

RACISM AT MONASH UNIVERSITY: A REPORT

*EDITION 1: AN ANALYSIS OF STUDENT
EXPERIENCES AND PERCEPTIONS, 2025*

People of
Colour

msa
monash student association

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Written by Lana Abdelhalim

Edited by Aishwariyalaksmi Subramanian

Officer Statement

During my role as the 2025 People of Colour Officers, I have had the absolute pleasure of representing one of the largest, most diverse, and vibrant communities at Monash University. Over this year, our department celebrated the incredible range of cultures, languages, and identities that make our student community so special. However, as much as my role has allowed me to celebrate that diversity, it has also exposed me to the constant and blunt racism that shapes the experiences of many students and staff on this campus.

Racism at Monash is not a new issue. It is something that has been deliberately neglected and avoided for a very long time. The longer it continues to be ignored, the louder it becomes, and the more damage it causes to students and staff alike.

The inspiration behind this report came from my own experience as a Palestinian woman on campus, particularly after October 7 and the genocide in Gaza. In the weeks and months that followed, I witnessed a sharp rise in anti-Palestinian sentiment and constant dehumanisation that affected not only me, but many Arab, Muslim, and Palestinian students. It was clear that the campus climate shifted, and we were suddenly treated with hostility, suspicion, and dismissal from students, staff and the institution itself.

Through my involvement as Secretary and President, and as a co-founder of the Monash Arab Society, I saw firsthand how difficult it was to even establish an Arab cultural club on campus. From the beginning, we faced unnecessary scrutiny, institutional barriers, and resistance. It was clear that there was discomfort around Arabs and Palestinians being visible and having a collective voice. This silencing has been deeply embedded in the culture of the University, and it became especially visible after October 7 2023.

During that time, I tried repeatedly to engage with the University in good faith, to raise concerns, and to collaborate on solutions. Instead, we were met with hostility, deflection, and a complete lack of empathy. We were treated as a problem to be managed rather than as students experiencing discrimination and harm. In response to this, I conducted a survey among Arab and Muslim students to document their experiences in the hope of bringing forward concrete proof of how widespread and severe the issue had become, and to draw attention to it, believing that the University would finally care and take action. The results were confronting and heartbreaking, yet when this report was presented to the University, it was completely disregarded.

As I began speaking to other cultural groups and communities, I realised that the issue was far bigger than what we had experienced. Many students from different backgrounds, including Black, South Asian, East and Southeast Asian, and mixed-race students, shared stories of being targeted, profiled, excluded, or tokenised on campus. I also heard from BIPOC staff who described experiences of racism within their own workplaces, being disrespected by colleagues or ignored by management. Aboriginal and Torres Strait Islander students and staff shared particularly painful experiences of neglect and ongoing harm, which were often met with silence or bureaucracy rather than care.

Across all of these stories, there was a common theme: the racism itself was devastating, but what made it worse was how it was handled. Many incidents were brushed aside, investigations were never followed up, or the victims were made to feel like they were overreacting. The culture of silence and dismissal at Monash has normalised racism instead of confronting it.

This is something many of us face in our daily lives, both on and beyond campus. Racism is deeply embedded in our institutions and interactions, and it should never be accepted or normalised. Recent anti-immigration rallies and the visible rise in racist attitudes across Australia are reminders that this issue is not isolated to Monash; it is part of a wider societal problem.

This is why this report matters. It was created out of anger, frustration, and exhaustion, but also out of hope and love for the communities who deserve better. It is a call for accountability and an attempt to document what the University has failed to acknowledge for years. My own experiences could fill pages, but they represent just one part of a much broader issue that so many people have been forced to endure quietly, and a much bigger, ongoing story that this University can no longer ignore.

Racism does not disappear because it is inconvenient to address. Through this report, we hope to make visible what so many have been forced to hide, and to remind Monash University that diversity means nothing without safety, justice, and genuine inclusion. If this University truly wishes to call itself a global leader and a pioneer in education, then it must take responsibility for the wellbeing of its students and staff. Real leadership means confronting uncomfortable truths, listening to those who have been silenced, and committing to meaningful, transparent change that ensures no one is left behind or made to feel unsafe on their own campus.

Despite all of that, I want to take a moment to thank the incredible team at the MSA who have continuously supported, uplifted, and encouraged me throughout this journey. As an outspoken woman of colour, especially when addressing issues like these, I have faced many challenges. Speaking up often comes with a personal cost. Without the unwavering support of my team, community and those who stood beside me, it would have been much harder to keep going. Their solidarity reminded me that our voices are strongest when we stand together, and that collective courage is what drives real change. Their belief in this work has meant more than words can express. I am equally grateful to the many friends and peers who have quietly stood beside me along the way, offering strength, reassurance, and care during some of the most difficult moments. Through this experience, I have learned the true importance of community, unity, and collective resilience. It is through each other that we find the courage to speak, to act, and to continue pushing for truth, justice, and the change our communities deserve.

Lana Abdelhalim
MSA People of Color Officer (2025)

Statement from MSA Executive

Racism at Monash University is not new. Yet over the past two years we have seen the normalisation of racially and culturally motivated remarks, dismissive treatment, and structural barriers that divide and disempower students.

Racism has no place on our campus, yet Monash has consistently failed to address these issues. Instead of listening to those affected, the University has fostered a culture where reports of racism are brushed aside, where vulnerable students are disempowered, and where speaking up is treated as a problem to be managed. Too often, students' culture, background, and skin colour predetermine how the University engages with them.

Racism has detrimental impacts on students, creating barriers to participation in campus life and eroding their sense of belonging. It often leaves our most vulnerable communities alienated and at greater risk.

There is a growing sentiment that engaging with students and groups on racism has become a box-ticking exercise for the University. Important work to genuinely create a safe, supportive environment for students has been undermined by a University that is afraid to take action against racism on campus.

Again and again we hear the same issues on campus, yet again and again we fail to see adequate accountability from the University. From dismissing reports of Anti-Palestinian sentiment, to cancelling venue bookings for particular cultural clubs, to having meeting requests cancelled, and students who raise their voices being intimidated, it is clear why so many students feel the University is not a safe space for all students.

This report is an important step in addressing racism at Monash. These behaviours should be called out, whenever and wherever they occur. This report reflects the lived experiences of so many students, who deserve to be listened to and heard.

This report would not have been possible without the dedication and commitment of MSA People of Colour Officer Lana Abdelhalim. Through her leadership and persistence, she has ensured that students' voices are heard and that this report reflects the lived experiences of those affected.

This report is a positive step for students and the Monash community as we strive for a safer, more inclusive university experience. But the work does not end here. From responding to allegations of misconduct, to working alongside communities affected by racism, to a fairer special consideration process that supports students through global conflicts, Monash has a long way to go in combating racism on campus.

The Monash Student Association will continue to always fight for a safe campus, where all students are treated with the respect, dignity and compassion they deserve.

Sasha Braybrooke & Felix Hughes
MSA President & Secretary (2025)

Statement from MSA Indigenous Department

This past year (2025), I have had the honour of being one of the Indigenous Representatives at MSA. Through this, I was able to hear and represent the key concerns and wishes of First Nations students at Monash. I take pride in advocating for my peers and celebrating our strengths and differences.

Indigenous culture is wide and diverse, with a core connection to caring for Country. I feel that a big part of this is caring for each other. Racism or any form of discrimination should not be part of society.

Unfortunately, I know firsthand that racism is present at Monash University. Institutionally, the university fails to consider perspectives beyond a Western standpoint. I remember in one of my first classes hearing a lecturer state something along the lines of “colonialism was successful in Australia as the Indigenous population has been wiped out”. This was so deeply disheartening as I simply felt like I didn’t belong. The rest of that unit became a challenge to attend. However, I knew that if I didn’t go, then I would’ve let others’ ignorance and bigotry lead my actions, and let it dictate my opportunity for education.

Racism is not isolated to one demographic, it affects many communities, and not speaking out against it allows it to fester and take root. I applaud actions like this report, which give issues a spotlight and provide people with a voice to share their experiences.

Many of my lecturers speak of growth. To me, university is not just an opportunity to learn more, to get a degree, or to study, it is a critical part of growing as a person. You are exposed to new ideas, new people and new perspectives. Racism only hinders this growth. I challenge those reading this to check their biases and to learn more about the potential harm of their words and actions. I challenge them to seek growth. This extends to staff and lecturers too, one can never stop learning.

Caitlin Carpenter

2025 Indigenous Department Officer

Acknowledgements of Contributors

This survey was heavily inspired by the work of the University of Melbourne Student Union (UMSU) People of Colour Department, and we recognise the significant effort they have put into running their own surveys and reports over the years. In particular, we would like to give special thanks to Mohamed Hadi, who served as the UMSU POC Officer in 2021 and 2023. Mohamed led three successful reports during his term and has generously offered advice and guidance that has been invaluable to us throughout this process.

We also extend our gratitude to the 2025 MSA Executive team for their ongoing support and encouragement, which made this project possible. Our thanks also go to the various MSA departments, clubs, and societies who assisted in sharing the survey, ensuring that it reached as many members of the Monash community as possible and *Lot’s Wife* Magazine for helping in publishing this report.

Finally, we would like to thank every student, staff member, and alum who took the time to complete this survey. Your honesty, courage, and willingness to share your experiences are at the heart of this report, and it is through your voices that we can continue working towards a more equitable and inclusive campus.

1. Acknowledgment of Country

This report has been conducted and written on the stolen lands of the Boonwurrung/Bunurong and Wurundjeri peoples of the Kulin Nation. MSA POC department acknowledges that sovereignty was never ceded and pays our deepest respects to Elders past and present, while recognising and honouring the strength of emerging leaders. We stand in solidarity with First Nations students who shared their voices and experiences in this survey, and acknowledge the importance of centering their perspectives in all anti-racism work.

2. About this Survey

Survey Design and Respondent Pathways: This survey was open to all students, staff, and alumni at the Monash University Clayton campus. All participants completed basic demographic questions, and depending on whether they identified as a person of colour (POC), they were directed to different sets of questions. Respondents who identified as POC were asked about their personal experiences of racism at Monash, while those who did not were asked about whether they had witnessed racism and their ability to recognise it. This structure ensured that the survey captured both the personal experiences of POC members of the Monash community, as well as the observations and perceptions of non-POC participants. Together, these perspectives provide a fuller picture of how racism is experienced, witnessed, and understood across the Clayton campus.

3. Content Warning

This report discusses real life experiences of racism and oppression in many forms, including but not limited to **white supremacy, colonisation, anti-Blackness, anti-Palestinian racism, anti-Arab racism, Islamophobia, anti-semitism, xenophobia, colourism, eugenics, and bullying**. It also reflects on discrimination directed at migrant and refugee communities. Some of the experiences detailed in this report may be confronting or distressing, please be mindful when reading.

Disclaimer: All accounts included in this report are presented as the genuine experiences of students and staff and will be taken as truthful. The POC Department does not have the role, resources, or authority to investigate or verify individual incidents, nor is it its intention to do so. The purpose of this report is to document experiences and highlight systemic issues, not to assess or investigate individual cases. Pursuing investigations would risk re-traumatising those who shared their stories and place unnecessary emotional strain on both students and officers.

To ensure the integrity of the survey process, student and staff IDs were temporarily collected to confirm eligibility. These identifiers have since been permanently deleted, and all responses have been fully de-identified. As a result, no participants have been contacted directly, and individual support has not been provided through this process.

No submissions have been edited, except in cases where spelling or grammar required correction, or where identifying details of the respondent or another individual were included. Any comments that directly name individuals, or could identify them through pronouns, context, or other details, have been redacted or excluded.

We have also chosen to include all submissions to this survey, even where some responses may be racist, problematic, or deeply confronting. These comments have been retained because they reflect the realities that students and staff of colour are forced to experience on campus, and leaving them out would risk silencing or minimising those truths. Their inclusion does not mean that the POC Department agrees with or endorses these views. Rather, they are presented to show how racism and discrimination can manifest in ways that are harmful, dismissive, or normalised, and how these patterns shape the day-to-day experiences of people of colour.

This report is committed to ensuring that these insights are not only acknowledged but also transformed into meaningful actions, policies, and initiatives that contribute to building an equitable and inclusive campus for all members of the Monash community.

4. Important Definitions

Note: The following definitions reflect the approach and framework adopted by the People of Colour Department in developing this report. They are provided to clarify how these terms are used throughout the document. These definitions do not necessarily represent the official position or policies of Monash University. They were discussed and endorsed at a People of Colour Collective meeting for the purpose of this report.

Acknowledgment of Country: An Acknowledgement of Country is a statement that recognises Aboriginal and Torres Strait Islander peoples as the Traditional Owners of the land, honouring their ongoing connection to Country

Antisemitism: as articulated in the Jerusalem Declaration on Antisemitism (JDA):

Antisemitism is discrimination, prejudice, hostility or violence against Jews as Jews (or Jewish institutions as Jewish).

Anti-Palestine Sentiment: Anti-Palestinian sentiment refers to discrimination, hostility, or suppression directed at Palestinians or those who express solidarity with Palestine. It includes denying or erasing Palestinian identity, heritage, or lived experiences; silencing or punishing individuals for advocating Palestinian rights; and framing Palestinian self-determination as illegitimate. This form of bias often overlaps with Islamophobia and anti-Arab racism but can also target non-Muslim or non-Arab allies who speak up for Palestinian freedom.

BIPOC: Bla(c)k, Indigenous, and People of Color, refers to people of non-white background

We note that students have used the term Indigenous in their responses however we want to recognise that the preferred term is Aboriginal & Torres Strait Islander peoples according to Reconciliation Australia.

Islamophobia: Refers to prejudice, hostility, or discrimination directed at Muslims or people perceived to be Muslim. It often manifests through hate speech, harassment, exclusion, physical attacks, and institutional bias. Islamophobia includes stereotyping Muslim communities, treating Muslim identity as a threat, and marginalising individuals because of religious expression such as wearing hijab or other forms of religious wear.

MSA: Monash Student Association

POC: A person of colour is someone who identifies as non-white and may experience marginalisation or discrimination based on their racial or ethnic background.

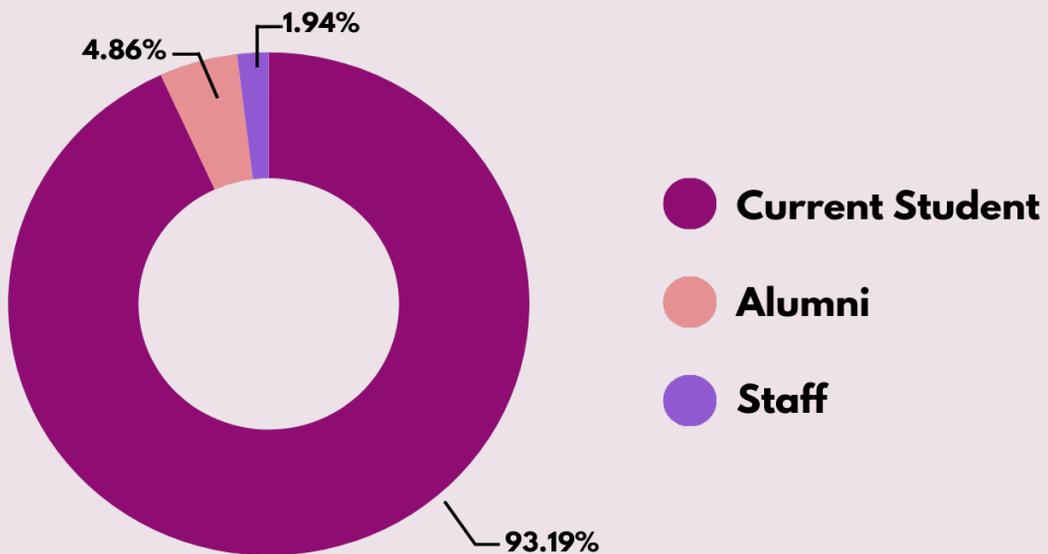
6. Demographics

The Monash Racism Survey was conducted from 26 May to 19 August and received **over 620** responses.

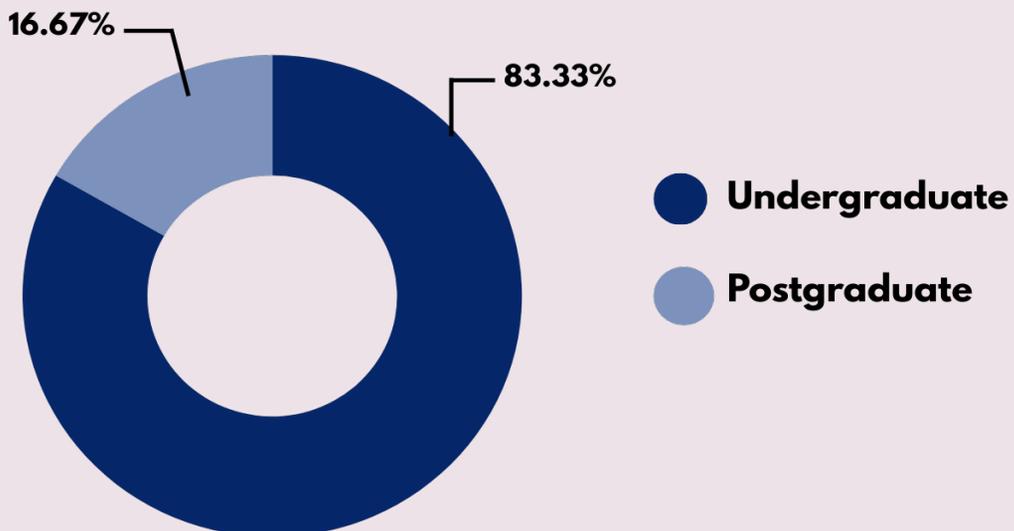
Participants were asked to provide demographic information, including whether they were staff or students, their status as current or alumni, the course they study or studied, their residency status, whether they identify as a person of colour, and whether they have witnessed or experienced racism at the University. Student and staff IDs were collected solely to confirm eligibility to participate in the survey, and all responses will remain completely anonymous.

The charts below present a breakdown of the survey findings

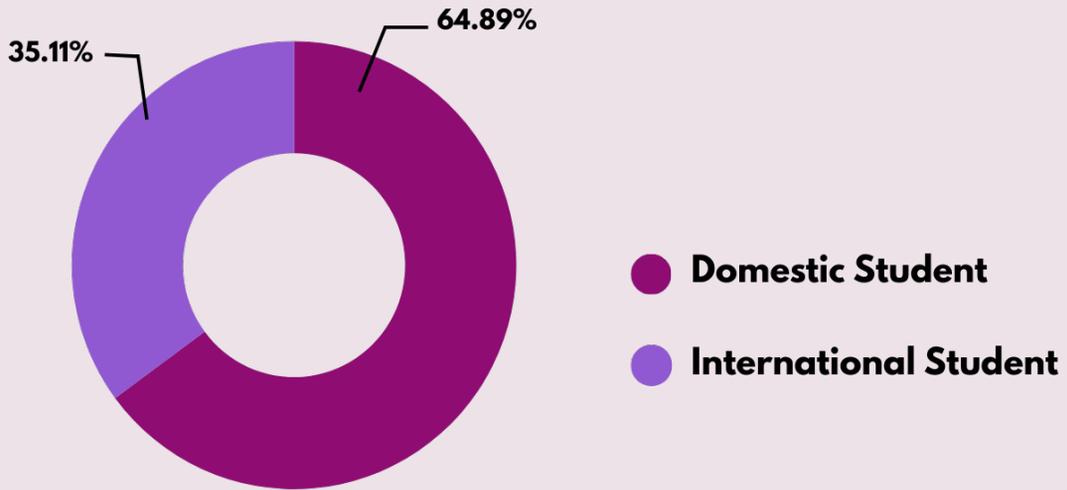
What is your status at Monash



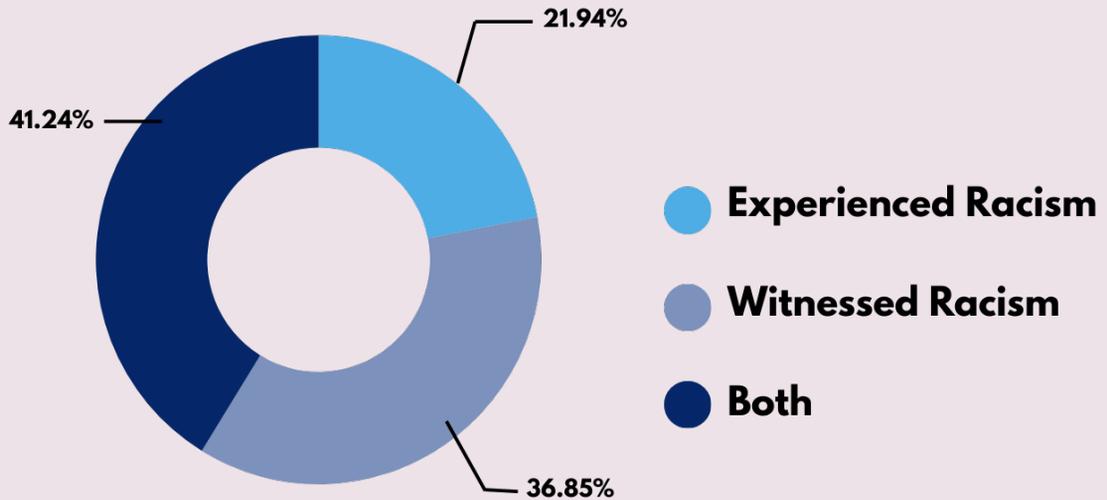
Are/were you an undergraduate or a graduate student?



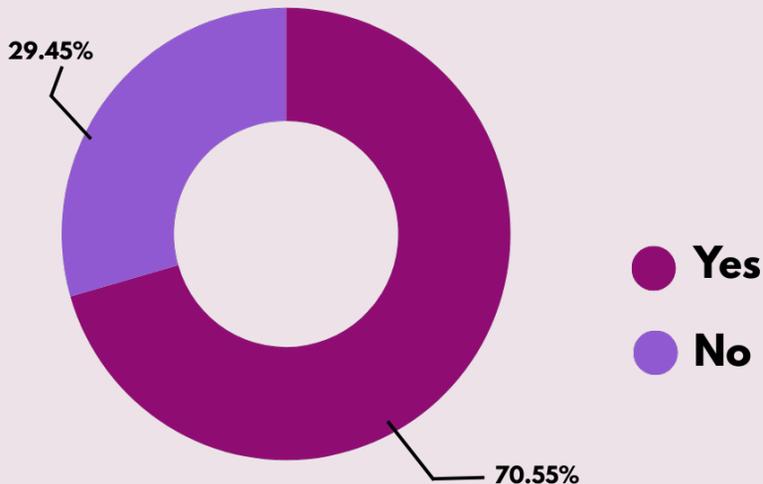
What is your residency status



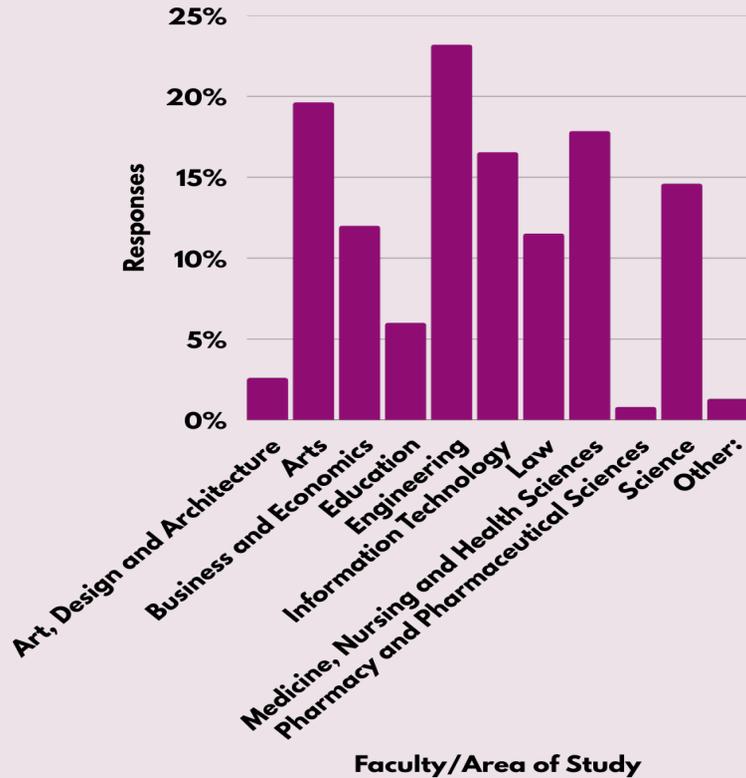
Are you someone who might have



Do you identify as a Person of Colour (POC)?



What faculty are you currently part of

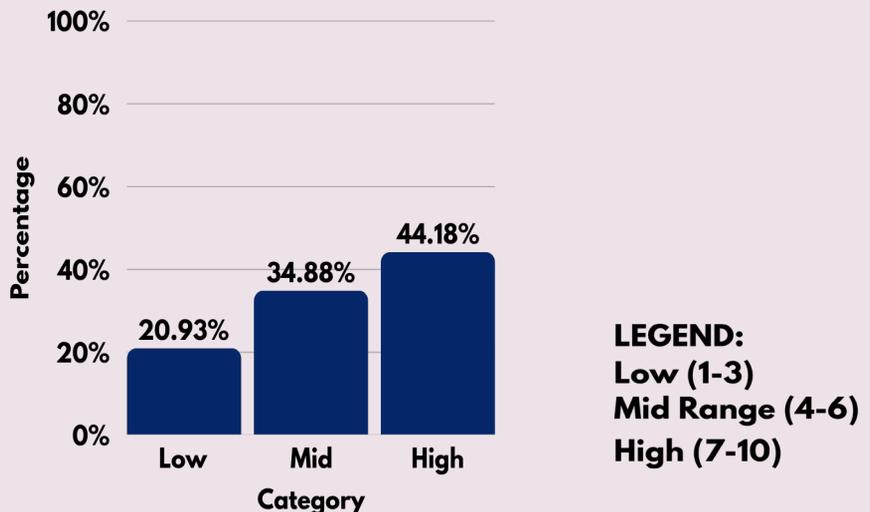


7. Responses from People of Color

7.1 Perceptions of Cultural Representation in Course Content

We noted that a number of students, particularly those studying disciplines such as mathematics, physics and computer science, felt that culturally diverse content was not applicable to their coursework given its standardised nature. However, many students still shared valuable perspectives on what cultural diversity in education could mean to them.

7.1.1 On a scale of 1 to 10, do you feel that the subject content in your classes reflects diverse backgrounds and cultures?(1 = Yes, very much, 10 = Not at all)



7.1.2 Participant Responses on Cultural Representation in Course Content

- ◆ “In medical textbooks, they only show white people for certain skin diseases - and so it becomes hard to know and identify them in people with darker skin”
- ◆ “I’m an international relations student and in every unit I’ve taken, there has been unit content and resources that are Eurocentric and justify colonialism, and downplay suffering in the Middle East. One resource referred to zionism and the nakba, the catastrophic ethnic cleansing of Palestine, as a national liberation movement for freedom. How do you think this makes me feel as an Arab student at Monash?”
- ◆ “It’s Biomed tbh they hardly ever discuss advancements made by scientists outside the Western world”
- ◆ “Psychology tries to be inclusive of different cultures and many units mention or electorate on cultural sensitivity. However this awareness is often lacking in law subjects”
- ◆ “Most attributions in science and mathematics are credited to the Western world, even though many discoveries and inventions were originally made elsewhere.”
- ◆ “Notions of religion and cultural identities are only touched on but not elaborated”
- ◆ “The teachers are so racist to me and my people”
- ◆ “Sometimes in the lecture, the professor doesn’t see students not having English as a first language as a thing, they make really fast pace and long videos that are hard to follow even when slowing down”
- ◆ “Only US, China or Australia are mentioned every single time unless the teacher willingly searches for more diverse examples”
- ◆ “Under psychology units, it is explored to an extent as race and culture plays a part in diagnosis, understanding and expressions. However most research is still mainly based in white cultural settings”
- ◆ “Physics is ubiquitous. To the extent that it has cultural influences, the contributions would mainly be European, American or Soviet.”
- ◆ “In physics and maths, the standard is objective truth and reality, and one may argue that those are independent of culture and background, so need not be reflected in the subject content; the universal concepts are the focus of the courses, rather than any particular people who discovered them or the cultures and backgrounds thereof”
- ◆ “In Arts classes where language and culture are taught, the concept of diversity and stereotypes is emphasized heavily. That can’t be said much in Science classes though with the exception of the lecturer wanting to elaborate about the Indigenous and Kulin nations.”
- ◆ “It could be more diversified in terms of different cultures.”
- ◆ “We have one Aboriginal History unit but that’s it. We cover how to teach students from diverse ethnic backgrounds but never any suggested subject matter that might be appropriate to teach.”
- ◆ “Sometimes the sciences do not look at all different populations.”
- ◆ “Currently looking at how research uses genomic data from people of European or Caucasian descent which exacerbated health inequalities. So now the goal is to have research with genomic data from people of other races”
- ◆ “It’s skimmed over, a lot of my peers don’t feel that it is necessary to learn about healthcare for a diverse population”
- ◆ “We had a couple of units on diversity but mainly for aboriginal health and equity, nothing really on other forms of diverse backgrounds like migrant populations which i think is really important in healthcare and tends to be ignored.”
- ◆ “In my EDF¹ class, it comes up a little bit here and there, but not so much in my STEM-related units”
- ◆ “My classes rarely touch on cultural issues”
- ◆ “Most Indigenous peoples get lumped together, nationally and globally, as a heterogeneous body, devoid of differences in experiences, culture, and ways of life”

1 EDF: Education Faculty units

“I think they do mention different backgrounds and cultures but it is never seen as equal in value to the European cultures taught”

“It’s skimmed over, a lot of my peers don’t feel that it is necessary to learn about healthcare for a diverse population”

- ◆ “When we talk about students in the Australian Education system, I feel like there’s an implicit belief it’s just focused on white students. Each race and background of students will be different and I just feel like the research that’s shown to us is only of white students.”
- ◆ “It is mentioned but not a focus, it feels like the teachers say welcome to countries and mention First Nations culture as a requirement sometimes and it’s not authentic”
- ◆ “In my Arts classes, we look at a diverse range of authors, and a few are people of colour (namely, this semester we looked at Toni Morrison, Terrence Hayes, Ocean Vuong), but I feel like there could be some more? At least we spent longer looking at Caucasian authors. My Genetics subjects are difficult to elaborate on because we obviously focus more on genetics and what’s inside and look at disease mainly, but I suppose we couldn’t look at things that affect people of colour more and things like that.”
- ◆ “I understand that an education course requires to focus on an Australian education, but to be ridiculed across peers for not understanding the system, and then further to be thrown into the deep end without a proper introduction and understanding of the school system”
- ◆ “The content reflected bias in most areas of study, seeing poc as people who depend on the generosity and kindness of those who are not, and so have become lax. For example, when studying foreign aid, a lecturer mentioned that as a former member of WHO², she has found that donating clothes, food and money to areas like Afghanistan makes the people there dependent on it, and they don’t work for anything even when situations improve.”
- ◆ “Studying politics and international relations, there’s heavy restriction on the discussion of Arab voice and opinions”
- ◆ “Pretty much all my teachers were white, had them calling other areas of the world slums.”
- ◆ “Currently doing 4th year psych and since my undergrad, I feel like diversity in teaching content, examples, case studies, do not reflect a diverse population. and if they do, it’ll be the occasional “refugee” case”
- ◆ “As an electrical engineering student, the content covered doesn’t really have an opportunity to reflect diverse backgrounds and cultures. However, some of the first year engineering units have covered areas of different cultural backgrounds, such as Indigenous culture in ENG1012³”
- ◆ “One of my units, ATS3083⁴, is explicitly based on exploring different cultures, but other than that not really”
- ◆ “our classes only focus on issues of law from the perspective of the Anglo Australian. They fail to consider the broader implications on people of different ethnic backgrounds. We rarely address these issues in classes and most discussions on policy ignore the fact that people of colour can be disproportionately affected by our laws.”
- ◆ “Arts is very Eurocentric, even in classes that are not about Europe and aren’t taught in English the overwhelming majority of the content is written by Europeans. The content in Monash uni courses revolves around Europe and exudes whiteness. In addition to this the TA’s and teaching staff in engineering are almost all white.”
- ◆ “The design content does touch on certain races and nationalities like Indigenous or European Design but pretty much stops at that.”
- ◆ “Not particularly in law classes, more so in arts classes.”

Disclaimer: The following section contains responses that may be racist, offensive, or confronting. These have been included to accurately reflect the realities of campus experiences and to ensure the full scope of perspectives is represented.

3 ENG1012: Engineering design

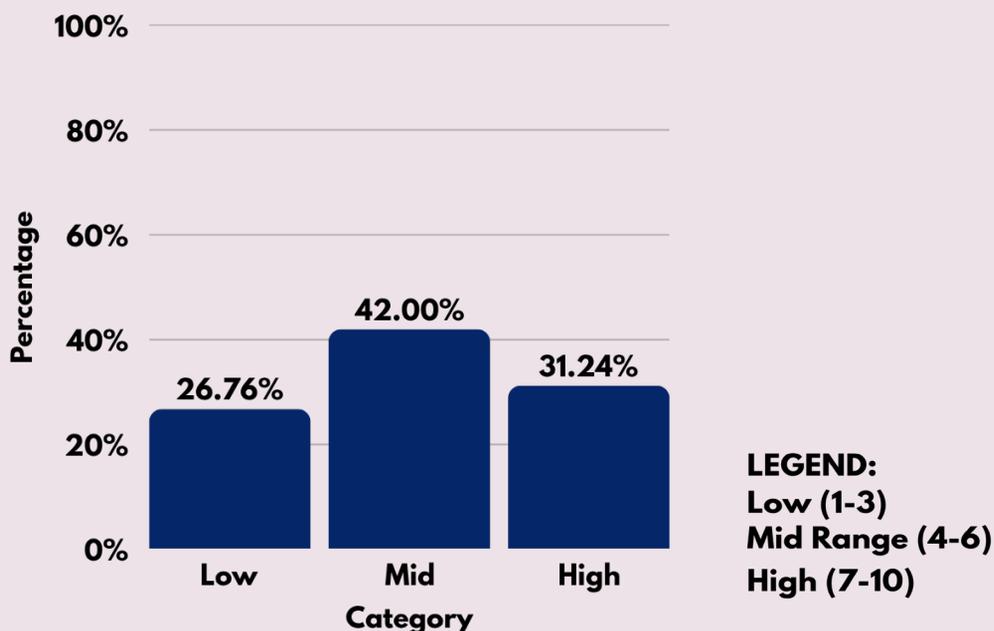
4 ATS3803: Translating across cultures

2 WHO: World Health Organization

7.2 Engagement in Tutorials, Lectures, and Workshops

We note that many students explained that their lack of contribution was due to personal factors such as being introverted, shy or feeling unprepared for class. However, a number of students also identified that their discomfort was connected to their experiences as people of colour. The following responses reflect the perspectives of those who felt their background impacted their ability to contribute:

7.2.1 On a scale of 1 to 10, how how comfortable do you feel contributing to discussions in tutorials, lectures, or workshops? (1 = Not at all comfortable, 10 = Very comfortable)



7.2.2 Participant Responses on Engagement in Tutorials, Lectures and Workshops

- ◆ “Because I’m outwardly very clearly Muslim I feel hesitant to contribute to dicey discussions because I don’t want the class to take my opinion as confirmation of their bias or for them to use it against other Muslims.”
- ◆ “Given the increase in Islamophobia and anti-Palestinian racism on campus, sometimes I felt hesitant to speak up about issues in class as I worried that I’d be met with hostility or harassment from peers.”
- ◆ “Just due to personal shyness, but most of the time I notice POC student tend to contribute less than non POC students”
- ◆ “I feel mildly comfortable as not many people want to contribute themselves, so it feels like being put in the spotlight.”
- ◆ “As an international student, I feel like what I say lacks relatability so I don’t speak up”

- ◆ “In most classes, I’d score high. But it’s not so much being ‘comfortable’, more that a lot of my international colleagues are overwhelmingly shy to contribute to class discussions (which I totally understand). This only contributes to a space which the lecturer or tutor asks domestic students to respond to all the time. Only in these situations do I not feel comfortable because I don’t want to draw spotlight to myself and I want to hear what others have to say.”
- ◆ “I get told to shut up every time I try to have input because I’m black”
- ◆ “Even though sometimes I wanna answer based on material, the response I always get is short and more of a “hmm” while I feel when another person does there is more of a discussion, elaboration or even banter that happens”
- ◆ “With everyone being from everywhere, I find it difficult to ‘fit in’ because I don’t know what everyone’s standards are. I’ve never been in an educational institution where the people are very non-homogenous (I’ve always been in Indonesian schools my whole life, where the variety of races is not that much compared to here.”
- ◆ “I feel like my accent impacts my confidence”
- ◆ “Sometimes international students can be overwhelmed with icebreakers.”
- ◆ “My accent makes me feel like I can’t be understood if I participate in class based on remarks that have been made”
- ◆ “Mostly feel comfortable, but I feel the eye rolls when I talk about lived experiences”
- ◆ “I don’t feel uncomfortable in class as a result of my ethnic identity.”
- ◆ “Business score- 6, lack of diversity of students and staff members. In comparison to the Clayton campus. Arts score- 10”
- ◆ “I felt like as an Indigenous student, many tutors treated me as the expert or class example. The second any question was asked all bodies shifted to look at me and even though I would want to contribute, that expectation of me made me refuse to contribute after a certain point”
- ◆ “I am white passing and actively avoid making comments which would ‘out me’ for my real ethnicity”
- ◆ “Most classes I attend are full of white students and lecturers. - I’m the only POC in class, plus I’m a hijabi”
- ◆ “in classes i feel like an outcast without being able to relate to my tutor or peers especially when they talk about Australian culture or make off handed remarks surrounding race”
- ◆ “My hijab made others put up a barrier when communicating. I noticed this throughout my degree in various classes. I am a social person who would open the conversations as required in the class, however when classmates responded, they would seemingly respond to the others in the group without looking at me, despite my query being responded to.”

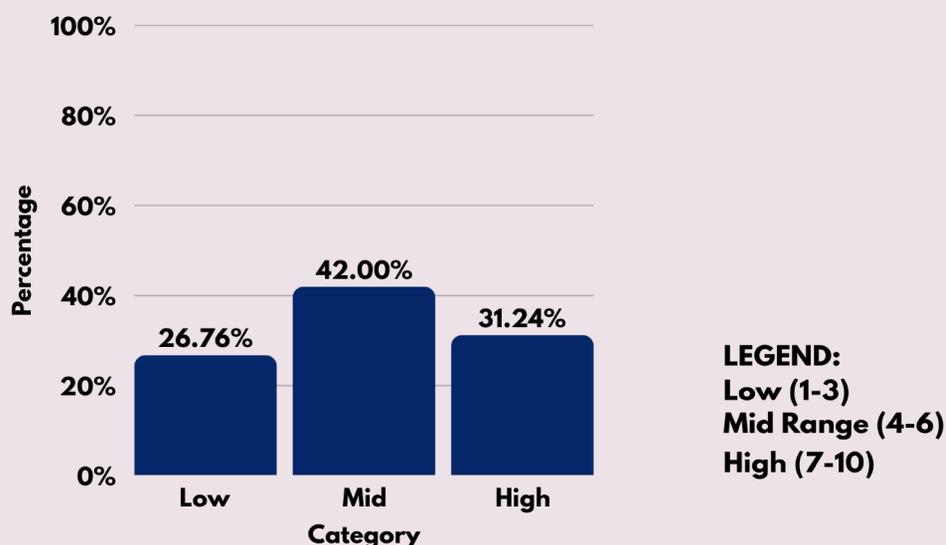
- ◆ “On the rare occasion where discussions surround topics about impacts on people of different cultural backgrounds, I am very hesitant to contribute as I have received racist remarks from classmates due to my Arab background.”
- ◆ “Language Barrier”
- ◆ “Some lecturers make very safe spaces and I feel completely comfortable, while others adopt problematic mindsets that make classes a very uncomfortable place to be. One maths lecturer tried to explain a concept using the analogy of Hamas rockets entering Israel. What the actual f**k. (She was a Zionist, and it made me very uncomfortable that she thought this was an appropriate comment)”
- ◆ “I would still contribute to the lectures, seminars and all, just because I paid a lot to be where I am. There was a time where (me being the student who asks questions and engages the most), stopped talking for a couple of weeks after a few incidents occurred with me.”
- ◆ “Monash has created a culture on campus where academic freedom and discussions about the political climate are taboo and will get you punished, or leave you vulnerable to defamation from racist students. I am an Arab woman and I am hesitant to engage in any discussion about Arab countries, specifically Palestine, because if I’m not instantly shut down by the tutor, I’m getting racist comments from my peers, who go unpunished. In addition, in every international relations class I’ve been in throughout my degree, arab countries have been the butt of every joke, not just by the students but by the tutors as well. Why is our suffering a joke? Why is what western nations have done to our countries funny?”
- ◆ “I notice that my engineering classes often groups white people together and international students together”
- ◆ “Stay quiet, leave the noise to the noisy ones . Because they know how to make noise and the rest don’t know how. If you are not white you are not included and no opportunity for development. SALT are all white Anglo. They back up each other even when it’s not working”

“Before contributing to discussion I always have to ask myself ‘how will I be perceived as a visibly Muslim woman saying this out loud?’. On multiple occasions, I have been met with resistance or hostility for having an opinion that may be shared by others, but because I was the one who said it I have been labelled as intolerant simply because of my perceived faith.”

“I think they do mention different backgrounds and cultures but it is never seen as equal in value to the European cultures taught”

7.3 Perceptions of Treatment Based on Racial or Ethnic Background

7.3.1 On a scale of 1 to 10, have you ever felt treated differently at Monash because of your racial or ethnic background? (1 = Not at all, 10 = Very often)



7.3.2 Participant Responses on Perceptions of Treatment

- ◆ “Just now like not even joking...a girl very loudly said she doesn’t like my body odor .. at first I didn’t think of it that way...but another girl asked me that that is not right... To call out someone like that...I don’t know what to say tho..”
- ◆ “Its a bit harder to make friends because people seem to have assumptions about you before even speaking to you.”
- ◆ “As a Palestinian, Monash has made it very clear by the emails they have sent out, their formal communications and actions that they do not care about us and have been very aggressive and dismissive when we reach out to them about serious problems.”
- ◆ “While sitting in the group in tutorials people do not involve me as I am Indian”
- ◆ “Yes, I have felt I was treated differently especially because I am part of a small percentage of the demographics”
- ◆ “During discussions because my english not good..when making friends or try to get job”
- ◆ “There is heavy anti Arab, anti Palestinian sentiment on campus and there are very apparent double standards. In one class about academic freedom, I was critiquing the complicity of australia in sheltering idf soldiers who’ve committed war crimes in Gaza, only for a classmate to state that soldiers are obfuscated of responsibility or the title once they stop serving. I bore witness to the outright denial of arab suffering as a genocide takes place and got shut down, and this is not an opinion but fact that has been echoed by the United Nations and amnesty international. The tutor did not involve themselves. How ironic that a class about academic freedom does not allow academic freedom.”
- ◆ “unable to submit lab reports because TA¹ specifically mistook me for a different person in my group based off skin colour. therefore, could not submit 2 lab reports in result of this. emailed CE² and CE said it was too late.”
- ◆ “Mainly in social settings, lots of casual racism”

1 TA: Teacher’s Assistant
2 CE: Cheif Examiner

- ◆ “Being a domestic Asian Australian student, I sometimes get treated differently or teachers or peers assume I’m an international student”
- ◆ “Classes always kind of feel like I’m being looked at esp in classes that mention MENA³ it’s like they’re waiting for me to say something controversial.”
- ◆ “English is my first language so I don’t think I felt prejudiced against compared to my peers who don’t speak english as well”
- ◆ “I get the sense that a lot of people automatically assume I do not speak English (at all or well) until I actually start speaking or clarify that I’m not from China.”
- ◆ “Monash makes allowances for so many people for so many reasons, however, I find I’m always met with difficulty when I ask for things because I am a Muslim. When I ask for an extension for an assignment or flexibility around attendance because of Ramadan, it always becomes a more difficult task than it would be if I applied for an illness.”
- ◆ “I once attended a class where the activity required as to do grouping and make some groups for an activity. however, someone avoided me and such left the group to move to another group”
- ◆ “you look way too much like a foreigner to claim you were born here” (I am mixed race and was born in Australia)”
- ◆ “I’ve heard stories from international friends, especially doing masters, that their professors tend to pick on international students.”
- ◆ “I was employed at a business in campus centre and was subject to racist remarks relating to myself and other people. So not explicitly Monash employed staff, but a business operating in Monash.”
- ◆ “There can be exclusivity due to lack of halal food found on campus.”
- ◆ “For one, down-right horrible class which I have complained formally about, the lecturer was clearly biased for students of her same ethnicity. This is also something expressed by international students of the same background who felt like she would only ask them for opinions because it is a culture she is familiar with. Initially it did not feel this way, but by week 3 it was clear to all of us there was a sense of favouritism or exclusivity in how she treated a specific group of students. This unfortunately perpetuated to the final results of our assessments, which when I would compare with my colleagues from a group assignment, the disparity was more than clear. Did not seem like the university cared about the rest of us. For you who reads this, it was this exact reason in a postgraduate-level class that made me decide to exit my Masters course early and never look back (I am not enrolled in subjects this semester but I still partake in student clubs because I am in the committees... at least until the end of the year).”
- ◆ “Business score 10, teachers seem to be ignorant of cultural differences and nuances in business. I have had instances where tutors have looked down upon cultural trends, mocking them instead of being open-minded. Arts - 3 Assumed that I am an international student based on my POC appearance without asking (both departments).
- ◆ “This was mainly when I was doing law at Monash, but there was one instance when I was in a workshop and I was actually contributing a lot to class participation yet the lecturer did not ever address me by my name (I’m unsure whether they knew my name, though I believe I did say it in an earlier class, and chose not to address me by it, or whether they did not know/forget my name). They did quizzes and things that I would respond to, yet they always complimented/addressed by name the Caucasian students who regularly answered.”

3 MENA: Middle East and North Africa

“Yes. As a Muslim I have witnessed the university completely neglecting and disregarding our community as they have consistently failed to address the concerns brought to them by student representatives. They exacerbated the Islamophobia and anti Palestinian racism on campus by hosting war criminals on campus.”

“Staff generally do not respond well to me expressing my culture. I try not to bring it up, but sometimes it is relevant to discourse. I am often met with closed off responses or my personal experiences being rejected. My personal experience as an Arab are rejected. In a class I was discussing subtitling from an Arabic audio, I was in a room full of Australians and I made a comment about how the subtitles were unfaithful and ignoring key language that alters the entire sentiment of the text. My comment was shrugged off and invalidated. Many people in his University do not even bother to acknowledge Arab perspectives.”

- ◆ “Sometimes tutors just assume I’m an international student because I’m not white, or assume English is not my native language”
- ◆ “despite being mixed/english being my first language i have been treated as if that was not the case due to not being ‘white-passing’
- ◆ “the only POC student in class, plus I’m a muslim - most of my classes are all white students with white tutors - racist, discrimination and microaggression remarks from classmates I’m a diversity token, apparently tick most of all the boxes - dragged in to a video shoot by a marketing team during orientation when I was having lunch, not that bad but I feel a bit unsettled about it. Video still played around campus until now”
- ◆ “i am half australian half asian raised overseas my whole life, i have been asked if i came to the country on a boat and other racial remarks”
- ◆ “I never tell people I am Jewish. I leave my Star of David necklace at home however last year I was on GIG⁴ and one boy said in a group “why are there so many f**king Jews here” to which I stayed silent and did not dare share that I, too am Jewish.”
- ◆ “My classmates often talk down to me once they learn I am Arab, particularly when they realise I am actually Palestinian. They ‘dumb down’ basic concepts as if I do not understand them, and speak over me in classes. I am excluded from discussions and looked at as lesser than because I am one of the very few Arabs in a predominantly white atmosphere.”
- ◆ “Outside of class settings, in social, extra curricular and MSA spaces, I have been actively excluded and many passing comments have been made in relation to my ethnicity”
- ◆ “I’ve got an elective from MFJ⁵ where the majority of students are Chinese, and a few from other countries. Chinese students were all given extremely low marks”
- ◆ “Sooo many examples. firstly, many tutors (especially in undergrad) are shocked at my level of english. secondly, i am registered with DSS⁶ and many assume that my disability is due to my racial/cultural background. thirdly, tutors often mispronounce my name or hesitate to say it (if you dont know- just ask! dont butcher it or look at me weirdly when you see my name)”
- ◆ “Experienced colorism and racism in monash residential area. Being southeast asian, was called “jungle asian” derogatorily and unironically by an east asian peer”
- ◆ “An Israeli exchange student found out I am Egyptian, he proceeded to spend the entire semester belittling me, spreading rumours about me and speaking over me in class so I couldn’t answer questions or contribute to discussions”
- ◆ “Many times, as mentioned before. For staff: I recalled back in my first year, I had an Asian woman tutoring in class dominated by white students. I was the few POC students who attend. The tutor is from the same country as myself, by the end of semester, she talked to me privately about how she felt being disrespected by the white students and felt being mocked by. It was disheartening to hear that. In the end, she even moved to another uni to teach. Another case happened this year, I think it was around April. I was helping out a professor and she’s Asian like me. She needed help to bring class projects/materials back to the chancellery building. When we entered, a White lady (a staff not a lecturer I presume), stopped her and argued to the Asian professor. Talking back and forth why we’re not allowed to bring back the materials back to the original place. Kept saying nonsense and the Asian professor sighed, gave in to the White Lady to avoid more trouble. I want to mediate it but she told me to not to, to avoid me being involved in the argument. I think it was a silly and unnecessary argument from the White lady. She could’ve said it in another way without making a drama/scene out of it. The Professor apologised when she wasn’t in the wrong. Even apologised to me that I have to witness the whole situation :“(

4 GIG: Global Immersion Guarantee

5 MFJ: Media, Film and Journalism

6 DSS: Disability Support Service

◆ “Because i come from pakistan i have been told how its a terrorist supporting country and states that our country supports taliban (in fact it was his preassumptions and he went on to ask if i also support them and what i think of them abusing women) this was VERY traumatic because when i was young there were attacks that took place by taliban on schools and children associated areas.. we were told and made to practice how to escape if there was a terrorist attack on my school.. imagine a 14-15 year old being taught that and going to school fearing that. What we went through, when a few of my friends were victims of those attacks. Absolutely disgusting, and this is just one of two things that took place with me. And this conversation started after me and the professor had a great discussion about culture and differences, then he proceeded to ask where I was from because he said it was a great discussion he had.. when I told him I’m from Pakistan.. That’s when he asked me what do u think of them and what do u think about how the women are being treated. To which i first hesitated as if i was confused if i heard it right and then when he asked the second question i simply said i dont know. This was the first time someone said that to me since i came to melb and mind u i was still a freshman (5-6 months new to the city). As a person who has never faced anything like that in her life, I was angry, confused, hurt and frustrated. As to why I didn’t say anything and why I was, I told that or even thought of saying such stuff in front of a class of 30+ people. (Being the only brown girl in that class”

◆ “SALT⁷ really don’t like Jews.”

◆ “I have been called a terrorist by another monash student due to my ethnicity.”

◆ “I was involved with MSA a few years ago and faced enormous racism there, but felt I couldn’t tell anyone because the POC office bearer told me I was “pleasing to the white gaze” and therefore was privileged. I’ve also seen racist posters, signs, stickers and slogans around campus”

◆ “As a vice president of MUIS, I attended a meeting post 7 October to relay and communicate with ██████████ the ██████████, regarding her statement about 7th of October. The community was outraged by the ‘both sides’ stance taken. In the meeting, ██████████ heavily defended herself, claiming that she put much thought behind each word she chose in the statement. She said her aim was to make both parties feel comfortable. She mentioned that I claimed discomfort due to the statement, while ‘the other side’ is doing the same. She clued us in that her ‘hands are tied’ in this situation as she “can’t make either happy”. She also mentioned that she is being ‘pulled’ from both sides. What this demonstrated was that the reality of the humanitarian crisis, facts and knowing the perpetrators did not matter much to ██████████. It showed that what mattered to her was keeping people happy. When highlighting this to ██████████, she mentioned that her academic record shows how much she cares for humanitarian issues, citing some of her previous works on feminism and humanitarian work. She said she is “the northern star of human rights and the biggest supporter of feminism in Afghanistan”. I was truly disappointed by her words in the meeting, as I had hoped that perhaps when highlighting the issues in her statement, she may understand, with the academic background that she has”

◆ “For example, when I was organising an event at MRS⁸, I was told that “well why should we celebrate Eid, when we didn’t celebrate Passover” by the college head at the time, despite the fact that interest was there, and ALL planning committee wanted to run the event, regardless of their faith, because they wanted to have a festive time.. I have no doubt that had anyone shown interest in celebrating Passover, the committee would have definitely been happy to run a dedicated event for it, the interest was never raised in the first place if felt that the college head was being dismissive of the large number of students who celebrate Eid in our hall, (in the tens at the time, I believe)”

◆ “Witnessed several micro aggressions particularly related to difficulty understanding accents and pronouncing names”

◆ “There is this behaviour that people do it maybe it is unintentionally but when you are black person in an event or in a queue to get something and there are people taking pictures, they will make sure to include you in those pictures. For example, one day while waiting for the MSA free groceries, the team pulled two black students (Me and my friend) for pictures and we felt weird because there were many students waiting too but why picking us?”

◆ “Sometimes I’ve felt like I would have been selected/not selected for certain opportunities due to my skin color.”

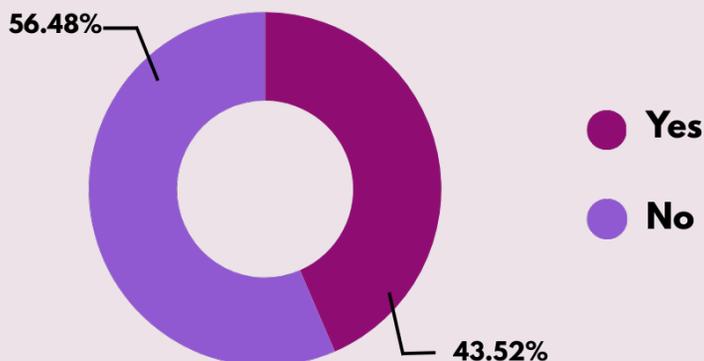
◆ “I’ve seen some people be ignored or not listened to just because they are can’t speak fast/‘properly’ enough”

Disclaimer: The following section contains responses that may be racist, offensive, or confronting. These have been included to accurately reflect the realities of campus experiences and to ensure the full scope of perspectives is represented.

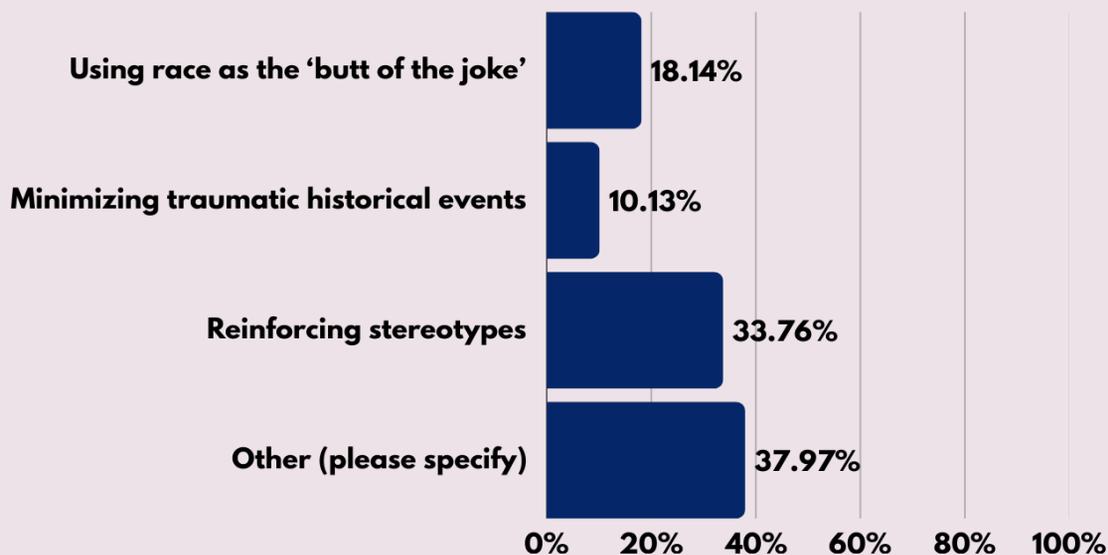
◆ “Because I am a POC, I gain exclusive rights to participate in this section of the survey, therefore I am being treated differently due to my non-White background, and vice-versa White people are being treated differently due to the existence of this section.”

7.4 Insensitive Comments by Faculty or Students

7.4.1 *Have you experienced or witnessed lecturers, tutors, or students making insensitive comments or jokes related to race?*



7.4.2 *Those who responded yes, were asked to specify*



Sub-category	Percentage
All of the above	22%
None of the examples stated	10%

7.4.3 Participant Responses on Insensitive Comments said that were related to Race

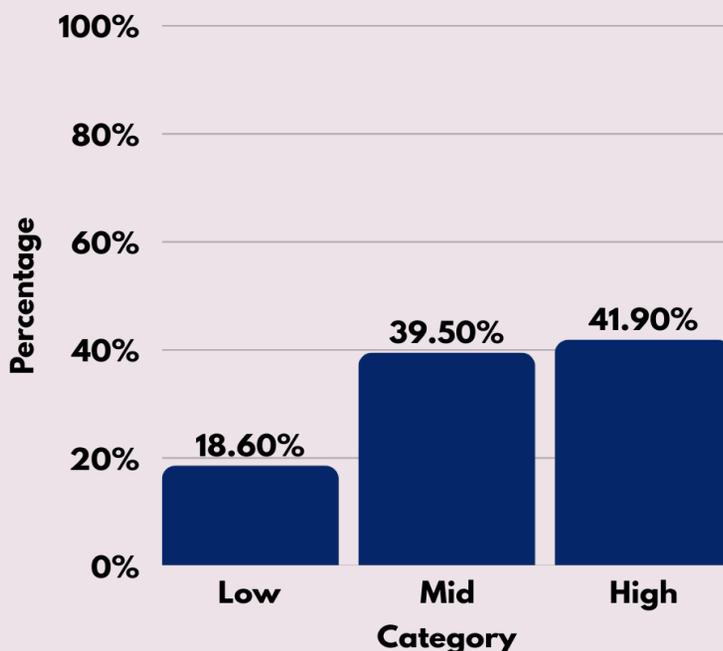
- ◆ “All of the above! I have seen professors downplay the Nakba event and the genocide that happened to the Palestinians as well as the Indigenous people here, saying that it is racist in itself to call nations that built themselves colonial, and that just because people lost the war that doesn't make them colonised, they just lost. Also in one of my IR¹ classes the lecturer went on debating if Palestinians in Gaza deserve what happened to them or not.”
- ◆ “Various forms of antisemitism”
- ◆ “People making fun of other's accents.
- ◆ “Curry jokes”
- ◆ “This is a story of a close friend. Their tutor basically just scrunched up their face when my friend was talking about a food from their native country and just went on about how they don't understand people who eat that food.”
- ◆ “Especially around the voice with having no campaigners² on campus the about of racist stereotypes and blatant lies was rampant and made me feel so unsafe“
- ◆ “All of the above, especially minimising traumatic events that happened in my home country. It was an uncensored documentary. My family is a direct victim, it happened when I was a kid and I still carry the trauma with me. It triggered my PTSD in class and I didn't realise I was crying and trembling. It was a tutorial, sitting in circles so close yet I have no closure. All the students and tutor are White. I was the only POC there. The documentary is in my language, not all English subtitles covered it. I heard students speaking negatively but I wasn't in the right mind to focus on what they exactly said. No sympathy and no one cared. I almost fell from my chair and I ran to hide in the bathroom. At least the tutor emailed me the next day, I appreciate the effort but it was too late”
- ◆ “I have seen some children struggling to speak English as it's not there first language but my one lecturer decided to make fun of them and cover it with “ real life situations” and “ that's what u need to expect in a real business if u can't speak properly “
- ◆ “Actually all of the above options, because i had been said some derogatory terms and making me the centre of attention just to prove their point against my country. None other than by the faculty themselves.”
- ◆ “A student who I thought I knew well, was blaming indigenous Australians for their own suffering, saying “oh well they are all addicts anyways” I wanted to throw up”

1 IR: International Relations

2 This is in relation to The Voice to the Parliament

7.5 The Safety of International Students

7.5.1 On a scale of 1 to 10, how fairly do you feel international students are treated by the University?(1 = Not at all fair, 10 = Very fair)



7.5.2 Participant Responses on how International Students were treated

- ◆ “Our fee is 4 times more than current students. Is that fair why not every person has an equal chance to study.”
- ◆ “Probably issues arise more with race rather than international status, though sometimes people have preconceived notions”
- ◆ “Due to having thicker accents, they are constantly talked down to and spoken to as if they are not as smart as domestic students. A lot of them are flagged by university security and targeted.”
- ◆ “They are completely exploited, with many facing financial hardships due to the high fees. They struggle to support themselves as they are only allowed to work a limited number of hours, while also being required to study full-time.”
- ◆ “International students are not allowed to underload, are treated more seriously”
- ◆ “Their fees are very expensive”
- ◆ “Tuition fees”
- ◆ “Lack of support for them”
- ◆ “They might struggle with getting jobs and have dissimilar resources than domestic students sometimes”
- ◆ “school fee is an issue”
- ◆ “\$26k tuition fee per semester.”
- ◆ “Unfair allocations of scholarships and financial support.”
- ◆ “Sometimes international students are not taken seriously because of the language barrier and this causes them to usually just go in their own groups with each other”
- ◆ “Academic requirements for entry are heightened for international students”

“They are unfortunately used as cash cows. It is exploitative and not sustainable. I have met many who struggle because their English is not yet up to scratch. They are just being accepted because the uni can make money from them. Monash should take fewer international students, and the ones they do take, they should provide them with more support and a better experience.”

“International students seem to face many more barriers than domestic students at uni and I feel that they deserve to be offered more help in reducing the impacts of these barriers.”

- ◆ “Fees. Do I need to elaborate more? It’s absurd. I guess we chose this. But that’s like increasing the price of electricity. Sure people can technically go without it if they really really tried, but you know that’s not going to happen, they’ll keep paying because the alternative is much harder so you get your money. The alternative for us is going through a selection process that only takes a handful of people into our local university. I don’t know how people feel fine exploiting that bottleneck to line their pockets. I don’t say that we need to pay the same as locals. Definitely not, but it shouldn’t be that high.”
- ◆ “if the tuition fee can be more fair between international and local students”
- ◆ “Very unfairly! Not only are fees astronomical, more support systems could be put in place to help ease the cultural bridge that leads to international students being alienated by their peers.
- ◆ Also having much higher entry requirements, if not explicitly then implicitly.”
- ◆ “not many services or help for international students”
- ◆ “The university could be more empathetic and open about the struggles of Palestinian people and address them with dignity like any other person deserves. Receiving emails about Hamas war were discouraging enough but knowing about the university’s collaboration with weapon manufacturers that are complicit in the genocide as well as hosting war criminals honestly makes me feel so bad.”
- ◆ “No paid placements, large class sizes and lack of support that doesn’t reflect the fees we pay”
- ◆ “Job restrictions to Permanent Resident Visa holders; English language centrism; limited opportunities to connect with domestic students and families”
- ◆ “International students have to pay a huge fee”
- ◆ “There is some support but there’s also much to improve on. I’ve seen international friends get very burned out from no option to underload”
- ◆ “Extremely high tuition fees compared to domestic students.”
- ◆ “International student fees are really expensive, and support for languages other than English does not seem to be high in my subjects. However, this is from the perspective of a domestic student, who has not needed to seek out support services, so I am unaware of what support is available for international students.”
- ◆ “International students’ tuition fees are very expensive but not equal with the facilities that we receive.”
- ◆ “Extreme prices and requirements expected of them”
- ◆ “The accent is an additional characteristic that is the target of racism. They face the same struggle as the rest of us, with the added disadvantage of having an accent that can be targeted by racism. They don’t have concrete social support structures so racism is especially harmful for them, and they are more likely to encounter it.”
- ◆ Well, international students are treated like a cash cow, more often than not. With very little consideration was taken to include them, for instance, in any events especially at the residential villages (part of the accommodation)”
- ◆ “In group projects, international students were blamed for issues with the project by their fellow peers, even though it was a collective effort.”
- ◆ “Some of the language around international students from staff seems to position this group as a “problem” eg in terms of finding suitable placements, marking assignments etc”

◆ Always implying international students don't understand anything or the "Australian way"

◆ "It's not about students. It's about the staff and SLT¹ - not all of them but definitely the top two women. Too noisy for no good reason, just theatre and show"

◆ "I feel constantly hurdled due to my background, expecting I cannot speak English or I have to do all the deep research into monash terms and conditions type docs when they know this info and just hope I'll sit quiet."

◆ "I don't know much about how international students are treated given that I and my friends are mostly domestic, but I have witnessed racism from other students (but not the university itself) towards international students (not often, but still present) and I also think certain PTV Authorised Officers are more harsh on international students when they go on Monash buses and check Mykis"

◆ "Some local students express frustration for their courses being filled with too many international students"

Disclaimer: The following section contains responses that may be racist, offensive, or confronting. These have been included to accurately reflect the realities of campus experiences and to ensure the full scope of perspectives is represented.

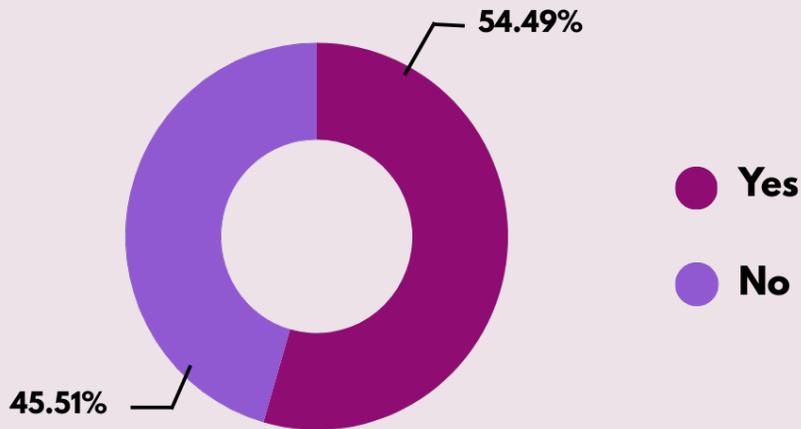
◆ "We should treat them like the scum they are"

◆ "I think most problems with international students (if any) are due to the student's character. Otherwise, most teachers understand the difficulties and culture shock faced by students, tending to be less demanding of them within the classroom. This is good and fair, as long as the assessments are also graded fairly (though I could not confirm this)."

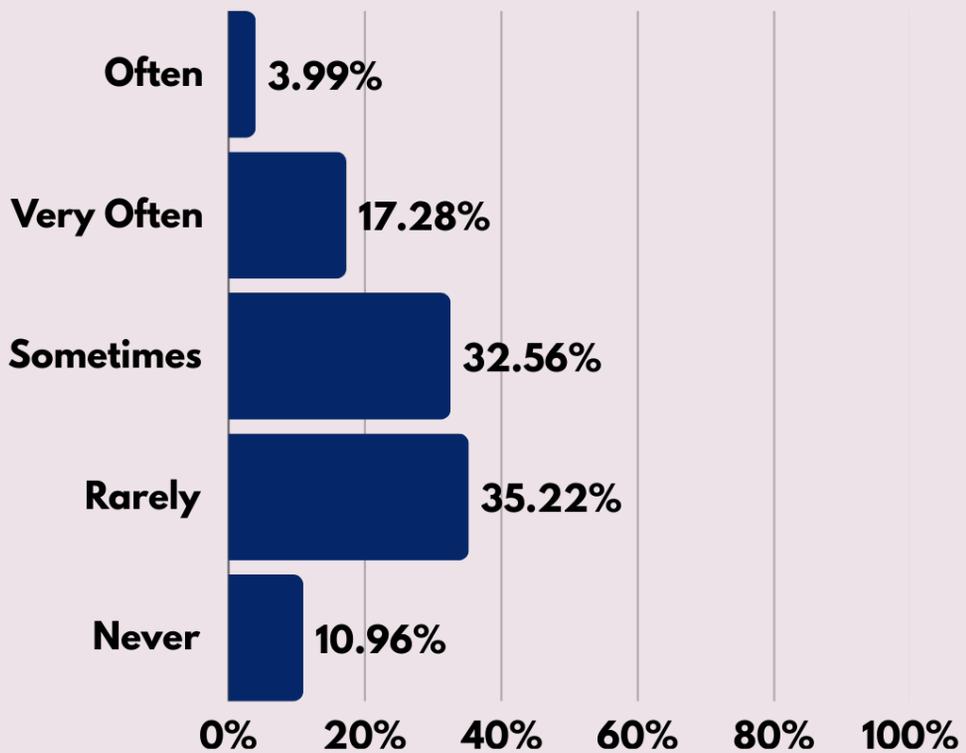
1 SLT: Senior Leadership Team

7.6 Casual Racism

7.6.1 Have you experienced casual racism at Monash University?



7.6.2 How often do you think you experience casual racism?

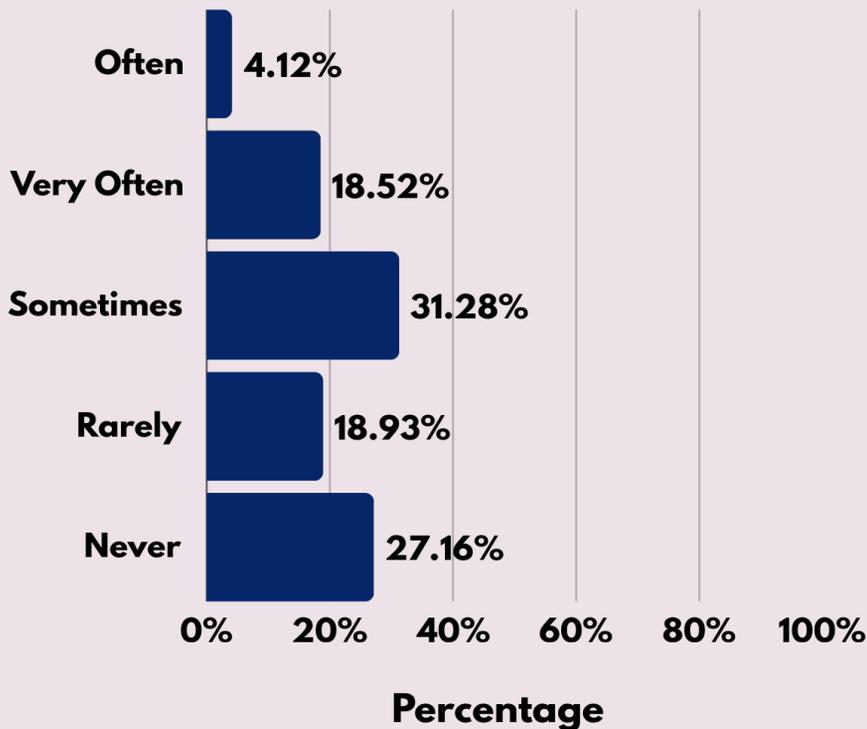


7.6.3 What the participants had to say:

- ◆ “It is mostly about my Palestinian identity being politicised for no reason. For example, we were having an ice-breaker in class and I introduced my fun fact as speaking Arabic because I am Palestinian, and the tutor quickly said ‘let’s not talk about politics.’ I was left very embarrassed and found it hard for the rest of the semester to approach my tutor. Similarly, I was once introducing myself on campus to a classmate and when she asked where I was from, as soon as I said Palestinian she said ‘Isn’t that controversial, sorry I am not into politics.’”
- ◆ “In class they’ll make “Indian” jokes for anyone not white and just brown which are obv hurtful”
- ◆ “Comments on my hair mostly and country”
- ◆ “By tutors assuming I’m an international student based on my appearance alone. Or commenting on ethnic culture and how they think certain trends e.g. Kpop, Matcha are gross/weird.”
- ◆ “Jokes about how Jews are wealthy, only doctors or lawyers”
- ◆ “Very often. People make assumptions I’m not Australian because I am not white.”
- ◆ “I experience casual racism often. People make comments about me being oppressed for being Arab and Muslim. When I tell people I am Palestinian they always either make a comment about current events or give me a sad look. I’ve been talked down to because of my Arab accent. When I tell people I am going to go pray they get confused and give me a weird look”
- ◆ “Anti arab comments run rampant on this campus. From probing and inappropriate questions, to down talking me on the basis of being an Arab.”
- ◆ “very often, especially from one particular lecturer, always crediting white people for the work done while non-white participants were the actual ones who did the work (all of the editing history were on record as well)”

7.7 Overt Racism

7.7.1 How often do you think you experience overt racism?

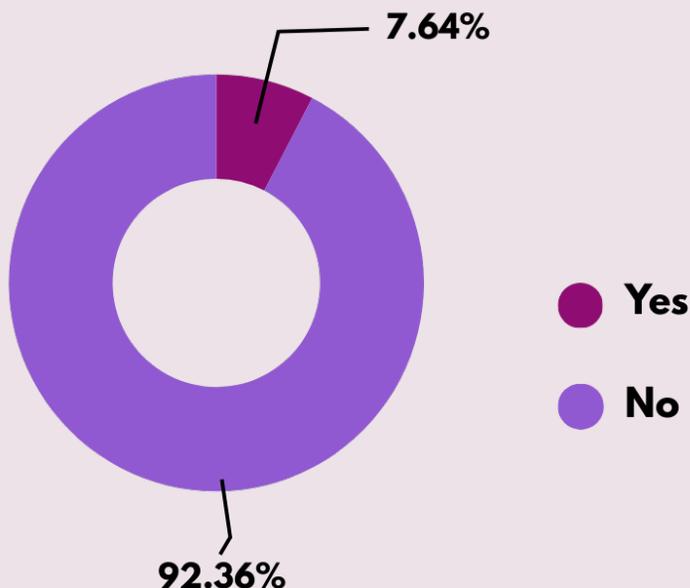


7.7.2 What the participants had to say:

- ◆ “I was once wearing my Kuffiyeh on campus and minding my own business when a student came up to me and said I am a f**king disgrace and started making other nasty comments about me. Later on, his friend that was with him was following me around campus as a form of intimidation.”
- ◆ “I’ve witnessed overt racism a lot, but not me personally.”
- ◆ “My tutor has laughed at me being Palestinian, and said we can agree to disagree on my ethnicity, while pointing to her Star of David earrings. I have been told that refugees should not come to Australia. The Socialist Alternatives will keep approaching me and my friends because they are hijabis and brown. My friend, who is brown, was followed by security around campus and was surrounded by them and they did not let him leave.”

7.8 Reporting the Incident

7.8.1 Did you report the incident(s)?



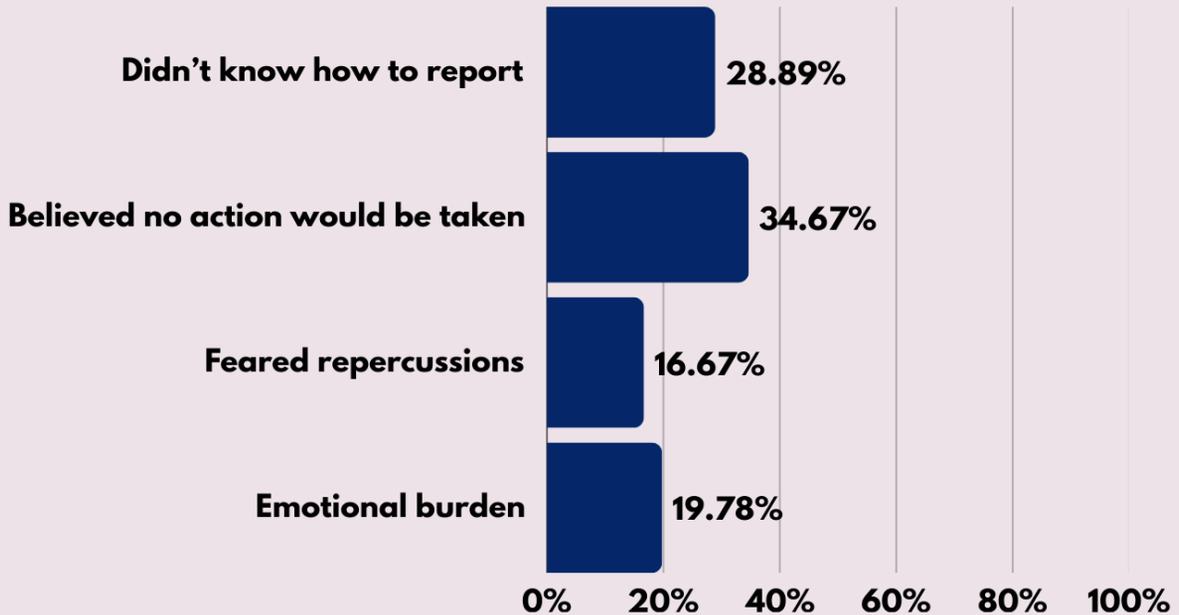
7.8.2 What the participants had to say:

- ◆ “Not safe to report”
- ◆ “My friends, I debriefed the situation with them”
- ◆ “I tried to report incidents on multiple occasions. Either I never heard back from them or they refused to do anything about it.”
- ◆ “I sometimes reported incidents, especially when they occurred on res”
- ◆ “If it’s happening, we don’t know how to report appropriately”
- ◆ “I didn’t report because the system is not made to be comfortable for the victim. The onus is placed entirely on the victim, and uses a system that will discriminate against the victim students.”
- ◆ “I have only reported the incident with my tutor to safer communities but nothing came from it.”
- ◆ “Safer communities”
- ◆ “my unit coordinator who dismissed my experience and ruled it as a “misunderstanding”
- ◆ “I reported to SCU¹ they said they won’t investigate it, so I guess those working for SCU are racists as well, that’s why they won’t deal with racism”
- ◆ “Not to the racist ignorant MSA brainwashed children.

¹ SCU: Safer Community Unit

“I reported the incident to Safer Communities and at first tried showing the person the footage I had of the man following me on campus after his friend harassed me for wearing my Kuffiyeh. She told me I had no right to record video and demanded I delete the footage or I would get in trouble. Then she asked me if what I was wearing (a Palestine necklace and Kuffiyeh) could have played a role in triggering the perpetrator’s feelings and that he was probably offended by them, which is why he did it. She also asked if I was aware that people have a right to say what they want. I left very enraged and asked her to send everything she told me in an email, which is when she apologised for giving me wrong information and said I could escalate the complaint. I didn’t hear anything from the team for almost nine months, until they sent me a two-line email saying they found the person had done wrong and would take action. No other information was provided.”

7.8.3 If No, what were the Reasons?



7.8.4 What the participants had to say:

- ◆ “Because I’ve reported it once before and I’ve seen absolutely no action taken by monash. It feels like an endless cycle where I’m just putting an extra thing to attend to after experiencing racism”
- ◆ “I just don’t think there’s the need to (just to myself), but I would encourage other people to report if they feel bad, cuz that’s their right and they should report it”
- ◆ “These instances all lay just at the boundary of plausibility, so the person could readily deny if reported.”
- ◆ “Statistically, some stereotypes have predictive power”
- ◆ “You can’t change someone’s shallow mindset”
- ◆ “the person being racist will get their own karma from someone else”
- ◆ “Small enough to be considered stirring the pot for nothing.”
- ◆ “Didn’t consider the incident to be serious enough”
- ◆ “I reported one incident which they had on CCTV, but because there was no audio, the perpetrator denied it and nothing was done, so I didnt report again”
- ◆ “ don’t think any system of report will ever help. “
- ◆ “And that favouritism still exists no matter how much they deny.”
- ◆ “Not necessarily clear who to report to as a staff member”
- ◆ “Didn’t feel like it was that important”

“It gets to a point of raising things that happen so many times that you realise that Monash isn’t actually there for you and there to protect you, it just wants to protect its image and as long as these experiences aren’t cast on media/ more broadly it’s not their business”

“sometimes issues feel too trivial to report or unfortunately more trouble than they’re worth. additionally the insidious nature of covert forms of racism makes them hard to concretely identify”

“Not worth reporting for someone I would never meet again, not worth my time and effort”

7.9 Personal experience of racism or discrimination you've faced at Monash in either academic or social settings

- ◆ “A Monash lecturer made a public comment saying that ‘Palestinians are the unwanted children of the Arab world.’ Monash did absolutely nothing. Their statement on October 13 was absolutely one-sided and disgusting, as if they were pleasing a group of people as opposed to providing support for students. One of the top executives at Monash University said to me ‘you are bringing criminals on campus’ in relation to an event I had no part in whatsoever, and they knew that, just because I am Palestinian. Our concerns are always disregarded and we are treated with hostility. The Muslim prayer space was completely vandalised and when we complained about it, we never got a response, and after following up they dismissed it as ‘it must be children playing around.’ They cancelled a fundraiser for Palestine a day before (they chose the date) while allowing other groups to hold disgusting displays of what happened on October 7 that were completely insensitive. These are just some of the issues we faced, the list goes on and on”
- ◆ “Passive aggressive/ underlying comments about my being muslim , came to a point where I felt as if the people on my table actively avoided discussing classroom prompts because of my hijab (only hijabi in the class) and my other non hijabi muslim friend was treated better than i was”
- ◆ “As an International Relations student, many of our topics of conversations in classes involve discussions on world politics. During a class last year, a student began discussing the genocide in Palestine - as it was relevant to that weeks topic. However, the following week we were instructed to steer clear of discussions regarding Palestine, due to complaints of certain students.”
- ◆ “I have been labelled as a terrorist sympathiser for simply talking a genocide and wanting to raise funds for innocent people impacted by war”
- ◆ “stereotypical jokes”
- ◆ “I was told “Don’t you get beaten by your teachers in school because you are from India””
- ◆ “I was sitting in the library and the people on the table behind me started talking about how they were going to beat up/ throw fireworks at the encampment at the university.”
- ◆ “Verbal”
- ◆ “Group work, everyone from my class was chinese and I was not, all of them spoke in their language and when I asked to switch to english I was ignored and told to look for a translator”
- ◆ “Perpetuating stereotypes”
- ◆ “Was told that I was a “mutt” because of my mixed background.”
- ◆ “Sometimes I felt a bit excluded just because of my background but this is probably just internalized racism”
- ◆ “Mainly micro aggressions from staff members”
- ◆ “Some racist jokes”

- ◆ “A person at an event made creepy comments relating to my race and sexuality as an attempt to joke around, comments were made to other people as well.”
- ◆ “Some causal racist comments”
- ◆ “Tutors asking other tutors to talk to me”
- ◆ “Indian jokes”
- ◆ “I’ve also been personally followed down the road by Israeli students yelling at me “amchai Israel?” and I was afraid due to my international student status. Also police watching down on any Palestinian event which felt so fear inducing and anxiety causing when we were doing nothing but just peacefully sitting and yapping but I felt like I was abt to be dragged out.”
- ◆ “I find that I, personally, have not experienced racism. However I feel like the university doesn’t do enough to combat certain types of discrimination which could be linked to race/ethnicity/religion.”
- ◆ “Mostly experienced comments from other students behind others backs about why someone’s wrong because there cultural beliefs/religious beliefs are wrong/invalid/evil”
- ◆ “Someone called me by the N word”
- ◆ “Friends complaining about international students and tutors for having accents”
- ◆ “Nothing overt. A lot of assumptions about where I’m from or my command of English.”
- ◆ “I once attended a class where the activity required as to do grouping and make some groups for an activity. however, someone avoided me and such left the group to move to another group”
- ◆ “Put in groups with only other people of the same ethnicity”
- ◆ “just being treated differently in general because of my race”
- ◆ “Being ostracised due to my race , feeling like I can’t relate to certain conversations”
- ◆ “Asians being called bad drivers”
- ◆ “People in classes from certain racial groups showing no interest in working with/communicating with people of colour”
- ◆ “Sinophobic language and comments”
- ◆ “students minimising the effect of colonialism has on non western countries”
- ◆ “Just casual racist jokes”
- ◆ “Exclusionary treatment due to my race.”
- ◆ “Personally, I’ve been fortunate enough not to face any racism”

“I was sitting next to some people during a seminar and when the presenter did an acknowledgement of the country, they made a “blah-blah-blah” gesture, showing disinterest.”

“Students asking me ‘is it safe for women there’ after telling her I lived in Qatar and Jordan and a comment was made to me “Your English is really good!” shocked.”

- ◆ “Casual racism”
- ◆ “A student told me I’m too Asian to get a job in Australia”
- ◆ “Homophobic jokes remarks about international students incapacabilities and that ‘there are too many international students’”
- ◆ “When I attended DSS¹ gradwise seminar last semester, I asked a question about what support international students could have for career development with disability in Aus. The host rudely cut me short and indicated my question was not relevant for the audience.”
- ◆ “A person at my placement hospital made fun of my name and insinuated that my hijab was forced on me - when I reported it to faculty, they said they would follow up and keep me in the loop but never did. I also was denied special consideration on multiple occasions with valid documentation for no reason.”
- ◆ “‘you don’t sound like you’re from Hong Kong’ (i.e. I sound very fluent and don’t have an Hong Kong accent):”
- ◆ “Teachers, lecturers and students assuming things because of my religion”
- ◆ “It’s definitely more microaggressions. I come from a diverse cohort of students but being a Muslim and wearing presenting support for Palestine can be received with criticism”
- ◆ “I had a professor rudely cut the arguments of Many coloured Individuals in his Class and telling them that they don’t make any sense and on the other hand, has applauded some other students even for a basic response... The facial expressions showed resentment and disgust on his face. I couldn’t raise my voice against him cause he is a reputed professor and an old experienced lawyer against whom if I said anything, I know it’ll be bad for me.”
- ◆ “People don’t want to be grouped with international students. Or sometimes they say that “theres too many international students here”
- ◆ “Comments about being white passing therefore I must be Italian. I’m mixed, half white but my white side isn’t Italian. Comments about why my last name is what it is, comments why I don’t look more “coloured or ethnic”
- ◆ “Making fun of accents, playing into stereotypes”
- ◆ “Someone wrongfully called my name. I corrected him. Then he proceeds to brush it off by making a joke that “it’s close enough for a white guy”. As if his identity dismisses his mistake, and enables him in the right to not be corrected when he’s in the wrong. My name is ██████, and he called me ██████ – which is an extremely different name to be mistaken as the same. I only took offence when he was ignorant to dismiss my correction. This event happened during a casual lunch I had with friends from my Music Theory elective in semester 1 2025. The perpetrator was a mutual of my friend”
- ◆ “‘Oh so you’re rich’ after stating I was Arab.”

¹ DSS: Disability Support Services

- ◆ “TA discussed her trip to Israel after telling her I was Palestinian and began discussing the politics whilst I was being assessed. I felt this was unfair as I was unable to share my opinion or disagree out of fear of my grade being compromised.”
- ◆ “In a class on aggression and violence, the case study presented to us used an Arab/Muslim family as aggressive and violent in a healthcare setting – negative and harmful stereotype.”
- ◆ “The statement put out after October 7 – was extremely biased and one sided, expressed no support or empathy for Palestinians who were and are deeply affected by what has occurred and continues to occur and is currently being ignored and not addressed by Monash University at all. The email listed support for the Jewish community and expressed their empathy for them but nothing for Arabs, Muslims or Palestinians.”
- ◆ “Exam scheduled during EID – when students submitted special consideration, course staff put out a passive aggressive statement on the forum to state that those who took special consideration would not be offered a chance for a supplementary assessment if they did not do well and implying that it’s not a good idea so I didn’t end up taking special consideration due to fear.”
- ◆ “Lack of knowledge surrounding fasting, several students and staff asked questions like ‘so you don’t drink water for the whole month’ ‘why would you do that to yourself.’ These comments highlight a lack of education and cultural competence, especially in a profession like nursing where you will be expected to treat patients with respect and dignity.”
- ◆ “Tutors making fun of names Assumed to be an international student several times”
- ◆ “While not directly at Monash, I’m a Monash honours student at the Baker. I’m the only brown student in the lab, and possibly the only brown student they’ve ever had with the other current honours student being white. The problem is they constantly direct poor treatment at me and not anyone else, which makes me believe that it’s racially motivated. Poor treatment includes being yelled at until I was crying by my primary supervisor, being told that I’m not allowed to use certain things in the lab while the other honours student can, and receiving excess and harsh criticism in lab meetings along with other instances.”
- ◆ “Jokes and remarks that likely weren’t intended as racist in any way but betrayed ones more inner understanding of race.”
- ◆ “I’ve witnessed certain classmates being casually racist towards international students”
- ◆ “Race-based humour is pretty common, but overt racial discrimination isn’t. Stuff like “you’re brown you should be good at IT” or so on.”
- ◆ “I heard “I didn’t realise she was Muslim until I saw her Tik Tok, that changes things” “from where I come from, you’d be considered black”
- ◆ “Racism is decorating your organisation in the banners and colours of Reconciliation, but not wanting to spend any time, energy, or resources doing the work, including not wanting to pay Indigenous artists for their artwork.”
- ◆ “Once when I was in class, I sat down and a group of male students asked me to sit at their

“I think the no voice campaigners on campus were the worst of it, the fact they were allowed to speak absolute hatred and misinformation to unsuspecting and frequently uneducated people passing by was insane - especially when security was there to protect them and they were able to bring a federal senator onto campus who continued their rhetoric and refused to speak to me as an Indigenous student. I also experienced many other issues during my time on campus - I was told I wasn't allowed to do an info session on the voice referendum and cultural safety in my res hall but was told that I could “do a presentation on what a welcome to country is” instead. I got asked many times over how Indigenous I was, ect ect”

table. Once I began talking to them about the unit content, and explained something, one man in the group loudly exclaimed “She’s asian.” A few minutes later the same man asked what my ethnicity was. When I explained that I was Japanese, he replied “It’s always the Japanese””

- ◆ “I have been asked why I’m drinking a ‘chinese’ drink (it was a canned coffee with Japanese writing in it) because the person thought I was more ‘european’ in nature (I am mixed race Chinese). I’ve also been asked why Chinese people are so rude when they come into the business.”
- ◆ “This happened in one of my units which requires group work. Since I’m Indian no one talked to me even though I was sitting at the same table. When I tried to talk in the group giving my views no one responded. I was finding the unit hard as well. I felt depressed and failed the unit.”
- ◆ “Assumed I was an international student based on my appearance alone.”
- ◆ “Cultural trends were made fun of by tutor e.g. mocking K-pop and matcha trends.”
- ◆ “Clear favouritism towards white students.”
- ◆ “Staff members have pushed the stereotype that POC are hard working and smarter.”
- ◆ “In class a peer asked me if aboriginal people get free things from the government, it’s a racist stereotype and made me very uncomfortable and on another occasion they made a remark that I should know the native animals to a tee because I’m First Nations”
- ◆ “I applied for the accommodation on campus but they do not provide the transparency why the application is not successful after waiting for a few months.”
- ◆ “people wanting to shorten my name because it’s “long””
- ◆ “assumptions that i cannot speak english beard off physical appearance”
- ◆ “A lecturer changed my name to an English name without my consent, laughed it off as a joke and I got humiliated in class. I was asked if I would join ISIS or Al-Qaeda by white classmates because I’m the only POC and Muslim in class. In another class a white student complained why international students should come to Australia and told us to get back where we came from. My scholarship testimony webpage got edited, rewritten to make a sad story, put in a different scholarship category I didn’t even get, and erased paragraphs about my achievements and skills. Then, it was replaced by a white student and highlighted their achievements in my original place, all of this without my consent or approval. When I needed urgent help from security they dismissed it saying it’s not important and mocked me on the phone, I was on speaker with my friends and they were mad. I’ve also been told I’m very exotic, asked if I came to the country on a boat, and faced many other microaggressions that I couldn’t even fit into this box.”
- ◆ “I have felt racially profiled and targeted when expressing my Arab culture. I don’t feel safe or comfortable wearing my keffiyeh or speaking Arabic on campus.”
- ◆ “A tutor saw my Palestine map necklace and my keffiyeh and asked me if the map is of Israel. When I told her it was Palestine, she laughed and said she is with Israel. Once I stated I was actually Palestinian she said ‘agree to disagree’ and refused to answer my class-related question.”
- ◆ “As a Palestinian I am constantly harassed by the Socialist Alternatives.”

- ◆ “When I go to the Law Library and take out my laptop, which has stickers in Arabic as well as Palestinian imagery, I get dirty stares and loud rude comments from other students. When I tell people I am Palestinian they respond by saying things such as ‘That’s horrible’ or ‘that’s messed up’.”
- ◆ “When I told classmates that I grew up in the Middle East they asked me how it was living there ‘as a woman’ and implied that I was oppressed. A classmate said that Arab men are oppressive to women and disrespectful to them because they do not look them in the eye, which completely ignores the cultural differences as this is an act of respect in Arab culture rather than disrespect. She then dismissed me and argued with me when I clarified that to her.”
- ◆ “When I tell people I grew up in the UAE they ask me very intrusive questions about my financial status and my family.”
- ◆ “A classmate told me that refugees should not be allowed in Australia.”
- ◆ “I witnessed a Monash student tell another student that they are a ‘dirty Sri Lankan’.”
- ◆ “A student pointed at a Desi student in the library and said ‘She is obviously trying to be white’ because her hair is in a plait.”
- ◆ “Israeli occupation used as an analogy overheard disgusting comments like ‘you can’t rape what isn’t human taking about raping Palestinians.”
- ◆ My personal experience was rejected by lecturers.
- ◆ I was harassed by Zionists for wearing cultural clothes and ignored by faculty for wearing cultural clothes.
- ◆ My food was called disgusting by a classmate.
- ◆ I had rumours spread about me by an Israeli because I’m Arab.”
- ◆ “my tutor in my second year indonesian studies ██████████ made bold assumptions about my capacity in class due to my background without LISTENING to my explanation and when she did, she did not believe MY EXPERIENCE”
- ◆ “Had people comment about me being ‘fake xyz’ ethnicity because I have very pale skin for my ethnic background, jokes about white people and people assuming I am white when I am mixed”
- ◆ “Multiple cases of casual racism throughout my course in multiple different cultural “safe spaces” When speaking out, identifying with my race, I was actively and repeatedly shut down”
- ◆ “Just jokes that reinforce stereotypes”
- ◆ “Someone (presumably a student, also a person of colour) was advertising a free pancake stall and asked where I’m from, and when I said Australia he replied “Oh, you don’t look Australian”

“I attended yoga sessions on campus. Upon seeing my name on the registration list, the yoga instructor started making fun of my name as it is difficult to pronounce in countries other than my home country. She kept humiliating me in front of others for almost 10 minutes. I am never attending those sessions again, and I sort of hate my name now.”

“Got called discriminatory things by students, I’m Latin American and I feel my culture is only its stereotypes. People would talk about the women and how they’re sexually attractive, talk about us as purely working class and therefore beneath them. I even had a girl come up to me and ask me if I was a cleaner when I had my laptop out in the library. Another girl asked me if I was ‘an ethnic’ because her group needed one. Just gross.”

◆ At its peak, racist and xenophobic remarks were made around me on many occasions. I have heard it all. At the worst time, it was my own psychologist at Monash University health services who hurt me the most. She had been treating me for OCD² for years. And obviously she knows that ocd presents differently and can include lots of faith related thoughts of doubt and repetition of prayer... again that's what ocd IS. Yet when I told her, she said that well "your religion is "fake" anyways and it was all made up, so just stop praying god won't care" When I was absolutely weeping in another appointment, due to the brutality inflicted on Gaza, she said "well why do you think this is happening..." insisting that it was somehow the fault of the Palestinian kids that they are being blown to bits. She also was advising that I ignore the images I am seeing, saying that i have to focus on myself. That was so horrific to me because I was in so much distress and really needed to have her at least show some empathy and humanity. That was the last appointment I made with her. I stopped doing therapy at uni since then. On the other hand, there were old "friends" who kept making both fun of Asian students, then also calling older people from diverse backgrounds (Indian, Greek and middle eastern) to be dumb and "spastic". It is terrifying because that individual is now a fully accredited pharmacy grad from Monash.. so clearly the training and professional dev are not doing much. Another example is when I was attending a professional development program (only 20ish selected from the whole uni) so you'd think that things would go well. The head of the department, who was running the program, made a 9/11 joke while staring at me, the only Muslim woman in the room , in a suggestive way. It was so embarrassing and isolating because well, wtf?? And also it was a gathering to enhancing well-being and student engagement and inclusion. So you see how deep things go.. I am not going to count that times when I would be completely spoken over, dismissed, and had my opinions ignored, and those same "leaders" would ask my white male peer specifically for his input while completely ignoring that I am in the room. Note that myself and the guy were actually co-leading the program.."

◆ "Once we were holding an on campus event engaging with the public and I had a conversation with a girl, who ended the conversation with "I didn't for sure if you supported x terrorist organisation", she then admitted she didnt know if i supported a terrorist organisation before she approached me, and I believe this was due to my skin/religion, as a brown muslim"

◆ "Been stereotyped as not showered or clean just cause I'm Indian"

◆ "The number of times people have just assumed I'm from India just because I'm ethnically Indian is concerning"

◆ "A white boy shouted at a student of colour student about eating snacks at a public study area, but ignored his white friend chatting via phone."

◆ "In NUR2010³, I was marked more harsher then my other white peers"

◆ "Getting told I shouldn't be on campus and in this country. Getting told I'm inherently not a human being."

◆ "I applied for the free transport which is provided by MSA then I received an email to go and pick the Myki ticket. When I arrived at the library and explained everything, the girl said she can't see my name and I should show her the email and even when I showed her the email, she

2 OCD: Obsessive Compulsive Disorder

3 NUR2010: Caring for children and young people in nursing practice

continued insisting that I am not in the list. Then she moved on to saying where is your student ID card and I explained to her that I forgot my wallet at home but I have my Monash app which has my ID too and I know my student number by heart. Because I am a fan of MSA events and I know they are always flexible and understanding about these things. But she started insisting she can't give me Myki because that Monash app might have been a screenshot. Then she said I should show her any identity card that I have and I showed her the screenshot of my travel passport information page. She ended giving me the Myki card but I felt so sad, angry and frustrated because it is not about all these verifications she wanted but even the tone she used, it made me feel small. It might not have been a big deal in other days but just few days before that day I experienced racism in my workplace so that was like a breaking point for me. See me crying while writing this and I thought I have moved past these incidents . I always think we have to reach a point where we are not fazed by these issues but some days it is hard.”

◆ “I was told by an [REDACTED] that no one except her would speak to me because I am Jewish and they assumed I was connected to Israel. On another occasion, I was surrounded by a group of people yelling that they wouldnt stop until “people like me” were kicked off campus, because they found out I was Jewish. On both occasions, they did not know if I had an opinion about Israel, or what those opinions were.”

◆ “Tutor marked all Chinese students with low marks”

◆ “I am middle eastern. In a meeting with a colleague I said that I always thought my surname was related to Bedouins then was told it wasn't. He said I should be glad that I am not connected to him (he is a pro Zionist Jewish person) The same person told a story in front of an international PhD student of ours about being in a vehicle with a diplomat from another country who was wearing traditional dress that was a skirt and laughed in hysterics about this. Me and the international student both come from countries where traditional dress of men may involve wearing skirt-like items. I pointed this out to him and he continued to laugh. This same person recently described a colleague's Eastern European accent as “hilarious” The above 3 incidents all happened in the last 12 months with the same colleague”

◆ “Was called a terrorist by another student while they were passing by me outside. I was wearing my keffiyeh and they were wearing an Israeli flag”

◆ “In GIG⁴ when a boy proclaimed “why are there so many f**king Jews on this program” Many classes that were disrupted by the encampment. I felt extremely afraid and stopped wearing my Star of David.”

Disclaimer: The following section contains responses that may be racist, offensive, or confronting. These have been included to accurately reflect the realities of campus experiences and to ensure the full scope of perspectives is represented.

◆ “Racism is good”

◆ “The implied request to complete this section of the form is to treat POC differently; by even making the distinction between POC and non-POC, there arises unequal treatment; everyone can experience racism, including non-POC, and non-POC should have the same opportunity as POC to discuss racism on this form”

4 GIG: Global Immersion Guarantee

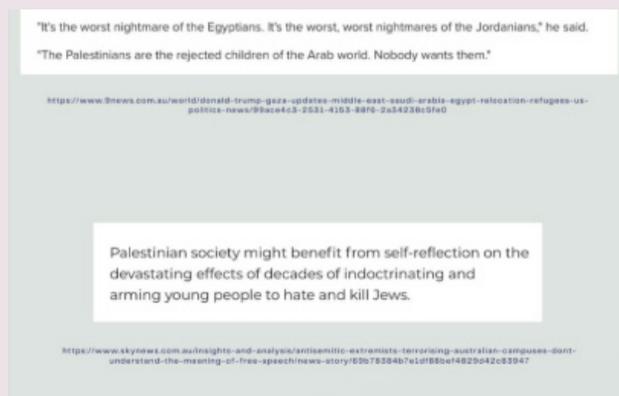
- ◆ “When I use the student lounge, there are often several groups of students who appear to be of Middle Eastern background (I don’t mean any offence — I just don’t know their exact nationalities, only that they have darker skin tones). Sometimes, they stare at me in a way that feels uncomfortable — I’m East Asian — and I’ve experienced situations where they seem to act in ways that make me feel unwelcome, almost as if they want me to leave the space. I want to be clear that I’m not making assumptions about their intentions, but I’m sharing how these situations have made me feel. I just hope to feel safe and included when using shared spaces on campus.”
- ◆ “MSA itself is racist. Aesthetic activism driven by ignorance is creating division, antagonism and violence on campus.”

7.10 Have you received support from Monash when you experienced racism? Please Elaborate.

- ◆ “No, I haven’t because I don’t know that university have the place to report. I hope that poc can put the entrance to some place more obvious. Or make some post to regularly share with all students.”
- ◆ “No. They have not made any public statement regarding this matter that attempts to reconcile with many students” (In referral to the statement Monash put on October 13 titled “Israel-Hamas”)
- ◆ “No, Monash claims to launch an investigation then never gets back to you, or tells you action has been taken and you’re left in the dark. Just for the action to be a slap on the wrist”
- ◆ “No, when I tell one of my teachers that some group members are behaving rude with us just because we are not white she said I can’t change the group.”
- ◆ “No. All my support in difficulties relating to racist behaviour were from fellow students.”
- ◆ “Incidents way too insignificant to warrant deliberately getting offended or reporting to Monash”
- ◆ “There was no action taken”
- ◆ “The hostility Arabs, Palestinians and Muslims receive when we bring up our concerns was disgusting to say the least.
- ◆ “no help”
- ◆ “Never tell them”
- ◆ “no because i didn’t see the point”
- ◆ “I have never reached out to anyone”
- ◆ “No, I have not received support from Monash”
- ◆ “No, they did not care”
- ◆ “No support has ever been offered, nor when I have sealed support was anything done for me.”
- ◆ “I haven’t asked for support because I don’t trust the university to action it.”
- ◆ “No - went to Monash counselling and made my experience worse.”
- ◆ “No, Monash is the last place I would go for any support regrading cultural safety”
- ◆ “We don’t know the right support and resources”
- ◆ “Some cases I did, some didn’t. They said I was too sensitive or overthinking”

- ◆ “No, I don’t feel comfortable going to monash admin and discussing any incidents as I feel that they are complicit in repressing Arab voices”
- ◆ “No, I’ve reported it a few times but it was either from an authority figure or not resolved.”
- ◆ ”no. i spoke to my unit coordinator and he dismissed the experience”
- ◆ “Both times when it happened to me I wanted to complain and went so far to the office to complain as well, but I stopped myself only because I know how my marks/grading might get affected as it will be the same tutor marking my papers.”
- ◆ “No I have spoken to Monash admin and MSA before on dealing with situations and little to no action was taken”
- ◆ “No. I was and still am deterred by the emotional burden of having to re-live and rethink those memories. And quite frankly after that incident with my psychologist, I lost faith in the system at Monash.”
- ◆ “I’ve never reported it because this person is senior to me and I would fear their reaction.”
- ◆ “No. I never reported it. I did mention it to a PHD candidate who was trying to get me to continue my studies past undergrad and he told me it would be easy to report. But I feel like anything I say will just be swept under the rug.”

7.11 Submissions of problematic material from students



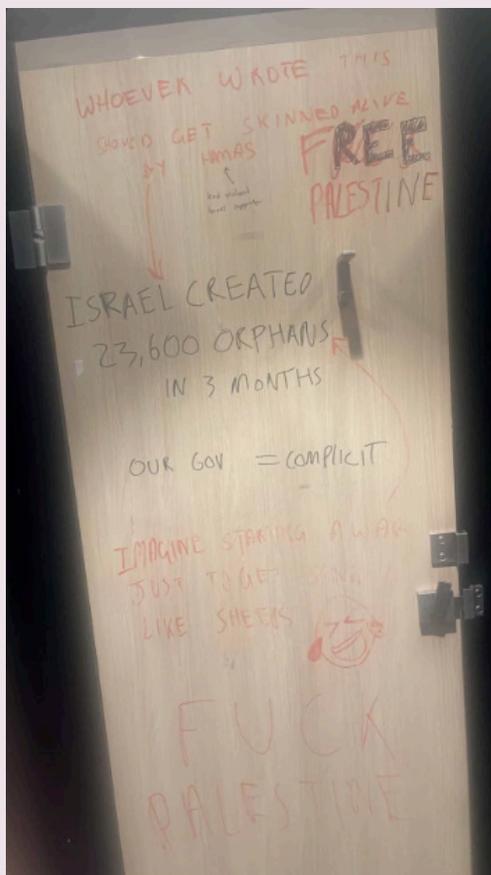
Text at the top of the image: It's the worst nightmare of the Egyptians. it's the worst, worst nightmares of the Jordanians" he said. "The Palestinians are the rejected children of the Arab world. Nobody wants them"

Caption for the above picture

This was a submitted response highlighting student concerns over institutional inaction and the normalisation of anti-Palestinian rhetoric within Monash. These comments were made by a senior lecturer at Monash University and published by major news outlets.

Statements such as describing Palestinians as “rejected children of the Arab world” and claiming their society “indoctrinates young people to hate and kill” are overtly racist and dehumanising.

Despite numerous complaints from students and community members, Monash University took no public action and showed no accountability or concern. The University’s silence in response to such statements has reinforced perceptions that racism and anti-Palestinian bias within academic spaces are tolerated, leaving affected students feeling unsafe, unheard, and unsupported.

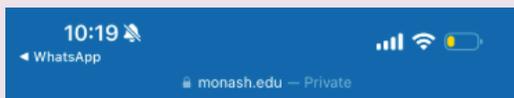


Caption for the picture to the left

This graffiti was found in the men’s bathroom on the lower ground level of Matheson Library, Monash Clayton campus, and was submitted to the POC Department on 30 September 2025.

Some of the messages included statements such as “Imagine starting a war just to get slaughtered like sheep” and “Whoever wrote this should get skinned alive by Hamas.”

The POC Department reported this incident to Library Management and the Head of Security at Monash University and was informed by Library Management that the graffiti would be taken down. No further follow-up or communication was provided after the report.



Statement on ongoing Israel-Hamas conflict

Monash University is saddened by the ongoing Israel-Hamas conflict and recognises the deep impact of the worsening violence on communities. We are especially disturbed by the attacks on civilians by Hamas and condemn the targeting of innocent people and non-combatants. We are also concerned for the civilians impacted by attacks on the Gaza Strip.

Our thoughts are with those directly and indirectly affected by this conflict, including our staff, students, alumni, partners and their families and friends. We are working to support all students and staff impacted.

The health, safety and wellbeing of the entire Monash community is our priority, and we will continue to do everything we can to assist those who are affected by this situation.

Racial discrimination or vilification is unlawful and the University [does not tolerate racial discrimination or vilification of any kind](#).

A dedicated 24/7 counselling and mental health support line has been established for students impacted by the conflict. Students are encouraged to call [9905 2006](#) if they need counselling and mental health support.

General [24/7 counselling support](#) and the [emergency mental health phone line](#) continue to be available. Counselling support is available for staff through Monash's [Employee Assistance Program \(EAP\)](#), and University Health Services also offer [telehealth \(video or phone\) counselling sessions](#).

Caption for the photo to the left

This was a submitted response by a student showing Screenshot of an email sent by Monash University on October 13, 2023 to all staff and students in response to the genocide in Gaza.

This statement upset many students across the Monash community. The use of language was viewed by numerous students as one-sided and dismissive of the broader context of occupation and systemic violence against Palestinians.

Many felt that the University's framing minimised the suffering of Palestinians and ignored the disproportionate power dynamics at play, failing to acknowledge the ongoing genocide and historical context of apartheid and dispossession. Students also raised concerns that this statement contributed to a broader environment of silencing, where Palestinian, Arab, and Muslim students felt unseen, unsafe, and unsupported on campus.

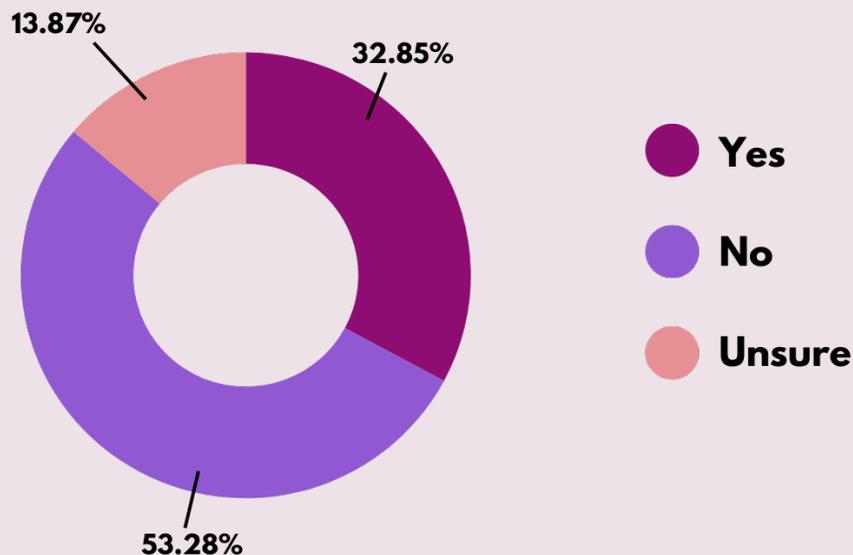
7.12 Additional Participant Comments

- ◆ “I hope that Monash University goes beyond merely ‘acknowledging’ students’ concerns and begin to actually address the concerns beyond social cohesion initiatives that fail to recognise root causes and the way the university itself has enabled racism on campus.”
- ◆ “In my 3.5 years of undergraduate studies at The University of Melbourne, I felt most welcomed and free of prejudice across classes and student societies. In my first semester at Monash University, I had been treated awfully in one of my CORE subjects. As much as I like the people and student culture (arguably more than at Unimelb), I can’t help but be extremely disappointed at how my formal complaints were received by the university - complaints which other five students who had already completed the subject had warned me about throughout semester 1 when we met every now and then within our student club. The fact that the complaints are the same and the lecturer is still here is downright evil and horrible.”
- ◆ “There is a lot of silent racism against coloured people. I’ve had some people change their seats when I’m next to them, and a rude unwillingness to even acknowledge what I am saying, “It really breaks my heart to be in this university.”
- ◆ “I do not feel safe on campus, I do not feel comfortable being openly Palestinian and Muslim on campus in fear of repercussions. The recent comments by [REDACTED] have made me feel unsafe as it displays how the university will protect and keep staff that have such hate towards a group of people.”
- ◆ Other colleagues have regularly reported racist incidents to me because they know I’m an ally. But I feel awful because I don’t know how I can actually change the culture here. I took to a staff planning day that I would implement a regular catchup with interested staff to learn more about Aboriginal culture and our relationship with it. Only 3 out of maybe 14 staff said they had any interest.
- ◆ Sometimes I feel like people look down on me because of where I come from. I wish something could be done.
- ◆ “In 2022, I asked the MSA POC to include Jews as POCs (like UMSU) but was denied. I asked them to assist in tackling antisemitism regardless, and they agreed, but no action was taken. Now antisemitism is worse than ever, and I feel MSA should take personal responsibility for their part in contributing to it. I resigned from my position over the overt and constant antisemitism I faced there, and it really impacted the way I see the world. I know this will probably fall on deaf ears, but I felt compelled to say it anyway”

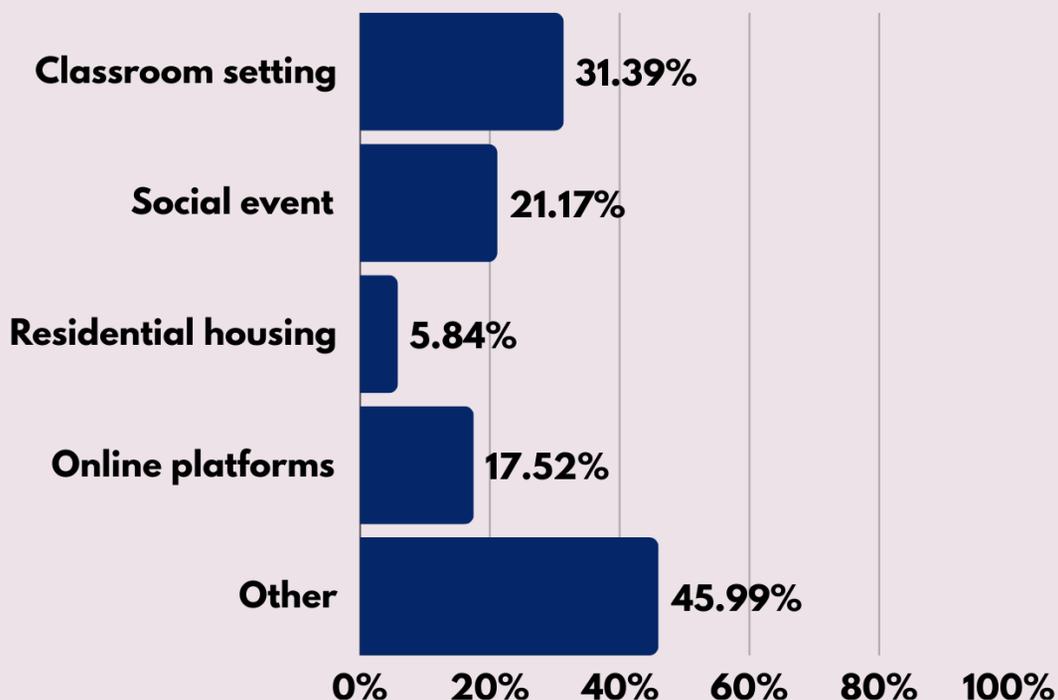
8. Responses from Non-People of Colour

8.1 Witnessed Instances of Unfair Treatment Toward People of Colour

8.1.1 Have you witnessed a Person of Colour being treated unfairly at Monash?

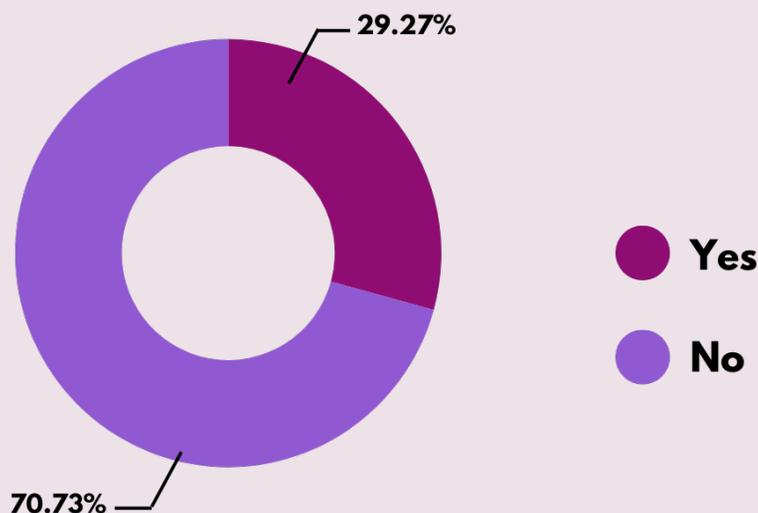


8.1.2 In what context did this occur?



Note: Most respondents who selected "Other spaces" went on to specify particular locations, most commonly the Campus Centre and other hangout spots and other areas across campus.

8.1.3 Did you report or speak out about what you witnessed?



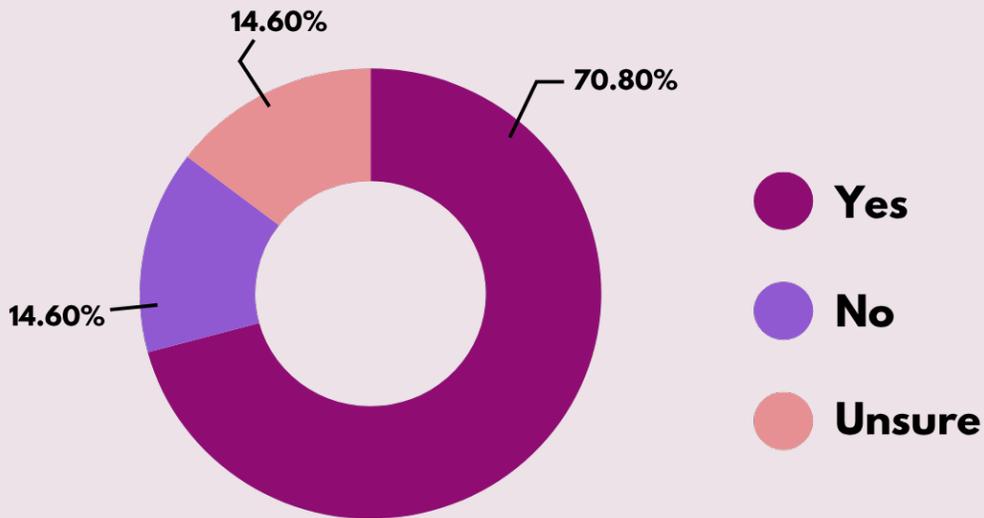
8.1.4 If No, what stopped the participants from reporting or speaking out?

- ◆ “My partner told me it was fine, and I didn’t think anything would come of it”
- ◆ “At the time I didn’t think much of it. It a teachers reaction to what a students name and at the time I thought it was inappropriate, but the student didn’t seem to notice”
- ◆ “It wasn’t a singular instance or comment, but a general trend. I’ve talked to people about it but I wouldn’t think it’s something that I could technically report. I just try not to do what they do.”
- ◆ “I’m not sure, in the situation I felt unsure of what to do. In hindsight, I should have spoken out.”
- ◆ “It can be hard to speak out as a non-POC without sounding like a “white knight”, so it can be easier to stay quiet.”
- ◆ “I couldn’t tell whether speaking out would actually cause more harm; ie reinforce the person of colour as a target of micro aggressions, and didn’t know if it was my place to speak up in place of them as they didn’t say anything”
- ◆ “I didn’t feel I understand the correct channels to do so”
- ◆ “The affected individual did not want to escalate the situation.”
- ◆ “Scared of retaliation by those perpetuating”
- ◆ “Didn’t want it to escalate or for individual to say they didn’t remember saying that”
- ◆ “Being unsure who to go to / who to tell”
- ◆ “It would be passing by in the social areas, and you might hear something, but I haven’t come across explicit racism on campus.”
- ◆ “I didn’t really understand what I could really do about it and where to report it”

- ◆ “Feeling of uncertainty as to whether the incident witnessed was actually racism. Fear of backlash/ social repercussions.”
- ◆ “Didn’t want to draw attention to the person being racist (mocking the lecturer).”
- ◆ “It was a casual comment someone made that I heard as a bystander and I should have said something to them directly but didn’t.”
- ◆ “The victim discussed it with me and said it wasn’t worth reporting”
- ◆ “I didn’t want to be a subject of hatred too”
- ◆ “They said they will do something to my family”
- ◆ “Although I presented my case, it did not appear to carry much weight, as the principle of equality in this instance seemed to operate in only one direction.”
- ◆ “In some instances I have witnessed, I was an observer, with the specifics of the events (and the relationships between the people involved) unclear to me, and I did not want to inject myself into a situation where I was misinterpreting “banter” between friends, one of them a person of colour and the other not (where it was agreed between them that the language being used, or things being said, was done in a way that was understood as tongue-in-cheek, to mock genuine racism. The codes of conduct in any relationship are unique, and I don’t see the discussion of racist tropes in a mocking context as necessarily racist, or necessarily reproducing racism, so long as an understanding along those lines has been established first). I cannot recall specific instances of racism between strangers (although, as a white person, it is possible that I have seen them, and failed to pick up on implicit signs that, e.g., a person of colour would recognise). In certain cases in different capacities - dealing with students as a supervisor, tutor, etc. rather than peer - I have noted views with racist implications, and highlighted the inappropriateness of these views with the student where necessary (it doesn’t seem appropriate for me to call this “speaking out”), but I have only seen them expressed openly enough to cause a disciplinary issue in one case, which I reported. It is often the case that students from backgrounds where racism is normalised will understand themselves as non-racist or anti-racist, but will act out learned behaviours which are racist in subtle ways because they are not socialised to recognise these as racism (I have observed this most commonly in rural students, or in students, on either side of Israel-Palestine debates, failing to recognise the harm certain remarks may cause); I think there is value in attempting to explain and educate rather than discipline and potentially alienate/exclude in cases such as this, and proceed to a disciplinary approach if they fail to examine or reform this behaviour.”
- ◆ “Monash lets its staff engage in anti-Arab racism with no consequences, reporting it would lead to a process we know nothing about”
- ◆ “Didn’t know how”
- ◆ “there was a large group of people and i am small”
- ◆ “To be honest it was generalisations from repeated behaviour.”
- ◆ “incident i witnessed was a general comment, not directed at particular person”
- ◆ “I didn’t feel comfortable doing so on behalf of the person who experienced the behaviour (I wanted to avoid white-knighting).”
- ◆ “I mainly reported a group of people for non-racial harassment, but other people who have reported this group of individuals have been the victims of racial profiling and threats made by them.”

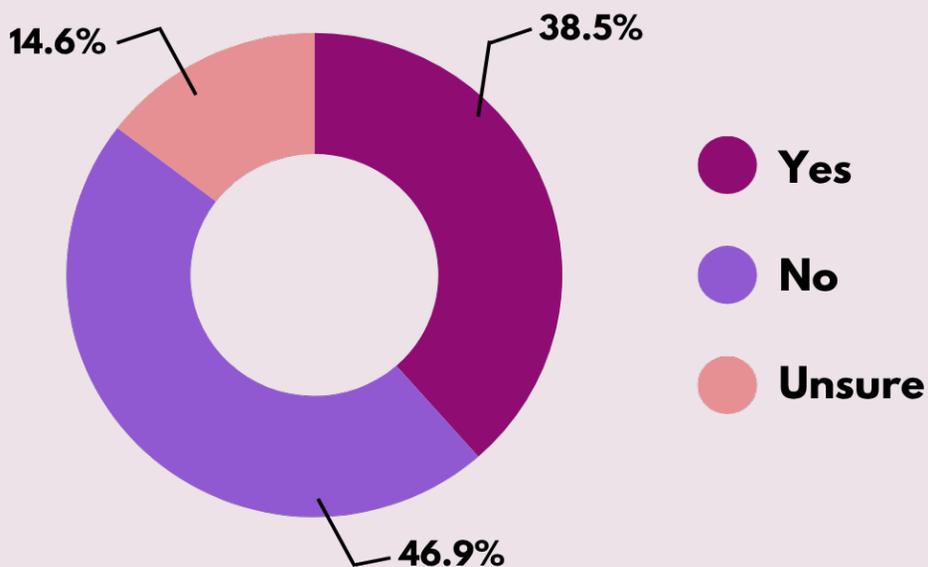
8.2 Identifying microaggression

8.2.1 Do you feel confident in your ability to identify racist behaviour



8.3 Monash's response to racism

8.3.1 Monash University handles racism and racial issues effectively. Please indicate how much you agree or disagree



“If I do speak out about it, I usually challenge the person directly. If I don’t challenge them, it’s usually because I overheard them rather than spoke directly to them, and feel uncomfortable challenging complete strangers over something I eavesdropped in passing. I have never considered reporting someone”

“The teacher is quite aggressive and doesn’t let students speak. I also felt like as a white student, if I called out an Asian teacher for being racist to someone who was of Middle Eastern descent, that people would say that *I’m* being racist by calling it out.”

8.3.2 What participants had to say:

- ◆ “I don’t think Monash knows enough about the experience of students in general. And are probably ineffective at addressing issues of racism around campus since they don’t engage with us.”
- ◆ “I feel like every company, regardless of if they say the care, usually will prioritise money over treating people well”
- ◆ “Most racism I see (and experience, if you count Islamophobia, antisemitism ect) is usually micro aggressions or things like assumptions based on racial stereotypes. Challenged in conversation, most people will go “oh I didn’t know that!” and won’t do again. “I didn’t mean it that way!” Is also pretty common. Most racism I encounter is unconscious bias, not overt; people often parrot racist narratives/stereotypes without critically examining them. I do overhear a lot of Sinophobia from people specifically. I do want to emphasize these are rare events though. Maybe once or twice a month, not daily.”
- ◆ “I feel like Monash has policies in place to help curb and eliminate racism and other forms of discrimination, but in practice these policies are not effective enough to completely get rid of them.”
- ◆ “I’ve never gone to Monash about this issue so i dont know how they handle it”
- ◆ “I haven’t been involved in an incident that escalated to the point of official intervention by the uni. However last year I felt that the emails sent out saying to the effect that Monash has no place for antisemitism or islamaphobia felt very tokenistic and used to cover themselves legally”
- ◆ “Racial issues stem much further than reporting and addressing single incidents, which is done with varying success based on the stories of my friends, who have unfortunately faced racism/ other acts of prejudice. Handling racism extends to systemic issues and openly speaking against certain actions/ beliefs, and I don’t think Monash does a great job at this across all sectors of uni.”
- ◆ “Feel like in a classroom setting it could be a bit better”
- ◆ “There should be more campaigns to encourage people to stand up to the racism”
- ◆ “I would say positive for general issues but I am really deeply dissatisfied by their attempts to shut down all Palestine protest”
- ◆ “More can definitely be done”
- ◆ “I have no idea about how Monash Uni handles racism on account of the fact that I haven’t been involved in any cases involving racism. My only knowledge of a case is that one time I heard about a tutor saying the N-word in a Freud to Friends class and having to stop teaching that subject - it was in a relatively neutral context of course, not insulting (I would’ve definitely expected he be fired in that case) and I don’t think he meant any harm, but he probably should’ve known that it’s a sensitive word to throw around.”
- ◆ “Monash took a long time to make sure that the culprits were dealt with”

- ◆ “People should be trained better on what can be done when they witness the inequality. For example many don’t know what to do.”
- ◆ “It could be handled better in 75% of situations, most of the time any effort made is inadequate”
- ◆ “absolutely terribly handling any discussion about genocide in Palestine, which is in my opinion because of anti-muslim and arab racism”
- ◆ “I believe that direct, more “obvious” forms of racisms, such as remarks/slurs, are better retaliated by the university as it is easier to maybe submit a report or shut down the racism. However it’s clear that the university handles systematic racial issues and micro-aggressions differently.
- ◆ “Monash’s emphasis on diversity and inclusion (in racism and in other areas - e.g., neurodiversity, gender identity) is helpful, and the strong disciplinary response to racist behaviour is a positive thing, and a powerful disincentive. More open discussion of microaggressions may also contribute to students who do not think of themselves as discriminatory examining their own beliefs and behaviours. The fact that this material is often confined to start-of-degree modules and advertising, however, is potentially problematic - more could be done to integrate this material more holistically across the university, both in teaching and on campus. It is worth considering that “closet” racists - students who are racist, and resent Monash’s diversity/inclusion initiatives, but realise that it is not in their interests to share this - will probably not be swayed by these materials. They tend to resent the start-of-degree modules and approach them cynically, and view discussions of diversity on campus and in Monash emails/other materials as a marketing exercise. Quite apart from these students’ views, it is legitimate to question (from an anti-racist perspective) the extent to which Monash’s commitments here are “diversity-washing”. There are also insufficient resources for students who have recognised racism in their own behaviour, and would like to seek support to improve (e.g., social-skills training, self-regulation, behaviour modification, etc.) without being “outed” - there is a (justified) social stigma against discriminatory behaviour, which makes selfexamination difficult and may disincentivise it, so it should be made easier for students to admit to it and find ways to improve (something which would also benefit students who have recognised, for instance, discrimination against neurodiverse people, or harassment particularly sexual harassment - in their own past behaviour. This would be particularly relevant to students with sheltered or maladaptive upbringings, socialised into these behaviours, or else with an underdeveloped understanding of social norms. The obvious problem is that students guilty of these behaviours may also exploit services of this kind as a sort of self-justification, or to evade responsibility for their past or ongoing misbehaviour). To my knowledge, Monash does not provide (at least, does not advertise) such services.”
- ◆ “No word on the blatant anti-semitism that’s impacting the lives of Jewish students who have no say in what Israel is doing.”

Disclaimer: The following section contains responses that may be racist, offensive, or confronting. These have been included to accurately reflect the realities of campus experiences and to ensure the full scope of perspectives is represented.

◆ “As a white international student who has experienced discrimination its unclear where to raise issues I face as I don’t think its said enough that racism works both ways and that as a white person I can also face discrimination just like POC.

◆ “How about you get a life”

◆ In my experience, Monash University could improve the way it handles racism and racial issues. While the institution expresses a commitment to diversity and inclusion, this has not always translated into fair or balanced treatment in practice. As a white student of British origin, I was repeatedly subjected to comments in class that labelled me a ‘colonist’ (by both students and an educator), and discussions often centred on themes of linguistic imperialism in ways that felt personal and accusatory. Rather than fostering critical discussion in an inclusive manner, these conversations sometimes took on a tone that made me feel targeted and humiliated based on my ethnicity and national background. I raised my concerns, but they did not seem to be acknowledged with the seriousness I expected. In this instance, the principle of equality appeared to operate in one direction only, with the experiences of Western or European students being minimised or dismissed. White is still a colour too, you know. I believe that Monash University would benefit from creating clearer guidelines on respectful academic discourse, ensuring that conversations about race, identity, and power are conducted with mutual respect and sensitivity for all students, regardless of background. True inclusion should mean protecting everyone from racial bias, not replacing one form with another.

◆ I identify things often that would be considered micro-aggressions if they were done to anyone but someone who looks like me. I am in the minority in all my classes. I am often the only white person in a group or on a table. And people make comments about this. Now I’m a big girl, who has a modicum of self respect, so I don’t let it bother me. Because even though people like you have trained me to see race I don’t automatically judge others by their race like you. I make connections and will respond to so-called ‘racist jokes’ with a smile. But shouldn’t such things be fair play since the same is done to me? It doesn’t bug me. If you actually experienced racism you wouldn’t concern yourself with ‘micro-aggressions’ because you’d be too busy worrying about actual discrimination. The very fact you asked this survey is because you cant find racism against ‘POC’. You are so desperate to find it though. Why look for racism? Ask yourself this. Are you really discriminated against or are you just incredibly entitled?

◆ “MONASH NEEDS TO STOP LETTING PALESTINIAN TERRORISTS AND ARABS ON CAMPUS. JOHN MONASH IS A ZIONIST DO YOUR RESEARCH YOU PIGS”

8.4 Can you recall a time when you witnessed or were made aware of racism toward a POC student or staff? Please describe the incident.

- ◆ “I was walking with my partner (who is chinese) and someone (a white man) came up to him and started speaking to him in terrible mandarin and with a chinese (embarrassingly inaccurate) accent. We were both kind of confused because he was asking my partner questions in this accent, but my partner has lived here all their life and speaks perfect aussie english. It was really uncomfortable for me because it was dark too.”
- ◆ “Friends have spoken about leaving whole degrees due to racism, specifically Literature. The teacher was very biased towards her due to her ethnicity and because everyone else in the class was white they loved the tutor. Other friends have experience Islamophobia, especially due to the prayer spaces and from chancellors, higher ups etc. they couldn’t even start a club because it wasn’t inclusive of non arabs enough originally”
- ◆ “Students complaining about people not speaking English in classes”
- ◆ “A friend was a religious unit and every time the lecturer spoke about Christianity or Islam it was always in a condescending and distasteful tone. He even went on to say that both religions don’t have any revelations. When challenged on this point by a student, he doubled down and said that the Quran was written by Muhammad and Bible by Jesus, i.e. neither received revelation. I expected better from someone who is supposedly a scholar. The most basic fact about Islam is that the book is the word of God. Just like in Christianity, the Bible is the teachings of Christ (believed to be God as per the trinity). Thus, to dismiss both as fictional books is extremely dishonest and outright ignorant”
- ◆ “Seen kids making fun of someone’s skin colour, race, appearance (stereotyping) etc.”
- ◆ “Students going out of their way to make groups that do not include POC students/ excluding POC students in group discussions when seated on the same table 2”
- ◆ “Students from religious groups making an effort to look visibly uncomfortable with students from another religion (there was no interaction between them, just walking past)”
- ◆ “General trend of white people always gravitating to other white people (including when no one knows each other), and I’m not the only one to notice it.”
- ◆ “There have been some comments I have heard about a lecturer’s accent.”
- ◆ “I can’t recall specific incidents but I do remember hearing these: 1. Stereotypes about different ethnic groups”
- ◆ “Micro aggression and exclusion from important decisions and critical roles”
- ◆ “student being left out during a class discussion”
- ◆ “General discrimination against certain races can be seen in club settings sometimes - not overtly but subtly.”
- ◆ “Sometimes stereotypes are reinforced when groups make jokes about stereotypes”

“The treatment of/ attitudes towards international students in engineering, particularly those of Chinese background, has consistently struck me as racist from my peers. There is an attitude of derision and a view that being partnered with international students for group projects is a punishment/ a bad thing. This is largely framed within an academic context/ communication issues but often seemed to cross a line to me.”

“Students frustrated with non-English speaking background teachers and using it as an excuse to hate on their culture rather than their capacity to teach. Capacity to teach and communicate in English is a fair call in many cases”

- ◆ “In so many classes I’ve witnessed TAs¹ ask POCs if they have a nickname they can use instead of their ‘ethnic name’”
- ◆ “The only time that I can remember would be someone assuming that my Asian friend was not aware of what was going on, but it was very subtle and without malicious intent.”
- ◆ “Unfriendly comments on lectures accents.”
- ◆ “One time in my microbio class there was an international student and she could not speak english well so because of this nobody wanted to pair up with her”
- ◆ “I know of a student that was consistently stared at, spat on and also was met with racist and derogatory language by another student.”
- ◆ “In the classroom, it is often the case that people form groups based on ethnic lines and there is minimal diversity between them”
- ◆ “already mentioned in a previous answer! I feel like it can be considered racism since there are Arab and Muslim students and campus and such a display on October 7th with everything in Palestine going through is completely insensitive. What made it even worse was it was not shut down as far as I am concerned.”
- ◆ “Lecturers asking students to please speak english”
- ◆ “Student made Indian ringtone joke”
- ◆ “Students blaming other students for issues, based purely on race”
- ◆ “I saw things like even when provided with Islamic society letter student not being given the proper spec con for Eid due to them not believing it hindered their ability to submit the assessment when other students with other backgrounds received such consideration without needing to provide docs signed by a police officer and even then they did not give the equivalent days of celebration.”
- ◆ “Pretending not to understand their accent and repeatedly questioning the same non white student about where their accent is from even though they were born and raised here”
- ◆ “Not in particular but more during the aftermath of Palestinian genocide”
- ◆ “Students complaining about lecturer accents and nationalities”
- ◆ “Student in class was being made fun of due to their choice of dress and appearance within a group”
- ◆ “TAs² and lecturers not being able to tell POC students of the same race apart”
- ◆ “I’ve mostly just seen casual racism and its hard to describe a particular incident”
- ◆ “I saw a student make an insensitive joke about a minority, not a specific person”
- ◆ “Staff were not patient enough to listen someone who was struggling to speak”
- ◆ “Yes, the Palestinian students are treated terribly”

1 TA: Teaching Assistant

2 TA: Teaching Assistant

- ◆ “A student said in class “Does your uncle own you?” when enquiring about the name Zahra, referencing the fast fashion brand Zara.”
- ◆ “A group of people from a specific background were discriminated against for an event because of their race.”
- ◆ “In this event, someone called a sri lankan individual Indian and they got slightly offended.”
- ◆ “An Australian student ignored and interrupted an international student who was trying to add to the discussion because her English was not good.”
- ◆ “Students were mocking the lecturers accent.”
- ◆ “making fun of lecturers accents”
- ◆ “someone made a causal comment about a certain demographic of students in my class not understanding content”
- ◆ “A student became frustrated with a TA’s English skills. The student complained about their frustration with other students out of class.’
- ◆ “I heard Chinese students making fun of the tutor of Indian background and his accent. (IT faculty).”
- ◆ “Jokes made in class about study ethics/location classmate lived due to race”
- ◆ “Jokes” about South Asian stereotypes”
- ◆ “I remember in a tutorial everyone after the class said they won’t go back to that class because they can’t understand what the lecturer was saying”
- ◆ “Mainly I’ve seen people’s accents being mocked, especially when they’re an international tutor. While I understand it can sometimes be frustrating, there are better ways to deal with it than attacking someone.”
- ◆ “Turors were making fun of students names and not allowing a POC student to go to the bathroom”
- ◆ “Easily comes out during the stress of a group assignment. When an international student isn’t pulling their weight small slip ups in language betray the scapegoat for the frustration.
- ◆ Generally there can be some annoyance when paired with an international student.”
- ◆ “Joke about an African descent lecturer”
- ◆ “In a previous group task, when one of the international students were slightly excluded.”
- ◆ “Racist humour (see previous statement). Jokes about being a “coconut” (brown on the outside, white on the inside), etc. Whether that’s racist or funny is up to the interpreter but Monash might want to know anyway.’
- ◆ “One of my Indigenous classmates being referred to as a ‘clever monkey’ by another student”

- ◆ “once when i was sitting in a lecture hall i overheard two students making fun of people who don’t support or criticise “Australia Day” which seemed like a racist toward indigenous people”
- ◆ “Jewish boy in the gym had his kippa (skull cap) ripped off”
- ◆ “tutor micro aggressions when being unable to understand student actions or mispronunciation of names”
- ◆ “What brought me to this survey and it’s something that bothers me is when students change their names or adopt an English name just because English speaking people cannot pronounce their native name. In my case it is not a big issue because my name is similar in English and Spanish but some people with beautiful and meaningful native names may have to just adopt “Pam” because they feel it will make others lives easier. I just wanted to fill in the survey to expres this thought, thank you for the opportunity.”
- ◆ “I did not witness this, but was made aware that a tutor in one unit examining ethnicity (around 2023) using racial slurs in their class, and claiming that they were allowed to because of the ethnicity of their partner. I have also observed, in tutorials I have taught, one politically conservative student expressing fondness for Geoffrey Blainey (a historian closely identified with racism against Indigenous Australians), and one student, writing an essay on Israel’s occupation of Palestine, repeating antisemitic tropes (related to, e.g., international finance and conspiracy).”
- ◆ “An Arab student wearing a keffiyeh and myself both felt uncomfortable and felt racially profiled”
- ◆ “My sister (also a student at Monash) told me about one of her tutors who repeatedly singled out international students who did not have English as their first language to read aloud to the class, and showed frustration when they were slow or struggled with some words”
- ◆ “Yes; during a class presentation in BLK1000⁴ a Palestinian student was speaking about a site that is sacred to them (this was part of an in class presentation that was required for the class) and a white boy at the back of the class started shouting at her that it is “not called Palestine it’s Israel”, he was quite aggressive and rude even when the teacher asked him to please stop shouting and he made everybody in the class uncomfortable, i asked the girl who was presenting if she was okay after the event and she said that she had “dealt with a lot of that behaviour before” which made me really feel upset for her.”
- ◆ “A staff member made an assumption about a student based on their ethnicity, and then procedure to use them as a token for that ethnicity when discussing complex issues’
- ◆ “lecturer displayed graph that suggested australia was decolonised by 1959, totally disregarded the idea that the nation is a colony to this day and in doing so diminishes the experiences of indigenous students”
- ◆ “A certain staff member was not willing to help a colleague who was a person of colour but was more than willing when the same help was requested by a non person of colour.’
- ◆ “Witnessed a classmate refer to a teaching staff as a monkey”
- ◆ “staff mocking student’s accent”
- ◆ “My friend is an international student from China, she recalled when COVID hit everyone looked at her differently and she felt really uncomfortable turning her camera on in classes.”

4 BLK1000: Indigenous Australian creative practice and ways of knowing

◆ “There was an incident that became very well known a couple of years ago where a white staff member used the N slur in a class. When a student called this out the staff member proceeded to attempt to justify their using of the slur. Several students complained and the staff member was placed on paid leave while it was investigated. The staff member was allowed to return to their role and to my knowledge there were no repercussions for their actions. For me this raised serious concerns of if an incident of that level of blatant racism occurs and the person isn’t held to account then I highly doubt that incidents of micro aggressions and other less public racism is being dealt with.”

Disclaimer: The following section contains responses that may be racist, offensive, or confronting. These have been included to accurately reflect the realities of campus experiences and to ensure the full scope of perspectives is represented.

◆ “N****r”

◆ “Yeah, I made a joke about Chinese people. Directly after they made a joke about all white people. All harmless fun to us. But you special snowflakes would have been claspng your pearls like a Church mum discovering rap.”

◆ “Haven’t seen a POC experience racism but I want to raise how it works both ways. I saw this survey advertised and I thought great that’s an important issue that’s being acknowledged but was disappointed to see the language around racism only point to POC. As a white person from the UK I have experienced discrimination and am constantly having to explain to POC students why as a British person I chose to move to study here. I sit in a class and every table fills up around me before someone sits next to me. I’m constantly in the middle of ‘jokes’ about society being ‘too westernised’ when that is my culture and I’m proud to be British just like anyone should be proud to be where they are from. I’ve had comments such as “just go back and study at a UK university”. I have also had students from indigenous backgrounds hear my British accent and stop on a campus pathway to make uncomfortable comments about British people relating back to colonisation. I also now struggle to go to events alone due to the comments and actions of POC male students towards me when they realise I’m a white woman from the UK. Even other students around me who are my friends have even picked up on how I am approached in uncomfortable ways by male POC students. I chose to do my full degree at Monash to learn from a global perspective and from a range of cultures so it’s been disappointing and challenging to have to battle comments like these.”

◆ “Our MSA has been hijacked by Iranian backed Hamas terrorists shame”

◆ “I have not witnessed any incidents of racism directed at POC students or staff during my time at Monash. In fact, it appears that students of colour are well supported and that the university makes considerable efforts to centre their voices and experiences, particularly in class discussions. However, it is important to note that while racism towards POC is rightly taken seriously, the same level of care is not always extended to students from white or Western backgrounds. In my own experience, I was repeatedly called a colonist in class due to my British heritage. These comments were made in front of peers and were not addressed by the teaching staff, leaving me feeling isolated and unfairly judged for my cultural background. While this may not fit within traditional definitions of racism, it still created an environment where I did not feel equally protected or respected.”

◆ “MSA execs are allowing terrorists to control them and they regularly post anti-semitic content and anti-Israel propaganda, they are to blame for the antisemitism on campus”

◆ “I haven’t seen anyone be racist to a POC. But the socialists did say really antisemitic things, and the MSA supports them which is not great. There are loads of antisemitic comments under the MSAs statements on Palestine and Israel.”

◆ “The entire encampment last year”

“My friend, who is of Sri Lankan descent, has told me about microaggressions she has faced. I’ve also seen/heard a teacher make comments about her when she was not there. I could not say anything because this teacher was extremely aggressive and she was the highest person to report incidents to”

“A student was informed by security on campus to not wear a badge repressing support for Palestine. They called them antisemitic and when refused to remove they threatened them to be removed from campus”

8.5 Suggestions for Improving Support for POC Students and Staff

- ◆ “Monash University should listen to each student and staff member’s experience fully, and take action against acts of racism.’
- ◆ “Offer more efficient support services for dealing with racism and also the psychological stress of fearing racial discrimination.”
- ◆ “Not allow SAlt¹ members to follow around Jewish people.”
- ◆ “Equal funding and show of support through statements”
- ◆ “It would be lovely to have scholarships which would cater to POCS or even immigrant”
- ◆ “Not be racist and protect marginalised peoples regardless of money, political situations and personal biases.”
- ◆ “Conduct more culturally diverse events”
- ◆ “Monash should start actually punishing students who are racist, not just launch a silly ineffective investigation that results in nothing. I want clear statements condemning anti Palestinian rhetoric on campus’
- ◆ “an apology for a start. And if the lecturers can’t be unbiased they should not be teaching about said ethnicity or religion, maybe bring a Christian to speak on Christianity and a Muslim to speak on Islam”
- ◆ “See previous response - a better university experience would have the most positive impact on everyone, including POC students.”
- ◆ “More education and understanding other people”
- ◆ “Take student and staff voices seriously, without prejudice or preference”
- ◆ “Support a campus culture of challenging people/speaking out when you encounter things like micro aggressions”
- ◆ “reflect the cultural diversity of students on campus”
- ◆ “acknowledge the ratio in demographics and assess how content can be adapted to make more sense when the classes are mostly POV²’
- ◆ “Allow for their voices to be heard and have consequences for those who are racist”
- ◆ “Cultural events - like food and holidays. More lenient around assignment dates due to cultural holidays.”
- ◆ “Create a working body with a delegate of POC students/staff to understand their experiences with racism and discrimination to provide a better response to these issues.”
- ◆ “Practice Diversity and inclusion”
- ◆ “allow more opportunities for student voice”
- ◆ “Ensure that there are no differences when it comes to opportunities given to students, international or not”
- ◆ “Provide support networks and advertise them well.”
- ◆ “More content in classes to raise awareness’
- ◆ “serious repercussions”
- ◆ “Training”
- ◆ “Perhaps offer more support, being more proactive in identifying issues with students”
- ◆ “Support networks”
- ◆ “Make services known and available”

1 SAlt: Socialist Alternative

2 POV: Point of View

- ◆ “Openly mention that the class is expected to communicate and interact in English with other students”
- ◆ “have more accessible places for people to talk about their experiences”
- ◆ “an anonymous report system for Monash to take action.”
- ◆ “Continue educating students and staff”
- ◆ “Compulsory cultural sensitivity training in person, and with loved experience training providers”
- ◆ “Support Groups”
- ◆ “Be more proactive in promoting the activities and roles of the diversity unit”
- ◆ “More advertising about zero tolerance for discrimination”
- ◆ “make sure lectures and examiners are unbiased”
- ◆ “Have another course similar to the respect at Monash course which is based on people from different ethnic backgrounds”
- ◆ “Workshops”
- ◆ “Making easier to report bullying”
- ◆ “provide free language lessons or advertise better support by posting on the IG etc”
- ◆ “Provide easier access to bullying reporting”
- ◆ “Be more strict on the offenders”
- ◆ “Be less inward-looking”
- ◆ “Listen to the concerns and take concrete actions”
- ◆ “Clearer avenues for reporting and better anonymity”
- ◆ “Advertise support services for POC more”
- ◆ “Sometimes drawing attention to “celebrating” POC might seem over the top. Just let us be. Only take action if there’s injustice.”
- ◆ “Bring more awareness. More diversity in staff.”
- ◆ “Perhaps hold more cultural food nights. People always bond over food and nothing introduces a culture like their cuisine”
- ◆ “Make helplines or support more visible on campus’
- ◆ “Advertise support services for POC more”
- ◆ “Not sure on what is currently in place to be able to comment on this”
- ◆ “More counselling, as well as training sessions on what to do about such behaviour.”
- ◆ “Offer more counseling sessions”
- ◆ “Monash’s support services are adequate”
- ◆ “not allowing casual racism in class”
- ◆ “more student services”
- ◆ “Perhaps holding social events”
- ◆ “I am non-POC, but maybe providing a strong communication platform where people can speak up/ report/ communicate with others. I am unfamiliar with what already exists.”
- ◆ “a section in monash support dedicated to these issues”
- ◆ “Promote awareness of any current trends of racism”
- ◆ “More easily accessible and a wider variety of programs. Be that counselling, workshops, or other services.”

“I think there needs to be more accountability to those who commit acts of racism, and monash need to engage with students about what is currently happening on campus. They need to educate people to prevent acts of racism occurring, while offering support to those made victims.”

“I think making more efforts to educate domestic students and connect international engineering students with the broader community could be valuable but I’m not sure about good solutions.”

- ◆ “Encourage in some classes joining tables together that have space”
- ◆ “Make sure students feel safe to approach support”
- ◆ “Treat them as domestic students”
- ◆ “Awareness about the repercussions with being racist”
- ◆ “Run more campaigns to engage the community about the issues that exist within the community”
- ◆ “Be more educated and aware, I should not be told by support groups like SAS oh unless u say u have extreme mental or physical issues they won’t believe you and you just shouldn’t bother trying like huh???”
- ◆ “Discouraging harmful stereotypes and fear-mongering about POC immigrants and refugees. And as aforementioned, stronger actions to combat islamophobia.”
- ◆ “Take it more seriously when someone reports it”
- ◆ “I think they could do better, as everyone in general can do better to understand and respect others”
- ◆ “Provide support and a safe space to open up and seek help.”
- ◆ “Participate in activities with showcase diversity”
- ◆ “more diverse resources and events to support this”
- ◆ “I’m not aware of a lot of cultural events, maybe increase PR³ for them?”
- ◆ “Better resources / easier access to support services”
- ◆ “Raise understanding during the class”
- ◆ “Be clearer about how to reduce racism”
- ◆ “They should provide more resources to help and raise awareness on micro aggressions”
- ◆ “better advocate for how to stand up maybe”
- ◆ “It would be nice to see an improvement in the language used to acknowledge that racism and discrimination can happen to someone of any colour and that anyone from any background should feel comfortable to speak up about it.”
- ◆ “Spread awareness via channels like social media”
- ◆ “More education”
- ◆ “Have more avenues to report an incident if needed, and to have more consequences for being racist”
- ◆ “Have better transparency in publishing diversity statistics and action plans with goals”
- ◆ “More support and having students be aware of where to go for support”
- ◆ “Have a larger number of staff who can support POC students and staff from wide ranges of backgrounds”
- ◆ “Understand students and empathise with them”
- ◆ “Reprimanding offending students with a set of warnings and a meeting to discuss the problematic behaviour”
- ◆ “More diversity in scholarship”
- ◆ “Be more aware of what constitutes casual racism”
- ◆ “Divest from weapons companies”
- ◆ “stronger anti-racism training”
- ◆ “Set up a place to communicate and give emotional support for POC students”

3 PR: Public Relations

- ◆ “Including more faces of diverse groups in marketing and unit page could normalise being different.”
- ◆ “Listen to people who are victims”
- ◆ “Listen to student complaints and have a diverse board”
- ◆ “Bring such issues to the students’ attention, maybe during orientation”
- ◆ “have more easily accessible services and education”
- ◆ “Invite POC voices to talk about how to make Monash a safer place. Make it compulsory to integrate into course progressions.”
- ◆ “Monash University should continue supporting POC students and staff, but also reflect more deeply on the meaning of inclusivity. In doing so, it is important to recognise that all racial and cultural backgrounds deserve equal respect and protection.”
- ◆ “Counselling resources’
- ◆ “i think it needs to have more people of colour on staff and available for consultation with events”
- ◆ “Staff should be trained to call it out when they see it which will make people not want to get exposed”
- ◆ “Events for promoting cultural awareness and cultural diversity. Social media posts regarding cultural events”
- ◆ “give us a confidential and anonymous option to report racism on campus”
- ◆ “Providing support groups and community events”
- ◆ “I don’t know, more POC events could be nice - I know MSA Queer has a few weekly events like LGBTea and Queer Beers, something similar for MSA POC would be cool”
- ◆ “More education but not in the form of training modules”
- ◆ “Actual do things when incidents are reported”
- ◆ “I hope there is support for students—run by students as I feel that support run by staff can sometimes be intimidating and our experiences are undermined”
- ◆ ‘Do better at screening the English language skills of students and staff to reduce stereotyping of POC people with a non-English speaking background.’
- ◆ “Focus more on welcomes or acknowledgments each class a brief opening to a class”
- ◆ “Create communities which have booths in faculties, to support students when need arises”
- ◆ “Acknowledge students from diverse groups including from religious groups”
- ◆ “Stop politicising identity and start humanising it - tell our stories”
- ◆ “greater education and awareness about racism and incident reporting. greater support for international students”
- ◆ “Perhaps trying to educate more about other cultures and not just through cultural clubs?”
- ◆ “More understanding, perhaps a frequent reminder and trainings like every student had. A refresher course for all. Create serious sanctions and penalties.”
- ◆ “Perhaps training/modules for ALL students and staff on campus. The writing of this training should consult POC folks before implementation”
- ◆ “Cut ties with Israel, respond to reports of racism with the swift justice of an iron fist and address anti Arab sentiments unequivocally without feeling the obscure need to make con-

demnations of political organisations. Racism is bad, what does Hamas have to do with it?”

- ◆ “maybe don’t get white people to lecture about decolonisation lmao”
- ◆ “Take steps in ensuring that microaggressions are understood and clearly made aware of”
- ◆ “Make it clear what racism can look like and make it easier and more day to day to report it.”
- ◆ “have more inclusive events in terms of race. the inclusivity shown is only for LGBTQI+ in my 4 years of experience at the university.”
- ◆ “Allow our voices and our concerns to be heard and taken into consideration”
- ◆ “Offer easier ways to report”
- ◆ “Have safer spaces where students like me who’ve gone through such a thing can confide in confidentiality”
- ◆ “not create a one-sided environment that silences marginalized voices”
- ◆ “Actually act on complaints”
- ◆ “Stop the discrimination in the name of popularity.”
- ◆ “training staff in sensitivity and culture, including lecturers of different ethnic backgrounds, expanding topics to encompass all people not just those of a particular ethnicity or race, more efficient reporting methods and helpful staff imposing repercussions on racists, public statements condoning all forms of racism particularly rising hate against Palestinians and Arabs”
- ◆ “I think there needs to be a greater focus by Monash on implementing change at all levels of the uni with everything from better hiring practices that allow for a more diverse range

of people to be hired to making sure their support services are equipped to actually support all staff and students”

- ◆ “Actually take reports seriously and then tell students and the MSA about the outcome”
- ◆ “It would be nice to see an improvement in the language used to acknowledge that racism and discrimination can happen to someone of any colour and that anyone from any background should feel comfortable to speak up about it.”

Disclaimer: The following section contains responses that may be racist, offensive, or confronting. These have been included to accurately reflect the realities of campus experiences and to ensure the full scope of perspectives is represented.

- ◆ “N****r”
- ◆ “Be aware of the setting as much as possible. Just because they report, doesn’t mean they’re always the victim”
- ◆ “Throwing terrorists off campus”
- ◆ “Elimination”
- ◆ “Terrorists have no place in our student union
- ◆ “Tell Indians to shower”
- ◆ “If you have a problem with Monash leave. If you cant handle that Australia is being hijacked by immigrants and you guys are making it a slump then the trash can take itself out.”
- ◆ “It’s mostly mutual understanding so developing culture is good, but no need to be pushy about handling racism”
- ◆ Put cultural sensitivity training programs, repercussions for racist staff and students, broadening the scope of course material to be more catered to students of different cultural backgrounds as well as Anglo-Australians.
- ◆ Don’t let criminals onto campus to agitate students [REDACTED]
- ◆ “If you people find that no one likes you and treats you bad, shouldn’t then you reflect why that is so? But no winge about how we white people (which is racist by the way) are the bad guys instead of reflecting why everyone hates having you c**ts around “

- ◆ “SUPPORT JEWISH STUDENTS AND STOP ALL SUPPORT FOR TERRORIST GROUPS ON CAMPUS”
- ◆ “I think they could stop referring to them as ‘POC’. Stop using a euphemism. Just say non-whites like you mean. Because that is what you mean. It’s laughable though. You call someone like me a racist yet you lump the Asians in with the Africans. While I take the time to distinguish between a Chinese person and a Japanese person because of just how different their nations and cultures are. Even more important I take the time to distinguish between one Chinese person and another. Because I don’t see people as a monolith. Describing people by colour is functionally ridiculous. I’m white. What does that tell you about where I am from? What I believe? What privilege I have received? It’s even more ridiculous to lump everyone who is not white together. So that is what I think you can do. Stop treating every non-white person as a victim as someone who can’t help themselves like they aren’t different from every other non-white person. Also hot tip using POC is still ‘white-centric’.”

8.6 Additional Participant Comments

- ◆ “Hope that we can make more progress on enhancing behaviors anti racism’
- ◆ “I don’t want them to put even more time, money, and bureaucracy towards addressing racism than they already have - in that they’ve done the mass bulk of the work in addressing it so it’s only going to offer diminishing returns. I would much rather they focus on the areas I’ve previously outlined - this would imo disproportionately help POC and international students anyway (as well as helping everyone else)’
- ◆ “Once in anatomy the lecturer was using a photo of a hijabi (called her Fatima no less) that’s AI generated in a lecture, but they’ve decided to expose her hair as well put on tons of makeup as well; completely against the religion that they’ve created the perception she is as well as very excessive stereotyping’
- ◆ “Would like to see the things sorted asap. Provide support. Maybe the VC¹ or COO² for a change can come and work from B&P for a while? Not sure how to reduce our daily suffering”
- ◆ “I’m Ashkenazi Jewish and identify as white and not as a POC. At the same I categorise some antisemitic attacks and verbiage I’ve heard and seen on campus as acts of racism over religious discrimination based on the content of what was being said. I feel like often times antisemitism is not taken as a serious concern amongst students as it has been overused and weaponised to defend the political state of Israel, and so when legitimate acts of antisemitism happen socially people are quick to brush it aside as they can no longer differentiate when it is legit smelt harmful or not”
- ◆ “I called Monash counselling one time to ask for a POC counsellor, the receptionist didn’t even know what POC meant and asked for a definition...”
- ◆ “I think there needs to be workshops for POC to know how to stand up for themselves and acknowledge what they faced is racism. As POC, we’re often told we’re overreacting so I sometimes feel like I don’t even know if what I experienced was racism, even though I felt really uncomfortable.”
- ◆ “Acknowledge marginalised groups including from religious groups of Muslim as the numbers of students increasing and consider religious observances to proof that Monash values diversity.”

1 VC: Vice Chancellor

2 COO: Chief Operating Officer

Disclaimer: The following section contains responses that may be racist, offensive, or confronting. These have been included to accurately reflect the realities of campus experiences and to ensure the full scope of perspectives is represented.

- ◆ “Im not a POC but I was once jokingly called a “coloniser” by my team members which annoyed me quite a lot. I’ve experienced a considerable number of other similar jokes about me because of my skin colour and it makes me feel like the general attitude amongst is that racial comments towards white people are more acceptable than to POC. Further, I wonder if Monash only asking about our experience of racism against POC is in itself a form of racism, given that any racism towards white students seems to be overlooked or at least appears to be treated as being less important.
- ◆ “Being honest that not all cultures are the same and can fit into western culture is not racism, it’s the truth. If people act like animals they can’t live like humans, hope this helps”
- ◆ “POC may not be the most effective term to use against people who may experience racism.”
- ◆ “As a white but not ethnically anglo person it can still impact us i.e. southern european”
- ◆ “That non-POC students experience racism too”
- ◆ “God I wish you all get dragged out of here. America does it right”
- ◆ “This survey doesn’t outline the full scope of those who can be affected by racism, certain ethnicities who may still identify as white can still experience racism for example Romani and Jewish people”
- ◆ “You are starting from a place of bias. You have a forgone conclusion. Nothing I could say would change your mind, it’s kind of like a religion to you. You are a disgrace to academia”
- ◆ “Genuinely no one f*****g cares, stop playing victim and go learn English, you want to stop being picked on then don’t bring your third world culture here. This is Australia”
- ◆ “How about you kiss my white a** you pieces of s****”
- ◆ “Get back on the boat you came from”
- ◆ “F**k you b***h but thanks for the brownie”
- ◆ “N*****r”

9. Closing Remarks and Recommendations

This report is the first of its kind at Monash University, and it was undertaken with deep care and purpose. Like UMSU before us, we recognised that students' lived experiences are too often dismissed as "anecdotal" or made invisible within institutional systems. This report exists to challenge that silence. Every number, comment, and story represents a real person and a lived reality that Monash must confront. The findings make clear that racism is not confined to one campus, faculty, or department; it is a predominant and persistent issue across the University.

Throughout the hundreds of responses we received, common themes emerged. Students spoke of exclusion in classrooms, racial bias in assessments, stereotypes, fear of speaking out, everyday discrimination, and the emotional toll of having to constantly explain or defend their identities. These are not isolated incidents. They reflect a systemic issue that continues to harm students of colour at Monash. Many students shared that what makes racism on campus particularly exhausting is not only the overt incidents, but the constant weight of casual racism: the jokes, remarks, or assumptions that are brushed off as harmless. These moments often feel too small to report or too frequent to challenge, yet they accumulate and take a heavy emotional toll. One comment said in passing might be the same one a student has heard countless times from different people, reinforcing stereotypes and reminding them that they are seen as different or lesser. Over time, these daily interactions create an environment of discomfort, isolation, and fatigue. The burden of deciding whether to call it out, stay silent, or simply endure it becomes a constant part of life for many students of colour.

This report is more than a set of findings. It is a record of truth, experience, and accountability. It reminds us that racism at Monash is not a problem for BIPOC students to fix alone. The responsibility to confront it lies with University leadership, faculty, staff, and students, as well as every member of the Monash community who believes in fairness, respect, and justice.

To truly address racism, we must also be willing to confront the deeper structures that sustain it. Many of the issues raised in this report cannot be separated from the legacies of imperialism, colonisation, and white supremacy that continue to shape our institutions and ways of thinking. These systems were built to privilege some while erasing or devaluing others, and their influence is still felt in the classrooms we learn in, the policies that govern us, and the hierarchies that define whose voices are heard. Acknowledging this is not about blame; it is about honesty. Without naming these forces, we risk treating racism as an individual problem rather than a structural one. Real change requires that Monash, like all institutions, recognise how these histories live on in the present and take active steps to dismantle them.

Racism at Monash, and in wider society, cannot be addressed through token gestures or one-off statements. It requires acknowledgement, accountability, and sustained action from those willing to confront uncomfortable truths. The experiences shared here are not isolated; they form part of a broader pattern that demands serious and ongoing attention from the University. Monash cannot continue to benefit from and showcase diversity in its marketing and public image while making little effort to sustain, protect, and meaningfully support that diversity within its own walls. Diversity is not a branding tool; it is a responsibility.

We hope this report marks the beginning of a more genuine and constructive relationship between the University and its students. Words of support are no longer enough. What is needed now is transparency, accountability, and visible, long-term change.

To every student, staff member, and ally who took the time to complete this survey or share their story: thank you. Your voice matters, and your experiences will not be forgotten. Together, we can continue to build a campus that not only celebrates diversity but actively protects it.

MSA's role

We recognise that our work as the People of Colour Department within the MSA does not end with publishing this report. We must also reflect on how our own structures, services, and culture can better support BIPOC students. This means continuing to listen, to improve, and to create spaces where students feel represented, safe, and heard. We commit to holding ourselves accountable, just as we ask the University to do the same. This report is not a one-off exercise, but the beginning of ongoing work to amplify student voices, push for systemic change, and make Monash a place where all students can study, live, and belong without fear of racism.

9.1 Recommendations and Implementation Plan

Public Acknowledgment and Commitment

The first step in addressing racism is acknowledgment. Monash must openly recognise the realities of racism across its campuses and the harm it has caused to BIPOC students and staff. Understanding and naming the problem is the foundation for genuine change. This acknowledgment must go beyond symbolism or public relations. It should take the form of a formal statement, endorsed by the Vice-Chancellor and senior leadership, that recognises racism as a systemic issue within the University community.

This statement should be supported by a publicly available anti-racism framework that outlines clear timelines, measurable goals, and transparent accountability mechanisms. Such a commitment would not only signal that Monash is listening, but that it is willing to take responsibility for confronting its institutional shortcomings and building a safer, more equitable environment for all.

Anti-Racism Policy

Monash must create and implement a genuine, university-wide anti-racism policy that applies to every part of the institution, from lecture halls to offices, and from students to senior leadership. This policy should be co-created with BIPOC students, staff, and communities whose lived experiences must shape its foundation. It should clearly define racism, outline expected conduct, and provide accessible support for those who experience harm.

We are tired of broad statements about diversity and inclusion. We do not want fancy words on a website hidden where no one can see them. What we need is visible, transparent, and accountable action. A clear and public anti-racism policy would show that Monash is ready to move beyond symbolism and take genuine responsibility for building a campus where safety, equity, and belonging are realities, not promises.

Accessible Reporting and Follow-Through

Students who experience racism must have access to clear, confidential, and accessible reporting mechanisms. These should be available online, in person, and by phone, with options for anonymity to ensure safety and reduce fear of reprisal. Reporting systems must guarantee protection against retaliation and provide consistent communication and updates throughout the process.

The current structures, such as Safer Communities, have repeatedly shown that they do not work effectively for BIPOC students. Many have felt dismissed, unsafe, or even retraumatised after reaching out for help. When students turn to the University for support and are met with silence, indifference, or bureaucracy, it reinforces the sense that these systems exist to protect the institution rather than the people harmed.

If students do not feel safe using the existing complaint systems, Monash must take responsibility for fixing them. This means employing and training professionals who are culturally competent, trauma-informed, and equipped to handle racism-related issues with care and understanding. It must also include access to counselling and support services run by people who understand these experiences firsthand. Students should never feel that reporting racism is a risk or an act of futility. A truly safe reporting system would show that Monash values accountability over image, and student wellbeing over reputation.

Accountability and Oversight

Monash must appoint a dedicated Anti-Racism Officer or specialist responsible for leading the University's anti-racism initiatives, managing complaints, and ensuring genuine accountability across all campuses. This role should not be symbolic or advisory but must hold real authority, adequate resources, and a direct reporting line to the Vice-Chancellor.

For too long, responsibilities around racism have been scattered or treated as add-ons to existing roles. A single, empowered officer would provide consistency, transparency, and oversight to ensure commitments translate into action. This position must also publish annual public reports outlining the University's progress, challenges, and measurable outcomes in addressing racism. Only through clear accountability and open reporting can Monash begin to rebuild trust and demonstrate that it takes its responsibilities seriously.

Monash must also recognise that many students come from families and communities deeply affected by war, displacement, and political unrest. These experiences have a lasting emotional and psychological impact that extends into students' learning, wellbeing, and ability to engage on campus. During times of global conflict or heightened tension, students from affected regions often carry a unique and heavy burden. The University should have dedicated staff or a specialised support group who understand these circumstances and can provide assistance, flexibility, and compassion without placing additional administrative strain on students. This includes ensuring that academic considerations, assessments, and wellbeing services are responsive, culturally sensitive, and accessible.

Curriculum and Teaching Reform

Monash University must undertake an immediate and comprehensive review of its curriculum across all faculties to identify and dismantle Eurocentric and exclusionary practices. It is unacceptable that in a university which prides itself on global excellence, teaching continues to centre Western perspectives while marginalising or misrepresenting others.

This reform must include the recognition and integration of contributions from non-Western scholars and intellectual traditions, the inclusion of First Nations knowledge systems, and the use of examples and case studies that genuinely reflect the diversity of our world. Academic staff must receive mandatory training and support to ensure they do not perpetuate cultural bias or penalise students for drawing on their lived experiences, histories, or cultural frameworks.

Far too many units and classroom discussions portray other countries through a Western and often stereotypical lens. Such framing is not only intellectually dishonest but also harmful. There must be clear standards to ensure that teaching is culturally appropriate, historically accurate, and conscious of the impacts of colonisation, particularly when discussing colonised or oppressed peoples. One of these concerns is that some relevant units are reportedly led or shaped by individuals with affiliations or connections that may give rise to perceived conflicts of interest, contributing to the view that contested or biased narratives are being presented as fact. Even when it directly relates to unit content, it is alleged that these topics are often silenced within classrooms, with both students and teachers discouraged or afraid to engage in open discussion. This suppression of dialogue undermines the principles of academic freedom and intellectual honesty that a university should uphold.

Such issues are unacceptable in an academic setting. It is only a few examples among many that reveal a deeper issue: too many units across the University are being taught in ways that can contain political or ideological intentions rather than truth.

As an institution recognised around the world, Monash has a moral and academic obligation to ensure that what is taught within its classrooms is factual, balanced, and free from bias. Truth is not optional; it is the foundation of education. Students deserve to learn in an environment that is inclusive, globally informed, and reflective of the realities of the world, not one that reinforces colonial thinking or selective histories.

Community Relations

Monash must fundamentally change the way it treats its student communities. Time and again, the University has responded to legitimate student concerns with dismissal, deflection, or silence. Instead of engaging in meaningful dialogue, Monash frequently places the burden of finding solutions on students and community groups themselves, only to disregard their efforts when those solutions require genuine institutional work, transparency, or courage.

This pattern of neglect has caused deep harm and mistrust among many student communities. In 2024, when Monash held a memorial event honouring members of the Israeli Defence Forces, Arab and Muslim students, alongside the Monash Student Association, voiced strong opposition. Their concerns were ignored in favour of an external organisation. The decision not only alienated these communities but sent a clear message about whose grief and humanity are recognised, and whose are not. When Arab and Muslim students raised their objections, a senior executive shockingly invoked the events of 9/11, suggesting that their concerns were creating the same kind of “unsafe space” that Muslims felt after 9/11. This deeply inappropriate comparison underscored the institution’s lack of cultural awareness and the persistent stereotyping faced by Muslim and Arab students at Monash.

That same year, a student-led fundraiser for Palestine was cancelled and mishandled less than 24 hours before it was scheduled to take place. The decision was made abruptly and communicated in a deeply disrespectful way. The University failed to protect students from public backlash, allowing political figures and media outlets to attack their intentions, despite the fact that all proper procedures had been followed. Rather than taking accountability, Monash distanced itself and left students to face the consequences of its own administrative error.

In another incident, the Muslim prayer space on campus was vandalised just days before October 7, 2024. Despite a formal complaint being lodged, the community received little communication or follow-up. When pressed, the University dismissed the matter by claiming that “little kids” had entered and caused the damage. This minimisation of harm and lack of care reinforced to students that their safety and concerns are not taken seriously.

Monash has failed many of its cultural and faith-based communities because it refuses to listen. It shifts responsibility onto those directly affected, rather than acknowledging its own institutional shortcomings. It has created an environment where students often feel dismissed, intimidated, or unsafe for raising concerns that challenge the University’s comfort or image.

These issues are not isolated. They reflect a broader culture of avoidance, where accountability is replaced by performative gestures and selective empathy. In one instance, a senior University executive personally told a Palestinian woman that she was “bringing terrorists on campus,” following her clarification about her lack of involvement in the 2024 encampment. Such behaviour is completely unacceptable and emblematic of the hostility that many students encounter when they speak up.

Monash can and must do better. The University must rebuild trust by committing to open and sustained dialogue with its student communities, particularly those from marginalised and racialised backgrounds. It must establish clear, accessible mechanisms for consultation before decisions are made, not after harm has occurred. Symbolic actions are not enough; accountability must be demonstrated through transparency, consistency, and measurable change.

Monash must create spaces for honest discussion, appoint community liaison officers who understand and represent diverse student voices, and ensure that complaints and incidents are investigated with genuine independence and follow-up. It must protect students who advocate for justice, rather than silence or punish them. Above all, it must show through action that it values all students equally and is willing to confront uncomfortable truths when it fails them.

Only through honesty, accountability, and partnership with its students can Monash begin to repair the damage and live up to the values it publicly claims to uphold.

Cultural and Social Inclusion

Monash must do far more to genuinely celebrate and uplift the diverse communities that make up its student body. Cultural inclusion cannot be limited to slogans or social media posts during designated awareness weeks. It requires consistent investment, meaningful representation, and active participation from the University at every level.

Greater funding and institutional support must be directed toward student-led cultural events, initiatives, and spaces that allow communities to share, educate, and connect. These efforts are not extra-curricular; they are essential to creating a campus where all students feel recognised and respected. Monash must also ensure that its marketing, recruitment, and staff hiring practices reflect the true diversity of its community. Representation must be authentic and substantive, not tokenistic. Students need to see themselves reflected in their lecturers, their mentors, and the leadership that shapes their education.

Cultural diversity is one of Monash's greatest strengths, yet too often it is undervalued or superficially acknowledged. Actively celebrating and engaging with this diversity is one of the most powerful ways to make students feel welcome and valued. When students see their cultures represented and respected, it does more than create belonging, it fosters mutual understanding, tolerance, and curiosity. It enriches campus life, strengthens community bonds, and prepares all students to engage with a world that is interconnected and diverse. These connections have a significant positive impact on students' mental health, sense of safety, and overall wellbeing, which in turn enhances their academic success.

By recognising, resourcing, and celebrating the breadth of cultures and identities across its campuses, Monash can create an environment where every student feels seen, supported, and proud to belong.

Training and Capacity Building

Racism is sustained not only through overt actions but also through unconscious bias, microaggressions, and systemic blind spots. To address this, Monash must implement mandatory anti-racism and unconscious bias training for all academic and professional staff. This training should be ongoing, interactive, and delivered by independent experts with strong experience in anti-racism education, rather than treated as a procedural formality.

For students, a compulsory online module similar to Respect at Monash should be introduced. It should equip students to recognise racism, act as responsible bystanders, and understand First Nations cultural safety, Australia's colonial history, and the continuing impacts of systemic racism.

Training should not be a one-off exercise. It must be regularly reviewed, updated, and measured for effectiveness to ensure that every member of the Monash community understands their responsibility in creating a safe, inclusive, and equitable campus. Education alone will not eliminate racism, but it is essential to transforming the attitudes and behaviours that allow it to persist.

Transparency and Community Engagement

Monash must commit to genuine transparency and accountability in how it addresses racism. The University should publish regular, publicly accessible reports detailing the number and types of complaints received, the progress and outcomes of investigations, and any systemic reforms or disciplinary actions taken as a result. This information should be presented clearly and updated consistently, not buried in internal documents or summaries. Transparency allows students and staff to hold the University accountable for its commitments and ensures that words are matched by measurable action. Without visibility, trust cannot be rebuilt. Students have a right to know how their concerns are being heard, what steps are being taken to resolve them, and whether the University is learning from its failures to prevent future harm.

10. Thank you to the Contributors

This report would not have been possible without the support, solidarity, and commitment of so many across our campus community. We want to extend our sincere gratitude to the many clubs, societies, and MSA departments who stood behind this project, not just in name but through your actions.

You helped bring this work to life by endorsing the survey, sharing it widely, and encouraging meaningful participation. You opened your spaces, both online and in person, for difficult yet necessary conversations. You recognised the importance of this project and chose to stand with those whose voices are too often overlooked, helping ensure their stories were heard and valued.

Your support sent a powerful message that racism has no place on our campus, and that addressing it requires more than good intentions. It takes collaboration, courage, and a shared commitment to change. By standing together, you demonstrated that student voices are strongest when they are united, and that progress begins with listening, reflection, and action.

This report is a reflection of that collective effort. Every response collected, every conversation sparked, and every moment of reflection was made possible because of your involvement. Thank you for contributing to this shared work of truth-telling and advocacy.

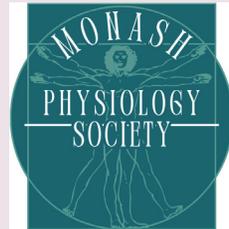
Your efforts have made a real difference, and we are deeply grateful for your allyship and your belief in the importance of this work.

Clubs & Society

- Oxfam at Monash
- Monash Chess Club
- Christian Union (CU)
- Biomedical Society (Biomed)
- Monash University Crochet and Knitting Society (MUCKS)
- Australia-China Youth Association (ACYA)
- Effective Altruism
- Engineers Without Borders (EWB)
- Fantasy and Sci-Fi Association (FASA)
- Monash Japanese Club (MJC)
- Korean Appreciation Student Association (KASA)
- Law Students' Society (LSS)
- Monash Association of Coding (MAC)
- Linguistics Society (Lingsoc)
- Monash Power to Change (PTC)
- Monash Physiology Society
- Monash University Liberal Club (MULC)
- Monash University Islamic Society (MUIS)
- Monash Arab Society (MARS)
- Pakistani Association at Monash (PAM)
- Nursing Students' Society (NSS)
- Spanish and Latin American Club (SLAC)
- Society of Monash Electrical Engineers (SMEE)
- Women in Engineering at Monash (WEM)
- Monash Biomedical Engineering Student Society (MBESS)

MSA Departments

- Education & Social Justice (ESJ)
- Women's Department
- Queer Department
- Disabilities and Carers Department
- Welfare Department
- Residential Department
- Indigenous Department
- Lot's Wife Magazine



People of
Colour



RESOURCES

Headspace

Headspace is a dedicated mental health support resource for young people aged 18-25. You can chat with a counsellor for free on 1800 650 890 or connect with them via online chat and email.

Visit: headspace.org.au

Beyond Blue

Offers 24/7 telephone support and specialising in issues such as depression, anxiety and suicide. Visit: beyondblue.org.au

Lifeline

Mental health and wellbeing. Lifeline offer free counselling via phone call on 13 11 14, or via text and online chat. Visit: lifeline.org.au

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Edition 1: An Analysis of Student Experiences and Perceptions, 2025

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