CULTURAL SAFETY FRAMEWORK

Morella
Community Centre
Growing With Our Community

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This Framework was researched, developed and written on the traditional lands of the Kaurna People. We acknowledge Elders past, present and emerging. We acknowledge their cultural authority and that sovereignty was never ceded.

This always was and always will be Aboriginal Land.

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INTRODUCTION

The Australian Bureau of Statistics (ABS) 2019, indicates that Australia is made up of 278 cultural and ethnic groups. It is not uncommon for countries to be made up of a large number of cultures and ethnicities. Different languages and ethnicities have lived amongst and influenced each other for hundreds and often thousands of years. The coexistence of cultures is historically organic, however, the Australia we know today was built as a settler or penal colony. Therefore, apart from First Nations cultures and those that interacted briefly with them for many years before British colonisation, most cultures living in Australia are relatively new and often vastly different from each other.

It is impossible to learn about every culture that exists in Australia, let alone appeal to every cultural sensitivity, however, there are things that we can all do to ensure spaces are culturally safe, where people can be who they are and express their true opinions. This framework shares stories and lessons from the community. Here you will find guiding principles that will help you assess what cultural safety could look like in your organisation or community, as well as provide tools and tips to improve awareness of cultural and religious safety in the spaces we all occupy.

A 2021 environmental scan survey produced by Morella Community Centre to explore the community safety experiences of people of different cultural backgrounds found that 59% of the respondents had safety concerns. Of this number 40% felt that their cultural/ethnic background contributed to unsafe attitudes towards them.

Service providers who participated in the survey said that their clients communicated instances of feeling unsafe or being threatened due to their culture, race or religion. 73% of the respondents felt that the media had a negative influence on the sense of belonging in the community. Some reasons identified include the sensationalism of the media, the racism perpetrated on social media and the negative framing of the northern suburbs in the media.

Our Process

This resource is codesigned with members of the diverse communities living, working or spending time in the Salisbury area. The information is sourced from the community and collated in consultation with the community. This framework has been developed to support businesses, communities and government organisations to become safer places for people from culturally marginalised backgrounds to thrive in.

We spoke to 94 people, some of whom were regularly connected with the Centre and many who were engaging through the project for the first time. We mapped where they felt culturally safe and unsafe and how we could ensure spaces and activities we create were inclusive.

CONTEXT AND SCOPE

Safer Communities Project: Standing together Parafield Gardens – Families, children and young people.

The Safer Communities Project idea came about post the Christchurch terror attack. With a number of Muslim women and their children connected to the Centre, we heard conversations about the incident and how subsequent commentary in mainstream and social media felt as if there was a surge in hatred against them. We started hearing their stories about previous interactions and incidents they'd had in the community and how this shaped at times their perception of 'being safe,' where they went and their view of people and places.

The concept of cultural and religious safety was not completely new to our organisation and was something we had considered essential to creating inclusive community spaces. However, what we were hearing highlighted a need for a better understanding of how people feel included and connected while living in their community. It was important for us as a community to understand the scale and impact of racial and religious intolerance experienced by families, children and young people in our community.

Although on commencement the project had a focus on Muslim peoples, this framework is not exclusive to the needs of Muslim peoples. These shared experiences created a foundation for us to understand how we can build spaces that are culturally and religiously safe for our diverse community.

The ultimate goal of the project was to improve community access to businesses, community centres, schools and local organisations by providing culturally and religiously safe services. This would also be a space where people can feel comfortable after they have experienced (or feel they are at risk of) an attack, harassment or violence stemming from intolerance.

CULTURAL SAFETY

WHAT IS CULTURE?

According to those we spoke to, culture is a combination of; but not limited to; one's language, community, families, struggles, history.

We recognise culture as norms and traditions shared by a collective. This collective can be formed based on proximity, like neighbourhoods or local communities, or shared interests, such as arts or sporting groups.

Culture can also be based on shared history, identity, nationality and/or religion. Culture built on one or more of these collectives is what took prevalence when we explored cultural safety.

WHAT IS CULTURAL SAFETY?

According to the New Zealand Treaty Resource Centre, cultural safety has its origins in the nursing education field. The concept was born at a nursing leadership assembly in 1989 after concerns were raised by Māori nursing students about their safety in nursing schools and of Māori intellectual property when taught by non-indegious New Zealanders. The concept was theorised and developed by Irihapeti Ramsden and the Nursing Council of New Zealand (2009TRC/AWEA: www.trc.org.nz)

Its popularisation indicates a positive evolution in the way we look at coexistence of communities in the Australian context. Where the conversation was once geared to assimilation and integration, terms that place the burden entirely on people from marginalised communities to conform into a white Australian society, the term cultural safety looks at how we can all recognise our attitudes and behaviours and how they impact others.

Simply put, the question 'is this place culturally safe?' can be translated to 'is it safe for people to express their different cultures and beliefs without negative repercussion.' Negative repercussions could be verbal, physical, microaggressions or stereotypes.

UNDERSTANDING OF SAFETY

There are a number of factors that contribute to the lack of cultural safety but in summary, it is the experience of feeling as though people cannot express their ethnocultural or religious identity without feeling there will be negative repercussions.

Among our focus groups, there was a stark contrast between the younger generation who had been raised in Australia and those who had fled their home as adults in regards to their understanding of safety. Amongst the latter, there were comparisons made of the lives they once had where they feared for their physical safety with the security that they now have in Australia. Gratitude was expressed amongst this cohort and the concept of cultural safety was more difficult for them to comprehend.
“I feel safe everywhere. There’s no Taliban here. There are no bombs here.” - Female of Afghan background

This experience was very different from those who have only known life in Australia and therefore expect the same treatment as every other person regardless of their perceived culture, race or religion. Seeking justice and equity is no indication of a lack of gratitude. Seeking justice shows a belief that one is part of the community and should expect the same treatment as the rest of society. When people are expected to be quiet and be grateful rather than speaking up for equity, it sends the message that they do not deserve the same as the wider society.

No one should feel that they have to settle for discomfort, exclusion or violence simply because of their skin colour, faith, visa status or country of origin. No one should feel like a second-class citizen in our communities.

"The best thing about my community is having elders, aunts and uncles that are from where you’re from, that gets you. Being safe when there are other aboriginal people present" - Young person, First Nations background

CULTURALLY UNSAFE VS GENERALLY UNSAFE

During our consultations, people highlighted feeling unsafe on public transport and at bus interchanges and train stations. Although the presence of drugs and alcohol increased feelings of unsafety, this experience is heightened for people of colour who are not only concerned that these people are violent, but they are racist and therefore the odds of violent behaviour are greater. It was evident in our cohort that verbal or physical abuse was most likely to occur amongst the Muslim women who covered their hair or wore cultural clothes. When a person's safety is at risk due to the fact that they are from a particular race, culture or religion it is racism. We cannot cultivate cultural safety if we do not acknowledge what racism looks like.

Anecdote: Some women in the group feared physical violence after learning the story of a friend, another woman in the community. She had been in a public space on the main road with her children when she was assaulted. As a result, she was hospitalised and now lives with a brain injury.

Explanation: The media often covers racial attacks against people of minority groups when they have resulted in death. Examples of this are Aboriginal Deaths in Custody, Police Shootings in the US, The Christchurch Massacre in New Zealand and the Chapel Hill Shooting in the US. But people of colour will experience and learn about the attacks that don't *take* lives but that *change* them. This creates a sense of fear or alertness because what might be a generally unsafe situation for anybody, can be heightened for people of colour because of the consistent violence that has been collectively experienced by the community.

UNSAFE SPACES

To identify where they felt culturally unsafe, participants created a map of the local area that spread out across the room. They stood in the locations where they felt culturally unsafe. Across the groups, these were the most consistent places identified where they had either experienced or witnessed racism.

Spaces expressed to be unsafe during the co-design consultations

Shops, Shopping Centres and Shopping Streets
Beaches
Schools
Restaurants
Workplaces
Cinema
Public Transport
Sporting venues
Large Events
Interchanges, Railway stations and Bus stops
Centrelink
Housing SA
Hospitals
Parks and Playgrounds
Gyms and Recreation Centres
At churches predominately led by white people

Police presence
Teachers
Neighbours
In Public (outside home)
No diversity in the environment
Past experiences in locations that trigger the feeling of unsafety
Places where something has happened previously
A person that feels unsafe to be around
Outside their own locality
Certain areas such as Main North Road, Spains Road, Gawler, Southern Suburbs, Noarlunga area, Elizabeth and Davoren Park
Eastern suburbs where it is less multicultural

SUPPORTING FIRST NATIONS STUDENTS

Some of the students expressed that the mainstream curriculum doesn't make space for them, doesn't teach their history and culture and doesn't respect their way of communicating and learning. In addition, ongoing racism that they and their communities experience lead to:

- Abandoning culture
- High suicide rates
- Not attending classes or school
- Avoiding one's blackness and identity

This is why it is so important that there are programs to support First Nations students as they may feel left behind or isolated within the mainstream schooling system. Some schools have dedicated programs and spaces for First Nations students.

'Without SAASTA, I probably would have left school by now.'
- Young person, First Nations background

Dedicated Programs
Common examples of programs are the Australian Indigenous Mentoring Academy (AIME) and South Australian Aboriginal Sports Training Academy (SAASTA). These support students by providing connections across schools through mentoring, training and sporting programs. They provide safe spaces and an alternative to traditional mainstream activities. Our consultations found that programs like these, namely SAASTA, provide safety for First Nations students in a place where they may feel hostility.

The Nunga Room (South Australia specific)
This is a space where First Nations students can escape and find support from Aboriginal Education staff to complete homework or other tasks, or simply to connect and feel comfortable amongst a support network. Information about Indigenous Ethics of Care behind Nunga rooms can be found at https://ro.ecu.edu.au/cgi/viewcontent.cgi?article=1963&context=ajte

What are some of the things that are challenging about being from your community? Probably just being alive, but we get through it.
- Young person, First Nations background

SCHOOLS

Schools consistently were named as places where people feel culturally unsafe. There are often inadequate systems for reporting racist experiences and a lack of consequences for perpetrators. In addition, students felt that teachers are often culturally insensitive, or that they don't have an adequate understanding of racism and its impact on students.

African students spoke of the low expectations placed on them which often manifested in microaggressions, like teachers expressing surprise when students receive good grades. Asian students discussed the pressures of being the 'model minority', the expectation that they should be academically advanced and not be rebellious.

Many of the prejudices and stereotypes that individual teachers harbour are imposed on the students which makes school a culturally unsafe place. Students often feel misunderstood and vilified and feel that they are punished when they react to the racism they experience. Much like the workplace, when school is culturally unsafe, the consequences can have lifelong impacts.

'When a teacher sees a group of African kids together in the schoolyard, they ask us to separate because they feel intimidated.'

- Young person, African background

Ineffective reporting

Students expressed that they do not feel that reports of racism they experience are taken seriously and dealt with appropriately therefore they no longer report it. As a result, students often take matters into their own hands when experiencing racism, or they react impulsively to the perpetrator which often leads to them getting in trouble. This is dangerous because it can lead to a cycle where students are punished for reacting to the racism that they experience regularly, which then affects their engagement and performance in school. This can have long-lasting impacts that transcend the schoolyard.

Racial based conflict between students

Some of those we consulted with, expressed their appreciation for particular cultural groups because they felt understood due to similarities in culture or experience. More can be done to build this kind of understanding and cross-cultural connection. Simple things like learning about the reasons for certain foods being common in certain cultures allow for deeper insight and potential for connection.

Students expressed a desire to learn more about each others' culture and to share their own, however, it was clear that the current atmosphere of their school did not make it a safe space to share or to be vulnerable in that way. It was also clear that there is not enough conversation or understanding about the history of First Nations people in the curriculum or in the school culture which isolates First Nations people and only deepens the division between them and the wider school community. When students are not aware of the unique circumstances of First Nations people and they have not learned about history, colonisation and 'Cultural Sovereignty' it is easy to view the support for First Nations people as unfair. Context has to be communicated and understood by the entire school community.

WHAT CAN BE DONE?

‘It’s hard to come up with examples [of racist experiences] because it happens everyday. When it doesn’t happen, that’s something to be happy about.’
- Young person, African background

- School staff could focus on building trust with students. Creating space for students to be heard and to take their concerns seriouslycreates mutual respect.

- Students must be able to create their own spaces for fostering conversation and instigating change in their school and community. These spaces must be encouraged and resourced.

- Be aware and responsive to race-based social dynamics and improve racial literacy amongst staff. Students are constantly exposed to conversations and literature about race and examining their own environments. Schools need to stay ahead and embed conversations about race and society in the classroom or at the very least, directly address matters like ‘Black Lives Matter', ‘Aboriginal Deaths in Custody’ and ‘Asian Hate’. Do not shy away from these conversations because they are affecting students and their relationships with their schools and with each other.

- Ensure policies and procedures to prevent racist behaviours are in place and communicated. These are policies that ensure that students who report racism will not be punished or vilified for doing so, whether they are reporting a student or staff, and that perpetrators of racism will be appropriately dealt with. In order for this to be successful, students and teachers could all be given the education necessary to understand what racism is, its impacts and the consequences that will be faced by perpetrators. An effective and transparent reporting system instils morale amongst students of colour and establishes boundaries which could lead to less fighting and conflict due to students taking matters into their own hands.

- An understanding and acceptance by school staff that students of one ethnicity congregating is not necessarily negative. Much in the same way that we choose our friends based on commonalities, interests and safety, these students have done the same. However, for a healthier school community, there needs to be effort invested into ensuring that there is an understanding amongst students and their different cultures beyond foods, clothing and stereotypes and that the school environment is safe enough for them to venture out of these groups because they are often formed to curb the isolation experienced in culturally unsafe spaces.

POLICE STATIONS

Through the co-design workshops, we saw police stations identified as both a place where people felt unsafe and a place of safety and protection. People's perception of police seemed to be based on previous experiences with them, whether it was in Australia or related to experiences with police in other parts of the world. There are places where police officers are seen to have absolute power and lack accountability, meaning they couldn't be trusted as a source of protection. In addition, in Australia, the increased awareness of Aboriginal deaths in custody and what community members understand to be racial profiling of people of colour has resulted in lesser trust by many. Many people who participated in the co-design workshops and Environmental scan survey shared stories of their negative interactions with police, which have resulted in additional fear and mistrust.

"We drove down to Point Pearce for a funeral and as we were entering the town, there were police on the road stopping and searching the First Nation's people coming into the town. They heard there was a (First Nations) funeral and people would be attending from other cities and the assumption was that we would be drinking. They searched us and we were on alert from there. We can't even grieve in peace. It's a self-fulfilling prophecy. It's terrorism." - Male, First Nations Elder

The mere presence of police can often be triggering for people from some communities because of their previous experiences and interactions. This was clearly evident when SA Police were invited to speak about rights and responsibilities as part of the Safer Communities Project.
While there are limited studies in South Australia about discrimination in the Police force, in Victoria, significant studies were undertaken to explore police harassment of young people of colour, particularly those in public housing areas. This research resulted in the introduction of the 'Stop and Search Receipting Policy' which holds Police accountable for their reasons for stopping and searching members of the public. In addition, in 2013 there was a Federal Court racial discrimination case against Victoria Police which collated reports from young people across the state who were harassed or physically abused by police officers.

With more mobile phone recording of events, we have seen severe incidents of what is considered police brutality, particularly to First Nations and African members of the South Australian community. Though events are not always recorded and made public, they are shared within and amongst communities and the communities most affected are consistently on alert.

Knowing Your Rights

One participant shared a story about her son being taken to the police station without her being notified. Her son, who was in grade 6, was walking home from school with some friends when they started throwing rocks. One man pulled his car over on the side of the road, grabbed her son and took him to the police station where they questioned him. They didn't notify his parents of his whereabouts then they made the child walk home and they followed in their car. The Police allegedly made no effort to explain the situation to the parents.

This story raised a broader conversation about the need for translators and community workers to liaise with police and other authorities and advocate on behalf of communities. It also brought to light that few people in the community know their rights when it comes to dealing with the police. This can be particularly challenging, especially for First Nations and African communities and newly arrived migrants who come from countries where police do have significant and often unchecked power over civilians.

What can be done

- Police officers can engage in cultural safety training and trauma-informed practice training
- Police officers can engage with the community without their uniforms and weapons present but rather on a person-to-person level in order to build connections with communities
- The police department needs to recognise that police and security are not considered safe for all members of the public and be compassionate to those reasons. Police are not always the answer, law enforcement could explore training and supporting community leadership roles that are less confronting
- Recruit police officers from diverse backgrounds for regular roles, not only community engagement. If police come from the community and they serve their community, this could help build the trust necessary to ensure safety for communities that often feel targeted.
- Provide community empowerment through education, a right of appeal or a grievance process made publicly available. Ensuring this is available in languages that make this information and process accessible to the community.

GOVERNMENT INSTITUTIONS

“I’m made to feel like I can’t go there for support. I don’t leave feeling happy or with what I want and need.”

- Female, First Nations background; speaking about Centrelink

Centrelink, Housing SA and Job Networks were consistently brought up in the groups we spoke to. Participants felt there was a sense of judgement from staff, a lack of cultural sensitivity and a loss of dignity due to the extensive questioning and the expectations placed on the individual. Centrelink was described by some of the communities we spoke to as ‘invasive’, ‘non-helpful’, ‘uncomfortable’, ‘triggering’ and ‘ traumatising’.

In these institutions, participants reported that there are often assumptions made about their abilities to use computers and understand the forms that need to be filled out. There are expectations that everyone has a computer and internet at home or a smartphone which is not always the case. Some participants felt they were being accused of lying and they felt vulnerable and sometimes unable to explain their situation due to pressure or language barriers.

It is important to understand that there are already many elements of our Centrelink and Public Housing systems that are dehumanising and triggering for many people in the community. This needs to be recognised when engaging with people who rely on these services because they are already in a vulnerable position and how they are treated by staff can add to this stress.

What can be done

- It is critical that service providers such as Centrelink, Housing SA and Job Service Providers are trained in trauma-informed communication, conflict resolution and culturally safe practices.
- Intercultural workshops that move beyond food and culture and focus not only on the impact of racism, bias and prejudice but also on discrimination by and towards all communities
- Staffing to support people with filling in their forms on computers as many people do not have computers at home or have the digital literacy to navigate online applications and reporting systems
- Employ diverse staff with cultural safety training
- Staff trained in Mental Health First Aid to support customers and the community with strategies to provide help and decreased stigma
- Improve understanding of the socio-economic status and its impact on people's lives

SHOPPING CENTRES AND PUBLIC TRANSPORT

These places were identified in both safe and unsafe lists created by participants. Experiences with staff and the general public directly linked to bias and stereotyping were given as a reason for feeling unsafe. A general lack of diversity around, inadequate systems to report incidences and the lack of representation amongst staff also contributed.

"There's one Foodland near our school and whenever I and my sister go in there, there's a security guard that follows us. Every time."
- Young person, African background

Most of the participants in our groups had shared stories of feeling culturally unsafe in shopping centres and on public transport. It is much more challenging to control racism in public spaces but often these public spaces are manifestations of the racism that exists within the wider community. Some examples included:

- Witnessing people avoiding sitting next to them or next to other people of colour
- Being asked to leave the bus when they don't have a ticket while they see other people in the same situation being told that 'they can ride'
- Racist comments made by people at the train station
- Being told that 'you can't afford to buy this' and 'you came to the wrong shop' in certain stores
- Security guards racially profiling and checking their bags
- Being ignored by staff or not being greeted by the staff

It is also worth noting that shopping centres and public spaces were also expressed as safe spaces for family and friends to come together and connect.

Things that can be done to improve cultural safety in shopping centres and supermarkets

- Employing security staff from diverse backgrounds and genders
- Developing ways for people to give feedback; this could be through a QR code or suggestion box. Ensure it also includes a method for following up on any complaints.
- Cultural training for all employees of shopping centres, transport and other public spaces in order for them to understand appropriate terminology, cultural awareness, unconscious bias and empathy
- Representation of diverse community amongst staff in public-facing roles and in advertising
- Create poster campaigns that promote diversity and cultural awareness

Things that can be done to improve cultural safety on public transport

- Policies that hold staff accountable for racism and staff training to identify and report racist behaviours by staff and users. This data can assist in further decision making.
- Clear messages on public transport so that commuters are aware that racist behaviours will not be tolerated and subsequent consequences are clearly stated. This could create a feeling of safety for those who experience racism.
- Signage of 'hello' in different languages on buses and trains signifies that this is safe space that belongs to the whole community.
- Decorate the interchanges with cultural arts and other visual ways such as photos that represent the community, make sure they are clean and invest in their restructure and this may change attitudes and safety towards this public space.
- Having information centres at main interchanges and stations so that there is a point of authority other than law enforcement. An alternative could be having more cameras and other security measures present.

WORKPLACES

Workplaces are a source of livelihood it is not uncommon for people to leave or lose their jobs due to racism and cultural bias, both overt and covert. The consequences then influence all other aspects of a person's life. Participants discussed the lack of employment opportunities in the Salisbury area. While they prefer the Northern suburbs to many others because of the diversity, they expressed a sense of rejection from community centres, councils, shopping centres and other places of employment. This is particularly harmful because it creates more barriers to people accessing financial support or financial stability. In addition, employment is often a tool for improving language skills and intercultural connections for new migrants or those from marginalised groups or isolating relationships.

"I went for a job interview at a nursing home. When the manager put out his hand for me to shake, I said to him, I don't shake hands with men and then he said 'then we don't have a job for you here'."

- Female, Afghan background

Examples of racism in the workplace that participants identified include

- being treated differently from their colleagues
- having the cultural beliefs disrespected
- being expected to take on certain roles because of who they are or their cultural background
- being excluded from group activities
- cultural loading and tokenism
- more difficult work, the heavy lifting, the cleaning and they felt it was racially motivated
- not being given public-facing roles but rather working in storerooms

Some participants said they and their peers are often allocated workplace tasks that are often more physically or mentally and emotionally challenging. While matters such as this may not be 'racially motivated' they occur due to a lack of cultural awareness. Participants identified that this could be due to the fact that discussions of mental health are often considered private and personal amongst African communities and their people are less likely to complain and more likely to endure which can lead to them being taken for granted. It's important for employers to consider equity in the workplace and distribute tasks fairly.

What needs to happen to make workplaces culturally safe?

- Compulsory cultural awareness workshops and training for all staff.
- Consider equity in labour distribution in the workplace. Don't leave the menial work to minorities.

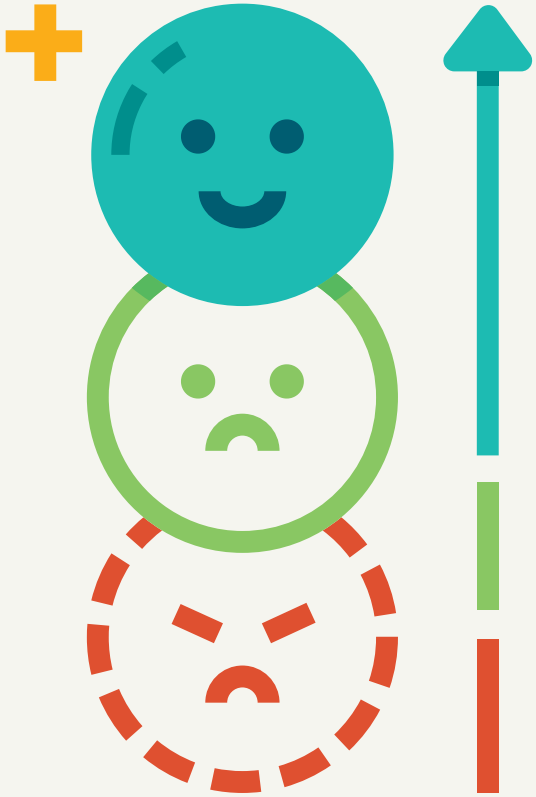
- Develop a hiring process to ensure representation in workplaces
- Create a confidential reporting system for employees who feel they've been discriminated against
- Managers take responsibility to stop any racial comments before they get out of hand
- Lead by example, workplace culture starts from the top

Consider support for culturally diverse staff during recruitment and throughout their employment period. It is common for people of colour to become disillusioned in a space that markets itself as culturally sensitive. This is often because they are not supported to speak up and create change when they identify things that they disagree with.

CULTURALLY SAFE Spaces

There were few places that were common safe spaces amongst the many communities we spoke to. The ones consistently mentioned were John street and Asian supermarkets. People of diverse backgrounds often felt safer when there was diversity around them and when they weren't the only non-white people. Spaces like Morella Community Centre, Twelve25 and other community organisations that actively engaged with people of diverse communities and consulted with them, were culturally safe. People enjoyed their own places of worship or their homes and their friends' houses, spaces where they cultivated their own communities.

So how do we make unsafe spaces safer for everyone in the community?



THE FRAMEWORK

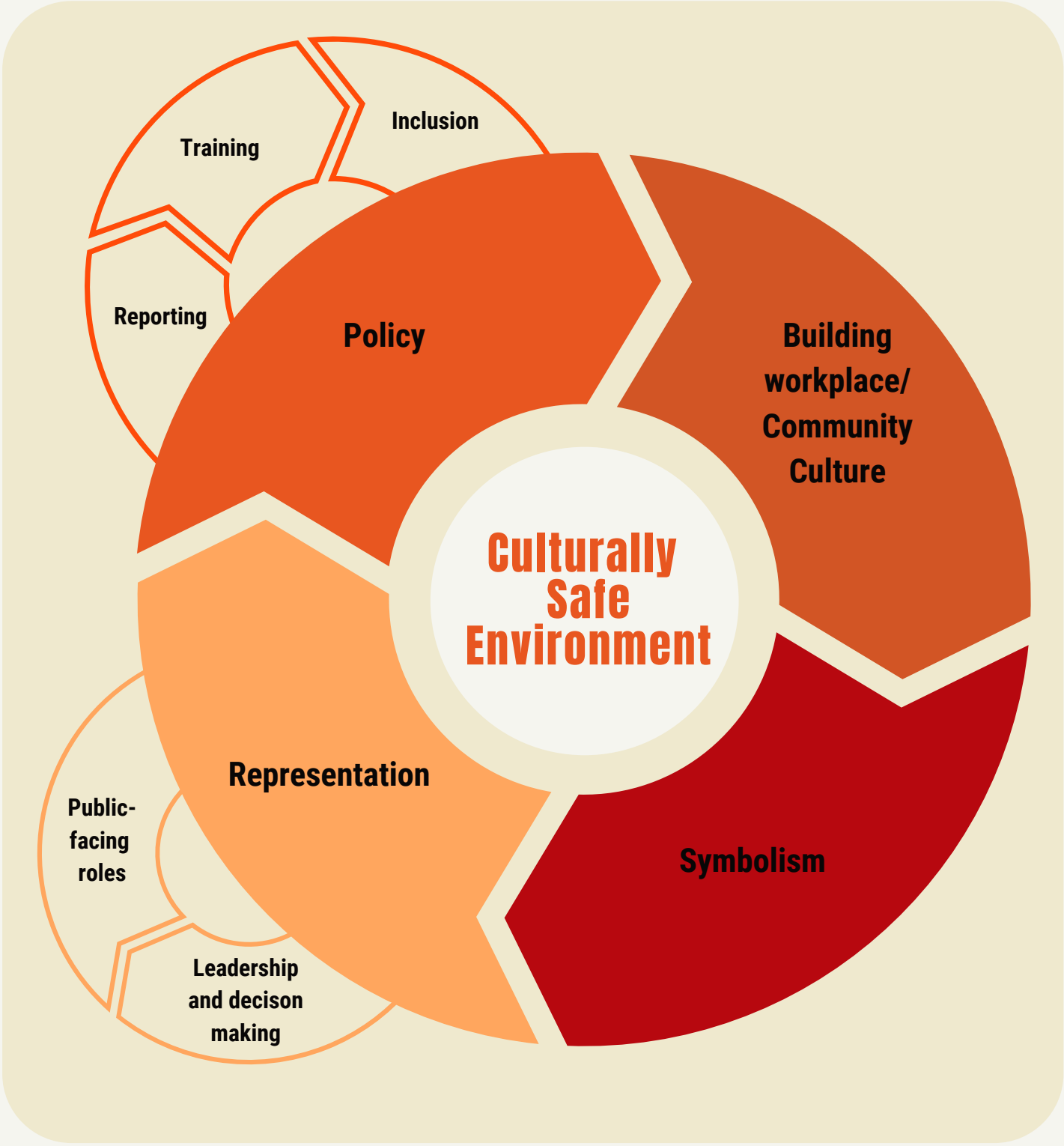
A culturally safe environment is a flexible and continuously evolving place where people of different cultures and communities feel comfortable to live, work and simply be without significant compromise to their wellbeing, or to their heritage, culture and faith.

A culturally safe environment:

- is built in collaboration with communities
- responds to changing needs and is open to criticism and discussion
- places the responsibility of safety in the collective and in leadership rather than individuals who may feel unsafe
- challenges cultural norms in the wider society

CORE CONCEPTS	MEANING
Representation	Representation of diversity amongst the leadership team Representation of diversity in outward-facing roles such as reception, front of house Representation of communities that surround or utilise services
Symbolism	Signs of acknowledgment of First Nations people Signs of acknowledgement of diversity in Australia e.g. languages, flags Signs of appreciation, representation, organisation's stance on racism and inclusivity
Policy	Policies for dealing with racism in the workplace/organisation / community Adequate reporting systems that are accessible and well known/on display Consistent reviewing of policies to reflect the needs of current communities /staff
Workplace/community culture around racism	Calling out and discussing racism is normalised People of diverse backgrounds have avenues to influence change Staff and community are consistently checking their unconscious bias

CULTURAL SAFETY FRAMEWORK



REPRESENTATION

‘I could never be Prime Minister because this country would never let me.’

- Young person, Afghan background

Visual representation

Representation is a big driver of cultural safety. That is because representations of things around us form our worldview. People need to see themselves or their values represented in the world around them to feel like they belong or are welcome. It is also important for wider society to see people from cultures that are different to theirs' represented in order to believe that those people belong.

Many issues of feeling isolated or judged in a place can be changed by having culturally sensitive people of diverse backgrounds in customer service and other public-facing roles.

In the same way, how we see people treated also affects our worldview. If people see people of diverse backgrounds being treated well, then it indicates that they will also be treated well, if they see racism, then they may believe that they will also experience racism.

Beyond the optics

Lack of representation of the community at decision making levels can see instances of racism perpetuate and go unchecked. Inclusion at every level makes an organisation's stance clear.

Some common examples are,

- Staff events that are not culturally appropriate for all members of the community
- Cultural appropriation in the school or workplace
- Important work or school events taking place on significant cultural days
- Inadequate reporting systems for racism
- Inadequate consequences for perpetrators of racism

Some questions that anyone in leadership should ask themselves when considering representation in their group, organisation, or company include:

- What does the community look like, and who is in it?
- What do the people in the community care about? How do I know this?
- Who is not in the room? Why are they not in the room?

‘‘For 10 years I volunteered for the [***] City Council. I applied for every job opportunity that I saw come up in that time. I’ve never been hired by them.’

- Female, African and Muslim background

SYMBOLISM

"When I see different flags and different languages, it doesn't have to be mine, any countries, I already feel more welcome."

- Male, Kurdish background

Symbolism is perhaps the simplest step to make when it comes to creating a safe environment. Placing a First Nations flag, a sign that says "Asalam Walaykum" or "Welcome" written in a variety of languages are the most common examples that can be seen in organisations. There are also non-visual forms that can be powerful symbols of safety e.g. acknowledging the traditions and experiences of people in your community and workplace. However, there are two crucial things to consider when choosing to display symbolism, these are consultation and reflection.

Consultation

Consultation with your community to understand what is useful and relevant in your locality is necessary otherwise it can deflect from your intention. You may have an acknowledgement of country in the wrong language, you may misspell words or misrepresent cultures. While communities may have sympathy for your intentions, without consultation this can become a sign that you wish to appear inclusive but do not engage with the communities you claim to be inclusive of. This is called tokenism.

Reflection

Symbolism should be reflective of the way your organisation or workplace operates. If there is a First Nations flag and an Acknowledgement of the country, are First Nations people acknowledged, appreciated and supported in your policies and procedures? Do you accommodate for cultural and linguistic differences that may exist amongst staff or community?

Case study:

St John's Youth Services in the city host a co-working space with a community cafe. We'll look at this space as a case study for the use of symbolism to display their values regarding cultural diversity.

- On the glass facing Grenfell street, there is a small sign that says 'Asalam Alaykum, you are welcome here.' While this may mean very little to most people walking past, it's a small symbol that Muslims will notice.
- Upon entry of the building, there is an Acknowledgement of Country printed on the wall.
- The first people you meet when entering the space are the cafe staff who are of diverse backgrounds
- Resources and promotional material include the faces of people from diverse backgrounds
- First Nations artwork informs the aesthetic of the space, from native rocks and plants to traditional paintings and motifs.

POLICY

While there may be symbolism, there may be representation, if the policy does not support cultural safety then many other efforts may become tokenistic. The policy reinforces values from the top down.

What kind of policies are needed?

Three key themes that came up regularly in our community consultations were;

- inclusion and representation policies,
- training for staff and community, and
- policies around reporting racism.

Inclusion and representation

Policies that ingrain consultation in the process of decision-making will support ongoing change and evolution. It is also important to ensure there are spaces for people to speak about their grievances and to find support. This might take the form of a social inclusion committee that regularly reviews policies and ensures they are relevant.

Policies that address the following can support inclusion and representation:

- Hiring people from First Nations and Culturally and Linguistically Diverse backgrounds
- Consulting with First Nations and Culturally and Linguistically Diverse backgrounds where it is necessary
- Reviewing and updating cultural safety policies
- Ensure equitable labour distribution in the workplace
- Anyone in the school, workplace or company should be allowed to challenge decisions and systems in place without negative repercussions

Cultural competency training

Cultural competency is a process rather than an accomplishment. It is to be in a state of constant learning. Schools, organisations and companies could invest in this to ensure that members of the staff or community are becoming more aware of their societal privilege and developing an understanding of how their understanding of the world around them and how they manifest can be harmful to others.

Targets for training could include

- Public servants e.g. Police, Centrelink and job agency employees
- Security guards training
- Teachers and school staff
- Students
- All staff of a company or organisation

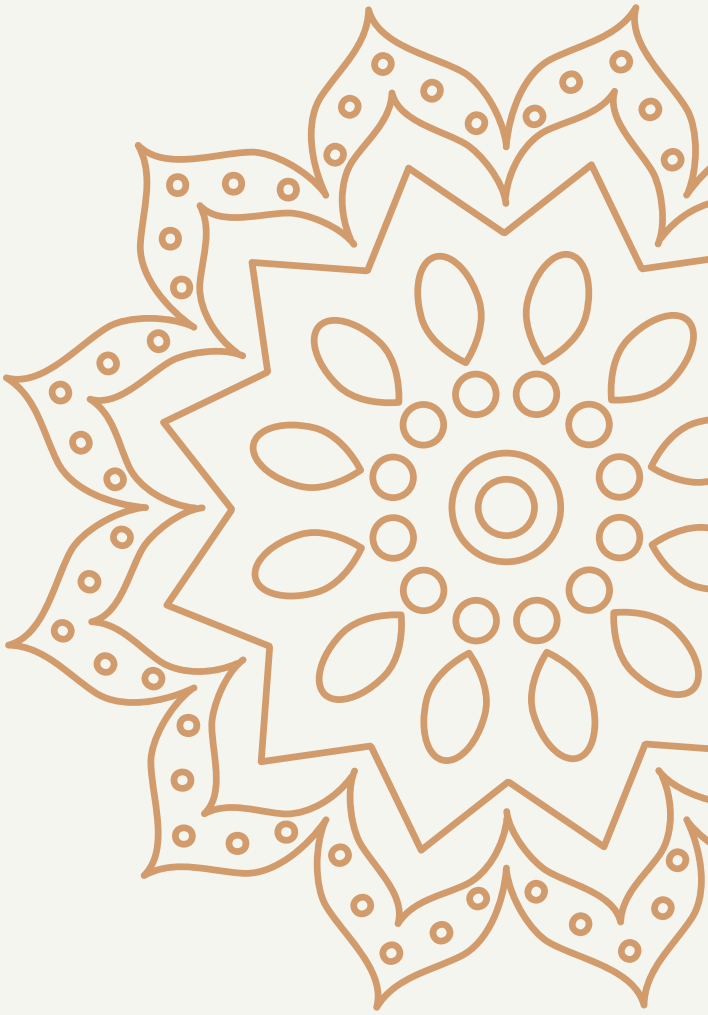
Reporting racism

Transparent policies for reporting triggers and experiences that make people feel unsafe are crucial for ensuring cultural safety. Good reporting systems:

- remove the onus and guilt from the victim
- provides options to report anonymously. This could be through a hotline, a QR code or an anonymous form etc.
- ensure the reporter does not experience repercussions for reporting an incident
- are backed by policies that do not require the reporter to confront the perpetrator. This can be traumatising
- are clearly communicated, easy to use, widely known and understood by potential users of the space
- have clear outcomes, and ideally, be approved in consultation with those who experience the racism.

BUILDING A WORKPLACE / COMMUNITY CULTURE

Building and maintaining a culture of safety is an ongoing and reflective process. Representation, Symbolism and Policy come together to build the foundation of this final element of the framework, building a culture. When there are signs and symbols that welcome people, when there are staff and community members who are aware of their biases and actively work to change them, when there are policies that call people to account, when there is representation among staff and leadership then a culture of safety for people of diverse backgrounds can be created.



An organisational culture is fluid and may move out of its favourable zone at any point in time. This may or may not be attributable to circumstances or events internal or external. Building a culture ensures that the space proactively takes steps to convey the following:

- Everyone has the right to feel safe, cultural safety is everyone's responsibility
- Understanding is a priority in our communication
- Human experiences are prioritised over outcomes/KPIs
- A healthy relationship with the word racism; where learning from identified experiences of racism are valued.
- We understand how racism is experienced and the impact on people
- It is safe for people, especially marginalised communities, to speak about their experiences and their needs
- People of colour have equal ownership and agency of their experience in the community.

"The best thing about being part of my community is that I am resilient and have overcome obstacles of being from a refugee background."

- Female, Bhutanese background

CULTURAL SAFETY
Toolbox

This toolbox is a starting point where individuals, businesses and organisations can reflect on and implement culturally safe practices.
The aim of this toolbox is to encourage understanding of how to create genuine spaces where children, families and young people of of different cultural and religious backgrounds can participate in a welcoming and inclusive space.

CONSIDERATIONS

Here are statements you can use to start a cultural safety audit for your organisation.

- We acknowledge traditional owners at the beginning of events and gatherings
- We priortise the needs of First Nations people in the work that we do through consultation and representation
- We have symbolism that welcomes people of different cultures, this is backed by respectful staff
- We actively seek diversity amongst members of staff and community and they have active involvement in decisions that affect them
- Embed cultural safety principles in the development of policies and procedures
- We allow variations in uniforms and dress codes to accommodate religious and cultural needs
- We ensure that work is appropriately distributed amongst employees
- We provide support where necessary to those with identified needs
- When we consult with people from marginalised communities while planning of events and projects, we ensure that they are compensated appropriately
- We have a mechanism to address racism in our space, this includes acknowledging the act of racism and supporting the victim through the experirence
- We have a feedback system for our communities to report incidents and provide recommendations
- We have a commitment to provide ongoing cultural safety training for all staff thus reducing the pressure on our diverse staff or community members to continuously educate the organisation.
- We have a culture of openly acknowledging racism exists and our conversations of racism are modelled on learning and reflection
- We encourage and support the community and employees to consider their contribution to racism and their own unconscious biases and unchecked assumptions
- We do not let any racist acts slide without acknowledgement including microaggressions, gaslighting, tokenism and stereotyping
- We ensure dietary needs are met when catering for our staff and communities (eg. have Halal, Vegetarian, Kosher etc)
- We have flexible spaces available to meet the diverse needs of the community (e.g. prayers, breastfeeding, private phone conversations, etc.)

IMPORTANT DATES

Communities and cultures around the world have varying national and religious dates. Some that are commonly known are Chinese New Year, Diwali and Eid but there are many more. Many cultures go by different calendars such as the 'Lunar calendar' and so the dates change each year. Some easy ways for you to stay informed about important dates to avoid clashes are by:

- Consulting with your community/organisation to identify dates you have to be aware of while planning major events for the community and staffing commitments
- Downloading Multicultural Communities Council of SA's Cultural Calendar or find one that will support you to identify dates relevant to your community
- Being flexible - some days of celebrations may not match/follow the Gregorian calendar or may not be linked to dates at all, but to events (such as Sorry Business)
- Being mindful that asking people to work on some of these dates is equivalent to asking people to work on Christmas Eve/Day

WHEN CATERING FOR THE COMMUNITY

It is important to expressly seek and identify the dietary needs of the community you are catering to. This is for cultural reasons but also to accommodate for allergies and different abilities.

Vegetarian and Veganism: Plant-based foods that do not contain animal products may be required for cultural or religious reasons. Although vegetarianism and veganism are popular forms of diet, there are many cultural and religious reasons for being a vegetarian or vegan such as Hinduism, Jainism, Sikhism, Buddhism and many more. It is also common among some cultures to follow a vegan or vegetarian diet during certain periods of time, e.g. some Christian communities do no consume animal products during their fasting period. Some vegetarians consider it acceptable to consume eggs and dairy products.

Halal meat: Halal means 'permissible' in Arabic. Halal meat refers to meat that is permissible for Muslims to eat which is determined by how the animal is treated and slaughtered.
Halal meat can be bought at any halal butcher. An online search will bring up a list of halal butchers in your area. Ensure that there is Halal certification in the store of the supplier before providing it to the community.

CULTURAL AND RELIGIOUS NEEDS

Be responsive to the cultural and religious needs of your staff and community. Pay attention to the needs but also be mindful of not stereotyping and making judgements. Some examples are:

Physical contact: In many cultures, it is uncommon for males and females who are not related or married to regularly make physical contact e.g. amongst Muslim communities, people will often place their hands on their chest as a sign of acknowledgement but also as an indication that they prefer not to shake hands. South Asian communities bring their palms together in front of their chest instead of a handshake.

Clothing: Hijab is a hair cover/veil that a Muslim woman wears in front of men apart from those who are closely related to her such as her father, brothers and uncles. Different forms of turbans are worn by Asian and Middle-Eastern communities such as the Dastaar worn by the Sikh community. Similarly, some communities may restrain from wearing clothing of colour during periods of mourning.

Prayer in Muslim communities: Many Muslims pray at specific times throughout the day. There are five prayers: at sunrise, noon, late afternoon, at sunset and around 90 minutes later. Prayers are made facing Mecca, which is in the northwest direction and there are apps and compasses available that inform people of the direction from any location. A ritual washing of hands, arms, face, head, ears and feet called Wudu is done before each prayer. Things to consider in your workplace, meeting space or venue include:

- Is there a clean, private place where people can pray, where there is space to move?
- Are there facilities close to the prayer room where one can perform Wudu before their prayer?
- Are there adequate breaks in the day for a person to perform their Wudu and prayer?
- Women may need to remove their hair coverings to perform Wudu, does the bathroom ensure that privacy?

"The best thing about being part of my community is that I know who I am, where I'm standing. Being part of my community inspires me and I'm surrounded by positive people which makes me feel safe."

- Member, Salisbury Youth Council

CHECK YOUR BIAS

Reminders

People who don't speak English speak other languages

People may do things differently to you, it doesn't mean they're wrong

It's never appropriate to tell someone about their own culture

When asking a question about someone, avoid expectations about their answers

Before asking where someone is from, ask yourself "Am I only asking these questions because this person looks this way?"

THE LOGO

The following logo was developed through the Safer Communities project as a sign to identify your space as one that aspires to be safe for people from all backgrounds.
This logo validates its use only if there is a commitment to ongoing Cultural Safety training opportunities, anti-racism policies, open feedback from users of the space and continuous evaluation of systems and practices.

For more information on how to access this logo for your organisation or community space, please contact us.

This space belongs

AND YOU BELONG HERE

to the community

FEEDBACK

An Invitation for people to share experiences

These feedback options were created by Morella Community Centre to monitor whether the Centre is culturally safe and how can it continue to improve.

The QR code is an anonymous online feedback form for the community to use. The paper-based form is for community members who prefer a non-digital response or to use a language other than English.

For more information on how to customise these forms for your organisation or community space, please contact us.

We aspire to be **Culturally Safe**

Because this space belongs to the community and you belong here

Morella
Community Centre
Growing With Our Community

www.morella.org.au
safercommunities@morella.org.au

Please tell us if you:

feel culturally unsafe
experienced racism
have feedback about how we can be better

We aspire to be **Culturally Safe**

Because this space belongs to the community and you belong here

Circle your experience with us

If not English, please tell us the language you will using to fill this form

Tell us if there a time you did not feel safe or included?

How was your experience with Morella and the staff?

How can we improve?

www.morella.org.au
safercommunities@morella.org.au

Morella Community Centre
Growing with Our Community

Standing up against Racism

WHAT CAN WE DO?

FOR PEOPLE WHO EXPERIENCE RACISM, LOOK AFTER YOURSELF:

- Acknowledge what specific triggers affect you, how these situations make you feel and how this impacts your health
- Keep having conversations with people whom you can trust and provide support, this includes professional help.
- Remember self-care is essential and never selfish

SUPPORTING PEOPLE AROUND YOU WHO EXPERIENCE RACISM:

- Speak up: Practice responding to and respectfully challenging an act of racism
- Initiate change: Self-assess your own methods of working in your workplace - are they compatible with people who may not operate in the same way as you?
- Be aware of practices in place that may make it easier for the majority to operate, but at the same time hinder the inclusion and safety of people who may not be part of the majority
- Advocate for change in our public systems to remove systemic barriers
- Undertake training that helps you to support victims of racism e.g: Accidental Counsellor training delivered by Survivors of Torture Assistance and Rehabilitation Service (STTARS)

REPORTING

Reporting incidences of racism and discrimination can be challenging and stressful for the victim, however, it is important that perpetrators be held accountable for their actions. It also helps inform future decision making and resourcing. In saying this it is your choice whether to report or not.

Due to the nature of the many forms of racism and discrimination, witnesses can play an important role in substantiating or proving the authenticity of incidents.

- Make a direct complaint to the organisation or relevant government agency where the incident occurred. This can be to the media platform, Education Department, School, Clinic, Hospital, Housing/Rental agency, Poice, Public Transport, Sporting club, Shopping centre management, Advertising.
- Racism in the form of verbal abuse or actions that threatens your safety can be considered a crime and should be reported to your nearest police station. If your life is at immediate risk ring 000.
- http://www.islamophobia.com.au/ Making a report to the Islamophobia Register ensures Islamophobia and Anti-Muslim sentiments are documented and analysed and supports are made available to the victim.
- https://humanrights.gov.au/complaints Complaints can also be made to the Australian Human Rights Commission for investigation.

SOME TIPS

- Make notes of any information that may be useful to report. This can include dates, times, address, a description of the perpetrator, ID/Badge number, vehicle registration number and any information around you. The notes can be written notes, photos, videos, voice notes etc
- The organisation's Code of Conduct is usually a good starting point to substantiate your claims of racism and discrimination
- If there are witnesses to the incident make sure contact details are exchanged between the victim and witnesses
- There are many forms of reporting, use the form and path that is comfortable to you

HELPLINES AND SUPPORT

Life-threatening or urgent situation, phone **Triple Zero (000)**

Police attendance for non-urgent matters - phone 131 444

Mental health triage - phone SAHealth on 13 14 65

Beyond Blue phone 1300 224 636, chat online beyondblue.org.au

Kids Helpline phone 1800 551 800 for kids, teens and young adults aged 5 to 25, and their parents and carers or kidshelpline.com.au

Lifeline Australia phone 13 11 14**,** chat online or lifeline.org.au

Suicide call back service phone 1300 659 467, chat online or video chat at suicidecallbackservice.org.au

eSafety Commissioner to report serious online harm to www.esafety.gov.au/report

The Ethics Centre, ethics.org.au offers Ethi-call, a free helpline with an ethics counsellor who could provide guidance to help you through your decision-making.

All Together Now alltogethernow.org.au have put together some resources that can help with reporting

CONCEPTS WORTH UNDERSTANDING

1

Tokenism

Symbolic efforts that are employed for the illusion of change. This may include:

- Hiring of people from diverse backgrounds with no evolution of the workplace to support them
- Visual displays of diversity with no diversity in the workplace or program
- Outward-facing roles are diverse with no diversity in decision making
- Cultural safety workshops that are not supported by policies in the organisation

Recommendations

Inclusion needs to happen at every level of communities and organisations to be effective. There must be representation or at the very least consultation in leadership roles. Symbolism is a good thing but should be backed up by tangible expressions of that symbolism.

For example there may be a display of 'Welcome' in a range of languages on your organisation's door but the company should also ask themselves:

- What are we doing to ensure that all people from different backgrounds can actually feel welcome here?
- Have we consulted the communities about their needs?
- Have we ensured that our diverse staff feel safe and welcome here?
- Have we ensured that the staff we hire have aligned values and training to work in diverse spaces?

2

Intersectionality

Historically, many issues in society have been viewed through a white-male lens, and therefore issues were separated into neat boxes and didn't include the voices of people who identified with more than one group in society. For example, if there are categories such as different abilities, gender, class and so on.

To belong to more than two of these categories means that you are less likely to find safety because while one place may be culturally safe for you, it may not be accessible because of a disability or your socio-economic situation. Or perhaps there is a space that is accessible, with balanced genders, but it is homophobic. This is why it is so important that when we attempt to foster culturally safe spaces, we work to undo our unconscious biases against all people and all societal groups.

There are people who experience ableism, racism, sexism, homophobia, transphobia, and classism and then there are people who experience many combinations of the above. These combinations are what we call intersections.

3

Unconscious Bias

These are the biases and stereotypes or assumptions that we make about people without even noticing that we have done it. Our unconscious biases are formed by consistent messaging that we receive from the world around us. This could be from media, advertising and the thoughts or opinions of people in our life. These form a worldview that we then rely on to fill in gaps of information that we do not know.

Why is this an issue?

- Without diversity and representation in leadership, decisions are made based on these unconscious biases which then lead to ingrained racism in entire institutions. For example, someone with unconscious bias may be more likely to hire someone who looks like them with a culture that they understand which leads to discrimination in hiring.
- You believe your biases to be true and consequently may treat people of a different culture in a way that is racist

Recommendations

- Explore your own behaviour and your own norms and begin to look at them as norms that are only specific to you and your culture
- Assume that you do not know anything about a person's life or identity until they tell you
- If you do make assumptions, no matter how small or harmless they seem, stop and think about where that assumption comes from

4

Cultural Appropriation

In short Cultural Appropriation is to take some part of someone's culture without permission or acknowledgement. The longer definition, however, asks us to look at power dynamics. It is true that cultures have shared, given and taken over the years while influencing each other and creating consistent evolution. Therefore, we need to consider the impact of our appropriation and whether or not it is causing harm. This can be tricky because without understanding the social dynamics, it can be challenging to distinguish between appreciating or learning from culture and appropriating it.

Some simple notes can help to ensure that what you are doing is not harming the people who are of the cultures that you may be appreciating and borrowing from.

- Other people's cultural clothes are not costumes
- Other people's ethnic cultures are not party themes
- Other people's ethnic cultures have long histories and their richness should be explored, understood and appreciated
- Other people's ethnic cultures should not be business opportunities for anyone who does not belong to that culture

Other people's cultures should not be used for your financial or social capital and if that does occur, then those who belong to the culture that you have borrowed from should be consulted, acknowledged and social and financial gains should be shared with them

5

Cultural Loading

Additional culturally specific work is loaded on an individual because of who they are. This may include:

- Educating colleagues
- Hosting events in the workplace
- Representing their community

Why is this an issue?

- It assumes that a person has a particular relationship with their cultural identity or cultural events
- It assumes a person has knowledge that they may not have or that they may feel uncomfortable discussing
- It is often unpaid labour or it distracts from the work that the individual could be doing
- Many questions received can be quite personal and potentially triggering for some

Recommendations

- Do your own research about different cultures and global issues to ensure you do not place that burden on individuals with personal experience
- Inform the individual that if they do want to host an event, they will be supported by the organisation but it is not expected

6

Model Minority

The concept of the 'model minority' stems from the idea that there are 'good migrants' and 'bad migrants'. This way of thinking has always contributed to the marginalisation of people of colour by pitting non-white groups against each other for recognition and acceptance by the mainstream. It shows that even 'positive' stereotypes can be limiting for people.

7

Microaggressions

These are the small acts and comments that are not harmful on face value, however, they often echo underlying messages and biases. While the act itself may not have racist intent and may or may not be racist, the way that is received by the person experiencing it is due to the racism that is regularly experienced in society.

Common examples

- 'Where are you from?' is asked to a person of colour, the assumption has been made that this person is not from Australia
- 'You're pretty for a [insert identity here]' the assumption has been made that people from this ethnic background are not attractive and that this person is an exception to the rule.
- 'You're so lucky to be here,' assumes the person's background, their relationship with their country of origin and places the expectation of gratitude despite not knowing what a person's experience is
- Avoiding eye contact with the only person of colour in the room.

Recommendations

Before asking a question, consider

- Would I ask this question or make this statement if the person was white?
- Would I ask this question or make this statement if the person dressed differently?

8

Cultural Sovereignty

Recognising that these systems of operating in countries like Australia were imposed on First Nations people and acknowledging their rights to self-determination, protection of their culture and systems of operating.

Institutional Racism

When an institution or process does not allow for diversity of thought, language and communication then there is an inherent bias that privilege one set of people over another. Currently, most of our institutions function from the perspective of white, western European culture. So immediately there are barriers to people who are not of that culture such as First Nations people, migrants and so on.

There have been significant efforts to make our public institutions more accessible with access to translators and resources that are multilingual or easy English. However, this is only one of the barriers that exist. Sometimes it is the structure or process of the institution itself, the racist attitudes of people and staff within the institution and the lack of process for identifying and acknowledging cultural flaws in the institution.

Common examples:

- Not accepting various languages and accents or perpetuating prejudice around these differences
- Not accommodating different ways of working and collaborating
- Rigid hierarchical structures
- Not taking into account the cultural needs and norms of others in planning and scheduling
- Hustle culture and long workdays that don't take into account individual needs and wellbeing
- For many migrants who have completed their studies in other countries, this manifests through the lack of recognition of their prior education or work experience.

Decolonisation

'Australia' is not our word, we identify with language groups, mobs and dreaming, land, nature, earth and animals. They were here first, we are not the bosses, we have come from them, we don't own them. They think they own the land, they think they have the right to take it, but if it was there before us, then it will be there after us.' -Male, First Nations Elder

Decolonisation refers to dismantling the colonial lens that creates the inequalities we see today. It is from colonialism that many of our perceptions of inadequacy or lack of intelligence amongst people who perform outside the cultural norms. This can manifest in many ways and requires further reading and careful self-assessment.

To better articulate the things that could be considered to make small changes that impact cultural safety, here is an example of how one could assess the scheduling and hosting of something as simple as a meeting.

- Is the meeting held at a time that has been consulted by those attending?
- Are there assumptions about people's relationship with time?
- Are there allowances for different styles of communication?
- Are there expectations on how people present that are not crucial to the success of a meeting?
- Is the physical location of the meeting one that is accessible, known to be safe for diverse people and diverse ways of thinking and communicating?

11

Gaslighting

Making someone question their own reality and what they know to be true. Often when people of colour call out racism, they are met with statements that delegitimise their experience.
This could include comments like:

- 'It happens to everyone' - this erases racism from the conversation often because it's an experience exclusive to people of diverse backgrounds and therefore incomprehensible to people who are part of mainstream identity
- 'Maybe they weren't being racist' - the result may have been a racist experience despite a person's intentions
- 'You're exaggerating' - this assumes that there is a particular way that person should react to their own experience

Recommendations

- Once someone is sharing their experience, listen, don't play devil's advocate
- Do not defend perpetrators of racism even if it is yourself, instead support the person who has experienced the racism. Conversations with perpetrators or self-reflection can be done later. The priority should be ensuring the person experiencing the racism feels heard and understood.

ANECDOTE

When I first came to Adelaide, I was studying Medicine. I was punctual and hardworking. In the second and third year, we would work in the clinic with the patient. I will never forget one of the clinical tutors who had to check my work on the patient and provide feedback. As soon as the patient left, she started to pick on me by dismissing my work and skills. More than a few times she wanted to accuse me of not performing the task correctly without any proof. I tried to stand my ground and prove to her that I worked on patients for so many years in my previous job and that I was confident enough with the knowledge, skills, and experiences that I was learning at the time. She was determined to write negative comments for my feedback, and I emphasised and mentioned to her that if she proceeds to do so I would raise the issue with the clinical manager and ask him for a second opinion. After that, she stopped picking on me.

"I know that we have left our country with only a backpack and dignity, but we could manage to bring our knowledge and experiences with us." - Woman, Afgan background

CO-DESIGN PARTICIPANTS

What communities do you belong to?

Afghan community, Morella community, Australian community
South Sudanese, Sudanese, Kurdish community
Muslim, Shia
The wider human family
Indian community, international student community, Salisbury East Neighbourhood centre community, social worker community
Pakistan, Hazara
Afghan community
Mum's group, fitness club
Black community, Ethiopian community, African community
My work community, kids' school community
Ghanaian, Togo, and Jamaican
Eritrean Orthodox Christian community
Ethiopian Orthodox Christian community
Liberian
BLM
Asian community
Twelve25 Youth centre
Vietnamese, female, Salisbury youth council, LGBTQIA+, Salisbury council volunteers
Buddhist community
Khmer, Cambodian, High School community, ARA
Burundian
Christian
Aboriginal communities, tribes
Sports communities
The world
Parafield Gardens

Who are you?

A mother, a community member, a worker, a sister
A person, a woman, religious, kind, a listener, a hard worker, a feminist
My children, my family
Kurdish Australian
Housewife
A family man, a student, a social worker
A person who tries to understand people's feelings and cares about them
An educator
An Afghan, Muslim, Hazara woman
A mother from an African background
Passionate about working in the community sector
A wife
An active participant in the community in which I work
A husband and father
A Congolese girl
Togolese and Ghanaian
A young, black, Muslim woman
I'm an approachable person
An Afghan Muslim teenager
A good human being
A child of God
A person
Bhutanese
A refugee
A psychology student
A good daughter, friend and sister
A second-gen migrant
A young person figuring out their career pathway
A young aboriginal boy from Kaurna
A boy from Noongar and Ngarrindjeri tribes
A strong black woman
A person who is POC in Australia

What do you wish people knew about you and your community?

We are not terrorists
I wish they knew about the hell we've been through
The hardships that I have been through
The childhood that I had
That we are multifaceted
I am more than what you see, my skin, hair, language, single mother
Just to know who we are and not make any assumptions
We are just as they are, we have fears, apprehension and aspiration
There is diversity within communities
Think more than physical
We just want to live
Our history and culture
What indigenous people have been through
We're tired of educating
For people to know more about my religion and stop judging us because of what they see or hear in the media
That we respect everyone
We are helpful
I lost my son in 2012
We are loveable
We are cooperative, welcoming, hospitable
In my community, there are many nice and helpful people
How much trauma I have been through
We don't have family here so we want to build connections with those around us as if they are our family
That Afghan people are welcoming people
There are baseline values that I have and expect from those I spend time with
My community are from different backgrounds but we all like to live with people who respect our background and where we're from
Absolutely nothing
I'm not a bad person or a troublemaker
We're strong and we deserve respect
Everything
Khmer culture
My pronouns are she/them
That we're the same humans but with a unique culture
We love to help people

RESOURCES AND FURTHER READING

The myth of the model minority : Asian Americans facing racism Rosalind S Chou; Joe R Feagin, Boulder : Paradigm Publishers, [2015] 2nd Ed
https://www.worldcat.org/title/myth-of-the-model-minority-asian-americans-facing-racism/oclc/878224904

Kawa Whakaruruhau: Cultural Safety
https://trc.org.nz/sites/trc.org.nz/files/Cultural%20Safety.pdf

Diversity Council of Australia - Diversity and Inclusion in the Workplace
https://www.dca.org.au/topics/culture-religion

Reporting Racism - All Together Now
https://alltogethernow.org.au/racism/reporting-racism/

Australian Human Rights Commission - National Anti Racism Framework and Racism, It stops with me
https://humanrights.gov.au/our-work/race-discrimination/projects/national-anti-racism-framework
https://itstopswithme.humanrights.gov.au/

Racism. No Way: Anti-racism education for Australian schools
https://racismnoway.com.au/

Call It Out - First Nations Racism Register
https://callitout.com.au/?fbclid=IwAR1CT1Re3HV6N0kyGKc9n2C1pFPmX7sz5ZNMPy3JpA5P_M0OrCqm4p5jFJU

Islamophobia Register Australia
https://islamophobia.com.au/

Recognising Aboriginal Sovereignty
Speech by Dr William Jonas AM, Aboriginal and Torres Strait Islander Social Justice Commissioner, Human Rights and Equal Opportunity Commission. Presented at ATSIC National Treaty Conference, Tuesday 27 August 2002
https://humanrights.gov.au/about/news/speeches/recognising-aboriginal-sovereignty-implications-treaty-process-2002#:~:text=For%20Indigenous%20people%2C%20the%20international,%2C%20governance%20and%20ultimately%2C%20sovereignty.

The "Problem" Woman of Colour in NonProfit Organizations, March 8, 2018/in COCo Highlight, FrontPage, ToolBox Document/by Kira Page
Adapted from Safe House Progressive Alliance for Non-Violence https://www.safehousealliance.org/
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