

Dealing with racism

concepts and strategies¹

It is often difficult to clarify how and when racism has taken place. (Arbes, 1997, p 2)

by John McCollow

be provided to identify the erroneous assumptions on which racist views are based

Dealing with racism is a difficult task. Part of the problem is that there are fundamental disagreements about such questions as the nature of racism, the extent to which it occurs and its seriousness as a problem. The recent episode in which some Australian soldiers posed in white hoods (a la the KKK) provides a case in point. Was it a manifestation of racism or just a harmless prank, a case of poor judgement and bad taste? Did it reveal anything about the Army as an institution? Was it a media beat-up? Did the apparent complicity of some of the alleged victims (seen to be smiling in the photo) excuse the behaviour to any extent? How should such an incident be dealt with? Those who have seen the media coverage and talked about the incident with acquaintances will know there are a variety of views on these questions.

As Rizvi (1999) notes, there are two principal ways in which racism has been understood, which have formed the basis for developing anti-racist policies and practices. Both provide some useful insights, but both are problematic and ultimately inadequate to the task.

The Psychological Model of Racism

The first and most common approach might be called the "psychological model" of racism. In this view racism is "a form of prejudice that an individual holds against another individual or ... group of individuals on the basis of some real or presumed physical or cultural difference" (Rizvi, 1999, p 43).

Racism is seen in the psychological model as "irrational, stupid or misguided" (Ang, 2002, p 16). The solutions are legislative and educational. Inappropriate behaviour must be identified and prohibited. Sanctions need to be put in place for engaging in such behaviours. Racists must be shown the error of their ways. Information needs to

and provide the facts which support a more balanced, non-racist view.

Conceptually, the psychological model suggests that, in contrast to the ("bad", "erroneous") racist world view, there exists a ("good", "correct") anti-racist world view that is perfectly coherent and rational. If this is true, then the desirability of the latter should be obvious to every thinking person. It follows in this approach that the answer to racism (or at least part of the answer) is cross-cultural training designed to promote an understanding of other cultures and the benefits of cultural diversity.

But it is not that easy. There are some significant problems with such an approach. As noted by Ang (2002, p 17) "... such anti-racist programs ... by pathologising the racist ... only make those targeted feel guilty, ashamed and bad about themselves and accusation will only push racist attitudes underground ... [Such] educational programs can produce profoundly counter productive effects".

This approach to combatting racism appeals to people's sense of justice and a fair go and assumes there is consensus about what this entails. However, as Gale and Densmore (2000) point out, there are competing models of social justice. A liberal democratic model, for example, takes as its chief criterion of fairness equal treatment (i.e. treating everyone the same). A social democratic model, on the other hand, countenances unequal treatment depending on need. People will have different answers to the questions "what is fair?", "what is just?".

Racism is a much more complex phenomenon than the psychological model allows. Rather than acting consistently in one of the two possible ways, racist or non-racist, most people hold contradictory views and act in contradictory ways. There really is no perfectly coherent non-racist world view with which racist views can be compared. Furthermore,

Part of the problem is that there are fundamental disagreements about ... the nature of racism

Dealing With Racism

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