the residential training program.</li> <li>• In 2025, a cross-cultural competency and anti-racism training program will be developed for all students in ANU Residences. Key leadership staff in the Residential Experience Division are participating in additional cross-cultural competency and anti-racism training in September to inform this project, and to personally gain a deeper understanding of the issues that BIPOC people face and how the division can better support them.</li> <li>• Other local initiatives have been piloted in individual residences this year, including: an anonymous feedback form for residents to raise concerns with their Residents Committee; circulation of and support for the ANU Harmful</li> </ul>

		<p>disclosures tool; circulation of information on effective bystander intervention delivered by the Inclusive and Respectful Communities team; establishment of an Advocacy Committee, a support structure and forum for all advocates, including BIPOC leaders, to raise concerns; ARISE Racism and SASH panels; Ursula Hall's 'International Week' celebration and Toad Hall's Multicultural Festival.</p> <ul style="list-style-type: none"> <li>• Currently ANU has online cultural awareness training available to staff and students to increase cultural awareness, competency and inclusion. Part of this training is a requirement for staff to complete as part of their probation when joining ANU.</li> <li>• The online cultural awareness training is currently being reviewed by People and Culture and refreshed against alternatives to ensure we have courses with content that is as appropriate and impactful as possible.</li> <li>• Additionally, ANU provides full day face to face Indigenous Cultural Awareness workshops for staff on a regular basis.</li> </ul>
2	2.4 Develop a broad respectful relationships/culture at ANU communication plan to include racism, discrimination and other harmful behaviours.	<ul style="list-style-type: none"> <li>• Awareness campaign on the Harmful Behaviours webpage and Disclosure tool was launched in On-Campus in February 2024 with another awareness campaign to take place in late August 2024</li> <li>• The Inclusive and Respectful Communities' BIPOC Peer Educators have developed a poster campaign to be launched in residences in late September, the aim is to create awareness on the drivers of racism, support available and by-stander interventions.</li> </ul>

### Student Safety and Wellbeing Plan

The University is in the process of finalising its next Student Safety and Wellbeing Plan 2024 - 2026, the plan will be informed by a framework which supports a holistic approach to student safety, inclusion and wellbeing. The Plan is expected to be published in late August 2024 and will be monitored by the University's Student Safety and Wellbeing Committee of Council.

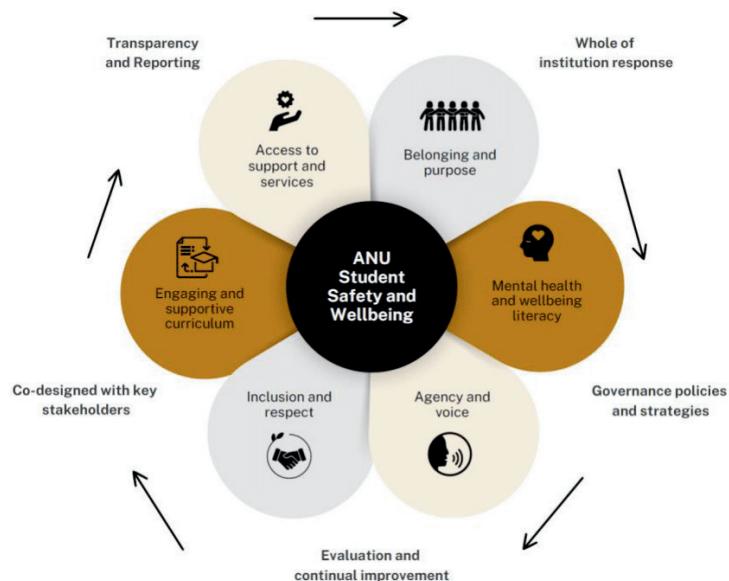


Fig 1 - Student Safety and Wellbeing Plan Framework

**Table 2: Response to ANU BIPOC Department's 2024 Racism Documentary recommendations**

TEQSA Provider ID: PRV12002 (Australian University) | CRICOS Provider Code: 00120C  
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<b>Finding from BIPOC Department</b>	<b>Recommendation from BIPOC Department</b>	<b>ANU Response</b>
<p>1. There is no infrastructure at the ANU for handling incidents of racism</p>	<p>Recommend ANU hire relevant anti-racism personnel and implement their recommended changes.</p>	<p><i>Student Safety and Wellbeing Team</i> The Student Safety and Wellbeing team was established in September 2021. Case Managers come from diverse backgrounds and have professional qualifications in Counselling, Social Work and Human Services.</p> <p>They work from a trauma-informed perspective using a person-centred approach. Staff in the team, as well as the other Health and Wellbeing services have extensive experience in working with diverse communities within a culturally safe framework and guided by a deep awareness of intersectionality.</p> <p>Recruitment processes at ANU are merit based and encourage and promote applications from appropriately qualified people from diverse cultural and linguistic backgrounds.</p> <p><i>Disclosures</i> The University expanded its disclosure tool in February 2024 to include a range of harmful behaviours which provides a simple tool for disclosures of racism (including but not limited to race, religion, ethnicity, home country or language spoken, antisemitism and islamophobia).</p> <p>Disclosures can be identified or anonymous. Identified disclosures are responded to by the Student Safety and Wellbeing team (students) and the Staff Respect Consultant (staff) aiming to provide support and information on reporting options to people harmed directly or as a bystander.</p> <p>Since the release of the Harmful Behaviours Disclosure tool in February 2024, the University has received 23 disclosures from students on the basis of racism (including but not limited to race, religion, ethnicity, home country or language spoken, antisemitism or islamophobia). Fourteen of these disclosures were identified with a request for follow up and support was provided by a Case Manager from the Student Safety and Wellbeing team.</p> <p><i>Reports</i> The <a href="#">ANU Discipline Rule</a>, managed through the Office of the Registrar, provides the infrastructure for students who want to lodge a formal report</p>

		including reports about racism or other harmful behaviours. The Office of the Registrar processes are student-lead with staff available to meet with students prior to any formal report lodging to explain process and requirements.
2. Racism is perpetuated by students and staff in academic settings notably in classes, resulting in distrust, unsafe and alienating academic environment	Reaffirm recommendation 2.2 in the ANU Anti-Racism Taskforce Report which recommends the ANU to develop and implement cultural awareness and inclusion training for staff and students.	Please to refer to update 2.2 above, on the ANU Anti-Racism Taskforce Report.
3. Need for inclusion of the work of BIPOC academics in the ANU curriculum to overcome the potential for racial bias and the systemic exclusion of the work of BIPOC academic.	Reaffirm recommendation 3.1 in the ANU Anti-Racism Taskforce Report which recommends the ANU to embed decolonising perspectives and knowledge-systems into curricula and curriculum related strategies and policies.	From 2025, the majority of ANU undergraduate programs will incorporate the university's Graduate Attributes, including "Insight into Aboriginal and Torres Strait Islander peoples' knowledges and Indigenous peoples' perspectives".
4. BIPOC residents in ANU residential halls experience racism manifested through racial microaggressions. Such behaviour has resulted in BIPOC students unable to freely share and express their cultural identities.	Reaffirm recommendation 2.2 in the ANU Anti-Racism Taskforce Report which recommends the ANU to develop and implement cultural awareness and inclusion training for students. In addition, we recommend that ANU residential halls prioritise BIPOC cultural events to ensure a safe and inclusive on-campus culture for students.	Please to refer to update 2.2 above, on the ANU Anti-Racism Taskforce Report.
5. Residential staff, including Head of Residence, fail to provide support to BIPOC residents when racist incidents are perpetrated in residential colleges, resulting in racial trauma being unaddressed and leaving BIPOC residents more vulnerable.	Reaffirm recommendation 2.2 in the ANU Anti-Racism Taskforce Report which recommends cultural awareness, prevention and incident management training targeted towards key positions within Residences such as Head of Residence, etc to support trauma-informed anti-racist initiatives.	Please to refer to update 2.2 above, on the ANU Anti-Racism Taskforce Report.

I thank you for your advocacy and look forward to continuing to work with ANUSA and the BIPOC department to ensure that our community is represented and supported.

King regards,

*Grady J Venville.*

**Professor Grady Venville**  
Deputy Vice-Chancellor (Academic)

# LETTER FROM THE BIPOC OFFICER

The ANUSA BIPOC Department was established in 2016 to provide a community of support, solidarity, and advocacy for BIPOC students at ANU. In the nearly ten years since, the Department has grown into a vital home for students seeking care, representation, and a space to share their experiences without fear of dismissal. We are an autonomous and non-political collective, yet our work has inevitably required us to take up responsibilities far beyond what a student body can reasonably be expected to carry.

In its formal response to Edition 3 of the Racism Report, ANU recognised many issues raised by students and staff, and outlined steps underway. These included the launch of the Harmful Behaviours webpage and disclosure tool in February 2024; cultural awareness and inclusion training pilots; allyship and anti-racism training for residential staff; literature reviews to develop ANU-specific modules; and sector-wide research through the ARISE project. The University also committed to embedding Indigenous knowledges and perspectives into undergraduate programs from 2025.

For this, I want to acknowledge the work of those within ANU who are striving to make real progress. Having a centralised disclosure tool is an important step. Seeing staff complete anti-racism training and the Residential Experience Division review its training models indicates a level of seriousness that was previously absent. The forthcoming Student Safety and Wellbeing Plan for 2024–2026 signals an intention to take a more holistic approach. At the same time, the current lack of transparency in reporting and response processes continues to undermine student confidence and suggests that incidents of racism are not always treated with the seriousness they warrant. Establishing clear, accessible procedures will be essential to ensuring accountability, consistency, and trust in the University's commitment to addressing racism.

These initiatives, coupled with campaigns developed by BIPOC Peer Educators, show that there are individuals and teams within the University genuinely committed to improving cultural safety. But progress should not be mistaken for resolution. As much as I welcome the new tools, trainings, and committees, what continues to trouble both the community and me is the absence of structural accountability.

While support was offered, the underlying reality is that students still overwhelmingly experience racism in residences, classrooms, and everyday campus interactions. They tell me they feel unsafe speaking in tutorials, isolated in halls, and unsupported when staff or peers make racially harmful remarks.

The University's response often frames racism as one harmful behaviour among many, placing it in the same basket as harassment, bullying, or discrimination. While overlap exists, racism requires more than a generic "harm reduction" framework. It demands specific, systemic attention. Without dedicated anti-racism specialists and policy infrastructure, the burden continues to fall on student representatives, tutors without training, or staff already overextended in wellbeing roles.

The University's communication strategies, including awareness campaigns on harmful behaviours and bystander interventions, are a start, but students tell me they rarely encounter these initiatives in ways that feel accessible or impactful. Posters and training modules cannot substitute for consistent cultural change, nor do they adequately address the power imbalances that discourage BIPOC students from reporting incidents in the first place.

We also need to interrogate the pace of change. The Anti-Racism Taskforce outlined recommendations across three phases, recognising that some actions require "several interventions that engage at different levels of racism." While phased approaches are pragmatic, they also risk deferral. Each semester that passes without concrete protections is another semester where BIPOC students shoulder the harm. Students should not have to wait until 2026 or beyond for measures as fundamental as comprehensive training, transparent accountability structures, or curriculum reform.

What has remained constant since our first Racism Report is that BIPOC students continue to disclose traumatic experiences to me directly. In my tenure, I receive messages and emails detailing experiences of racism involving peers, staff, and institutional processes. I have spoken with students who have left residences, withdrawn from courses, and even transferred universities altogether because of the impact of racial harm. These are not isolated anecdotes; they are patterns. And despite the tools now available, students consistently feel that meaningful justice remains out of reach.

I do not deny that progress has been made since the inaugural Racism Report, and I am grateful for those within ANU working in good faith to bring about cultural change. But we cannot ignore that the core concerns raised repeatedly over the past five years remain largely unresolved: there is still no anti-racism policy, no mandatory university-wide training, no permanent specialist anti-racism staff, no reporting process that ensures accountability for perpetrators, and no dedicated support system for BIPOC students who experience racism.

To the University leadership, I say this with as much clarity as I can: addressing racism is not the responsibility of students. It cannot continue to be outsourced to the BIPOC Department, to overworked residential staff, or to temporary committees without power to enforce change. ANU's status as the national university demands that it set a higher standard, one that recognises racism as a systemic issue requiring systemic solutions.

To our BIPOC community, I want to affirm: your voices matter. The courage it takes to disclose your stories, to speak in classrooms, to challenge microaggressions in halls, and to continue studying in an environment that too often fails you is immense. This Department will always be here to support you, but we will also continue to hold ANU accountable.

Finally, I want to thank my Executive team, our allies in other Departments, and the many students and staff who have stood alongside us. Without this collective strength, the weight of this role would be unbearable. Writing this report has been challenging, but I believe in the power of documenting truth and demanding better.

We deserve more than survival. We deserve belonging, safety, and celebration. I urge the University to take the recommendations in this report seriously and not just as optional suggestions, but as essential steps to becoming the inclusive community it claims to be.

In community, strength and solidarity,

**ALEESYA AMIRIZAL (SHE/HER)**  
**ANU BIPOC Officer 2025**

# STATEMENT FROM THE INDIGENOUS OFFICER

This year's NAIDOC Week theme is one that the Indigenous Department, and myself, have been exploring heavily. I have dedicated most of this year and most of my time towards this theme, this work and my community. The idea of what, and who, the next generation are keeps me positioned in my work and in my studies. I find that this theme is incredibly crucial to not only our current times for the Department's community, but also to the wider ANU community. Culturally, I believe that we all feel very similar, and this theme should speak to all of us for that reason. Although what we have seen this year may prove me wrong, I try to be optimistic about how far we have gone as a community in the past year that I have been in my role for.

This year has overall been an incredibly remarkable experience for me in this position. I have experienced so much, and the Department has prospered in a way that I couldn't imagine when I began this position at the end of last year. At the end of the day though, this role is one that will be passed onto whoever decides to take my place next year and the Department will continue to thrive. Whoever takes my place will keep the fire going, advocating for and celebrating our students in a way that perhaps I could not. I believe that we can strive towards a better future at ANU for our students, and our community. I believe that we can continue to keep the fire burning.

The BIPOC Department's Racism Report focuses on Residential Halls, which is something I feel is strongly important. Our Halls are where our students learn how to be adults, how to socialise in university, and how to form a community. Racism is never welcomed at these halls, however it is more than ever prevalent. I have spent three years at Residential colleges, all different ones, and I myself have seen the racism that can occur from both other students and the staff members. Unfortunately, the University is not doing enough to combat this. In fact, hardly anything is done at all to remedy this issue. As I said, I try to be optimistic, however that is proven to be an issue time and time again. Burdens to deal with the racism lies onto students to solve, and there seems to be a mass disconnect between staff and students. If students cannot come to the staff for racist acts in fear of being dismissed, then I wonder how this problem will ever be solved. Very few people reported any satisfaction with the state in which reports are handled, and that in itself is an innate issue of our wider community and staff.

I beg the question of when will we change our systems? When will the ANU consider this as a sign to bring in a more inclusive approach, one that will make our students feel safer and reassured to report racist incidents.

It should not be placed on students, nor the Departments, to handle this. I cannot help but wonder how long it will take for this to change, or for the recommendations that the Racism Report has put out, to follow this. I can't help but fear that this will not occur in my time, but I do hope that one day it will happen, and one day our students will feel safe enough to reach out to the support services available to them without fear of being dismissed, or even discriminated against.

With the warmest regards,

**MALACHI BAYLEY (HE/HIM)**  
**ANU Indigenous Officer 2025**

# STATEMENT FROM THE INTERNATIONAL OFFICER

All across Australia we are witnessing a rise in the far-right ideology that is racist and discriminatory in nature towards people of colour, Indigenous, and international students. In my role as International Students' Officer, I represent and advocate for all international students at the ANU, and to ensure that our students can thrive and succeed while away in an unfamiliar land. Some of our achievements this year include securing an autonomous space for international students' on campus, establishing a national international students' representative body, advocating for the educational welfare of international students, and standing in solidarity with conflicts across the world that affects our students. It is in our community's resilience that this year's Racism Report's focus on residential halls is so prevalent now more than ever.

Residential halls are where students find community and belonging in this unfamiliar country, making their first friendships outside of home, experiencing difficulties, yearning for home, and many more actions and emotions. In this strange unfamiliarity we need to ensure that students are best supported and free from prejudice in order to best thrive, and it is undeniable that where the university's response to racism in residential halls is that there is not enough being done.

Prior to being the ANUSA International Students' Officer, I was a Senior Resident and member of the Residential Committee at my residential hall. I've seen firsthand the undue cultural and emotional burden experienced by international students, whether it is providing after hours support for students who are uncomfortable with speaking with a non-culturally aware staff member, or the responsibility of being both an advocate and organiser of social events for international students, not to mention the many microaggressions and need to tiptoe around dominantly white spaces. This is the tip of the iceberg of international students' experiences in this strange and unfamiliar space that is residential halls, and we need the ANU to do more in supporting students and ensuring no form of prejudice or discrimination exists in their own residential halls.

The university has a duty of care to ensure a safe, respectful and inclusive community for all students on campus. We need to come together to demand the ANU do better in ensuring the safety of BIPOC, Indigenous, and international students' on campus.

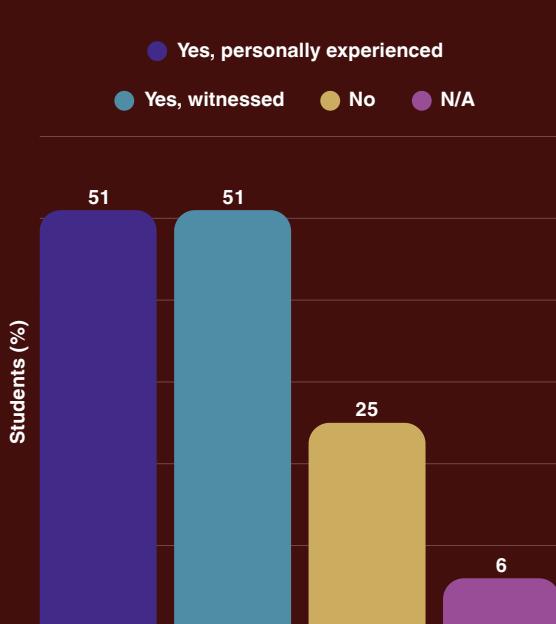
Kind regards,

**SEUNGBIN KANG (HE/HEY)**  
**ANU INTERNATIONAL STUDENTS' OFFICER 2025**

# STATISTICS

In June 2025, the BIPOC Department launched a university-wide survey via SurveyMonkey to gather data on experiences of racism occurring within ANU's residential halls. The survey sought to capture the perspectives of students from diverse backgrounds, providing insight into how racism manifests in residential settings and how it affects the sense of safety and belonging among BIPOC students on campus.

## Have you personally experienced or witnessed any incidents of racism in an ANU residence? [Please select all that apply]



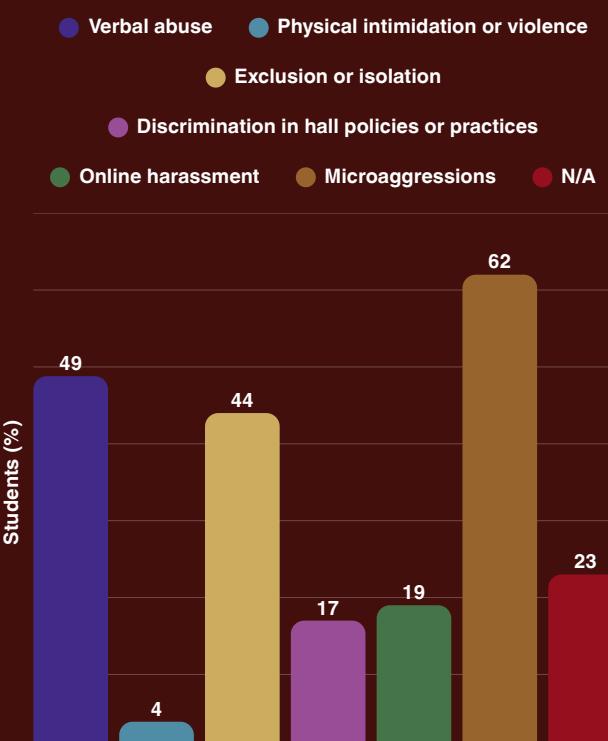
Data depicts that over half of respondents both personally experienced and witnessed racism in residences. This finding demonstrates that racism in residences is not only pervasive but also publicly visible. The coexistence of personal experience and observation suggests that racism is embedded in the social fabric of ANU residences, shaping collective perceptions of residence culture, normalising discriminatory behaviour, and contributing to environments where such behaviour may go unchallenged.

Approximately one in four respondents reported no experience of racism, suggesting an uneven distribution of incidents across residences. This raises questions about whether privilege, social position, or disengagement influences what is seen or chosen not to be seen. The simultaneity of experience and witnessing racism demonstrates that these are not isolated acts but part of a broader cultural problem undermining trust, belonging, and safety for BIPOC students.

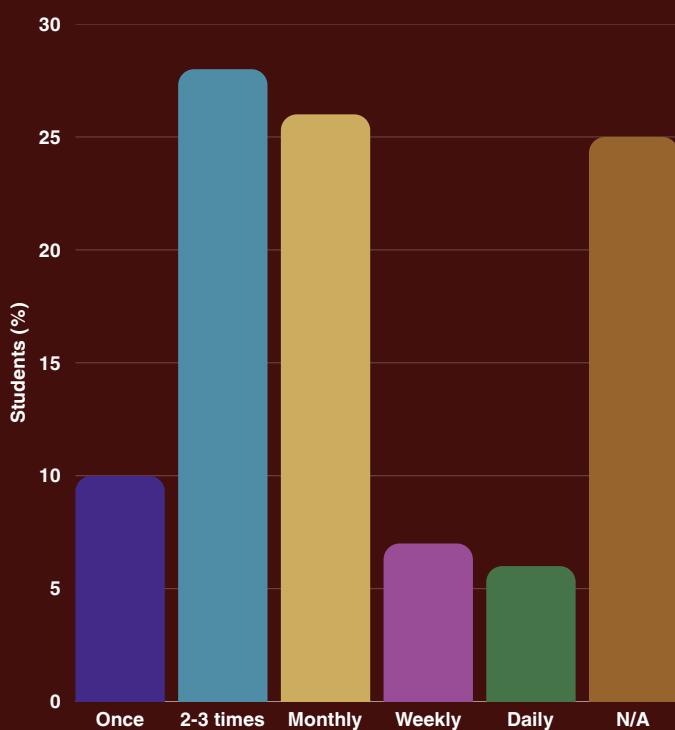
## What forms of discrimination/racism did you personally experience or witness in your residence? [Select all that apply]

Data reveals that racism in ANU residences operates both overtly, through verbal abuse and exclusion, but also through more insidious forms that expose the depth of systemic and interpersonal bias. Students reported experiences of stereotyping, such as being reduced to "Asians" or "just an entity of [their] religion," reflecting how racialisation erases individuality and reinforces cultural hierarchies. Racism was also noted within BIPOC groups, including tensions between Chinese and Indian students or between Asian and Black students, showing how colonial legacies and internalised racism fracture solidarity.

Colourism was also raised, with students emphasising how skin tone influences social treatment and belonging. One respondent highlighted how class intersected with race, making them feel "not Australian" despite their lived reality. Others pointed to online harassment, offensive posts, and deliberate isolation as ways their presence was devalued. These findings demonstrate that racism in residences is not reducible to isolated acts but is layered, intersectional, and embedded in social dynamics that marginalise BIPOC students across multiple fronts.



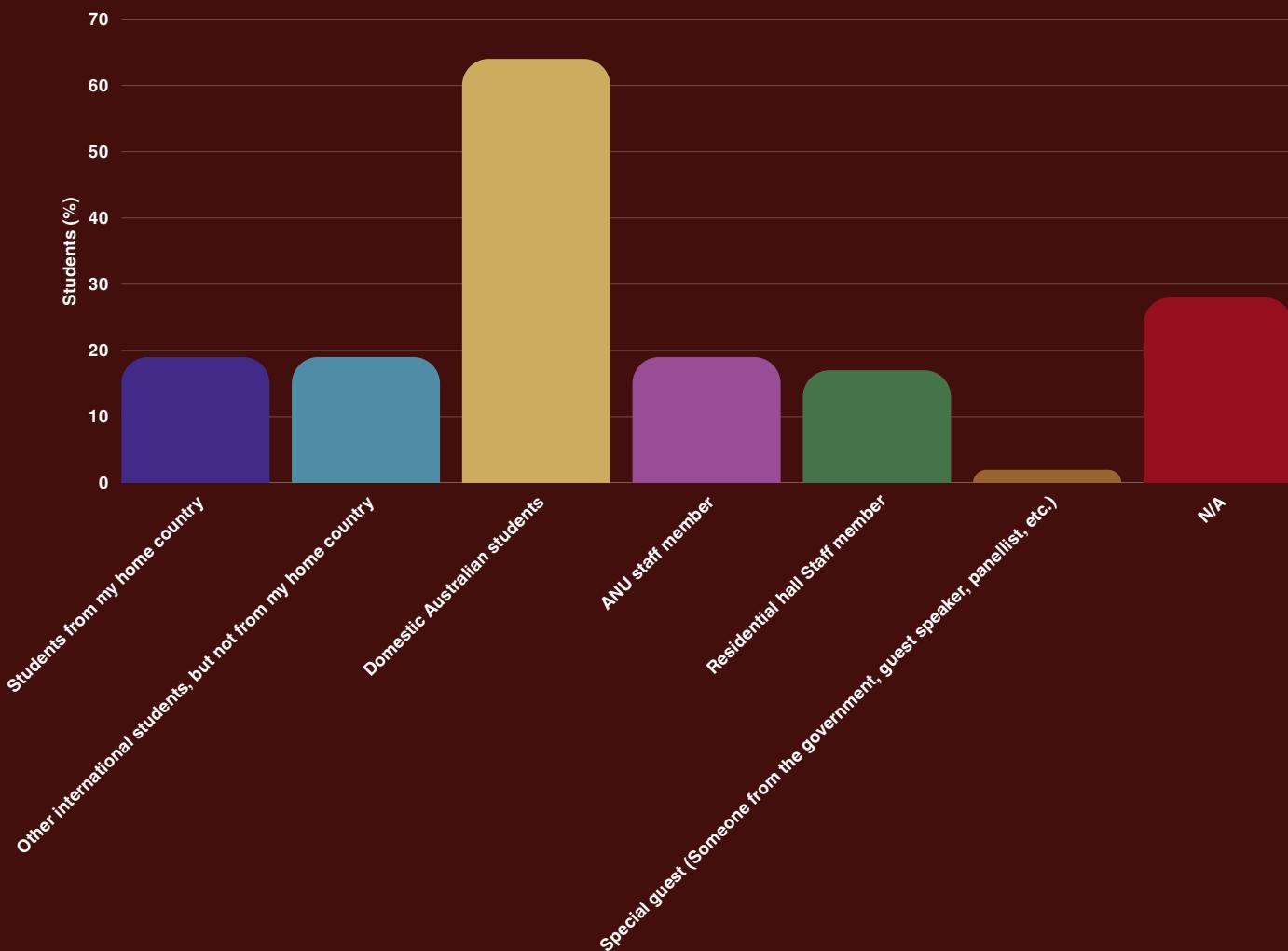
**During the period of time when you were personally experiencing or witnessing the racist incident(s) in your residence, how frequently did the incident(s) occur?**



Frequency data demonstrates that racism in residences is rarely an isolated occurrence; instead, it is patterned and recurrent. While some respondents reported experiencing incidents only once, far more indicated exposure multiple times (either 2–3 times or monthly), suggesting that racism is woven into the everyday fabric of residence life rather than exceptional. The fact that a smaller but still significant proportion reported racism occurring weekly or even daily (11.32% combined) illustrates how, for some students, racial hostility becomes a near-constant backdrop to their university experience, eroding their sense of safety and belonging.

These findings underline that racism is not simply about isolated acts but about its durability and persistence, which compounds harm over time. Even those not directly targeted may absorb its impact as witnesses, normalising an environment where BIPOC students expect racism to recur rather than trust in its prevention.

**Who was responsible for the discrimination? [Please select all that apply]**



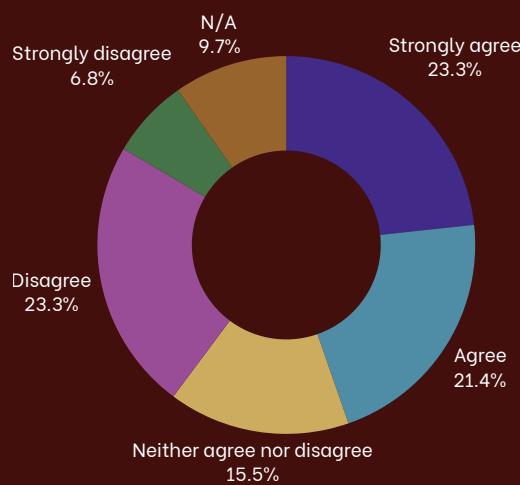
Survey responses indicate that racism in residences is not limited to a single group but flows through layered social and institutional dynamics. While Australian students were most frequently identified, several respondents expressed uncertainty with one noting they were *“unsure, mostly Australian students I believe”*, pointing to how discrimination can be both subtle and diffuse, and difficult to pinpoint, yet still deeply felt.

Some respondents described incidents involving strangers, underscoring how racism operates beyond established peer networks, often through anonymous or fleeting interactions that still carry harm. Reports of discrimination from students of the same home country and other international students highlight the persistence of intra-BIPOC racism, shaped by stereotypes, colourism, and cultural hierarchies.

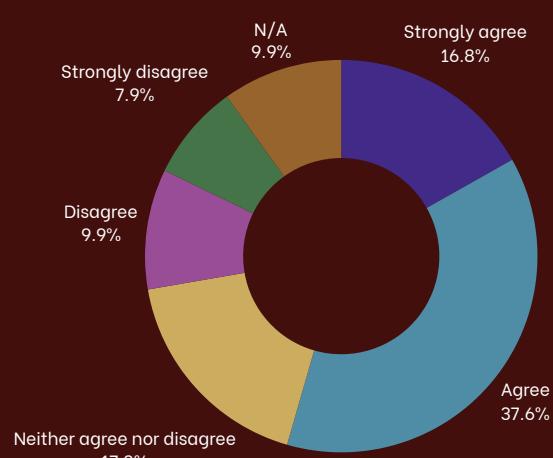
Notably, the inclusion of residential committee members and staff among those named as perpetrators underscores how power structures can reproduce exclusionary environments, where those tasked with fostering belonging may instead reinforce marginalisation. This mix of peers, strangers, and authority figures as perpetrators illustrates how racism in residences is both intimate and structural, making accountability diffuse but urgently necessary.

**Please rate your agreement with the following statements:**

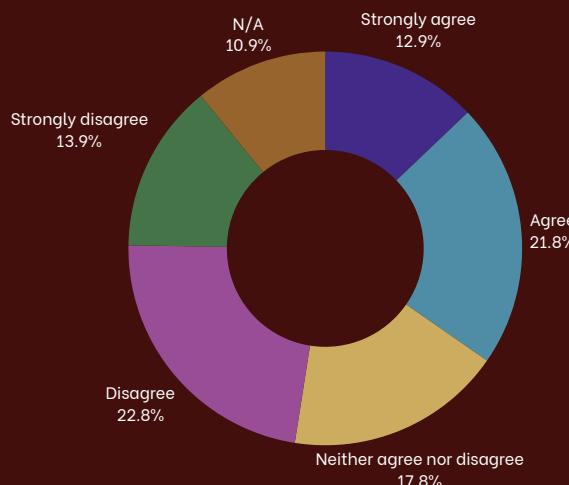
**My hall is racially and ethnically diverse**



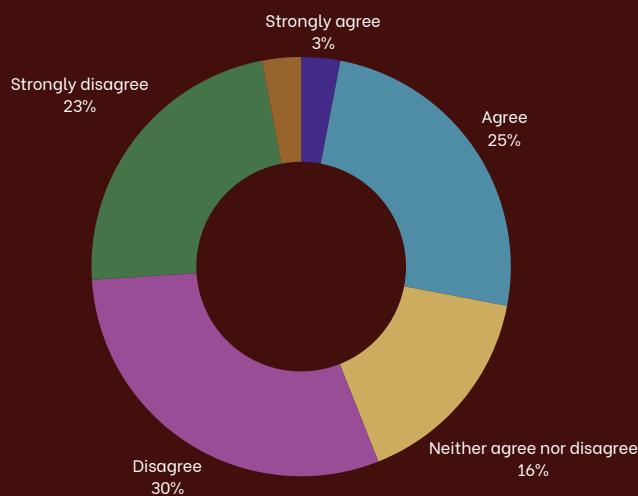
**I feel safe in my residence hall**



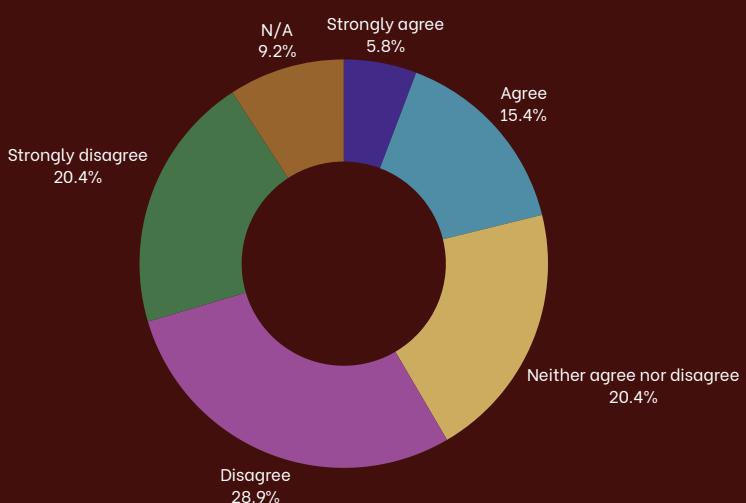
**I'm comfortable speaking to resident hall support staff**



**I am confident I would feel safe and supported by ANU if I were to report discrimination or racism**



**There is adequate and accessible support in residence halls to handle incidents of racism and support students who are impacted**

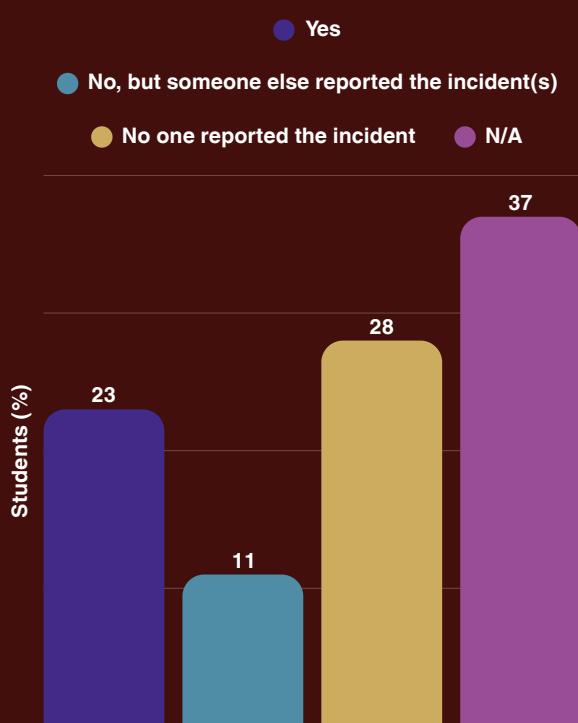


The survey responses on safety, diversity, and support within ANU residences highlight a deep disconnect between institutional rhetoric and student experience, revealing that the presence of diversity does not equate to a culture of safety or equity. While a moderate proportion of respondents acknowledged racial and ethnic diversity within their halls, many described this diversity as superficial and insufficient in shaping inclusive residence culture. Many students explicitly reported that despite visible diversity, they did not feel safe, supported, or confident in the systems designed to address racism. Notably, only around one-third of respondents felt comfortable speaking to residential support staff, while a significant proportion either disagreed or strongly disagreed. This indicates that staff are perceived not as allies but as gatekeepers who may downplay, dismiss, or mishandle reports of racism. This suggests a serious trust deficit between students and institutional structures intended to safeguard them.

Equally concerning is the widespread perception that adequate and accessible support systems to address racism do not exist. Almost half of respondents disagreed that such mechanisms were in place, reflecting both structural failures in reporting pathways and a lack of visible follow-through when incidents are raised. This is compounded by the fact that fewer than one-third of students expressed confidence that ANU would make them feel safe and supported if they reported discrimination. These low levels of trust indicate dissatisfaction, but reflect a broader belief that the institution is either unwilling or unable to respond effectively to racism.

Together, these findings indicate that racism in residences is sustained perpetuated through institutional inaction, silence, and weak accountability mechanisms. Students are left to navigate environments where diversity is symbolic rather than substantive, safety is undermined by both peers and authority figures, and reporting processes are perceived as ineffective or even risky. The persistence of these patterns underscores that ANU's commitments to inclusion must move beyond symbolic campaigns and toward systemic reform. This requires embedding structural accountability, transparent reporting mechanisms, and culturally responsive training across all levels of residential leadership. Without such measures, residential spaces risk remaining environments where BIPOC students are tolerated rather than genuinely protected, valued, and included.

## Did you report the incident(s) to Residence staff (e.g. Head of Hall, CC)?



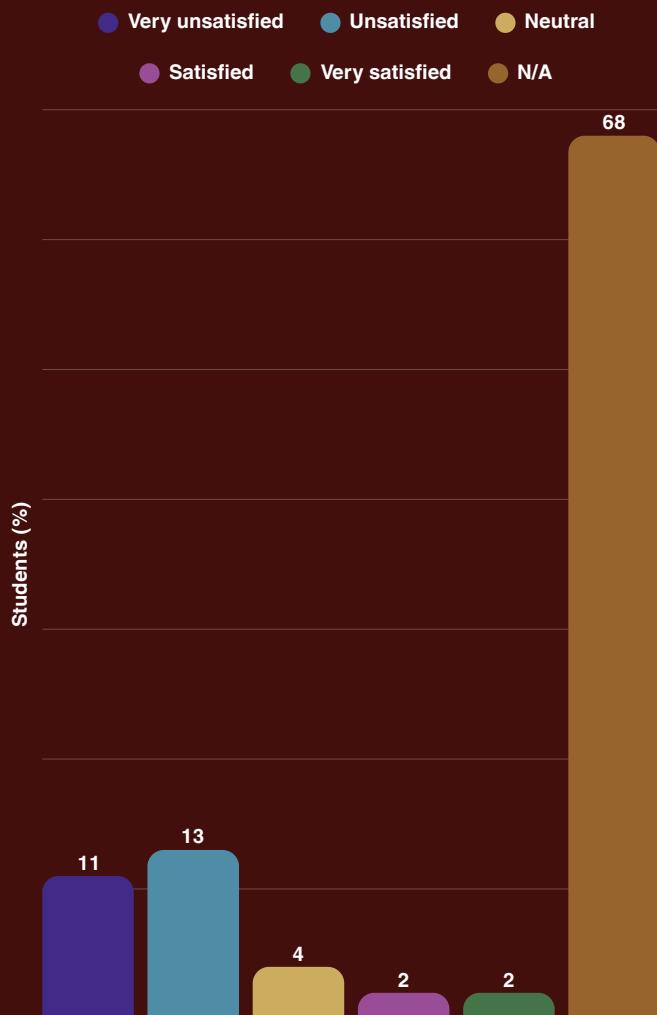
The data on reporting patterns exposes a profound lack of trust in residential accountability structures at ANU. Only 22.64% of students reported incidents directly to residence staff, while a larger proportion, chose not to report at all, and 11.32% relied on others to act in their place. This silence is not evidence of low harm but of institutional conditions where students anticipate dismissal, retaliation, or futility if they come forward. Notably, more than one-third of respondents selected "N/A", suggesting that for many, racism has been normalised to the extent that it is not even conceptualised as something reportable. This points to a culture in which racial hostility is expected rather than challenged.

The imbalance between lived experience and reporting reveals that residence systems are failing in their most basic function: to provide a safe, responsive, and trusted avenue for redress. Instead, the burden of navigating racism remains with BIPOC students, who must weigh the personal cost of speaking out against the likelihood of meaningful institutional action.

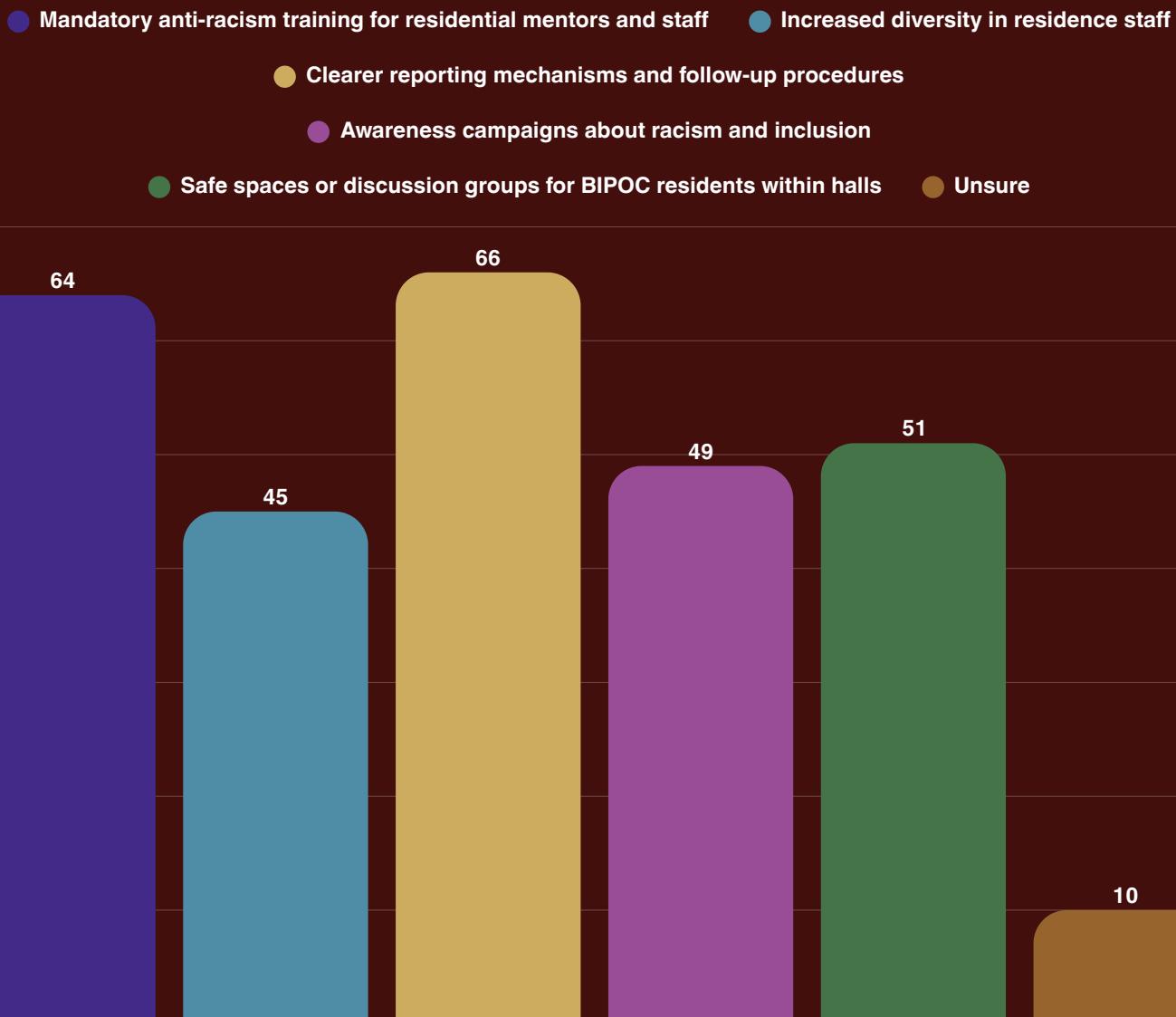
## If reported, how satisfied were you with the response?

The satisfaction data demonstrates that even when students overcome the barriers to reporting racism, the institutional response is overwhelmingly inadequate. Of those who did report, over 24% were either unsatisfied or very unsatisfied, while only a negligible 3.78% felt neutral and a mere 3.78% felt satisfied or very satisfied combined. The most striking finding, however, is that 67.92% selected N/A, which strongly suggests that the majority never reached the stage where a response was even provided to them, reflecting both low rates of reporting and a deep disengagement from existing systems of redress. This imbalance signals that students do not view residence staff or ANU as capable of delivering meaningful outcomes when racism occurs, reinforcing cycles of silence and inaction.

The almost non-existent proportion of students who reported feeling "satisfied" points not only to individual failings but to a systemic incapacity within residences to validate and address racial harm. Instead of reassurance, students are met with indifference or hostility, making the reporting process itself another site of racialised harm. The data makes clear that reporting is not seen as a pathway to justice, but rather as a futile or even retraumatising exercise, which entrenches distrust towards ANU's institutional mechanisms and perpetuates the invisibility of BIPOC students' experiences.



## What resources or initiatives would help create a more inclusive and anti-racist environment in your residence?



The survey results reveal a consistent pattern of institutional failure and student mistrust in ANU residences, where racism is both a lived reality and a silenced issue. Quantitatively, racist incidents were not isolated: over half of respondents reported experiencing or witnessing racism multiple times (monthly, weekly, or daily), with only 9% indicating it occurred once. Despite this frequency, reporting rates remained strikingly low. Fewer than a quarter of students (22.6%) said they reported incidents to residential staff, while 28.3% noted that no one reported at all. This silence is not evidence of absence but rather reflects a climate of futility and fear, reinforced by the finding that those who did report overwhelmingly expressed dissatisfaction: 24.5% were either unsatisfied or very unsatisfied, compared to a mere 3.8% who felt satisfied. Such figures show that ANU's reporting structures are not trusted and, more importantly, not functioning as protective mechanisms for students of colour.

The written responses reinforce this picture, revealing that many students perceive a culture of impunity in which "racism is swept under the rug and perpetrators get away with it." Respondents called for "effective punitive systems" and for residential staff to publicly disclose incidents of racism within halls, signalling a strong demand for transparency and accountability, rather than the private or informal management of complaints. The demand for accountability also extends to senior levels of governance. Multiple students highlighted the need for stronger oversight of heads of halls and senior staff, identifying racism in residences as a structural, not merely individual, problem. These qualitative findings align with the quantitative data: less than a third of respondents reported feeling comfortable approaching residential staff, and almost half disagreed that accessible support mechanisms exist in residences.

Students also challenged the framing of diversity as an abstract demographic objective. While ANU assert that its residential communities balance gender, regional, and international representation, respondents questioned whether these commitments are meaningfully implemented or monitored, suggesting that diversity policies function more as symbolic rhetoric than lived practice. This disconnect was further reflected in survey data on safety: while just over half of students agreed their hall was ethnically diverse, significant proportions nonetheless reported feeling unsafe within their residences. These findings underline that numerical diversity alone does not equate to inclusion or equity.

The demand for mandatory anti-racism training, identified by 64% of respondents as a key reform, further illustrates the need for systemic, proactive education. Students emphasised that this training must extend beyond generic platitudes and directly address specific forms of racism, such as antisemitism, Islamophobia, anti-Palestinian racism, and microaggressions. One respondent described witnessing repeated Islamophobic and anti-Arab jokes, even within the Centre of Arab and Islamic Studies, underscoring the pervasiveness of racism across academic and social spaces. Another critiqued the limitations of the “BIPOC” category itself, noting how white-passing ethnic minorities and individuals facing religious discrimination are often excluded from recognition, despite experiencing racism in their daily lives. These reflections broaden the analysis beyond interpersonal hostility and into the politics of categorisation and recognition, revealing how the very language and frameworks used by ANU to address racism can inadvertently exclude those it claims to protect.

Finally, students consistently called for structural reforms that go beyond awareness campaigns. Key demands included clearer reporting pathways with follow-up processes, stronger disciplinary mechanisms, increased BIPOC representation in residential governance, and the establishment of dedicated safe spaces. At the core of these demands is a rejection of ANU’s current approach, which students perceive as primarily reputation-driven and reactive, leaving those targeted by racism to fend for themselves. The convergence of quantitative and qualitative evidence leads to one conclusion: racism within ANU residences is not solely the result of individual prejudice but is sustained by institutional inaction, opaque processes, and weak accountability. Unless ANU directly confronts these structural failures, by embedded transparent, enforceable mechanisms for protection and accountability, its commitments to diversity and inclusion will remain hollow promises, failing the very students they are intended to serve.

## Are there any experiences that pertain to your BIPOC identity at ANU residential halls that you would like to share and would feel comfortable being anonymously included in the Racism Report?

People treat me differently because I am white-presenting, and when I tell people that I am mixed they act surprised and begin asking prodding questions about my background, or saying that I do not “look mixed.” I have also witnessed hate crimes be perpetrated on ANU campus, but residential staff did little to offer support to the victim.

There's a problem with how disclosures are dealt with on all fronts; from lack of support/solidarity/transparency throughout reporting process for residents to lack of pastoral training, communication and support for student roles. Further colleges need to fix advocacy roles; less continued tokenism and worse pastoral outcomes.

I was the only person of colour on my hall leadership team. It was always on me to bring attention to racism or issues affecting BIPOC people. It seemed like no one cares until I forced them to look, and even then the engagement was minimal. It got quite exhausting [I can't lie]. I can't point out specific incidents of racism but I felt [it] through the structures of our building/ work daily. Especially in the last year with the genocide in Palestine.

Race is a touchy topic in halls when it should not be. There needs to be engagement with white students and staff to know how their actions and words can negatively impact BIPOC. [A hall's] BIPOC officer and some SR's did a great event on this last year that I attended and was THOROUGHLY impressed with. Great initiative and I wish I had an event like that 1) in all halls (since i attended multiple) and 2) had since my first year.

# INCIDENTS ACROSS CAMPUS

A defining trait of the ANU is its large on-campus population, with around 6,500 domestic and international students living in residential halls. This constant close proximity between students makes the need for an inclusive culture all the more paramount. However, residential halls continue to experience racism and discrimination. In June 2025, the BIPOC Department released a survey to gain deeper insight into the experiences of BIPOC students at the university, particularly those living in residential halls. Any incidents personally experienced or witnessed were reported through an anonymous survey. Students were asked about what happened, who perpetrated the incident (e.g. another resident, a guest, or a residential officer), and where and when the incidents took place. These incidents are listed in the order in which they were reported. Changes made to maintain anonymity have been italicised, and some responses have been edited for length or clarity. This section does not capture the numerous incidents that go unreported. To promote transparency and accountability, the BIPOC Department implores that ANU release annual statistics on the number and outcomes of disciplinary or other complaints involving allegations of racism. The incidents are as follows:

## Report one:

BIPOC Base is the BIPOC Department's designated safe space located in the Haydon Allen building. In March, members of the BIPOC community came together to express their solidarity with Palestinians by creating a chalk mural on the brick wall outside the BIPOC Base. The mural was intended as an inclusive act of artistic and political expression, symbolising unity, resilience, and collective support for human rights.

Throughout the 2024, the mural was defaced on three separate occasions. On each occasion, a vandal deliberately erased portions of the mural. The first incident was formally reported to the University; however, the subsequent recurrence of vandalism on two further occasions demonstrates the ineffectiveness of the current measures in place to protect the space and its community. The repeated targeting of the mural reflects an effort to silence and suppress expressions of political solidarity.

Concerns raised by the Department extend beyond the physical act of vandalism. Firstly, the repeated targeting of a space designated for BIPOC students indicates that individuals feel emboldened to engage in racist and discriminatory acts without fear of consequence. Secondly, these acts have restricted BIPOC students' freedom of expression within a space intended to affirm and empower their identities. Thirdly, while the Department acknowledges initial steps taken by the University, the absence of meaningful and sustained action has failed to prevent further incidents. As a result, BIPOC students have reported feeling unsafe and unprotected from racially motivated acts, within spaces meant to ensure their safety.



## **Report two:**

A report was received regarding the removal of a mural located outside of the BIPOC Base. According to the account, an individual who was not a student or staff member, later confirmed by a university security investigation, entered campus and completely erased the mural. In response, the BIPOC Department organised a community event to restore it.

Prior to the restoration event, a departmental representative met with a senior university executive to discuss the repeated vandalism. The representative reported that, during this meeting, the executive appeared less concerned about the safety and wellbeing of BIPOC students' and more concerned on what they described as the 'appropriate level' of Palestinian advocacy on campus. The executive asserted that the mural was impermissible because it included the phrase "from the river to the sea," which they allege made people "feel unsafe."

The Department expressed that it was inappropriate for the university to censor student expression or restrict the content of artwork displayed in a designated safe space. Believing that the mural was a legitimate form of political expression and community solidarity, the department proceeded with a planned restoration event. The BIPOC community came together to repaint the mural, only for the university to erase the mural just over 12 hours later.

Following the removal, the executive contacted the Department, alleging that it had "breached a university directive" and demanded payment for what was described as cleaning costs. The departmental representative also reported that the executive threatened to revoke access to the BIPOC Safe Space should it fail to comply with future directives. Such actions appear to exceed the executive's authority given that the university has not established an official stance regarding the use of the phrase "from the river to the sea."

These events illustrate a troubling pattern of institutional suppression and intimidation directed toward BIPOC students. It reflects the ongoing tension between the university's stated commitments to diversity, equity, and inclusion, and its inconsistent approach to protecting the rights of BIPOC students to political expression.

The BIPOC Department is one of the key bodies representing Palestinian students on campus, and the repeated removal of pro-Palestine artwork, coupled with the lack of meaningful consultation or protection following acts of vandalism, demonstrates an apparent disregard for the wellbeing and autonomy of Palestinian and allied students on campus.

## **Report three:**

A student witness reported an incident that occurred during the ANUSA election campaigning period on University Avenue. The witness observed a group of three individuals (hereafter referred to as "the violators") who were not affiliated with any official ANUSA ticket. The group consisted of two men-presenting individuals and one woman-presenting individual. They positioned themselves at the end of University Avenue with folding chairs, and one of the individuals appeared to be filming the area and surrounding activity.

According to the report, the violators were wearing clothing containing harmful and provocative imagery and slogans. Two individuals wore caps bearing the ‘Make America Great Again’ (MAGA) slogan, a phrase widely recognised as politically charged and frequently associated with exclusionary and racist ideologies. The third individual wore a shirt displaying overtly transphobic and homophobic language mocking pronoun use.

Throughout their time on University Avenue, the violators were heard making derogatory comments about gender identity and pronoun use, as well as misogynistic remarks directed at student campaigners.

When approached by ANUSA campaigners and asked to leave the area, the violators reportedly escalated their behaviour. During the exchange, one of the male violators, after being called a “fascist” by a bystander, responded by saying ‘Heil Hitler.’ The student witness noted that this statement, which directly glorifies Nazi ideology, was made loudly and with apparent intent to intimidate. The remark caused immediate distress to those present, particularly given its associations with genocide, racism, and extreme violence.

Both the reporting witness and another campaigner withdrew from the area, expressing feelings of fear, shock, and unsafety following the incident. The report highlights the presence of hate speech and extremist symbolism on campus, and the need for clear institutional protocols to respond swiftly to incidents of racial vilification, hate-based harassment, and the use of extremist rhetoric in public campus spaces.

## **Report four:**

A student reported an incident that occurred on 4 November while walking from [from Daley Road] towards the BIPOC Base. The student observed a group of individuals, whose affiliation with the University was uncertain, wearing caps bearing the slogan ‘Make America Great Again.’ The student noted that they looked briefly at the group to confirm what was written on the caps, at which point one individual, \*REDACTED\*, noticed and approached them.

According to the report, the individual confronted the student aggressively, saying loudly, ‘What the hell is wrong with you?’ The student stated that the comment was made in a visibly hostile manner and at close proximity. Despite wearing headphones, the student heard the remark clearly, indicating that it was spoken loudly and directed specifically at them. The student did not respond and instead chose to walk away from the group.

The student emphasised that they had not initiated any interaction or behaved in a way that could have provoked such a response. They expressed concern that the confrontation was racially motivated, particularly given the political symbolism associated with the caps. The experience left the student feeling targeted and unsafe.

This report raises concerns about racially charged behaviour occurring in or near spaces designated for BIPOC community safety and wellbeing.

## **Report five:**

A student reported being repeatedly questioned by a white Australian peer about why they ‘get to be BIPOC.’ The student explained that they were repeatedly required to justify their identity by referencing the history of colonisation in South America. Despite attempting to clarify and educate, the questioning persisted over multiple interactions, leaving the student feeling uncomfortable and othered within their academic and social environment.

According to the report, the incident reflected a broader lack of understanding among some members of the university community regarding the diverse histories and identities encompassed within the term BIPOC. The student expressed frustration at being placed in the position of having to defend and explain their racial identity, noting that such experiences are emotionally exhausting and contribute to feelings of alienation.

This incident highlights the prevalence of racial microaggressions on campus, particularly those that challenge or invalidate a person’s racial or cultural identity.

## **Report six:**

A student reported witnessing an international student repeatedly using the N-word, including in the presence of Black students. According to the report, the language was used casually. The reporting student noted that the repeated use of the racial slur created significant discomfort and distress among those who witnessed it, particularly Black students who were directly affected by the behaviour.

The incident is indicative of broader issues concerning cultural awareness and sensitivity among members of the university community. There is a lack of confidence and preparedness within the community to respond appropriately to instances of racial vilification.

This report underscores the need for strengthened education around racism, language, and cultural competency, particularly within residential and social environments.

## **Report seven:**

The biggest issue with Racism and antisemitism in residential halls and on campus is microaggressions. Unfortunately, this happens all the time and from a broad spectrum of people, and it makes specific incidences of racism very difficult to report in the system, which is designed around major incident reporting and long, painful registrar complaints processes. It is a cultural issue and can get out of hand if the environment isn’t changed.

A report was received identifying microaggressions as the most prevalent and persistent form of racism and antisemitism occurring within residential halls and across the broader ANU campus. The student noted that these behaviours occur frequently and are exhibited by individuals across all levels of the university community, contributing to a pervasive culture of casual discrimination. Microaggressions, including subtle comments, dismissive attitudes, and seemingly minor acts that reinforce stereotypes or exclusion, were described as having a cumulative and harmful effect on affected students’ sense of safety and belonging.

According to the report, the frequency and normalisation of such conduct make it extremely difficult for students to report incidents through existing university mechanisms. Current reporting systems are primarily designed to capture major or overt incidents of racism, relying on formal and often lengthy complaint processes through the Registrar's office. This structure discourages students from coming forward, as it does not adequately accommodate or recognise the ongoing impact of repeated, low-level acts of bias and discrimination.

The student further emphasised that these issues reflect a deeper cultural problem within the university's residential and social environments. Without meaningful cultural change, education, and proactive intervention, microaggressions risk escalating into more overt forms of racism. The report underscores the need for a more responsive, trauma-informed, and accessible reporting framework, as well as preventative measures aimed at fostering an inclusive and respectful campus culture.

## **Report eight:**

The chalk mural was recreated for the third time, earlier this year. It was once again removed by the University. This time, the Deputy Vice-Chancellor (DVC) at the time cited the University's Poster Policy and the National Capital Authority's regulations on murals as justification. The DVC did not initiate direct communication with the BIPOC Department regarding the decision. Instead, correspondence occurred through an intermediary. Direct contact was only established after the student reached out to the DVC personally.

The repeated removal of the mural caused significant frustration and distress within the BIPOC community, who perceived the University's actions as an ongoing suppression of their political and cultural expression. In response to these concerns, a meeting was convened between the BIPOC Department and the DVC to discuss the incident.

During the meeting, the Department raised concerns about the University's inconsistent and opaque justifications for removing the mural. The DVC's office initially stated that the mural could be considered "discriminatory," but later referred to the Poster Policy and NCA requirements as the basis for removal. These shifting explanations were seen as evidence of a lack of transparency and unequal enforcement when compared to the treatment of other chalk murals across campus.

The DVC acknowledged the communication shortcomings, apologised for not engaging the BIPOC Department directly, and committed to ensuring that BIPOC representatives would be the primary point of contact in any future matters related to the Department. The DVC also proposed collaborating with the BIPOC Department to seek formal approval from the NCA for future artworks. The Department, however, expressed concern that such bureaucratic processes could lead to censorship and depoliticisation of BIPOC expression. The Department also emphasised the negative impact that the repeated removal of the mural, and the accompanying presence of campus security, had on BIPOC students' wellbeing and sense of safety on campus.

## Report nine:

A student reported multiple incidents of racism and racial discrimination within [a hall]. According to the report, white students were frequently heard using racial slurs, including the N-word, in common areas. The student further described an 'IB campaign' poster displayed in the hall that read 'Make [a hall] Great Again,' which parodied the Trump campaign slogan and caused significant discomfort among students of colour due to its racial and political connotations.

The student also reported that certain members of the kitchen staff regularly displayed hostile behaviour towards international students, particularly those of East Asian background. In one instance, a chef was alleged to have forcibly removed a BIPOC international student from the dining hall.

The student also observed that domestic residents often intentionally avoided sitting with international students, particularly East Asian students, thereby reinforcing exclusionary social dynamics within the communal dining space.

The student referenced a post made to the ANU Confessions social media page, which alleged that [a hall] and its student leadership had a culture of racism. In response, certain student leaders reportedly created a separate group chat to discuss the post but deliberately excluded BIPOC leaders from the conversation. According to the report, neither residential staff nor student leaders treated the allegations seriously, and the issue was dismissed without further inquiry or accountability measures.

The student also stated that BIPOC representatives were denied access to a budget to organise cultural or community-building events, despite such funding being available to other hall initiatives. Although residential staff had previously promised to implement anti-racism training for both staff and residents, this training reportedly never took place.

This incident highlights the persistence of racially discriminatory behaviour and exclusionary practices within residential communities, as well as a lack of consistent institutional follow-through on commitments to anti-racism education and equity-based resource allocation.

## Report ten:

A student reported ongoing experiences of racism within [a hall]. According to the report, when the student initially raised these concerns with residential staff, they were not provided with clear guidance on how to formally lodge a complaint or access appropriate support channels. The student recalled being told that '[A hall] takes these matters very seriously,' yet no substantive action was taken to address the reported behaviour.

The student described repeated exposure to racist conduct within the residential community, including Nazi-related jokes, comments about skin colour, racist remarks, and discriminatory behaviour in social settings. When these incidents were raised, the student was informed that '[A hall] is all about second chances,' a response that appeared to extend leniency equally to those engaging in racist behaviour.

The student further reported being told that the college was unable to take further action, despite assurances that the matter would be handled seriously. When the student attempted to pursue a formal complaint, the reporting process was described as distressing and lacking adequate support, leading the student to discontinue it before completion. The student characterised both their experiences at [a hall] and the reporting process itself as traumatic, noting that their general practitioner later identified symptoms consistent with post-traumatic stress.

This incident highlights significant shortcomings in the college's response to racism and the inadequacy of current procedures for supporting students who experience racial discrimination within residential settings.

## **Report eleven:**

A student reported differential treatment based on their white-presenting appearance. The student noted that when they disclosed their mixed heritage, peers frequently responded with visible surprise and engaged in intrusive questioning regarding their background. In some instances, individuals made comments suggesting that the student did not 'look mixed', reflecting underlying biases about racial appearance and identity.

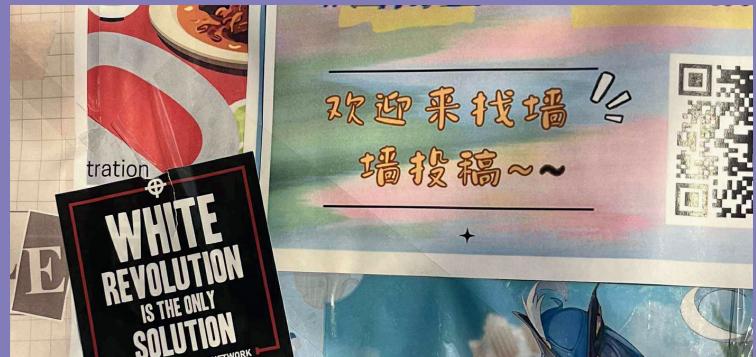
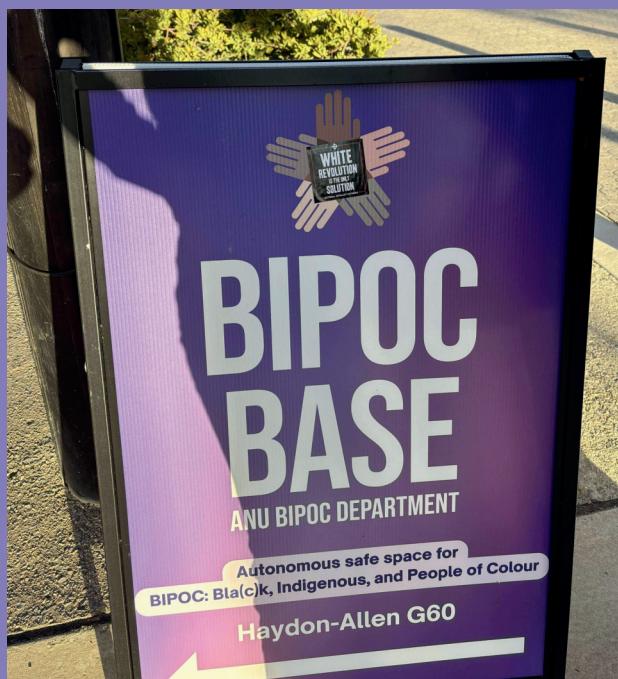
The same student also reported witnessing a hate crime on campus. According to the account, residential staff failed to provide adequate support or follow-up to the account to the victim in the aftermath of the incident. The student's experience highlights both the prevalence of racial microaggressions on campus and the inadequacy of institutional responses to serious incidents of racism and racial violence within residential settings.

## **Report twelve:**

The safety and wellbeing of BIPOC students at the Australian National University were endangered following the appearance of white supremacist and hate-filled stickers across campus. The stickers represented an organised attempt to spread white supremacist and neo-Nazi ideology on campus. Such groups were known to promote racial hatred, antisemitism, Islamophobia, and violence, and they maintained links to broader extremist movements in Australia.

The deliberate targeting of the BIPOC Safe Space and the Tjabal Centre was particularly concerning, as it indicated that perpetrators had mapped and attempted to intimidate spaces where marginalised students gathered. This act of racial hostility left many students, especially BIPOC, Muslim, Jewish, and other racialised communities, feeling unsafe, distressed, and directly targeted within their own community spaces.

White supremacist materials were deliberately placed across campus in culturally and politically significant, including the Lowitja O'Donoghue Culture Centre, over pro-Palestinian posters, over posters in non-English languages, and directly on the BIPOC Safe Space A-frame sign, where they damaged both the logo and the surface.



## Report thirteen:

A student reported a series of incidents involving racially inappropriate and discriminatory behaviour by domestic students at their residential college. According to the report, students were observed casually using racial slurs, including the n-word, in everyday conversation and social settings. The student described these instances as being met with little to no challenge from peers, contributing to a culture in which such language appeared normalised.

The report also detailed multiple occasions where individuals attended hall parties and events wearing costumes that caricatured or mocked people of colour. The student noted that these costumes were often worn openly and sometimes even celebrated as humorous or creative, with no apparent regard for their racist implications.

Additionally, the student reported that international students were frequently treated with condescension or dismissiveness during interactions at the college. According to the report, this behaviour often manifested in patronising comments, mocking of accents, or exclusion from group discussions and activities.

The student further noted a pattern of sexually fetishising women of particular ethnicities, describing instances where students made inappropriate remarks that objectified women based on racial stereotypes.

These incidents collectively raise serious concerns about the prevalence of racism and racialised behaviour within the college environment, including the normalisation of slurs, cultural insensitivity, and the sexualisation of racial identity. The report highlights a need for stronger accountability and education measures to address racism in residential spaces and to promote a culture of safety and respect for all students.

## **Report fourteen:**

A subsequent incident involving the placement of white supremacist materials on campus was reported. Despite earlier reports and remedial actions following prior occurrences, additional materials have appeared, this time directly targeting the BIPOC Safe Space. Stickers containing extremist imagery and messages were affixed to the door, the A-frame sign, and the glass display cabinet located outside the space.

The recurrence of these materials in close succession to the previous incident indicated that this was not an isolated act of vandalism but rather part of an ongoing and deliberate campaign. The stickers have been identified as originating from the National Socialist Network, a neo-Nazi organisation known for extremist activities and documented associations with violence.

Their targeted placement on and around the BIPOC Safe Space constitute a direct act of intimidation, intended to instil fear among BIPOC students and undermine their sense of safety and belonging on campus.

The recurrence of these materials in close succession to the previous incident indicated that this was not an isolated act of vandalism but rather part of an ongoing and deliberate campaign. The stickers have been identified as originating from the National Socialist Network, a neo-Nazi organisation known for extremist activities and documented associations with violence. Their targeted placement on and around the BIPOC Safe Space constitute a direct act of intimidation, intended to instil fear among BIPOC students and undermine their sense of safety and belonging on campus.

This incident underscores the urgent need for swift institutional response, and comprehensive safety measures to protect affected communities and prevent the recurrence of racially motivated actions on university grounds.



## Report fifteen:

 **ANU Confessions 2.22**  
14h · 

**#ANUConfession1128**  
Content Warning: Racism

some people will really throw anti-immigrant nonsense in your face while straight up munching on a banh mi, then drop the front and just resort to being racist when you (me) point out that I grew up here, actually.

2025-10-03 21:41:26

## Report sixteen:

The past 24 months have been particularly distressing for members of the Palestinian community, who have witnessed the devastation of their homeland and the suffering of their families from afar. Palestinian and Arab students, especially those with connections to Gaza, have reported significant emotional and psychological distress as they navigate these ongoing hardships while continuing their studies.

A student reported severe distress caused by the University's handling of requests for academic support related to the ongoing genocide in Gaza. The student described approaching a course convenor to request special consideration due to personal trauma and bereavement linked to the genocide in Gaza.

The convenor requested “death certificates” of deceased family members to substantiate the application. This requirement was described as deeply distressing and insensitive, as it forced students to relive traumatic experiences to access academic supports.

When the student provided the requested documents after losing multiple relatives, they were then told to obtain and submit translated copies before their request could be processed. According to the report, the matter remained unresolved for over a year. The student described these experiences as reproducing their trauma and reflective of a broader institutional refusal to accommodate exceptional humanitarian circumstances.

## **Report seventeen:**

Students reported a series of incidents of discrimination and cultural insensitivity toward Palestinian and Arab identity and representation on campus. One case involved a student who was intentionally cropped out of her official graduation photograph with the Chancellor in February 2025. The student was wearing a traditional Palestinian dress with her graduation gown, and her photo was deliberately cropped to obscure her visibility. She has since lodged a complaint with the University.

Additional reports described students wearing Palestinian and Arab clothing or textiles on campus, including during graduation ceremonies, being subjected to scrutiny, stigmatisation, and dismissive comments. In most cases, this has made it unsafe for Palestinian and Arab students to wear their traditional clothes on campus and in their classrooms. Some students also reported instances where university staff made disrespectful remarks about participants in Palestinian solidarity events, including comments suggesting that those attending “smelled of food” after participating in encampment activities.

Students further expressed distress at university communications related to the one-year anniversary of 7 October 2023. They reported that the institution’s public statement refused to acknowledge the ongoing suffering of the Palestinian people and was divisive and exclusionary. It was also brought to the attention of Palestinian students through university communications that a ‘safe space’ had been provided to members of the Australasian Union of Jewish Students, whilst no such space had been provided to Palestinian and Arab students. The absence of balance in the University’s messaging reinforced marginalisation of Palestinian, Arab, and Muslim students.

This incident underscores a pattern of racism, cultural insensitivity and institutional disregard for Palestinian and Arab identity and expression. This disregard for Palestinian and Arab students has led to a discouragement, to say the least, of these students from even reporting their experiences of institutional racism.

# RECOMMENDATIONS

The BIPOC Department implores the ANU to implement and report on all recommendations outlined in previous editions of the Racism Report (2021, 2022, 2023), as well as those published in the Anti-Racism Taskforce's Recommendations Report (2023) . We further call for the consideration and adoption of the additional recommendations outlined below, which are focused specifically on addressing and mitigating racism in Residential Halls.

## Recommendations for the University

### **Recommendation 1:**

Zero-tolerance policy for perpetrators of discriminatory behaviours, across all residential halls. Consequences for racist behavior should be made clear and transparent. Perpetrators removed from one residence should not be accepted into another.

### **Recommendation 2:**

Diversity and Inclusion teams should review and amend data collection practices to ensure accurate representation of BIPOC and culturally and linguistically diverse (CALD) students. Current application and enrolment systems do not provide clear demographic visibility for these groups. Improved data collection would enable the BIPOC student community to monitor patterns of racial discrimination, track incident reporting, and assess the effectiveness of equity initiatives.

### **Recommendation 3:**

Establish a formalised hate-incident response protocol involving Student Safety and Wellbeing and Uni Safe. This should include immediate safety measures for targeted students, communication protocols, and transparent investigation procedures to ensure accountability.

### **Recommendation 4:**

Implement comprehensive training programs on Unconscious bias and cultural competency for all staff and students, alongside the Respectful Relationships module already completed by incoming on-campus students. Such training programs should be compulsory for on-campus and off-campus students. The modules should be appropriately updated and completion by students should be renewed every 2 to 3 years.

### **Recommendation 5:**

The University should publicly track and report on the implementation of recommendations from previous Racism Reports and the Anti-Racism Taskforce. A dedicated oversight body should be established to monitor compliance, publish annual progress updates, and hold relevant divisions accountable for delays or inaction.

Current mechanisms are unclear, inconsistent, and perceived as unresponsive, deterring students from reporting incidents.

# Recommendations for ANU Residences

## **Recommendation 1:**

Implement clear and consistent reporting procedures across all residential halls, with explicit guidance on how and to whom disclosures should be made, and information on available support services. Processes for addressing reports of racism must be transparent, outlining the steps taken once a report is made, expected timelines, and potential outcomes.

## **Recommendation 2:**

Creation of designated, autonomous safe spaces for BIPOC communities in residential halls and colleges, to foster community-building and support networks for BIPOC students.

## **Recommendation 3:**

Hire dedicated, culturally competent BIPOC personnel, who are responsible for handling incident disclosures and administering trauma-informed care to BIPOC students at each residential hall and across the university.

## **Recommendation 4:**

Residential Experience Division should issue a public response to this *Racism Report*, outlining the specific actions taken and timelines for implementation. Regular audits on racism and discrimination should be mandated across all halls to ensure, transparency, accountability, and continuous improvement.

# GROUP OF EIGHT COMPARISON

When compared to other Group of Eight Universities, ANU shows a stark lack of Anti-racist support services available to BIPOC community members. The following chart is based on data collected from each university's official website and illustrate the services and structures that are publicly known and advertised at each university.

	Diversity and Inclusion Unit for Staff	Signatory of Racism. It Stops With Me.	Dedicated and Specific Anti-Racism Policy	Dedicated Anti-Racism Unit for All Students	Designated Racism Reporting Channel	Dedicated Anti-Racism Working Group
UNSW Sydney	✓	✓	✓	✗	✗	✓
University of Western Australia	✓	✓	✗	✗	✗	✗
Monash University	✓	✓	✓	✗	✗	✓
University of Queensland	✓	✓	✗	✗	✗	✗
University of Melbourne	✓	✓	✓	✗	✗	✗
University of Sydney	✓	✓	✓	✗	✗	✗
University of Adelaide	✓	✗	✗	✗	✗	✗
<b>Australian National University</b>	✓	✓	✗	✗	✗	✗

# WHAT YOU CAN DO

If you see any form of racism, please report it to us where possible. The BIPOC Department can only act on what is shared with us. We know that many BIPOC students internalise their experiences of racism simply to survive in racist environments. If something has happened to you or someone you know, you can reach out to us at any time. Our anonymous reporting surveys are linked on our social media accounts, we encourage you to use them to report.

You can email the BIPOC Officer directly at  
[sa.bipoc@anu.edu.au](mailto:sa.bipoc@anu.edu.au)

You can email the Indigenous Officer directly at  
[sa.indigenous@anu.edu.au](mailto:sa.indigenous@anu.edu.au)

You can email the International Student Officer directly at  
[sa.international@anu.edu.au](mailto:sa.international@anu.edu.au)

You can email ANUSA admin to organise an appointment with the ANUSA Legal Service at [sa.admin@anu.edu.au](mailto:sa.admin@anu.edu.au) or scan this QR code to directly book an appointment



You can email the ANUSA Student Assistance Team directly at  
[sa.assistance@anu.edu.au](mailto:sa.assistance@anu.edu.au)

# SUPPORT

If this report has caused you distress  
please use any of the following services  
for immediate assistance:

ANU 24HR Wellbeing Support Line 1300 050  
327 or SMS to 0488 884 170

ANU Counselling 02 6178  
0455

ANU Uni Safe 02 6125 2249

Access Mental Health (ACT)  
1800 629 354

Lifeline 13 11 14

Emergency Services 000

# THE 2025 EXECUTIVE THAT MADE THIS REPORT POSSIBLE

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