

**TWO PERSPECTIVES ON THE ESSENTIALS OF A
NATIONAL ANTI-RACISM PLAN
PROFESSOR KEVIN DUNN, MENG FOON,
23 MARCH 9 am**

>>RINGA HĀPAI: (Te reo Māori). Mōrena, malo e lelei, talofa lava, nihao, assalam alaikum.

(Pepeha) nau mai whakatau mai, haere mai. Just over three short years ago in March 2019 a white supremacist killed 51 people in a race-based attack in Christchurch. During the initial Covid-19 outbreak Asian New Zealanders experienced a spike in racial discrimination fueled by xenophobia. The Pasifika community was also singled out in a vicious narrative campaign on social media that villified and targeted vitriol based on deficit narrow racial stereotypes. Perhaps even more concerning was when this narrative was later fact-checked it was found to be completely untrue.

For Māori in Aotearoa, racism seems like the struggle without end. We cannot opt out of racism after an anti-racism hui, it is a visceral every day reality we face as Māori in Aotearoa. We, the tangata whenua of this nation, have carried the heaviest burden from Te Tiriti-based breaches for decades. We, as the indigenous people of this land, with our koro, kuia, whānau and tamariki consistently feel the sharp end of racism, of fragile whiteness, systemic racism, conscious and unconscious bias, and the consistent impacts of colonisation of our minds, bodies and souls. Stop Institutional Racism New Zealand co-president Professor Heather Came-Friar said "anti-racism is a verb". This hui is about doing the doey.

This morning we will be hearing two perspectives on the essentials of a National Action Plan Against Racism. I'd like to welcome and introduce our esteemed guests today, Human Rights Commissioner Meng Foon who, together with Ministry of Justice, is currently developing a National Action Plan Against Racism. And we will hear from Professor Kevin Dunn, Pro-Vice-Chancellor Research, Western University who, amongst many other achievements, has developed bystander training for the education sector.

Nō reira e te whānau hapori o Te Tiriti-based futures and anti-racism 2022, you're in for a treat this morning, grab a cup of coffee, feel free to introduce yourself and where you're from in the chat and also to put any questions in the Q&A box that our presenters will hopefully have time for to answer at the end of the presentation.

Also feel free to engage us and share what you think should be in an Aotearoa National Action Plan Against Racism tukunga ngā kōrero kia rere. So without further ado e

te rangatira Meng Foon, nōku te whiwhi ka hoa te rākau kōrero tuatahi ki a koe
Commsioner, tēnā koe.

>>MR FOON: Tēnā koe Leah. (Te reo Māori). Greetings to you all, fantastic to be with you, albeit that I have no teeth, but hopefully you can still hear me clearly. It's actually quite a learning journey to learn to eat and to talk again, but thank you very much for the introduction, the National Action Plan Against Racism.

In 1972, the government signed up to the, well, the committee of the United Nations to eliminate racism in 1972. So note that, 1972. 50 years later the Labour Government said well, I think we better do something about it, and I just want to acknowledge the government putting it into their manifesto. So that actually led the way for the National Action Plan to be designed and we're at the design stage at the present time. And I just want to acknowledge the Ministry of Justice, they are leading the Action Plan Against Racism and they've asked the Human Rights Commission, and I'm the Race Relations Commissioner to actually lead the civil society part.

Now we've had lots of hui and we did have in the beginning a lot of face-to-face meetings obviously, but we've all gone to Zoom and Zooming in from everywhere people were making their contributions. I think actually through Zoom we actually got more people participating because we didn't have to travel the dark, we didn't have to travel in the rain and you just sit down with your cup of tea and contributed.

We were advised that talking to young people were important, because they are the changemakers going forward into the future. Not to say that the current generation are not changemakers, but definitely if we want to actually set the scene for the future, our young people are front and centre of all that we do and it is for their futures as well as the current generation of workers that there are.

Interestingly enough, in what came out of the consultation process and the building process was three parts. The first part is constitutional transformation. This came from tangata whenua. In actual fact, tangata whenua were quite upfront and said "look, we're not actually quite worried about the every day person-to-person racism, we are more concerned with the structural racism that is in our governments and in our country at the present time. And so that structural racism is the part where Matike Mai and Te Puapua actually comes in. We know the National Iwi Chairs have held hundreds of meetings throughout the country and have articulated a process of how in 2040 that the Te Tiriti of Waitangi will be as they signed it back in 1840.

This is an important part of going forward. And I know that 2040 is a long way away, it seems a long way away. I'm hoping that we will actually have iteration of getting there, because making it a one big step will be a big step. So structural racism has been at the forefront of many government policies, how Māori are treated.

And just to put some context to that, we do live in a Māori country. In 1840 Māori governed the rangatiratanga over 100% of Aotearoa's lands. And since the signing of Te Tiriti gradually it had all been eroded, plus the culture and the reo and other aspects of Māoridom have been suppressed and now they only have 3% governance of land that they own. So that's huge.

The other parts are obviously the suppression of the policies and the not encouraging Māori to actually be spoken in schools and their language and all that, and so we have a huge responsibility in getting it right. I know that there have been incremental advances in trying to get it right through Te Tiriti of Waitangi Tribunal, and that will continue until the last claim or until historical claims have been settled, but there is still contemporary claims to carry on.

Heoi ano, so that is a key part, transformational constitution in terms of looking like Matike Mai. And I just want to acknowledge Margaret Mutu and her team for articulating that over the years, Sys Jackson and many others.

Then we come to the practical part of what are the actions that are going to change the culture of the organisation to eliminate racism. We have many comments in terms of "oh Meng it's a high goal, you're not going to eliminate racism." But I always say look if you have a high goal, even if you get most the way there we've done a good job in terms of the structural racism that's actually in businesses and NGOs and in government themselves. And people have -- they sometimes like to call it unconscious bias, but all bias, whether you're conscious or unconscious, it is discrimination of some sort and racism is part of that discrimination.

So we're hoping that, through the development and the writing up of that work, be able to glean maybe about 10 recommendations, 10 actions that people will be able to articulate in their organisations that will change the culture to help eliminate racism. I want to acknowledge Heather and her team at STIR and also the Auckland University for coming up with their plan in supporting the National Action Plan as well.

The third part is reconciliation, how can we as people that have been abused, where can they actually find a place, safe place to actually have a restorative process? And to talk about to unload and so that we can actually learn from those experiences and do better with

them and stand with them. This is a very important part of human healing and I'm very supportive of those actions.

So just in summary, the three actions are the Matike Mai constitutional transformation back to the Te Tiriti of Waitangi and how it should be, the second one are the actions, and the third one is restorative process.

Now the other two parts which is quite important, is what is the best way to implement this? And my idea, and I know that the Ministry will have their idea, but this is my idea at the present time. We all know that all government contracts and local government contracts actually go through GETS, the Government Electronic Tendering Service. I'm hopeful that once the National Action Plan has been designed and once it has been adopted, it will sit with the Government Electronic Tendering Service where the contractors, whether they are businesses like Fulton Hogan, Downers, KiwiBuild, whoever out there that is wanting to get contracts off the government, they need to adopt the action part of the National Action Plan Against Racism in their organisation.

If you're an NGO seeking money from the government, you would need to do the same. If you're a private organisation, whether you're a public or private organisation, a public listed company like Fletchers, PGG Wrightsons or anything like that, you would need to adopt this particular action plan to actually get your money, or to get the contract. That is a great incentive in terms of permeating it down to civil society and our communities and our businesses in Aotearoa. And later on there'd probably be a step 2 that all the subsidiaries, all the plumbers, the carpenters, the carpet layers, the stationery shop that supply goods and services to the big contractors, they too will need to actually adopt the action plan to eliminate racism.

So I feel that that's a good start. It may be through the devaluation process in the beginning, it may be a voluntary reporting in the beginning, in terms of evaluation monitoring and impact and we're suggesting that that could be a beginning, and if the take-up is not very good then we actually need to make it a bit more mandatory. Similar to health and safety. Health and safety is a huge part of New Zealand's culture now, and it could only be implemented when the government says and it has to be direct and deliberate that you shall do this.

I'm excited for the future of our country in terms of the action plan itself. I don't have any further details in terms of the actions themselves, but we do have a task force which is made up of like-minded people, professional people, professors down to people at the coal face. We're probably one of the very few committees that are Te Tiriti-based with

equal numbers of tangata whenua on there and equal numbers of New Zealanders on there and we together develop a plan together.

Now when we don't agree, that's fine because we're only making a recommendation to government, we will actually note that the parts that we don't agree on and we still send it to the government. So it's not just we need 100% vote on the task force committee to actually progress the recommendations to government, but it can be these are what we have in total support and these are the other suggestions that you could actually take on board, Mr Government, if you wish.

I know that the government is actually in the process of their consultation process at the present time. We work very closely with the National Iwi Chairs Forum, with Bill Hamilton and Margaret Mutu, and they said "Meng, you are going to be at our side supporting us." So they will be leading and we will be supporting. It has been a great journey where we've met a lot of people. And everybody is keen, everybody has hope that the National Action Plan will help to build the culture of well-being in organisations right throughout Aotearoa, because we know that culture will eat strategy for breakfast every day.

And as I go speech making, people say what do you mean by that? And quite frankly, at the coal face in terms of -- there are 20,000 marriages each year in Aotearoa, each year also 7,000 get divorced and I said that's when you only get half of your house. So how disruptive is half a house and you've got to say who's going to look after the children Monday, Tuesday, Wednesday and who's going to have them on the weekends.

And so culture will always eat strategy for breakfast, and I believe fully, full-heartedly that this particular project, the National Action Plan Against Racism -- I don't know why the government's actually called it "against racism" because at the high end of the United Nations it is the United Nations Committee to Eliminate Racism. And I think "elimination" has a higher goal than "against", because when you're against you've always got to be butting against something else.

And so heoi ano, I'm open to questions and keen to support. I'm free to come and talk to your organisation about these matters of harmonious communities. We have a great team here in my office and we are doing great stuff to help build culture, beautiful cultures, harmonious culture, respective culture in Aotearoa.

So nō reira koutou ma e ngā kaiwhakarongo no te ao whānui. I understand there's about 30,000 or 3,000 people that are registered for this forum. You are awesome, and I know I've got a few of them, 435 I see, so thank you to all the people that are listening to

us here. And so nō reira, tēnā koutou, tēnā koutou, e whakarongo mai nei ki aua toitū te whenua, toitū te tangata -- whatungarongaro te tangata sorry. Kia ora Leah.

>>RINGA HĀPAI: Tēnā koe Matua Meng. We've got a few -- the chat's going off. I think there was DIA would be humble to hear your kōrero. But we've got some questions. This is from Tawehe Munroe(?), he's asked or ko ia tana pātai, "so will the iwi and hapū also have to action the plan via GETS, is there another alternative?"

>>MR FOON: Yeah, well at the present time the plan has been developed by tangata whenua and has been developed by New Zealanders, and together we are hoping that because it has the values and the mauri that's associated with the action plan, I would love the iwi and hapū and whānau to actually also be part of the adoption of the plan, because we need to do this together. And I can say from yesterday's conversation, don't think that racism is only against colour, it can also be amongst ourselves, we can also discriminate against ourselves and that was a big conversation that was brought out yesterday by Creative Unity's conversation last night. And so I know, I've been to many hui and I know that they can be quite loud at times, and a bit nasty, but if we can all work together to adopt and use it and action it, it will be good for all people in Aotearoa.

>>RINGA HĀPAI: Kapa, we have another question from June Nicland(?). "Will the education sector be a priority in terms of who this action plan is rolled out to?"

>>MR FOON: Absolutely. I'm pleased that there are some parts of the action plan that's already been actioned and that is the teaching of New Zealand history in schools. That is huge in terms of taking away the not known to be informed and to cut out the perceptions of racism and generalities that people actually have of people. And so it's not just Māori history, but it's New Zealand history, but also the early settlers of Chinese and Indian, more particularly the Chinese, they were discriminated to buggery back in those days. Mainly by the government, and it's terrible that government actually are the perpetrators of racism in the beginning for all people in Aotearoa.

And so we have the Teaching Council, they have a product called Unteach Racism, there's BPAG which is the bully prevention programme committee, which has anti-bullying day in Aotearoa, and so there's a whole lot of strands, muka that make up this taura that is going to eliminate racism.

>>RINGA HĀPAI: Kapa, kia ora. This one's from Helen Matunga. "Ngā mihi, but how do we ensure this doesn't just become a box-ticking exercise for contractors?"

>>MR FOON: Yeah, that's a good point there. It's not an easy thing to roll out, right? So it is actually, you know, if it involved a lot of New Zealanders, we have to be smart and

probably use a process of -- this is one of my ideas. I'm thinking that independently the Human Rights Commission could hold this and we have this app that people can download and it's available to every employee/employer and what they do is actually, they'll have the place where they work and once a year, or when issues come up, they could actually anonymously send their matter to the Human Rights Commission. And if it seems to be serious, we need to actually contact the bosses of those organisations and say "hey, you've got a problem and this is the problem and you need to fix it." And so that's one way.

Because what people are also frightened of is that if they report it to the boss, they might not actually get a pay rise, they might not get their holidays when they're due, they might not get the promotion when it's due, they might even get pushed aside and get the sack. And so it's very important that we actually need to keep people safe, and one of the areas of helping keep people safe is having this app and having the AI. It could be that -- say I'll just give an example, that if Air New Zealand was going to do this, we would say to Air New Zealand boss "look this app is available to all of your employees, we would love them to actually once a year send all the information and send it to us, and what we will do is use the artificial intelligence to decipher all the different comments, put them into different groups and then we'll send to the Chief Executive and we'll also send it to the Chairperson." Because sometimes the chief executives don't actually report to the governors what is happening. So we want to actually make sure there's accountability and dependability there.

>>RINGA HĀPAI: Kapai, accountability and dependability. Kia ora. So this one's from Mengzhu Fu. "Tēnā koe Uncle Meng, happy to hear that constitutional transformation is central to the anti-racism strategy. I was wondering with the rise of alt-right and white nationalism, are there any strategies in the plans specifically targeted to deradicalise white supremacists and stop the spread of white nationalism?"

>>MR FOON: Thank you Mengzhu, Asians For Rangatiratanga. Definitely there are a number of strands that are working towards that and more particularly from the Royal Commission of inquiry from the March 15th, they've got 44 recommendations and quite a few of those recommendations like gun control, hate speech, the strengthening of the New Zealand Police and the NZSIS, and also collecting of hate crime data will go a long way in terms of keeping an eye on this. But also through the digital world of Netsafe and the classifications authority and other authorities that are involved in the online platforms and through the Christchurch Call, they need to actually provide a bit more safety. At the present time it's

still quite loose and we've seen the misinformation, disinformation of mandates and more particular the current one of Russia and Ukraine.

>>RINGA HĀPAI: Kapai. This one from Nina Parker, "some of us that work in the government are finding extremely hard to get our leaders to address institutional racism. As we all know our system doesn't cater for this and our leadership is typically and predominantly non-Māori. Any advice on how government can address this as a whole?"

>>MR FOON: Yeah, I met with the Public Service team on diversity and inclusion and they informed me that they are trying very hard to actually have diversity inclusion and to eliminate racism within the organisation. I know that there are many dealings that are hard to break through, but I know that through the Ministry of Ethnic Communities they are having scholarships and placements of ethnic people in the Public Service. There's also a group for Māori and Pacific people to elevate themselves into the Public Service.

I would say that if you're finding it difficult, please send me a note and I'll have a chat to the Chief Executive or the board of that organisation, or even take it up with the Minister, the issues that you are facing. So we do have -- I'll type my e-mail in there and then you can contact me. I'm available to talk to anyone in Aotearoa at any time regarding this very important project. But also that I do have other skills and life experiences that I can share as well.

>>RINGA HĀPAI: Kapai. We've probably got time for one more before we hear from our next speaker. Amazing answers and very insightful and also the manaakitanga and having that open door. There goes your email, kapai. One more, Kiritea Voltaire Pulu(?), "asking on behalf of my kōtiro, how as a 14 year old taura can I effect change within my kura?"

>>MR FOON: I think as a taura you could make inclusion and diversity core to your school, and maybe ask the board of trustees or ask your principal if you could actually set up a small group, a small committee of your like-minded school mates for diversity and inclusion, and creating the space at school for everybody to flourish. And I know that as our changing demographics, we are writing a protocol on culture and uniforms in terms of what is the most important thing, is it what the kid wears on their arms in terms of ta moko, tattoo, or is it getting them to school the most important thing; or is their hairdo more important to the school than not having that child as school.

We also are writing a protocol, and I dare say some schools will do it well, but there are some schools that have no idea who mana whenua is and how do you contact them. And so we're writing a protocol with some of the hapū and iwi around the country to

contribute to that. From my past experience, it's not that hard really, you just pick up the phone. But heoi ano, each area has their own realities and different demographics.

So you can start off by putting a small committee together to encourage cultural well-being, culture not in your personal culture as what you practice, like haka, Pacific dance or Chinese dragon dance, not that culture, but the culture of well-being and manaakitanga in the school. So that would be a great committee for you to set up for an example that you can actually show other schools how you are doing this for the betterment of the students to flourish.

>>RINGA HĀPAI: Kapai, ka mau te wehi, Commissioner, kua heke pu he tino taonga to kōrero ki a mātou nei i tēnei rā. I will handover now -- we'll probably come back and answer a couple more questions, the Q&A's going off as well as the chat so we'll probably come back and ask a few more questions at the end of the presentation. Kia ora Commissioner.

Handing over now to Professor Kevin Dunn from the Western University of Australia who has some great insights to share with us this morning. Kia ora Kevin.

>>PROF DUNN: Thank you very much, Leah, I do just have a short presentation, I'm just going to share my screen with colleagues. Hopefully that's appearing there, Leah. And yes, (Aboriginal), that's in the language of Dharug people where I'm located today in my home, me saying good morning and welcome or hello in the language of the local indigenous owners here in the Blue Mountains just west of Sydney where I'm located today. And I do acknowledge their stewardship of the lands on which I live and where I work for many, many centuries and thank them for the gift that are these lands. But it's great to be here to talk to you all today about this very important topic.

I'll just give you a sense of the things I wanted to mention, that might provide some context and insight for New Zealand's very exciting and important project that it's about at the moment, a national anti-racism strategy.

I thought I'd say something about the project that I've been associated with, the Challenging Racism Project; what we do, but what we found in regards to the importance of anti-racism, in Australia anyway, and some of the gaps in policy, in anti-racism action that we've identified. Some of them, of course, principally are associated with new forms of racism or manifestations of it, like online.

And so the response to racism online, what you might call online anti-racism, is in its infancy, if you like, around the world. So we've tinkered and experimented with some interventions in that regard. I thought I'd reflect on some of those at end. So it moves a

little bit from policy to action quite quickly today, Leah. But that was sort of what Heather had tasked me to try and do today, to go to some areas that were fairly bespoke and new.

So that's what we'll be about today. For those of you who don't know us and if you're looking for resources, the Challenging Racism Project is based at Western Sydney University, or headquartered there, it's an across the country affiliation of academics. A whole bunch of resources there, all of our research, do encourage people to go there, including some of our digital interventions, such as the videos that we posted on Facebook that I'll be reflecting on a bit later in this talk, Leah, but I would encourage people to go and have look, you will find a lot of resources there. And I'll cut and paste some of that website into the chat when I get a moment.

You may have noticed, may have heard that we recently released the third Islamophobia in Australia report last week, that was released by Deryer Iner and others. One of the striking findings of the third report is the strong link between online and offline racism, and in fact the strong use of online racism, online channels for far right, strong use of Islamophobia by the far right in that context to build community and to mobilise and organise. So that was just released last week, that report.

We also know that online racism is very diverse, takes many different forms. This is some of the key literatures, these slides will be available for everybody after today. I'm sure there must be a mechanism to get them to you all for those who need to see them.

During the Covid era, online racism has become more important. Not necessarily because it has grown, although it has, but because particularly during the lockdowns across Australia, there was less opportunity for traditional forms of racism that occur in public spaces. So there was actually a reduction in racism in Australia over that period, just because there was less opportunity, less cross-cultural contact and space, but online racism is still there. It also had a chilling effect on people we found too, so that Asian Australians adopted strategies of avoidance of public places and the like for fear of experiencing racism. So very important.

We've been doing some research on the gaps in research data and this is something that New Zealand probably would contemplate at some point I would imagine, a national stocktake of the research, what data do we have, what don't we have. We're about to release our report in a few weeks. And one of the areas, of course, that is under research is the area of online, but also (inaudible) healthcare, sharing economy you would imagine under research, given it's a newly emerging platform or sector, but you can see some of the other gaps as well, but online is amongst that list.

Some of our recommendations point to the need for more research on perpetrators, more research that looks at the geographic variations, we need to prioritise research work which measures structural racism, and keeps a check of how it's changing, improving one would hope, but the measurement of structural racism is underdone. The intersectionality aspects of racism under research, and then you can see some other areas that we've made reference to there as well.

Then our third and fourth recommendation is in regard to data itself. Getting our house in order in terms of the data that exists across the country is imperative. At the very least we need to insist that people have proper data plans, that the metadata is visible so people can access data, and so that we don't waste time redoing research across the country and the like as well. So very quick scan there.

UNESCO some years ago commented on our attempts to deal with online hate. So not just racism but more broadly hate, and they came to the early conclusion that there was an under-evaluation of programmes and interventions. And we do need, as Ben and others have said in their data gaps report last year, that further research is needed to guide online anti-racist action.

So in the remainder of my talk today, Leah, I wanted to briefly introduce one of the digital disruptions, anti-racism disruptions we've attempted, the bystander anti-racism videos we worked on with the Australian Human Rights Commission, which was a joint ARC linkage project, to give you a sense of what it attempted, the impacts of it and the lessons that we think are learned from that intervention.

So it was bystander anti-racisms. As I say, we used real-life incidents gathered from a national survey of people telling us what racism they had witnessed, not what they'd experienced themselves, not even their attitudes, but the first ever survey in a national circumstance of what people had witnessed as a third party.

From that real world dialogue and instances we developed four scripts of videos and then we released those videos in Facebook, and these videos are available, you can look at them. I would just add that we will have three more coming out soon and they are skills-based, and they may be, again, things that people may be able to use as a resource in New Zealand, although of course it's a different context, I acknowledge, but -- and there are also videos that the Australian Human Rights Commission released themselves as well.

And also some of our health departments in Sydney have followed our lead and developed some of those -- some such videos, which show people what action they can take

in the moment when they experience racism being directed against a colleague or a person not known to them.

So we released these videos and 12 million people online actually opened and watched one of the videos. 5,000(sic) likes, 23,000 comments. We were caught out a bit, we didn't expect our videos to go viral, that's part of the lesson of when you want to do an online anti-racism campaign, you need to be ready for that.

This is some of the data on what people thought about it. Not so important today to us, but you can see here negative comments, positive comments, a fair mix of those.

We did an assessment of what the effect of having watched one of these videos was on someone's attitudes. You know, so on, say, their Islamophobia. And you can see here some survey details about that. But what we found was that for those people who had watched the video, as opposed to a control group, we were able to show that we had changed the minds of about 35% of those people. That's from making a video, fairly low cost intervention, I guess. And then, you know, undertaking, delivering some resource to try and make sure that was disseminated and broadly consumed.

Now based on the assumption that 9.7 million watched that particular video, if we had changed 35% of those people's minds, that converts to about 3.5 million people. We went out, Leah, six months later to see how sticky the effect was, and at least one-third of those people who had been so affected the effect had endured. Of course that's a big decay, but still a large number of people that you can reach and affect in a way, and that's just some of the data on that. We tested some of our other interventions as well.

Rushing then quickly towards my last slide and some lessons, and also what we think is some future work to test if we're going to be attempting to do disruptive anti-racism online. You need to be ready to capture things in real-time, and monitor the media. We weren't ready and the university was caught out a bit, because we used the university's Facebook account for the release of these videos. So we had to very quickly resource the moderation and bring in student interns etc to help. So we weren't as prepared as we would like.

You need to develop strategies for the negative discourses as they arise, and that includes things like I've got here myth-buster statements, catchphrases. You need to have the resources available for the anti-racists out there who will be the activists who engage in the debate online and in the social media. And again, we rushed to do that and weren't as prepared as we should have been.

Some of the things we would like to test in future work, including making sure that systemic and structural racism are articulated or countenanced. The international research but also our research in Australia shows us that if we can -- this might be the first challenge, we think, in structural racism, or anti-racism that takes on structural racism, systemic racism. The first challenge is to convince the greater number of Australians, the greater number of any population, New Zealand etc, that racism is structural, that it is systemic. Because the research shows, and this is from Rucker Richison's systematic reviews of research in North America, that if people think, if they believe that racism is structural, that it's not just an idiosyncratic outcome of a relationship between people of two different cultures, or indeed the work of a bad person; if people believe that racism is structural, they are so much more likely to support anti-racism policy and interventions and actions.

So broadening the acceptance that racism is systemic and structural, and campaigns like this are a great way to do that, is a first step, we believe, in building wide community support for intervention, for policy, for action plans, however you want to articulate it. So we're going to be testing that in the next series of interventions we do.

We're also interested in testing some of the work that UNESCO recommend positive characterisations, joyful accounts, the importance of those. We see some really successful anti-racism interventions online in Australia from Black and from some of the Aboriginal anti-racist groups, very effective use of positive emotions, and so we'll be testing those as well.

And also it's argued that you need to target platform owners, commercial sponsors and consumers. In other words the anti-racism campaign needs to hit the corporate heart or the wallet to be effective, so the argument goes, and so we'll be testing that as well. And I'll stop my share at that point and ask for any questions, immediate questions that we have there, Leah.

>>RINGA HĀPAI: Kapai. A lot of people are going online and checking out your website and the videos, so there's some links in there for everyone that's watching. That's really awesome, especially thinking about online and effective ways in which we can disrupt. So going to some questions, "what role do HR departments have in anti-racism in institutions?"

>>PROF DUNN: Very important role. You may have seen in one of our slides, we have a bit of a focus on things like local anti-racism, bystander anti-racism. We had long ago concluded that one of the unacknowledged and important parts of anti-racism were ordinary people

and everyday contexts. We can't rely on commissions or governments to do all of this work, we can't also pretend that racism isn't systemic.

But our view is that if you change enough organisations, if enough people stand up and say no, that won't be tolerated in this setting, whether it's a sporting shed, whether it's some sort of leisure pursuit or it's a workplace, then you will change systemically the norms and culture in that place. And HR departments are very important.

We know for a long time that any anti-racism intervention needs about four things to be successful, cross-community relations interventions. One of the very important things is that it needs to be seen as endorsed by the authorities in that setting. It needs to be seen, by the way, as having a super-organic purpose of achieving anti-racism, so it needs to be branded as such. It needs to be non-competitive in terms of the groups in their interaction and those sorts of things.

So very, very important that -- and I think regrettably in Australia, and it's so encouraging to hear about the action plans being planned in New Zealand, and the plans for quotas and targets. In Australia, our appetite for those sorts of targets within important institutions faded about 15 years ago and is very regrettable. Our progress on access and equity ambitions has stalled since we turned away from action plans and targets within workplaces.

>>RINGA HĀPAI: That's really insightful and good to hear that we're on the right track. Five steps in the right direction is better than nothing at all. One question from Bidy Livesy(?). "Kia ora Kevin, could you please give some examples of possible spatial analysis of racism, what could this tell us about our neighbourhoods, towns and cities?"

>>PROF DUNN: Yeah, so some years ago you may have heard of a nefarious mainstream politician called Pauline Hanson, she came to power, and a lot of people were saying this is the sort of rural redneck vote. We thought we're not quite so sure about this, so we looked into it. In fact what we found that support for her party, in fact those, let's say, racist policies and positions was in fact not so clearly urban rural, it was much more diverse than that, it was regional. So there were some parts of the city, if you like blue collar, economically stressed areas, maybe areas where there hadn't been a long history of migrant settlement, where there were some profound issues with attitudes, and so we found that racism varied from place to place.

And our argument was, that needed to be countenanced when local authorities and other leaders in that area, or grassroots organisations, were thinking about anti-racism. So anti-racism, we would argue, does need to be inflected regionally. So it needs to be

constructed bespoke for the challenges in a particular area, because the challenges will be different. In some places it might be Aboriginal, non-Aboriginal stresses which are the key thing, say if you'd thought about some parts of country in New South Wales, for instance. In other areas it will be more to do with a new migrant group who's entered in a particular part of the city etc.

So I think racism is everywhere but it's different, so I think anti-racism needs to be a little bit like that as well.

>>RINGA HĀPAI: Kapai. Anonymous attendee asked "how do you manage trolls in response to your social media campaign?"

>>PROF DUNN: Yeah, moderation is important, so of course the best way to manage is to have control of the site. We were fortunate with the case study I've made reference to that it was a university Facebook account. So we were able to delete material which was not worthy of being engaged with. There are those who tried flare conversation as well, not necessarily for nefarious purposes, and we need to be ready with really good catchphrases and discourses. You know, so in some of the more latter interventions that we've attempted and worked with some other agencies, including All Together Now on their CAPE project, which is expressly focused on engaging with people who might be far right extremists and attempting to turn some of them back to a less extremist position. And for that group of activists when they're online engaging with those extremists, or potential extremists, we had, you know, here's 10 racist comments or flare comments, here's 10 effective responses to them that include discourses or ideologies around authoritarianism or how it's important to protect the State or how national security's very important, but from an anti-racist perspective.

So I think it's good to have bespoke responses as well.

>>RINGA HĀPAI: Kapai, bespoke responses. Lorna Gillespie asks "does the focus on Islamophobia and anti-Asian anti-racism flow on to create positive attitudes towards Aboriginal peoples, or is that an area of under-evaluation that is more impacted by systemic racism?"

>>PROF DUNN: Yeah, I think everybody would agree with the latter point, you know, as a settler colonial nation we have a foundational racist history, and we're nowhere near as progressed as thinking about the constitutional challenges as New Zealand is in Australia; we're a long way behind. So in many respects you would have to agree with the latter point. So it does raise particular challenges, and you think of something like the Statement From the Heart, the Uluru statement in 2015, or 17 it may have been, that came to parliament and was

rebuffed. I mean that in itself is a continuation of that fundamental issue that I've made reference to before.

So there are particular challenges there. And having said that, white non-Aboriginal attitudes towards Aboriginals improve year to year, rates of discrimination reduce, life expectancies slowly improve, but the rate of progress is far too slow and the gaps are far too wide.

>>RINGA HĀPAI: Āe, the gaps are far too wide. Okay, so we've got another 5 minutes, so let me just try and pick out one of these. Kyle Tan asks "kia ora Kevin. Other than the bystander anti-racism project, are you and your team working on other interventions to combat racism or educate public about racism?"

>>PROF DUNN: Yes, very much so. I mentioned local anti-racism, so we've provided a lot of data on that, which we thought was the first thing we could do. So from the very large national datasets that we've drawn together, we were able to a few years ago say look, for your area, this is how community relations looked according to the survey data, or the data that's been collected at different times.

And then we've also provided a resource, I think 20 different types of what we call forms of local anti-racism that could be used with links to evaluations of that sort or examples of that sort of intervention.

So there's the local anti-racism work, there's a bystander anti-racism, as the questioner makes reference to. But then there's now our interest in online interventions. I guess they're our three main foci at the moment. And of course we've always had a bit of an interest in Islamophobia and also (inaudible) extremism, far right extremism. So they would probably be the five major emphases of our research at the moment.

We're trying to initiate some projects in the sharing platform space to look at the extent to which there's discrimination in sharing platforms, both of discrimination towards users, but also sometimes discrimination towards hosts or people who offer rides etc. So we're trying to engage with new parts, if you like, of society and economy as well.

>>RINGA HĀPAI: Kapaui, probably one last question. Kylie Clark going towards just more practical online, I guess, and also, you know, when you're out in the public and talking, "what are some of the effective catch phrase responses to use in countering racist comments?"

>>PROF DUNN: Yeah, it's a great question. So I turn to a couple of handful of things. One, I deflect or I try to construct racism as something which is unAustralian. Now I know that's controversial, because in a country which has a foundational colonial racist past that's a

tough thing to do, but you know, it's more of a statement about what the ambition of the country is. So I use nationalism, if you like. I would make reference to the threat to public order that racism constitutes as well, that it's a threat to public order.

Of course, you know, I don't need to talk to you all about how that is manifest at times, given the hateful events in New Zealand, of course, that were mentioned at the very start today. So I'd make reference to public order. I would make reference to the economic costs of racism. In a workplace it's manifest in absenteeism, there's labour turnover, etc., and other forms of loss of productivity.

So I would go to those sort of established truths or agreed norms about what is good in society, what's good for society, and talk about the way that racism undermines those.

>>RINGA HĀPAI: Kapaī, we've run out of time, but I just want to thank both our presenters for the amazing kōrero this morning, it's much appreciated and yeah, lots to think about. And tēnā kōrua, otira tēnā koutou ngā hāpori i mātakitaki mai nei, tēnā koutou katoa.

>>PROF DUNN: Nice to meet you all.