Towards culturally safe and non-discriminatory organizations

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Deputy Director
What is anti-racism?

- Anti-racism has been broadly defined as ‘forms of thought and/or practice that seek to confront, eradicate and/or ameliorate racism’ (Bonnett 2000)

- Anti-racism involves addressing causes as well as manifestations/effects of racism

- Anti-racism differs from addressing disadvantage in that it focuses on advantage/privilege and the structures and processes that maintain these
Typology of anti-racism

- **Individual anti-racism** which attempts to understand and address internalised, interpersonal and institutional racism through a focus on prejudice reduction, countering stereotypes and reducing discriminatory behavior among individuals.

- **Institutional anti-racism** focused on race-related organisational diversity, inclusion and equality.

- **Systemic anti-racism** combats racism in society (e.g., Critical Race theory, Whiteness studies etc.).
Typology of anti-racism

- Anti-racist collective action and social change which incorporating small-scale bystander action and target response repertoires, state-based social marketing and national strategies as well as popular movements aimed at shifting social norms, addressing inequitable power relations and/or realising racial justice.
Typology of anti-racism

- **Conflict resolution** which is focused on recognising, acknowledging and resolving race-related conflict as key to an anti-racism beyond ‘harmony’ in which conflict and dissent are central to viable, sustainable and legitimate race relations
Typology of anti-racism

- **Alter-racism** which strives to transcend distinctions and transform rather than equalise power relations through approaches such as post-raciality, ethical humanism (i.e., cosmopolitanism) and/or embodied vulnerability (e.g., Levinas, Butler etc.)
Colour-blindness

- ‘I treat everyone the same’
- ‘I don’t see colour, I only see people’
- ‘There is only one race: the human race’

- The principle of colour-blindness seems laudable but it is not realistic

- Moreover, it has been associated with increased racism among children (e.g., Pahlke et al. 2012)
“If people equate seeing or discussing race with racism, then naming even the most obvious racial disparities is understood as racism and people are left without recourse to address racial injustice” (Rossing 2012:50)

(Walton et al. 2013)
Egalitarianism

Some consider egalitarianism to be conceptually identical to color-blindness in which equality is assumed (i.e., everyone is equal) along with an view that we should therefore be ‘blind’ to race.

Procedural-justice: people must always be treated equally in order to be equitable.

Distributive-justice: people must sometimes be treated unequally to achieve equity.

(Walton et al. 2014)
Equity vs. Equality

- Inequality is simply a difference while inequity is a disadvantage or disparity. That which is unequal is not necessarily inequitable while that which is equal is not necessarily equitable.

- (In)equalities can be: (i) unavoidable; (ii) avoidable but freely chosen or accepted; and (iii) avoidable and imposed or not accepted

- Only (iii) is considered an inequity

(Berman & Paradies 2010)
Anti-racism vs.
cultural competence

- Cultural competence has been broadly defined as the ability of systems, organisations, professions and individuals to work effectively in culturally diverse environments and situations.

- Addressing systemic racism is about striving for equitable distribution of opportunity, benefit or resources for Aboriginal and non-Aboriginal staff and clients through reform of requirements, conditions, practices, policies and processes.
What is intercultural understanding?

- Cultural awareness and knowledge
- Interpersonal skills (e.g. perspective-taking, empathy, conflict resolution)
- Exploring cultural identity
- Language proficiency to support intercultural competence
- Critical reflection on own culture

General key principles

- Raising awareness
- Providing accurate information
- Recognising incompatible beliefs and promoting egalitarian values
- Increasing empathy and perspective-taking

(Paradies et al. 2009)
General key principles

- Increasing comfort with other groups and reducing anxiety
- Promoting positive social norms
- Increasing personal and organisational accountability

(Paradies et al. 2009)
Reducing racial bias

- Develop motivation to avoid racial bias
- Understand the psychology/history of racial bias
- Enhance confidence and regulate emotional responses
- Increasing perspective-taking and empathy
- Building partnerships with patients

(Burgess et al. 2007)
Review of strategies and resources to address race-based discrimination and support diversity in schools

November 2010

www.vichealth.vic.gov.au
Guiding principles to reducing racism and supporting diversity in schools

- Multi-level
- Multi-strategy
- Integrated and long term
- Based on sound theory
- Matched to participants’ social-cognitive skills
- Appropriate to school ethnic/racial mix
- Sufficient teacher training and support

(Greco, Paradies & Priest 2011)
Action at ‘whole of school’ level

- School policies and guidelines
- Curriculum and pedagogy
- Training and development
- Student support and development
- Parent and community involvement
- Monitoring and reporting of racism and student performance by ethnic/racial group

(Greco, Paradies & Priest 2011)
Review of bystander approaches in support of preventing race-based discrimination

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Defining bystander anti-racism

Action taken by a person or persons (not directly involved as a target or perpetrator) to speak out about or to seek to engage others in responding (either directly or indirectly, immediately or at a later time) against interpersonal or systemic racism
# Bystander anti-racism

<table>
<thead>
<tr>
<th>Enablers</th>
<th>Obstacles</th>
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<tbody>
<tr>
<td>Knowledge of what constitutes racism</td>
<td>The ambiguous nature of racism</td>
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<tr>
<td>Awareness of harm caused by racism</td>
<td>Fear of being targeted by perpetrator</td>
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<tr>
<td>Perception of responsibility to act</td>
<td>Perception that action wouldn’t help</td>
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<tr>
<td>Perceived ability to intervene</td>
<td>Lack of knowledge about how to intervene</td>
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<tr>
<td>Desire to educate perpetrator and/or aid target of racism</td>
<td>Desire to avoid conflict and disruption of interpersonal relations</td>
</tr>
<tr>
<td>Desire to express, validate and affirm own views and beliefs</td>
<td>Freedom of speech and/or right to express one’s opinion</td>
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Effective bystander anti-racism

Focusing on the interpersonal:

- Disagreeing/assertive interjection, asking the perpetrator to clarify comments
- Expressing personal emotional reactions, noting offense caused
- Asking perpetrator to reflect on their feelings, values, behavior
- Questioning validity of the action, naming behaviour as racism
- Supporting the target, mobilising support from other bystanders/authorities
RESPONDING TO EVERYDAY BIGOTRY

SPEAK UP!
Review of audit and assessment tools, programs and resources in workplace settings to prevent race-based discrimination and support diversity

November 2010

www.vichealth.vic.gov.au
Preventing race-based discrimination and supporting cultural diversity in the workplace

An evidence review: full report

Ms Brigid Trenerry, Ms Hayley Franklin & Dr Yin Paradies

www.vichealth.vic.gov.au

VicHealth
Workplace case studies

- ‘Top-down’ central team with broad responsibilities and senior membership to lead, monitor and coordinate a whole-of-organisation approach

- An existing department, work unit or individual with a central rather than peripheral organisational location to provide administrative, logistic and managerial support

- Distributed taskforces, change teams and/or work plans for sections of the organisation

(Trenerry et al. 2012)
Workplace case studies

- Strategies that promote transparency, trust and exchange between staff and managers (e.g., staff surveys or forums)
- Structural support for Aboriginal staff (e.g., cultural leave)
- Ongoing anti-racism/cultural competency training across all levels of the organisation
- Clear goals, measurable outcomes, accountability to, and partnerships with community as well as evaluation and continuous quality improvement

(Trenerry et al. 2012)
Intervention effectiveness

- Introduced mandatory training, mentoring programs, monitoring systems, resources, support structures

- Changed recruitment/hiring, staffing profiles, working arrangements, management styles and cultures

- Improved awareness, knowledge, skills, capacity, networks, customer service, sales, innovation, perceived fair treatment and acceptance of ethnic differences

- Reduced racial tension and staff turnover

(Trenerry et al. 2011)
Anti-racist workplaces

- Workplaces where people are valued, respected and included
- Workplaces where effective cross-cultural communication and conflict resolution take place
- Workplaces which are accountable for addressing racism and ensuring equitable opportunities
Key areas

- Organisational accountability
- Cultural competency training
- Partnership with community
- Research and evaluation
Organisational accountability

- Incorporate non-discrimination as a standard across aims, objectives, goals in strategic policies, plans and key performance indicators

- Develop non-discriminatory forms, guidelines resources and protocols as well as auditing plans, policies, processes and practices

- Establish minimum standards of practice and care that hold individuals accountable through key performance indicators
Organisational accountability

- Visible and strong organisational leadership to combat racism and foster non-discriminatory social norms
- Foster positive intergroup contact in workplaces
- Symbolic activities (e.g., flying Aboriginal flags)
Addressing racism

- Ensure employees understand appropriate, inclusive behaviour in the workplace

- Clear communication that any form of racism, no matter how ‘minor’ is unacceptable

- Expect employees to contribute to an inclusive, non-discriminatory workplace culture

- Establish organisational and culture and practice that privilege action over inaction
Anti-racism training

- Avoid an authoritarian style and addressing emotional issues
- Create a safe space of trust, support, acceptance and respect
- Use action-oriented approaches and multimedia formats, free discussion critique, analysis and self-exploration
- Focus on discrimination as a general concept and specifically address behaviour
Anti-racism training

- Tailored to each specific organisation and link to operational goals
- Enjoy strong, visible and consistent support from management
- Delivered by trainers with experience in organisational change
- Complemented by broader organisational change
Backlash effects
Anti-racism training pitfalls

- About one fifth of participants in 32 evaluated diversity training programs showed an increase in discriminatory attitudes/beliefs.

- Runs the risk of heightening stereotyping as well as implicitly marking those who are different from the ‘norm’.

- Can lead people to be either too fearful to act or a sense of ‘knowing it all’.
Raising awareness

- Obama has been associated with better performance for African-Americans (Marx et al. 2009) and reduced implicit bias for White Americans (Plant et al. 2009)

- However, Americans also perceive racism to be less of a problem in the U.S. and have less support for addressing racial inequality after, compared to before, the election (Kaiser et al. 2009)
Dispelling false beliefs

- Extended training in the negation or denial of stereotypes increases the power of such stereotypes

- Only training in affirming counter stereotypes leads to a reduction in negative stereotypes

(Gawronski & Mbirkou 2008)
Choking vs. Shining

- In intergroup encounters, evaluative concerns lead high-prejudice individuals to shine (i.e. to exhibit warmer, more friendly behaviour)

- Such concerns have a contrary, choking effect on low-prejudice individuals

(Vorauer & Turpie 2004)
Empathy

- When empathy was induced during an intergroup encounter it created negative interactions

- This occurred through evaluative concerns that the out-group partner held negative stereotypes about one’s own group

(Vorauer & Sasaki 2009)
Perspective-taking

- Perspective taking leads low-prejudice individuals to become complacent and treat out-group member less positively

- Perspective taking lead high-prejudice individuals to try harder, resulting in more positive treatment of out-group members

(Vorauer & Martnes 2009)
Ideology

- A focus on out-group members primed by a multicultural ideology benefited low-prejudice individuals but created negative interactions for high-prejudice individuals.

- In contrast, anxiety induced by mentioning ‘anti-racist ideology’ lead low-prejudiced individuals to second-guess positive impulses but high-prejudice individuals to reduce negative reactions.

(Vorauer & Sasaki 2010)
Positive intergroup contact

- The dangers of negative contact are well recognised and increasingly studied.

- However, recent work suggests that positive contact can lead members of disadvantaged groups to underestimate the injustice they suffer and to be less critical of racial inequality.

(Dixon et al. 2010; Saguy et al. 2009)
Reflexive anti-racism

- Awareness, through self-reflection, that one’s behaviours, feelings and beliefs may be more racist than one would like to admit.

- That race, racialisation, racism and anti-racism are complex and inter-twinned in society. It is not simply a matter of minorities being ‘good’ and the majority being ‘bad’.

- The ability to accept racialised reactions without being overwhelmed by guilt or anxiety, whilst still working to address these reactions.

(Kowal et al. 2013)
What is implicit race bias?

- Implicit bias is a form of subtle bias that occurs automatically, with little conscious control, sometimes despite well-intentioned efforts to be nonracist. It occurs more often in high pressure and ambiguous situations.

- For example, the sight of a dark-skinned person may trigger beliefs about aggressiveness or criminality, which act as filters through which that person’s actions are interpreted.

- Implicit bias affects most people in societies across the world.

(Nier et al. 2011)
6 RACIAL DISPARITIES IN NYPD STOP & FRISK

Don’t Want to Get Stopped by the NYPD?
STOP BEING BLACK

- Number of stops with Black people including up against the wall/on the ground: 28,359
- How many of these were NOT arrested afterwards: 76%
- Percentage of all Black people stopped that did NOT have any contraband on them: 98%
- Stops with Black people were for: having a "suspicious bulge" 32,375
- 1 (ONE) found to have a pistol.

Racism Still Exists
RISE
racismstillexists.tumblr.com
Reducing implicit race bias

A 12-week study among 91 psychology students showed dramatic reductions in implicit race bias through awareness of implicit bias, concern about the effects of that bias, and the application of specific strategies.

(Devine et al. 2012)
Unconscious bias

(Devine et al. 2012)
Anti-racist individuals

- Understand stereotyping, prejudice/bias and how to respond to racism

- Be aware of and examine one’s own racial identity and biases/prejudices and be willing to ‘make mistakes’ in trying to address these

- Understand diversity (e.g., similarities between and differences within groups)
Anti-racist individuals

- Practice and promote empathy for (and dispel false beliefs about) diverse groups in society
- Support others to practice values such as a ‘fair go,’ advocate for a more equitable organisations and a more inclusive Australian identity
- Learn from people of different racial, ethnic, cultural and religious groups
What can you do?

- Respond to racism calmly and logically when you experience it or see it happening.
- Never call someone a ‘racist’
- Help dispel myths (e.g., all Muslims are terrorists)
What can you do?

- Think about what it feels like to be someone from another culture (i.e., ‘walk in their shoes’)

- Admit that we have all been racist and some point in our lives. Don’t feel guilty but rather commit to behaving in a fair and equitable manner

- Spend time with people of diverse cultural backgrounds and learn about and from them
What can you do?

- If approached with respect, it is never racist to discuss race, culture and difference. Be comfortable and willing to do so.

- Don’t pretend to be ‘colour-blind’ and don’t let anyone else pretend either.

- We all see difference, it is how we react to it that’s important.
Conclusion

- Racism against indigenous people persists in a range of settings in societies around the world

- There are various conceptual approaches to anti-racism, cultural competence and intercultural understanding

- Principles, approaches and initiatives exist to combat racism against indigenous people

- There are a range of lessons from successful interventions on what is more and less effective in addressing racism
Questions

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