

RACISM REPORT

The background of the entire page is a repeating pattern. It features stylized hands in two colors: a light brown and a dark purple. The hands are arranged in a grid-like fashion, with some overlapping. In the center of the page, there is a larger, more prominent graphic. It consists of four hands, two in light brown and two in dark purple, arranged in a circle with their palms facing outwards. The fingers of these hands overlap to form a central floral or mandala-like shape. The overall aesthetic is clean and symbolic.

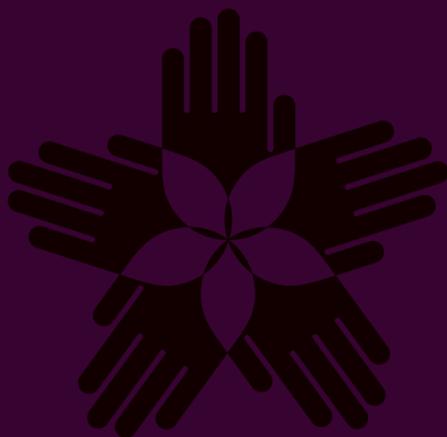
ANUSA BIPOC DEPARTMENT

We acknowledge the traditional owners of the country and land this report was made upon, the Ngunnawal and Ngambri peoples. We pay our respect to their elders past, present and emerging. We extend that respect to all First Nations people throughout the continent. We acknowledge the land that we exist upon is stolen Aboriginal land and that sovereignty was never ceded. This land always was, always will be Aboriginal land.

CONTENT WARNING

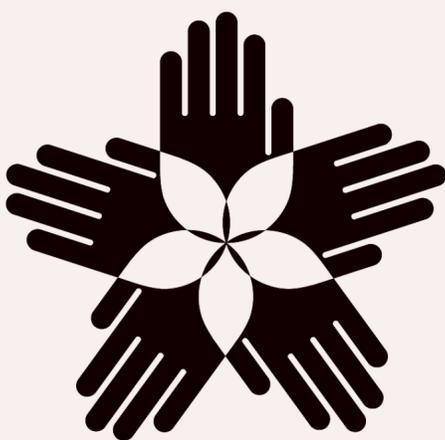
This report contains explicit incidents of, reference to and discussions of anti-immigration, antisemitism, Asian hate, bigotry, bullying, colonisation, colourism, cyberbullying, hate crimes, Islamophobia, genocide, nazism, prejudice, race, racial discrimination, racial fetishism, racial hypersexualisation,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

This report also includes explicit imagery of white supremacist propaganda that may be upsetting for some readers.



CONTENTS

DISCLAIMER	1
DEFINITIONS	2
LETTER FROM THE OFFICER	3
INCIDENTS	6
FIGURES	23
THE UNIVERSITY	24
THE GROUP OF EIGHT	26
UNREPORTED	27
RECOMMENDATIONS	28
WHAT YOU CAN DO	29
SUPPORT	30



DISCLAIMER

All quoted comments throughout this are reproduced as in the original, without any major correction of spelling or grammar. All names and identifying qualities including colleges, political parties, on-campus establishments, libraries, teams, schools, clubs and sports have been removed. We refer to all victims and perpetrators with the gender neutral pronouns they/them/theirs.

The incidents described in this represent the opinion and experience of students affected by what were to them incidents of racism or racial discrimination. We have included the material in this report where, in our opinion, it meets the definition of racism or racial discrimination provided below.

We are not in a position to investigate each reported incident, although we have provided documentary evidence where this is available. We simply do not have the resources for such investigations and in many cases it would be traumatising to affected individuals. We cannot therefore speak to the truth of each incident. On the other hand we have no reason to believe that any of the reports we have received are untruthful. What is important is the pattern revealed by these incidents. In our opinion, the incidents, take as a whole, speak for themselves

DEFINITIONS

Throughout this report the following definitions will be used as defined by ANUSA Constitution and the BIPOC Department 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 due to the colour of their skin 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 against bigotry 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 humans based on shared physical or social qualities into categories generally viewed as distinct by society. This may include refers to a person's 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.

LETTER FROM THE OFFICER

The ANUSA BIPOC Department was established in 2016. As one of the seven ANUSA Departments, we act as both an advocacy and community group for BIPOC students of ANU. The Department is an autonomous and non-political group that provides a community of support and solidarity for BIPOC. As Officer, I represent our interests in the ANUSA Student Representative Council and am the student representative to the ANU Social Inclusion and Diversity Working Group. In our 5 years of operation at ANU, the Department has held balls, hosted leading BIPOC thinkers, run weekly collective meetings, run Anti-racism campaigns, raised awareness of BIPOC issues around ANU and engaged BIPOC in community-building events. In that time we have received many reports of racism from students, but such incidents have never been compiled into a single document.

I am often asked: "Is there racism on campus?"

The simple answer is yes. The harder answers start with who, what, how, when, where and why. Hopefully, the contents of this report will provide more clarity to the ANU community about just what is going on every day here. In 8 months since taking up my position, I have heard things beyond my worst nightmares. As a 21-year-old, 3rd year student the only training I have in my role is First Aid, CPR and Mental Health First-Aid. I have peers as young as 17 come to me distraught due to the negative experiences they have had so early as O-week of their first year. A snapshot of such incidents is included in this report, but I believe it is necessary first to explain my role and the limited capacity I have to help people who report to me.

The BIPOC Department exists to ensure BIPOC undergraduate student voices are represented in ANUSA. This is supposed to mean BIPOC opinions are heard in SRC and are given the opportunity to be shared through campaigns throughout the year. What is actually happening is that the Department is being used as the de facto consultant for all things race and racism-related by all members of the ANU.

To me, this is because there is a severe lack of ANU-run resources for BIPOC or Anti-racism. At ANU there is no Diversity and Inclusion unit dedicated to BIPOC students, no designated BIPOC staff to deal with racism, no BIPOC Anti-racism specialist, no ANU wide Anti-racist policy, no mandatory Anti-racism training, no racism reporting procedure, no dedicated support for those who experience racism and in my opinion, no acknowledgment of an existing culture of racism.

Unlike some other Departments, we do not have a PARSA equivalent entity. This means we, as what is defined as an Undergraduate student group, are forced to cater to all postgraduate members of the BIPOC community as well. Due to a lack of adequate Anti-racism resources at ANU, I am the subject of requests above my pay grade, age, qualifications and capacities. Often requests just take away time from the purpose of the Department to serve BIPOC members and could be solved with a google search. In the 8 months of my term I have had:

- 2 requests from non-BIPOC Residential Hall Managers asking for advice to resolve their BIPOC residents' issues.
- 8 requests from non-BIPOC Senior Residents asking to make resources they could use about how to be better allies.
- 3 requests from non-BIPOC teaching staff to prepare content for their courses.
- 6 requests from non-BIPOC researchers asking to contribute to their studies.
- 25 requests from non-BIPOC clubs on campus to share their content because they want BIPOC membership.
- 2 requests from Senior University management to provide contact information of BIPOC and culturally diverse organisations.

When I attend Social Inclusion and Diversity Working Group meetings I am the only student and the only black person present. The working group is making very real changes regarding LGBTQ+ and gender diversity recognition. I do not believe the group has the capacity to resolve racist incidents at ANU due to the sheer scope of the situation.

In my personal opinion, the situation at ANU is frustrating and unfitting for the premier tertiary institution in the nation. As BIPOC Officer, I am frustrated to know that BIPOC are not being appropriately catered for due to a complete lack of adequate Anti-racist services.

I do not wish to continue to enter debates on what is and isn't racist, to run campaigns on Anti-racism or to attempt to represent BIPOC interests when, in my view, there is nothing substantial being done by the ANU itself to resolve this issue. It is not my job as a student to deal with the things I have had to deal with since taking up this role. I wake up in the morning to direct messages of other students' racial trauma at least once a week. I'll be at birthday drinks with friends and get an email reporting a racist comment made by a tutor. I'll meet someone new at a party and they'll tell me an incident that hurt them so much they dropped out. I'm not qualified enough and I have no authority to properly deal with racist incidents reported to me. What breaks my heart is that BIPOC at ANU need help and I can't give it to them.

I try very hard to feel proud that I go to the best university in the nation, but unfortunately the truths I know about what BIPOC experience here mean that I simply can't. What I would be proud of is an institution that takes care of the BIPOC members of its community and builds a system where they are actively protected and supported.

As Officer, I am devastated to know that incidents included in the report have caused BIPOC students to leave residence halls, quit clubs, drop courses, change universities and completely abandon their career paths. I believe that the University Executive share the same anti-racist beliefs as I do. I don't believe they are aware of how pervasive racism is at ANU and how desperately in need of support BIPOC are.

I thank the Indigenous Department Officer, Katchmirr Russell, and the International Students Department Officer, Benedict Chin, for their continued support and dedication to their respective communities. I would also like to thank my dedicated team in the Department Executive of Eyitoritse Mojuetan, Isabella Vacaflores, Chanel Nguyen and Oshini Weliwita. Without their aforementioned support, I would likely have resigned from this position in my first week.

My heart goes out to all BIPOC students and staff; those who could share their experiences and those who could not.

Many thanks,

Chido Chemoyo Nyakuengama

(she/her)

INCIDENTS

From 1st of December 2020 to 30th of June 2021 the BIPOC Department formally collected 73 incidents. The incidents were reported through an anonymous form, direct messages to the BIPOC Department social media pages, emails to the BIPOC Officer or disclosed at BIPOC Department meetings. The anonymous form asked what happened, who was the perpetrator, where did it happen and when did it happen. These incidents are listed in the order in which they were reported. Changes made to maintain anonymity have been italicised. There are 20 incidents that are not included in this report because they are ongoing incidents or the victims did not consent to include the details of them in the report. There are upwards of 100 other incidents that were disclosed but not formally reported and therefore are not included in this report.

The incidents are as follows:

Incident 1:

"I'm taking course ... and have been shocked by the behaviour of the ... *academic Name*. Although I was personally unable to attend, I heard through a friend also taking the course that during the first lecture, *they* said the n-word multiple times. There are students who were present during that lecture who are willing to support/evidence this occurrence. *They* used the n-word while discussing a *building* that had recently changed its name which included the word. As a white person, it is completely inappropriate, harmful and racist for *them* to be using this language at all, let alone while teaching"

Incident 2:

"White *students* discussing preference for black male sexual partners; comparisons of black men to animals & general fetish-y energy"

Incident 3:

"A white student ... had hung up a Confederate flag in their dorm."

Incident 4:

"A *student* was handing out bags with a white supremacy phrase on them in Kambri . "Don't tread on me" Inside the bags were pamphlets against refugees, and BIPOC people."

Incident 5:

" Was right before lockdown, I was wearing a face mask & ... a white *student* looked at me (I am of Chinese descent), turned to *their* friends, laughed and said 'nobody breathe, there's corona here'"

Incident 6:

"At an interhall sport game between *Hall A* and *Hall B* an *A* student on the sideline made monkey noises at one of the *B* students who is POC. The *Student Managed Organisation* tribunal "punished" *A* by reducing *A's* disc score, and having the student write a formal apology. *Student Managed Organisation* claimed it was "unsportsmanlike and considered racist by *B*" like nah babe it just was racist."

Incident 7:

"There are Neo-Nazis on campus."

Incident 8:

"We were doing some weird get to know you thing in class ... where we got in groups and asked questions with some suggested questions to go off on the board. My group just happened to have 3/5 international students (not including me, this is very important information). Anyway so after we finished talking we were supposed to have a group spokes person to say things about everyone but we didn't really pick one so one person decided to tell the class about our group and state that we had a few international students (not including *them*) in the group but she couldn't remember where everyone was from so *they* said I'll let them tell you and gestured to the rest of the group so they could start telling everyone themselves. Now I made sure to look at each international student (two of which were white/white passing) as they went along and not look at anyone else to ensure no one thought I was an international student bc I'm not and I have never been outside of Australia. For visuals this is how we were sitting:

Spokes person, 2 international students, ME, then another international student

Once each person finished saying where they came from, the tutor decided to single me out and ask (after we SKIPPED me to get to the last international person) "are you an international student?" And I had to state to the whole class after trying everything I could to not have this happen "no, I'm from Canberra". It sucks that the tutor didn't see anything wrong with that and for SURE if I was white they would not have asked me that. Because if I WAS an international student I would have said so when it was time to do so and not look to the ACTUAL international student for them to speak who was sitting next to me on the end.

I have no problem with international students and it would be fine if I was actually an international student but the assumption that I'm "not from here" or that I'm an "other" just bc I'm not white really hurts.

Also yes the tutor was/is white."

Incident 9:

“During my *class* we watched a video about this white woman (I can’t remember her name but she’s really cool) conducting a social experiment on the Oprah show where they separated brown eyed and blue eyed people and treated the blue eyed people as less than the brown eyes ppl and they had to wear coloured collar things to identify them. So they didn’t get tea/coffee and snacks before going in for the show to start and they had to wait for all the brown eyed ppl to enter the seating area before they could enter.

So, after we watched this we had some questions to answer in breakout rooms. One student in my breakout room decided to ACTUALLY SAY THE N WORD when listing examples of racism like it was nothing and it was “fine” bc it’s just an example and *they’re* not using it against anyone. I was the only black person and poc in that breakout room and no one else said anything. They just acted like it didn’t happen. I wish I had said something but it’s hard to speak up in a room of white ppl who probably won’t back you up. Not bc they’re racist necessarily but bc they’re scared to.”

Incident 10:

The short version of this is that my white academic un-apologetically said the n-word in class. The long version is that they said this in the context of saying the name of a music group. I sent them an email saying that I don’t feel they should have used that word. Their response, in short, was that using a substitute word would be censorship of the artistic intent in the use of the word in music groups name (in their view, to highlight the racism the members of the music group had experienced). My response was that to use a substitute word would not be censorship because first, most people know what you mean when you say “the n-word” or something similar, and that further, these substitutes don’t just obscure the word itself, they also highlight your positionality in relation to that word. Their response to this was that they would be very careful next time they had to talk about music group. I feel this shut the conversation down. I feel the original response was condescending and packed with virtue signalling. Some things I would draw out of this: - This cry of censorship runs really close to some common right wing talking points that I feel are potentially harmful – to clarify, I think the claim that we shouldn’t moderate the circulation of images of blackface because this would amount to the obfuscation of history runs on the same logic. - I talked this situation through with someone close to me and they said something to the effect of that you can’t be ignorant of the cultural tumult and lasting harm around the n-word. Everyone has a formulated position on how this word should be used. - With this in mind it sort of becomes hard to imagine that this lecturer is unaware that use of the n-word is contentious and possibly offensive. Their response as such starts to look a little thin, a little contrived. This is not the only instance of racism I experienced with this lecturer. Another major one was a discussion about the caste system which we commonly geo-culturally locate in India

***with a visiting academic of Indian background*. In this instance the lecturer implied that there are slums in India and not in their view in Australian cities because of the cultural ubiquity of the caste system in India – an assertion that I feel subtextually indicates that class violence is culturally specific to India. I have spoken to College staff members about this situation, and mentioned this second instance of what I feel is racism as well. While College staff were sympathetic and created a safe conversational space, one outcome of this conversation was that the instances of racism I was describing were too subtextual to make any headway in an official complaint setting.**

Incident 11:

“Artist name, who is a black rapper was performing at friday night party and I heard a few college students talking about them. One of them didn't know who they was and mistook them for another rapper. When told who it was they said "how am I supposed to tell these monkeys apart, they're all the fucking same". Their friends laughed. Yeah that was gross to hear as a poc”

Incident 12:

“In my course my academic raised a question to the class if cultural appropriation is real. I was the only BIPOC in the class. Several white students shared stories of them wearing traditional Chinese dresses because they felt they had enough experience with the culture. The white tutor then told us about how they used to be "that white person with dreads”.

Incident 13:

“A group of all black students were meeting at hospitality venue on campus. It was when there were covid limits in place about how many should sit at a table. It was a max of 6, but we had 7 people. The staff member politely asked us to make sure we separated into 2 tables and we did to follow the rules. Sitting next to us was a large group of all white college kids, probably over 20, who had pushed the tables together and were sitting all together, it was defiantly more than 6 at a table. The worker looked at them but didn't tell them to separate like they did to us and went back inside. Then anu security officer walked past the group and had a word to them. One of the white students, who seemed pretty drunk was talking to them and jokingly shook their hand saying yes boss no worries. The officer left before making sure the student separated. They kept sitting there breaking the covid rules.”

Incident 14:

“At a pres at *on campus* I said that there was racism at uni. A white *person* who wasn't in the conversation butted in to say well obviously its not that bad if you're here though isn't it. My friend said excuse me and *they* said that I should be grateful to be here. *They* said years ago when I wasn't allowed to be here was racism and that Im just bored/attention seeking now.”

Incident 15:

“A BIPOC student living in shared accommodation. A white student put up an anti-immigration political party poster on their shared fridge.”

Incident 16:

“In an ... language course there were 2 ... international students. The teacher asked them a question in the language and they didn't understand so they said sorry. The Teacher said it again in English and they said sorry again because they didn't understand The Teacher. The Teacher replied back asking them how can they be learning the language when they should be focusing on English first.”

Incident 17:

“You can't walk into the bar on campus whilst being black without getting stared at by everyone. Seriously everyone.”

Incident 18:

“Nothing too big - had a few incidents with some friends. Was talking about my relationship with my grandparents and my family and my culture in general. My friends called it 'weird' and when I defended myself and tied it back to Filipino culture, they then started gaslighting me by saying 'Actually that's all cultures'. It was a complete reversal and negated my culture.”

Incident 19:

“Over the summer my best friends family member said I was “tainting white mens blood” by hooking up with them. There were a few additional micro aggressions by their family. I discussed this issue with a POC. My friend told me that I wasn't allowed to tell other people what had happened to me and proceeded to yell at me and tell me I was playing the victim. I was very confused by this incident until I learnt about racial gaslighting. Every time an incident occurred my friend would cry and position them self as the victim whilst simultaneously dismissing what I had gone through. Racial gaslighting is a new concept to me. I didn't realise it but my friend had been racist towards me the whole time. But it was done in such a covert way I

had'nt recognised it.

Incident 20:

“This is less about a specific incident but more about an ongoing trend in the *Student Performance Group*. The society - aside from being notoriously nepotistic in its casting - has increasingly chosen white actors and directors over the last 2-3 years. Additionally, the plays themselves have been chosen in a way that leaves very little space for POC. This has resulted in white directors realising white plays.

This problem has only worsened over time.

There is mentality and attitudes of, “Well, we don’t have enough POC actors to produce diverse plays” thereby avoiding diverse plays. The executive seems to be unwilling to have frank discussions about race, concluding instead, that omission is the easiest option.

OMG, WHAT A FUCKING SURPRISE, *PRODUCTION*, A LEAD ROLE, CAST AS A POC, HAS BEEN ADVERTISED

This piece of poetic shit written by me, a person of colour leads me to my next point. Representation has become (was always?) tokenistic. I mean, one POC cast in the main role, means that every other role is safe to be white. To illustrate my point, some personal statistics.

I have auditioned for at least 9 *Student Performance Group* plays. I have been cast in 0 of these plays. ... , an acquaintance, who is cis, white, conventionally attractive and male, took a passing interest in theatre, and has now been cast twice out of two auditions. In conclusion, it feels like I’m overreacting and that it’s just me who doesn’t fit. But, it can’t just be me, because of the lack of representation on stage for any person of colour.”

Incident 21:

“My black friend told me about this thing that happened to them. My friend was studying in ... social area with some friends. A white friend of my friend’s friends joined them and was playing a video game on their laptop. They must of messed up on the game or something and exclaimed the n word loudly in the space. When everyone looked at them shocked they just said oh sorry guys and then kept playing.”

Incident 22:

"I was sent a website by a friend, which had a picture of me next to a testimony from Asian Student promoting the School. The way the website was set up made it look like I was Asian Student, and that I was the person giving the testimony. It was misleading in that it made me look like someone I wasn't, and that I had done the degree they were promoting. Ironically, the testimony was about the 'diversity' of the School. This is not the first time I've been mistaken for the wrong Asian at the ANU, with multiple bosses having previously gotten my name confused with other Asian co-workers, even after working there for months. This incident has made me feel like a faceless tool for ANU to profit off of, to push for ideals like diversity when their staff can't even remember my name."

Incident 23:

"A group of BIPOC had booked a room at 5:00pm. We had done everything to secure the room for our meeting through the building and functions on campus, it was on the screen outside the room as well. We got there around 5 minutes before to wait outside so we could set up ASAP. There are huge windows so the white *academic* inside could see us waiting around, there were around 10 of us standing outside. We waited until exactly 5 and opened the door, they were rudely like "I have this room i'm teaching" and we said we had booked the room for a meeting starting now. Some students had started to pack up and the *academic* said "no I haven't finished my class". So we stood outside to wait. Lots of students kept looking out the windows at us and the *academic* kept them in for 10 minutes. I understand that *academics* are often rushed but I've had *academics* email or put on wattle info they haven't been able to cover in class very often. I think people know to respect room allocations at ANU. I can't help but think due to their patronising tone and disregard for our booking, they had definitely placed their own importance over a large group of BIPOC. Which is pretty rude in general and there's no way to prove, but it's more the whole undertones of the situation. By the time they let us into our room there were 20 of us waiting outside and it's a sad fact that groups of BIPOC attract a lot of stares on campus. It definitely othered us just casually being made to wait outside, missing 10 minutes of our meeting for a white person to finish talking."

Incident 24:

"My friends and I (all black) were standing on uni ave just talking before saying goodbye. There were lots of people standing around in groups just like us. It was a thursday night and college people were heading into the city along the ave. A bunch of students came through on scooters and sort

of yelled out at us as they passed. One came back and rode around us, in a kind of menacing way. We were trying not to engage with them, but being yelled at by drunk yt people can be pretty scary,. Most of the time stuff like that happened in the past for us it had been racial attacks. So it left us pretty on edge even though they didn't directly harm us or anything. It just felt like they were trying to spook or taunt us for no reason at all."

Incident 25:

"A *student leader* made some very anti-semitic comments "jews should just all be murdered and see how they like it"."

Incident 26:

"Without warning, a course showed very graphic images of victim of the Rwandan genocide. I don't think it was necessary to include them at all. It was very upsetting to look at so casually in class."

Incident 27:

"I was called a "white dog", "privileged" and told I deserve to die by three ANU students. I hear racist and offensive comments a lot but this was probably the worst one. It seems to be accepted by ANU culture and faculty."

Incident 28:

"This occurred in a *class*: We were tasked to discuss anti-social behaviour, and it was defined by the *academic* as a synonym/label for 'evil', I brought up the notion that definitions of evil and therefore what people see as being antisocial behaviour likely differ across cultures. A *student* in the *class* then proceeded to talk about how Middle Eastern men do antisocial/evil things all the time but they don't realise these behaviours as evil, whereas Westerners do. *They* repeatedly talked, with zero evidence, about how Middle Eastern men are evil because *they* consistently perpetrate violence against Middle Eastern women. As a Middle Eastern *person* myself I was appalled that *they* had such abysmal understanding of the Middle East, complete lack of cultural sensitivity, and spoke about Middle Eastern women as though they were passive recipients of violence in all walks of life - as if they had no agency"

Incident 29:

"The BIPOC Department received an anonymous statement that used racial slurs against Aboriginal People"

Incident 30:

"I work at a tourist place that recently underwent changes to be more inclusive for non-English speakers. I explained this a visitor, who asked about some of our rules, and then that visitor proceeded to yell about accommodating "those" people, whilst pulling on the skin surrounding their eyes to make their eyes seem East Asian. I later overheard them using slurs targeted towards Chinese and Japanese people."

Incident 31:

"A couple Asian students were playing Basketball A group of white students were watching them from the sideline of the courts. The white students started loudly laughing, mocking and imitating the Asian students when they were playing."

Incident 32:

"People are always talking like we are the most evil race on this earth. We are being made to wear the skins and clothes of our ancestors who did bad things, but that's not who I am."

Incident 33:

"Offensive posters by *Student Political Group* "

Incident 34:

"ANUSA and ANU student put forth a motion to SRC about Israel and Palestine without consulting Middle Eastern (Israeli and/or Arab) students on campus. "

Incident 35:

"*They are a Student Organisation Leader, very racist person. I would like to highlight that recent Student Organisation representatives are very racists. One incident was when I talked to them and they were saying bad things about people with different color , they are lazy and manipulative. I have attended couple of Friday evening gathering of Student Organisation and mostly from white people (include one from Philippines or somewhere) was very rude to me and my friends (east Asian). They were drunk or something making fun using eyes. Not at all pleasant experience and afterwards I stop going anywhere and meeting people in campus. Student Organisation is not good place here.*"

Incident 36:

"One of the students ... referred to a group of black men in a club as 'n-words'. They have since used this language several times in 'jokes'"

Incident 37:

"A few students were talking in a public space at hall about their sex lives. One student said they had preferred to have sex with black men because they were bigger. One student said that if they loved monkey dick so much they should go to Monkey Bar that night."

Incident 38:

"i (asian) was in a *class* with 4 people. 1 of them was my friend (asian). me, a friend and this student N (white) sits down on the same table. two other white people arrive and sit on a different table. when it is time for us to move into groups to do the math worksheet. me and my friend go to the whiteboard closest to us. the other group of 2 go to a different whiteboard. N, although they are closer to us goes across the room to the other group full of white people (which didn't bother us that much, but me and my friend were very confused on what to do w the worksheet). After 5-10 minutes another classmate (white) joins the classroom and instead of usually going into groups of 3 (2 teams) they join the white group of 3 making it a group of 4. The *academic*, even though *they've* made it clear in prior tutorials it should be groups of 3, *they* dont budge or say anything to anyone. Me and my friend clearly struggling with the work continuously ask the *academic* for assistance yet *they* pay attention to the white group more... throughout the class me and my friend research, putting our hands up waiting for assistance, and at this point we've given up. there is less than 10 minutes of class - me and my friend have given up as we haven't gotten the assistance we required so we decided to just stay quiet and wait a few minutes until the dreadful *class* was over. although it may seem small, throughout the rest of the semester i didn't look forward to that class anymore despite it being my only in person class."

Incident 39:

"ANUSA posted an anti-semitic statement on their facebook page. They ignored several facts and made an irrelevant value judgement that alienated many jewish students on campus. I don't want my money being spent on ANUSA anymore"

Incident 40:

"At a bar when all our friends were talking and someone bluntly said Indigenous people have everything given to them and that they're drinkers etc "

Incident 41:

“Someone at my old college said that everything was handed to me on a silver platter because I was Aboriginal and defended colonisation to my face and also sang Rule! Britannia rule the waves in my face.”

Incident 42:

Excerpt of email from *academic* detailing an assessment piece:

Finally take professional care with your work, read it before submitting it. If English isn't your first language have someone else read it. I expect a high scholarly standard of work

“Finally take professional care with your work, read it before submitting it. If English isn't your first language have someone else read it. I expect a high standard of work.”

Incident 43:

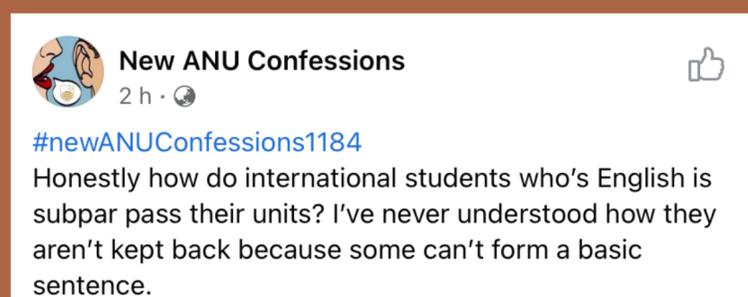
ANU Crushes 2.0 Post:



“Looking for someone to retake Rhodesia with”

Incident 44:

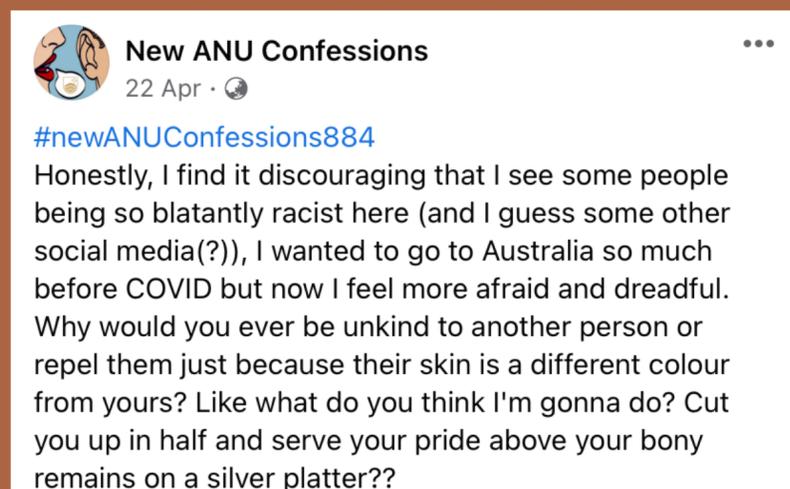
New ANU Confessions Post:



“Honestly how do international students who's English is subpar pass their units? I've never understood how they aren't kept back because some can't form a basic sentence.”

Incident 45:

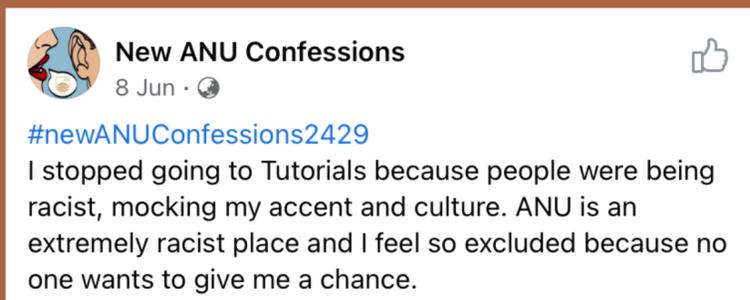
New ANU Confessions Post:



“Honestly, I find it discouraging that I see some people being so blatantly racist here (and I guess some other social media(?)), I wanted to go to Australia so much before COVID but now I feel more afraid and dreadful. Why would you ever be unkind to another person or repel them just because their skin is a different colour from yours? Like what do you think I'm gonna do? Cut you up in half and serve your pride above your bony remains on a silver platter??”

Incident 46:

New ANU Confessions Post:



“I stopped going to Tutorials because people were being racist, mocking my accent and culture. ANU is an extremely racist place and I feel so excluded because no one wants to give me a chance.”

Incident 47:

New ANU Confessions Post:



“I wish people knew how racist ANU really is.”

Incident 48:

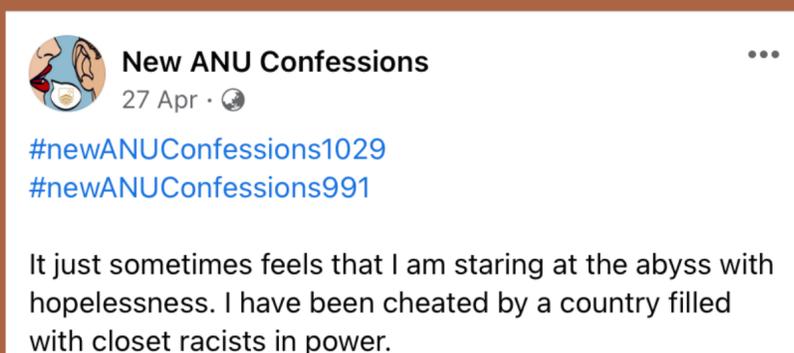
New ANU Confessions Post:



“'I'll be devil's avocado for a minute' *justifies racism*”

Incident 49:

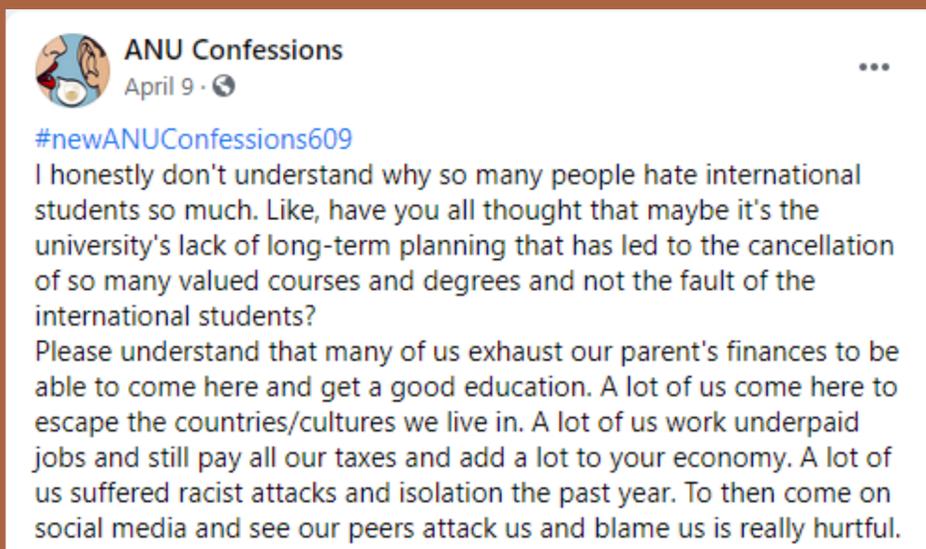
New ANU Confessions Post:



“It just sometimes feels that I am staring at the abyss with hopelessness. I have been cheated by a country filled with closet racists in power.”

Incident 50:

New ANU Confessions Post:



“I honestly don't understand why so many people hate international students so much. Like, have you all thought that maybe it's the university's lack of long-term planning that has led to the cancellation of so many valued courses and degrees and not the fault of the international students? Please understand that many of us exhaust our parent's finances to be able to come here and get a good education. A lot of us come here to escape the countries/cultures we live in. A lot of us work underpaid jobs and still pay all our taxes and add a lot to your economy. A lot of us suffered racist attacks and isolation the past year. To then come on social media and see our peers attack us and blame us is really hurtful.”

Incident 51:

National Socialist Network: Australia for the White Man sticker



Found outside Hancock Library 26/04/2021

Incident 52:

National Socialist Network: Australia for the White Man stickers



Found on ANU sign Barry Drive 26/04/2021

Incident 53:

National Socialist Network: Australian fascist action sticker

National Socialist Network: White revolution is the only solution sticker

National Socialist Network: Destroy capitalism, destroy communism, national socialism now sticker

National Socialist Network: Australia for the white man sticker





Found on and around the Engineering Building 26/04/2021

Incident 54:

National Socialist Network: We must secure the existence of our people and a future for white children sticker



Found on door of the Hanna Neumann Building 26/04/2021

Incident 55:

Student Club O week Market Day stall:



"Don't tread on me, mate!" stickers, bags and Winston Churchill cut out

FIGURES

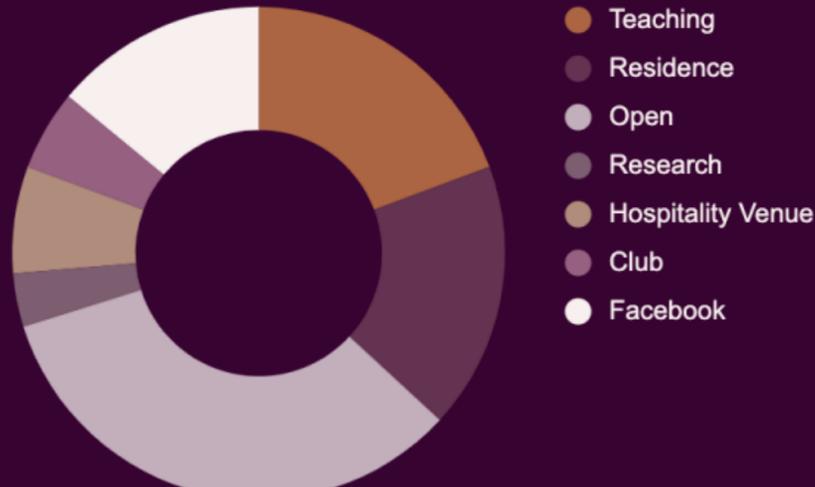
The following data was concluded from these incidents:

Who



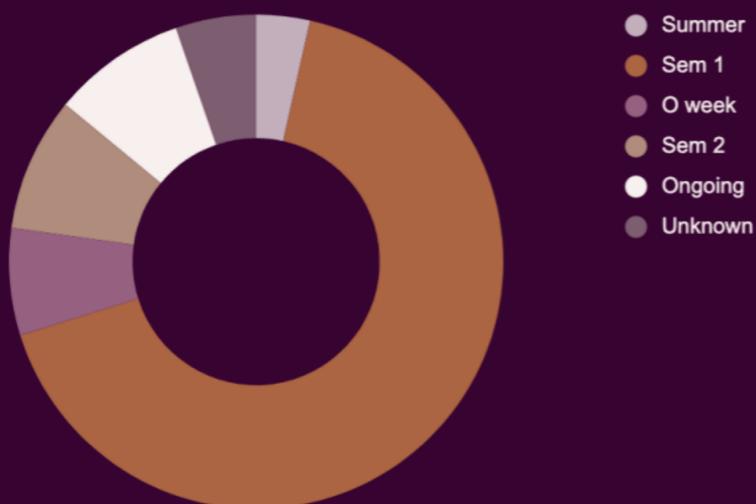
54.4% were perpetrated by students
 29.8% were perpetrated by an unknown person
 15.8% were perpetrated by staff

What



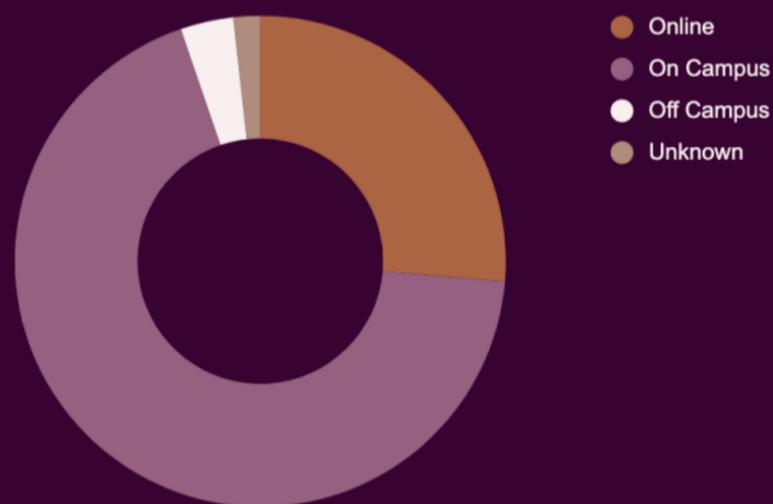
33.3% occurred out in the open
 19.3% occurred in teaching setting
 17.5% occurred in student residences
 14% occurred on Facebook
 7% occurred in hospitality venues
 5.3% occurred in ANU student clubs
 3.5% occurred in research spaces

When



66.7% occurred in Semester 1 2021
 8.8% occurred in Semester 2 2020
 8.8% occurred in ongoing time periods
 7% occurred in orientation week
 5.3% occurred in an unknown time period
 3.5% occurred in the summer break

Where



68.4% occurred on campus
 26.3% occurred online
 3.5% occurred off campus
 1.8% occurred in an unknown location

THE UNIVERSITY

On the ANU Website, there is a page titled: Reporting incidents of discrimination and racism. As of 12/07/2021 the contents of the page:

- *"As expressed in Our values, the ANU community is inclusive, open and respectful. In other words, we do not discriminate and we do not accept discriminatory behaviour. If you should experience or witness such behaviours on campus or in the community we want you to know whom you can talk to about this, how you can be supported, and the ways that you can report these behaviours."*
- ANU Wellbeing and Support Line
- Dean of Students
- ANUSA
- PARSA
- Respectful Relationships Unit (RRU)
- [Australian Federal Police Link](#)
- [Australian Human Rights Commission](#)

The BIPOC Department finds the following issue with the page:

1. There is no explicit process to follow.
2. There are 7 links to other pages.
3. There is no incident reporting form.
4. There is no way to anonymously report.
5. The link to Our Values is incorrect and redirects to a page titled: *STOMP - Mentoring for Refugee Bridging Program*.
6. The terms used included "difficult situations", "matters that are troubling students", "discriminatory behaviour", "such behaviours" instead of explicitly stating racist incidents or racism.
7. There is no clarification of the types of incidents that can happen to BIPOC and that can be reported.
8. There is no reference to BIPOC at all.
9. There is no statement stating explicitly that the ANU is an anti-racist place or that racism is unacceptable at the ANU.
10. The ANU Value reference of "We are inclusive, open and respectful, reflecting the diversity of our nation" does not say we are anti-racist and do not accept racism.
11. The ANU Wellbeing and Support Line is a 24-hour telephone and text counselling support service available to ANU students experiencing situational stress, emotional difficulties and mental health concerns. This service is not tailored to BIPOC experiencing racism.
12. The Dean of students acts as an impartial neutral intermediary between students and the academic or administrative areas of the University. This service is useful to students but is not the most accessible service as immediate help is not provided, it is not an option to report anonymously, to book an appointment you have to email, phone or go into the office and appointments are only for 3 hours periods 2 days a week.

-
13. ANUSA serves student interests at ANU, this can be through the legal and student assistance services. However, it is the BIPOC Department that is dedicated to supporting BIPOC students and this is not mentioned.
 14. PARSA is currently operated by an ex officio President after the board resigned on the 30th of April this year. There was never an equivalent to the BIPOC Department in PARSA. PARSA staff provide academic, financial, and legal services but BIPOC student-led racial advocacy is non-existent at this point in time.
 15. The RRU works to prevent and respond to sexual assault and sexual harassment (SASH) on campus. The page lists the RRU can *"support students through the provision of information and advice, and a space to debrief following an incident."* Racism and SASH are very different things that require different disclosure and support procedures as well as actors to perform those procedures.
 16. The Australian Federal Police can only act on a very small proportion of racist incidents, those being hate crimes. As well as this, many BIPOC have a racial-based distrust of police and choose to avoid them, even in instances of violent racial crime.
 17. The Australian Human Rights Commission can also only act on a very small proportion of racist incidents. As well as this, many BIPOC are not aware of how they can be protected by the commission.

Overwhelming this page doesn't reference any BIPOC run explicitly Anti-racist areas of the ANU where racism can be disclosed, because there aren't any. The ANU's lack of structure in reporting racism means that when things are "dealt with", usually there is no result. There are no rules or regulations that anyone must follow when an incident is reported to them. Because incidents are reported to various colleges, schools and residence halls, everything is up to the interpretation of who it is being reported to. There is no mandate, meaning at times heads of schools have been willing to hold restorative justice sessions with offenders and the BIPOC executive. At other times the incident is being dealt with by HR, indefinitely. In most incidents, the BIPOC Department has helped students navigate there is simply no acknowledgment or anti-racist action take from offenders or their superiors. Unfortunately across the board, despite the approach taken by the authority responsible for an incident, there is usually no resolve or justice for students who are the victims.

The situation is there is no Anti-racist rule book for anyone at ANU to follow. The ANU needs to write that rule book.

GROUP OF EIGHT

When comparing ANU to other Group of Eight Universities, there is a stark lack of Anti-racist support services available to BIPOC community members. The following chart is based upon data collected from each university's official website. This chart seeks to 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	Anti-Racist Policy	Diversity and Inclusion Unit for Students	Procedure for Reporting Racism	Dedicated Anti-Racism Unit
The University of Western Australia	✓	✓	✓	✓	✓	✗
Monash University	✓	✓	✓	✓	✓	✗
The University of Queensland	✓	✓	✓	✓	✓	✗
UNSW Sydney	✓	✓	✓	✓	✓	✗
The University of Melbourne	✓	✓	✗	✗	✗	✗
The University of Sydney	✓	✓	✗	✗	✗	✗
The University of Adelaide	✓	✗	✗	✗	✗	✗
Australian National University	✓	✗	✗	✗	✗	✗

THE UNREPORTED

There are many parts of the BIPOC experience that we can't report:

- 
- The Looks
 - The Stares
 - The Laughs
 - The Favouritism
 - The Missed Opportunities
 - The Bullying
 - The Private Conversations
 - The Inside Jokes
 - The Unconscious Bias
 - The Pain
 - The Embarrassment
 - The Effect on Mental Health
 - The Comments
 - The Tones
 - The Micro-aggressions
 - The Preferences
 - The Burnout
 - The Fear
 - The Intergenerational Trauma
 - The Ongoing Settler-Colonialism
 - The Psychological Distress
 - The White Fragility
 - The Stress
 - The Intersectionality
 - The Marginalisation
 - The Institutional Inequality
 - The Fatigue
 - The Exhaustion
 - The Insensitivity
 - The History
 - The Privilege
 - The Performative Ally-ship
 - The Silent Suffering
 - The Violations
 - The Stereotyping
 - The Patronisation
 - The Effort
 - The Harm
 - The Denial
 - The Social Implications
 - The Centring
 - The Exclusion
 - The Inferiortisation
 - the Objectification
 - The Dehumanisation
 - The Intimidation
 - The Oppression
 - The Anxiety
 - The Responsibilities
 - The Burdens
 - The Systems
 - The Culture

RECOMMENDATIONS

The BIPOC Department wants one thing and that is immediate and effective change. We understand that change cannot come overnight and will require an enormous effort from every member of the ANU community. These are our recommendations:

1. The ANU should hire a BIPOC Anti-racist specialist to design and implement the recommended changes.
2. The ANU should publish a comprehensive, specific and explicit Anti-racism policy.
3. The ANU should establish a dedicated Anti-Racism Unit under the Deputy-Vice Chancellor Student University Experience Portfolio. This should not be a volunteer committee or working group but a genuine division of the university targeted only at Anti-racism. This division should be headed by a BIPOC person, and their team should be BIPOC staff. Failing this, the ANU should employ at least one BIPOC specialist, who is responsible for handling racism complaints.
4. The ANU should establish a formalised anonymous online system to report racial discrimination that should be accessible university-wide. It should be mandatory for all ANU community members to report incidents using this system once made aware of them.
5. The ANU should also collect more widespread data on racism that includes but is not limited to sourcing information from residential halls, academic colleges, student associations and businesses on campus.
6. The ANU should provide access to the data collected on these incidents to the ANUSA BIPOC Department.
7. The ANU should release a yearly summary of the incidents that have been reported.
8. The ANU should create a formal procedure to be followed University-wide when an incident of racism is reported that includes an acknowledgment of the complaint made directly to the person reporting it if they wish.
9. The ANU should distribute mandatory Anti-racism training for all staff.
10. The ANU should establish a mandatory Anti-racism wattle course available for all students.
11. The ANU should become a signatory of 'Racism. It stops with me'.
12. The ANU should acknowledge and apologise for the racism that has occurred to the BIPOC community.
13. The ANU should make a commitment to the hiring of BIPOC staff.
14. The ANU should make a commitment to the enrolling of BIPOC students.

WHAT CAN YOU DO?

Please if you see anything, report it if possible. The BIPOC Department only knows what is told to us. We know so often BIPOC internalise their experiences simply to survive in racist environments. If something has happened to you or someone you know please feel free to tell us anytime. Our anonymous reporting surveys are linked on our social media accounts.

You can email the BIPOC Officer directly at
sa.bipoc@anu.edu.au

You can email the Indigenous Officer directly at
sa.indigenous@anu.edu.au

You can email the International Student Officer directly at
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

You can email the ANUSA Student assistance team directly at
sa.assistance@anu.edu.au

SUPPORT

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

ANU Security: 02 6125 5549

ANU Crisis line: 1300 050 327

ANU Crisis sms: 0488 884 170

ANU Counselling: 02 6125 2442

**Crisis Assessment and Treatment
Team (CATT): 6205 1065**

Lifeline: 13 11 14

Emergency Services: 000

THANK YOU

The BIPOC Officer would like to acknowledge the many people who have provided assistance and support throughout the report making process. Particularly the various members of the ANUSA SRC that have shown unbelievably allyship and understanding for BIPOC. Thank you to the various Officers of Autonomous Departments and the ANUSA executive team for their support. Thank you to the ANUSA Legal service for their ongoing insight and encouragement in our anti-racist work. Thank you to the various academics who have given their time and knowledge to the Department in helping us navigate racism on our campus. Thank you to the members of the BIPOC Department and all the executives past for your inspiring commitment to anti-racism through adversity.



