



Chapter 2. Experiences of discrimination, vilification and prejudice

This chapter outlines the experiences of some 1,400 Arab and Muslim participants in 69 Ismaʿīlī consultations around Australia. Participants were asked whether they had experienced discrimination or vilification because of their race or religion, particularly since 11 September 2001. If they had, they were invited to describe the experience and its impacts. This chapter also incorporates information about experiences of discrimination and vilification from the 186 survey respondents and 34 interviewees who participated in the empirical research project undertaken by the Centre for Cultural Research at the University of Western Sydney.¹

As noted previously, it was the Commission's aim to listen to Arab and Muslim Australians describe how they perceived and experienced discrimination and vilification in order to gain insight into their understanding of the nature, causes and solutions to anti-Arab and anti-Muslim prejudice. Accordingly, it was not the purpose of this project to verify every allegation of violence, discrimination or vilification. Nor were group consultations an appropriate forum for taking details of specific allegations.²

2.1 The extent of discrimination, vilification and prejudice

Most consultation participants experienced an increase in the level of discrimination and vilification following 11 September 2001. The Australian Arabic Council recorded a twenty-fold rise in reports of discrimination and vilification of Arab Australians in the month after 11 September 2001.³ The Muslim Women's Association of South Australia received a 'significant number of reported incidents, specifically of discrimination and harassment against Muslims', most involving offensive verbal abuse of women.⁴ The Al Zahra Muslim Women's Association in Sydney also reported a 'phenomenal' increase in both discrimination and vilification reports.⁵ Many individual community members concurred that September 11 was a turning point.

It is common that people who used to be nice to you before September 11 change the way they react to you after. Before September 11 and after September 11, we are the same Muslims, we haven't changed.⁶

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Before September 11th I have lived here and had a normal life and maybe one out of a hundred would come and give a story like that. Now I drive a taxi as well and now you get about ninety out of one hundred. They will not just tell you that you sound differently, they will not look at you like you are a human. They look at you like all the Muslims are involved with it [i.e. terrorism].⁷

Consultation participants reported how the incidence of discrimination and vilification has peaked and waned since 2001 following various local, regional, national and international crises, including the Bali bombings in October 2002 and the war on Iraq in 2003.

I think there has been a dramatic increase in the number of incidents and the underlying feeling of alienation and unease since September 11 and, more particularly, since October [2002] in Bali.⁸

There was a huge impact on the community after September 11 but I think for young people it got worse after the gang rapes incidents because it was in Australia ... The effect of the Bali bombing was big too ...⁹

The situation for Arabs and Muslims was worse after the Bali bombing because it was more personal for Australians ...¹⁰

Participants were divided on the question of whether discrimination and vilification had become more or less intense following subsequent incidents in the wake of September 11. One community organisation in Sydney argued that the Bali bombings were a major turning point for worsening community relations.

We believe from our research that after 9/11 there was a significant bias but then that eased out – but after Bali there was no return because the public didn't quite give us the sympathy ... it was so close to home ...¹¹

Others were optimistic that the worst was over and that initiatives such as inter-faith dialogues and education programs have gradually eased prejudice against Arab and Muslim Australians.

After September 11, the community was in a state of fear – you walked down the street and everyone was pointing fingers looking suspiciously. After this Gulf War, the community was braced again for these kinds of actions – but personally, and from what I've heard from speaking to other people, it hasn't been that bad because in the intervening period there has been a lot of discussion about how not every Muslim is a terrorist and about 'what is Islam'. The awareness is growing slowly – very slowly.¹²

Consultation participants were more in agreement on the question of who was most affected by the upsurge in discrimination and vilification: Muslims and women.

*The community has a fear of Muslims and Muslims have a fear of being targeted.*¹³

*After September 11, Bali and the Iraq war we are treated like terrorists ... Even Muslims who have been part of this country for many years all of a sudden were no longer treated as part of this country ...*¹⁴

*What all Muslims get is discrimination. There's just a basic idea and a stereotype that 'they're all trouble makers' and that they just don't like you just because of your looks ... There is nowhere you go that there is no discrimination.*¹⁵

People readily identifiable as Muslim because of their dress or appearance were particular targets of racist violence and abuse. Muslim women who wear the hijab, niqab or chador have been especially at risk.

*I think there is no doubt that after September 11 there has been a rise in terms of the perception that you are a danger. From a woman's perspective, if you wear the veil then you are seen as a fundamentalist – you are a danger.*¹⁶

*Everyone here has been through an experience or heard about an experience somehow, and we can go on for days and days ... we all have that experience of feeling that people look at us as terrorists. As a Muslim woman, we are more a victim than any other.*¹⁷

*Many people think and feel that a woman wearing the hijab is a moving bomb.*¹⁸

People mistaken for Muslims have also been attacked. Consultation participants described how Sikh men wearing turbans and Christian Arab men and women have been targeted by perpetrators unable to differentiate them from Muslims. At a consultation with members of Western Australia's Sikh community, a Sikh man reported having been followed to his car late at night by a group of young people, who called him 'Osama', threw beer bottles and threatened to assault him.¹⁹ At a consultation with Maronite Christian youth in Sydney, participants discussed how the widespread misconception that all Arabs are Muslim was impacting negatively on their community making them targets of discrimination. 'At first they discriminate against you because you look like a 'wog' – then since September 11, everyone discriminates against you because you look like a Muslim.'²⁰

*I don't think that it only happens to those that wear the hijab. It happens to anyone who looks Arab also ...*²¹

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I have always found that I still copped it even as a Christian and was still called a terrorist and whatever growing up. So it doesn't matter whether I'm a Muslim or not, I'm still copping the vilification and discrimination.²²

People think Sikhs are Arab people or Muslim people. So there is some discrimination directed towards them.²³

It is not my experience, but actually that of a friend of mine who is from Sri Lanka so she is quite dark. I think this was just the next day after September 11 and she was in Kaleen early in the morning buying some bread and she told me this story when she got to work. She said that this man came up to her, pointed to her chest and said, 'If you weren't wearing that cross [crucifix], I would punch you!'²⁴

Not all consultation participants experienced discrimination and vilification before or after September 11. Some told of positive experiences of receiving support and encouragement from other Australians.

It is important to note that the picture is not all bad and that there are very good people in Australia who do show respect for others.²⁵

I have had all positive experiences. I have never experienced any discrimination in any shop or anywhere.²⁶

I put the scarf on after 9/11 as a form of being an Aussie courageous young woman. And nothing happened. People would smile at me and I'd smile back.²⁷

I've noticed that in the smaller country towns, even though Muslims do get discriminated against, the towns are a lot better than the big cities. I've noticed it when I go home to Innisfail, which is 65 kilometres south of Cairns. When I go back home, I have no problem at all. I'm one of the only ladies who wears the scarf. You might see one every couple of months but really there's no-one up there who wears it. I've actually had ladies come up and ask me 'Oh, why do you wear it? You look so beautiful with it on.'²⁸

Survey responses support the information provided during the IsmaU consultations about perceptions of the incidence of discrimination and vilification against Arab and Muslim Australians. The majority of survey respondents believed there had been an increase in discrimination and vilification against themselves as individuals and against the ethnic and religious communities with which they identify. Two-thirds personally experienced an increase in racism; one-third reported 'a bit more' racism, one-third 'a lot more'. About one-third of survey respondents reported that they had not personally experienced racism, abuse or violence since 11 September 2001 or that they had not experienced any increase in racism, abuse or violence after September 11.²⁹

Women were more likely than men to report that they had experienced more racism, abuse or violence since 11 September 2001.³⁰ Muslims were also far more likely to report they had experienced more racism, from both a personal and community perspective, compared with other respondents.³¹ The frequency of racist incidents was also greater for Muslim survey respondents: 27 percent of Muslims experienced racism weekly compared with 13 percent of Christian respondents.³² Most survey respondents, whether Muslim or Christian, male or female, reported experiencing racism, abuse or violence once a month or less. Interestingly, while a slightly higher proportion of female respondents experienced racism daily, a higher proportion of male respondents reported racist experiences on a weekly basis since 11 September 2001.³³ Most significantly, 93 percent of those surveyed felt there had been an increase in racism, abuse and violence against their ethnic or religious community with 64 percent reporting 'a lot more' discrimination and vilification directed at their community.³⁴

2.2 Types of experiences

IsmaU participants described experiences of racially and religiously motivated violence against people and property, threats of violence, racist and anti-Muslim abuse and other offensive speech and behaviour. Each category is briefly outlined below before details are provided of specific incidents experienced in a range of locations.

2.2.1 Violence

2.2.1.1 Attacks on people

Physical attacks, threats of physical violence and attempted assaults were widely reported during the consultations. Muslim women were particular targets of physical violence carried out by strangers. Consultation participants reported numerous incidents of women in hijab being spat at, of objects being thrown at them from passing cars and of their hijabs being pulled off. Forcible removal of the hijab in public was regarded by Muslim women as the worst violation.³⁵ Physical violence of this kind is a criminal offence. However most of the incidents described during IsmaU consultations were not reported to the police due to lack of supporting evidence or fear of retribution.

Myself and my husband since September [11th] have been abused in the city square several times and in one instance a man threw rocks at us and cut my niece's face.³⁶

A participant in Perth described how a man set his three dogs on her.

Luckily I had an umbrella to defend myself. The man just watched then a driver stopped and screamed so the man called the dogs back. I asked for his name but he walked away.³⁷

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Non-Muslim women of Middle Eastern background were also targeted. An Australian-born girl of Egyptian Christian background explained how a relative had been attacked following September 11.

My Aunty was walking on the street in Granville and this guy drives past in his car and threw stones at her and she fell to the ground and was lying on the ground and after a while a stranger came by and then she was taken to hospital. That happened right after September 11 and till this day she is afraid of leaving the house. It's scary because you don't expect to get stones thrown at you, especially at Granville, and she's not a Muslim either ...³⁸

Similar incidents have continued throughout 2003 and were not confined to the periods immediately after September 11 or the Bali bombings.

Just yesterday for example [26 May 2003] my mum and brother were walking on the street and someone threw eggs out of a car at them.³⁹

I was picking up my children from the local Islamic school at Broadmeadows and on the way home a lady tried to run me off the road. She followed me home and then when I was in my driveway, I was getting the kids out of the car and the lady threw a can at my daughter who is 12 years old. She then came up the driveway and physically assaulted my daughter and grabbed her very hard and continued to shout at her. She kept yelling abuses and swear words at us. My daughter was badly hurt. The woman yelled things like 'We'll fix you, you nappy heads' and 'Get the f... out of our country you f...ing terrorists'. The whole time the neighbour was watching. She called my daughter a 'slut' many times also. Now I don't leave the house ... I am afraid that she will come back because she threatened us and knows where we live.⁴⁰

Several interviewees also reported physical assaults. A Muslim man described how his wife and daughter were assaulted in a supermarket in north west Melbourne in late 2002 by an angry woman who tried to remove his wife's scarf and broke her tooth in the ensuing scuffle.⁴¹ A Muslim woman reported another violent incident at a Melbourne shopping centre car park in late 2002. A group of youths in a car began following the woman and her two children yelling abuse and threatening to rape her elder (16 year old) daughter. As the car sped up and tried to hit them, the woman and her children ran to their car, locked themselves inside and waited for several hours until the youths left to be sure they would not be followed home.⁴²

2.2.1.2 Attacks on property

In the immediate aftermaths of 11 September 2001 and the Bali bombings, vandalism and threatened attacks on mosques, the offices of community organisations, cars and homes belonging to Arab and Muslim Australians were reported. Within days of September 11, a Perth mosque was defiled with human faeces.⁴³ On 22 September 2001, Kuraby Mosque in Queensland was fire bombed and burnt to the ground in a racially motivated act of arson.⁴⁴ A school bus carrying Muslim children in Brisbane was also stoned on 13 September 2003.⁴⁵ Following the Bali bombings in 2002, the school and home of the Imam at Rooty Hill Mosque in New South Wales and the East Doncaster Mosque in Victoria were also vandalised on 15 and 17 October 2002.⁴⁶

Consultation participants reported numerous other acts of vandalism on places of worship and private property.

[The Islamic Women's Association – IWAQ – office] got graffitied around the time of the 55 year [rape] sentence. There was a scout hut that the Brisbane City Council was doing up and IWAQ was using it temporarily and the graffiti was 'F... Muslim Sluts' ...⁴⁷

It still happens at mosques. We go to Kuraby Mosque and we still get people shouting at us. After the Bali incidents Kuraby Mosque got Molotov cocktails thrown at it. And they break the windows of all the cars parked for prayer there.⁴⁸

At the Logan Mosque also, many times people have thrown beer bottles and glass through the window while we were sitting inside.⁴⁹

It is important to note that attacks on places of worship other than mosques also took place in the aftermath of September 11. For example, in Perth, the exterior walls and doors of the Sikh Gurdwara in Bayswater were vandalised and the severed head of a pig was placed on the doorstep of the Sikh temple in Canning Vale on 13 September 2001.⁵⁰ Immediately following the Bali bombings, the Chung Tian Buddhist Temple in Queensland was broken into and a religious icon was decapitated.⁵¹ Synagogues have also been vandalised. The Executive Council of Australian Jewry recorded an increase in incidents of property damage to synagogues and Jewish community centres.⁵²

2.2.1.3 Threats of violence

Several community organisations who advocate for Arab and Muslim Australians reported receiving abusive mail and phone messages including, in some cases, death threats. In the weeks following 11 September 2001, the Australian Arabic Council in Melbourne received 26 threatening letters, emails, phone calls and faxes. The Council's office door was graffitied and a staff member received a note threatening, 'I saw you on the street and know what you look like and where you work. I am going to come and kill you as you have killed others'.⁵³

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The United Muslim Women's Association in Sydney also received abusive mail, faxes, phone calls and even pornographic photographs.⁵⁴ In Darwin, an anonymous phone call was made threatening to blow up the Darwin Islamic Centre. The call was reported promptly to the police and the threat was not carried out.⁵⁵ The Muslim Women's Association of South Australia also reported numerous threats:

All the South Australian mosques, including our office and the people answering phones were bombarded with offensive language and even threats. Our social worker actually had people come to the office and verbally threaten her. She was quite frightened and we actually had to close the office for about two weeks because of that. It was directly after September 11, and we had another influx directly after Bali.⁵⁶

Since September 11, we [Sule College] used to get threatening calls once or twice. I mean they were seriously disturbing. Because there are lots of children, you take everything, even the tiniest threat seriously, even if it was a joke. So, we did take certain precautions and now we have security guards 24 hours a day, and it's been like that since September 11 to have someone guarding until 11 o'clock in the school, which makes us feel safer.⁵⁷

Abusive emails were also commonplace. Examples of messages received by community organisations include:

To you people in Australia who call yourselves Muslim ... If you haven't got the guts to call yourselves Australians first and have respect for the majority Christians then f... off back to the s..thole you ran away from (f...ing cowards) ... Bear in mind; whenever you take us on your sorry little chocolate arses will be well and truly f...ed.⁵⁸

Islamic vermin are not welcome here ... get out now. Go back to your war torn countries were you belong. The only safe world is a world without Islam ...⁵⁹

MURDERERS⁶⁰

Hey guys, Are you the people funding the court challenge for those Kurds [ie those who arrived by boat on Melville Island]. Well this is a message from the Australian public. We don't want these people or any similar in this country. As for you people, assimilate or go home.⁶¹

Individuals were also threatened with violence. The Australian Arabic Communities Council reported that some Arab residents in Sydney had received a series of abusive letters threatening householders with violence unless they moved out of the neighbourhood. The letters read:

*F...ing Lebanese are terrorising our beautiful city of Sydney. You c...ts are problematic. As we mentioned last time, our aim is to protect innocent Australians from those f...ing Lebanese ... we will get rid of Lebanese from our streets. Just remember that you are numbered and you number will be coming up sooner than later. F... off ...*⁶²

2.2.2 Discrimination

Consultation participants described many circumstances in which they believed they had been discriminated against because of their race or religion. For example, allegations of discrimination against Arab and Muslim job applicants and employees were especially common.

*It is difficult to explain the disillusion you feel, when the only explanation you're given when you are fired, is that, 'Sorry, but you do not fit into our culture' ... only days after the company is informed of your racial origin and religious practices.*⁶³

2.2.3 Vilification

Vilification can take spoken or written form, and may also include images, which offend, insult, humiliate or intimidate the person vilified for a number of reasons such as their race or religion. Some racial or religious vilification may be so strong and persuasive as to incite other people to discriminate against or even physically attack that person or people of that race or religion.

Common terms of abuse reportedly used to vilify Arab and Muslim Australians included:

- 'Arab'; 'dirty Arab'⁶⁴
- References to the hijab including 'towel head', 'tablecloth', 'raganaught' and 'nappy head'⁶⁵
- 'Go back to your own country'; 'You are bad for Australia'⁶⁶
- 'Terrorist'; 'Bin-Laden'; 'Osama'; 'murderer'; 'Taliban'⁶⁷
- 'Bloody Muslim'⁶⁸

It is possible to identify three main themes from the use of such terms. The first is that Australian Arabs and Muslims share responsibility for terrorism or are potential terrorists.

I was at Children's Court one day and a prosecutor said to a kid with an Arabic name 'Oh are you related to Bin-Laden?' I said to the prosecutor, 'Excuse me – I am a Muslim. Does that mean we're all terrorists?'⁶⁹

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*My friend, who wears the niqab was at a shopping centre with her children. A man pointed at her and started screaming 'Terrorist! Terrorist! Terrorist!'*⁷⁰

*I've been in class and other students have said, in front of the teacher, 'Why do you have a towel on your head?' or 'The Muslims are coming to bomb us' and 'All Muslims are terrorists'.*⁷¹

The second theme is that there is no place in Australia for Arabs and Muslims.

*I've had comments like 'Go back to your country!' and I think well, 'You came from England! My mother was born here.' The only people that can tell us to go back to our country are the Aborigines, the Indigenous people.*⁷²

*Walking to work the other day someone yelled out 'Go back to your country'. I was born in Australia.*⁷³

*I've had people in shopping centres walk past and say 'Go back to your own country'. Which part of the country would they like me to go back to?... I'm seventh generation Australian, my ancestors came on ships, that's how far, I can't get much further back than that. So its extremely insulting to say that to me...*⁷⁴

The third theme is that new migrants to Australia should assimilate and discard their 'foreign' dress codes, languages and cultural practices.

*I was personally abused by an Australian because I was talking another language and he said 'Why don't you talk bloody English?' and things like that. My husband was abused because he had a radio on playing in another language, not the English language, and that was in [our] own home, which is very scary.*⁷⁵

*The patient that I was left with asked what country I was from. 'What country are you from, Saudi Arabia? Where?' I advised that patient that I was born here and that I am Australian. His response was, with an air of disgust and shaking his head, 'Well, why do you wear that thing on your head? It is not Australian. You all look the same'. I advised this patient that by wearing the scarf it does not make me any less Australian.*⁷⁶

2.3 Places where violence, discrimination and vilification occur

Consultation participants described their experiences of violence, discrimination and vilification which occurred in a variety of places and situations. These places included: on the street, in shops and shopping centres, while driving a car or travelling on public transport, at work, at school, college or university, in the media and in their dealings with police and other government services.

2.3.1 On the street

According to survey respondents the street was the most common location for racist violence and vilification. Fifty-eight percent experienced some form of racism, abuse or violence on the street. Women were more likely to experience abuse on the street than men and Muslims were more likely to be abused than non-Muslims.⁷⁷ Consultation participants also described numerous instances of racist behaviour directed at them by strangers on the street.

*In general there are some problems facing us in the streets, like not feeling safe in the streets especially if you walk alone ...*⁷⁸

*Usually it will be a man or woman from an Anglo-Saxon background who will mutter certain things 'Go home you wog', 'Terrorist' and stuff like this and then just walk off. When you hear that once or twice you probably ignore it. But when you hear it consistently then it does emotionally disturb you. Where Muslims congregate, it's happening a lot more. If they want to abuse a Muslim, they know exactly where to go.*⁷⁹

*A lot of the women while walking in the street have had bottles thrown at them in the centre of town during the day. Or they would have people abuse them very badly with obscene language – language that these women are not even familiar with and is highly offensive ... Men of our community have had people yell out at them in the street calling them 'Bin-Laden' ...*⁸⁰

One young woman reported an incident, in which a young man punched her friend, tore off her hijab and swore at her, yelling 'You Muslim terrorists! You don't belong here!' She advised that many people witnessed the attack, which took place in the city of Sydney, but did not intervene. She was too scared to go to the police and also believed nothing could be gained by reporting it.⁸¹

2.3.2 At home

Some consultation participants reported incidents which took place at their homes. In many cases, these incidents involved neighbours.

*We have to lock our gates now because after being sworn at and verbally abused by our neighbours and people driving by – we are afraid ...*⁸²

*My front yard was on fire, petrol was thrown purposely and it was on fire ... During the day, we were at home, we were cooking, and then my sister calls out, she goes 'Mum the front yard is on fire!' ... We called the fire brigade, and the police, and they go 'Oh we can't do anything because we've got no witnesses or proof.'*⁸³

I have had eggs thrown at my house because of formal complaints that I have made...I wrote to the editor of a local newspaper to answer a negative letter about Islam and it was published with my surname.⁸⁴

However, some consultation participants gave examples of positive experiences with neighbours. One woman reported how, during the war on Iraq, a neighbour brought her flowers and a card to show her support and sympathy.⁸⁵ Another woman told how her neighbours invited her and her family to a Christmas Eve barbecue where they provided halal food, asked if they wanted foil on the barbecue [to avoid contact with pork] and served fish 'so we could all eat the same'.⁸⁶

A lot of people, about 70% of people, are very kind and polite and when they talk to me they say 'ma'am'. For example my neighbours are so nice, and they collect my washing when I am away.⁸⁷

2.3.3 In transit

Many consultation participants reported receiving abusive comments while travelling on public transport. Muslim women reported numerous incidents of verbal and physical abuse on trains, trams and buses. Some young Arab and Muslim Australians also felt they were under particular surveillance by transit officers.⁸⁸

My friend was coming back from work and she had to travel by train. An old man sitting in front of her intimidated her. She was wearing the hijab and he said 'You're from Indonesia, you're Muslim right? Well you're a terrorist right?' She started crying. She got off at Frankston station and the passengers all watched this happen. Another young passenger said 'Old man, shut up.'⁸⁹

I got off the train and headed towards the elevators as my bag is too heavy to carry up the stairs. After I had gotten out of the elevator I heard a blonde, Caucasian woman screaming to such an extent it literally stopped the peak hour pedestrian traffic at the station. I would have estimated it was approximately 40 to 50 persons. She was screaming at the top of her lungs, 'I am going to rip that scarf of your head and smash your bag over the top of head, smash it in.'⁹⁰

One time I was sitting on the tram ... I was going to the city to pay a bill, and the veiled woman was sitting by herself. There were two Australians that were eating sandwiches, and I'm positive it was on purpose, they started spitting food out of their mouths at her. The poor thing looked like she was a non-English speaker because she said to them 'Don't rubbish, No rubbish'. They only started laughing and continued spitting on her. She ran to the tram driver and said to

him 'Please police, call police, please police.' The tram driver said to her 'It's not my business. You want to call the police – do it yourself.' She started crying and got off on the next stop but they followed her...⁹¹

Even people who carry the right ticket and look Arab or Muslim get stopped at train stations to get checked and it's clear because other people don't get stopped.⁹²

Discrimination on buses was identified as a particular issue at the IsmaU consultation in Hobart. Participants reported that sometimes buses went by without picking them up, and they suffered abuse from the people waiting for the bus, or avoidance or rudeness from some other passengers.⁹³ A young Muslim woman at a consultation in Sydney reported three separate incidents of verbal harassment from fellow bus passengers. On one of the occasions, she approached the bus driver in tears asking for help but was ignored.⁹⁴ Several Muslim women at other Sydney consultations believed that some bus drivers do not stop for women wearing the hijab or make derogatory comments as they board.

I don't know why the bus didn't stop, but I think it was because I am Muslim. Maybe he was afraid? I don't know.⁹⁵

Consultation participants also reported a high number of incidents of verbal abuse and physically threatening behaviour while travelling in private vehicles. Women identified as Muslim by their clothing were particular targets of abuse on the roads.⁹⁶ Almost half of female survey respondents reported experiencing abuse while driving.⁹⁷

On the freeway ... [a driver] got his hand pretending to be a gun, and just went 'bang' – like he was going to shoot me in the head. I waved to him and I was trying to quickly get his number plate, but I couldn't get it in time.⁹⁸

Someone tried to run me off the road while I was driving and my eight year old she is sitting in the car with me, frightened to death. Now, why is this? She is an Australian citizen, and she has every right to feel safe in this country, and she doesn't!⁹⁹

My daughter is the one driving, and we found a man suddenly crossed the road without a crossing ... she almost hit him. My daughter said to him 'Didn't you see me, I could have hit you?' and he said 'F... Muslim...' and he stormed up to the car and he came to hit her, the poor thing. What a man, he was as big as a bear and he wanted to come and hit her and he showed us his bum. She started crying and she was so shaken she couldn't drive anymore.¹⁰⁰

My experiences have been that I am often shouted at when I'm driving the car and it's not my poor driving either.¹⁰¹

Participants also faced abuse as pedestrians from drivers yelling abuse, hurling

objects or trying to run them over.

*I was walking with my grandson and a lady was driving and she got onto the footpath and tried to run us over and was yelling abuses. I was so scared.*¹⁰²

*I was walking and a car came past and the driver yelled out 'Bloody Muslim'. I was very scared that they would do something ...*¹⁰³

*Younger people say things to you from the car. Older people are more likely to say something to your face.*¹⁰⁴

2.3.4 In shops and shopping centres

Forty-three percent of survey respondents reported experiencing racism, abuse or violence in shops or shopping centres. Almost half the female respondents experienced racism in shops compared with one-third of males. Over half of Muslim survey respondents experienced racism in shops compared with 16 percent of non-Muslims.¹⁰⁵ Consultation participants also described numerous incidents which took place in shops and shopping centres. The most common incidents were of verbal abuse although physical attacks were also reported.

*I was shopping at Kogarah in the centre and someone threw eggs at me, spit at me and took my veil off. Who was there to help?*¹⁰⁶

*At the shopping centre one day a [Muslim] lady was eating with her child and another lady was sitting next to her and she just got up, packed up her rubbish and just put it on the table and said 'That's what you deserve. That's what you are' ...*¹⁰⁷

A Muslim woman in Melbourne recalled an incident in which she was followed around a shopping centre by a woman who eventually said to her, 'the problem with you Muslims is that you are a gangrene in our society and you need to be amputated.'¹⁰⁸

Many consultation participants avoided shops and shopping centres in the months after September 11 for fear of being abused or attacked. For some Muslim women, shopping has become a daunting activity which they try to avoid doing alone.

*After September 11 and Bali, my mum is scared to go to the shopping centres ...*¹⁰⁹

*Like many other women, I'd rather stay inside the house and if you want to go shopping you'll be escorted by your son, your husband.*¹¹⁰

A consultation participant in New South Wales told of an incident which took place at a shopping mall in northern Sydney shortly after 11 September 2001. The Muslim woman, who was eight months pregnant at the time, accidentally

brushed against a man in the shopping centre. 'When he noticed I was veiled he looked at me fiercely and said, "What are you doing here Muslim? We don't want you here. What you've done to America is terrible and we will get rid of you all"...'¹¹¹ The man then followed her outside the mall all the while abusing her and trying to touch her. Although she threatened to call the police, he continued following her for five to ten minutes until she reached her bus-stop where he kept taunting her until the bus arrived.

*Afterwards I felt angry, very angry. My husband said, 'You don't deserve to be treated like that'. But I blamed myself. I know I have to be strong living in a different country ... If I go to the authorities, what can they do? Can they catch this man?'*¹¹²

Following this incident, the woman bought a personal alarm and avoided catching public transport by having her husband drop her off and pick her up from the shopping centre. Even though she was still shaken by the incident almost two years later, she stressed that the incident had been an isolated one and that the majority of Australians were not abusive.¹¹³

Several consultation participants, all Muslim women, also felt they were being particularly scrutinised by shop owners and in-store security staff because of their religious dress.

*Two or three weeks ago, I went to the local fruit market. You know how you pay money to get in? Well the security didn't let me in the market, and I said 'Why?' And they said 'Because people wearing [hijab] like you, they steal from the market and maybe you're going to do the same thing'. I said 'But I would never do it'. But he still refused to let me get in.'*¹¹⁴

*I have noticed that they do not check other people's bags as often as they check our bags – that makes us feel humiliated because other people are watching.'*¹¹⁵

2.3.5 At school, college or university

Arab and Muslim Australians are both very young populations. As noted in Chapter 1, almost 50% of Australian Muslims are aged 24 and under compared to 35% of non-Muslim Australians. Second generation Arab Australians (those with a parent born in an Arab country) are also a very youthful group: over 75% are 24 years or under with a further 14% aged 25-34 years. (See Appendices 2 and 3). Given this demographic profile, issues relating to discrimination in schools and educational institutions are particularly significant.

Seventeen IsmaU consultations were convened especially with children or young people. They included six consultations involving 72 primary and secondary students in Sydney public schools, a consultation with students at the

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University of Sydney and another with Monash University students.

The school experiences of many Arab and Muslim students were positive. Many reported feeling physically safe and culturally respected within the school environment.

*I have never been discriminated against at school or anywhere else and I don't know if that is because I am not a Muslim.*¹¹⁶

*At my old school we – the Arabs – used to get called 'Arab', 'Osama', 'Taliban'. But here it's a multicultural school so it's not that bad.*¹¹⁷

*In this school we all have different opinions but we still respect what others feel and are thinking even if we do fight about it. The teacher for example in Legal Studies when we start talking about these things [terrorism and the war on Iraq] controls the discussion and allows everyone to have their say and it reflects understanding generally across cultures.*¹¹⁸

Others described experiences of abuse and bullying.

*A lot of discrimination is happening in schools. You have kids saying 'Go home, go back to your own country' and this is at school and they are just kids ...*¹¹⁹

*It's normal for us to get into a lot of fights and it's normal for us to be teased every day. Everyone picks on us ...*¹²⁰

*... kids at school say, especially when we're playing, they say 'Get away from them, they're Muslim.'*¹²¹

*[My son] stood up in front of the class and he had to present a project, and when he said 'Palestine', everyone just laughed at him. After that he just didn't want to have anything to do with being Arab again. Then they sent him a [text] message on the phone which says 'Bin Laden.'*¹²²

Some participants told how words sometimes escalated into blows.

*Some people, if you talk about their language or religion, they just bash you but it's ok if they talk about your language or religion.*¹²³

*There are occasional incidents of discrimination between students. These did increase following September 11th. They were mostly verbal, but did result in one physical confrontation. Several students also were made to feel uncomfortable while travelling on public transport.*¹²⁴

Some students reported incidents where they felt that teachers and staff condoned racist behaviour or were directly discriminatory. Their three main concerns about teachers were favouritism towards non-Muslim students, lack of support or assistance in coping with discrimination and a perceived lack of understanding of students' religious and cultural backgrounds.

I've been in class and other students have said, in front of the teacher, 'Why do you have a towel on your head?' or 'The Muslims are coming to bomb us' and 'All Muslims are terrorists'. But the teacher said nothing.¹²⁵

My teacher would even discriminate against the religion and say 'It's all those Islamic people from the Middle East. They're terrorists'. I would just look at my teacher in the face and I would go crazy. I started going crazy at every student in the class saying to them 'You're ruining my life. You don't understand how just talking casually can affect people'. And they're like going 'We should kick them all out'. I'm just sitting there in the class thinking 'Hello, you're talking about me'. And the teachers allow them to talk like that ...¹²⁶

During the time after September 11, my teacher was awful, and whenever teachers used to refer to Lebs or Muslims, they used to refer to them in a bad way – like some teachers used to say to us 'Typical dumb Leb attitude.'¹²⁷

Sometimes the teachers understand but a lot of times they don't because they're not Muslims and they don't know how Muslims feel. Sometimes I think that they might even believe that Muslims are terrorists or may feel afraid.¹²⁸

In schools where students described feeling safe, confident and respected, it appeared that leadership on anti-racism was strong and clearly articulated to the entire school community, particularly during times of international crisis.

When September 11 happened, my girls were at school. At the time they started to tease the Arabs, and the school put a stop to it. They got all their Arabic girls together and they said if anybody said anything to them, we want to know about it, and they just put a stop to it completely. And that was it, it was never heard of it again.¹²⁹

My daughter goes to [high school] and I think she is the only one wearing the hijab and she gets picked on by other students and one day the teacher got her to stand up in front of the class and talk about herself and a bit about Islam and talk about how she really isn't different and I think it worked. I don't take her to school to be discriminated against but to be educated.¹³⁰

Consultation participants also described incidents of discrimination and abuse which took place at college or university.

*Women and girls have had their hijab taken off and been spat at and physically abused by other non-Muslim students at university. This to them is the equivalent of feeling raped.*¹³¹

*I saw written on a desk [on a university campus] 'kill all Muslims!'*¹³²

*Post September 11th it seemed like every class I went to I had to sit there and justify who I was, what I was, what I believed, the position of Muslim women and that we are not terrorists. It took a lot of energy out of me. Each time I came home I would cry.*¹³³

2.3.6 At work

Just over one quarter of survey respondents experienced some form of racism, abuse or violence at work.¹³⁴ Men were slightly more likely to indicate concerns about racism in employment than women.¹³⁵ Muslim respondents were also more likely to report discrimination at work than non-Muslims.¹³⁶ Consultation participants spoke about their experiences of racial or religious abuse from colleagues or supervisors, failure to accommodate religious practices including time for prayer and wearing the hijab, and possible discrimination in hiring decisions. Specific issues in relation to securing employment that were noted by consultation participants included:

- non-recognition of overseas qualifications or experience¹³⁷
- lack of local experience¹³⁸
- employer aversion to people with Arabic or Islamic names¹³⁹
- fear of clients' reactions, especially to religious dress¹⁴⁰
- stereotypes that Muslim women are oppressed and ignorant¹⁴¹
- the uncertain status of refugees on Temporary Protection Visas.¹⁴²

Recognition of overseas-qualifications was a major issue for many consultation participants. Even if overseas qualifications were recognised in Australia, participants felt that Australian employers were reluctant to hire people without local experience.

*Arabic speaking people are not getting further in employment. We have anti-discrimination laws but it doesn't help with recognition of overseas qualifications ... There are a lot of people working in jobs not suited to their qualifications – people with PhDs are working as cleaners.*¹⁴³

*Employers want people with 'Australian experience', not overseas qualifications ...*¹⁴⁴

Certainly, Arab and Muslim Australians are not the only migrants and refugees who experience difficulties in having their qualifications recognised and finding employment that matches their skills.¹⁴⁵ However, participants felt that a broader climate of prejudice towards Arabs and Muslims, particularly towards Arab and Muslim refugees, further impacted on their chances of finding employment. Iraqi refugees who participated in IsmaU consultations in regional Victoria were acutely aware of barriers to their employment.

*Overseas qualifications, in all honesty, do not hold any value whatsoever in Australia. We come here educated with postgraduate qualifications and when we apply for jobs they say our English is not good enough or we are under or over qualified. I have been a qualified agriculturalist and engineer educated in Iraq for about 20 years and I cannot find good work here. Most of us become pickers and work on the farms.*¹⁴⁶

*The problem is also having TPVs. People don't treat you as part of the community anyway – and when you try to find work, even though you are allowed to work, it's hard because of the instability ...*¹⁴⁷

Both male and female participants felt they had been discriminated against in finding employment. For men, an Arabic or Islamic name or evidence of Arabic language skills was seen as a significant barrier.

*I know a person who went for a job and sent in two applications – one with his Arabic Muslim name and a slightly different one with an Anglo-Saxon name. He didn't get an interview with his Arabic persona but he did with his Anglo. They must not even have looked at them. They must have just seen the name and tossed it aside.*¹⁴⁸

*I'm hesitant to say I've experienced discrimination, but when I was looking for a job my resume said I spoke Arabic. I didn't get one interview. Then when I took this off my resume I got four interviews. It might have been a coincidence.*¹⁴⁹

*I've actually known people who have tried to call for a job and when they say 'My name is Mohammed' they say the job's gone. But then two minutes later, just to test them, they call back and they say 'My name's Andrew' or whatever, and they say 'Yeah, mate the job's still available. Do you want to come in for an interview?'*¹⁵⁰

Many Muslim women felt that wearing the hijab deterred potential employers.

I'm a qualified dental technician and it was really hard for me to get employment with my scarf. I applied for a position at a dental laboratory and the boss, well we talked on the phone and everything was ok. When he saw me for the first time he was shocked. But I had

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all the qualifications and experience, and I got employment for two weeks. Then he told me I was a really good and hard worker but that I could not continue being employed there unless I take off that scarf...I asked him 'Are there any other reasons why you wouldn't give me this job?' He said 'No. You're a really nice person and a hard worker but I don't want to bring religion into my laboratory'.¹⁵¹

Some women felt they had to bow to pressure from employers and remove their hijab so as to secure employment.

I was unemployed for about two years. Every job that I would go to I know that I've got the skills ... it would really, really surprise me to get a phone call telling me that I didn't get the job. I was thinking to myself, why? I know that I'm fit, that I can do this job. I know that I'm the best person for it. I automatically knew the reason. Three months later, when I took it [the hijab] off, I automatically got a job ... to find work this is what I had to do ...¹⁵²

Employer pressure on Muslim women not to wear the hijab at work was reported to be especially acute in service industries where client contact is an essential part of the job. For example, a young Muslim woman working in an Adelaide pharmacy was told by her employer that she was not allowed to wear her hijab to work. 'I just wear my uniform, put my hijab on. When I get there [work] I take it off, go to work, and as soon as I leave I put it back on.'¹⁵³ A receptionist in a Melbourne real estate agency was threatened with dismissal by her employer's wife who said, 'Don't come anymore unless you change the scarf'.¹⁵⁴

Uniform requirements were also a point of contention for a young Muslim woman employed as a cleaner at a Melbourne hotel. Before starting work, she met with her supervisor and was assured that there was no problem with her wearing the hijab and long sleeves to work. However, within days of commencing the job, the supervisor changed the uniform requirements.

On the second day she asked me if it was possible to take off my scarf and I said no ... On the third day of work she said to me that I looked very good today, and I knew that she was mocking me because she didn't want the hijab, so she then handed me a t-shirt ... I then said 'I told you that I was not able to wear short sleeves on the first day, so why did you accept me knowing that if you are not happy?' ... After this conversation she said to me that if I was going to wear the hijab, then I had to leave the job.¹⁵⁵

Many Muslim women working in fields such as law and medicine felt that employers and colleagues saw them as less intellectually capable or professionally committed compared with other staff if they wore traditional Islamic dress.

*When I started wearing the hijab at work people started talking to me very slowly and very loudly as if I could not understand because the veil was blocking my communication skills. They assume Muslim women don't have brains ...*¹⁵⁶

Another commented, 'I was not seen as a professional because I wear the hijab.'¹⁵⁷

A number of participants described law firms as being among those who use the hijab as an excuse for refusing to employ Muslim women.

*They would never employ you in a commercial law firm with the hijab ... I've actually had people tell me, 'You take that [i.e. the hijab] off and you can come' ...*¹⁵⁸

A Muslim midwife reported being reprimanded by a supervisor for wearing her hijab in an operating theatre. The midwife reported that medical staff in operating theatres must change their clothes and cover their heads with a clean close-fitting cap and that many doctors and nurses comply with this regulation by wearing hats or bandannas which they bring from home. Before entering the operating theatre, the midwife changed into a clean hijab but was disciplined by the nursing manager who yelled, 'Get that dirty thing off your head!'¹⁵⁹ The midwife complained to hospital management about the incident and the nursing manager was counselled. Even though the midwife received tremendous support from the hospital and was able to wear her hijab without question in future, the incident affected her professional confidence. 'I feel really paranoid as though everyone thinks I'm this terrorist weirdo that goes down to the [operating] theatres and doesn't know how to do her job.'¹⁶⁰

Other issues described by Arab and Muslim workers included:

- denial of prayer breaks¹⁶¹
- refusal to change shift to accommodate holy days and religious festivals¹⁶²
- restricted client contact¹⁶³
- restricted networking and team building opportunities for non-drinkers¹⁶⁴
- pressure to Anglicise their names.¹⁶⁵

On the other hand, a number of participants described work situations in which their religious beliefs and obligations were both respected and accommodated.

I used to do the mad rush home every lunch hour to pray ... one of my bosses said to me one day 'Come and have lunch' and I said 'No I've got to go home to pray'. He said, 'What do you do when you pray? Do it here – go in the conference room. If anyone says anything tell them to come and see me'. ... About a week later the big boss came and saw me and asked, 'Have you had any problems? If you do, you

come to me and I'll sort it out because it's not on!' So I have had really positive responses.¹⁶⁶

I find that they actually cater for it [i.e. Muslim staff who are non-drinkers]. If it's Friday afternoon drinks we will have soft drinks or we will have orange juice.¹⁶⁷

2.3.7 In the media

Consultation participants were greatly concerned about what they saw as vilification of Arab and Muslim Australians in the media. Forty-seven percent of survey respondents felt they had been vilified by the media.¹⁶⁸ Respondents from New South Wales were also more likely to report vilification by the media compared with those from Victoria.¹⁶⁹

Most consultation participants were critical of Australian and other Western media for what they considered to be unfair stereotyping of Arabs and Muslims.

If I wasn't Muslim myself I wouldn't like them either the way the media portrays them.¹⁷⁰

The media is a business – their consideration for the communities are the last of their concerns. They can't represent us positively because nobody wants to read good stuff...¹⁷¹

The media are so quick to say anything negative about the Lebanese community, but are so reluctant in putting up their tremendous efforts in bettering the whole community.¹⁷²

The use of ethnic or religious labels in reporting crime was seen by participants as a particular concern.

Whenever a Muslim does something, in the media they highlight their name and the fact of their religion but whenever someone else does it they never ever barely mention their name or their religion. Why only when it's a Muslim or an Arab they have to mention where they're from?¹⁷³

Every time if there is a crime committed by a Greek for example, they will not say his ethnicity. If an Iraqi committed a crime, they will say he is an Iraqi. If it is a European they will say 'a Victorian man' or a 'Sydney man'; but if it was an Arab they will say 'Muslim man' or 'Middle-Eastern man'.¹⁷⁴

The media makes it really difficult as well. I remember when the gang rapes first happened and the description of the bloke that did specifically have 'Middle Eastern Muslim'. When you look at that and you look at other rape cases that have been in the newspaper before,

*you would never see, say, 'Anglo-Saxon' and you wouldn't see that word 'Christian' in there. That's where the media is going wrong – identifying people by their religion not just by the person that they are.*¹⁷⁵

Consultation participants argued that some media reporting fosters a climate conducive to discrimination and vilification of Arab and Muslim Australians and can incite hatred and discrimination.

*I reckon that the media and the propaganda that the media has caused is a big cause of discrimination against Arabic and Muslim people ...*¹⁷⁶

*I think the media is the main cause because kids are picking on Muslims at school and these kids get it from their parents and their parents get it from the media.*¹⁷⁷

*The media play a big role in pushing members of the society against a section of the community by drawing a bad picture so that neighbours and other people look at you as if they are frightened.*¹⁷⁸

*The media often aims to stir up racial tensions and discrimination against Muslims.*¹⁷⁹

2.3.8 Government agencies

2.3.8.1 Provision of welfare services

Comparatively few participants raised concerns about discrimination in the provision of health and welfare services. Those who did were primarily describing what they saw as institutionalised discrimination in accessibility, where services designed for Anglo-Celtic Australians are not culturally appropriate for Arabs and Muslims.

*Lack of access to culturally and Islamically appropriate services is a form of discrimination. It is difficult to find services that are for women only ...*¹⁸⁰

*I had my baby at this hospital without my family or anyone with me. It was awful and I felt like I was treated like an animal ... no-one stopped to help me and ask me if I needed anything – they did not have an interpreter on hand ... I did not get the support I needed...*¹⁸¹

*Wherever we go and get services, as soon as they see us that we cover our hair they start mocking us and not serve us properly ... the people there just stop answering you. They ignore us.*¹⁸²

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Housing larger families was an obvious point of friction between one Iraqi woman with five children and a staff member at the local Department of Housing who allegedly told her, 'You don't deserve to live amongst Australians, not with that many kids'.¹⁸³

A Somali Muslim woman in Perth described how a government service provider, attempting to explain a complex point, suggested she go home and get her husband to explain it.

*I was dealt with by my image – that I am oppressed, uneducated and that I can't speak English. I am a double degree educated woman wearing a veil [i.e. niqab] and yet I am told that I need to go to my husband. I am taken on face value.*¹⁸⁴

Provision of social services to migrants and refugees was another area of concern. One participant described fears that the closure of several migrant resource centres in Sydney's west and an impending cut to the number of bi-lingual community workers could impact on Arab refugees in particular. 'Arabic refugees will have more difficulty getting help from someone who speaks their language.'¹⁸⁵ These refugees and migrants may then seek assistance from community organisations who can help in their own languages but who may not necessarily have the resources to cope with additional clients.

Restricted access to services for refugees with temporary protection visas (TPVs) was also raised. TPV visa conditions allow refugees to work but not to claim Newstart Allowance or a range of other social security allowances. These difficulties were noted by several consultation participants.

*I work in a factory and I have a PhD in engineering. I know that studying English or continuing studying anything may help me get a better job, but studying is not an option for me on a TPV. I have no option but to work, because without work, I cannot feed myself or my family ...*¹⁸⁶

*I work with TPV holders and I think it is in the economic area where discrimination is mainly felt. They walk into a doctor's surgery or to get pharmaceuticals and people think that they are from the broader community. But as soon as they are required to provide some sort of identification or paperwork for whatever reason and they are identified as TPV holders ... suddenly they feel things coming down.*¹⁸⁷

2.3.8.2 Policing

A substantial number of consultation participants felt that they were targeted by police¹⁸⁸ and that young Arab men, in particular, were dealt with unfairly.¹⁸⁹

*Cops stop me and defect my car and it's not because my car is in bad condition but it's a hotted up car and it's a target for cops ... nice car with an Arab driving it.*¹⁹⁰

Parents and community leaders echoed concerns about alleged police harassment.

*I'm the P&C president [at the school] and I wanted to go the [train] station for five days in a row to see how the police were reacting to the students and it was really bad ... They [police] were walking around stirring trouble.*¹⁹¹

There were also allegations that, at times, police officers themselves engaged in discriminatory conduct.

*Of course Muslims and Arabs are targeted ... Guys get abused, they get called 'terrorists' and 'Bin-Ladens' by the police.*¹⁹²

2.3.8.3 Counter-terrorism measures

Several consultation participants felt the Muslim community in Australia had been unfairly targeted in investigations by Australian Security Intelligence Organisation (ASIO) officers and Australian Federal Police officers following the Bali bombings in October 2002. Consultation participants in Perth were particularly concerned about the treatment of Muslims in counter-terrorist investigations.

*There is a fear in the community that one day you will wake up and your husband will be taken away under the new ASIO laws. The way the government treated people who underwent the raids was shocking ...*¹⁹³

*[They] treat Muslims differently than they would if the suspects had been Anglos. If this is how they're going to treat us, why give us citizenship? They might as well take it away.*¹⁹⁴

One Muslim man who had been questioned by ASIO on repeated occasions felt extremely vulnerable for his own and his family's safety.

*It has affected me a lot. I felt like I am an Australian a level lower than the other, I am not an Australian regular citizen ... they don't want me here in Australia. I feel they have been accusing me with things to make me leave this country ...*¹⁹⁵

In June 2002, the federal government introduced a series of anti-terrorism laws to create new offences in relation to terrorist acts and the financing and membership of terrorist organisations. The *Australian Security Intelligence Organisation Legislation Amendment (Terrorism) Act 2003* which came into effect

in July 2003 gives ASIO the power to obtain a warrant to detain and question a person who may have information important to the gathering of intelligence in relation to terrorist activity.¹⁹⁶ Some consultation participants believed their human rights were at risk of violation under these new laws.

*Don't you find that there's something wrong here with the fact that nine Muslims in one room and three of you, who haven't done anything wrong, have been approached [as if] you have done something wrong. I would like to know the figures of how many do get approached and how many have actually been found to have done something wrong out of those people, like what they've got out of the numbers that they have been approaching, and who they're approaching.*¹⁹⁷

*The changes in the legislation, with the anti-terrorist laws and things like that has made me feel more vulnerable to the whims of the government and what they can potentially do to people, on their whim, not on any factual basis, but because they feel like it at the time. That's where I feel vulnerable, because they're making all these allegations about people all over the world, with not necessarily any factual basis, and then they enact the consequences on those people whether they've been found guilty or not ...*¹⁹⁸

Many consultation participants also felt they were under surveillance by neighbours and colleagues following the federal government's national security campaign launched early in 2003. Some felt that the booklet, *Let's Look out for Australia*, which was distributed to all homes in Australia in February 2003 unfairly targeted Muslims in particular.

*I know that a lot of people were very offended as they feel that the government tried to not make it with an Arabic or Islamic focus but it did have. They felt like criminals and they hadn't even done anything. The fear about the repercussions of the campaign was prevalent in the community.*¹⁹⁹

Several participants described how, following distribution of the booklet, their neighbours reported even routine domestic activities and family gatherings. One woman was reported to her real estate agent by a neighbour for washing her balcony with soapy water.

*My neighbour called the agent and said, 'She is putting chemicals on the property!' The agent came immediately – it was the first time he had ever come.*²⁰⁰

A close friend was walking on the beach with her son and his wife and grandson ... the police came within 20 minutes of them being on the beach because someone rang and said 'We have to report to

*you something suspicious' only because she was wearing the scarf. I think one of the differences between now and the past is that what we're facing in the community is that more people are reporting so-called suspicious circumstances. Suspicious circumstances are a woman wearing a hijab walking in a public place, and a young man that might be wearing Islamic dress in a public place ... definitely people are more suspicious.*²⁰¹

Security measures at airports were also criticised by some participants as arbitrary and degrading. Both the Australian Customs Service and the Department of Transport and Regional Services advised the Commission that search procedures are not based on ethnic profiling.²⁰² Nevertheless, some participants felt that an Arabic name, a Middle Eastern travel itinerary or Muslim dress may attract unwarranted attention in airports.

*I was subjected to searches for three hours. I was asked why I had spent time in Cairo, Dubai and Saudi Arabia. They read my diary from A-Z. They even removed the film from my camera. When I queried the treatment they said they were entitled to do it. When they let me go they didn't apologise or acknowledge the reason for this treatment. They realised I was a Muslim because of my name. I decided never to travel again.*²⁰³

*When me and my mum came back from Lebanon in August 2001, we were pulled aside for extra checking of our bags even though we had declared everything. The customs officer made me take my bum bag, shoes, socks and jacket off. She didn't find anything. She said 'I was hoping to find drugs on you'. That's exactly what they want.*²⁰⁴

How participants responded to and were impacted by these experiences is the subject of the following chapter.

Endnotes

- 1 The UWS report, *Living with Racism*, further explores the context and consequences of incidents of discrimination and vilification reported by survey respondents and interviewees. The report is available on the Commission's website at: http://www.humanrights.gov.au/racial_discrimination/isma/research/index.html
- 2 Each group was informed in general terms about the complaint handling role of the Commission and most were asked whether they had or would make a complaint and, if not, as was usually the case, why not. Further, when an allegation was made against a government department or agency, the Commission informed the department or agency head and invited a response or comment.
- 3 Australian Arabic Council, Melbourne, 28 May 2003.
- 4 Women only consultation hosted by the SA Equal Opportunity Commission, Adelaide, 17 July 2003.
- 5 Al Zahra Muslim Women's Association, Sydney, 23 April 2003.
- 6 Consultation with Islamic Girls/Women's Group Inc., hosted by the Victorian Department of Human Services, Melbourne, 28 May 2003.
- 7 Consultation hosted by the Anti-Discrimination Commission of Queensland (ADCQ) and Multicultural Affairs (MAQ), Brisbane, 16 June 2003.
- 8 Consultation hosted by the WA Office of Multicultural Interests, Perth, 1 July 2003. See also: Consultation hosted by Anti-Discrimination Commission of Queensland (ADCQ) and Multicultural Affairs Queensland (MAQ), Brisbane, 16 June 2003.
- 9 Consultations with NSW secondary students at three government schools, Sydney, August 2003.
- 10 Consultation hosted by the Anti-Discrimination Commission of Queensland (ADCQ) and Multicultural Affairs Queensland (MAQ), Brisbane, 16 June 2003.
- 11 Lebanese Community Council, Sydney, 4 September 2003.
- 12 Muslim lawyers group, Melbourne, 27 May 2003.
- 13 The Muslim Council of NSW, Sydney, 21 June 2003.
- 14 Consultation with students from Goulburn-Ovens TAFE at Shepparton (Victoria) hosted by Shepparton Ethnic Communities Council, Shepparton, 29 May 2003.
- 15 Consultation with Lebanese Muslim children and young people organised by the Lebanese Muslim Association, Sydney, 12 June 2003. See also: The Muslim Council of NSW, Sydney, 21 June 2003.
- 16 Muslim lawyers group, Melbourne, 27 May 2003. See also: Consultation with Iraqi refugees in rural Victoria, 30 May 2003.
- 17 Islamic Women's Association of Queensland Senior Women's Respite Group, Brisbane, 17 June 2003.
- 18 Consultation with Iraqi refugees in rural Victoria, 30 May 2003.
- 19 Consultation with Sikh community members, Perth, 30 June 2003.
- 20 Maronite Youth Organisation at Our Lady of Lebanon Church, Sydney, 4 June 2003.
- 21 Consultation with Arab women's group, The Women's Centre, Sydney, 8 August 2003.
- 22 Consultation with Arab young people hosted by Australian Lebanese Welfare Inc., Melbourne, 17 November 2003.
- 23 Interfaith Network of the City of Greater Dandenong, Dandenong, 14 November 2003.
- 24 Canberra Islamic Centre, Canberra, 2 June 2003.
- 25 Consultation with refugee women hosted by the Ecumenical Migration Centre, Melbourne, 26 May 2003.
- 26 Canberra Islamic Centre, Canberra, 2 June 2003.
- 27 Lebanese Community Council, Sydney, 4 September 2003. See also: Consultation with refugee women hosted by the Ecumenical Migration Centre, Melbourne, 26 May 2003; Canberra Islamic Centre, Canberra, 2 June 2003.
- 28 Consultation with young Muslim women, Brisbane, 17 June 2003.
- 29 UWS Survey. 36% of survey respondents reported that they had personally experienced 'a bit more' racism, abuse or violence since 11 September 2001 and 30% reported experiencing 'a lot more' racism, abuse or violence since 11 September 2001. 28% believed that the community they most identified with had experienced 'a bit more' racism abuse or violence since 11

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- September 2001 and 63% believed that the community they most identified with had experienced 'a lot more' racism, abuse or violence since 11 September 2001.
- 30 UWS Survey: 70% of women surveyed said a bit more or a lot more compared with 61% of men. 19% of women said they didn't experience anything compared with 26% of men.
- 31 UWS Survey: 13% of Muslim respondents said they experienced no racism since 11 September 2001 compared to 45% of Christian respondents. 39% of Muslim respondents reported a bit more racism compared with 30% of Christians. 37% of Muslims reported a lot more racism compared with 6% of Christians. 72% of Muslim respondents reported a lot more racism against their community since 11 September 2001 compared with 29% of Christian respondents.
- 32 UWS Survey: 30% of Muslim survey respondents reported experiencing racism, abuse or violence once a month since 11 September 2001 compared with 26% of Christian respondents. Further, 37% of Muslim respondents reported experiencing racism, abuse or violence less than once a month compared with 52% of Christian respondents.
- 33 UWS Survey: 40% of male respondents reported experiencing racism, abuse or violence weekly since 11 September 2001 compared with 19% of female respondents. 9% of female survey respondents reported experiencing racism, abuse or violence daily since 11 September 2001 compared with 2% of male respondents.
- 34 UWS Survey: 66.1% of survey respondents said they had personally experienced 'a bit more' or 'a lot more' racism, abuse or violence since 11 September 2001. 92.3% of survey respondents believed that the community with which they most identify had experienced 'a bit more' or 'a lot more' racism, abuse or violence since 11 September 2001.
- 35 It was described by one woman as akin to being raped: Consultation with Muslim women hosted by Auburn Gallipoli Mosque and Affinity Intercultural Foundation, Sule College, Sydney, 21 October 2003.
- 36 Consultation hosted by the Anti-Discrimination Commission of Queensland (ADCQ) and Multicultural Affairs Queensland (MAQ), Brisbane, 16 June 2003.
- 37 Women only consultation hosted by the Office for Women's Policy, WA Department for Community Development, Perth, 30 June 2003.
- 38 Consultations with NSW secondary students at three government schools, Sydney, August 2003.
- 39 Muslim lawyers group, Melbourne, 27 May 2003.
- 40 Consultation with Islamic Girls/Women's Group Inc., hosted by the Victorian Department of Human Services, Melbourne, 28 May 2003.
- 41 UWS interview with 'Ali', Victoria, 10 December 2003.
- 42 UWS interview with 'Fairuz', Heidelberg, 18 November 2003.
- 43 AAP, 13 September 2001.
- 44 'Islam in the Suburbs', *Courier Mail*, 30 November 2002.
- 45 AAP, 13 September 2001.
- 46 Information about the firebombing of the Doncaster East Mosque following the Bali bombings in 2002 by Imam Abdus Samad Mahkri, 30 January 2004. Information about vandalism at Rooty Hill Muslim school from *Sydney Morning Herald*, 15 October 2002.
- 47 Consultation with young Muslim women, Brisbane, 17 June 2003.
- 48 Islamic Women's Association of Queensland Senior Women's Respite Group, Brisbane, 17 June 2003.
- 49 Islamic Women's Association of Queensland Senior Women's Respite Group, Brisbane, 17 June 2003.
- 50 Consultation with Sikh community members, Perth, 30 June 2003.
- 51 Information from Chung Tian Buddhist Temple, 30 January 2003. The perpetrator was caught on security camera and the police were notified. While the temple was happy with the police and government assistance, not much could be done because they could not identify the perpetrator.
- 52 Executive Council of Australian Jewry, *Report on Anti-Semitism in Australia, 1 October 2002 – 30 September 2003*.
- 53 Information provided by Australian Arabic Council, 17 November 2003.
- 54 Information from United Muslim Women's Association, 3 February 2003.
- 55 Information from Mr Bruce Wernham, Deputy Commissioner, NT Police, 17 November 2003.
- 56 Women only consultation hosted by the SA Equal Opportunity Commission, Adelaide, 17 July 2003.
- 57 Muslim women's consultation hosted by Auburn Gallipoli Mosque and Affinity Intercultural Foundation, Sydney, 21 October 2003.

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- 58 Email message forwarded by Centre for Refugee Research, UNSW.
59 Email to Forum on Australia's Islamic Relations, 14 October 2002.
60 Email to Forum on Australia's Islamic Relations, 16 October 2002.
61 Email to Australian Federation of Islamic Councils, 14 November 2003.
62 Information provided by Australian Arabic Communities Council, 16 December 2003.
63 Written Submission, 'D.O.' Sydney, 26 April 2003.
64 See: Consultations with NSW secondary students at three government schools, Sydney, August 2003; Australian Arabic Council, Melbourne, 28 May 2003; consultations with NSW primary school students (Years 5 and 6) at three Sydney public schools, August 2003; UWS interview with 'Katia', Melbourne, 15 November 2003.
65 See: Consultation with Islamic Girls/Women's Group Inc., hosted by the Victorian Department of Human Services, Melbourne, 28 May 2003; Muslim Women's National Network of Australia, Sydney, 5 April 2003; UWS interview with 'Manal', Melbourne, 9 December, 2003.
66 See: Lebanese Community Council, Sydney, 4 September 2003; consultation with students from Goulburn-Ovens TAFE at Shepparton (Victoria) hosted by Shepparton Ethnic Communities Council, Shepparton, 29 May 2003; Consultation hosted by Tasmanian Anti-Discrimination Commission, Hobart, 14 June 2003.
67 See: Consultation with young Arab Muslims and Christians and non-Arab Muslims, Adelaide, 17 July 2003; Consultation with young Muslim women, Brisbane, 17 June 2003; Consultation with members of the Indonesian Muslim Community of Victoria, Monash University, 28 May 2003; Consultation with Iraqi refugees in rural Victoria, 30 May 2003.
68 See: Women only consultation hosted by the Office for Women's Policy, WA Department for Community Development, Perth, 30 June 2003; Consultations with NSW secondary students at three government schools, Sydney, August 2003.
69 Muslim lawyers group, Melbourne, 27 May 2003. See also: Consultations with NSW secondary students at three government schools, Sydney, August 2003.
70 Women only consultation hosted by the Office for Women's Policy, Perth, WA Department for Community Development, Perth, 30 June 2003.
71 Consultations with NSW secondary students at three government schools, Sydney, August 2003. See also: Consultation with young Muslim women, Brisbane, 17 June 2003; Consultation with Arab young people hosted by Australian Lebanese Welfare Inc., Melbourne, 17 November 2003.
72 Consultations with NSW secondary students at three government schools, Sydney, August 2003.
73 Islamic Women's Association of Queensland Senior Women's Respite Group, Brisbane, 17 June 2003. See also: Consultation with Iraqi refugees in rural Victoria, 30 May 2003.
74 UWS interview with 'Melissa', Melbourne, 17 November 2003.
75 Islamic Women's Association of Queensland Senior Women's Respite Group, Brisbane, 17 June 2003. See also: Al Zahra Muslim Women's Association, Sydney, 23 April 2003, in which a female participant described how she had been told by another shopper that if she were Australian she would take off her scarf.
76 Written submission, 'A.L.', Sydney, 7 July 2003.
77 UWS survey: 67% of female survey respondents received abuse on the street were women compared to 50% of males. 67% of Muslim respondents reported abuse on the street compared with 29% of Christians.
78 Horn of Africa Senior Women's Program, Melbourne, 13 November 2003.
79 Islamic Council of NSW, Sydney, 10 June 2003.
80 Consultation with Iraqi refugees in rural Victoria, 30 May 2003.
81 Consultations with NSW secondary students at three government schools, Sydney, August 2003.
82 Consultation with Iraqi refugee women hosted by the Shepparton Ethnic Communities Council at the Goulburn-Oven's TAFE, Shepparton, 30 May 2003.
83 UWS interview with 'Amal', Melbourne, 18 November 2003. See also: Consultation with Arab community members, Melbourne, 15 November 2003.
84 Women only consultation hosted by the Office for Women's Policy, WA Department for Community Development, Perth, 30 June 2003.
85 Women only consultation hosted by the Office of Women's Policy, WA Department for Community Development, Perth, 30 June 2003.
86 Women only consultation hosted by the Office of Women's Policy, WA Department for Community Development, Perth, 30 June 2003.
87 Islamic Women's Association of Queensland Senior Women's Respite Group, Brisbane, 17 June 2003.

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- 88 See for example: United Muslim Women's Association, Sydney, 23 June 2003. Consultations with NSW secondary students at three government schools, Sydney, August 2003.
- 89 Consultation with members of the Indonesian Muslim Community of Victoria, Monash University, 28 May 2003.
- 90 Written submission, 'A.L.', Sydney, 7 July 2003.
- 91 Consultation with Arab Muslim women hosted by Islamic Women's Welfare Council of Victoria, Melbourne, 12 November 2003.
- 92 Consultations with NSW secondary students at three government schools, Sydney, August 2003.
- 93 Consultation hosted by Tasmanian Anti-Discrimination Commission, Hobart, 14 June 2003. See also: Consultation hosted by ACT Human Rights and ACT Office of Multicultural Affairs, 3 June 2003; Consultation with Muslim women in northern Sydney, 26 June 2003.
- 94 Arabic Workers' Network, Sydney, 29 April 2003.
- 95 Al Zahra Muslim Women's Association, Sydney, 23 April 2003.
- 96 UWS Survey.
- 97 UWS Survey: 46% of female respondents reported racist abuse while driving compared with 36% of males.
- 98 UWS interview with 'Alya', Melbourne, 17 November 2003.
- 99 Consultation with Muslim women hosted by Auburn Gallipoli Mosque and Affinity Intercultural Foundation, Sule College, Sydney, 21 August 2003.
- 100 Tripoli and Mena Association Seniors' Group, Sydney, 15 October 2003.
- 101 Islamic Women's Association of Queensland Senior Women's Respite Group, Brisbane, 17 June 2003.
- 102 Consultation with Islamic Girls/Women's Group Inc., hosted by the Victorian Department of Human Services, Melbourne, 28 May 2003. See also: United Muslim Women's Association young women's group, Sydney, 7 June 2003; Women only consultation hosted by the Office for Women's Policy, WA Department for Community Development, Perth, 30 June 2003.
- 103 Women only consultation hosted by the Office for Women's Policy, WA Department for Community Development, Perth, 30 June 2003.
- 104 Consultation with Muslim women in northern Sydney, 26 June 2003.
- 105 UWS survey: 47% of female respondents experienced racism in shops compared with 34% of males. 51% of Muslims respondents experienced racism in shops compared with 16% of non-Muslims.
- 106 St George Lebanese Joint Committee Women's Group, Sydney, 11 April 2003.
- 107 Consultation with NSW Teachers, Anti-Racism Contact Officers (ARCOs) and Community Information Officers (CIOs), Sydney, August 2003.
- 108 UWS interview with 'Ameera' 10 December 2003.
- 109 Consultations with NSW primary school students (Years 5 and 6) at three Sydney public schools, August 2003.
- 110 Consultation hosted by Illawarra Ethnic Communities Council, Wollongong, 9 August 2003. See also: Consultations with NSW secondary students at three government schools, Sydney, August 2003.
- 111 Consultation with Muslim women in northern Sydney, 26 June 2003.
- 112 Consultation with Muslim women in northern Sydney, 26 June 2003.
- 113 Consultation with Muslim women in northern Sydney, 26 June 2003.
- 114 Islamic Women's Association of Queensland Senior Women's Respite Group, Brisbane, 17 June 2003.
- 115 Consultation with Iraqi refugee women hosted by the Shepparton Ethnic Communities Council at the Goulburn-Oven's TAFE, Shepparton, 30 May 2003.
- 116 Consultations with NSW secondary students at three government schools, Sydney, August 2003. Note: this quote was said by an Arab non-Muslim student.
- 117 Consultations with NSW secondary students at three government schools, Sydney, August 2003. Note: this quote was said by an Arab non-Muslim student.
- 118 Consultations with NSW secondary students at three government schools, Sydney, August 2003.
- 119 Consultation with Iraqi refugees in rural Victoria, 30 May 2003.
- 120 Consultations with NSW primary students (Years 5 and 6) at three Sydney public schools, August 2003.
- 121 Consultations with NSW primary students (Years 5 and 6) at three Sydney public schools, August 2003. See also: Consultation with Lebanese Muslim children and young people organised by the Lebanese Muslim Association, Sydney, 12 June 2003.

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- 122 Antiochian Community Support Association, Melbourne, 13 November 2003.
- 123 Consultations with NSW primary students (Years 5 and 6) at three Sydney public schools, August 2003.
- 124 Consultation hosted by the Multicultural Education Committee and the SA Equal Opportunity Commission, Adelaide, 17 July 2003.
- 125 Consultations with NSW secondary students at three government schools, Sydney, August 2003.
- 126 Consultation with young Muslim women, Brisbane, 17 June 2003.
- 127 Consultation with Lebanese Muslim children and young people organised by the Lebanese Muslim Association, Sydney, 12 June 2003.
- 128 Consultations with NSW primary students (Years 5 and 6) at three Sydney public schools, August 2003.
- 129 Antiochian Community Support Association, Melbourne, 13 November 2003.
- 130 Consultation with Arab women's group, The Women's Centre, Sydney, 8 August 2003.
- 131 Consultation with Islamic Girls/Women's Group Inc., hosted by the Victorian Department of Human Services, Melbourne, 28 May 2003.
- 132 Consultation with Sydney University students, 9 October 2003.
- 133 United Muslim Women's Association young women's group, Sydney, 7 June 2003.
- 134 UWS survey: 28% of respondents reported experiencing racism, abuse or violence at work.
- 135 UWS survey: 36% of male respondents reported racism at work compared with 24% of female respondents.
- 136 UWS survey: 30% of Muslim respondents experienced racism at work compared with 20% of Christian respondents.
- 137 See: Consultation with Iraqi refugees in rural Victoria, 30 May 2003. Arabic Workers' Network, Sydney, 29 April 2003. Consultation with students from Goulburn-Ovens TAFE at Shepparton (Victoria) hosted by Shepparton Ethnic Communities Council, Shepparton, 29 May 2003.
- 138 Consultation with students from Goulburn-Ovens TAFE at Shepparton (Victoria) hosted by Shepparton Ethnic Communities Council, Shepparton, 29 May 2003. Consultation with staff of the Northern Migrant Resource Centre Inc. (NMRC), Melbourne, 13 November 2003.
- 139 Maronite Youth Organisation at Our Lady of Lebanon Church, Sydney, 4 June 2003; Antiochian Community Support Association, Melbourne, 13 November 2003. Consultation with young Arab men, Brisbane, 18 June 2003. Islamic Council of NSW, Sydney, 10 June 2003.
- 140 Consultation with young Arab Muslims and Christians and non-Arab Muslims, Adelaide, 17 July 2003. Muslim lawyers group, Melbourne, 27 May 2003. Consultation hosted by Multicultural Community Services of Central Australia, Alice Springs, 5 June 2003.
- 141 Consultation with members of the Indonesian Muslim Community of Victoria, Monash University, 28 May 2003. Women only consultation hosted by the Office for Women's Policy, WA Department for Community Development, Perth, 30 June 2003. Consultation with young Muslim women, Brisbane, 17 June 2003. Islamic Women's Association of Queensland Senior Women's Respite Group, Brisbane, 17 June 2003.
- 142 Consultation with Iraqi refugees in rural Victoria, 30 May 2003. Consultation with students from Goulburn-Ovens TAFE at Shepparton (Victoria) hosted by Shepparton Ethnic Communities Council, Shepparton, 29 May 2003. Consultation with staff of the Northern Migrant Resource Centre Inc. (NMRC), Melbourne, 13 November 2003. Consultation with Iraqi refugee women hosted by the Shepparton Ethnic Communities Council at the Goulburn-Oven's TAFE, Shepparton 30 May 2003.
- 143 Arabic Workers' Network, Sydney, 29 April 2003.
- 144 Consultation with students from Goulburn-Ovens TAFE at Shepparton (Victoria) hosted by Shepparton Ethnic Communities Council, Shepparton, 29 May 2003.
- 145 See: HREOC, *New Country, New Stories: Discrimination and disadvantage experienced by people in small and emerging communities*, 1999.
- 146 Consultation with Iraqi refugees in rural Victoria, 30 May 2003. See also: Consultation with Migrant Resource Centre staff hosted by Canterbury-Bankstown, MRC, 27 August 2003.
- 147 Consultation with students from Goulburn-Ovens TAFE at Shepparton (Victoria) hosted by Shepparton Ethnic Communities Council, Shepparton, 29 May 2003.
- 148 Consultation hosted by ACT Human Rights Office and ACT Office of Multicultural Affairs, Canberra, 3 June 2003.
- 149 Maronite Youth Organisation at Our Lady of Lebanon Church, Sydney, 4 June 2003.
- 150 Consultation with young Arab men, Brisbane, 18 June 2003.

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- 151 Women only consultation hosted by the SA Equal Opportunity Commission, Adelaide, 17 July 2003.
- 152 Lebanese Community Council, Sydney, 4 September 2003.
- 153 Consultation with young Arab Muslims and Christians and non-Arab Muslims, Adelaide, 17 July 2003.
- 154 Australian Arabic Council, Melbourne, 28 May 2003. See also: Consultation with refugee women hosted by the Ecumenical Migration Centre, Melbourne, 26 May 2003.
- 155 Consultation with refugee women hosted by the Ecumenical Migration Centre, Melbourne, 26 May 2003.
- 156 Women only consultation hosted by the Office for Women's Policy, WA Department for Community Development, Perth, 30 June 2003.
- 157 Arabic Workers' Network, Sydney, 29 April 2003.
- 158 Muslim lawyers group, Melbourne, 27 May 2003.
- 159 UWS interview with 'Latifa', Sydney, 31 October 2003.
- 160 UWS interview with 'Latifa', Sydney, 31 October 2003.
- 161 See: Canberra Islamic Centre, Canberra, 1 June 2003; consultation hosted by WA Office of Multicultural Interests, Perth, 1 July 2003.
- 162 See: Muslim lawyers group, Melbourne, 27 May 2003.
- 163 See: Muslim lawyers group, Melbourne, 27 May 2003.
- 164 See: Canberra Islamic Centre, Canberra, 2 June 2003.
- 165 UWS interview with 'Khaled', 3 November 2003.
- 166 Canberra Islamic Centre, Canberra, 2 June 2003.
- 167 Muslim lawyers group, Melbourne, 27 May 2003.
- 168 UWS survey: 46% of survey respondents reported media vilification. 52% of respondents in NSW compared with 34% of respondents in Victoria reported media vilification. 53% of Muslims compared with 27% of non-Muslims reported media vilification.
- 169 *ibid.*
- 170 Consultations with NSW secondary students at three government schools, Sydney, August 2003. See also: Consultation with members of the Indonesian Muslim Community of Victoria, Monash University, 28 May 2003; Islamic Women's Association of Queensland Senior Women's Respite Group, Brisbane, 17 June 2003.
- 171 Islamic Council of Victoria, Melbourne, 26 May 2003.
- 172 Maronite Youth Organisation at Our Lady of Lebanon Church, Sydney, 4 June 2003.
- 173 Consultation with young Arab men, Brisbane, 18 June 2003. See also: Australian Arabic Council, Melbourne, 28 May 2003; consultation with Iraqi refugees in rural Victoria, 30 May 2003; Antiochian Community Support Association, Melbourne, 13 November 2003; Consultation with Arab young people hosted by Australian Lebanese Welfare Inc., Melbourne, 17 November 2003.
- 174 Consultation with Iraqi refugees in rural Victoria, 30 May 2003.
- 175 Lebanese Community Council, Sydney, 4 September 2003.
- 176 Consultation with Lebanese Muslim children and young people organised by the Lebanese Muslim Association, Sydney, 12 June 2003.
- 177 The Muslim Council of NSW, Sydney, 21 June 2003.
- 178 Australian Arabic Communities Council, Sydney, 10 June 2003.
- 179 Islamic Council of Victoria, Melbourne, 26 May 2003.
- 180 Women only consultation hosted by the Office for Women's Policy, WA Department for Community Development, Perth, 30 June 2003. See also: Consultation with Iraqi refugee women hosted by the Shepparton Ethnic Communities Council at the Goulburn-Oven's TAFE, Shepparton, 30 May 2003,
- 181 Consultation with Iraqi refugee women hosted by the Shepparton Ethnic Communities Council at the Goulburn-Oven's TAFE, Shepparton, 30 May 2003.
- 182 Tripoli and Mena Association Seniors' Group, Sydney, 15 October 2003.
- 183 Consultation with Iraqi refugee women hosted by the Shepparton Ethnic Communities Council at the Goulburn-Oven's TAFE, Shepparton, 30 May 2003.
- 184 Women only consultation hosted by the Office for Women's Policy, WA Department for Community Development, Perth, 30 June 2003.
- 185 Arabic Workers' Network, Sydney, 29 April 2003.
- 186 Consultation with Iraqi refugees in rural Victoria, 30 May 2003.
- 187 Canberra Islamic Centre, Canberra, 2 June 2003.

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- 188 United Muslim Women's Association, Sydney, 23 June 2003.
- 189 Consultation with young Arab Muslims and Christians and non-Arab Muslims, Adelaide, 17 July 2003.
- 190 Consultation with young Arab men, Brisbane, 18 June 2003. See also: Maronite Youth Organisation at Our Lady of Lebanon Church, Sydney, 4 June 2003; Consultations with NSW secondary students at three government schools, Sydney, August 2003; Consultation with Sydney University students, 9 October 2003.
- 191 United Muslim Women's Association, Sydney, 23 June 2003. See also: St George Lebanese Joint Committee Women's Group, Sydney, 11 April 2003; Islamic Council of NSW, Sydney, 10 June 2003; Tripoli and Mena Association Seniors' Group, Sydney, 15 October 2003.
- 192 Muslim lawyers group, Melbourne, 27 May 2003.
- 193 Women only consultation hosted by the Office for Women's Policy, WA Department for Community Development, Perth, 30 June 2003.
- 194 Consultation hosted by the WA Office of Multicultural Interests, Perth, 1 July 2003. See also: The Muslim Council of NSW, Sydney, 21 June 2003.
- 195 UWS interview with 'Ali', Melbourne, 10 December 2003.
- 196 Jenny Hocking, Counter-Terrorism and the Criminalisation of Politics: Australia's New Security Powers of Detention, Proscription and Control, *Australian Journal of Politics and History*, Volume 49, Number 3, 2003, pp 355-371.
- 197 Consultation with young Arab Muslims and Christians and non-Arab Muslims, Adelaide, 17 July 2003.
- 198 UWS interview with 'Melissa', Melbourne, 17 November 2003.
- 199 Consultation hosted by ACT Human Rights Office and ACT Office of Multicultural Affairs, Canberra, 3 June 2003. See also: Muslim Women's National Network of Australia, Sydney, 5 April 2003.
- 200 Consultation with Muslim women in northern Sydney, 26 June 2003.
- 201 UWS interview with 'Ameera', Melbourne, 10 December 2003.
- 202 Information from Australian Customs Service, 23 December 2003, and from federal Department of Transport and Regional Services, 23 December 2003.
- 203 Consultation hosted by the WA Office of Multicultural Interests, Perth, 1 July 2003.
- 204 Consultation with young Arab men, Brisbane, 18 June 2003. See also: Tripoli and Mena Association Seniors' Group, Sydney, 15 October 2003.