

'IN EVERY CORNER OF EVERY SUBURB'

THE CALL IT OUT RACISM REGISTER 2022-2023



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CONTENT WARNING:

This report contains content that is confronting and distressing. Please take care when reading.

ARTWORK CREDIT:

Special thanks to Kirsten Gray for the cover artwork. Kirsten is a Muruwari/Yuwalaraay woman, mother, artist, and advocate. See Yuluwirribaa:

<<https://yuluwirribaa.myshopify.com/>>

Artwork description: This piece is called 'Guurramali' which means to resist or stand strong in the Yuwaalaraay language.

Our people stand strong in culture, and strong in their resistance to injustice, whether in their dealings with prisons and police, child welfare or land and climate justice - this is what this piece is about. This is a journey we have been on since colonisation and that we will continue on for many years yet. It is a journey where we also need non-Indigenous people to walk with us to achieve good outcomes for our people.

We are guided by our ancestors, by our land, and by our culture. These shape who we are and how we live, but also give us strength to stand up to unjust systems of power. You can see mob being guided by stars, sitting by the river and camping together in this piece. There is a 'yuluwirri' or rainbow in the centre, which signifies the hope we have for better outcomes for First Nations people as a result of standing in solidarity, together.

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Acknowledgement

The authors of this report acknowledge all Aboriginal and Torres Strait Islander people across Australia, the traditional custodians of the lands on which we work and live, and pay our respects to Elders, past, present and emerging. We acknowledge the ongoing connections that all Aboriginal and Torres Strait Islander people have to land, sea and community.

The Jumbunna Research Institute (UTS) and the National Justice Project acknowledge those Aboriginal and Torres Strait Islander people who have reported incidents of racism to *Call It Out*, and those who have reported on behalf of or as witnesses of racism against Aboriginal and Torres Strait Islander people. This Report would not have been possible without their courage, and we are honoured to hear and hold the experiences shared with us through the Register.

The stories shared on the Register confirm how difficult it can be to call racism out, evidencing the significant emotional and other impacts of racism and of speaking out about it. While we have not been able to include all stories shared to the Register in this report, all those who have reported incidents to *Call It Out* are contributing to the telling of a larger story about racism against Aboriginal and Torres Strait Islander people in this country. All reports made to the Register have been listened to and heard, whether or not they are explicitly referenced in our reports.

The *Call It Out* Register and our reporting on stories of racism shared to it are both made possible with the generous support of volunteers, donors and pro bono services that have helped bring this project to life, with special thanks to The Big Smoke and Council for Intellectual Disability.

We would also like to acknowledge Islamophobia Australia, Josephmark, Hall & Wilcox, Hodaka Shibata, Dan Poole, Talia Gokyildirim, Mariam Veiszadeh, Nareen Young, Larissa Behrendt, Lindon Coombes, Ariane Dozer, George Newhouse and all the individuals and organisations who have contacted us for further collaboration and helped to promote and advocate *Call It Out*.

Table of Contents

Acknowledgement	3
Table of Contents	4
1. Introduction	5
1.1 About the <i>Call It Out</i> Register	5
1.2 Aim of the Register	5
1.3 About this Report	6
2. What the Register Reveals About Racism	8
2.1 Who reported the incident and where they reported	8
2.2 How the incident was experienced or witnessed.....	9
2.3 The type of racism.....	10
2.3.1 Racist stereotyping	11
2.3.2 Institutional racism and non-recognition of cultural rights	12
2.3.3 Aggressive racism.....	14
2.4 Where and when the incident occurred.....	15
2.4.1 Racism in the workplace.....	18
2.4.2 Racism in commercial places	20
2.4.3 Racism online, in the media and in public.....	21
2.4.4 Racism within institutions/agencies	23
2.5 The perpetrator of racism and their gender	27
2.6 The victim of the incident	29
2.7 Self-Reports of racism by gender.....	30
3. The Responses to Racism	35
3.1 Emotional and other impacts of racism.....	35
3.1.1 Emotional impacts of racism	35
3.1.2 Health impacts of racism	38
3.2 Emotional and other impacts of racism by self-reports and gender.....	39
3.3 Responding to racism.....	39
3.3.1 Calling out racism.....	40
3.3.2 Barriers to calling out racism.....	42
3.3.3 Responses to the incident for those who self-reported racism by gender.....	46
3.4 How to combat racism	46
3.4.1 Multiple strategies to combat racism.....	47
4. Conclusion: ‘it felt like my nightmare never ends’	51
Appendix 1 Data Tables	55

1. Introduction

1.1 About the *Call It Out* Register

The Jumbunna Institute for Education and Research (Jumbunna Research), in collaboration with the National Justice Project (NJP), developed *Call It Out* as an online register (the Register) to record all forms and levels of racism and discrimination experienced by First Nations peoples.¹ *Call It Out* was officially launched on 21 March 2022 to coincide with the International Day for the Elimination of Racial Discrimination.

Call It Out provides a simple and secure online reporting mechanism without the usual barriers which often inhibit reports of racism. It is intended to provide First Nations peoples who have experienced racism, including of a systemic racism nature, and witnesses to such racism with the opportunity to share their experiences.

The Register provides an independent, Indigenous-controlled platform which is distinct from traditional complaints and legal processes. Reports of incidents to police or complaints bodies are often restricted or limited to more overt acts of racism, and responses available through antidiscrimination and other laws and complaints mechanisms can be inaccessible or otherwise ineffective. In contrast, *Call It Out* is an ongoing, respondent generated initiative with a national focus. The Register provides the opportunity to identify patterns of racism at institutional and structural levels, including to inform evidence-based advocacy and campaigning initiatives that proactively strive towards eliminating racism and discrimination towards First Nations peoples in this country.

1.2 Aim of the Register

The aim of *Call It Out* is to generate evidence to assist First Nations leaders, organisations and advocates in garnering support and resources to develop tools and strategies to address racism and discrimination, including recommendations for systemic and cultural change.

Racism and discrimination take many forms: including direct and indirect, interpersonal, online and institutional. Unlike other mechanisms that are limited by distinct parameters, *Call It Out* is designed to be unencumbered by predetermined restrictions to allow respondents the freedom to share any experiences they consider relevant to shape a comprehensive representation of First Nations peoples' lived experiences of racism and discrimination.

By using the Register to call out racism, First Nations peoples and their allies help to tell the true story of racism in this country. Collecting, analysing and reporting on First Nations peoples' experiences of racism enables us and community leaders to continue the fight against racism and protect future generations.

Reports made to *Call It Out* will enable Jumbunna Research together with National Justice Project to:

¹ We have used the terms Aboriginal, First Nations and Aboriginal and/or Torres Strait Islander people interchangeably. The term Indigenous is used where it is in the narrative recorded on the database. We only use the term Indigenous when describing a 'non-Indigenous' person. We recognise that this approach does not reflect the diversity of and that there is not consensus amongst First Nations peoples in Australia about how to be described. We apologise if this approach causes offence or misrepresentation. This is not our intention.

- Develop comprehensive reports on racism and discrimination experienced by First Nations peoples
- Assist First Nations organisations and leaders to identify problem areas and to respond to racism and discrimination
- Explore measures to counter racism and discrimination against First Nations peoples
- Educate the community about racism and discrimination against First Nations peoples
- Support appropriate investment in Indigenous-led anti-racism activities and initiatives
- Analyse the actions and demographics of perpetrators to better understand how to counter the behaviours of individuals and characteristics of systems that require reform
- Measure patterns in the circumstances, nature, frequency and geographic spread of discrimination and racism; and
- Advocate for law reform and social change.

1.3 About this Report

This is the second report published on the information recorded in the *Call It Out* Register. The first report was released in 2022. This earlier Interim Report provided analysis of incidents recorded on the Register during the first six months until 20 September 2022.

We now provide analysis of the incidents of racism recorded during the first 12 months of the *Call It Out* Register, covering the period 21 March 2022 to 20 March 2023.² This is the first annual report for *Call It Out*, and we will continue to produce these reports over coming years to enable analysis of the changing nature and extent of racism over time. This report predates the major part of the campaign leading up to the referendum for a constitutionally enshrined First Nations Voice to Parliament held in October 2023. We recognise the significant rise in racism against First Nations people during this period and will return to this in later reports.³

The Register contains 16 questions covering the nature of the incident, details of where, when and who was involved and possible responses to racism. The questions involve both multiple choice and free text answers.

To be recorded as an incident there is a minimum threshold of recorded answers which must be met. Questions asking for confidential information on the person completing the report (which includes their name and email/phone number) and their agreement to the use of anonymised information, along with an additional three questions on the nature of the incident must be completed for a response to be counted as a registration of an incident on the Register.

Over the twelve-month period 21 March 2022 to 20 March 2024, there were 549 registrations of incidents on the data base which fulfilled these criteria. From the 549 registrations we removed 48 reports which were made by individuals who used the platform to promote racism. We removed four further registrations which were valid reports of racism that targeted persons who were not Aboriginal and/or Torres Strait Islander. The total number of validated reports used for the following analysis is 497. It should be noted that this is a count of *registrations* rather than *incidents* as a single registration can cover ongoing or multiple events and/or

² Quotes from reports made to the Register that were previously shared in our Interim Report are in most instances not duplicated below. As such, both reports may be read together for a more comprehensive understanding of all data gathered over the above 12-month period.

³ See, for example, ABC News ‘First Nations support workers report a rise in racism ahead of Voice referendum’ (<<https://www.abc.net.au/news/2023-09-21/first-nations-mental-health-support-referendum/102886384>>) and ABC News ‘The ugly emergence of racism within the Voice debate’ (<<https://www.abc.net.au/news/2023-09-19/racism-voice-debate/102876644>>).

institutionally or systemically racist incidents and issues. We note that in this report we have used the term ‘racism’ to describe all forms of racism, discrimination based on race, racial vilification and racist violence.⁴

There is an Appendix which includes all the data tables utilised in this report.

The quotations used in this report are drawn from the narratives included in the Register. Throughout this report the quotations which are identified as ‘Self-report, Aboriginal male’ and ‘Self-report, Aboriginal female’ are drawn from reports entered into the Register by First Nations people who directly experienced racism.⁵ Those reporting incidents could also identify gender ‘in another way’. These reports are identified in the report as ‘Self-report, non-binary’. The quotations recorded in the Register by witnesses of racism or by someone reporting racism on behalf of First Nations people are identified as ‘Witness report’ and ‘Friend or relative report’. These reports are not identified by Aboriginality or gender. *Call It Out* records the gender of the person experiencing racism, not of the person reporting it. Nor does it record the Aboriginality of third parties (witnesses, family members or friends). We have also removed from all data any identifying details about victims or perpetrators to maintain privacy.

⁴ We also note that although our focus in this report is on race-based issues, we acknowledge that individuals may experience these issues alongside other forms of discrimination (based on disability, age, etc.).

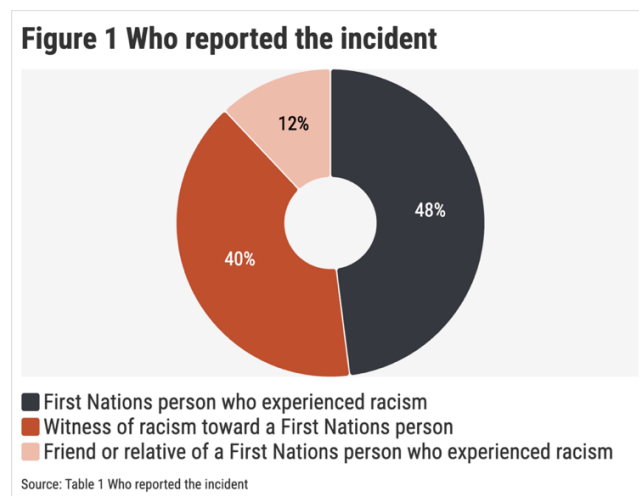
⁵ Some self-reports by an Aboriginal person do not record gender. These are referred to as ‘Self-report, gender unknown’.

2. What the Register Reveals About Racism

2.1 Who reported the incident and where they reported

Individuals completing the Register were asked to identify whether they were a First Nations person who had experienced racism, a witness of racism towards a First Nations person or a friend or relative of a First Nations person who experienced racism. This was a compulsory question for a registration to be accepted.

Figure 1 below indicates almost half of the 497 registrations of incidents were reported by a First Nations person who directly experienced the racism. More than a third were reported by a witness and the remainder by a friend or relative of the person who experienced racism.

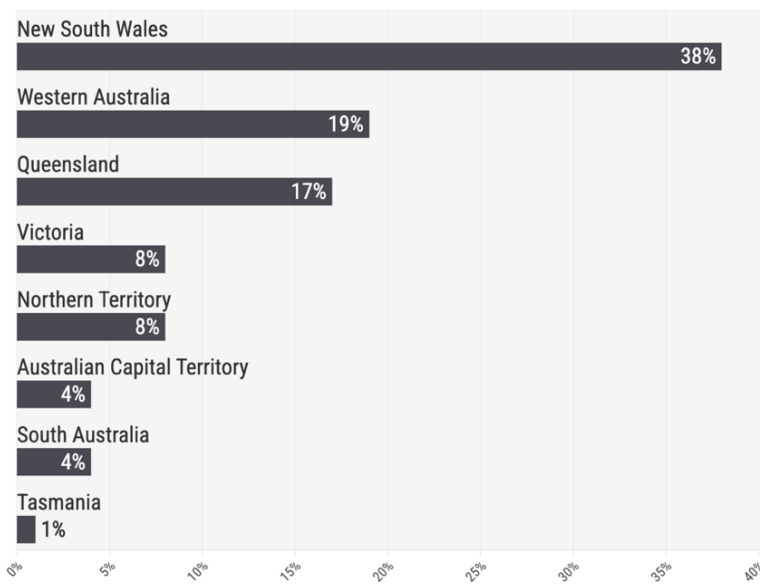


Individuals completing the Register were also asked to indicate in which Australian state or territory the incident occurred or was observed. This was a non-compulsory question. Almost three quarters of respondents (368) answered and, as Figure 2 shows, there were reports from every state and territory in Australia.

Some 38% of registrations were recorded in NSW. This may partially reflect that the *Call It Out* Register was launched in Sydney and had greater recognition over the first 12 months in this state. Western Australia was heavily represented in registrations, and Queensland well under-represented. According to the ABS 2021 Census, the Aboriginal and Torres Strait Islander population distribution nationally was in order of size, New South Wales 34.2%, Queensland 29.2%, Western Australia 10.9%, Victoria 8.1%, Northern Territory 7.5%, South Australia 5.2%, Tasmania 3.7% and Australian Capital Territory 1.1%.⁶

⁶ <<https://www.abs.gov.au/articles/australia-aboriginal-and-torres-strait-islander-population-summary>> . Released 1/7/2022.

Figure 2 Geographic location of reported incidents



Source: Table 2 Geographic location of reported incidents

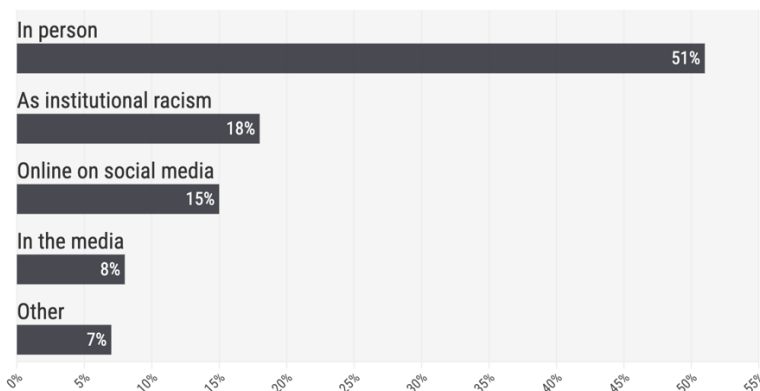
2.2 How the incident was experienced or witnessed

Individuals completing the Register were asked how the incident was experienced or witnessed. This was a compulsory question for a registration to be accepted. Individuals could choose more than one answer to reflect, for example, that institutional racism might be experienced in various ways or that racism in traditional media might be replicated on social media.

As shown in Figure 3, slightly more than half the incidents were witnessed or experienced in person (51%). More than one in five incidents (23%) were witnessed or experienced in traditional media or social media and a further 18% were witnessed or experienced as institutional racism.

Witnesses of racism towards First Nations people were proportionately more likely to identify racism in the media or online, whereas First Nations people who self-reported experiences of racism and friends or relatives reporting racism were proportionately more likely to identify in person and institutional racism (see Table 3 in the Appendix).

Figure 3 How the incident was experienced or witnessed



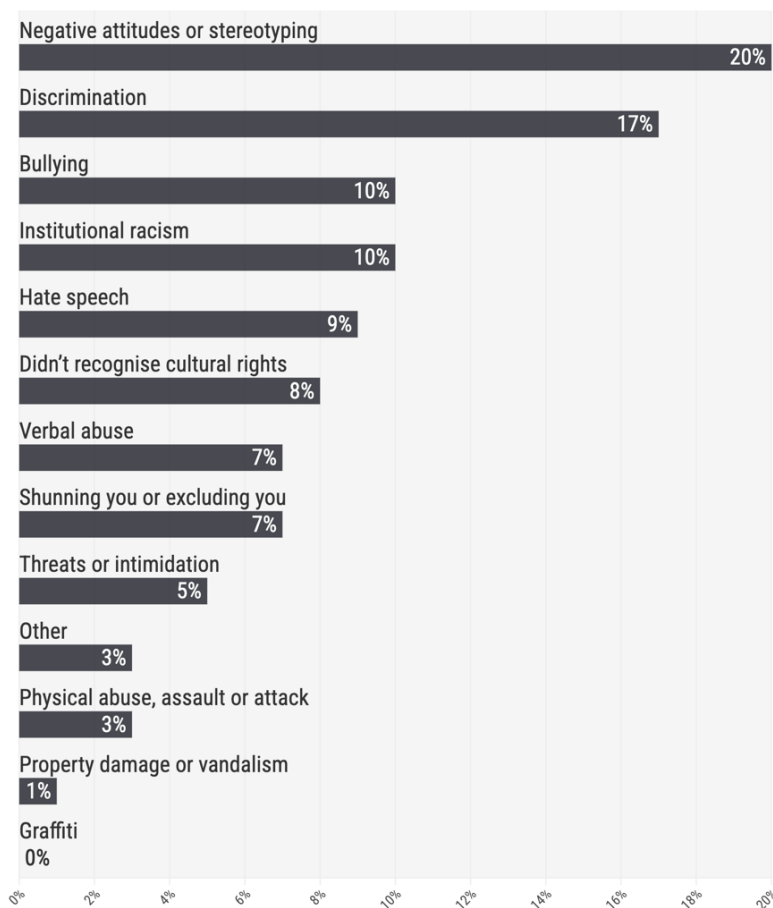
Source: Table 3 How the incident was experienced or witnessed by who reported the incident

2.3 The type of racism

Individuals were asked to classify the type of racism reported from a choice of 13 options. This was a compulsory question for a registration to be accepted. Those completing the registry could choose more than one option and many people did so. This reflects both the multiple layers of a single incident of racism reported to the Register *and* that many individuals shared multiple incidents of racism experience or witnessed via a single report to the Register. Some 317 of the 497 respondents provided multiple responses (n=1433) (see Table 4 in the Appendix).

As shown in Figure 4, the most common types of racism were negative attitudes or stereotyping (20%) and discrimination (17%). Reports by witnesses were proportionately more likely to identify negative attitudes or stereotyping, while accounts shared by both First Nations people experiencing racism directly and friends or relatives reporting racist incidents were proportionately more likely to identify racial discrimination (see Table 4 in the Appendix).⁷

Figure 4 The type of racism experienced or witnessed



Source: Table 4 The type of racism experienced or witnessed* by who reported the racism

⁷ Discrimination is defined in *Call It Out* questions as ‘e.g., treating you differently because you are First Nations’.

2.3.1 Racist stereotyping

As shown in Figure 4, racist stereotyping is the most predominant type of racism identified on the Register. Stereotyping is so frequently reported to the Register, in part, because it is a key element of racism occurring in multiple different forms and contexts.

Demonstrating its prevalence, one Aboriginal woman recorded multiple incidents of stereotyping arising as part of daily life, including at her local mechanics. She wrote that when getting her car serviced ‘a conversation developed between myself and the owner’ about his previous experiences of living in WA where ‘the abos get all the jobs’ and ‘whites are second class’. She also described a number of workplace related incidents as follows.

During a conversation between the store manager at [named store], a volunteer and myself within my place of work, it was stated by the volunteer worker that Australia is nothing but a vacant space/dumping full of Abos. The manager laughed and found it highly amusing. I remained silent. When the store manager and myself walked away, he commented on how funny that comment was. (Self-report, Aboriginal female)

[A former employer] who owns a local retail jewellery store ... often referred to my people as abos, them and they. Was offended that she could no longer walk on Uluru, stating she believed it to be ridiculous, and she should be able to walk and go wherever she wants. She pays her taxes and has more rights than them. Stating they don't even work. I worked at a local hospitality venue where the terms abo, and derogatory references to missions and social security benefits were commonplace amongst management and staff and patrons. (Self-report, Aboriginal female)

As these comments indicate, stereotypes reported to *Call It Out* refer to government and other ‘hand-outs’ made to Aboriginal and Torres Strait Islander people, alleged criminality, drug and alcohol use, as examples.

I have had white people be verbally abusive to me because of my skin colour. In their minds I get more money than they do, they believe I get more social security benefits because I’m Indigenous. (Self-report, Aboriginal female)

The above stereotypes arise in private and public settings, in the media, and as above, in both commercial and employment contexts. One Aboriginal woman reported that her daughter was told at her workplace to put the ‘glue away but don’t sniff it on the way’. Another Aboriginal woman volunteering at a charity reported being called ‘an uneducated black cunt’ and told ‘you’re all drunks and druggos.’ These stereotypes are also recorded in the area of health.

I work at a hospital as a nurse. I had a patient from the previous day call up and say that she had lost her script that she'd been given by our doctor yesterday. I informed my direct supervisor [who] asked me "is that the Aboriginal woman from yesterday?" I replied "yes", and she replied, "oh of course she's lost her script" (sarcastic tone). "I bet it's for pain medication". (Witness report)

I was booking a hospital transfer for an Aboriginal patient [and my] ... colleague ... was helping me with the booking and asked why the patient requires an ambulance transfer? (Which is a very standard practice for transferring patients between medical facilities). Before I could answer she answered her own question by staying "oh she's Aboriginal...they get everything for free, there's lots of benefits to being Aboriginal". (Witness report)

Another common form of stereotyping involves racially discriminatory references to alleged genetic inferiorities of Aboriginal and Torres Strait Islander people. A witness working in health reported that a doctor colleague was discussing ‘Indigenous Australians’ as having

‘poorer health outcomes (such as diabetes, obesity etc) because of a genetic fault (i.e. their genes are inferior to Western genes)’, for instance. Stereotyping related to genetic measures of Aboriginal ancestry or cultural heritage were also identified, seen as being connected with past racist (Stolen Generations) policy.

I have, my whole life, had my Aboriginality questioned. My skin is light in colour & people only see someone of European descent until I openly acknowledge my connections to two Aboriginal countries. Which is on most occasions met with questions about proving my claim. Each person always refers to my skin colour as a denial of my family connection. In other words, they use the narratives of the Stolen Generation; which my family survived; to determine I am not Aboriginal enough for them to accept. (Self-report, Aboriginal female)

We are often asked what percentage of our DNA is Aboriginal. Showing the same rules are not applied because if they did, they would not base identity upon DNA percentages [that] Australians do not have. But they still use the rule in an attempt to question our identities. Furthermore, this is a narrative created to justify the genocide of the Stolen Generations. Showing how thoroughly ingrained racism is in Australian society! (Self-report, gender unknown)

References are also made within stereotypes to *false* claims of Aboriginality in order to access a benefit of some kind. A witness reported that during a conversation with ‘a friend’, ‘her attitude and comments about First Nations that "didn't look" [like] or have the "appearance" of a First Nation person meant that anybody can call themselves "Aboriginal" and claim government help’ (Witness report).

2.3.2 Institutional racism and non-recognition of cultural rights

Reports of institutional racism constituted 10% of all incidents reported (see Table 4 in the Appendix). This form of racism is not always well understood and can be challenging both to identify and to call out, perhaps explaining why there were reports made to the Register that could constitute institutional racism but were not identified as such.⁸

To put it simply there are two sorts of racism - “subtle” and “redneck” ... Redneck racism is easy to deal with because racist statements are usually made by individuals out of ignorance, and you can challenge them on it. It is subtle racism that is hard to identify and hard to call out. (Witness report)

This type of racism was also frequently identified as ongoing.⁹

In our Interim Report we discussed common themes arising in the reports of institutional racism. These reports identify the denial of any cultural difference of Aboriginal and Torres Strait Islander people and of their experiences of historic and ongoing racism (including colonisation) as institutional racism. This demonstrates that racism does not always involve being treated differently, that equal treatment may constitute racism (including where cultural difference is not appropriately recognised) and that different treatment may be required to ensure equality.

⁸ Institutional racism is defined in *Call It Out* questions as occurring ‘where a system, organisation or institution treats First Nations people differently’.

⁹ Almost half of all incidents reported as institutional racism were identified as ongoing in nature.

On this same point, multiple reports identified non-recognition of cultural rights as racism (8% of all reports) alongside institutional and other forms of racism or as stand-alone racist incidents. One Aboriginal man, for example, reported a workplace incident involving colleagues repeatedly making ‘mocking dancing/chanting impressions of Indigenous people ... in a joking manner’ as non-recognition of cultural rights. Similar examples are as follows.

Org posted about culturally significant items being returned to country. The commenters [online] unleashed a tirade of racism, including ridiculing traditional ceremony, the significance of this event and repeating offensive stereotypes about First Nations people. (Witness report)

A lady I know who works and lives at the school my children go to has recently arrived from England. She posted excited holiday pics to her social media account of her doing dot paintings with her boys that she had copied online. [I identified this as] cultural appropriation. (Self-report, Aboriginal female)

A further theme emerging from the reports on institutional racism was the frequent identification of government institutions or agencies as the site in which the racist incidents occurred. Institutional racism was often identified within government policy and practice in particular areas, including health, education and the criminal legal system, discussed further below at [2.4.4]. Some reports of institutional racism, however, focused on broader Australian politics, law and policy, with links drawn in this context between institutional racism, invasion-colonisation and breaches of cultural rights. Specific politicians were also called out in the Register.

I experience it every day. [The] Australian Constitution is a racist construct that enables invader-colonial laws that deny me my culturally inherent rights. I see cities, roads, buildings, houses, farms, mines, etc., etc., all around this country that are here without the consent of the rightful owners and custodians ... I see politicians in neo-colonial parliaments making laws about Indigenous peoples’ lands enabled by the racist discovery doctrine and the Australian constitution ... Politicians have a clear conflict of interest in doing so as they benefit from the theft of Indigenous peoples’ lands. I could go on and on. (Self-report, gender unknown)

Systemic Racism, it's everywhere. Government, institutions, agencies, public can deny it but it's real, it is bred in people of this country and others. You read reports and wonder why they use fancy words, it's to make all the injustices against First Nations people sound like mistakes or excuses. Wiping out our people has been happening for years and it's still happening, and no one is ever charged over it. The law is not there to protect First Nations people because it's still a law established many years ago and still bound by colonial rule in my opinion. (Friend or relative report)

The gutter dwelling, white supremacist enabling ... lie peddling [Australian parliamentarian] “I’m not a racist but”... showed [their] true colours inside and out ... [They have] a venomous toxic and visceral hate [of Aboriginal and Torres Strait Islander people] akin to the treatment of First Australians during the dark colonial times. (Witness report)

Other reports of institutional racism referred to a ‘lack of systems to recognise rights’, policies that are ‘treating all as equal with no recognition of rights’ and ‘systems and behaviours of discrimination’ (Witness report). One Aboriginal man described institutional racism as ‘inequality’ of the ‘have and have nots’, speaking specifically of disparities in Indigenous employment outcomes. Indigenous educational outcomes were highlighted in another report as both a consequence and as evidence of institutional racism within the area of education.

According to its Myschool data, [named jurisdiction's] top performing school has had 0% Indigenous students in its population since 2014. Given that selection and enrolment decisions are opaque and at the sole discretion of the Principal, I wonder if this poor track record of inclusion is a reflection of systemic disadvantage and institutional discrimination in the Department of Education. (Witness report)

Aboriginal and Torres Strait Islander people often called out institutional racism experienced during their employment – frequently while working in government institutions and agencies. The racism in question generally involved work colleagues or workplace policy *as well as* the failure of their employer to prevent or respond appropriately to racism once reported. One Aboriginal woman described experiencing institutional racism in her federal government workplace as ‘gaslighting racist government policies’ and as further racism, the department’s response to her experiences, stating ‘it seems the worst offenders are the box tickers and other government bureaucrats’.

Other reports suggest a lack of cultural recognition and safety within government institutions for Aboriginal and Torres Strait Islander both working in *and* interacting with these institutions. The first comment below describes institutional racism impacting First Nations staff and students within a public school. The second comment identifies a likely correlation between racism impacting Aboriginal and Torres Strait Islander students and staff employed in the area of education.

[An education provider] refuse[s] to allow only first nations [people to] teach the [first nations] culture unit ... and select their own non first nations staff to deliver. They have met with first nations staff and nothing was listened too. They have a tokenistic RAP (Reconciliation Action Plan) and even when first nations staff speak up they are ignored. There [are] horrible remarks and comments made about first nations students/people etc by non first nations staff with NO repercussions. They did a few months of cultural training internally and stopped. This organisation continues to get away with being a very racist institution in Adelaide. (Self-report, Aboriginal female)

58% of Aboriginal staff surveyed by [the Department of Education] last year say that they felt culturally unsafe and that they had experienced racism in the previous 12 months. Imagine how it must be for the students. (Friend or relative report)

2.3.3 Aggressive racism

Aggressively racist behaviour was also evident in the reports made to *Call It Out*. Taken together, physical and verbal abuse, hate speech, bullying, threats, intimidation and damage to property comprised a relatively high 35% of responses. Perhaps not surprisingly, many of these types of racism were more likely to be reported by First Nations people who directly experienced racism rather than witnesses, friends or family (see Table 4 in the Appendix).

Our Interim Report shared accounts of incidents involving inappropriate use by health services of restraints on Aboriginal patients, property damage, threats and incidents of physical violence and racist verbal abuse. These and similar incidents occurred in different contexts such as institutional settings (see further at [2.4.4]), on social media and as workplace bullying and harassment. More current reports include a witness identifying a ‘growing lynch-mob mentality’ towards Aboriginal and Torres Strait Islander people on some social media pages and the following, as an example.

An ex-co-worker called me a black cunt after going to the workplace to collect my artwork and materials I had purchased to teach our disability participants cultural art activities for NAIDOC. I had my materials thrown at me and in the bin and was told to get my black cunt away before I got my head caved in. (Self-report, Aboriginal female)

The following further reports describe inter-personal aggression, including physical assaults, in both public and private settings. Of relevance to the discussion below about challenges to calling racism out, both reports identify police intervention in such incidents as unlikely to lead to the protection of (and in one case, as likely to also be punitive towards) Aboriginal and Torres Strait Islander victims of racism.

I live in an all-white ... unit [complex]. I have been experiencing severe racism and abuse here by my neighbour, which once escalated to my elderly mother and myself being pepper sprayed whilst being called racist slurs. My mother was also punched. It now has got to the point where they are writing very bad degrading racist remarks about me with my full name. They call me black abo, black grub, black dog, abo scum with Nazi symbols and numbers. I have reported to police, but this isn't being taken seriously. (Self-report, Aboriginal female)

My son was 2-3 years of age, I was walking on the main street of Campbelltown with my mother, who is only 5ft, 2 inches tall. Two people were walking towards us, a man and a woman. The man dropped his shoulder and deliberately barged my mother, knocking her to the ground. I tried to stand up for my mother, the man became extremely verbally abusive, calling me every name under the sun, every insult starting with black. He grabbed me by the shirt, punched me in the chest, my mother was screaming on the ground. Other people started saying "Call the police, that black woman is causing trouble." My mother cried and said, "We need to get out of here, the police are going to arrest you". (Self-report, Aboriginal female)

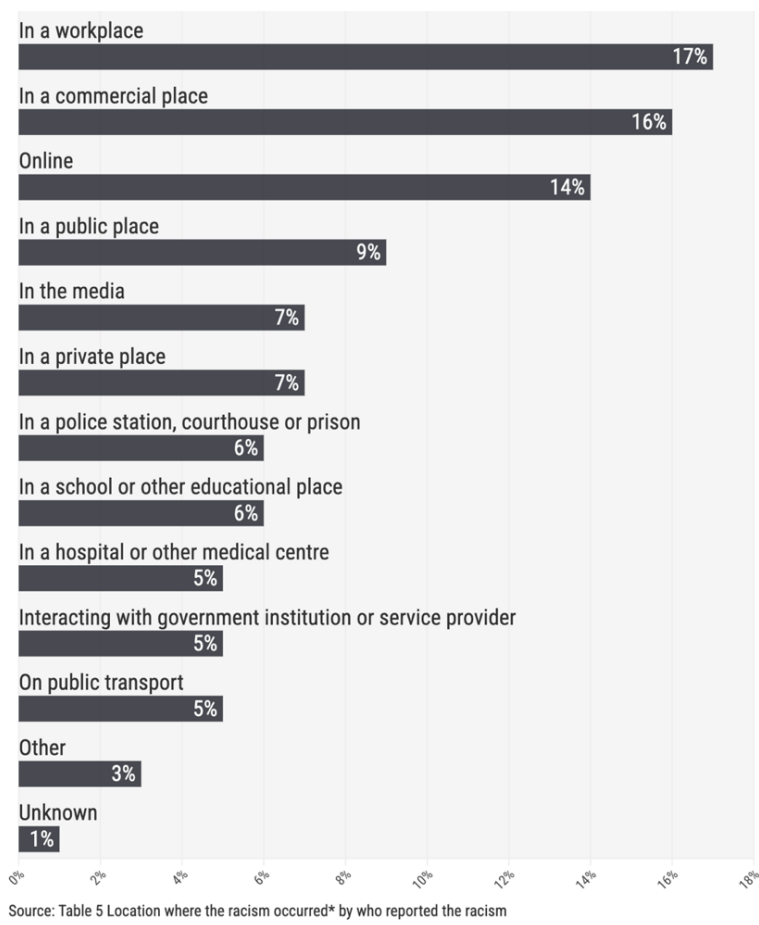
2.4 Where and when the incident occurred

Individuals were asked to indicate where the incident reported occurred from a choice of 13 items. This was a voluntary question and of the 497 valid registrations, more than three quarters of people (387) answered the question. Of the 387 respondents, 76 people indicated multiple places (see Table 5 in the Appendix).

As shown in Figure 5 below, 17% of incidents occurred in a workplace and 16% in a commercial place. Taken together, racism online and in the media accounted for another 21%. Government or private institutions (justice, education, health and other) together accounted for a relatively high 26% of incidents.

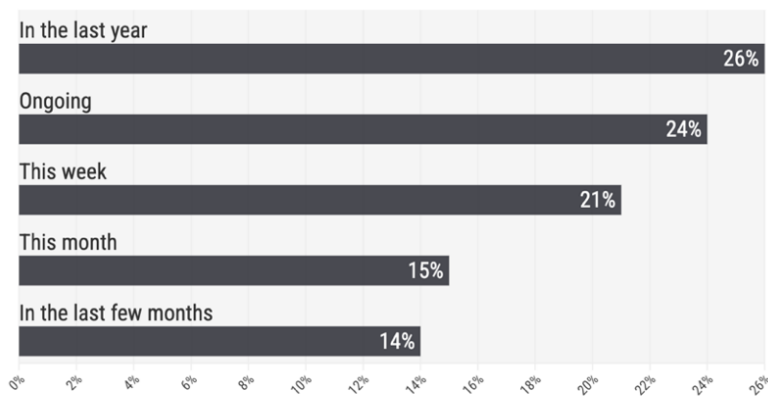
- First Nations people who directly experienced racism were proportionately much more likely to report racism in the workplace than either friends, relatives or witnesses. Indeed, for First Nations people who directly experienced racism, the workplace was the location for nearly one in four reported incidents (see Table 5 in the Appendix).
- Witnesses to racism were proportionately much more likely to report racism online and in the media which, taken together, constituted 38% of their reports (see Table 5 in the Appendix).

Figure 5 Location where the incident occurred



Those completing the Register were also asked to indicate when the incident occurred or whether it was ongoing. This voluntary question was answered by most people (417 or 84%), with 38 people choosing multiple responses. Figure 6 shows that almost one in four (24%) incidents were ongoing (see Table 6 in the Appendix).

- The workplace was most frequently nominated as the location for ongoing racism (15%), followed by online (12%) and in commercial places (12%) (see Table 7 in the Appendix).
- The types of racism most frequently nominated as ongoing were negative attitudes or stereotyping (16%), discrimination (16%), institutional racism (14%) and bullying (10%) (see Table 8 in the Appendix).

Figure 6 When the incident occurred

Source: Table 6 When the incident occurred

The data on when the incident in question occurred does not fully capture the detail in the reports made to *Call It Out* describing the entrenched and endemic nature of racism experienced by Aboriginal and Torres Strait Islander people. Aboriginal people identified ‘racism and hate ...in every corner of every suburb in this country’ (Self-report, Aboriginal male). They described it as ‘an almost everyday occurrence with small events’ and wrote about having to ‘deal with racism all my life’ (Self-reports, Aboriginal female).

As is evident at different points in this report, a single incident can consist of racism in multiple forms, simultaneously (e.g., institutional racism, stereotyping and non-recognition of cultural rights). Moreover, reports often contain multiple incidents of racism experienced or witnessed by the same person - sometimes occurring over many years and across generations – indicating the overall number of reports we cite has having been made to *Call It Out* are a significant undercount of incidents reported.

A single report made by one witness, for instance, identifies ‘Multiple occurrences in public, yelling on streets, police brutality, online bullying.’ An Aboriginal woman reports many years of discrimination, often within government institutions. These include her incarceration, lack of police protection as a domestic violence victim, removal of her children by the state, and apparent bias in two coronial inquiries. ‘Too much discrimination [and] racism towards myself and my family. I don't think government [realises] the stress on one's heart and mind’. An Aboriginal man self-reported that for him, racism is ‘happening on an ongoing basis. It is honestly tiring, and it has happened that many times I have lost count. I have worked in education for 10 - 11yrs and I am only 29.’

Another Aboriginal woman describes a long history of being followed by security guards in stores and being present as this same thing happens to her child as he ‘got older, his hair got dark, and his skin got more colour.’ She describes that at the same time other shoppers shunned or avoided her in stores.

My whole life, no matter what shop I go to, I have store security follow me around [and] walking past people in stores, they look at me with fear, they clutch their bags close to their chest, they pulled their children away, and give me a wide birth, they deliberately walk a great distance to me, I have never stolen. (Self-report, Aboriginal female)

As an additional point, it is perhaps the form of racism that has changed – with greater reluctance to be blatantly racist, in some respects. The same woman reporting the above experience in a store also reported an historical racist incident experienced in a take away shop.

While signs that blatantly exclude Aboriginal and Torres Strait Islander people from stores are no longer up on the wall, shunning or exclusion are still major issues, taking various forms.

Queensland, my eldest boy, who is now 33, at the time of this incident he was 12-18 months of age, I was travelling through the town of Noosa to Ipswich, first time I was going to Ipswich. It was late in the afternoon, my husband saw a take away shop, so we pulled over, went to the takeaway shop, I went into the store, he stayed in the car, I stood behind a woman in a queue, woman in front of me was getting served. I was looking at the backwall deciding what to order, the lady serving finished with the customer in front of me, and then said in a nasty voice to me "Can't you read?" I said "I'm just taking a look now deciding what to order." The lady again said, in a more agitated voice "Can't you read?" "Yes I can read, I'm just not sure on what to order." Then a man on the other end of the counter said, "Can't you fucking read?" "Yes, I'm just trying to make my order." "Can't. you. read?" He was pointing to a sign down his end of the counter, that was hand written that said "No blacks allowed." He then said "Now get out" (Self-report, Aboriginal female)

This woman concludes her report of multiple inter-connected incidents of racism, including across generations and time, as follows. 'There are many other instances where I've felt racism in my life, these are the ones that just stand out.'

The above are examples of incidents being reported as ongoing because of clear links between present and past experiences of racism. Another example of this are connections frequently drawn on the Register between past Stolen Generation policy and racist (genetic) stereotyping or invasion-colonisation and institutional racism, both discussed above. One Aboriginal man also reported having been denied service in a store due to his Aboriginality and describes the experience as follows. 'Being a stolen generation victim, it felt like my nightmare never ends.'

2.4.1 Racism in the workplace

Racism in the workplace is clearly a significant issue – comparatively frequently reported and for many people more than a one-off incident. As noted in our interim report, workplace related reports often referenced some of the common stereotypes referred to earlier in [2.3.1] and denial of culture or cultural rights discussed in [2.3.2].

I was in an Executive meeting on two occasions and was verbally attacked by a colleague in front of team members about being Aboriginal and not deserving to sit at the same table as white executives. I was questioned about why I deserved special treatment along all the rest of "you people". I was told that I was under skilled and had nothing to offer and "should go back to others in common and sort your own shit out". Everybody sat there and just let this person carry on until I left the room. The abuse was a constant barrage of names and vilification in the workplace. (Self-report, Aboriginal female)

I was at work and told by my employer and a client that I'm very professional for an "Aborigine" and asked what use learning my language is if I can't use it to speak to normal people. I was told about the *a slur* issues from areas "out west" and that I'm lucky I look the way I do so no one knows I'm an *a slur*. (Self-report, Aboriginal female)

I don't trust my employers but need the job. If I am asked any cultural things, instead of being open and excited, I am very cautious about how it may look in their eyes and whether or not I'm safe to share. I'm usually not safe to share so I try to change the subject. (Self-report Aboriginal female)

As this last comment indicates, reports described a lack of cultural safety, with some speaking of Aboriginal and Torres Strait Islander employees being separated from each other or from the local communities in which they work. ‘[They are] not allowing us to talk or even do our jobs’ (Self-report, gender unknown). An Aboriginal woman working as an Indigenous Hospital Liaison Officer and injured in a serious motor vehicle accident on her way home from work describes isolation or exclusion of Aboriginal and Torres Strait Islander staff as undermining cultural safety.

I had no one advocating for me as an Indigenous woman. My Indigenous team leader was also left out of all consultations about my rehabilitation and return to work. I had 5 non-Indigenous people making decisions about me with no cultural safety in their decision making and they were trying to send me to another organisation with no First Nations staff ... My non-Indigenous Director was culturally inappropriate in her decision making. (Self-report, Aboriginal woman)

Aboriginal and Torres Strait Islander employees also felt under-valued, including in terms of their levels of remuneration. ‘Told that my cultural expertise couldn’t be taken into account in job performance despite acting up to work in engagement because the previous Aboriginal employee resigned (due to racism)’ (Self-report, Aboriginal female).

Ongoing I provide ideas and information and it is dismissed. Another example is I coordinate the program then they employed a non-Aboriginal person to work under me (I have more experience and qualifications in the area) and I found out they were getting paid more than me. I went to the big boss with a professionally worded letter explaining why I should get paid more - the big boss said they would consider it. A week later I was offered to be paid a bit more than the new non-Aboriginal employee - which was “new” but no way any acknowledgment of the amount of extra work I do than the new non-Aboriginal employee or all the YEARS I have worked there. (Self-report, Aboriginal female)

Employment related incidents frequently included workplace bullying and harassment in various forms, including as described in the above examples and below. The first comment references hate speech.

... working as usual in a warehouse ... packing and we pass each other all the time getting items for shelves ... I had passed these 2 couple[s] a few times. [I had] been in the place for 2 weeks showing good intentions, initiative ... They were standing ... both in individual [aisles] but it come to a point where they were talking across the [aisles] really loud about [Nazis] and chopper killing black[s] and so forth ... They were there for at least 10 [minutes] talking about these subjects ... (Self-report, Aboriginal female)

I shared a poster on a noticeboard about The Australian Wars that will air this month on [TV]. My supervisor saw me do this, the next morning she left a calendar about friends at war on the staff room table, depicting white people only. This was a racial micro aggression, unfortunately one of many that occur in the education sector. (Self-report (Self-report, Aboriginal female)

Further, workplace related racism is likely to be identified as ongoing (as the data above indicates) partly because individuals experience multiple incidents over time but also as calling these incidents out to an employer where the response is inappropriate, inadequate or worse is experienced as further racism, as noted earlier in discussion of institutional racism. When the above Aboriginal woman working in a warehouse reported hate speech she was fired, as one example.

I went to the team leader and [told them] what I had just experienced and heard ... after sitting for a bit ...the team leader had told me to go homeNow from information I have read these other people should have been dealt with and told not to speak about these subjects in a workplace ... so I believe I had been mistreated and wrongfully fired or let off. I haven't even received notice of unemployment I'm not sure what's it's called but no back pay or [reference]. (Self-report, Aboriginal woman)

There are many similar reports of Aboriginal and Torres Strait Islander people being directly or constructively dismissed as part of poor employer responses to their complaints of racism.

I experienced institutional racism from my workplace which was in local government where I ended up quitting. [There were] a number of situations. One employee said I wouldn't get fired because I was in an identified [role]. When I asked them to consider me [for] a fulltime position because I'd like to avoid rent and to save for a home, they said I would easily get public housing ... When I called them on [this and other incidents], they said I was being aggressive and never spoke to me again. I constantly had meetings with my manager about it, and how it was causing burnout and they would gaslight me or convince me that they didn't mean to, that calling it out would hurt my career. The last straw was when I took a little break and returned to see them do a major public art project with 75 artists and not one was Aboriginal. (Self-report, Aboriginal female)

2.4.2 Racism in commercial places

Reports of discrimination in commercial settings referred to unequal treatment in, for instance, private tenancies, cafes, stores and on transport. Incidents include, for example, not being served or being subjected to extensive and at times aggressive surveillance by security guards employed by stores.

I wanted to buy a coffee and a cake. She half-heartedly served the coffee but refused to sell me the cake because she claimed they didn't have enough staff. The cakes were displayed, I was looking at them and told her they are right there just give me one of those. She refused stating they had not enough workers to sell me the cake and repeated this over and over again. Even though she was right there and could have easily sold me the cake. (Self-report, Aboriginal female)

Shopping at [named shopping centre] and 3 security guards stop me and accuse me of stealing from [named department store]. Tell me to show them my bag and give the stolen items back. Didn't even go near [named department store]. Bit of racial profiling for my birthday! 🖐️ 🖐️ 🖐️ 😞. (Self-report, Aboriginal male)

There were also reports of being excluded from stores, including in the following example where the store in question was the only one in town.

[Named store] banned the entire family (plus anyone that they believe associates with the family) from shopping at their store. All because 1 member was upset after losing their job there. One of the family's daughter's friends agreed about 6 ... was asked if she was "one of them *family name* kids" as they wouldn't serve her if she was. Just because she was Indigenous. No shop should be asking a 6 year old if she's from a particular family just because of the colour of her skin. (Friend or relative report)

There were multiple accounts identifying children and young people as victims of the above targeted and over-surveillance, one of which also identifies an assault of Aboriginal children by security. Statistical data on the age of victims is discussed below at [2.6].

My 12 yr old son and 13 yr old daughter kept getting followed by undercover security. She pulled them up out the front screaming at them saying she was undercover [and knows] everything they've stolen. Made them empty their bags and clothes and found nothing! Pushed my daughter and grabbed my son by the hood and dragged him backwards. When she found nothing, she just walked off. (Friend or relative)

My daughter (7yrs old) and I were shopping at a local fruit and veggie shop that we had been going to since before my daughter was born. Whilst in the veggie section I noticed a security guard was following us. When I looked at him he just smiled and we moved on, he followed us down each aisle and into the butcher's section. My daughter noticed him, got scared, moved closer to me and asked why he was following us. I tried to explain what was happening but her joy and fun in helping me get the groceries was gone. The security guard had followed us all around the shop and waited at the end of the checkout until we had paid before smiling at us and saying have a nice day and he went back to his spot at the entrance. (Self-report, Aboriginal female)

Transport is another commercial area in which racism was identified,¹⁰ with reports of being unable to get a taxi or board a bus and racial profiling by taxi drivers shared to the Register. The data above indicates that 5% of reports occurred on public transport.

I was in a taxi coming home from the club for my birthday. I live at least a \$20 cab ride home and on the road home there is no safe place to stop or get out. I also have personal injuries that prevent me walking the distance home. He started talking about Aboriginal kids robbing the joints in bikes and that I knew all the people that were doing it. Because of where I lived. Tried to tell me that I was the one that started the shit and tried putting words into my mouth. Then told me I hope never to see you again. (Self-report, Aboriginal female)

A bus driver, a tall white man, refused to let four Indigenous people get on the bus at the stop near the Victoria Square this morning at about 8:35am. They were very upset, saying "Come on. Open the door." I got off the bus seeing there were still people on the bus. However, after refusing the Indigenous people of the bus service for no reason given, the bus driver changed the bus number to "not in service" and drove away. I can't think of any explanation except racism again First Nations people. (Witness report)

2.4.3 Racism online, in the media and in public

Around one in five reports of racism occurred in the media and online. Media reporting, including online, was one area where racist incidents related to the Voice Referendum surfaced.¹¹

Pretty obvious there is a concerted effort by ... [media] to destroy the Voice Referendum. Watch tonight's ... news and see how subtly they win over local regional voters to the narrative that "all blacks are bad, give them no voice". (Witness report)

Media and online incidents were identified as emerging from and confirming stereotypes about Aboriginal and Torres Strait Islander people, including those related to criminality. There were a number of reports about the merging of media and criminal justice system related racism, including as follows.

¹⁰ Racism in this area could also be institutional racism where it involves government-run transport.

¹¹ As we noted in the Introduction, the period under review in this Report concludes in March 2023 more than six months prior to the Referendum.

Aliens could land on earth but [that] story would NEVER stop a negative story on an [Indigenous] person from dominating the front page of [named newspaper]. ... There must be thousands of [non-Indigenous people] committing crimes ... of a worse nature than this, and they rarely hit the news. (Witness report)

Whatever is said of juvenile crime the sleazy relationship between the [named media company] and police media and whistle blowing (illegal leakers) from police is toxic. How is it a photo of a juvenile [alleged to have committed a crime] leaving a private address can be taken by police ... Then that photo is blasted all over the front page of the racist rag? ... Surely some legal entity should be investigating the (a) racist media ... and (b) the totally inappropriate alliance between police and commercial media. (Witness report)

Aboriginal and Torres Strait Islander people also reported being directly targeted with hate speech and vilification on social media platforms (e.g., being called a 'petrol sniffer').

I receive repeated racial abuse on social media. I am called Uncle Tom and coconut. These are slurs that can only be directed at black people and are racist slurs. They are used to condemn black people who don't hold left-wing or activist political views or who are successful or achieve things associated with being 'white' and used to keep Aboriginal people in line. This is racist. (Self-report, Aboriginal male)

The following is a further account provided by the Principal of a public school as a witness of online racism that targeted a local Elder.

Earlier this week I was forced to pull a story we posted on [named social media platform]. It featured my Year 11 Standard English class, the teacher and our Aboriginal Education Officer Aunty ... cooking damper and sharing a meal. The students were privileged to share this experience with Aunty, her stories about how she cooked damper when she grew up and recipes passed down through generations ... She shared deeply personal stories about her family ... She was attacked by hate filled people who do not know her story, do not know this community and used the cover of online anonymity to throw doubt on her stories. They used this as an opportunity to attack Aboriginal history and make grand statements about truths and facts. (Witness report)

Around one in ten reports related to racism in public, with self-reports describing verbal abuse and vilification as well as non-verbal racism in the form of avoidance or shunning (see for e.g., avoidance by shoppers above in [2.4]).

My daughter and I were walking to the Salvos store ... and were approximately 20 metres away. I was towing a beach trolley filled with toys and clothes to donate to the Salvos. My daughter had grown out of the items. As we passed the White Caucasian couple the male looked at us and said to me, "good little gin jockey donating your things". (Self-report, Aboriginal female)

I was pulled up at the drive thru at [named restaurant] with my window down and an oldish/middle aged white couple pulled up beside me. The passenger (male) asked me what I was getting and I said nuggets Next minute he reckon "I want a coon! I want a coon!" I said why are you saying that? And he said because he couldn't pronounce "cone" while saying it perfectly. He continued to say it ... I was too shocked to respond. (Self-report, Aboriginal female)

There were also witness reports of racism in public spaces, including multiple reports identifying a named comic's performance of racially denigrating jokes about Aboriginal people and the laughter of those in the audience at these jokes. Another performer was called out as follows, providing a further example of denial of our history of invasion-

colonisation and of its impacts.

On Saturday March 19th at the Yung Tent Embassy event as part of the Blak & Bright Literary Festival, a man approached me in my volunteer uniform to tell me that the presenters (6 young Blak activists including [one activist] SPEAKING ABOUT HER MOTHER DYING IN POLICE CUSTODY) were pathetic, that indigenous people just want to be divisive and stuck in the past, that he'd be ashamed to be caught carrying on like that, that we have bigger problems like China and Russia, and they should just get over it already, all children are born without sin etc ... So Indigenous people should just shut up about it and move on because we can't change what happened and it's not like it happens anymore (Witness report)

Other witness reports included that 'A First Nation person was sitting outside of a bank and an old white man started having a go at him making monkey noises and saying he doesn't belong here.'

2.4.4 Racism within institutions/agencies

As noted above, there were numerous reports made about racism in health, education, justice and child protection areas, which often involved (though were not always identified as) institutional level racism perpetrated within and by government institutions and agencies.

Health

Our earlier Interim Report for the first six months of 2022 had some focus on racism in health services. Reported incidents described failure to provide adequate care to Aboriginal and Torres Strait Islander patients in a hospital setting, for example. More recent reports made to *Call It Out* about health service provision describe a nurse calling a newborn Aboriginal baby a monkey and racism in student training.

I want to give an example of racism from when I was studying a Diploma of Nursing over 10yrs ago. During the class of Indigenous health, the non-Indigenous teacher began a discussion on Indigenous people that was completely horrific. Basically, discussing with the class her experience of how Indigenous people smell and how to cope with that smell. This snow balled into the class giving examples of their stereotypes. Later worked with one of the students in that class who told me she was actually Indigenous. This was only 10yrs ago in a health setting. So unacceptable. (Witness report)

A further detailed report described an incident involving Aboriginal staff of a hospital Aboriginal Liaison Team (AL Team) being refused access to Aboriginal patients in the custody of Corrective Services and admitted to the hospital in which they worked. The report states the AL team were told this action was both in accordance with policy *and* only applied to Aboriginal staff at the hospital.

This interference in the duties of the AL Team continued for two days with exchanges by phone with a [Corrective Services] manager who informed they had the right to deny entry to and interfere with the duties of the AL Team as per [Corrective Services] policies ... The [Corrective Services] Team Manager was contacted, and she informed that the AL Team had no authority to enter the patients' rooms as they were Aboriginal and could not be trusted, which was also relayed by the Corrective Service personnel on sight at [the hospital]. In fact, on both days [Corrective Services] Staff informed that the AL Team were also being denied access to these two patients as the [team] members may deliver contraband and/or [influence] the patients in helping or aiding them in their

statements to authorities. Also, the AL Team was threatened with Police action if they did not comply with the directions of [Corrective Services] Officers. (Witness report)

The report identifies the actions of Corrective Services as racially motivated as the AL team was clearly treated differently, but also told it that the decision to exclude them was based on their Aboriginality.

When [Corrective Services] Staff were questioned about the reason behind this interference with the duties of the AL Team and why all other [hospital] staff weren't being treated the same ... it was made very apparent by [Corrective Services] Staff the issue was the Aboriginality of the AL Team as no other [hospital] Staff had been required or made to follow this procedure. To be told the reason for one's exclusion is based on your racial background as an indigenous person is based on these people's presumptions that no matter where Aboriginal or Torres Straight peoples work even for the Government as Health professionals they cannot be trusted and are to be excluded based on their aboriginality. (Witness report)

Child protection

Interactions between multiple different government agencies within a single racist incident was evident in some reports, including those made by Aboriginal mothers whose children had been removed by the state. These describe (sometimes heavy-handed) backup provided by police to child protection agencies during removal of Aboriginal children – an example of institutional level aggression.

They came in the middle of the night [in 2006]. I had had no warning. There were three police cars and a [child protection agency] car. They banged on the door. I opened it and they told me they were there to take the children. I slammed the door and said "no-one is taking my babies". Someone tackled me from behind and put my arms behind my back. They grabbed my 2 year old and she was terrified and crying. She saw these white people and one had a knee in my back. My baby was 3 months old. They were both asleep. [Named child] was screaming for me and they dragged her out the door by her hand. (Self-report, Aboriginal female).

Of note, this same Aboriginal mother also identifies a further incident where police, child protection and health staff worked together in a hospital to remove her baby very soon after birth. A second report by another Aboriginal mother describes the failure of a service provider to provide her with support as contributing to the removal of her children by the state – again demonstrating the often-multiple layers of racist incidents.

I gave a service all the information they needed to help and protect myself and my children. I was honest and open & they lied to me and didn't give me the right treatment at the time over very sensitive issues ... Allowing a mother of four to go without crucial support in a time of need... [They] just removed [me and my] children from their home and placed [us] with family in a different town, essentially homeless ... Made a desperate scared woman even more desperate without proper support after they intervened. Requested an Aboriginal Support worker, that was denied, found my own Aboriginal support worker who was on call one time in a meeting and they hung up on my support worker so that they could talk to me without my support. Held off my visits with my children for trivial reasons Took my children to a family members' house for safety reasons and I got a call to say I wasn't allowed to pick them back up. I placed my children in a safe space and they were taken from me ... The organisation in my opinion had a part to play in the removal because – Aboriginal. (Self-report, Aboriginal female)

Lack of cultural safety in the child protection system is also identified in the following report from a witness supporting an Aboriginal grandfather whose grandkids had been removed.

I witnessed an Aboriginal grandfather being systematically discriminated against, by being consistently denied any unsupervised contact with his grandson. [The child protection agency] had no legitimate grounds for refusing the grandfather contact and yet continued to make excuses for why contact was not possible. He was taken through multiple assessment processes ... [with] promises that these would lead to unsupervised contact if they were successfully completed, only for them to then “move the goalposts” and deny that the assessment processes were enough to allow contact to take place. Throughout this experience, the workers stereotyped and judged the grandfather as a result of his Aboriginality. They used their institutional power to intimidate and, I believe, mentally abuse the grandfather. This created new traumas and triggered inter-generational trauma. Another aspect of the institutional racism was that [the agency] never engaged Aboriginal staff to properly liaise or work with the grandfather, and so all their practice was culturally unsafe. (Witness report)

Criminal justice

There were multiple reports identifying racism as contributing to Aboriginal and Torres Strait Islander over-representation at all stages of contact with the criminal legal system, including racism perpetrated by police.

I saw lots of racism in the prison, just the stories of why the indigenous ladies were in there in the first place - i.e. if they had of been white, they would not have been charged I don't believe. So many were there for MONTHS on remand only!!! (Witness report)

On the [date provided] 9 police just chased my 17 year old walking home from the gym - surrounded him and made him prove his identity with his [social media] app. 400 metres from our home. When they asked where he lived, they didn't believe him. (Friend or relative)

I was on my way home from shopping for groceries, I was followed by the police to my house ... I was stereotyped by this police officer. I am a teacher, this officer blamed me, my partner and the children for smashing windows at a non-Aboriginal person's house. Police officer scared the kids, he chased us in the car, slammed on his brakes, got out of the car and starting ranting about me smashing the windows ... instead of investigating into the incident. [This town] has a reputation of racism, going back to the voting of the 1967 referendum, it was one of the towns to vote against it. (Self-report, Aboriginal male)

Racism in policing of both young people and adults was highlighted in this context.

[In a regional town in the NT] I saw police drive past an incredibly drunk white man who was staggering down the road ... to then stop and put an equally drunk aboriginal man into the back of the paddy wagon. (Witness report)

Failure of police to protect Aboriginal and Torres Strait Islander people was also reported to the Register. ‘My son was assaulted by a male person who broke [his] nose. When I rang the police to report the matter and get the perpetrators charged. The police did nothing about it... And to this day still nothing has been done’ reported one Aboriginal father.

Another report to the Register described an incident involving a non-government organisation (NGO) co-managing a bail accommodation facility with corrective services that led to the incarceration of an Aboriginal man. The Aboriginal man in question was residing at the facility in question and having arrived late to a drug treatment course was given a new time to attend

the course later that same day. He received verbal confirmation by his parole officer that he could return past curfew to the bail facility (by 5pm), did not notify the facility staff of what had occurred as he had no phone credit but expected that his parole officer would verify his extended leave. Of note, this report is similar to the child protection related report shared above involving an NGO service provider failing to provide support to an Aboriginal person, leading to punitive state intervention.

[At around 5pm] upon his arrival at the bail house, there were several police present to detain him, notifying him that they had been called by staff because he had breached his bail conditions when he "returned late past his curfew". He attempted to explain to the staff and police at the bail house his extended leave permission provided by his parole officer. The non-Aboriginal staff member at the bail house then told the police he cannot return ... and she suspected him of carrying drugs on his person. He was detained in police cells [overnight] because he doesn't have suitable accommodation ... and appeared in court the following day ... where he was denied bail because of the breach of his current corrections order. He adamantly denied the accusations of possessing drugs (and police searches/testing confirmed this), however he was taken into custody and remains in prison [one month later] because of not having accommodation ... He has been refused to return to the Bail House [because of what the staff have referred to as a] language barrier. It has become common practice that many Aboriginal men are being refused access to accommodation because of the "language barrier". As staff cannot meet their needs. (Friend or relative report)

Failure of justice agencies to follow protocol, including procedures recognising the right of those in police custody to access culturally safe support, was also reported as both institutional racism and denial of cultural rights. The second of these reports identifies the intersection of disability and race discrimination for those in police custody too.

[Police] wrongfully arrested my client and held him in custody for 5 days, and denied his requests for an Indigenous Support Person, denied his request to call [the Aboriginal legal service], treated him inappropriately by calling him a "scumbag" and after that attempted to cover the matter up after they unlawfully broke into his house and seized his phone and CCTV Camera hard drive without a warrant. (Friend or relative report)

A client of mine was arrested by the police. Not only is he Indigenous, but he is also a vulnerable person with several disabilities. The person was not provided with a support person as is required under the Police Powers and Responsibilities Act. (Friend or relative report)

Aggression was a further theme identified in justice related reports, including by an Aboriginal man who had been incarcerated and identified the following as racism. 'Prison officer threatened to rip my head off and shit down my throat. Prisoner threatened to kill me'. Aboriginal and Torres Strait Islander deaths in custody were also the subject of reports to *Call It Out*.

Education

Reports related to education described racism perpetrated against Aboriginal and Torres Strait Islander students by other students. 'In class my son was jokingly blocking a doorway exit, he was racially abused by a male student who said, "get out of the way you black cunt" (Friend or relative report). Others identified racism perpetrated by teachers against students.

My daughter came home from school and said that in her class they were learning about belonging and the teacher actually said to the entire class that the white kids in the picture below were "normal" and then pointed out the "black kids as being "black".

Obviously, my daughter is strong in her cultural identity and was offended by this and from what she described to me the majority of the class was too. (Friend or relative report).

One report spoke of social exclusion and physical and verbal abuse of Aboriginal students by teachers over *many* years. Aggressive racism was identified a number of education related reports, including the following from a friend or relative. ‘My daughter was attacked by an older boy who circled her shouting, “You’re not Aboriginal, you have white skin”. He then threw dirt at her and punched her in the face.’

A further witness reported aggression targeting Aboriginal and Torres Strait Islander students, but also identified failure of the school in question to respond appropriately to the incidents in question as racism.

Racial bullying/name calling occurs at our school. The term n***** is thrown in the faces of Indigenous boys. Indigenous students are picked on and physically pushed around ...Police have been involved in several instances. BUT the school continues to brush it under the carpet. They don’t address it and pretend like it hasn’t happened. The perpetrators continue their unsavoury behaviour because they are never disciplined. Even when witnessed by teachers. (Witness report)

This same report states that family members of the students in question tried to hold the school and parents of the perpetrator students to account. ‘Unfortunately, they have since been lumped in the too hard basket and kicked out of the school’ but also ‘told they cannot attend any Catholic School in the Diocesan’. ‘[The] school didn’t want to deal with this ... [and] just wanted the problem to go away.’

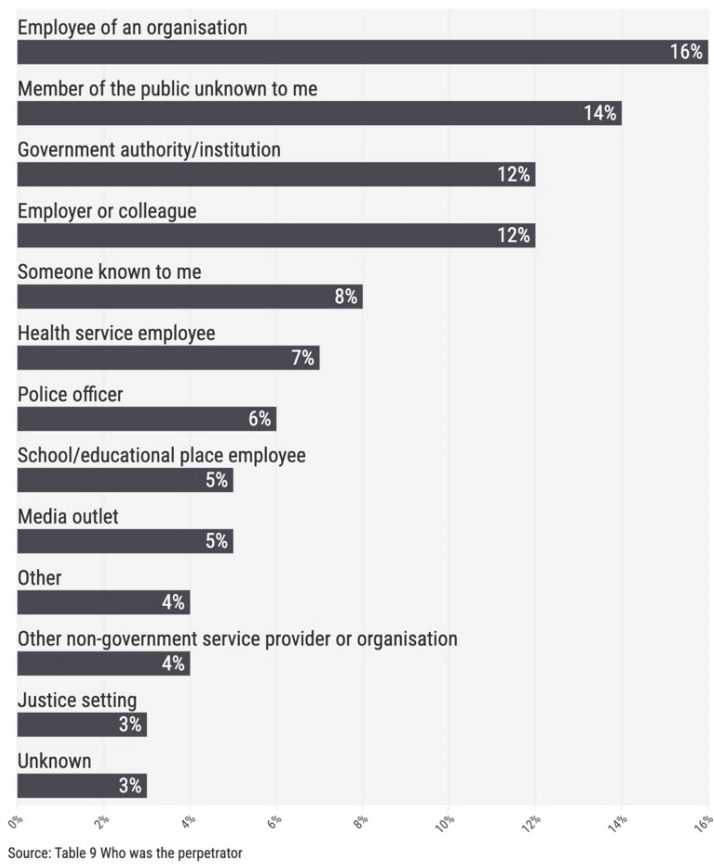
2.5 The perpetrator of racism and their gender

Those completing the Register were asked to nominate who the perpetrator of the racism was from 13 different options. This was an optional question which was completed by 444 respondents (89%). Multiple responses were made by 158 individuals (see Table 9 in the Appendix).

Figure 7 below shows that an employee of an organisation was most frequently nominated (16%) followed by members of the public unknown to the person completing the Register (14%). It is also important to note the significant number of reports related to government institutions and agencies. The data below identifies around 31% of perpetrators as government institutions and agencies.¹²

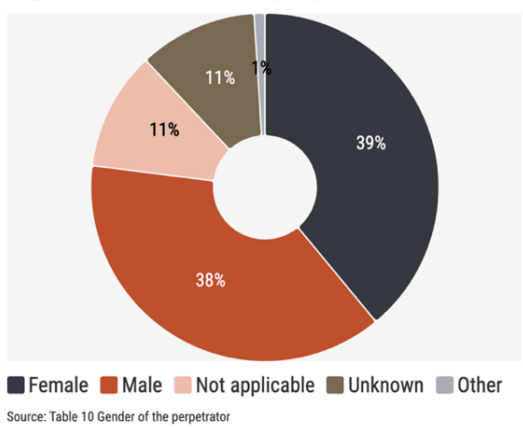
¹² Some of the health service and education employees identified as perpetrators may work in non-government organisations. It is also noted, however, that those identified as employer or employee perpetrators may be government employees or employers.

Figure 7 Who was the perpetrator



Those completing the Register were asked to identify the gender of the perpetrator, with 444 people (89%) completing this optional question. Figure 8 shows that of those completing the question, 77% identified the gender of the perpetrator. There was little difference in identified perpetrators between females (39%) and males (38%). In 11% of cases the gender was not applicable (potentially relating to an institutional perpetrator) and in 11% of cases it was unknown. Some 68 people identified more than one gender – indicating that more than one person was the perpetrator.

Figure 8 Gender of the perpetrator

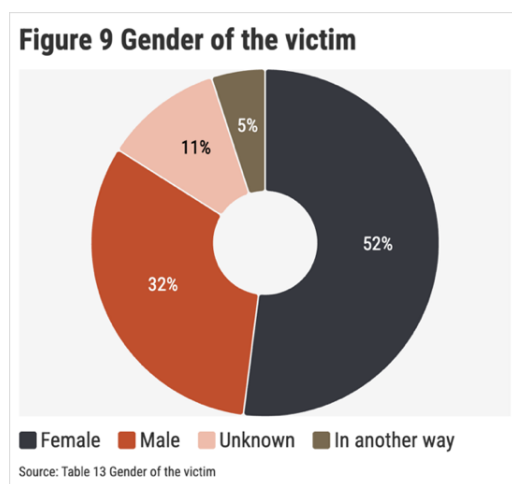


There appears to be little difference in the type of racism perpetrated by either males or females, with discrimination, negative attitudes and stereotyping prevalent for both male and female perpetrators (see Table 11 in the Appendix).

However, there were some notable differences in relation to the type of perpetrators by gender. Female perpetrators were comparatively more frequent among employees, employers, colleagues and some specific services like health services and education. Male perpetrators were comparatively more frequent among unknown members of the public and police (see Table 12 in the Appendix). These trends in the data are evidenced by the reports described in this report.

2.6 The victim of the incident

Those completing the Register were asked whether the victim identified as male, female, in another way, or if the gender of the victim was unknown. The question was completed by 383 respondents. Figure 9 shows that over half the victims were identified as female (52%). We return to discuss more fully gender issues in the latter part of the Report.



More than two thirds (358) of people filling in the Register answered the question on the age of the victim. Of those 358 responses, some 44 (12%) indicated that the age was either unknown or not applicable. Thus, 314 individuals identified an age group for the victim (see Table 14 in the Appendix).

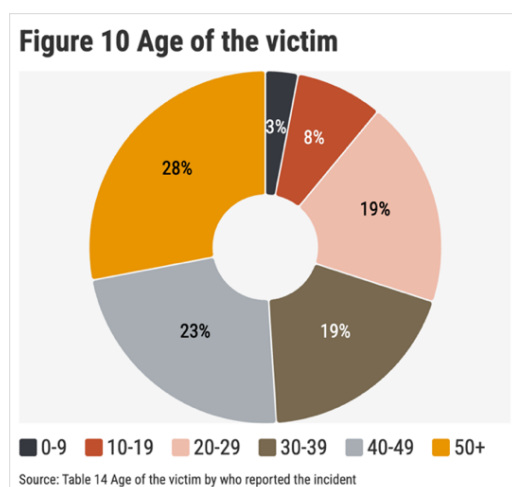


Figure 10 shows that 28% of those subjected to racism were in the older age category of 50 years or older. Those under the age of 30 years made up 30% of victims, and those between the ages of 30-49 were 42% of those subjected to racism. Victims under 10-year-old age group

were identified in reports involving multiple victims, both parent and children; where the incidents were reported by witnesses, friends or family; and where there was one historical firsthand experience.

We also examined the age group of the victim by the type of racism identified. There was little difference across the age groups, with negative attitudes, stereotyping and discrimination being proportionately the most prevalent for all ages (see Table 15 in the Appendix).

In terms of the location of the incident, not surprisingly, those in the youngest age group were identified as proportionately less likely to have experienced racism in the workplace and more likely to have experienced racism in a school or educational location. See also discussion of children and young people targeted in commercial places and by police above at [2.4.2] and [2.4.4]. The group identified as proportionately most likely to experience racism in the workplace were those in the 40-49 age bracket (see Table 16 in the Appendix).

It is also worth noting that Aboriginal and Torres Strait Islander people subjected to racism reported the impacts the incidents in question had on their children as witnesses to what had occurred, irrespective of whether they were directly targeted or not. One Aboriginal man who was verbally racially abused on the street stated as follows. The incident ‘didn't impact me but did my daughter who was with me at the time - now she knows racism is real’. This and similar reports do not necessarily identify the incident in question as targeting an Aboriginal and Torres Strait Islander child.

2.7 Self-Reports of racism by gender

In this section we look more specifically at the people who self-reported racism on the *Call It Out* Register and we have broken down the data by gender to see the extent of difference in experiences between women and men. Thus, in this section we have omitted from the discussion third party reports of racism by either witnesses, or friends or relatives. The reason for doing this is that it provides for a clearer analysis of the direct experience of racism.

Previously in Figure 1 we indicated that 48% of all reports on the Register were self-reports. Figure 11 below shows the gender of those who self-reported racism where gender was recorded (see also Table 17 in the Appendix). Women registered nearly twice as many self-reported experiences of racism on the Register compared to men (64% by women compared to 34% by men), while 2% of those who self-reported identified their gender in another way.

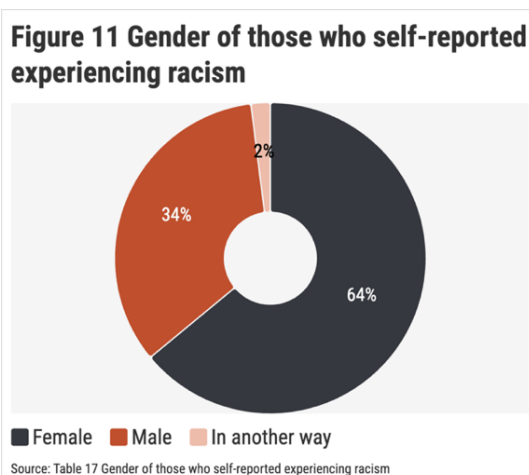
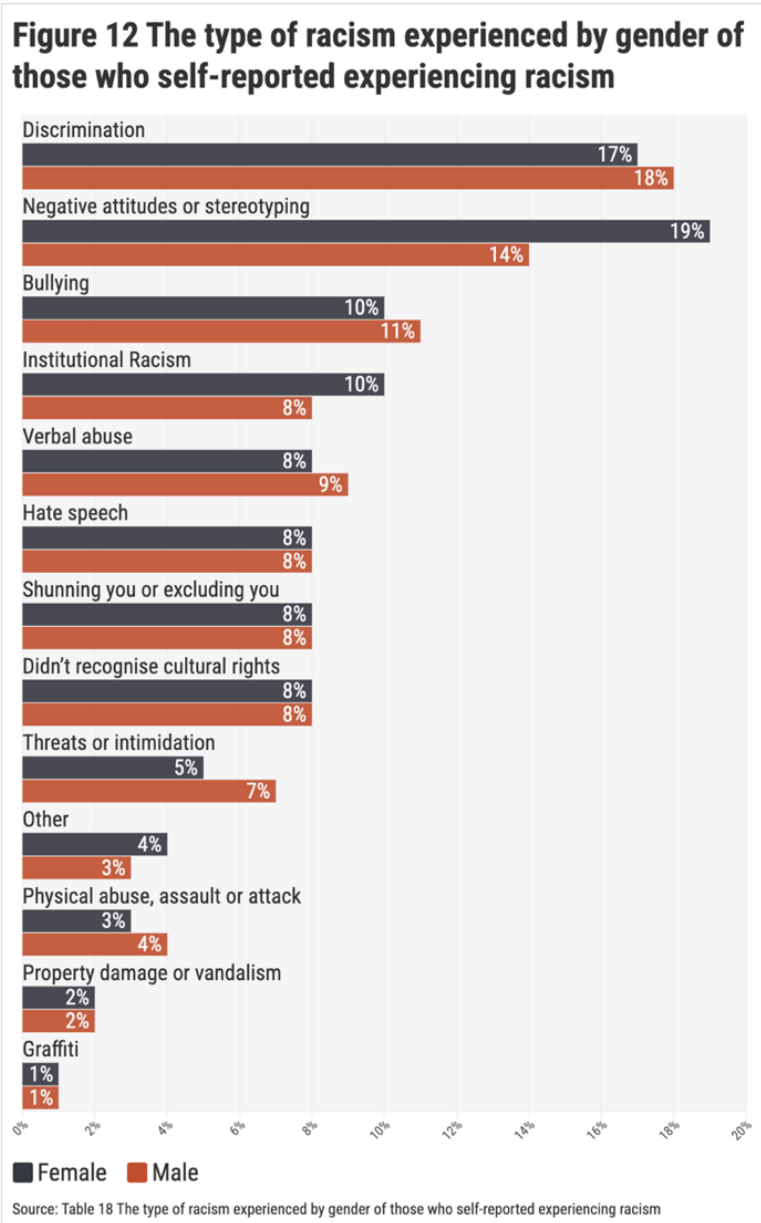


Figure 12 shows that the most significant difference in the type of racism experienced by gender was women were more likely to report negative attitudes and stereotyping than men (19% compared to 14%). In general, however, there was little difference in the reports on the type of racism identified by men and women (2 percentage points or less) (see Table 18 in the Appendix).



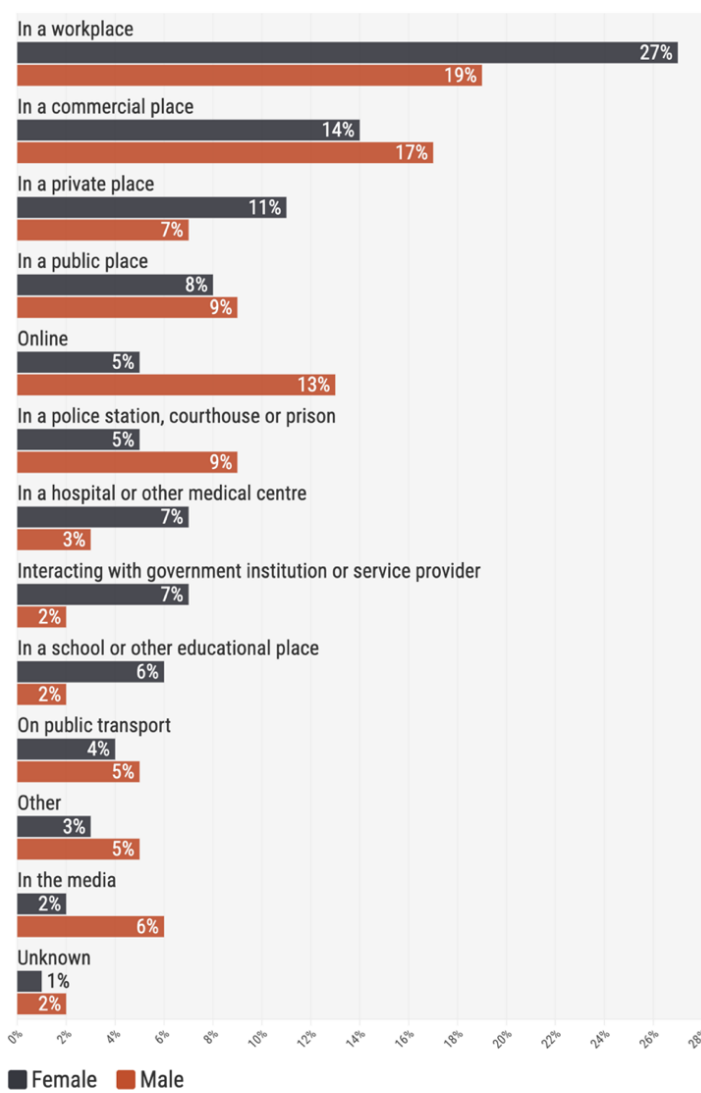
There were differences in where the racist incident occurred by the gender of the person experiencing it. Figure 13 shows that women were proportionately more likely to self-report racism in the workplace than men (27% compared to 19%).

Introduced to owner of new workplace. In a vehicle alone, 1st week at work, conversation about the state of the roads led to government talk. Then he tells me all “Abos” are lazy paedophiles. On and on and on. When I went quiet, he turned to me and asked, “what do you like Abos?” When I stated I am one and proud of it. My mum’s Welsh, my dad’s aboriginal he doubled down and told me I “should thank my mother for my work ethic cause that where it would come from”. Fun times. (Self-report, Aboriginal female)

On Jan 25th of last year, I was saying goodbye to colleague ... and my boss said “happy civilisation day” to me (knowing I’m Aboriginal). He then proceeds to talk over me when I told him to stop and said “all aboriginal men are disrespectful and alcoholics”. HIS boss was standing 2 metres next to me allowing the interaction to happen. (Self-report, Aboriginal female)

Women were also proportionately more likely to report racism in a private setting than men (11% compared to 7%). Although the numbers were smaller, women were proportionately more likely than men to self-report racism when interacting with government institutions or service providers (7% compared to 2%), healthcare (7% compared to 3%) and education (6% compared to 2%) (see also Table 19 in the Appendix).

Figure 13 Location where the racism occurred by gender of those who self-reported experiencing racism



In contrast to women, men who self-reported were proportionately more likely to report racism in a commercial place (17% compared to 14%). Although the numbers were smaller, men were also proportionately more likely than women to report racism online (13% compared to 5%), in a police station, courthouse or prison (9% compared to 5%) and in the media (6% compared to 2%) (see Table 19 in the Appendix).

We also examined who the perpetrator was for those who self-reported by gender.

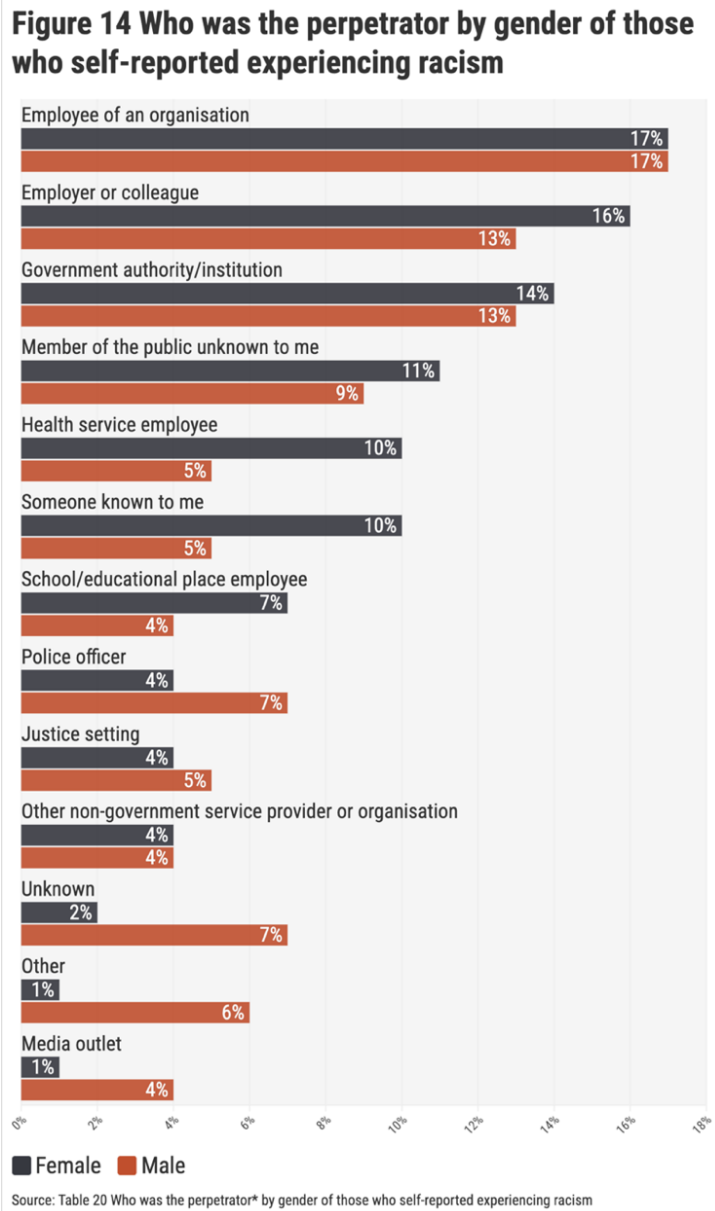


Figure 14 shows that an employee of an organisation was identified most frequently for both men and women (17% in both cases). Consistent with the incidence of workplace racism noted above, women were slightly more likely than men to self-report the perpetrator as being an employer or colleague (16% compared to 13%). Women were also more likely to nominate a health service employee as a perpetrator of racism than men (10% compared to 5%), and that someone they know (10% compared to 5%) and educational services staff (7% compared to 4%) were perpetrators of racism (see also Table 20 in the Appendix). For example, an Aboriginal woman reported bullying and stereotyping in a health workplace as follows.

I am a nurse and midwife, and I was working within a maternity unit at [a hospital]. There was an Aboriginal woman who had given birth ... and I asked if any referrals [had been made] for this family to be linked back into culturally safe services – such as the ... AMS (Aboriginal medical service). We were in a nurses station with a lot of staff. [A work colleague/manager] wanted me to explain exactly what I thought this woman deserved, and why she deserved anything additional to anyone else who was

here. I started explaining intergenerational trauma still experienced today from the stolen generations. I was cut short and told that "they" "you" should consider yourselves lucky, you have housing and food and there are women overseas being raped and murdered. Money is being wasted spending it on us and it should be sent to people who actually deserve and need it. I was in shock. Everyone put their heads down and continued working and no support was offered from my colleagues. (Self-report, Aboriginal female)

Although the numbers were smaller, men were more proportionately likely than women to self-report perpetrators as police officers (7% compared to 4%), as someone unknown to them (7% compared to 2%) and the media (4% compared to 1%) (see also Table 20 in the Appendix). For example, one Aboriginal man described being pulled over by police early in the morning on his way to work.

[We] had not broken any laws or given police any reason to target our vehicle other than our skin colour and the vehicle being new and NOT what Aboriginals normally drive ... [They] had pulled me up with the lights and sirens blasting right outside my place of work ... [They] laughed and showed delight in creating a scene which I explained will get me in trouble at work and it was unfair as I hadn't done anything wrong. I pleaded with [them] to turn the Emergency Lights off as ... my colleagues at work were gathering to see what all the commotion was about. They seemed to get great joy ... and commented that it wasn't their problem. I asked to move down the road to which they refused. They then had another vehicle with another 3 officers [come] with their lights screaming. They all alighted from the vehicle and came and pointed and laughed at us Aboriginal boys. They were aggressive and abusive and treated us like criminals for absolutely no reason. They also held the other two Aboriginal boys in custody in the vehicle and advised them to stay with their hands where they could see them ... They played no part other than being a passenger. Everybody was very cooperative, and the police were still verbally abusive and made threats against me which would have broken Aboriginal lore including taking my blood with force if I refused the roadside test. I had no choice but to comply because I did not want to risk getting arrested and sacked from my job. (Self-report, Aboriginal male)

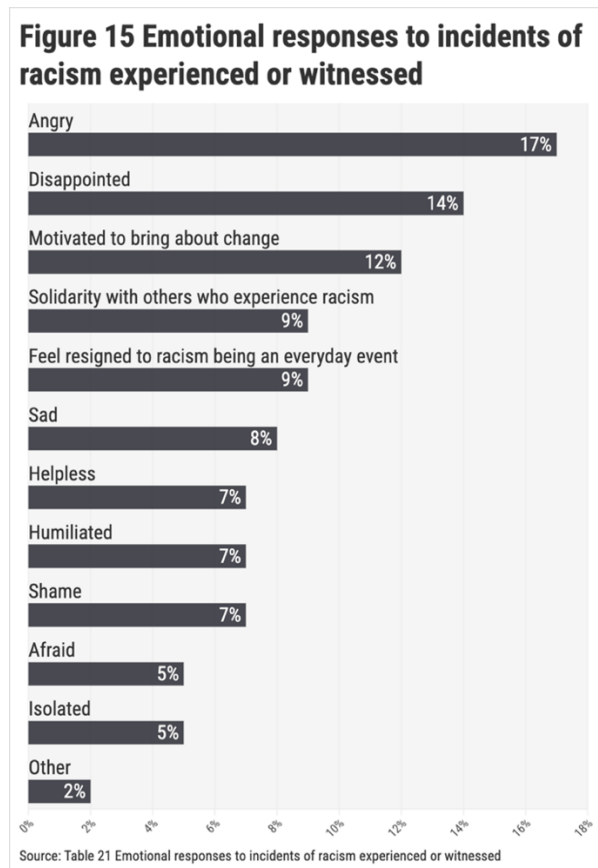
3. The Responses to Racism

The Register set out to record the how the person felt about the incident of racism (emotional and other impacts), whether and how the person responded or took action in response to the incident, and suggestions for broader political and policy responses to these incidents.

3.1 Emotional and other impacts of racism

Those completing the Register were asked to nominate how they felt about the incident from a range of 12 items. More than one response could be nominated. Some 245 (49%) of the 497 people completing the Register chose to answer this question. The majority of this group (219) indicated multiple responses (1112 in total) (see Table 21 in the Appendix).

As shown in Figure 15, the most common feeling was anger (17%), followed by disappointment (14%) and motivation to bring about change (12%). Anger and disappointment were also the most common emotional impacts across each of the age categories (see Table 21 in the Appendix).



3.1.1 Emotional impacts of racism

Anger was frequently identified by those experiencing and witnessing racism. One Aboriginal man describes how he felt seeing a social media page full of racist vitriol. As this and the comments below indicate, a range of emotions are likely to be triggered by a racist incident.

At times I want to smash the town up like the kids do. Other times it just makes me hate and distrust all other non-Indigenous people. It has made me depressed, angry, and not wanting to be part of society. (Self-report, Aboriginal male)

Witness reports related to other online racism incidents and to in person racism describe similar feelings of anger.

I feel angry for First Nations people in witnessing the depravity of some of these [online] comments and frustrated that very few people on this page appear to have any understanding of the intergenerational trauma, structural racism, and overwhelming disadvantage that have led to some of the incidents of crime that have been reported recently in Alice Springs. (Witness report)

[I saw a] whole heap of employees following an Aboriginal family around the shop while they was doing food shopping. The parents had their kids under control also they had money to spend. They had employees standing on both ends and front. The family looked and felt uncomfortable, it was sad to see - it made me very sad and angry. I am an Aboriginal young woman and I just want to make a complaint about it. It's wrong what they did and how they made this family feel while shopping for food. (Witness report)

Feelings of anger were attributed to both incidents of racism and to poor responses to calling these incidents out, including in employment. The Aboriginal woman subjected to hate speech at her warehouse workplace, for instance, stated that she had to 'rest for 20 minutes' after the incident 'because I wanted to say' something to the perpetrators. 'It had boiled my blood being a native to my land [seeing this] young white Aussie attitude bullshit'. She also records, however, feeling 'just disgusted' by her employer's treatment of her after reporting the incident, which involved 'not receiving another job, not getting recognised'. 'It's just upsetting, unfair and I've had enough'.

Disappointment was also identified in numerous reports. The Aboriginal man accused by police of smashing windows, for example, identified feeling disappointment, along with shame, sadness and anger at what had occurred. He questioned whether broader society understands racism and its emotional toll on Aboriginal and Torres Strait Islander people. 'It is normal to non-Aboriginal people, because most of the time they don't even realise they're doing this, because it is so embedded into the white society of Australia.' The latter was a very common theme raised across many reports. Others also identified disappointment with society at large following racist incidents.

I am generally saddened, disappointed, and frustrated by the ongoing disrespect towards our amazing First Australians, the lack of change, and the lack of education of non-indigenous people. With the upcoming referendum, I am terrified of [it] not passing. (Witness report)

Others also report feeling sadness, including where they have witnessed racism targeting others. One Aboriginal healthcare worker reported that people in the 'healthcare system' often 'say racist things around me because they don't realise that I am Aboriginal.' She identifies it as 'heart breaking that our people are being treated this way and it breaks me down to hear about it.' Those who had had children removed by the state also reported feeling heart broken.

I want the chance to be a mother. I have been walking like an empty shell since 2006 when [named government child protection agency] took my first two babies at midnight. (Self-report, Aboriginal female)

Quite a number of people referred to feeling something like shame (or perhaps confusion or uncertainty) about their Aboriginal and Torres Strait Islander identity following racist incidents. An Aboriginal mother who witnessed a racial slur being used against her son at the playground spoke of her own similar experiences as a child and how that incident made her feel about her identity.

It broke my heart. My little boy was only 2 years old being called an abo. He didn't even understand he was being called this sick name. I used to get called abo in primary school and I remember a girl who was my friend tell me her mum said I was an abo and to stay away from me. From then on, I used to hold my lips tight, so they looked smaller (Friend or relative report)

Other Aboriginal and Torres Strait Islander people also spoke about concealing or not openly revealing their ancestry due to racism. One Aboriginal woman who was labelled as 'not black enough' reported feeling 'shame towards myself and my appearance'. The Aboriginal woman called a cunt while volunteering (above at [2.3.1]) identified that she 'stopped telling people I was First Nations. I hid at home ashamed of who I am'. A further example follows.

[The racist incident] brought about a lot of mixed feelings about wanting to be proud in my culture, and at other times wanting to hide it and identify with one of my other heritages instead or simply not to say anything. Recent discourse says that lately its "OK" to label yourself Aboriginal and that people are somehow benefiting from performing as Aboriginal. I would say there is no benefit, there's no reason to "perform" Aboriginality. There's only the reality that this world is not made to accept you. (Self-report, Aboriginal female)

Of course, causing shame and humiliation is *intended* by those perpetrating racism, as identified in a number of reports. One Aboriginal man reporting online racism to the Register stated that the content in question 'defames my racial community. And projects our issues as something to be ridiculed.' Another report also describes the feelings that arose after having to produce a licence to purchase alcohol while 'white people were just waved on.'

This happens every time we want to purchase alcohol, it's insulting and makes you feel shamed and getting classed as a second-class citizen in our own country, this happens to every Indigenous person in Alice Springs. (Friend or relative report)

Emotional responses of fear and distress arise in the absence of cultural safety in workplace, and in child protection, educational and other settings. Other examples of incidents giving rise to fear include that which involved the Aboriginal woman experiencing racism in a taxi (see [2.4.2]) who then felt 'too scared to go out and get a cab home'. Reports identified too that children who had been directly targeted or had witnessed racism were fearful as a result - avoidant of places where the racism in question had occurred. 'My daughter refuses to come into the shop with me now because she is afraid someone will follow us again', one Aboriginal mother reported. Fear of physical harm also followed racially motivated threats, physical violence and hate speech.

Others spoke of a sense of isolation and helplessness following racist incidents - sometimes due to the loneliness of their experience of racism. As one Aboriginal man states 'It affected me very much because I was alone.' There are a number of reports above described as occurring in the presence of multiple witnesses who did nothing to support the individual being targeted or to call out the perpetrator. Another Aboriginal man who reported bullying and other racism in the workplace wrote, 'I have no self-worth anymore, don't want to leave my house, scared of what people think of me just hopeless.'

Finally, one in five of those reporting racism on the Register (21%) identified feeling motivated to bring about change and/or solidarity with others experiencing racism. Those who had children taken by the state were firmly resolved to fight the decisions that led to these removals. As one witness reporting online racism also stated, ‘It made me angry and hardened my resolve to call out racism (as a descendent of colonisers).’ This sentiment is also illustrated in the following examples, the first of which is a comment shared by the school Principal who witnessed the online racism targeting a local Elder.

I am proud that we teach lessons to our students from the heart. I am deeply honoured that my students get to hear from Elders in our community sharing their culture. As a non-Aboriginal person, I am privileged to live and work in this community. Our community has suffered gross loss and shame. No more. We will not be silenced by hatred, ignorance and racism. Look at the faces of the students and joy they are getting from learning about culture and sharing food together. Consider the meaning behind the term “breaking bread”, it is hard to remain enemies when you have shared bread together, we have “broken bread” and we will not be silenced or criticised by those not at the table or not willing to be. (Witness report).

It made me reconsider what a privilege it is to be able to go about my day without people constantly making negative assumptions about my actions and intentions. It made me feel sorry that I didn’t speak up in the situation to call it out. That security guard was unprofessional and discriminated three young ladies just trying to do some shopping like everybody else was. She should have been reported for her behaviour. I want to be more confident in the future to stand up to people like that. (Witness report)

3.1.2 Health impacts of racism

Though not asked specifically about any health impacts of racism, the above and other data shared to the Register indicate significant mental and other health implications of racism for Aboriginal and Torres Strait Islander people. Health impacts are sometimes of a long-term nature where, for instance, incidents are ongoing and/or have intergenerational impacts.

Incidents were frequently identified as traumatic. The Aboriginal mother who was vilified on the way to the Salvos stated, as one example, that the ‘normalizing of racial slurs is traumatizing and detrimental to the health and wellbeing and development of my 5 year old daughter.’ Another Aboriginal woman reported that she resigned from work after her experiences of racism ‘which I was very good at. Where I was helping my community. I think I have PTSD from it because I get triggered easily thinking about it’.

An incident may trigger trauma caused by previous experiences of racism of the individual in question and/or the collective trauma of racism experienced by other Aboriginal and Torres Strait Islander people. The Aboriginal woman who was told that she didn’t deserve to sit at the table with white executive staff (at [2.4.1]) identified the incident as leading to ‘vicarious trauma’ from the ‘ongoing impact of the negative perception of me and my peoples’, for instance. Trauma, including of an intergenerational nature, was also a common impact of child protection related racism. One Aboriginal mother describes feeling suicidal following removal of her children. The potential for suicide is also referred to in other reports made to the Register.

More trauma than was necessary on my children, something I will carry with me forever when I’m just another number to them. At first, I wanted to end my life. That organisation wasn’t listening they didn’t care. I’m stolen generation descendant. This place robbed me and my children of a whole year, and it added to their and my

intergenerational trauma. No one can tell me that I didn't get the raw end of the deal because I'm Aboriginal. (Self-report, Aboriginal female)

The isolation and treatment ... caused me to have a psychological breakdown and I became suicidal. I am still under psych care for the effects of these incidents. I was off work for 5 months and then the organisation failed to find and complete a return-to-work program for me and then I was forced to accept a VR (voluntary redundancy). (Self-report, Aboriginal male)

Other specific health impacts were reported by Aboriginal people experiencing racism, including as follows. 'I don't want to leave my house, don't want to talk, started drinking more than usual' (Self-report, Aboriginal male). 'I'm 60 years old with chronic illness. It affected me emotionally, spiritually, mentally and physically'. 'I still think about it every day. It affected my sleep patterns' (Self-reports, Aboriginal females)

3.2 Emotional and other impacts of racism by self-reports and gender

We investigated the emotional responses to the question about how the incident made the person feel by those who self-reported racism. Just under half, or 47% (96/203) of this group chose to respond to this question and most of those chose multiple responses (87) to the question.

For both men and women, the most frequent feelings were anger (13% women and 12% men) and disappointment (13% women and 11% men). Both men and women reported feeling humiliated in 10% of cases and feeling resigned to racism being an everyday event in 9% of cases (see Table 22 in the Appendix).

Overall, for those who self-reported racism there was very little difference by gender in the feelings associated with racism. Men were slightly more likely than women to self-report feeling helpless (11% compared to 8%). Conversely, women were somewhat more likely than men to self-report feeling shamed (9% women compared to 6% men).

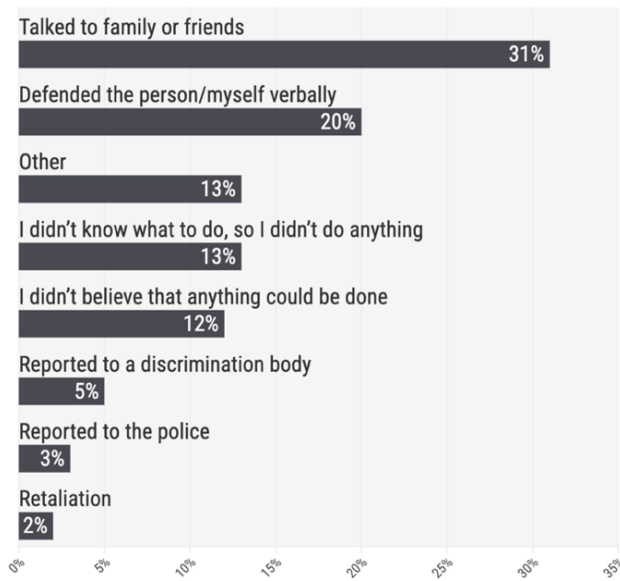
3.3 Responding to racism

All persons completing the Register were asked whether and how they responded to racism from a choice of 8 responses. More than half (319 or 64%) of those filling in the Register completed this question, and around half of those people (148) provided multiple responses (see Table 22 in the Appendix).

Figure 16 show that the most common response (31%) was to talk with family and friends. One in five responses (20%) involved the person verbally defending either themselves or the person experiencing the racism. Reporting an incident to either an anti-discrimination body (5%) or the police (3%) comprised less than one in ten responses, while slightly more than one in ten responses reflected a belief that nothing can be done (12%).

Talking with family and friends was also the most common response across all age groups (see Table 23 in the Appendix).

Figure 16 Responses to incidents of racism experienced or witnessed



Source: Table 22 Responses to incidents of racism experienced or witnessed*

3.3.1 Calling out racism

In our Interim Report we noted that many of those using the Register identified it as important to call racism out. More recent reports confirmed this to be the case, as the following comment from an Aboriginal man who had been targeted by police indicates.

I am fearful of the police and any retaliation against our families and our mob and believe that unless these matters are dealt with, we can never feel comfortable and fix the problems Aboriginal people face that others do not. (Self-report, Aboriginal male)

The Register collects data about some of the primary ways those experiencing or witnessing racism might challenge it: in particular, making formal complaints to police and discrimination bodies and defending oneself/the person targeted by racism verbally. As examples of a verbal defense, an Aboriginal man and woman recorded their responses to racist incidents, respectively, as follows. ‘Just corrected the person myself.’ ‘Told him it was racist and ignored him’.

Many are reporting racism directly to employers, responsible organisations and others, as the above discussion indicates. Sometimes this can lead to comparatively positive outcomes. The Aboriginal man who experienced racial profiling during a taxi ride recorded the conversation in question and emailed the taxi driver’s employer. The employer (after some delay) identified feeling ‘disgusted’ by what had occurred. A student who felt culturally unsafe in the classroom reported it to the school in question and had their complaint upheld. Further, a non-Aboriginal woman reported racism that occurred in an online meeting to her employer, to some effect.

I took huge offence [to the comment made] and told this person exactly why. Everyone else in the meeting supported me and told this person they were way out of line. However, when I reported it to my manager, I was told I was the one in the wrong for screaming at this person. I reported it to HR, and my manager and the person were given Cultural Awareness training, and my manager additional training on how to handle these types of situations should they come in future. (Friend or relative report)

However, as the data in Figure 16 above indicates, many do not call racism out – or at least, not as their sole response to incidents. Whilst direct or formal challenges to racism may be preferred by many, feeling that this is the best and only approach and then not being able to take this action can have negative impacts emotionally and on one’s self-esteem. This is evident in the following comment made by an Aboriginal man who had not challenged racism experienced during a bus ride.

Just made me question a lot of things regarding the situation, myself and how I could’ve handled it better and just little things like this situation can impact my self-esteem which isn’t the best at the moment. But I’m trying to find peace of mind in my life right now just want to avoid drama but that doesn’t make [what the driver did] right. (Self-report, Aboriginal male)

Aboriginal and Torres Strait Islander people will have their own ways of dealing with racism. A significant number of those using the Register identified talking with family and friends as a response to incidents - and for some this may be an effective response in the circumstances. A common further response identified in stories shared to the Register is to remove oneself from places and situations to avoid (re-experiencing) racism - by changing jobs or leaving employment altogether, not attending school and other educational institutions and/or taking a break from social media. Commercial places (shops, pubs, etc.) may also be avoided following discrimination. The Aboriginal man who was racially profiled by a taxi driver stated ‘For the next month I did not want to get a cab home. So, I didn’t, and I still feel the same way now’.

Avoidance in this context is largely reported as a negative consequence of racism. One Aboriginal woman reported that after a racist incident in a chemist ‘I felt like I was nothing’. ‘I didn’t say anything back’ to the perpetrator in question. ‘I have never gone back’ there. The Aboriginal woman who was refused service in a bakery (at [2.4.2]) had a similar reaction.

I don't want to go there ever again. I was treated like dirt on her shoe. It impacts self-esteem and being wary of places I think are not going to welcome me or offer service based on my colour and being a first nations person. (Self-report, Aboriginal female)

It is also important to note in this context that exclusion from workplaces, stores, transport and so on is often imposed on Aboriginal and Torres Strait Islander people as a form of racism, with some 7% of incidents reported to *Call It Out* identified as involving ‘shunning or exclusion’ (see Figure 4). Sometimes, however, avoidance may be an act of semi-resistance against racism: e.g., when businesses are effectively boycotted by those impacted by racism.

I had ordered [a ride share] from home to the local shopping centre. I immediately got a response that the driver was nearby but when the driver approached and saw us, he did not halt and immediately drove off. However, the app picked up another driver who was also close by but by then I did not want their service and rejected the job ... I won't use their service anymore. (Self-report, Aboriginal male)

Others spoke of using coping mechanisms in the face of racism which again, may be seen as positive by some. One Aboriginal man, for example, stated, ‘It happens [too] often, we learn to cope’. Another similar example is as follows.

Myself, an Indigenous friend & a Fijian friend were lined up in the food court waiting for Chinese food for lunch. We were the first in line. An older man was disgusted at the fact that we were being served first (we were there before him) so he made the comment “wrong colour”. I said to him “I heard what you said & that’s absolutely disgusting.” He said, “what did I say”? I said, “I heard you say, ‘Wrong Colour’ when we were in the line first - that’s just racist”. He said, “well I am a racist”. My Indigenous friend

said to me “don’t worry about it, I’m used to it” That part hurt me the most because no one should ever be used to comments like that. (Friend or relative report)

As noted in our Interim Report, for one Aboriginal man, sharing his story on *Call It Out* provided him with ‘If not justice, then at least catharsis.’ The following comment also illustrates this point. Calling out racism on the Register is also included within the category of ‘other’ responses to racism (13%), including as a positive alternative to more direct or formal action.

Wanted to report the incident, but do not have the emotional and physical strength to fight through courts or formal complaints processes at the moment. For now, wanted to make a report to *Call it Out* as part of the healing process and to make sure governments, services and general public understand about systemic racism, its prevalence and harms. (Self-report, Aboriginal female)

3.3.2 Barriers to calling out racism

An Aboriginal woman stated that challenging racism is a good idea, but ‘very taxing on individuals.’ Multiple reports confirm this to be the case. There are so many barriers to calling out racism and to achieving any positive results from doing so. These barriers include the sense (and perhaps reality) that there are few effective responses to racism, as well as barriers arising from the above emotional impacts of racism.

Nothing to be done about racism

Whilst some reported positive experiences of calling racism out, others were unable or unwilling to take this course of action. As above, a sizeable proportion of those using the Register recorded not thinking that anything could be done about racism (12%) or that they did nothing as they didn’t know what to do (13%). Together, these account for one in four of all recorded responses (a proportion that is reasonably similar across all age groups) (see Table 22 in the Appendix).

Formal complaint or reporting mechanisms are generally not well understood (discussed below), but it is more complex than this. One witness stated that they were uncertain of how best to support a work colleague experiencing racism. ‘I felt unsettled, upset on behalf of my colleague, confused as the best way to proceed that doesn’t make [her] life more difficult and respects her choice on how to proceed.’ As this suggests, there is a belief or understanding that complaints or reports will go nowhere, at best, or may in fact cause harm or make things worse for those impacted.

Firstly, calling racism out may well fail to deliver a positive outcome to those seeking justice, acknowledgement, sanctioning of a perpetrator or some other constructive response. Those reporting racist online content to social media platforms, for instance, were told that it did not violate their user agreements. An Aboriginal man also recorded the following outcome of a complaint he made about an incident involving police.

This and subsequent matters relating directly from this incident has only reaffirmed my believe that police deliberately target Aboriginal people and enjoy the disruption they can cause to our lives. Further to this event all attempts I have made to seek an impartial examination of the conduct of the Police Officers involved [via various named state government entities or other institutions] have been denied, rejected or deemed outside the scope of the Oversight their office provides ... Many other resources that provide oversight failed to even acknowledge my correspondence. (Self-report, Aboriginal male).

Others spoke of the barriers to and apparently futility of using legal or other formal complaints mechanisms to respond to racism in schools.

We couldn't afford to take it to court. We probably wouldn't have won because you can racially vilify someone in private or in an education setting under the RDA (*Racial Discrimination Act 1975* (CTH)). The RDA is a joke ... The [Department of Education] is its own regulatory body ... The Ombudsman said they couldn't help. Ministerials get answered by the people you are complaining about ... There is no penalty for racism or schools that do not provide cultural safety. Aboriginal Education Policy is optional, staff training and development around cultural competence is also optional. (Friend or relative report)

Reports identified too that complaints are not taken seriously or are dismissed. The woman who reported a nurse referring to a newborn Aboriginal baby as a monkey spoke to the nurse's supervisor, who 'brushed' the issue off and said, 'we call all babies animals' names.' More senior health staff were then approached for a written apology, including an acting CEO who said the supervisor should have 'owned it' but 'we still haven't got an apology ... Not good, not good at all'. A similar example in an educational setting is as follows.

Staff and students at the school constantly use language around being "only half aboriginal" "a half black, half white person", "not really aboriginal". When called out and reported to teachers, it is often dismissed, told that it is "just words and in the past" or that it "is not experiencing real racism" and unless it is reported in the moment, there is nothing that can be done about it. (Friend or relative report)

This type of response to calling racism out confirms a comment from the Register shared above at [3.3.1] – that there seems to be little understanding of racism and its impacts on Aboriginal and Torres Strait Islander people, and of our legal and other responsibilities to not perpetrate racism, as the following examples involving online racism highlight. Also identified in these comments is that non-Aboriginal people may be offended and feel defensive when racism is called out. This presents as a barrier to both initiating and achieving outcomes through challenges to racism.

Just look at all the comments on [the social media page] Action for Alice 2020, it is full of racist abuse and the site operator and [social media platform] refuse to remove the comments or posts. It has hundreds of racial vilifications. [The platform] also allows people to run sites with lots of racist videos and comments and says they find no issues with such. (Self-report, Aboriginal male)

The usual racist discussion around Invasion Day 26 Jan. A [social media] group called You Know You're From The Bay When. It's a community group based in Port Stephens. Non-stop racist comments, no intervention by Admin. For example, comments on the Stolen Generation: they lost their kids because they were alcoholics, why should we change the date, it's so frustrating when you try to educate these racists they just get more aggressive and threatening. I am white and it upsets me, I cannot understand how Indigenous people put up with this on a daily basis. (Witness report)

Secondly, there are also myriad examples discussed in both our reports to date identifying the often serious and negative consequences or ramifications of reporting or retaliating¹³ against racism. Aboriginal and Torres Strait Islander people reporting racism on the Register described

¹³ Retaliation is recorded as a response in 2% of reports (see Table 22), and much more frequently by men than women (see Table 24 and discussion below in [3.3]).

some of these consequences as school exclusion, punitive police intervention and loss of employment.

I submitted an incident report with the company who were not culturally sensitive throughout. They ruined my life and career. They ridiculed me and tried to sweep it all under the rug. And I was muzzled throughout due to “confidentiality” ... I’ve struggled now trying to find other work. (Self-report, Aboriginal female)

Many of those trying to call out racism online report being subjected to hate speech, bullying and similar responses too. ‘I responded to a woman who was making racial stereotypes online. She proceeded to use disgusting language towards me and wrote some horrific and damaging things’, one Aboriginal woman stated. Ironically, those reporting online racism may then be banned from social media themselves.

So, about a month ago [on social media platform] some kid was making fun of my history with the stolen generation saying I never should have been born and they should have whipped us out cause breeding us out didn’t work he also called me a filthy nigga then I posted the messages and I got banned on [the platform] (Self-report, Aboriginal male).

Others calling out racism described it leading to lost friendships, relationships and other personal connections. The Aboriginal woman who sought to inform her friend that her appropriation of dot painting was inappropriate (see [2.3.2] above) had the following experience.

I sought advice from friends that work in First Nations arts spaces and they advised me to call it out in a way that is using positive language and ... with the intent to inform and educate Since the incident I saw her at cricket training I was polite and was hoping to further clarify any questions. She had read but ignored my message. And at cricket went on to ignore me three times. And the final time bit my head off when I asked if I could buy her a coffee. Hoping to make peace and chat. She is clearly offended by my saying anything, isn’t open to a broader conversation. I’m Aboriginal and I was approaching it like a culture sharing experience. But no. I’ve been ignored and treated poorly. ... I feel sad and sick in my stomach. I feel hated for calling it out. And excluded and not respected. (Self-report, Aboriginal female)

Witnesses too report consequences of challenging racist incidents. Two witnesses intervened in a racist incident involving police and a ‘houseless Indigenous woman on the street’ involving ‘excessive force, 3 officers on top of her and she wasn’t resisting at all.’

The biggest of the cops (male) had his knee in her back, and she looked distressed and in danger of being seriously injured. My partner and I crossed the road to video the interaction and offer help to the woman. The cops immediately got in our faces and told us to "stop videoing and give the woman some privacy and dignity" which we declined to do and said it's our right to video it. We also asked the woman if she wanted us to video and she said, "please keep videoing and please don't leave." (Witness report)

This intervention led to the witnesses then also being assaulted, injured and both one of the witnesses and the Indigenous woman being arrested and held in police custody.

After that the biggest cop got more aggressive, and started pushing us away from the area, then ordered us to move on. I kept trying to ask questions about why we needed to leave, and why she was being arrested. Eventually the cop grabbed my partner's wrists and started shaking them around, hit their head into a nearby window, and then threw them to the ground where they hit the back of their head on concrete very hard.

My partner is a type 1 diabetic and had extremely high blood sugars at the time. I spat on the cop as soon as he grabbed my partner and after assaulting them, he arrested me for "disturbing the peace." About 40 cops rocked up and carted me and the Indigenous woman away in separate paddy wagons. My partner was left on the street alone with no care, a head injury and extremely hyper-glycaemic. The cops were unhelpful and purposely not giving them information about where I was being taken. I was held in a cell for 2-3 hours. (Witness report)

A further example involved the employee of a bar visited by an Aboriginal family who were celebrating an 18th birthday for a family member and asked if they could perform ceremony at the bar.

The proprietor, who was not even on-site at the time, took it upon herself to become the arbiter of someone else's indigeneity, going as far as to claim that it wasn't an "authentic indigenous" experience because they were insisting on using a guitar. A white man's instrument. The family became agitated as their request was not being met, [upon] which the bar [excluded] them from accessing the manager, created a segregated service of drinks, and made comments towards the food the family had brought. Calling it dirty, unsophisticated, and unpleasant ... (Witness report)

When this staff member called out the racism witnessed, they lost their job.

I felt aware of the mistreatment, even though my workmates were actively working against this family and tried my best to allay the situation on the night. However, when I attempted to raise my concerns with the proprietor, she belittled my view, sought to [deny the] racism I had accused her of and claim that as a "European" she "treated everyone the same". Having sensed the escalation within her, clearly confronted, I became unsettled and suffered a panic attack, unable to continue the conversation Later my manager told me she didn't want me to come back. (Witness report)

Emotional barriers to calling out racism

As a further point, emotional responses to racism, including many of those discussed in [3.3.1], may make it difficult to challenge incidents. Those using the Register referred to shock arising during an incident as paralysing in this context, for instance. 'I was in shock and just stood there, frozen, and said nothing, which I regret, and vow to call it out should it ever happen again' (Witness report).

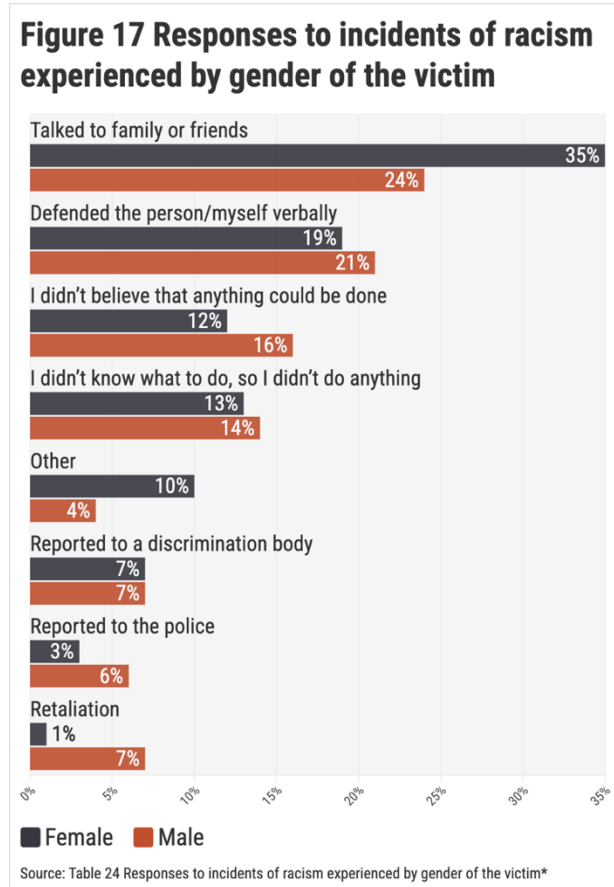
Performer at [a music festival] ... told a "joke" that seemed quite inappropriate and offensive. I was shocked. I can't remember much reaction from spectators, I think it was silence, but my shock shut down my awareness of what was going on around me. (Witness report)

Fear and helplessness are further examples of paralysing emotions, with problematic responses to reports or complaints of racism exacerbating such emotions – further increasing barriers to challenging racism.

This is illustrated by the experience of the Aboriginal woman who reported being assaulted by neighbours to police, with no response. She described feeling 'very belittled and degraded like I had no rights as a first nation's person, I felt very scared. I fell into deep depth as I isolated myself in fear.' Another Aboriginal woman that reported workplace racism to her employer also referred to it as an 'Absolutely horrible experience [that] made me feel powerless.'

3.3.3 Responses to the incident for those who self-reported racism by gender

We also investigated other types of responses to incidents for women and men who self-reported racism. These are shown in Figure 17. The most frequent response for women was to talk with family and friends (35% women compared to 24% men).



Men were proportionately more likely to retaliate (7% men compared to 1% women) or report to police than women (6% men compared to 3% women) (see also Table 24 in the Appendix).

[At my workplace] I would continuously get called a petrol sniffer all the white people would call me a filthy nigga I snitched every time and got the same response of I'll look into it and it never was so after a while I got sick of it and would retaliate and I would be the one to get in trouble. (Self-report, Aboriginal male)

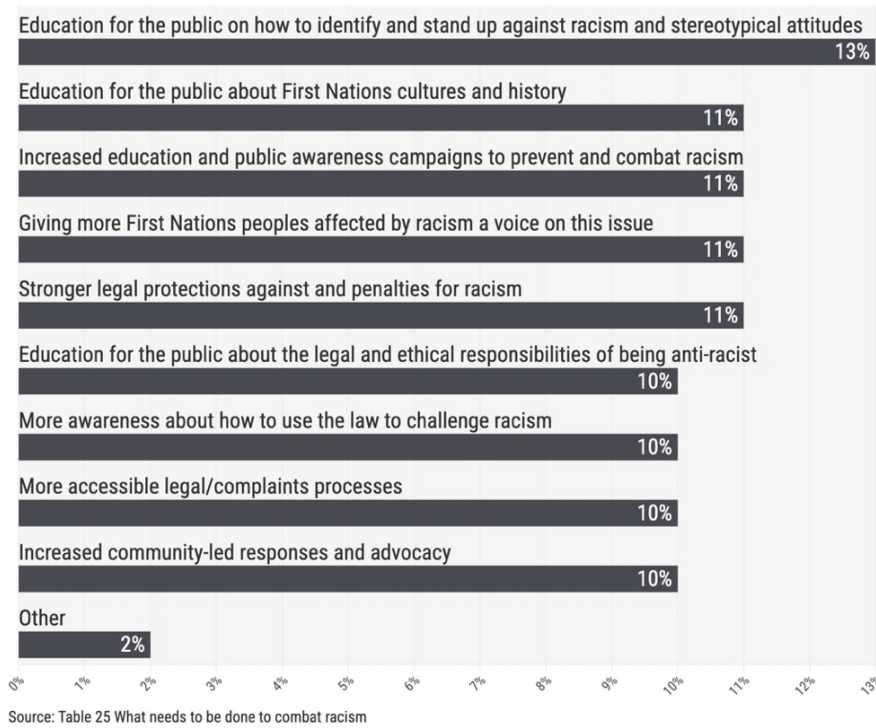
Men were also slightly more likely to defend themselves verbally (21% men compared to 19% women) and believe that nothing could be done (16% men compared to 12% women). For both men and women around one in seven people self-reported that they didn't know what to do, so didn't do anything in response to the racism (14% men and 13% women).

3.4 How to combat racism

The Register also contained a question on how to combat racism. The response rate was comparatively low with 223 (45%) of the 497 registrants completing this question. Multiple selections were made by 213 of the 223 respondents and there was a total of 1491 responses (see Table 25 in the Appendix). Figure 18 shows that because most people selected multiple answers there was little differentiation between the options. There were only 3 percentage

points differentiating the most common response (i.e., ‘Education for the public on how to identify and stand up against racism and stereotypical attitudes’ 13%) and the least common responses, ‘Increased community-led responses and advocacy’, ‘Education for the public about the legal and ethical responsibilities of being anti-racist’, ‘More awareness about how to use the law to challenge racism’ and ‘More accessible legal/complaints processes’ (10%).

Figure 18 What needs to be done to combat racism



We also analysed the responses to the question of what needs to be done to combat racism for those who self-reported racism and by the gender. Some 44% (90/203) of the self-reported group chose to respond to this question. There was little differentiation by either gender or the type of response. The difference between men and women’s responses was 2 percentage points or less (see Table 26 in the Appendix).

3.4.1 Multiple strategies to combat racism

The above responses to the question asking about how to combat racism indicate that multiple different approaches and strategies are required, and that is not solely the responsibility of those most impacted by it – including given the above barriers they encounter in calling it out.

Rights-based approaches

Some felt there is now greater awareness of legal and other obligations to avoid perpetrating racism. This is illustrated by examples shared by witnesses to the Register. A non-Aboriginal person stated to one witness that ‘she felt like an outsider in her own, and everyone is too politically correct nowadays. She said this in regards to First Nations folks and “how you can’t talk shit about them now.”’ Another witness felt ‘hopeful for the next generation of young adults. Most teenagers I speak to have zero tolerance for racism, so I’m hoping that they will bring about change as they enter the workforce and begin raising children.’

The overwhelming sentiment in reports to *Call It Out*, however, is that there is still a very long way to go to ensure ‘justice’ for those impacted by racism.

I feel like there is no justice [against people] who feel superior based on colour and feel like they have a right to mistreat individuals by what they feel is appropriate and we just have to take it. (Self-report, Aboriginal female)

What might be termed rights-based approaches to racism include those referred to in Figure 13 as increasing awareness about how to use the law to challenge racism, stronger legal protections and penalties for racism and more accessible legal/complaints processes. In the education space, comments in friend or relative reports identified that ‘better reprimanding of teachers’ was needed, along with more awareness of ‘places we can contact to complain. Make it easier for children to complain [with] better support in schools for workers and children/students.’ An additional report was as follows.

Education not just ticking boxes. There needs to be more advocacy, far stronger protections [to protect] ... Aboriginal students ... More support for all Aboriginal students at all education levels, especially in primary school when they feel vulnerable and unsafe. A safe place where they feel that they can receive genuine support, not just lip service, which is all that is being received right now in many [named locality] public schools. (Friend or relative report)

There were criticisms levelled at current protections, with the need for mechanisms that make it easier to prove racism highlighted in some reports.

There should be more effective mechanisms for protection, and conclusions that conduct was racist should be able to be drawn from a pattern of behaviour/outcomes as it is difficult often to prove racism in circumstances where the perpetrator does not themselves link their actions to racist attitudes. (Witness report)

And of course, as noted above in a comment about institutional racism within our political systems, there is little trust in a law that in most respects has been punitive and dismissive of Aboriginal rights, rather than protective of them. As stated above, the law ‘is not there to protect First Nations people because it's still a law established many years ago and still bound by colonial rule in my opinion’ (Friend or relative report).

Reports identified that stronger rights are needed to protect against racism in the first place but also to ensure accountability of perpetrators. ‘Support people who report racism by creating penalties for those who do it and also those who fail to support the victims’ (Self-report, Aboriginal male). ‘Stronger protection and penalties need to be enforced. You can educate the racist but that does not stop the racism’ (Self-report, Aboriginal female). Some called for tougher sanctions (convictions, fines) for those who are identified as perpetrating racism. ‘Mandatory penalties for perpetrators, particularly if they represent the Police. If proven, automatic dismissal’ (Friend or relative report).

Everyone’s responsibility

More proactive approaches to sanctioning racism were also described by those using the Register. These include establishing a me-too movement in the area of racism or a register of perpetrator organisations, identified in our Interim Report as an example of a community-led approach to combatting racism.

White people need to stop being defensive. People who raise racism need to stop being “the problem”. We need a me too movement but for workplace racism, I swear! (Self-report, Aboriginal female).

Name and shame. Visibility is needed. I personally would utilise a Register of companies that have had actions taken against them, have proven to be known racists and boycott those places - refusing to work for them or purchase goods from them. I

choose to have no association with people that hold those views in my personal life and would like that control in my working life too, nothing worse than having to be silent for fear of losing your employment. (Self-report, Aboriginal female).

Some also highlighted in this context long-standing and enduring collective action taken by Aboriginal and Torres Strait Islander people against racism. ‘We fought for so long [and] we still fight for our rights today, never ends (Self-report, Aboriginal male). ‘I think the issue is too big for a simple solution, but if we as a people are stronger ... we can combat it together.’ (Self-report, Aboriginal female).

Listening to Aboriginal voices was also identified as crucial to addressing racism at an individual and community level. One Aboriginal man called for ‘Govt. representation at every level’, for instance. ‘Institutions that hold power need to listen to those who experience racism on how to handle it, not impose their ideas on how to manage racism. Self-determination needs to be upheld’, stated an Aboriginal woman self-reporting racism in the workplace.

As the data above indicates, education at various levels was seen by many as likely to help prevent racism. This includes education about what racism is, our legal and other obligations to avoid it, our history of invasion-colonisation and Aboriginal culture. Details of racism incidents and common responses to them shared above confirm that raising understanding and awareness is essential. Ignorance of what racism is and of Aboriginal culture and identity is evident in many of the reports shared to *Call It Out*.

Education in the workplace, schools and elsewhere, including for those seeking citizenship, was discussed by those using the Register. The woman who was subjected to hate speech in her warehouse workplace stated that cultural awareness training was essential, which was the least that could be done given ‘the hard work’ she and other Aboriginal people had put in ‘to get up and work myself’.

... it takes a lot of strength and energy and emotion to get up and motivate ourselves to work with stolen generations parents and the generational trauma and the fight we have to put up and the power we have to show and to finally get up and speak about my experience [in the workplace]. (Self-report, Aboriginal female)

A witness report called for cultural awareness training for workers and for all new citizens. ‘Demonstrated competence in cultural safety practices for ALL healthcare workers before granted registration - YEARLY’. ‘Demonstrated competence in cultural safety practices for all new Australian's granted citizenship.’

The importance of educating children and young people (who can then educate their parents, according to one witness) was also highlighted.

I have seen racism from all ages, children as young as 7 to the age of 80, mostly Caucasian in my experiences but I have seen it from [people of other] heritage[s] ...I believe teaching kids from a young age about the actual Australian Aboriginal history will help slowly change over the generations. Racism is taught, we aren't born with it. (Self-report, Aboriginal female).

Other comments about education, all from witnesses, were as follows. Education is needed ‘particularly on the impacts of racism on people personally. That human interaction seems to be the best way to cut through.’ ‘Once people understand the impacts and trauma of our history and the sophistication of Aboriginal culture, they have more respect’. A specific two-day training program on trauma informed care, as an example, was identified in one witness report as helping to address racism. ‘I have personally seen the lights come on for participants.’

Reports also pointed to other strategies that would ensure collective responsibility for combating racism, including for government and other institutions. One Aboriginal female stated, 'It can't be up to mob to constantly defend our existence'.

Change 'needs to start at the top', one Aboriginal woman stated. This involves addressing institutional racism within the government, media and so on, reports identified. One Aboriginal man called for 'vigorous action against formal bodies like churches, hospitals'. But it is also about institutions showing leadership with broader positive impacts on racism targeting Aboriginal and Torres Strait Islander people (e.g., by setting an example), as the following comments suggest.

For ANZAC Day, more needs to be done to include Aboriginal and Maori Diggers at all ANZAC events and educate the general public. The Australian military need to be better leaders in facilitating truth telling, reconciliation and inclusion.

The nurses and teachers who work in Aboriginal communities have the bare minimum cultural awareness education. They cannot deal with the systemic failures of government they encounter in their work, but their communities blame them for these failures. These systemic failures cannot be left to people on the ground to address. Systemic subtle racism hides in institutions: police forces, hospitals, education facilities etc. These institutions need restructuring. (Witness report)

Potential political and legislative reform required to combat racism was also identified by Aboriginal people as including 'First Nations rights' (including land rights) and development of 'Policy that works for us' and is 'created by us'.

4. Conclusion: ‘it felt like my nightmare never ends’

This report presents accounts of racism shared to the *Call It Out* Register over a 12mth period (March 2022-March 2023). The Register provides a safe space where racist incidents in all forms can be anonymously called out, the importance of which becomes apparent when presented with evidence of the major barriers and significant negative impacts faced by those attempting to challenge racism. The Register is distinctive because it allows those who directly experienced racism, as well as friends, relatives and bystanders to report racism. The Register is also a unique archive and resource for First Nations people in Australia.

This Report is based on 497 reports of racism against Aboriginal and Torres Strait Islander people. Just under half the reports (48%) were made by the person who experienced racism, while the remainder were made by witnesses of racism or friends or relatives of the person who experienced it. The types of racism most frequently reported were stereotyping, discrimination, bullying and institutional racism (57%). Aggressively racist behaviour was also evident – taken together physical and verbal abuse, hate speech, bullying, threats, intimidation and damage to property comprised 35% of responses.

Workplace racism was the single most reported place for the occurrence of racism (17%), followed by commercial locations (16%). The most frequently nominated perpetrators also included employees and employers who combined comprised 28% of identified perpetrators. Unknown members of the public were nominated in 14% of cases, followed by government institutions (12%). Health service employees stood out as a group and were more frequently identified as perpetrators of racism than police, educational employees or other non-government service providers. Women and men were almost equally identified as perpetrators (39% women compared to 38% men).

The age of those who were subject to racism ranged from very young children (a two-year-old being racially abused) to the elderly (an elderly woman being physically assaulted). The victims of racism were more likely to be women (52% women compared to 32% men). We explicitly explored the gender dimension of racism by focussing only on the 203 self-reports of racism where the gender was known (through an analysis which excluded third party reports made by witnesses and family and friends). Women comprised nearly two thirds of those who made self-reports (64% women compared to 34% men). In general, there was little difference in the reports on the type of racism by gender. However, women were more likely to self-report racism in the workplace than men (27% compared to 19%) and they were also proportionately more likely to report racism in healthcare (7% compared to 3%) and government institutions (7% compared to 2%). There was very little difference between First Nations women and men in the feelings associated with racism, nor with what they thought needed to be done to combat racism.

The above data tells only a partial story of the size of the problem of racism and its real and long-lasting impacts on Aboriginal and Torres Strait Islander people in this country. Our statistics undercount, for a start, the actual incidence of racism reported to *Call It Out*, including as each single report counted once may in fact record a litany of racist incidents. The statistics also fail to capture the extent to which institutional racism occurs: a more structural form of racism difficult to detect due to what one report referred to as its more ‘subtle’ nature but that has the potential to impact many. Instances of institutional racism were scattered across a large number of reports, but were not always consciously identified as such.

For some, disparities in broader social outcomes for Aboriginal and Torres Strait Islander people were identified (for example, in education) as proof of the entrenched nature of institutional racism – though drawing lines between the two can be difficult. Again, perhaps less visible are the connections between institutional racism and racist stereotyping identified as so rife in this country through *Call It Out* reports. These reports reveal large-scale racist attitudes towards Aboriginal and Torres Strait Islander people – often quite openly expressed. It is clear that stereotyping can lead to more or less blatant instances of racism in institutional settings, for instance, which in turn feed racist stereotypes. Racial profiling in the criminal justice system is an example of this, in part based on stereotyping related to the alleged criminality of Aboriginal people. Their disproportionate contact with the justice system confirms this stereotype, including for the broader public. This leads, as an example, to media incidents reported to the Register that display a ‘lynch mob’ mentality, as one report stated, towards alleged Aboriginal and Torres Strait Islander offenders.

The individual statistics also do not accurately capture the number of younger victims impacted by racism, including where Aboriginal and Torres Strait Islander children are present during incidents but not identified on the Register as direct targets. On this note, the enormity of the issue of racism impacting Aboriginal and Torres Strait Islander people is made clear in the detailed narrative accounts shared on the Register of enduring links between past and present-day racism. Incidents are reported as targeting or affecting multiple generations – children, parents, grandparents and beyond. There are a sizeable number of reports where parents describe experiencing racism and then watching, with distress and disappointment, their children being subjected to exactly the same experiences. Other Aboriginal and Torres Strait Islander reports identify the racism experienced today as a re-experiencing and/or continuation of historical Stolen Generations and other racist government policies.

Race discrimination is also identified as arising in *all* locations and as a constant in the daily life of Aboriginal and Torres Strait Islander people – on buses and taxis, during private conversation with friends and family, on social media, in workplaces and stores of every description, schools and universities, streets, parks, to name but a few sites of racism. As described on the Register, racism renders Aboriginal and Torres Strait Islander people, their culture and their experiences of racism invisible. It leads to Aboriginal and Torres Strait Islander people avoiding places in which racism is likely to re-occur and to their exclusion from places of work and learning, for instance, after trying to call racism out. It also leaves them feeling at times unsafe or uncertain about openly identifying their cultural heritage. At other times, racism positions a spotlight on Aboriginal and Torres Strait Islander people in negative ways and with harsh outcomes – as racist stereotyping in the media, for example, or through disproportionately high levels of surveillance by security guards, child protection agencies and police, not uncommonly involving physical aggression.

The hugely significant health, wellbeing and other outcomes of racism for Aboriginal and Torres Strait Islander people both experiencing and observing racist incidents are also presented in the Register as evidence of its occurrence – with incidents giving rise to difficult emotions such as anger, helplessness, sorrow, fear, sleeplessness and other chronic health problems, trauma, suicidal thoughts and isolation. Isolation is described as arising due to the loneliness of experiences of racism, particularly in those (not infrequent) instances where nobody speaks up in support of those targeted by racism and/or is held accountable or takes responsibility for incidents. Aboriginal and Torres Strait Islander people describe both the loneliness of their experiences of racism and of calling it out. In this context, we acknowledge the significant number of third party reports made to the Register, and that others were taking responsibility for calling it out.

The stories shared to the register tell some important truths too about the prevalence of racism within our institutions, as above. The Register highlights this racism as a constant within our health, education, child protection and justice systems. Aboriginal and Torres Strait Islander people working in, interacting with or impacted by these systems may encounter racism perpetrated by multiple agencies, simultaneously. They identify both policy and the behaviour of individual non-Aboriginal employees working in these areas as racist. As such, whilst government institutions were identified as perpetrators in 12% of responses an additional 21% of responses identified perpetrators as health service or school/educational place employees, police officers and/or in a justice setting. Those identifying employers and employees as perpetrators (28%) also described incidents occurring within the above systems. More structural issues in institutional settings included at best inadequate and at worst re-traumatising responses of institutions to complaints of racism. *Call It Out* also includes reports related to our political system – again, naming individual politicians as well as law and policy as racism in this context.

Reports made to *Call It Out* illustrate the very important difference between formal and substantive equality. Whilst formal equality requires equal treatment of all, substantive equality requires recognition of and responses to cultural and other differences. There were a number of reports identifying non-recognition of cultural rights and a lack of cultural safety in this context. This was particularly apparent in workplace settings, the subject of a significant number of reports to the Register. Alongside more blatant stereotyping, bullying and harassment, Aboriginal and Torres Strait Islander employees spoke of employers deliberately excluding and separating them from each other and from the communities in which they work and/or devaluing cultural expertise in monetary and other ways. Whilst feelings of fear arising after more physically or verbally aggressive racism reported to the Register are likely to be understood, there needs to be much better understanding of the nature of and best responses to feeling unsafe in a cultural sense.

This brings us to final points about current responses to and best ways to combat racism, which include education about racism to the public. Firstly, some did call racism out – using legal mechanisms or defending themselves or others verbally, and sometimes with positive effect. However, the most common response to incidents recorded in the Register is talking with family and friends. This along with avoidance of places in which racism has occurred and other ‘coping’ mechanisms described in reports to *Call It Out* may well be the preferred response to incidents for some Aboriginal and Torres Strait Islander people. It was noted that though many identified calling racism out as an optimal response and that a reasonable proportion of people identified feeling motivated to bring about change and solidarity with those experiencing racism this did not always translate into initiation of a formal or other challenge to racist incidents. Emotional and other barriers inhibiting this course of action include fear, shock and lack of knowledge of or ineffective complaints processes and outcomes. Described in great detail throughout our report is the incredible difficulty and commonly the futility of reporting or complaining about racism. Many comments recorded in the Register identify tolerance and ignorance as underpinning much of the racism perpetrated against Aboriginal and Torres Strait Islander people.

According to those who contributed their stories to *Call It Out*, reducing racism requires multiple strategies. More education is required about Aboriginal culture and what both historical *and* current day racism against Aboriginal and Torres Strait Islander people and its impacts look like, and about our legal and other obligations to stop racism. Education for all ages, for migrants to this country and for employees and employers were discussed, as examples. This must be accompanied by both community-led activist and other approaches and ‘top-down’ strategies implemented by institutions and at a government level, always informed

by Aboriginal and Torres Strait Islander voices. This requires increased representation of Aboriginal people in our political systems, one report stated. Reports clearly pointed to the importance of shared responsibility to tackle racism, rather than it being solely up to those affected. Though as a final note, those reporting to *Call It Out* also recognised the enduring resilience and strength of Aboriginal and Torres Strait Islander people in fighting for their rights to equality and to land, for recognition of culture and of their right to self-determination over past centuries and in the present. It is important to end this report by similarly recognising those that shared their stories to the Register as but one element of this ongoing demand and struggle for recognition of Indigenous rights.

Appendix 1 Data Tables

Table 1 Who reported the incident

	N	%
First Nations person who experienced racism	238	48
Witness of racism toward a First Nations person	200	40
Friend or relative of a First Nations person who experienced racism	59	12
Total	497	100

Respondents N=497.

Table 2 Geographic location of reported incidents

	N	%
New South Wales	140	38
Western Australia	71	19
Queensland	63	17
Victoria	31	8
Northern Territory	31	8
Australian Capital Territory	15	4
South Australia	15	4
Tasmania	2	1
Total	368	100

Respondents N=368.

Table 3 How the incident was experienced or witnessed by who reported the incident

	First Nations person who experienced racism		Friend or relative of a First Nations person who experienced racism		Witness of racism toward a First Nations person		Total	
	N	%	N	%	N	%	N	%
In person	196	60	37	53	100	40	333	51
As institutional racism	65	20	15	21	39	16	119	18
Online on social media	35	11	6	9	57	23	98	15
In the media	12	4	4	6	36	14	52	8
Other	20	6	8	11	17	7	45	7
Total	328	100	70	100	249	100	647	100

Respondents N=497; Responses N=647.

Table 4 The type of racism experienced or witnessed* by who reported the racism

	First Nations person who experienced racism		Friend or relative of a First Nations person who experienced racism		Witness of racism toward a First Nations person		Total	
	N	%	N	%	N	%	N	%
Negative attitudes or stereotyping	131	17	28	18	127	25	286	20
Discrimination	136	18	30	20	74	15	240	17
Bullying	82	11	11	7	47	9	140	10
Institutional racism	71	9	13	9	53	10	137	10
Hate speech	63	8	12	8	54	11	129	9
Didn't recognise cultural rights	59	8	10	7	44	9	113	8
Verbal abuse	64	8	13	9	30	6	107	7
Shunning you or excluding you	61	8	13	9	21	4	95	7
Threats or intimidation	44	6	10	7	20	4	74	5
Other	23	3	3	2	20	4	46	3
Physical abuse, assault or attack	21	3	6	4	12	2	39	3
Property damage or vandalism	14	2	2	1	4	1	20	1
Graffiti	6	1	1	1	0	0	7	0
Total	775	100	152	100	506	100	1433	100

Respondents N=497; Responses N=1433.

* Data includes multiple responses for type of racism

Table 5 Location where the racism occurred* by who reported the racism

	First Nations person who experienced racism		Friend or relative of a First Nations person who experienced racism		Witness of racism toward a First Nations person		Total	
	N	%	N	%	N	%	N	%
In a workplace	71	23	6	12	20	9	97	17
In a commercial place	49	16	13	25	29	13	91	16
Online	26	8	4	8	53	25	83	14
In a public place	27	9	2	4	21	10	50	9
In the Media	10	3	4	8	29	13	43	7
In a private place	27	9	5	10	9	4	41	7
In a school or other educational place	16	5	5	10	11	5	32	6
In a police station, courthouse or prison	20	6	4	8	8	4	32	6
In a hospital or other medical centre	17	6	5	10	9	4	31	5
Interacting with government institution or service provider	17	6	3	6	7	3	27	5

On public transport	14	5	0	0	12	6	26	5
Other	10	3	1	2	7	3	18	3
Unknown	4	1	0	0	1	0	5	1
Total	308	100	52	100	216	100	576	100

Respondents N=387; Responses N=576.

* Data includes multiple responses for location where the racism occurred

Table 6 When the incident occurred

	N	%
In the last year	122	26
Ongoing	113	24
This week	99	21
This month	69	15
In the last few months	68	14
Total	471	100

Respondents N=417; Responses N=471.

Table 7 Ongoing racism by location where the racism occurred*

	N	%
In a workplace	33	15
Online	25	12
In a commercial place	25	12
In the media	21	10
In a public place	19	9
In a police station, courthouse or prison	18	8
In a private place	15	7
In a school or other educational place	13	6
In a hospital or other medical centre	13	6
On public transport	11	5
Interacting with government institution or service provider	11	5
Other	5	2
Unknown	4	2
Total	213	100

Respondents N=99; Responses N=213.

* Data includes multiple responses for location where the racism occurred

Table 8 Ongoing racism by the type of racism experienced or witnessed*

	N	%
Negative attitudes or stereotyping	66	16
Discrimination	65	16
Institutional Racism	60	14
Bullying	41	10
Shunning you or excluding you	32	8
Didn't recognise cultural rights	31	7
Verbal abuse	30	7
Hate speech	30	7

Threats or intimidation	27	6
Physical abuse, assault or attack	16	4
Other	10	2
Property damage or vandalism	8	2
Graffiti	3	1
Total	419	100

Respondents N=113; Responses N=419.

* Data includes multiple responses for type of racism

Table 9 Who was the perpetrator

	N	%
Employee of an organisation	129	16
Member of the public unknown to me	110	14
Government authority/institution	98	12
Employer or colleague	96	12
Someone known to me	68	8
Health service employee	60	7
Police officer	52	6
School/educational place employee	42	5
Media outlet	37	5
Other	31	4
Other non-government service provider or organisation	29	4
Justice setting	26	3
Unknown	24	3
Total	802	100

Respondents N=444; Responses N=802.

Table 10 Gender of the perpetrator

	N	%
Female	199	39
Male	197	38
Not applicable	58	11
Unknown	58	11
Other	4	1
Total	516	100

Respondents N=434; Responses N=516.

Table 11 The type of racism experienced or witnessed* by gender of the perpetrator**

	Female		Male		N/A, Other & Unknown		Total	
	N	%	N	%	N	%	N	%
Negative attitudes or stereotyping	71	21	84	24	49	25	204	23
Discrimination	72	21	57	16	37	19	166	19
Institutional Racism	27	8	27	8	35	18	89	10
Bullying	33	10	37	11	12	6	82	9

Hate speech	30	9	37	11	13	7	80	9
Didn't recognise cultural rights	24	7	21	6	18	9	63	7
Verbal abuse	19	6	34	10	7	4	60	7
Shunning you or excluding you	26	8	14	4	9	5	49	6
Threats or intimidation	19	6	18	5	2	1	39	4
Other	10	3	11	3	7	4	28	3
Physical abuse, assault or attack	5	1	7	2	1	1	13	1
Property damage or vandalism	4	1	2	1	2	1	8	1
Graffiti	1	0	1	0	1	1	3	0
Total	341	100	350	100	193	100	884	100

Respondents N=434; Responses N=884.

* Data includes multiple responses for type of racism

Table 12 Who perpetrated the racism* by gender of the perpetrator**

	Female		Male		N/A, Other & Unknown		Total	
	N	%	N	%	N	%	N	%
Employee of an organisation	52	25	29	15	9	8	90	17
Member of the public unknown to me	15	7	41	21	19	17	75	15
Employer or colleague	38	18	22	11	6	5	66	13
Government authority/institution	19	9	19	10	23	20	61	12
Someone known to me	24	11	23	12	2	2	49	9
Health service employee	27	13	9	5	4	3	40	8
Police officer	3	1	15	8	9	8	27	5
Media outlet	5	2	3	2	19	17	27	5
School/educational place employee	14	7	6	3	4	3	24	5
Other	5	2	13	7	3	3	21	4
Other non-government service provider or organisation	3	1	3	2	7	6	13	3
Justice setting	3	1	5	3	4	3	12	2
Unknown	1	0	4	2	6	5	11	2
Total	209	100	192	100	115	100	516	100

Respondents N=430; Responses N=516.

* Data includes multiple responses for who perpetrated the racism

Table 13 Gender of the victim

	N	%
Female	198	52
Male	123	32
Unknown	42	11
In another way	20	5
Total	383	100

Respondents N=383.

Table 14 Age of the victim by who reported the incident

	First Nations person who experienced racism		Friend or relative of a First Nations person who experienced racism		Witness of racism toward a First Nations person		Total	
	N	%	N	%	N	%	N	%
0-9	4	2	4	10	1	1	9	3
10-19	7	4	10	24	8	8	25	8
20-29	27	16	9	22	23	22	59	19
30-39	37	22	9	22	14	14	60	19
40-49	44	26	6	15	22	21	72	23
50+	51	30	3	7	35	34	89	28
Total	170	100	41	100	103	100	314	100

Respondents N=314.

Table 15 Age of the victim by type of racism experienced or witnessed*

	0-19		20-29		30-39		40-49		50+		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
Negative attitudes or stereotyping	20	19	34	22	30	18	40	19	50	21	17	20
Discrimination	17	16	30	19	34	21	36	17	39	16	15	18
Bullying	10	10	17	11	15	9	19	9	23	10	84	10
Institutional Racism	8	8	12	8	18	11	18	9	26	11	82	9
Hate speech	9	9	12	8	18	11	12	6	28	12	79	9
Didn't recognise cultural rights	6	6	11	7	13	8	18	9	17	7	65	7
Verbal abuse	11	10	12	8	11	7	13	6	17	7	64	7
Shunning you or excluding you	10	10	8	5	11	7	22	11	8	3	59	7
Threats or intimidation	7	7	11	7	9	5	11	5	12	5	50	6
Other	1	1	2	1	2	1	13	6	8	3	26	3
Physical abuse, assault or attack	6	6	3	2	2	1	3	1	8	3	22	3
Property damage or vandalism	0	0	5	3	0	0	3	1	2	1	10	1
Graffiti	0	0	1	1	1	1	1	0	0	0	3	0
Total	105	100	158	100	164	100	209	100	238	100	874	100

Respondents N=314; Responses N=874.

* Data includes multiple responses for type of racism

Table 16 Age of the victim by location where the racism occurred*

	0-19		20-29		30-39		40-49		50+		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
In a workplace	3	7	9	13	14	19	29	33	17	16	72	19
In a commercial place	8	18	15	21	13	17	10	11	15	14	61	16
Online	2	4	5	7	9	12	13	15	18	17	47	12
In a public place	4	9	8	11	7	9	12	13	9	8	40	10
In a private place	5	11	6	8	4	5	4	4	8	7	27	7
In a school or other educational place	11	24	4	6	2	3	4	4	4	4	25	6
In a hospital or other medical centre	1	2	6	8	7	9	2	2	8	7	24	6
In the media	3	7	5	7	4	5	2	2	8	7	22	6
In a police station, courthouse or prison	1	2	6	8	8	11	5	6	1	1	21	5
Interacting with government institution or service provider	3	7	2	3	4	5	3	3	5	5	17	4
On public transport	2	4	3	4	3	4	0	0	7	7	15	4
Other	2	4	2	3	0	0	5	6	5	5	14	4
Unknown	0	0	0	0	0	0	0	0	2	2	2	1
Total	45	100	71	100	75	100	89	100	107	100	387	100

Respondents N=271; Responses N=387.

*Data includes multiple responses for location where the racism occurred

Table 17 Gender of those who self-reported experiencing racism*

	N	%
Female	129	64
Male	69	34
In another way	5	2
Total	203	100

Respondents N=203.

* Gender was not recorded for 35 of those who self-reported racism.

Table 18 The type of racism experienced* by gender of those who self-reported experiencing racism

	Female		Male		In another way		Total	
	N	%	N	%	N	%	N	%
Discrimination	67	17	44	18	3	20	114	17
Negative attitudes or stereotyping	76	19	34	14	2	13	112	17
Bullying	40	10	28	11	1	7	69	10
Institutional Racism	38	10	19	8	2	13	59	9
Verbal abuse	30	8	23	9	2	13	55	8
Hate speech	30	8	21	8	2	13	53	8
Shunning you or excluding you	32	8	19	8	1	7	52	8
Didn't recognise cultural rights	30	8	19	8	0	0	49	7

Threats or intimidation	21	5	18	7	1	7	40	6
Other	15	4	7	3	0	0	22	3
Physical abuse, assault or attack	10	3	9	4	1	7	20	3
Property damage or vandalism	8	2	6	2	0	0	14	2
Graffiti	3	1	3	1	0	0	6	1
Total	400	100	250	100	15	100	665	100

Respondents N=203; Responses N=665.

* Data includes multiple responses for type of racism

Table 19 Location where the racism occurred* by gender of those who self-reported experiencing racism

	Female		Male		In another way		Total	
	N	%	N	%	N	%	N	%
In a workplace	45	27	19	19	3	21	67	24
In a commercial place	23	14	17	17	2	14	42	15
In a private place	19	11	7	7	1	7	27	10
In a public place	14	8	9	9	1	7	24	9
Online	9	5	13	13	1	7	23	8
In a police station, courthouse or prison	9	5	9	9	1	7	19	7
In a hospital or other medical centre	11	7	3	3	1	7	15	5
Interacting with government institution or service provider	11	7	2	2	1	7	14	5
In a school or other educational place	10	6	2	2	1	7	13	5
On public transport	6	4	5	5	1	7	12	4
In the media	3	2	6	6	1	7	10	4
Other	5	3	5	5	0	0	10	4
Unknown	2	1	2	2	0	0	4	1
Total	167	100	99	100	14	100	280	100

Respondents N=171; Responses N=280.

* Data includes multiple responses for location where the racism occurred

Table 20 Who was the perpetrator* by gender of those who self-reported experiencing racism

	Female		Male		In another way		Total	
	N	%	N	%	N	%	N	%
Employee of an organisation	43	17	23	17	2	17	68	17
Employer or colleague	40	16	18	13	1	8	59	15
Government authority/institution	35	14	18	13	1	8	54	13
Member of the public unknown to me	27	11	12	9	1	8	40	10
Health service employee	26	10	7	5	1	8	34	8
Someone known to me	25	10	7	5	2	17	34	8
School/educational place employee	19	7	5	4	1	8	25	6
Police officer	11	4	10	7	1	8	22	5
Other non-government service provider or organisation	9	4	6	4	1	8	16	4

Justice setting	9	4	7	5	0	0	16	4
Unknown	4	2	9	7	1	8	14	3
Other	3	1	8	6	0	0	11	3
Media outlet	3	1	5	4	0	0	8	2
Total	254	100	135	100	12	100	401	100

Respondents N=192 Responses N=401.

* Data includes multiple responses for perpetrator

Table 21 Emotional responses to incidents of racism experienced or witnessed

	N	%
Angry	192	17
Disappointed	156	14
Motivated to bring about change	128	12
Solidarity with others who experience racism	96	9
Feel resigned to racism being an everyday event	95	9
Sad	91	8
Helpless	83	7
Humiliated	75	7
Shame	75	7
Afraid	52	5
Isolated	52	5
Other	17	2
Total	1112	100

Respondents N=245; Responses N=1112.

Table 22 Responses to incidents of racism experienced or witnessed*

	N	%
Talked to family or friends	169	31
Defended the person/myself verbally	111	20
Other	73	13
I didn't know what to do, so I didn't do anything	70	13
I didn't believe that anything could be done	64	12
Reported to a discrimination body	30	5
Reported to the police	17	3
Retaliation	13	2
Total	547	100

Respondents N=319; Responses N=547.

*Data includes multiple responses for responses to the incident

Table 23 Responses to incidents of racism experienced or witnessed* by age of victim

	0-19		20-29		30-39		40-49		50+		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
Talked to family or friends	22	35	34	35	26	29	37	31	36	32	155	32
Defended the person/myself verbally	11	18	15	16	24	27	26	22	21	19	97	20
I didn't know what to do, so I didn't do anything	9	15	16	17	11	12	14	12	13	12	63	13
I didn't believe that anything could be done	5	8	10	10	9	10	16	13	19	17	59	12
Other	6	10	4	4	10	11	19	16	10	9	49	10
Reported to a discrimination body	5	8	10	10	3	3	6	5	5	4	29	6
Reported to the police	2	3	3	3	4	4	2	2	4	4	15	3
Retaliation	2	3	4	4	2	2	0	0	5	4	13	3
Total	62	100	96	100	89	100	120	100	113	100	480	100

Respondents N=271; Responses N=480.

*Data includes multiple responses for response to the incident

Table 24 Responses to incidents of racism experienced by gender of the victim*

	Female		Male		In another way		Total	
	N	%	N	%	N	%	N	%
Talked to family or friends	67	35	23	24	2	20	92	31
Defended the person/myself verbally	35	19	20	21	2	20	57	19
I didn't believe that anything could be done	23	12	16	16	2	20	41	14
I didn't know what to do, so I didn't do anything	25	13	14	14	2	20	41	14
Other	19	10	4	4	0	0	23	8
Reported to a discrimination body	13	7	7	7	0	0	20	7
Reported to the police	6	3	6	6	1	10	13	4
Retaliation	1	1	7	7	1	10	9	3
Total	189	100	97	100	10	100	296	100

Respondents N=153; Responses N=296.

*Data includes multiple responses for response to the incident

Table 25 What needs to be done to combat racism

	N	%
Education for the public on how to identify and stand up against racism and stereotypical attitudes	192	13
Education for the public about First Nations cultures and history	170	11
Increased education and public awareness campaigns to prevent and combat racism	168	11
Giving more First Nations peoples affected by racism a voice on this issue	167	11

Stronger legal protections against and penalties for racism	160	11
Education for the public about the legal and ethical responsibilities of being anti-racist	156	10
More awareness about how to use the law to challenge racism	151	10
More accessible legal/complaints processes	146	10
Increased community-led responses and advocacy	145	10
Other	36	2
Total	1491	100

Respondents N=223; Responses N=1491.

Table 26 How to combat racism by gender of those who self-reported experiencing racism*

	Female		Male		In another way		Total	
	N	%	N	%	N	%	N	%
Education for the public on how to identify and stand up against racism and stereotypical attitudes	55	13	21	12	1	10	77	13
Stronger legal protections against and penalties for racism	49	12	20	11	1	10	70	11
Giving more First Nations peoples affected by racism a voice on this issue	51	12	17	10	1	10	69	11
Increased education and public awareness campaigns to prevent and combat racism	47	11	20	11	1	10	68	11
Education for the public about First Nations cultures and history	46	11	21	12	1	10	68	11
More awareness about how to use the law to challenge racism	46	11	20	11	1	10	67	11
More accessible legal/complaints processes	43	10	19	11	1	10	63	10
Education for the public about the legal and ethical responsibilities of being anti-racist	42	10	20	11	1	10	63	10
Increased community-led responses and advocacy	41	10	16	9	1	10	58	9
Other	4	1	4	2	1	10	9	1
Total	424	100	178	100	10	100	612	100

Respondents N=90; Responses N=612.

*Data includes multiple responses for how to combat racism