Confronting Racism in Communities Project

Racism Report

Number One

January – June 2006

A report on the nature and extent of racism in Queensland

Centre for Multicultural Pastoral Care

and

Centre for Multicultural and Community Development,
University of the Sunshine Coast

Centre for Multicultural Pastoral Care

CMCD Centre for Multicultural and Community Development

University of the Sunshine Coast
Queensland, Australia

Queensland Government

By Katherine Moriarty, Hurriyet Babacan and David Hollinsworth

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This project was funded by the Queensland Government through Multicultural Affairs Queensland

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Confidentiality Statement

The authors of this report understand and appreciate that the people who reported racist incidents to the project team are concerned about the confidentiality of this information. Every effort was therefore taken to protect the identities of these individuals.

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Acronyms

ADCQ	Anti-Discrimination Commission Queensland
CALD	Culturally and Linguistically Diverse
CHEER	Complaints on Health and Employment, Equity and Rights
CMPC	Centre for Multicultural Pastoral Care
DIAC	Department of Immigration and Citizenship
DATSIP	Department of Aboriginal and Torres Strait Islander Policy
EMCRX	European Monitoring Centre on Racism and Xenophobia
HREOC	Human Rights and Equal Opportunity Commission
MAQ	Multicultural Affairs Queensland
MDA	Multicultural Development Association
NESB	Non-English Speaking Background
NFD	Not Further Defined
YANQ	Youth Affairs Network Queensland

1. Executive Summary

The *Confronting Racism in Communities* project seeks to explore the variety of racisms experienced by people from culturally and linguistically diverse (CALD) backgrounds in Queensland.

Funded by the Queensland Government through Multicultural Affairs Queensland (MAQ), the three-year pilot project aims to document the nature and extent of racism in Queensland and provide support, training and resources to the community sector.

The project was launched in July 2005, against a backdrop of significant national and international events, such as the September 11 attacks, the Bali bombings and the trial, conviction and sentencing of "Lebanese" gang rapists in Sydney.

In the wake of these events, a number of individuals and organisations have spoken of an increase in the frequency and severity of racist incidents perpetrated against people from CALD backgrounds (see for example: Browning & Jakubowicz 2003; HREOC 2004; Poynting & Noble 2004).

However, despite such anecdotal evidence, the actual number of formal complaints received by HREOC did not substantially increase during this period, nor did the number of formal complaints received by state anti-discrimination and equal opportunity agencies (Browning & Jakubowicz 2003; HREOC 2004).

Furthermore, numerous authors point toward a general lack of empirical evidence on the precise nature and extent of racist incidents in Australia (see for example: Babacan 1998; Browning & Jakubowicz 2004; Dunn 2003).

Accordingly, the *Confronting Racism in Communities* project aims to develop a comprehensive evidence base on the nature and extent of racism in metropolitan and regional Queensland.

The project team developed a Racist Incident Reporting Form in order to facilitate this data collection process (see Appendix A).

The form was designed to be completed by people who had experienced racism (with the assistance of trained community workers) or by workers themselves when the people who had experienced racism were not available to tell their story.

This report provides an analysis of 145 racist incidents that were reported to the *Confronting Racism in Communities* project team between 1st January and 30th June 2006.

This data collection process is ongoing and is scheduled to continue until 30th June 2008.

Accordingly, this report is expected to be the first of four bi-annual reports on the nature and extent of racism in Queensland.

Its findings – while significant in themselves – should be viewed as preliminary and indicative of emerging trends only.

A more comprehensive analysis of the nature and extent of racism in Queensland will be provided in future reports after further data has been collected.

This Executive Summary highlights key findings and recommendations.

Further information regarding the project's background, data collection methodology and findings is provided in the body of the report.

1.1. Summary of Findings

1.1.1. Finding 1

People from CALD backgrounds are experiencing *various forms of racism* including racially and religiously motivated violence, destruction of personal property, threats of physical violence, verbal harassment and other forms of offensive speech and behavior.

1.1.2. Finding 2

People from CALD backgrounds are experiencing racial and religious discrimination in a number of *institutional contexts*, particularly when seeking employment, searching for rental accommodation, traveling on public transport, and interacting with police.

They are also experiencing discrimination while visiting shops and supermarkets and attending schools, colleges and universities.

1.1.3. Finding 3

People from CALD backgrounds are experiencing racism in a *variety of locations* including on the street, at work, at home, in supermarkets and shops, and within educational institutions.

They are also experiencing racism while traveling on public transport and while looking for employment and rental accommodation.

1.1.4. Finding 4

Racism is experienced by people from a *wide variety of ethnic backgrounds*, although women and people from visible minority groups are more likely to experience racial or religious discrimination.

1.1.5. Finding 5

The people responsible for racism are generally – although not exclusively – *men from Anglo-Australian backgrounds* who were unknown to the people who experienced racism.

1.1.6. Finding 6

Experiences of racism are having a profoundly *negative impact on the health and wellbeing* of people from CALD backgrounds.

1.1.7. Finding 7

People from CALD backgrounds are *reluctant to formally report racist incidents to authorities* such as the police and the Anti-Discrimination Commission Queensland.

1.1.8. Finding 8

People from CALD backgrounds who formally report racist incidents are generally *dissatisfied with reporting outcomes*.

1.2. Key recommendations

1.2.1 Recommendation 1

That Queensland Transport provides cross-cultural training to all public transport officials.

1.2.2 Recommendation 2

That the Local Government Association of Queensland raises the issue of racism on public transport with mayors and CEOs of local government bodies, and provides cross-cultural training to bus drivers in their municipalities.

1.2.3 Recommendation 3

That the Queensland Police Service develops a definition of a “racist incident” and review current systems for recording incidents motivated by racial or religious prejudices.

1.2.4 Recommendation 4

That the Queensland Police Service provides police officers with anti-racism training and develops strategies for referring people who have experienced racism to relevant community or government agencies.

1.2.5 Recommendation 5

That the Real Estate Institute of Queensland develops a racism awareness program for real estate agents.

1.2.6 Recommendation 6

That State Government Departments – as part of their Multicultural Action Plans – identify ways in which support can be provided to people who have experienced racism. Of particular relevance are the Departments of Communities; Education, Training and the Arts; Employment and Industrial Relations; Housing; Justice and Attorney General; Health and Transport. However, MAQ has a leading and monitoring responsibility more explicitly than other Departments.

1.2.7 Recommendation 7

That MAQ and the Department of Employment and Training approach peak employment agencies with a view to enlisting their support to increase employer awareness of the benefits of a culturally and linguistically diverse workforce.

1.2.8 Recommendation 8

That the Queensland Council of Unions provides union officials with training on racism and develops ways of supporting people who experience racism in the workplace.

2. Introduction

2.1 The Confronting Racism in Communities project

The *Confronting Racism in Communities* project seeks to explore the variety of racisms experienced by people from CALD backgrounds.

Launched in July 2005, the three-year pilot project aims to document the nature and extent of racism in Queensland and provide communities with support, training and resources in order to combat racism.

The project is funded by the Queensland Government through MAQ and managed by the Centre for Multicultural Pastoral Care, working in partnership with other multicultural, mainstream and government agencies.

A Reference Committee has also been established to provide advice to the Project Officer in relation to the broad direction and progress of the project (see Appendix B).

2.2 Project background

In recent years, powerful images of the September 11 attacks, the Bali bombings, and the war in Iraq have been beamed into Australian homes *en masse*.

With these have come images of asylum seekers on over-crowded fishing vessels; of people draped in Australian flags during what has come to be known as the Cronulla Riots; and of the trial, conviction and sentencing of "Lebanese" gang rapists in Sydney.

In the wake of these events, a number of individuals and organisations have spoken of an increase in the frequency and severity of racist incidents experienced by people from CALD backgrounds (see for example: Browning & Jakubowicz 2003; *Isma* 2004; Poynting & Noble 2004).

In the Forward to the Human Rights and Equal Opportunity Commission's (HREOC) *Isma* report (2004, p. iii), Acting Race Discrimination Commissioner Dr William Jones, writes:

> Participants identifiable as Arab or Muslim by their dress, language, name or appearance told of having been abused, threatened, spat on, assailed with eggs, bottles cans and rocks, punched and even bitten. Drivers have been run off the road and pedestrians run down on footpaths and in car parks. People reported being fired from their jobs or refused employment or promotion because of their race or religion. Children have been bullied in schoolyards. Women have been stalked, abused and assaulted in shopping centres. Private homes, places of worship and schools were vandalised and burned.

However, despite such anecdotal evidence, the actual number of formal complaints received by HREOC did not substantially increase during this period, nor did the number of formal complaints received by state anti-discrimination and equal opportunity agencies (Browning & Jakubowicz 2003; *Isma* 2004).

Furthermore, numerous authors point toward a general lack of empirical evidence on the precise nature and extent of racist incidents in Australia (see for example: Babacan 1998; Browning & Jakubowicz 2004; Dunn 2003).

Against this backdrop, the *Confronting Racism in Communities* project team asserts effective data collection frameworks and mechanisms are essential if the evolving nature of racism is to be properly understood and if appropriate anti-racism strategies are to be developed.

In the international context, this is a sentiment echoed by the European Monitoring Centre on Racism and Xenophobia (EMCRX 2005, p. i) whose recent report into racist violence in the

European Union highlighted, “non-existent or ineffectual official data collection on racist violence in many Member States”. Consequently, the report explained:

> Without accurate data on the extent and nature of racist violence, Member States are hampered in their ability to develop effective policy responses, and accurate information on the situation of victims of racist violence will remain unattainable. Victims of racist violence run the risk of becoming or remaining invisible in Member States with inadequate or non-existent data collection systems.

As such, the *Confronting Racism in Communities* project aims to develop a comprehensive evidence base on the nature and extent of racism in metropolitan and regional Queensland.

3. Key terminology

3.1 Racism

Racism is a global phenomenon that is shaped by various historical, social, political and economic factors. It changes its forms and expression in different contexts and can be defined in many different ways (Hollinsworth 2006).

Existing literature indicates there is no single, universally accepted definition of racism (EMCRX 2005, p. 31). However, inspection of a variety of different definitions may provide an insight into the phenomenon's key dimensions.

The Human Rights and Equal Opportunity Commission (1998) defines racism as:

> An ideology that gives expression to myths about other racial and ethnic groups, that devalues and renders inferior those groups, that reflects and is perpetuated by deeply rooted historical, social, cultural and power inequalities in society.

On the other hand, Hollinsworth (2006) defines racism as:

> A complex set of beliefs that assume races are distinct human groups that have specific characteristics that determine their cultures, beliefs and moralities, usually in ways that devalue and renders members of other racial groups inferior and less worth.

Hollinsworth (2006) explains, central to racism are beliefs that humans can be grouped into several major categories or races, and that these categories mark the superiority or inferiority of those who belong to them. In actual fact, scientific study has demonstrated these categories have no biologically meaningful existence. Thus, the concept of race should be understood as a social construct, rather than a scientific one.

Racial differences were – in the past – predominantly explained in terms of physical or biological differences such as skin colour, eye shape and stature. These days, racial differences are frequently discussed in terms of fundamental cultural, moral or religious differences. Instead of being seen as physically inferior, other people's lifestyles and beliefs are seen as incompatible with the dominant or majority population (Hollinsworth 2006).

After reviewing existing literature, the *Confronting Racism in Communities* project team developed the following operational definition of racism for the purposes of the project:

> Racism is a form of discrimination that occurs when a person or a group of people are treated less favourably because of their skin colour or perceived membership of a particular ethnic, cultural or religious group.

While this definition is intentionally succinct, the project team acknowledges racism is frequently complex in its manifestations.

Numerous authors acknowledge racism reveals itself in both direct and indirect ways. For example, Zelinka (1996, pp. 12-13) explains direct racism is, "racist behaviour that identifies overtly the individual or group to be singled out for particular treatment", while indirect racism is, "racist behaviour that does not identify a group by name and thus appears to be non-discriminatory but which in fact affects one particular group in an unreasonable way".

It is also widely documented that racism occurs in both individual and institutional forms. For example, McConnochie et al (1998, p. 32) explain individual racism refers to, "the expression of racist attitudes in the behavior of individuals in face-to-face situations", where as institutional racism refers to, "the ways in which racist beliefs or values have been built into the operations of social institutions in such a way as to discriminate against, control and oppress various minority groups". A more detailed discussion of institutional racism is provided in the following section of this report.

3.2 Institutional racism

Institutional racism refers to the ways in which social institutions routinely maintain inequality between so-called racial groups (Hollinsworth 2006).

Jan Pettman (Chambers & Pettman 1986, p. 7) defines institutional racism as:

> A pattern of distribution of social goods, including power, which regularly and systematically advantages some ethnic and racial groups and disadvantages others. It operates through key institutions: organised social arrangements through which social goods and services are distributed.

By contrast, Hollinsworth (2006) defines institutional racism as:

> Forms of racism that are structured into social and political institutions such that their normal operation affects different groups less favourably, whether or not this discrimination is deliberate.

Hollinsworth (2006) also argues – in days gone by – many institutions were officially and quite consciously racist. Nowadays, institutional racism in more likely to be unintended and therefore unnoticed or ignored. He explains:

> Because it reflects the cultural assumptions of the dominant group, institutional racism can be hard to recognise as the practices of the institution are seen as the norm to which other cultural practices should conform. Such institutions often fail to recognise the structured ways they disadvantage racial minorities because this discrimination is not (usually) deliberate.

Institutional racism can be very difficult to directly observe as it lies deep within institutions and is rarely formally or officially sanctioned. Its affects, however, can be demonstrated by the significantly unequal outcomes of these practices.

This report contains a number of personal accounts of institutional racism. Some of these accounts refer to organisational structures and processes that were deemed to be discriminatory in nature. Other accounts focus on the behavior of individual employees within those institutions. Many of these accounts highlight the complex interplay between official structures and processes and the individuals who enact them.

Accordingly, Pettman (1992, p. 57) explains:

> Institutions validate rules, roles and certain understandings about entitlements which are often seen as fair or universal, but which actually reflect and protect dominant social interests – through, for example, understandings about who is a good parent, a reliable tenant or borrower, or the best for the job. But these rules are not applied mechanistically or deterministically. They are activated by bureaucrats, social workers, receptionists and so on, whose own perceptions, priorities and values are fused with cultural meaning that speak of their own personal histories and social location. Within particular constraints and in their own ways, they 'do their job'.

The concept of institutional racism can be very useful in that it shifts our attention from obvious examples of individual racism (such as physical violence or verbal harassment) and alerts us to hidden structures and processes that disadvantage some people more than others.

3.3 Racist incident

As with racism, there is no single, universally accepted definition of a racist incident.

Upon reviewing the literature, it appears definitions of racist incidents *per se* are relatively scarce. However, as governments around the world become increasing concerned with the prevention of racially motivated crime, a number of definitions are emerging.

For example, the Queensland Police Service (2004) defines a racial incident as:

> An event that is caused wholly or partly by the direct or indirect expression of an individual's or a group's prejudiced beliefs and/or their participation in discriminatory activities toward others because of their race.

The *Queensland Police Service Crime Recording Information System for Police (CRISP) Memoir* (2004) also states, "It is not a racial incident merely because persons of different race are involved. Racial prejudice and/or discrimination must be contributing factors."

Similarly, in his book, *Racist Violence and the State*, Witte (cited in EMCRX 2005, p. 34) defines racist violence as:

> The (threat of) violence in which victims are "selected" not in their capacities as individuals, but as representatives of imagined minority communities based on phenotypical characteristics, and/or religious, national or cultural origin.

What this definition doesn't explain, however, is who actually gets to decide whether the victims were in fact selected on the basis of their capacities as individuals or as representatives of imagined communities.

The European Monitoring Centre on Racism and Xenophobia (EMCRX) (2005, p. 38) explains legal definitions of racist incidents traditionally relied on agencies of the state – such as police – being able to accurately interpret whether an incident had in fact been committed with racist intent.

However, the recent murder of British Afro-Caribbean teenager Stephen Lawrence prompted the English and Welsh criminal justice systems to develop a more victim-centred definition of a racist incident. Stephen Lawrence was murdered while waiting at a bus stop in South London, and the resulting inquiry into his death defined a racist incident as:

> Any incident which is perceived to be racist by the victim or any other person.

This broad-based definition clearly places the victim centre-stage in the interpretation of the incident as racist, and reflects working criminal justice definitions of racist incidents that are currently being adopted throughout Europe (EMCRX 2005, p. 39).

It is, however, important to note such a definition is yet to be embraced by Australian criminal justice agencies.

None the less, The *Confronting Racism in Communities* project team has adopted this definition of a racist incident for the purposes of this project, as it facilitates an exploration of the lived experiences and perceptions of people from CALD backgrounds.

Thus, Data Collection Points (see pages 23 and 24) were encouraged to report incidents they firmly believed to have been committed with racist intent, irrespective of the availability of corroborating evidence.

4. Literature review

Upon commencement of the *Confronting Racism in Communities* project, the project team carried out a comprehensive literature review.

The literature review was conducted in order to identify key themes with reference to the documentation of racist incidents, and to identify available sources of data on the nature and extent of racism in Queensland.

Upon reviewing the literature, there appears to be a significant shortage of empirical evidence on the precise nature and extent of racism in Queensland (see for example: Babacan 1998; Browning & Jakubowicz 2004; Dunn 2003).

This section of the report attempts to identify available data sources and assess the extent to which these sources are able to inform debate into the nature and extent of racist incidents in Queensland.

4.1 Human Rights and Equal Opportunity Commission and Anti-Discrimination Commission Queensland

Official data on racial and religious discrimination and vilification is collected by the Human Rights and Equal Opportunity Commission (HREOC) and the Anti-Discrimination Commission Queensland (ADCQ).

Responsible for inquiring into alleged infringements under the *Racial Discrimination Act 1975* and the *Anti-Discrimination Act 1991* respectively[1], these bodies are able to systematically collect data on allegations received in relation to incidents of racial and religious discrimination and vilification.

However, it has been noted the data collected by these two bodies does not accurately reflect the full extent of racism in Queensland (Browning & Jakubowicz 2004, p. 2).

Indeed, HREOC's recent *Isma* report (2004, p. 90) found Arab and Muslim Australians have been disinclined to report incidents of racist violence, discrimination and vilification to the Commission for a number of reasons including:

- Fear of victimisation
- Lack of trust in authority
- Lack of knowledge about the law and complaint processes
- Difficulty of complaint procedures
- Unsatisfactory outcomes

In addition, the *Isma* report (2004, p. 85) explained, for some Arab and Muslim Australians, experiences of racism had become so commonplace that they had become desensitised, and believed that it was too exhausting and time-consuming to report each and every racist incident.

Furthermore, Babacan's (1998, p. 8) survey of newly arrived migrants and refugees found, while 56 per cent of respondents claimed to have experienced racism, 44 per cent of respondents stated that they would not take any action against unfavourable treatment because they were afraid; did not know where to lodge a complaint; lacked English language skills; and did not wish to appear ungrateful.

[1] In addition, the HREOC is charged with inquiring into and attempting to conciliate alleged infringements under the *Human Rights and Equal Opportunity Commission Act 1986*, although such findings are not legally enforceable.

As such, it is safe to assume data collected by HREOC and ADCQ only hints at the true nature and extent of racism in Queensland.

4.2 Queensland Police Service

Data relating to racist incidents is also collected by the Queensland Police Service.

HREOC's *Isma* report explained the Queensland Police Service introduced a racial or religious vilification indicator into its crime recording system in 2003. This meant police were required to record a racial or religious hate motive where one existed in offences against the person, but had discretion whether or not to do so in the case of property offences (2004, p. 163-164).

It is important to note the "racial incident" indicator is not a mandatory field within the current crime recording system. Consequently, a significant number of crimes are recorded without reference to whether they were – or were not – racially motivated (QPS 2006).

As such, the Queensland Police Service chooses not to include data on racially motivated offences in official Service documents.

In any case, it is unlikely such data would reflect the true nature and extent of racism in Queensland due to the general reluctance of people from CALD backgrounds to report racist incidents to authorities (see page 18).

In addition, the EMCRX (2005, p. 59) explains people may not report racially and religiously motivated crimes to police for the following reasons:

- Given that victims often experience repeat "petty" victimisation (vandalism, name calling, bullying), there may be some uncertainty about whether a "crime" has taken place and, if so, whether it should be reported.

- Belief that the police and other criminal justice agencies are either unable or unwilling to investigate the crime and/or apprehend the offender/s.

- Distrust of criminal justice agencies as "institutionally racist".

- Fear of reprisal from racist offenders/community at large.

Furthermore, numerous authors explain racially and religiously motivated crimes frequently go unreported because of the difficulties associated with identifying the people responsible for such crimes (Browning & Jakubowicz 2003).

It is also clear the extent of police data on racially and religiously motivated incidents is dependent on whether individual police officers recognise and record the racial or religious motivations behind such incidents.

This issue was highlighted by the *National Survey of Police and Ethnic Issues* (1997, p. 21) which found 28 per cent of the survey's 1518 respondents were unaware of the existence of racial vilification legislation, with half of new recruits in this category.

These findings cast serious doubt on the capacity of individual police officers to consistently record the racial or religious motivations behind such incidents.

Reporting and recording issues aside, the EMCRX (2005, p. 58) explains official criminal justice data on the nature and extent of racist violence is limited by a number of factors, namely:

- Official data on racist crime and violence is limited by legal definitions and interpretations of the law. As a result it is unable to capture the full range of victimisation experiences.

- Changes to legal definitions and counting procedures mean that data is often incomparable over time; therefore, crime trends are difficult to determine.

- As the law and crime counting procedures are formulated differently in different jurisdictions, at both a national and cross-national level, truly comparable data cannot be established.

4.3 State & Federal Governments

When searching for empirical data on the nature and extent of racism in Queensland, one might turn to the State and Commonwealth Government departments responsible for addressing multicultural issues.

While such data is usually collected by HREOC and ADCQ, this data is not reflective of the true nature and extent of racism in Queensland as many people who experience racism do not lodge complaints with these agencies. Other government agencies where data on racist incidents might exist include MAQ and the Department of Immigration and Citizenship (DIAC).

However, it appears neither MAQ nor DIAC have – themselves – collected any significant, publicly available data on the nature and extent of racism Queensland.

Dunn (2003, p. 3) notes the Federal Government's commissioned inquiries into racism in Australian were never released, while the *Isma* report (2004, p. 101) states MAQ's Community Hotline – established shortly after the events of September 11 – received only 16 complaints in relation to instances of racism in its three months of operation.

Thus, it appears State and Commonwealth Government departments are able to provide very little data on the nature and extent of racism in Queensland.

However, it is important to note the State Government has endeavored to address this gap by funding projects such as the *Confronting Racism in Communities* project.

4.4 Community agencies

Given the apparent under-representation of racist incidents in official government statistics, one might turn to alternative information sources in order to assess the nature and extent of racism in Queensland.

Upon reviewing the literature, it appears considerable data is collected by a variety of multicultural, mainstream and ethno-specific community agencies.

For example, HREOC's *Isma* report (2004, p. 104) noted the Australian Arabic Communities Council set up a Racism Register after the events of September 11 in order to document individual complaints of racist incidents in the community, as well as negative media coverage which caused offence to members of the Arab community.

Similarly, the Australian Arabic Council was said to have established a national Racism Register in 1996. According to the *Isma* report, this register remains the only national database to record incidents of racism and vilification against Arab Australians both before and after September 11.

The B'Nai Brith Anti-Defamation Commission and the Australian Israel Jewish Affairs Council are also reported to maintain significant programs to monitor racism in Australia.

Closer to home, Youth Affairs Network Queensland (YANQ) has undertaken a number of research projects with reference to racism experienced by young people from CALD backgrounds.

For example, their report entitled *Cultural Chasm: The changing cultural and linguistic demographic in Queensland schools and the need for reform* explored some of the reasons young people from CALD backgrounds disengaged from education and training (Cottone 2004). The report was written after consultations with young people, elders and service providers throughout metropolitan and regional Queensland. It identified a number of factors contributing to CALD young people's disengagement from education and training, including perceived racism from teachers and fellow students.

Similarly, YANQ's report entitled *New Kids on the Block: Making space for Sudanese young people in Queensland* explored Sudanese young people's relationship with public spaces (Cottone 2005). The report was written after consultations with Sudanese young people, police and service providers throughout. It found 36 per cent of males and 25 per cent of females perceived they had experienced racism in public spaces. The report also found a significant number of young Sudanese men felt police had targeted them because of their skin colour.

Both of these research projects were undertaken by YANQ's Multicultural Development Officer whose position was funded by the State Government through MAQ.

Also within the Queensland context, the *Complaints on Health and Employment, Equity and Rights (CHEER)* project documented experiences of "unfair treatment" in relation to health and employment issues (Chapman 2005). The 12-month pilot project was managed by the Multicultural Development Association – in partnership with ADCQ and the Health Rights Commission – and aimed to improve access to complaints processes for people from CALD backgrounds.

While the project focused primarily on health and employment issues, it found people from CALD backgrounds experienced unfair treatment in a variety of contexts. The project's final report contained personal accounts of harassment from neighbours; unscrupulous sales techniques; inter and intra community conflict; housing issues and a range of racial abuse or harassment.

In addition, the project found people from CALD backgrounds had limited awareness of their rights and did not know how to access complaints processes. It also found many participants who independently accessed formal complaints processes did not have satisfactory outcomes.

The data collected by these – and other – community agencies provides valuable insights into the lived experiences of people from CALD backgrounds.

However, it is important to note community agencies are not funded to collect such data and, as a result, most do not have the capacity to do so in an ongoing and systematic manner. Rather, such data is frequently collected during specific periods of tension and focuses on the experiences of particular cultural or religious groups.

4.5 Scholarly research

Valuable empirical data on the nature and extent of racism in Queensland may also be extracted from scholarly research.

One of the earliest and most influential pieces of research into racism in Australia was the 1989 *National Inquiry into Racist Violence in Australia*. The inquiry was initiated by HREOC following representations to it about an apparent increase in organised racially motivated violence.

Published in 1991, the Inquiry's report stated organised racist violence on the basis of ethnic identity in Australia was nowhere near the level it was in many other countries. However, the report argued organised racist violence still existed at a level that caused concern and could increase in intensity and extent unless addressed firmly and immediately.

A decade after this inquiry, social geographer Dr Kevin Dunn (2003) conducted a large-scale telephone survey of 5056 people throughout Queensland and New South Wales. This survey was the first in a series of telephone surveys conducted as part of his ongoing *Racism Project*. The survey aimed to map the extent and distribution of intolerant attitudes in Australia and to collect empirical data on racism experienced by Indigenous Australians and Australians from CALD backgrounds.

It found approximately 15 per cent of Australians had experienced racism within institutional settings, while one quarter of Australians had experienced "everyday racisms". It also found, while racism was quite prevalent in Australian society, its manifestation differed from place to place. As such, it argued that locally sensitive anti-racism initiatives are required to engage the racisms within Australian society.

Shortly after Dunn's survey of racist attitudes and experiences, HREOC launched the *Isma* project (2004) in an effort to discover whether Arab and Muslim Australians had become targets of increased hostility since September 11. During the course of the project, the Commission listened to over 1400 Arab and Muslim Australians describe how they perceived and experienced discrimination and vilification. This was done in order to gain insight into their understanding of the nature, causes and solutions to anti-Arab and anti-Muslim prejudice. In addition to these consultations, the Commission met with 50 local, state and federal government agencies and community groups in order to gain an overview of existing anti-racism strategies and identify gaps.

The findings of this report are extensive and reveal a wider pattern of racist discrimination and vilification than suggested by official statistics.

Some of the most recent research into the nature and extent of racist incidents in Queensland was undertaken by Fair Go Australia's *Racism Monitor* project (Browning & Jakubowicz 2003 & 2004). Created to assist and inform debate into the nature and extent of racism, the project consisted of an extensive literature search phase followed by a data collection phase where 20 organisations based in Sydney, Melbourne and Brisbane were asked to keep records of racism experienced by community members and send this information to the Racism Monitor using a questionnaire format.

The first round of questionnaires were circulated in April-May 2003 and asked for reports in the period March-June 2003. Questionnaires from six agencies were returned and these contained 152 reports that suggested people were more likely to be targeted if they were in a public place and if they appeared "different" to the dominant culture.

Scholarly research such as this clearly provides valuable insights into the nature and extent of racism in Queensland. However, the geographical and temporal limitations of each piece of research must be acknowledged. Furthermore, it is important to note there is limited scope for comparisons between studies due to the variety of methodologies utilised.

5. Data collection methodology

The *Confronting Racism in Communities* project aims to document the nature and extent of racism in metropolitan and regional Queensland.

The project's data collection methodology is underpinned by the ethical principles of confidentiality and voluntary participation.

This means respondents were not – in any way – rewarded or coerced into participating in the data collection process.

It also means all information was kept in the strictest confidence and no identifying information was passed onto a third party without the consent of the respondent.

This section of the report provides further information on data collection frameworks and mechanisms.

5.1 Racist Incident Reporting Form

A Racist Incident Reporting Form was developed in order to facilitate the data collection process (see Appendix A).

The form was designed to be completed by people who had experienced racism (with the assistance of trained community workers) or by workers themselves when the people who had experienced racism were not available to tell their story.

Consisting of 36 open and closed questions, the Racist Incident Reporting Form was designed to collect data on:

- The person who experienced racism
- The racist incident
- The person responsible for the racist incident
- Whether or not the incident was formally reported

The form also featured a short preamble that outlined the purpose of the data collection and guaranteed all information would be kept in the strictest confidence.

It is also important to note respondents were asked to report racist incidents that occurred within the past five years. Incidents that took place more than five years ago were not accepted for analysis.

5.2 Data Collection Points

Racist Incident Reporting Forms were administered through approximately 70 Data Collection Points located throughout metropolitan and regional Queensland (see Appendix C).

These Data Collection Points were identified in accordance with the following selection criteria:

1. Data Collection Points should be located within Queensland.

2. Data Collection Points should routinely have as clients people from CALD backgrounds.

3. Data Collection Points should be interested in addressing racism experienced by people from CALD backgrounds.

4. Data Collection Points should possess infrastructure appropriate to the administration of proposed racist incident reporting mechanisms.

5. Data Collection Points should possess the ability to access training delivered in major cities and/or regional centres.

In addition, Data Collection Points were selected on the basis of expressed interest from agency staff and according to the suggestions of Reference Committee members.

Collectively, Data Collection Points provide a wide range of services. Some provide settlement services to migrants and refugees, while others work in a community development capacity. Some provide mainstream legal or health services, while others are concerned with housing or employment issues. Some Data Collection Points are also located within educational institutions or local government bodies.

The *Confronting Racism in Communities* project team provided training to all Data Collection Points. This training enabled participants to:

1. Learn about the Confronting Racism in Communities Project
2. Discuss various forms of racism & their consequences
3. Discuss why & how we should combat racism
4. Discuss why we are collecting data on racism & how they can help
5. Learn how to use the Racist Incident Reporting Form
6. Discuss issues which may emerge during the data collection process

5.3 Participating Regions

As a pilot project, the *Confronting Racism in Communities* project targeted a limited number of regions with high densities of people from CALD backgrounds.

Racist Incident Reporting Forms were administered through Data Collection Points located within following 10 regions:

- Cairns
- Townsville
- Mackay
- Rockhampton
- Wide Bay
- Sunshine Coast
- Toowoomba
- Brisbane
- Logan
- Gold Coast

These regions were selected on the basis of demographic composition; expressed interest from particular regional workers; and according to the suggestions of Reference Committee members.

6. Project parameters and constraints

6.1 Focus on people from CALD backgrounds

The Queensland Government commissioned the project consortium to document the variety of racisms experienced by people from CALD backgrounds, as distinct from the racisms experienced by Indigenous Australians. Thus, the project did not intentionally target Aboriginal and Torres Strait Islander communities.

However, the project team strongly acknowledges Aboriginal and Torres Strait Islander peoples' status as Australia's First Peoples, and the variety of racisms Indigenous Australians have experienced – both historically and in the present day.

The 2002 *National Aboriginal and Torres Strait Islander Social Survey* found 18 per cent of respondents considered racism to have been a problem for themselves or someone close to them in the past twelve months (ABS 2002, p. 39). Furthermore, a subsequent report into *The Health and Welfare of Aboriginal and Torres Strait Islander Peoples* found those who had been subjected to racism in the past six months were more than twice as likely to be at high risk of emotional and behavioral difficulties as those who had not experienced racism (ABS 2005, p. 85).

In light of such findings, the project team has undertaken to formally refer to the Department of Aboriginal and Torres Strait Policy (and other relevant agencies) any Indigenous policy issues that emerge throughout the course of the *Confronting Racism in Communities* project.

6.2 Focus on lived experiences

The project's data collection methodology (see pages 23-24) was designed to facilitate an exploration of the lived experiences and perceptions of people from CALD backgrounds.

It was never intended to facilitate the investigation of specific allegations of racism.

It is important to note the accounts of racism featured in this report represent the perspectives of a number of individuals from CALD backgrounds.

While these individuals sometimes used words like racism and discrimination to describe their experiences, the events they described do not necessarily constitute unlawful discrimination or vilification as defined in state or federal legislation.

This report does not attempt to substantiate or refute specific allegations of racism. Rather, it aims to explore the variety of ways in which people from CALD backgrounds have experienced racism in Queensland.

6.3 Reluctance to disclose experiences of racism

Feedback from Data Collection Points indicated some people from CALD backgrounds were reluctant to disclose their experiences of racism.

Data Collection Points stated clients were hesitant about providing details of racist incidents – even after workers had outlined the aims of the project and emphasised the concept of client confidentiality.

Clients from regional areas were particularly concerned about the anonymity of such reports as they were sometimes the only person from their particular ethnic background in their area. As such, they were concerned other people would be able to identify them from their story, thereby putting them at risk of further victimisation.

Data Collection Points indicated some clients were also reluctant to recount details of unpleasant experiences as they believed it would not benefit them personally. Some clients explained they understood the concept of systemic change, but were skeptical whether their participation in this project would really affect their everyday lived experiences.

These factors are echoed in existing literature, which indicates people who have experienced racism are often reluctant to report incidents to authorities (see pages 18 -19).

6.4 Resource constraints of Data Collection Points

The project's data collection methodology relies heavily on the capacity of individual Data Collection Points to identify and document racist incidents in their local areas.

In many instances, Data Collection Points chose to actively promote available reporting frameworks and mechanisms within their local communities.

For example, some Data Collection Points developed school curriculum on racism, and asked students to complete Racist Incident Reporting Forms as part of their assessment. Other Data Collection Points developed promotional materials such as brochures and posters and promoted the project through local print and broadcast media.

Activities such as these are clearly time and resource intensive. As such, some Data Collection Points have expressed – while they were happy to participate in the project – they do not have the capacity to promote the project very widely and, as such, the data they collect will be limited.

Such constraints may of course result in limited awareness of available reporting frameworks and mechanisms and, resultantly, limited data collection within some regions.

7. Findings

7.1 Total number of racist incidents reported

A total of 167 racist incidents were reported to the project team in the six months between 1st January and 30th June 2006.

Sixteen of these incidents had to be discounted as they fell outside the project's geographical and temporal boundaries. Namely, five incidents occurred outside of the state of Queensland and 11 incidents occurred outside the five-year timeframe specified by the project team. In addition to this, five incidents had to be discounted as they were reported with insufficient information to enable detailed analysis. One incident was also discounted as it was reported twice.

A total of 145 incidents were therefore accepted for analysis by the project team. It is important to note the majority of these incidents were not reported to any other agencies.

7.2 Persons who experienced racism

7.2.1 Ethnic background

Racist incidents were experienced by people from a wide variety of ethnic backgrounds, although the majority of incidents were experienced by people from visible minority groups.

Table 1: Ethnic background of persons who experienced racism

Ethnic background	Total	Ethnic background	Total
Aboriginal	2	Indian	7
Aboriginal Australian South Sea Islander	2	Indian South African	2
Afghanistan	2	Indonesian	3
African NFD*	2	Iraqi	2
Arabic NFD*	2	Italian	1
Asian NFD*	3	Japanese	2
Anglo-Australian	1	Korean	3
Anglo-Australian (Buddhist)	1	Liberian	1
Anglo-Australian (Muslim)	4	Malaysian	1
Anglo-Australian (Observed incident only)	10	New Zealand	1
Bosnian	1	Niue Island	2
Brazilian	1	Oman	1
Burmese	1	Pakistan	1
Burundi	2	Persian	1
Chinese	17	Russian	1
Colombia	3	Rwandan	1
Congolese	1	Samoan	4
Cook Island New Zealander	1	Samoan New Zealander	1
English	1	Sierra Leone	1
Eritrean	1	Somalia	1
France	2	Sudanese	21
Germany	1	Tongan	1
Greek Maltese	2	Turkey	1
Hong Kong	2	Vietnamese	1
Hungary	2	Not specified	18
Total**	**146**		

*** Not further defined**

**** The total number of incidents appears to be 146 because one incident involved people from two different ethnic backgrounds.**

Racist incidents reportedly targeted people from 50 distinct ethnic backgrounds, with people from Sudanese, Chinese and Indian backgrounds experiencing the highest number of incidents (see Table 1). 14 per cent of racist incidents were experienced by people from a Sudanese background, 12 per cent of racist incidents were experienced by people from a Chinese background and 5 per cent of incidents were experienced by people from an Indian background.

Eleven per cent of racist incidents were also reported by people from Anglo-Australian backgrounds. However, it is important to note some of these people felt they were discriminated against because they practiced a religion other than Christianity. Others explained they were not the intended targets of the incidents they reported. Rather, they had been offended by racist speech, graffiti or media content. Section 7.4.6.12 of this report describes how respondents from Anglo-Australians backgrounds were affected by racist incidents they happened to witness.

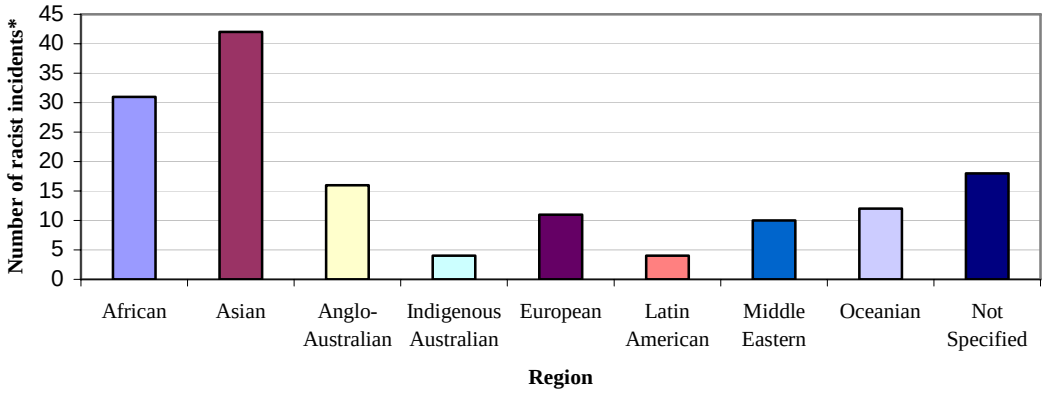
The various ethnic backgrounds of respondents were also arranged into geographical regions according to the Standard Australian Classification of Countries (see ABS 2004 for details).

The *Confronting Racism in Communities* project team acknowledges the subjective (and somewhat arbitrary) nature of these categories. However, this type of analysis provides important insights into the ethnic backgrounds of the people who experienced racism.

According to this method of classification, people from Asian backgrounds appeared to experience the greatest number of racist incidents, with 28 per cent of incidents reportedly targeting people from this region (see Figure 1). People from African backgrounds also experienced a large number of racist incidents, with 21 per cent of incidents reportedly targeting people from African backgrounds. People from the Oceania region experienced eight per cent of racist incidents, while people from European and the Middle Eastern backgrounds experienced seven per cent and six per cent of racist incidents respectively. Indigenous Australians and people from Latin American backgrounds each reported three per cent of racist incidents.

However, this data does not reflect the precise nature and extent of racism in Queensland. The data is directly linked to the capacity of individual Data Collection Points to identify and document racist incidents in their local areas. Thus, clients of more active Data Collection Points may have been over-represented.

Figure 1: Ethnic background of persons who experienced racism (geographical region)



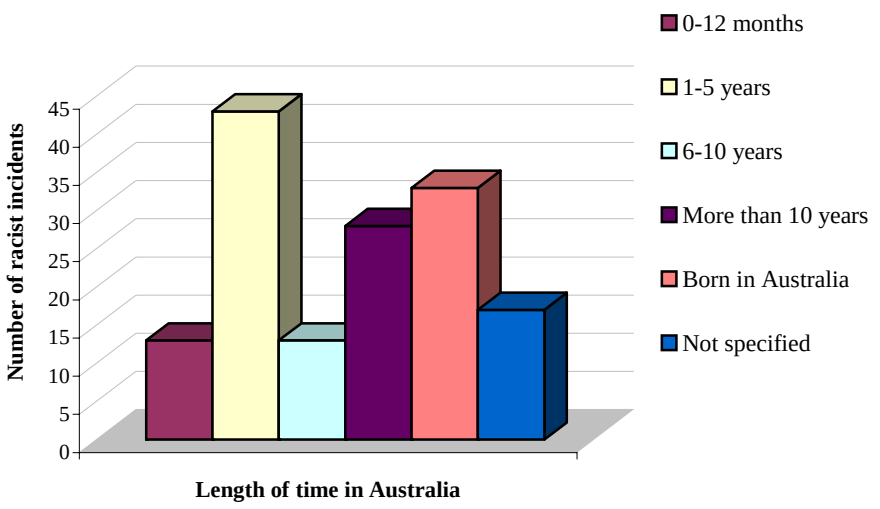
7.2.2 Length of time in Australia

Racist incidents were experienced by people who had spent varying lengths of time in Australia. However, people who arrived between one and five years ago were more likely to report a racist incident to Data Collection Points (see Figure 2).

While 30 per cent of respondents had spent between one and five years in Australia, the majority of respondents arrived in Australian more than five years ago which means they would no longer be able to meet the eligibility criteria for DIMIA-funded settlement services. 51 per cent of respondents arrived in Australian more than five years ago, and 42 per cent of respondents arrived in Australian more than ten years ago, while 23 per cent of respondents were actually born in Australia. Only nine per cent of respondents had been in Australia for less than twelve months.

This data indicates people were less likely to report racist incidents to Data Collection Points in the early stages of the settlement process. This may be because some migrants and refugees felt their experiences of racism in Queensland paled into comparison to hardships they had experienced before they came to Australia. It might also be because newly arrived migrants and refugees had limited awareness of Australian anti-discrimination laws; lower levels of English proficiency; and were fearful about reporting outcomes. In addition, newly arrived migrants may have had limited contact with Data Collection Points.

Figure 2: Length of time in Australia of persons who experienced racism



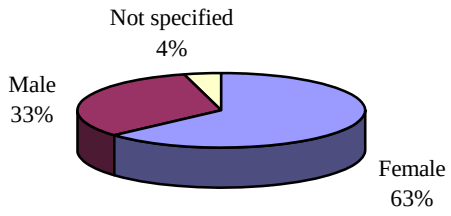
7.2.3 Gender

Data analysis indicated women were almost twice as likely as men to report experiences of racism. Women experienced 63 percent of reported incidents, while men experienced only 33 per cent of incidents.

However, care must be taken when attempting to draw inferences from this data, as it is unclear whether the data reflects higher victimisation rates among women or whether it reflects a greater propensity of women to report racist incidents to Data Collection Points.

It is also important to note most of the community workers who supported clients to complete Racist Incident Reporting Forms were women. This is unsurprising, given the large number of women working within the community sector. However, it is possible this variable contributed to the over-representation of female respondents in the data.

Figure 3: Gender of persons who experienced racism



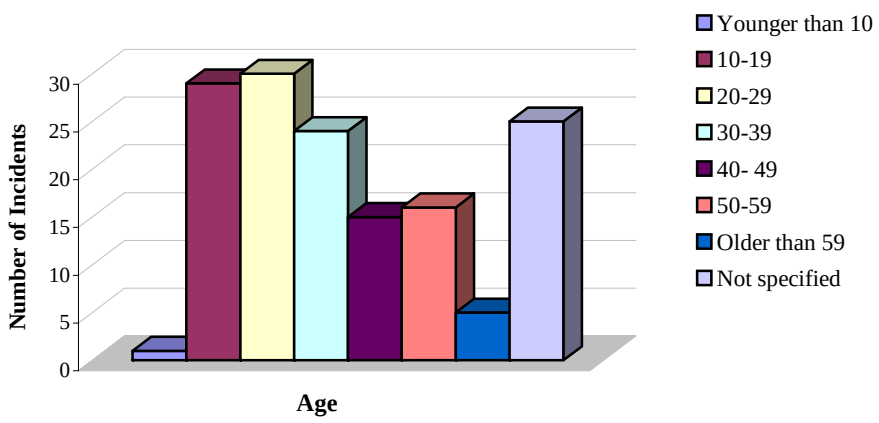
7.2.4 Age

Racist incidents were experienced by people of all ages. However, people under forty were twice as likely to report a racist incident as people who were forty years or older.

Twenty-five respondents chose not to answer the question on age. However, of those who did answer this question, 70 per cent were 39-years-old or younger.

The largest concentration of respondents was found in the 10 – 29 age bracket, with 25 per cent of respondents specifying they were in their teens or twenties.

Figure 4: Age of persons who experienced racism



7.2.5 Religion

Most racist incidents were experienced by people who identified with either the Christian or Muslim religion (see Table 2).

Sixteen per cent of respondents chose not to answer the question on religion. However, of those who did answer this question, 46 per cent nominated Christianity as their religion, while 23 per cent nominated Islam.

Twenty-three per cent of respondents specified they had no religion, and a small number of respondents nominated Sikhism, Hinduism, Buddhism, Bahai and Aboriginal Dreaming.

Table 2: Religion of persons who experienced racism

Religion	Total	Percentage
Aboriginal Dreaming	2	1
Bahai	1	0.5
Buddhism	3	2
Christianity	57	39
Hinduism	3	2
Islam	29	20
Sikhism	1	0.5
None	29	20
Not specified	23	15
Total*	**145**	**100**

*** The total number of incidents appears to be 148 because 3 incidents involved persons who identified with more than one religion.**

7.2.6 Language spoken at home

Racist incidents were experienced by people who spoke a wide variety of languages at home.

A total of 39 different languages were nominated by respondents, with English and Arabic being the most frequently spoken languages (see Table 3). 31 per cent of respondents said they spoke English at home, while 11 per cent of respondents said they spoke Arabic.

Other languages frequently spoken at home included Dinka, Cantonese, French, Hindi, Kirundi and Samoan.

Table 3: Language spoken at home by persons who experienced racism

Language	Total	Language	Total
Arabic	18	Luba	1
Bosnian	1	Malay	1
Cantonese	6	Mandarin	1
Chinese NFD*	7	Marati	1
Cook Island	1	Niue Island	1
Creole	1	Persian	2
Dari	2	Portugese	1
Dinka	8	Punjabi	1
English	52	Russian	1
French	7	Samoan	4
German	1	Somali	1
Hazara	1	Spanish	3
Hindi	4	Swahili	2
Hungarian	2	Thai	1
Indonesian	2	Tigranian	1
Japanese	1	Tongan	1
Kirundi	4	Urdu	2
Korean	2	Vietnamese	1
Kono	1	Not specified	17
Krio	2	**Total****	**166**

*** Not Further Defined**

**** The total number of racist incidents appears to be 166 because 21 incidents involved people who spoke more than one language at home.**

7.2.7 Level of English Proficiency

The vast majority of racist incidents were reported by people with high levels of English proficiency (see Figure 5).

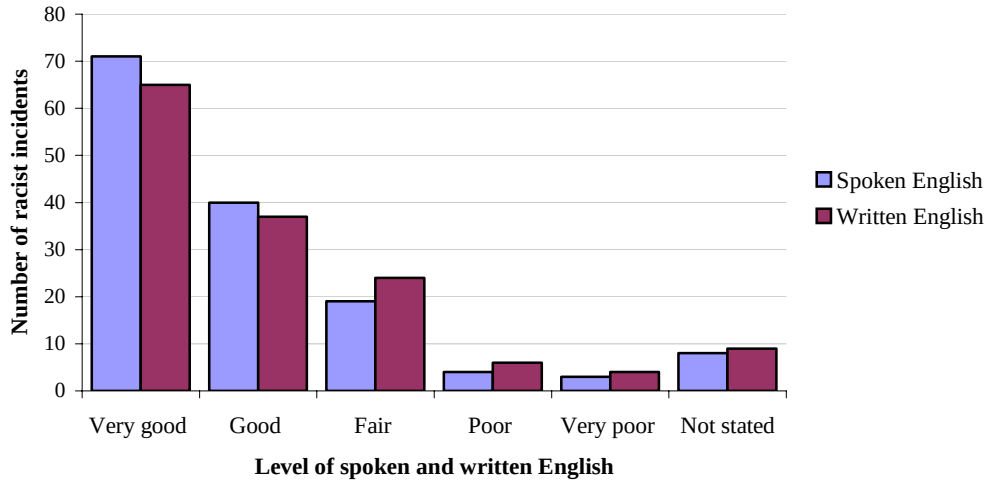
77 per cent of respondents described their level of spoken English as either “good” or “very good”, while 70 per cent described their level of written English in this way.

Conversely, only 5 per cent of respondents described their level of spoken English as “poor” or “very poor”, while 7 per cent described their level of written English in the same way.

These results suggest a positive correlation between a person’s level of English proficiency and their propensity to report racist incidents to Data Collection Points. This might be because Racist Incident Reporting Forms were only available in English and therefore more accessible to people with high levels of English proficiency. It might also be because people with high levels of English proficiency had more contact with Data Collection Points.

However, it is important to note respondents were asked to describe their own levels of English proficiency and, as such, responses are highly subjective.

Figure 5: Level of spoken and written English of persons who experienced racism



7.3 Persons who reported racist incidents

The Racist Incident Reporting Form was designed to be completed by people who had experienced racism (with the assistance of trained community workers) or by third parties such as workers themselves when the people who had experienced racism were not available to tell their story. The form was also designed so that it could be completed by friends, relatives and other acquaintances of the person who experienced racism.

Accordingly, 59 percent of racist incidents were reported by the person who directly experienced the racism, while 41 per cent of incidents were reported by someone other than that person (see Figure 6).

Of this latter grouping, 14 per cent of racist incidents were reported by community workers, while 12 per cent of racist incidents were reported by community members and 8 per cent were reported by friends of the person who experienced racism (see Table 4). A small proportion of incidents were also reported by parents, teachers, work colleagues and lawyers.

Figure 6: Persons who reported racist incidents

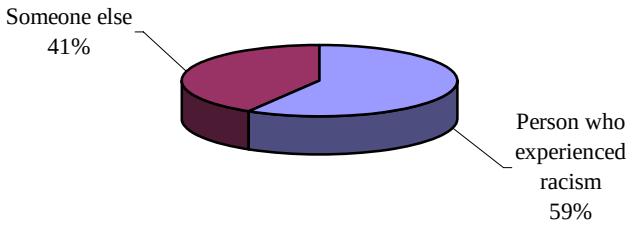


Table 4: Persons who reported racist incidents

Persons who reported racist incidents	Total	Percentage
Person who experienced racism	85	59
Community worker	20	14
Community member	17	12
Friend	12	8
Parent	5	3
Teacher or lecturer	4	3
Colleague	1	0.5
Lawyer	1	0.5
Total	**145**	**100**

7.4 Racist incidents

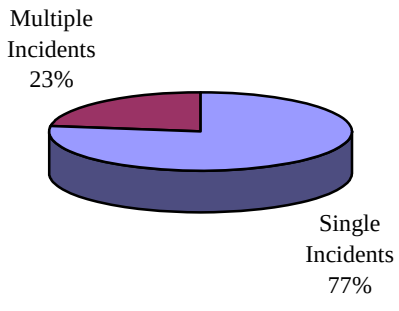
7.4.1 Single incidents and multiple incidents

The Racist Incident Reporting Form was designed in such a way that respondents could report either a single incident or a series of related incidents.

Of the 145 forms received, 112 described a single racist incident, while 33 forms described a series of racist incidents (see Figure 7).

It is, however, important to note some respondents reported multiple *unrelated* incidents on the same form. For the purposes of data analysis, these incidents were counted as single incidents.

Figure 7: Single racist incidents and multiple racist incidents



7.4.2 When racist incidents occurred

When reporting single racist incidents, most respondents seemed unable to recall the exact date on which the incident occurred. Many specified only the month or the year in which the incident took place, and some provided no information at all. Data collected in relation to the frequency of multiple incidents was even more ambiguous. As a result, this report categorises single incidents only by the year in which they occurred (see Table 5). Data provided in relation to multiple incidents did not permit any form of detailed analysis.

Although the project team decided to accept reports of racist incidents that occurred within the past five years, the vast majority of single incidents were said to have occurred within the last two calendar years. 49 per cent of reported incidents occurred between January and June 2006, while 26 per cent of reported incidents occurred during the previous calendar year. Only 6 per cent of reported incidents occurred in either 2003 or 2004, while only 4 per cent of incidents occurred in either 2001 or 2002.

However, care must be taken when attempting to draw inferences from this data as it is unclear whether this data suggests an increase in the frequency of racist incidents or whether it simply suggests a propensity for people to report incidents that occurred within the last couple of years because such incidents were still fresh their memories.

Table 5: Years in which single racist incidents occurred

Year	Total	Percentage
2001 (Jul – Dec)	3	3
2002	3	3
2003	4	4
2004	4	4
2005	30	26
2006 (Jan – Jun)	55	49
Not stated	14	11
Total	**145**	**100**

7.4.3 Regions in which racist incidents occurred

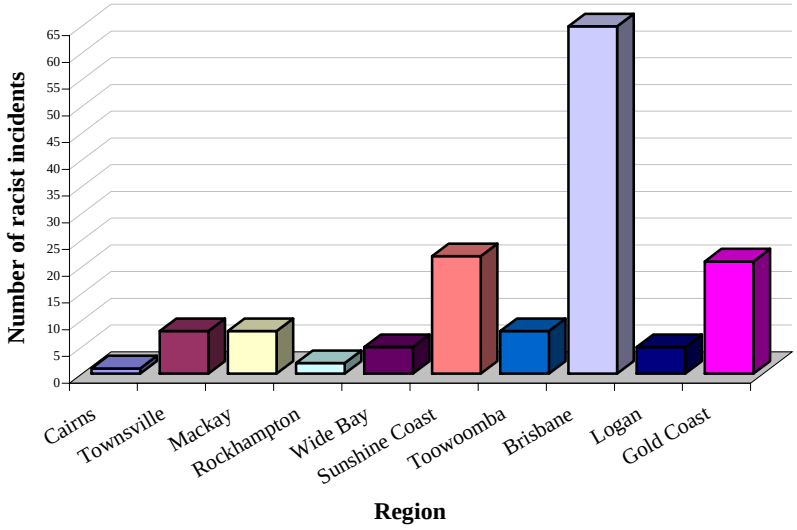
As a pilot project, the *Confronting Racism in Communities* project targeted a limited number of regions with high densities of people from CALD backgrounds. Racist Incident Reporting Forms were administered through Data Collection Points located within 10 separate regions (see pages 23 – 24).

The majority of racist incidents were reported to have occurred within South East Queensland. 45 per cent of incidents were said to have occurred in Brisbane, while 15 per cent were said to have occurred on the Sunshine Coast and 14 per cent were said to have occurred on the Gold Coast.

Townsville, Mackay and Toowoomba each reported 6 per cent of the total number of racist incidents, while Cairns, Rockhampton, Wide Bay and Logan each reported fewer than 4 per cent.

However, anecdotal evidence from local agencies and community members suggests this data does not reflect the true extent of racism in these regions. Rather, the data may reflect the demographic composition of these regions, as well as the propensity of people within those regions to identify and report racist incidents. It may also reflect the number of Data Collection Points within each region and the extent to which Data Collection Points have promoted available reporting processes.

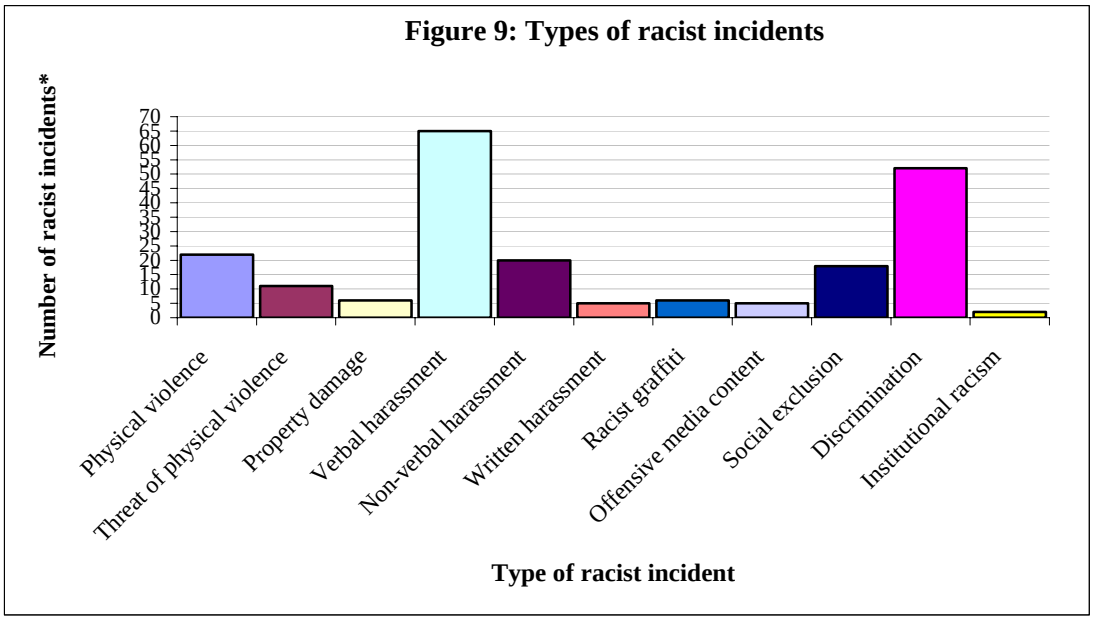
Figure 8: Regions in which racist incidents occurred



7.4.4 Types of racist incidents

Respondents described experiencing a range of incidents involving racially and religiously motivated violence, destruction of personal property, verbal harassment and other forms of offensive speech and behavior.

The racist incidents described were frequently complex in nature and involved more than one type of abuse. A significant number of incidents, for example, involved both physical violence and verbal harassment. However, for the purposes of data analysis, racist incidents were sorted into 12 distinct categories (see Figure 9). These categories are outlined below, before further details of specific racist incidents are provided in relation to the locations in which they occurred.



*** The total number of racist incidents appears to be 212 because 44 incidents involved more than one type of racism.**

7.4.4.1 Physical violence

Fifteen per cent of racist incidents involved some kind of racially or religiously motivated violence. Respondents described how they were spat on, beaten and had eggs thrown at them while undertaking everyday activities such as shopping, catching public transport or simply walking along a footpath.

These incidents were usually perpetrated by complete strangers and were – for the most part – completely unprovoked. For example, one respondent explained how her colleague was viciously assaulted while visiting a local shopping centre:

> The person was talking on her mobile phone when she was hit on the head by a man who yelled racial abuse at her. He then ran off quickly.
> (Woman from a Persian background)

Another respondent described how her friend was spat on and verbally abused while walking along a footpath:

> The victim is a woman who wears the Hijab. She was spat on while walking in the street. Abuse about her religion was yelled.
> (Woman from an Arabic background)

A number of people also described how they had been pelted with raw eggs while standing or walking beside a main road. Further details of these incidents are provided in section 7.4.5.1 of this report.

7.4.4.2 Threats of physical violence

Eight per cent of respondents claimed to have received racially or religiously motivated threats of physical violence. These threats were frequently communicated in face-to-face situations, while some were delivered in letters and phone calls.

For example, a Muslim woman – from an Anglo-Australian background – explained how she arrived home to find a frightening message on her telephone answering service:

> After September 11 a man on the telephone said he was going to come and get me and do the same to me.

This message was part of a series of threatening phone calls that frightened the respondent into spending several nights in a nearby motel until she felt safe enough to return home.

Another respondent referred to a series of racist incidents that were reported in the Toowoomba Chronicle (2006, p. 1 & 6). The front-page article told of a Sudanese shop-owner who received a number of threatening letters and phone calls indicating he would be killed if he did not move away from the area (See Figure 10). One of the letters – slipped under the sliding glass doors of his business – reportedly read:

> Dear Deadman, We will distroy (sic) you and your business we give you 72 hours to move out of this city, OK, we know your movement. [Expletive] u man.

Figure 10: Article published in The Toowoomba Chronicle, Friday 10 February 2006


The Chronicle

WHAT WAS THAT MASKED CAR?

City retailer faces vicious race hate campaign

LEAVE HERE OR YOU WILL BE KILLED

More than a chemist

While threats such as these were delivered anonymously, a number of respondents described receiving ongoing threats from neighbours in face-to-face situations:

> Neighbour displaying harassment in the way of threatening my life when he and his wife sees me outside my house or near the driveway. Calling names and trying to run me down with their vehicle just because I am different to them.
> (Woman from a Somali background)

> Family went outside to welcome some friends to their house. The neighbour jumped the fence onto their property yelling abuse e.g. "F**king Nigger! I'm going to kill you!" He then grabbed the brother by the scruff of the neck and took his bike. A white Australian (living opposite) intervened and was injured in the process. The police were called during this altercation.
> (Man from a Burundian background)

7.4.4.3 Property damage

Four per cent of racist incidents involved assaults against personal property. Such incidents generally occurred at home and involved either neighbours or casual acquaintances.

> My friend invited her Australian [friend] to my mum birthday party at my house. For the first three hour, everything went well and under the influence of the alcohol the Australian friend become insoltive and my Islam husband throw him out off my house. After been throw out the person, he stole the garage control, empty 10 litres of petrol in the garage but lucky did not set a light and slashed the tires of our two cars and call us terrorism Moslem.
> (Woman from a Turkish background)

> Neighbours complain that my family and I are too noisy. One day I took our bin out onto our driveway when the neighbours reverse their car and knocked our bin over. They kept reversing and left our driveway full of rubbish. Our rubbish bin was damaged.
> (Man from Sudanese background)

7.4.4.4 Verbal harassment

Forty-five percent of reported incidents involved some form of racially or religiously motivated verbal harassment. Respondents frequently described being assailed by strangers as they walked down the street and being told to "go home" despite having been born – or spent much of their lives – in Australia.

> On the street with my scarf on, I've been told to go back to my own country.
> (Muslim woman from an Anglo-Australian background)

> While I was walking in the streets with my cousin, there was an old woman was walking near us. She was bullying us with our colour. She said we are black. When we were trying to talk with her she said, "Why the government brings those black people to us in our country".
> (Young man from a Sudanese background)

Some respondents also described receiving verbal abuse from unfriendly neighbours, work colleagues and classmates.

> I took my youngest child with me so that I could hang the clothes up. My child was singing and my neighbour called out, "Shut up blackie". I hopped on the fence and started shaking the fence. Neighbour went inside to get her husband and he came and kick the fence and called me a dog.
> (Woman from a Sudanese background)

> When I got a job, few workmate treated me like real bad. I had to leave the job because once one of them actually made fun of my accent and told me we are taking Australian's jobs and making Australia a bad place.
> (Man from a Pakistani background)

> [Classmates] say something I can't understand and tell me to speak some words I can't speak well. After that laugh at me. And say bad thing about me and in front of me. They thought I couldn't understand. Someone say some bad thing about my city.
> (Girl from a Chinese background)

7.4.4.5 Non-verbal harassment

Fourteen per cent of racist incidents reportedly involved some form of non-verbal harassment. For example, Muslim women wearing the Hijab or headscarf frequently described receiving dirty looks from other pedestrians and rude gestures from fellow motorists.

> Rude signs and comments from other vehicles when I had a scarf on.
> (Muslim woman from an Anglo-Australian background)

> Rude gestures from other cars. Rude looks even when without scarf.
> (Muslim woman from an Asian background)

7.4.4.6 Written harassment

Three per cent of reported incidents involved some kind of written harassment. Most of these incidents were reported by people who received anonymous letters containing disparaging comments about their ethnic or religious background. Some of these messages also contained threats against the recipient's life or demands they change their religion.

> I received a letter from New South Wales saying I had to convert to Christianity and it contained very rude words about Muhammad, Islam's last prophet.
> (Muslim woman from an Anglo-Australian background)

A couple of respondents also stated racist leaflets had been left in letterboxes throughout their neighbourhoods. Respondents stated these leaflets appeared to have been prepared by organisations promoting anti-immigration agendas.

7.4.4.7 Racist graffiti

Four per cent of reported incidents involved some form of racist graffiti. Most of the graffiti was found on private property and was therefore presumably directed at specific individuals from CALD backgrounds.

> Graffiti on our wall – "Go home – you're not welcome". Second graffiti – "You're f**ken pigs".
> (Young woman from an Indian background)

> They write on the wall my name with insults against me.
> (Woman from an African background)

Other pieces of graffiti seemed not to be directed at anyone in particular but nonetheless expressed views of a racist nature.

> The words 'White Power' and a number of swastikas were engraved into a plaque at a scenic lookout near my house.
> (Woman from an Anglo-Australian background)

7.4.4.8 Offensive media content

Three per cent of reported incidents related to offensive content in either the print or broadcast media.

Generally speaking, these reports made three different types of allegations – firstly, that individual media personalities made disparaging comments about particular ethnic or religious groups; secondly, that certain advertisers utilised racist stereotypes in the promotion of their products; and thirdly, that some media organisations demonstrated a racially motivated bias when deciding which current events were worthy of their attention.

Further details of specific allegations are provided in section 7.4.5.13 of this report.

7.4.4.9 Social exclusion

Twelve per cent of reported incidents involved some form of social exclusion. In other words, 18 respondents felt other people had ignored them or avoided them because of the colour of their skin or because of their ethnic, cultural or religious background.

These reports frequently contained allegations of poor customer service, with several respondents describing situations where they had been overlooked by wait staff or sales assistants.

> While waiting to be served, the shopkeeper totally ignored me until he had served everyone who was in line.
> (Woman from a Sudanese background)

> In the food court, the victim queued up to buy some foods. She was repeatedly not served although she was in the front of the line. After about six other people, she said she was waiting there before everyone. They woman behind the counter said, "People like you are lucky to get served at all", and added that, "These blacks don't know their place anymore".
> (Woman from an Eritrean background)

Some respondents also described situations where they were routinely ignored by work colleagues and other acquaintances. One woman – from a Colombian background – said she eventually stopped attending meetings at her son's school because she "always felt a silly person" in front of the other mothers. She explained:

> In my son's school all mothers where looking at me and I felt always excluded from social events. No one speaked to me - just the teacher.

7.4.4.10 Discrimination

Over one third of racist incidents reportedly involved some kind of discrimination. Respondents described a variety of situations where they felt they had been treated less favourably because of the colour of their skin, or because of their ethnic, cultural or religious background.

Allegations of discrimination against jobseekers from CALD backgrounds were especially common.

> During my initial year in Australia, I used to get racism a lot while I was looking for a job. At a few places managers directly asked me where I am from and then they said we don't want to hire a terrorist.
> (Man from a Pakistani background)

> The director of recruitment agent said I cannot do admin job because customers will feel uncomfortable because I am not a English speaker.
> (Woman from a Chinese background)

Also common were allegations of discrimination against people looking for rental accommodation. One community worker explained how her client had his tenancy application rejected for spurious reasons:

> The victim is a newly arrived refugee. He was denied accommodation. The real estate agent said the two-bedroom house was too small for his family. The victim believed that he was discriminated against as he has two children and the previous tenant also had two children. The real estate agent was making jokes about Osama Bin Laden in Afghanistan when he found out that the victim was from Afghanistan.

Several respondents also described situations where they felt they had been treated unfairly by police officers.

> In Christian holiday 2006 I went with my friends to Southbank Park. While we were hanging around, the security guard was watching us and then there were Islander guys try to annoying us. Then the security call the police. When the police came they ask us to leave and left the Islander guys in the park ... We felt very frustrated because we didn't do anything wrong.
> (Young man from a Sudanese background)

> Walking home at night, police car stopped, search him and his bag. Contacted someone by radio checking on him and his family about warrants etc. Rough with him when searching, swore at him, threatened him and his family with arrest or violence. Let him go.
> (Young Aboriginal man)

7.4.4.11 Institutional racism

There are a variety of challenges associated with the identification and documentation of institutional racism (see page 16). However, two respondents attempted to describe complex circumstances where they felt individuals from CALD backgrounds had been disadvantaged as a result of inequitable institutional structures and processes.

One regional worker had this to say about supposed inadequacies in the pre-embarkation and on arrival information provided to skilled migrants by the Federal Government:

> There is a lot of hype in Mackay about the arrival of several hundred skilled migrant workers in recent times. We have heard a number of stories about the lack of information being provided to them.

> Issues around the understanding of payslips etc. There is one reported incident of a NESB migrant worker not realising what the tax component was – not knowing he could claim a tax

> return and end of financial year – not knowing he should be keeping work related receipts for expenses claims.
>
> Issues around entitlement to medical services. One worker had injured his hand and did not seek medical attention as he was unsure if he would have to pay for it or not…
>
> Access to additional English language classes – appears there is no entitlement as they have already been deemed to have a certain level of English before arrived. However English language is not "Australian" and what they have learned is not workplace specific language.
>
> Dependants – access to services (education, medical, etc). It is very difficult to ascertain their entitlements as there are so many different visa categories and [DIAC] do not have a simple guide.
>
> These are but a few but I feel definitely worth a mention as the Qld government is certainly promoting the skilled migrant workforce particularly in our rural and regional areas and there are a number of issues to be addressed.

One metropolitan worker had this to say about the implementation of the Queensland Government's multicultural and language services policies:

> It has been through my work experience that I have encountered this type of racism and discrimination that is institutional. I have noticed that it has many faces most of the time these have the make-up of policies and procedures. For instance, when the Queensland Government developed its multicultural and language policy "Making a world of difference" progressing alongside with it the "whole of government approach" consisting in each government department developing a multicultural action plan.
>
> I have seen how some departments have made of this just a rhetoric exercise … This is done by making statements such as "we will increase language services when necessary". Adding the words "when necessary" may seem quite reasonable as it could indicate efficiency and discrete allocation of resources. On the other hand, it disregards the fact that language needs have already been identified. What is more, what this does is that it constraints further steps in achieving change, adding yet another barrier such as someone assessing this need.
>
> This is a difficult form of racism to identify since what is there to see in the surface are nice words and possibly very good intentions, however destined not to take a practical and natural form … Institutional racism is availed by protocols and anonymity since people working in these institutions allege that is the system not them; that they are indeed quite supportive of the issues; and that the powers of decisions lie in some else's hands.

7.4.5 Locations in which racist incidents occurred

Respondents described experiencing racist incidents that occurred in a range of locations including on the street, at work, at home, at school and in supermarkets and shops. A significant number of people also claimed to have experienced racism while traveling on public transport and while looking for employment and rental accommodation (see Figure 11).

7.4.5.1 On the street

The street was the most common venue for racist incidents, with 16 per cent of incidents reportedly targeting pedestrians.

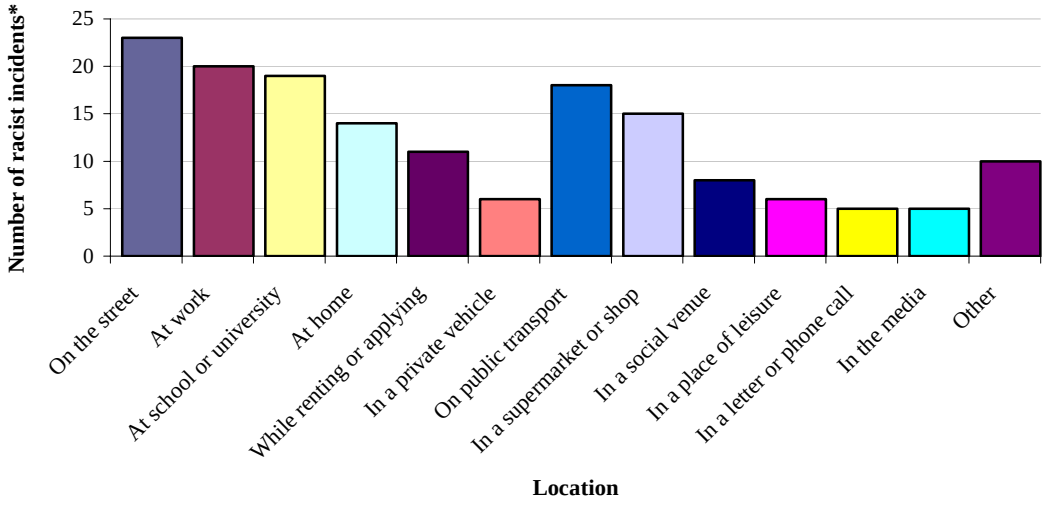
Respondents described how they were verbally abused, spat on, beaten and had eggs thrown at them while undertaking everyday activities such as shopping, jogging or spending time with friends and family. These incidents were generally perpetrated by complete strangers and were completely unprovoked.

One respondent explained how an acquaintance – from a Korean background – sustained serious injuries after being attacked by a group of young men who yelled at him to "go home":

> The victim was attacked by a group of people yelling abuse. He suffered serious injury to his head and chest. The victim was shopping when the attack happened suddenly.

The respondent explained the victim was unable to attend university for a number of weeks as a result of the attack. However, he chose not to report the incident to anyone as he didn't know his attackers and was fearful of police.

Figure 11: Locations in which racist incidents occured



*** The total number of racist incidents appears to be 160 because 8 incidents occurred in more than one location.**

Most racist incidents that occurred on the street involved some form of verbal harassment. Respondents frequently described being confronted by strangers and told to "go home" despite having been born – or spent much of their lives – in Australia.

> When I walked on the street, a car with teenagers passed by. They yelled on me suddenly, "Get out of Australia".
> (Woman from a Chinese background)

> While I was walking in the streets with my cousin there was an old woman was walking near us. She was bullying us with our colour. She said we are black. When we were trying to talk with her she said "Why the government brings those black people to us in our country.
> (Young man from a Sudanese background)

> An old lady walked to me and my children then she said, "Bloody Asian go back to your country".
> (Woman from a Japanese background)

Several respondents said they had been targeted while wearing the Hijab or headscarf, which made them immediately identifiable as a Muslim woman.

> On the street with my scarf on I've been told to go back to my own country.
> (Muslim woman from an Anglo-Australian background)

> The victim is a woman who wears the Hijab. She was spat on while walking in the street. Abuse about her religion was yelled.
> (Woman from an Arabic background)

One Muslim woman explained how incidents such as these eventually prompted her to stop wearing her headscarf in public as it was "simply too dangerous and stressful".

A number of respondents also described how they had been pelted with eggs while spending time with friends and family.

> I was walking along the Mains Road next to the Sunnybank Plaza with my sister and my friends when suddenly something hit me hard on my back. At first, I thought my sister hit me. But no. One of my friends who had seen what happened, told us that someone from a car which had sped by, throw the eggs at my sister and me. My back hurts terribly but luckily the eggs did not break on us.
> (Woman from a Chinese background)

> During the time when the people wanted to go to their home at the end of the traditional sad gathering at Marimack Hall, they were waiting in the car park outside, two cars passed very fast and threw a dozen of eggs on those guys.
> (Man from an Afghani background)

> When walking/jogging with another Korean student, early evening, a car drove past. Two boys yelled racist obscenities, told them to "go home" and one threw an egg that splattered at her feet. Car drove off.
> (Woman from a Korean background)

The common feature of all egg-throwing incidents was that the eggs were thrown out of the window of a moving vehicle. This meant respondents rarely got a good look at the people who threw the eggs at them. Respondents frequently described feeling confused and shocked by the incident and not paying attention to the vehicle's physical appearance or registration plate. As a result, these incidents were rarely reported to police.

7.4.5.2 At work

The workplace was the second most common venue for racist incidents, with 14 per cent of incidents reportedly targeting employees or jobseekers.

Respondents described situations where they were harassed by supervisors, excluded by workmates and snubbed by clients and customers. Some also felt they had been discriminated against when applying for advertised positions and passed over for promotions as a result of their ethnic or religious background.

Almost half of the reports in this category related to discrimination against jobseekers from CALD backgrounds. Some respondents explained how potential employers referred to their accents and to their possible involvement in terrorist activities. Other respondents explained how they were told they needed "more experience" despite already being overqualified for the positions they applied for.

> During my initial year in Australia, I used to get racism a lot while I was looking for a job. At a few places managers directly asked me where I am from and then they said we don't want to hire a terrorist.
> (Man from a Pakistani background)

> I was interviewed to get a traineeship position in business administration in [organisation]. There were three interviewers and they were all happy, satisfied and impressed by my answers. Two weeks later, I called a personnel at the [organisation] and she is also one of the panel. She told me I didn't succeed because I lack experience ... I told her I had enough experience but applied for a traineeship so she couldn't say I lack experience because they should train me. She said I still needed more experience to get a traineeship position ... I feel that I was a victim of discrimination. They were very impressed by me but I still couldn't get a traineeship position. I always wear my Muslim dress and nobody in that [organisation] wears a dress like me.
> (Woman from a Chinese background)

> An employer made comment on my accent and said that I wasn't suitable for the job because I had a thick accent. I felt very bad and did not know how to respond. After that incident, I did not want to go for job interviews. I was afraid that I was going to get similar response.
> (Woman from a Samoan background)

Some respondents also felt they had been passed over for promotions because of their ethnic or religious background. For example, one woman described how an acquaintance did not receive a promotion despite being the most experienced applicant:

> Victim applied for temporary acting higher duties in the company he worked for. Two candidates (victim and one other) nominated interest. The other person was given the higher duties although the victim has been there longer. When inquiring about why he was not given the position he was told that staff would not take him seriously because he wears a turban.
> (Man from an Indian background)

The respondent said her acquaintance was frustrated by this decision but chose not to report the incident because he did not want to jeopardise his job.

While many reports related to the difficulties associated with finding employment or securing promotions, others contained allegations of unfair treatment by employers and workmates. A significant number of respondents were reportedly harassed by supervisors and colleagues or excluded from workplace activities because of the colour of their skin, or their ethnic, cultural or religious background.

> I'm a taxi driver. When I go to the company, one of the worker who handle us the taxi, I feel he ignore me and treat other Australian driver differently, and welcomes them, make conversation with them give them better car than what he give me even though I come before them.
> (Man from a Sudanese background)

> I was working in restaurant. The people working there were white Australian. I working in kitchen. Every time when it was busy, they give orders and tell me to do things fast. I was new and had difficult in understand English so I was not able to do things faster. The people use to blame me and swear at me and said to me to get lost from there. After 15 days I leave job ... I was upset with myself that I was not able to do fast work and do not understand English. But all is not my fault. They had no right to swear at me and be harsh with me.
> (Woman from a Brazilian background)

Some respondents also claimed to have been offended by offhanded remarks made by their colleagues. For example, one regional worker – from an Anglo-Australian background – described how her colleague made an insensitive comment about "black" people during a meeting:

> At a meeting, during a PowerPoint presentation, the presenter apologised for all the people in a diagram being "black". Audience laughed. After a moment of awkwardness, a comment "I don't have a problem with that" – others agreed. There were a number of Indigenous workers present.
> (Woman from an Anglo-Australian background)

A couple of respondents also described situations where they felt they had been treated unfairly by clients or customers. For example, one woman – from a Chinese background – explained how a new client refused to speak with her because she had had negative experiences with "orients" in the past:

> I am a counsellor and my client was an Indigenous woman in her mid 40s. She initially commented that I was too young and then moved to explain to the receptionist that she couldn't see me because I was an "orient". She looked at me with disgust and took a step back from me. She accused me of playing games with her and then made a complaint that the organisation was racist as they had not considered her needs as an Indigenous elder.

The client later explained her negative experiences with "orients" related to her dealings with the Department of Child Safety.

7.4.5.3 At school, college or university

Thirteen per cent of racist incidents reportedly occurred at school, college or university. This makes educational institutions the third most common venue for reported incidents.

The majority of these reports related to instances of bullying, with students describing a variety of situations in which they were verbally harassed or physically assaulted by other students.

> Three students try to block my way on the footpath. There was plenty of room on the other side and yet they still wanted to block me. As I came near they shoved me with their shoulders. The girl said something about "Chinese" and I responded back verbally.
> (Woman from a Samoan New Zealand background)

> When my name was called, I stood up and when class colleagues saw I was black, one student said, "She probably stole that name just like that bunch who tried to steal that car.
> (Girl from a Burundian background)

> Two other children my son attends school with would make fun of my son calling his offensive names such as white s**t etc. they would also threaten him or push him to the ground during sport and have comments such as you can't play soccer, you suck, you are white trash. This was directed at several children not just my son.
> (Woman from an Anglo-Australian background)

While most of the reports in this category related to racist incidents that were experienced by students, a couple of reports described situations where parents from CALD backgrounds had been verbally harassed or socially excluded by other parents.

> I was accused with something what I didn't do. A woman rang my husband to tell what I did against her children. When my husband said it wasn't true [and] I did nothing, she and her husband started to shout at him, saying, "We are going to take you to court and they will kick us out from the country".
> (Woman from a Hungarian background)

> In my son's school all mothers where looking at me and I felt always excluded from social events, no one speaked to me - just the teacher.
> (Woman from a Colombian background)

A couple of reports also related to perceived biases in the school curriculum. For example, one Muslim respondent described her displeasure when she discovered her daughter's year six class was required to study a movie featuring violence between Christians and Muslims. The respondent reportedly complained to the school principal, but the movie was shown regardless. Another respondent stated she was disappointed with the lack of Indigenous history being taught in Queensland schools.

Furthermore, a number of respondents indicated teachers or lecturers had treated them unfairly or inappropriately.

> [Daughter] and I felt she was discriminated against for School Captain selection. I talked to the principal the announcement day. She said she already shredded the votes. [Daughter] felt and knew she had support for School Captain from all schoolmates and all previous teachers since pre-school. A new girl – been at the school nine months, Christian/blonde – got School Captain.
> (Muslim woman from an Anglo-Australian background)

> A tutor pressed my face out with his fingers in demonstration and mentioned my lips.
> (Woman – country of origin not specified)

One respondent also described how an acquaintance – from an Indian background – overheard two staff members of the university she attended exchange racist jokes about international students. The respondent explained her acquaintance felt "labeled and singled out" by the incident but did not want to report it to anyone because she was afraid of "institutional responses".

7.4.5.4 At home

Ten percent of racist incidents were reportedly experienced at home. Respondents reported ongoing disputes with neighbours who frequently yelled insults at them, damaged their

property and threatened them with physical violence. For example, one respondent explained how her friend – who shared a duplex apartment with her daughter – was terrorised by a man who lived in the same duplex:

> The male neighbour was very abusive. Yelled at [friend] to, "Go back home before we kill you. You black [expletive], why do you come here? This is my country", Made signs of cutting the throat. When visitors drove in, he would abuse them too and say, "I'll get the police. Go away". He yelled abuse at [friend] and her daughter and her friends every time he saw them. He would stand outside in the middle of the night and yell at them."
> (Woman from a Sudanese background)

These incidents were reported to police, as well as to a local multicultural agency and a community leader. This resulted in the perpetrator being evicted from the duplex. However, the respondent explained her friend was afraid the man would return.

A number of respondents also described social situations where friends and acquaintances spoke or acted in an offensive manner.

> My friend invited her Australian [friend] to my mum birthday party at my house. For the first three hour, everything went well and under the influence of the alcohol the Australian friend become insoltive and my (Islam) husband throw him out off my house. After been throw out the person, he stole the garage control, empty 10 litres of petrol in the garage but lucky did not set a light and slashed the tires of our two cars and call us terrorism Moslem.
> (Woman from a Turkish background)

> The close friend of the person who experienced the racist incident was with a group of friends at a barbeque at her house. The close friend drew a picture of clothing pegged on the clothesline with little pigs instead of pegs and continually made fun of her close friend's New Zealand accent.
> (Woman from a New Zealand background)

Furthermore, some respondents described situations where they were visited by uninvited guests. For example, one woman described how a stranger arrived at her house – which is situated on church grounds – and proceeded to share his thoughts on immigration with her:

> This man walks up my driveway and says, "So you are the people who brings these people in", or something like that. Continued with vile arguments against foreigners and including me talked about getting rid of the unwanted and, "one day there will be a civil war". It took me over half an hour to stop shaking.
> (Woman from a French background)

One respondent also described how members of her extended family continually said disparaging things about her religion.

> My sister-in-law said, "I like you as a person but I don't like you as a Muslim". She also said she didn't like my dress and the way I practice my religion (I pray 5 times a day). My husband has had depression for 5 years and he always said that his life has been miserable since he mixed up with Muslims. I only met him personally in March 04 and I got married to him in November 04. He doesn't like my dress and asked me to dress like Australian women. He is embarrassed to walk with a Muslim woman in public. He asked me to take off my headscarf and not pray too much.
> (Woman from an Indonesian background)

7.4.5.5 While renting or applying for rental accommodation

Eight percent of reported incidents occurred while renting or applying for rental accommodation. Respondents frequently explained how real estate agents asked them offensive questions or rejected their tenancy applications for spurious reasons.

Respondents firmly believed they had been discriminated against, but were not able to substantiate these claims as real estate agents rarely explained why their applications had been unsuccessful.

> When seeking accommodation for herself, her mother and her three children, [name] was treated unfairly in two real estate offices. Both were unfriendly, implied she'd default on rent, asked offensive questions about "men" and relatives. Suggested she look for housing in Nambour and Caboolture.
> (Aboriginal woman)

> The victim is a newly arrived refugee. He was denied accommodation. The real estate agent said the two-bedroom house was too small for his family. The victim believed that he was discriminated against as he has two children and the previous tenant also had two children. The real estate agent was making jokes about Osama bin Laden in Afghanistan when he found out that the victim was from Afghanistan.

While the majority of incidents in this category related to perceived discrimination while looking for rental accommodation, a number of reports alleged real estate agents and trades people had been cultural insensitive when carrying out inspections or making repairs on the rental property.

> I was preparing for the real estate agent to visit my home and when they came I kindly ask them to remove their shoes but they didn't so I didn't let them in. One hour later the police turn up, questioning me as to why I did not let the agent and owner in.
> (Woman from a Samoan New Zealand background)

> The oven broke down and I called the real estate to send someone to fix it. He came four weeks later and told me that he is use to this because "people like me" cook with big pots.
> (Woman from a Cook Island New Zealand background)

7.4.5.6 In a private vehicle

Half a dozen incidents reportedly occurred while traveling in private vehicles. Respondents described being tailgated and verbally abused by other drivers, as well as having rude gestures and raw eggs thrown in their direction.

> When I drove my car, someone threw an egg to my car. After that, they drove away.
> (Woman from Chinese background)

> Rude signs and comments from other vehicles when I had a scarf on.
> (Muslim woman from Anglo-Australian background)

> Rude gestures from other cars. Rude looks even when without scarf.
> (Muslim woman from Asian background)

A couple of respondents also reported incidents that took place in shopping centre car parks.

> She was with her children getting in the car from going shopping when a group of youths starting calling out names to her children like, "Why don't you buy the whole shop. You would need it to make curry".
> (Woman from an Indian background)

> I was going groceries shopping this morning. Going into the parking of the shop, I saw a car reverse from its parking. I went to the parking base, put my indicator on and the lady in the car said to me that the person in the car coming around will park here. So I told the person that I'm in here first, so she said fair enough, so I went into the parking. So as I got out of my car and lock it, the car who was suppose to park in that spot came along. The occupant started swearing at me very bad word, "F**k bitch, you make me late for work now", and I said to her, "For a woman who looks so nicely dress with such a filthy mouth". And she said to me, "Why don't you go back to your country you come from", and my reply to her, "Go back to your convict family".
> (Woman from an Indian South African background)

7.4.5.7 On public transport

Twelve per cent of racist incidents reportedly occurred while catching buses, trains and ferries. This makes public transport the fourth most common venue for racist incidents.

Almost half of the reports in this category contain allegations of unfair treatment by council bus drivers. Respondents reported that buses went by without picking them up and that bus drivers were rude to them and refused to acknowledge valid tickets and concession cards.

> I presented my transfer fare bus ticket to this particular elderly bus driver. He took my ticket off my hand and looked at it thoroughly. Then he threw it into the bin. The ticket had not expired yet. I asked for the ticket back. He picked it up and tore the ticket. No explanations given. He showed distrust towards me even though the bus fare proved it was valid. His behavior was unjustified.
> (Woman from a Chinese background)

> I went into the bus and I wanted to insert my card the driver took the card and threw it on the floor. I don't know why, but I didn't ask him because I can't speak English.
> (Woman from a Sudanese background)

> The student had a valid student concession card. When he displayed it to the driver, the driver told him that his card is not valid. The driver was aggressive and told him that he must buy a ticket. The student try to explain, but the driver didn't want to listen so the student left the bus and waited for the next bus. That incident made the student felt he treated badly because of his background as a Sudanese.

Some respondents also stated they had been unfairly targeted by ticket officers.

> Ticket officer on ferry was abusive and said, "All these Asians never know how to buy a ticket". He was rude and offensive in his behavior. Other passengers also gave negative looks after the officer's comments.
> (Woman from a Chinese background)

> Ticket officers told me to leave the station for no reason at all. I was waiting for others and then together we were catching a train. In the dispute with the ticket officers, I was forced to leave the station. Subsequently, I was arrested by police … While in the police car, comments were made to me that were racist such as, "If you don't shut the f**k up we will send you back to your country" or words to that effect.
> (Young man from an African background)

While public transport officials were said to have been responsible for the majority of racist incidents in this category, some respondents also claimed to have been verbally and physically abused by other passengers.

> While we were traveling to the city, there was an Islander guy who had previous argument with one of my friends who was traveling with me at that time. When the Islander guy saw us he started bullying us. He said we are "negrus" and black and he tried to hit me.
> (Young man from a Sudanese background)

> A large group of young teenagers were verbally harassing me and my culture. They insulted my black skin colour and called me a nigger.
> (Young man from an African background)

7.4.5.8 In a supermarket or shop

Ten per cent of racist incidents allegedly occurred in supermarkets and shops.

The reports in this category frequently contained allegations of poor customer service, with several respondents describing situations where they were intentionally overlooked by sales assistants. A significant number of respondents also described situations where they felt they had been spoken to impolitely or refused service because of their ethnic or religious background.

> We were to the shop and we ask for finance. The people in the shop give us information and they said we cannot get finance because we don't speak English. I think is not a good reason to said no.
> (Woman from a Spanish-speaking background)

> The student and his mother were shopping at a supermarket. A lady in the market was handing out sample food. When the student and the mother were waiting for the sample food, they were told to go away.
> (Boy from a Sudanese background)

> In the food court, the victim queued up to buy some foods. She was repeatedly not served although she was in the front of the line. After about six other people, she said she was waiting there before everyone. They woman behind the counter said, "People like you are lucky to get served at all", and added that, "These blacks don't know their place anymore".
> (Woman from an Eritrean background)

A number of respondents highlighted what they believed to be discriminatory security measures within major chain supermarkets. For example, one respondent – from a Chinese background – explained how she was asked to present her bags for inspection whenever she visited her local supermarket, while other customers were rarely asked to present their bags for inspection.

> When me and my family initially started shopping at [supermarket] at Mt Pleasant … we noted this particular cashier … at the express lane checkout always asked for our baby bag and/or sometimes shopping bags to be checked and it was kind of a demanding approach with an unfriendly attitude and lack of courtesy manner towards us as customer. Later on, we preferred to go to the other cashiers. However, [she] approached the supervisor on duty … The supervisor then acted by contacting the cashier who were serving us. After hanging up the phone, the cashier asked to check our bags and on all occasions none of the cashiers found us stealing. These type of incidents happened every time we shopped at [supermarket].

Similarly, the following passage was taken from an email written by an international student – from an Omani background – to a local community agency:

> On November 23 2005, as customary, I went shopping at [supermarket] which is nearest to my resident. To my astonishment, the company's security guard was visibly following my family and me at short distance not only to the [supermarket] but also to each and every section of it that I passed. This has resulted in frightening my two young daughters and my wife to such extent that the shock continued until now. Moreover, they are not to go out again.
>
> The question is why was the security guard following me? Why he did not talk to me and tell me exactly what was in his mind? Is the [supermarket] in particular and probably the organisation in general are now restricting their [supermarkets] of specific communities or religion? The security guard should talk to me instead of using this discriminating tactic of addressing the specific community or religion. The staff at cash-counters has the right of searching me, in case I have any bags with me and the security guard was suspecting me of stealing. On the other hand, no one with an evil intention will drag his family along - this is obvious.
>
> I am a student, like so many hundreds of others from Oman and hundreds more from other parts of the Arabian Gulf. I have very much enjoyed the hospitality and kindness of Australians for the past year and half. If particular community or religion is now unwanted, then there are some other countries that would gladly host us in their universities. Is this the result of the on-going campaign of discrimination against Muslims in general?
>
> I would therefore like to know what my rights in such a situation are. On the other hand, I would like to know if Arabs and/or Muslims in general are not welcomed in [supermarket] any more. This incident has caused a lot of inconvenience to me, un-stabilise my concentration in my studies and greatly frightened my wife and children.

7.4.5.9 In social venues

Six per cent of reported incidents occurred in social venues such as cafes, restaurants, pubs, nightclubs and movie cinemas.

The reports in this category frequently contained allegations of poor customer service, with several respondents claiming to have been treated improperly or refused service because of the colour of their skin or because of their ethnic, cultural or religious background.

> Waiting in queue at cinema to enter theater two Sudanese young men were stopped in the queue by usher and were quizzed, 'How did you two bros get tickets in here?' and "Student – I don't think so" when they produced their tickets ... Usher stating, "You bros must do as we do now. You are in Australia. You not down in the hood". Repeatedly saying this in a very loud voice. Then not stopping anyone in the queue after them.

> Once I was at the pub in [town] with my wife. The club had a dress code but I was wearing the correct dress except the shoes were of sports type. The bouncer did not allow me to enter the place giving the reason of improper dress code. I agreed with him, but as I was leaving the place, behind me in the queue there were three Aussie blokes, very shabby dressed with sports shoes. They were allowed to get inside the club without hassle. I asked the bouncer and protested about not allowing me inside the club, but he denied giving entry to the other Aussie people. I could not do anything as I did not had the proof of their entry except me and my wife. Since then I have never been back to that club again."
> (Man from Indian background)

A significant number of respondents also claimed to have been verbally or physically abused by other patrons.

> I was at a coffee shop. We were just sitting down eating and an Aussie guy came with his kids and he goes to them, "Oh see those people, you don't hang around with those people, they are Asian, they're bad".
> (Woman from Chinese background)

> With a group of friends when a girl approach our group and another guy told her to keep away from us 'cos we would beat her and rape her. A fight broke out and our whole group was arrested.
> (Man from Tongan background)

7.4.5.10 In places of leisure

Half a dozen incidents reportedly occurred in sports grounds, parks and other places of leisure. These incidents were usually reported by young men from African backgrounds who claimed to have been verbally harassed by other young men.

> When I go to the park there is a seven-year-old boy live near the park. When he see me in the park he says to me, "Hey black you want to play?" When we finish he bully me again.
> (Boy from a Sudanese background)

> I went to the park with my sisters and cousins. While we were playing on the swing, teenage boys came with their girlfriends. They said to us, "Get off the swing. You can't sit here because you are black. Go back to your country".
> (Young man from a Sudanese background)

A couple of incidents reportedly occurred during sporting matches.

> Members of the opposing team started ganging up on my son and started calling him black names.
> (Woman from an African background)

> Two other children my son attends school with would make fun of my son, calling him offensive names such as "white s**t" etc. They would also threaten him or push him to the ground during sport and have comments such as, "You can't play soccer. You suck. You are white trash". This was directed at several children not just my son.

(Boy from Anglo-Australian background)

One respondent also described a situation where he felt he had been treated unfairly by police officers and made to leave a public space.

> In Christian holiday 2006 I went with my friends to Southbank Park. While we were hanging around, the security guard was watching us and then there were Islander guys try to annoying us. Then the security call the police. When the police came they ask us to leave and left the islander guys in the park ... We felt very frustrated because we didn't do anything wrong
> (Young man from Sudanese background)

7.4.5.12 In letters and phone calls

Three per cent of racist incidents related to offensive letters and phone calls. The people behind these letters and phone calls typically wished to remain anonymous, although a couple of respondents said they received racist leaflets from organisations promoting anti-immigration agendas.

> Telephone calls after September 11 2001 to go back to my own country as I am not welcome here.
> (Muslim woman from Anglo-Australian background)

> After September 11 a man on the telephone said he was going to come and get me and do the same to me. The message was left on Telstra 101 message bank.
> (Muslim woman from Anglo-Australian background)

> I received a letter from … New South Wales saying I had to convert to Christianity and it contained very rude words about Muhammad, Islam's last prophet.
> (Muslim woman from Anglo-Australian background)

7.4.5.13 In the media

Three per cent of reported incidents were said to have taken place in either the print or broadcast media.

As outlined in section 7.4.4.8 of this report, some respondents reported that individual media personalities made disparaging comments about particular ethnic or religious groups. One respondent, for example, referred to comments made by a well-known talkback radio presenter in relation to the supposed health risks of Sudanese migration to the wider Australian population.

Another respondent alleged one advertiser utilised racist stereotypes in the promotion of their product. Broadcast during a major sporting event, the television commercial reportedly featured an impolite Asian shopkeeper selling products of inferior quality.

Another respondent said they felt some media organisations demonstrated a racially motivated bias when deciding which events were newsworthy. She explained, while the faces of Beaconsfield miners Brant Webb and Todd Russell adorned front pages across the country, there was another equally dramatic story about three Torres Strait Islanders that received comparatively little media attention. John Tabo, his son John Jr and Nephew Tom were rescued after being lost at sea for 22 days, during which time they survived on a diet of shellfish, rainwater and raw dried squid. While Brant Webb and Todd Russell became household names, most Australians have still never heard of the Tabo family. The respondent explained:

> The message I got from seeing the attention paid to the miners when I was aware that there were Torres Strait Islander persons in a dangerous situation as well, was that the Australian public as a whole still subconsciously or maybe quite blatantly in this portrayal of these stories, largely support the White Australia Policy in which whites were held as of higher value to society than Aborigines, or persons deemed to be "non-white, migrant, foreign or immigrant".
> (Woman from Aboriginal and Australian South Sea Islander background)

7.4.6 Impacts of racist incidents

> Since racist incidents affect a group as well as an individual, they are experienced as attacks on the values, loyalties and commitments central to a person's identity and self-worth – their family honour, friends, cultural heritage, religion, community and history. Racist, cultural and religious abuse is accordingly more hurtful than any or most of other kinds of abuse (Bristol City Council 2004).

Racist incidents affected respondents in a variety of ways (see Figure 12). Some referred to the immediate emotional impacts of the incident, describing how the experience upset, scared or angered them.

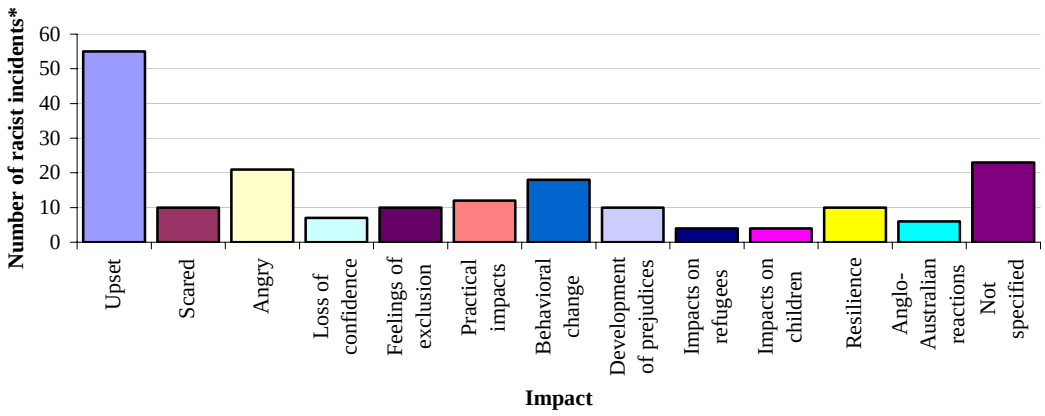
Others referred to long-term consequences, explaining how racist incidents caused them to doubt their own abilities and question whether they were accepted by members of the so-called mainstream community.

A significant number of respondents also described how unpleasant experiences prompted them to rethink everyday behaviors like wearing Islamic dress or visiting certain public places. Some people even explained how they moved house to get away from ongoing hostilities.

Perhaps more concerning is the number of respondents who indicated these incidents caused them to develop prejudices of their own.

On the other hand, a significant number of respondents demonstrated remarkable signs of resilience, describing how experiences of racism facilitated some kind of personal development.

Figure 12: Impacts of racist incidents on persons who experienced racism



*** The total number of incidents appears to be 190 because 29 incidents reportedly had more than one type of impact.**

7.4.6.1 Upset

Respondents described the immediate emotional impacts of racist incidents in a variety of ways. 38 per cent of respondents said the incident left them feeling upset or depressed. Some of the words commonly used to describe these feelings included:

- Upset
- Hurt
- Disturbed
- Unhappy
- Offended
- Sad
- Disappointed
- Stressed
- Depressed

For example, one respondent – from an African background – described how he was wounded by comments made in reference to his skin colour:

> A student in my class said that he didn't see me because I blended into the black wall I was standing close to … It hurts me because I know that the colour of my skin stands out before people get to know who I really am.

Another respondent – from a Chinese background – explained how she was disturbed by something a recruitment agent said to her:

> The director of recruitment agent said I cannot do admin job because customers will feel uncomfortable because I am not a English speaker ... I was very depressed after talking to her. I don't know the reason why she let me down.

7.4.6.2 Scared

Seven per cent of respondents indicated they were now concerned for their personal safety or for the safety of their family members. Many of these people lived next-door to their assailants and described how they lived in constant fear that something bad would befall them.

> I am afraid for my children and family.
> (Woman from a Sudanese background)

> I don't talk to them and I am afraid of my own life and the lives of my family members.
> (Woman from a Somali background)

> [My friend] and her daughter were very frightened of this man because they are two women on their own.
> (Woman from a Sudanese background)

7.4.6.3 Angry

Fourteen per cent of respondents said they were frustrated and angered by the racist incident they experienced. Many of these respondents explained how feelings of sadness eventually transformed into anger. A significant number of respondents also described how intense feelings of anger prompted them to respond in an aggressive or violent manner. Such behavior sometimes attracted police attention.

> Some of the Aussies would tell me and my crew to go back where I came from and when we would start to fight, the police would put the blame on us and not the Aussies … It made me sad at first not being accepted in the country but it built my anger for a lot of the people.
> (Man from a Samoan background)

> While we were traveling to the city, there was an Islander guy who had previous argument with one of my friends who was traveling with me at that time. When the Islander guy saw us he started bullying us. He said we are "negrus" and black and he tried to hit me ... We were really angry and one of my friends try to respond to him but we stopped him.
> (Young man from a Sudanese background)

> With a group of friends when a girl approach our group and another guy told her to keep away from us 'cos we would beat her and rape her. A fight broke out and our whole group was arrested.
> (Man from a Tongan background)

7.4.6.4 Loss of confidence

Five per cent of respondents explained how experiences of racism caused them to lose confidence in their own abilities. Such comments were particularly common among people who reported experiencing discrimination in the workplace. For example, one respondent – from a Chinese background – explained how she felt after coworkers continually excluded her from workplace activities:

> Some of the staff there refuse to cooperate with me. They feel shame to work with an Asian lady … I lost confidence to work here and suspect if I can work as a team member in a pure Australian environment.

Similarly, another respondent – from a Samoan background – described how she felt after a potential employer said disparaging things about her accent:

> I felt very bad and did not know how to respond. After that incident, I did not want to go for job interviews. I was afraid that I was going to get similar response ... English is my second language but still it affected my self-esteem. Once again I started questioning my own ability.

7.4.6.5 Feelings of exclusion

Seven per cent of respondents described how racist incidents caused them to feel like unwanted guests in their own country. A variety of words were used to describe these feelings of exclusion:

- Left out
- Do not belong
- Labeled and singled out
- Lonely
- Victimised and helpless
- Not accepted
- Isolated

Such comments were particularly common among people who claimed to have experienced discrimination in the workplace. For example, one respondent – from a Sudanese background – explained how he felt after continually being ignored by one of his coworkers:

> I'm a taxi driver. When I go to the company, one of the worker who handle us the taxi, I feel he ignore me and treat other Australian driver differently, and welcomes them, make conversation with them give them better car than what he give me even though I come before them ... Make me feel very angry and left out, and that stress me, and feel very homesick to my home country where I feel value.

Another respondent – from a Chinese background – explained how she had been affected by snide comments from her coworkers:

> One staff there used to ask me why I do not go to Sydney. There are more Chinese people. I can provide high-technology service to Chinese. It passed me the information, "You do not belong us, why you keep staying with us?"

Similarly, another respondent – from a Niue Island background – explained how she felt after she was treated unfairly by a potential employer:

> I felt small and felt useless. I felt like that we do not belong as members of the community.

7.4.6.6 Practical impacts

While many respondents commented on the serious emotional impacts of the racist incidents, a significant number of people described how their lives had been affected in very practical and mundane ways.

Respondents frequently described how racist incidents had interfered with their studies or limited their access to appropriate housing and employment. Respondents explained how these factors then affected their earning potential and – ultimately – their quality of life.

> The victim was attacked by a group of people yelling abuse. He suffered serious injury to his head and chest ... He could not go to university for a few weeks. His attitude towards the Australian community and Australia has changed.
> (Man from a Korean background)

> [I am] a qualified ESL teacher and was told not to apply for a teaching position because, "the position is for Australians" ... Because I am a refugee, I thought that Australia would give me the opportunity to work. However, because I'm black, positions have been knocked back.
> (Man from a Congolese background)

Others described how they were inconvenienced by impolite bus drivers or how they had to rush home and change their clothes after being pelted with raw eggs.

> The student had a valid student concession card. When he displayed it to the driver, the driver told him that his card is not valid. The driver was aggressive and told him that he must buy a ticket. The student try to explain, but the driver didn't want to listen so the student left the bus and waited for the next bus ... The student was very angry and felt he faced discrimination because of his background and felt he is stranger and unwelcome. He felt bad because he had to wait for a long time for the next bus.
> (Young man from a Sudanese background)

> I just wanted to go home ASAP and washed my clothes which smelled of egg yoke.
> (Woman from a Chinese background)

> As a mother of three young children, shopping and getting around by public transport are essential necessity in meeting the needs of living for my family and myself. I find it is unpleasant to be subjected to unfavourable treatments when these racist incidents happen.
> (Woman from a Chinese background)

7.4.6.7 Behavioral change

One in eight respondents described how these unpleasant – and sometimes traumatic – experiences prompted them to rethink everyday behaviors like wearing Islamic dress or visiting certain public places.

For example, a university lecturer described how two Korean students were pelted with raw eggs as they jogged along the footpath one evening. He explained the students now confined their jogging to daylight hours and continued to feel "anxious on the street".

Similarly, a boy from a Sudanese background said he stopped visiting his local park after being taunted by another boy:

> When I go to the park there is a seven-year-old boy live near the park. When he see me in the park he says to me, "Hey black you want to play?" When we finish he bully me again … That make me upset so I stopped going to that park. Now I go to different park which is far from my home.

Another respondent described how her daughter decided to change schools after she was treated unfairly because of her religious background:

> [My daughter] and I felt she was discriminated against for School Captain selection. I talked to the principal the announcement day. She said she already shredded the votes. [Daughter] felt and knew she had support for School Captain from all schoolmates and all previous teachers since pre-school. A new girl – been at the school nine months, Christian/blonde – got School Captain. So we left the school ... Now at school we keep our religion secret and show no outward signs of being Muslim.

A significant number of people reported they eventually moved house to get away from ongoing hostilities with neighbours.

> My father sold our home and we moved.

> They had to move away from the racist neighbour.

> We decided to move so that we can have peace and quiet.

One respondent – from a Chinese background – also described how she hoped to move interstate after being treated poorly by workmates in regional Queensland:

> I am trying to find job in Melbourne or Sydney where is more multicultural than here. However, that means my husband and his kids will move with me. They all like the Coast very much. If I have to stay here with my family, I plan to set up my own telecommunications company. This is the only way to beat their lie.

The respondents in this category were frequently women. Their stories suggest experiences of racism dramatically increased their social isolation and sometimes prompted them to repress visible aspects of their ethnic or religious identity.

7.4.6.8 Development of prejudices

It is of great concern that experiences of racism caused almost one in 15 respondents to develop prejudices of their own.

Some people displayed these prejudices by making sweeping generalisations about groups such as “young people”, “Australians” and “policemen”.

> Australian young people are racist.
>
> Policemen are always racially discriminated.
>
> It is the norm for Australians to act this way towards Muslims.

Others explained how experiences of racism caused them to develop attitudes that were blatantly racist:

> I felt angered by the incident and it was worse because the lady was of a minority background herself. Made me racist because I now despise Indigenous people more.
> (Woman from a Chinese background)
>
> My son began to have negative comments and feelings toward people from other backgrounds, this also affected long term friendships he had made. My son now understands this was the actions of two individuals not a culture.
> (Woman from an Anglo-Australian background)

7.4.6.9 Impacts on refugees

> Refugees are victims of intolerance virtually by definition: it is usually some sort of political, social, religious or ethnic intolerance that forces them to leave their own country for fear of persecution. Unfortunately, they are increasingly victims of intolerance in asylum countries as well (Antonio Guterres, UN High Commissioner for Refugees, 2006).

A number of respondents described how experiences of racism in Queensland triggered painful memories of torture and trauma they had experienced in their countries of origin.

One respondent – from an Afghani background – described how members of his community were devastated when they were pelted with raw eggs after attending a religious gathering:

> All refugees has experienced a lot discrimination, trauma, torture in their own home country. Seeking asylum to other country, of course they will be so upset when they face another kind of discrimination to the new country … They blame themselves as unlucky people in the world.

Similarly, a worker from a multicultural agency explained how her client was “very emotional” after being falsely arrested and assaulted by police officers:

> A lady accused him of graffiti on the toilet door when the accused does not know how to speak or write English. He was taken by police … His wife died a month ago, he was beaten up and arrested by police, torture and trauma during the war – he was very emotional.
> (Man from Bosnian background)

A worker from another multicultural agency described how her client – from a Burundian background – became involved in a violent altercation with his neighbour:

> Family went outside to welcome some friends to their house. The neighbour jumped the fence onto their property yelling abuse e.g. "F**king Nigger! I'm going to kill you!" He then grabbed the brother by the scruff of the neck and took his bike. A white Australian (living opposite) intervened and was injured in the process. The police were called during this altercation.

She explained her client became "very stressed" and "fearful" after this incident, and that it had "reminded [him] of bad experiences in Burundi".

7.4.6.10 Impacts on children

The *Confronting Racism in Communities* project seeks to explore the ways in which racism is experienced by people of all ages. It does not focus – in any targeted way – on the experiences of children and young people. While a number of high schools participated in the data collection process, the majority of racist incidents were reported by adults.

Nevertheless, a significant number of respondents described how racist incidents affected the children who witnessed them.

One respondent – from a Chinese background – explained how her family was affected after continually being asked to present her bags for inspection whenever she visited her local supermarket:

> I am much more upset about it when my children are affected too. They subconsciously picked up non-verbal vibes and did not understand why these happened. They felt bewildered and fearful. They thought they had done something wrong when the person responsible for the incidents acted as if there were something suspicious in our bags.

Similarly, a multicultural worker explained how her client had "a few nights restless sleep" after her grandchildren witnessed two Sudanese men being verbally harassed by staff at her local movie cinema:

> The observer was disturbed and found it difficult to explain the behavior to her two grandchildren; had a few nights restless sleep; wrote to the manager and contacted myself to ask whether we could offer training to staff.

7.4.6.11 Resilience

While the majority of respondents stated racist incidents had affected them in profoundly negative ways, seven per cent of respondents said experiences of racism had actually facilitated some kind of personal growth. Demonstrating remarkable resilience, respondents explained how experiences of racism had helped them to become more assertive and speak out against ignorance and injustice in their communities.

For example, one respondent explained how an altercation with her real estate agent taught her about her rights, while another respondent described how school-based bullying taught her, "to be stronger and not let anyone push [her] around".

Similarly, a woman from a French background described how an uninvited guest prompted her to become more involved in her community:

> The incident shocked me and stirred me out of silence. It brought me to report to authorities and counteract with positive actions.

Another respondent – from a Pakistani background – explained how frequent experiences of racism taught him to engage productively with his assailants:

> I am quite used to it now and, instead of being defensive, give valid arguments to shut up the person.

7.4.6.12 Impacts on Anglo-Australians

Half a dozen respondents – from Anglo-Australians backgrounds – described how they were personally offended by racist incidents they happened to witness. For example, one regional worker explained her disappointment at discovering white supremacist graffiti around the corner from her house:

> The scenic lookout is near my house and it is a popular tourist destination so I felt ashamed that visitors to my community had been exposed to such inhospitable and racist attitudes.

Similarly, another regional worker described her displeasure at racist comments that were made on two separate work and social occasions:

> I felt offended by the racist comments as a member of the community who does not share such opinions.

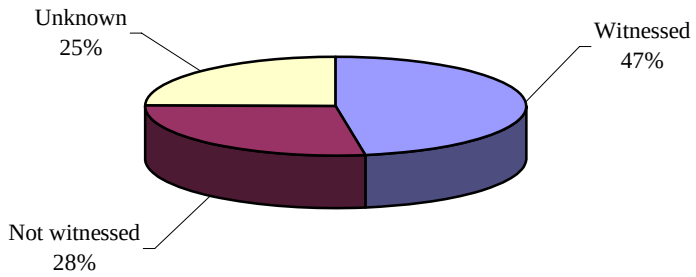
These stories demonstrate racist incidents not only affect people from CALD backgrounds. They indicate some members of the so-called mainstream community are also deeply offended by racist behaviors that inflict harm on others. The fact these stories were told demonstrates some Anglo-Australians are unwilling to accept racist speech and behavior and are eager to speak out against injustice in their communities.

7.4.7 Witness responses to racist incidents

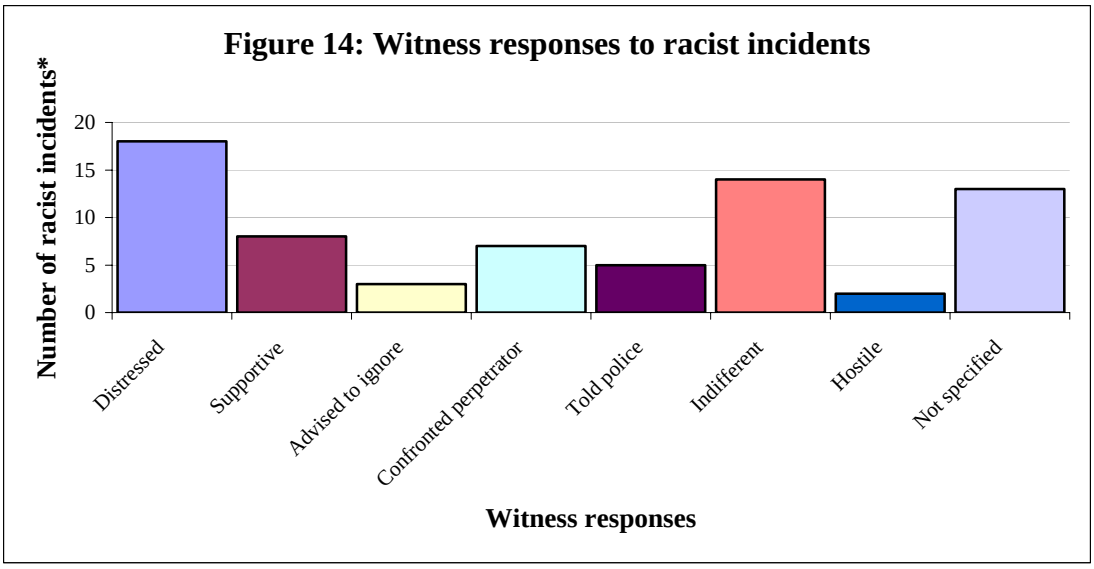
Data analysis suggested the majority of racist incidents did not take place behind closed doors. While some racist incidents occurred surreptitiously, a significant number took place in very public situations.

Forty-seven per cent of respondents stated the racist incident they experienced was witnessed by other people, while only 28 per cent of respondents stated the racist incident was not witnessed by anyone else. 25 per cent of respondents said they were unsure whether the incident was witnessed by a third party (see Figure 13).

Figure 13: Whether racist incidents were witnessed by other persons



People who witnessed racist incidents responded in a variety of ways (see Figure 14). Many were deeply distressed by the incident they witnessed, while others tried to provide support to the person who experienced racism. Some witnesses chose to confront the person responsible for the racist incident, while others reported the incident to police. Conversely, a significant number of witnesses reacted with indifference, and a small number reacted with hostility toward the person who experienced racism.



*** The total number of witnessed incidents appears to be 70 because one incident reportedly involved more than one type of witness behavior.**

7.4.7.1 Distressed by incident

According to respondents, one in four witnesses was deeply distressed by the racist incident they observed. Respondents used a variety of words to describe how these incidents affected the people who witnessed them:

- Panicked
- Fearful
- Scared
- Disturbed
- Horrified
- Shocked
- Unhappy
- Frightened

For example, one respondent – from an Indian background – said his wife was "disturbed" after she witnessed him being refused entry to a social venue:

> Once I was at the pub in [town] with my wife. The club had a dress code but I was wearing the correct dress except the shoes were of sports type. The bouncer did not allow me to enter the place giving the reason of improper dress code. I agreed with him, but as I was leaving the place, behind me in the queue there were three Aussie blokes, very shabby dressed with sports shoes. They were allowed to get inside the club without hassle. I asked the bouncer and protested about not allowing me inside the club, but he denied giving entry to the other Aussie people. I could not do anything as I did not had the proof of their entry except me and my wife ... My wife witness the incident as she was with me at the time of incident. She was more disturbed than me after the incident.

Indeed, many witnesses were friends or family members of the person who experienced racism and were therefore deeply affected by the incident. Many witnesses were also from the same ethnic or religious background and experienced the incident as an attack against their entire community.

7.4.7.2 Provided support

Twelve per cent of witnesses actively provided support to the person who experienced racism. For example, one respondent – from a Russian background – described how classmates repeatedly teased her about her accent. She said she felt "annoyed" by these incidents, but explained some of her classmates reacted in a "supportive and friendly" manner.

While support was often provided by friends and family members, the hand of friendship was sometimes extended by total strangers. For example, one respondent – from a Vietnamese background – described an incident that occurred while she was traveling on public transport:

> Was with my granddaughter and we were waiting for the bus to go home. The bus was very full when we entered and all seats were taken. I asked my granddaughter to ask one of the passengers whether we could have their seats and he was no and continue to read his newspaper.

However, the respondent then explained:

> Not everyone is mean and not every door closes. Another passenger gave me her seat.

Another respondent – from a Sudanese background – described an incident that occurred in his local park:

> I went to the park with my sisters and cousins. While we were playing on the swing, teenage boys came with their girlfriends. They said to us, "Get off the swing. You can't sit here because you are black. Go back to your country".

The respondent said he was "very frustrated" by the incident, but the boys' girlfriends apologised to him and said, "the boys are drunk alcohol".

Similarly, another respondent – from an African background – described how her son was verbally harassed during a sporting match:

> Members of the opposing team started ganging up on my son and started calling him black names.

However, she said the "parents of the opposing team [were] not happy with their children and apologies to my son."

7.4.7.3 Advised victim to ignore incident

A small number of respondents said witnesses suggested they ignore their tormenters or try and forget about the racism they experienced. For example, one respondent – from an Anglo-Australian background – described how teachers responded to bullying at her son's school:

> Two other children my son attends school with would make fun of my son, calling him offensive names such as "white s**t" etc. They would also threaten him or push him to the ground during sport and have comments such as, "You can't play soccer. You suck. You are white trash". This was directed at several children not just my son.

The respondent said teachers initially, "told the children being harassed to ignore it". However, she explained the bullying continued and teachers eventually adopted a different approach:

> It went through the process of teachers/principle to meeting with all children and parents of all children. The boys then were given counseling and inclusion activities during school ... Final outcome was that all the children now accept one another and play together daily.

The respondent explained she was "extremely satisfied with final outcome but not with immediate actions [as] this should have been dealt with at first incident not left for so long."

7.4.7.4 Confronted person responsible for incident

One in ten witnesses reportedly confronted the person responsible for the racist incident. Some witnesses apparently engaged wrongdoers in constructive dialogue, while others reacted aggressively.

For example, one respondent – from an Indonesian background – described how her husband frequently said disparaging things about her religious background:

> My husband has had depression for 5 years and he always said that his life has been miserable since he mixed up with Muslims. I only met him personally in March 04 and I got married to him in November 04. He doesn't like my dress and asked me to dress like Australian women. He is embarrassed to walk with a Muslim woman in public. He asked me to take off my headscarf and not pray too much.

She explained:

> He thinks if he marries a Muslim woman he can control her because a Muslim wife has a lower position in the family compared to her husband. This is wrong idea of him.

She said witnesses, "advised [her] husband to correct his opinion", although she did not specify her relationship to these witnesses.

On the other hand, another respondent – from Sudanese background – explained how he was verbally harassed while walking along a footpath:

> While I was walking in the streets with my cousin there was an old woman was walking near us. She was bullying us with our colour. She said we are black. When we were trying to talk with her she said, "Why the government brings those black people to us in our country?"

The respondent said he was "upset" by the incident while his cousin was, "angry and he try to fight with her".

7.4.7.5 Reported incident to police

Seven per cent of racist incidents were witnessed by people who contacted the police or provided a statement to police when later requested. For example, one respondent – from a Sudanese background – described how he was physically and verbally assaulted while traveling on public transport:

> While we were traveling to the city, there was an Islander guy who had previous argument with one of my friends who was traveling with me at that time. When the Islander guy saw us he started bullying us. He said we are "negrus" and black and he tried to hit me.

The respondent then explained:

> One woman in Roma St Station told the security and they call the police … The police register my friend's name and he said he will follow up the Islander guy in the train to register his name and talk to him.

Another respondent described how his neighbour repeatedly threatened his family with physical violence:

> Neighbour displaying harassment in the way of threatening my life when he and his wife sees me outside my house or near the driveway. Calling names and trying to run me down with their vehicle just because I am different to them.

The respondent explained witnesses, "were shocked and made a statement to police".

7.4.7.6 Indifferent to incident

According to respondents, one in five witnesses reacted with indifference to the racist incident they observed. For example, one respondent – from an African background – described how he was unfairly targeted by public transport officials:

> Ticket officers told me to leave the station for no reason at all. I was waiting for others and then together we were catching a train. In the dispute with the ticket officers, I was forced to leave the station. Subsequently, I was arrested by police.

The respondent explained these events were witnessed by two other ticket officers who chose to, “stay away from events taking place”.

Similarly, another respondent – from a Samoan background – felt he was frequently treated unfairly by police:

> Some of the Aussies would tell me and my crew to go back where I came from and when we would start to fight, the police would put the blame on us and not the Aussies.

He said these incidents were frequently witnessed by people who, “just stood there like it was entertaining as if it was a show.”

7.4.7.7 Hostile toward person who experienced racism

A small number of witnesses appeared to react with hostility toward the person who experienced racism. For example, one respondent described how her friend – from a Chinese background – was treated unfairly by a public transport official:

> Ticket officer on ferry was abusive and said, “All these Asians never know how to buy a ticket”. He was rude and offensive in his behavior.

The respondent explained her friend felt “indignant at unfair and negative treatment” and said “other passengers also gave negative looks after the officer’s comments”.

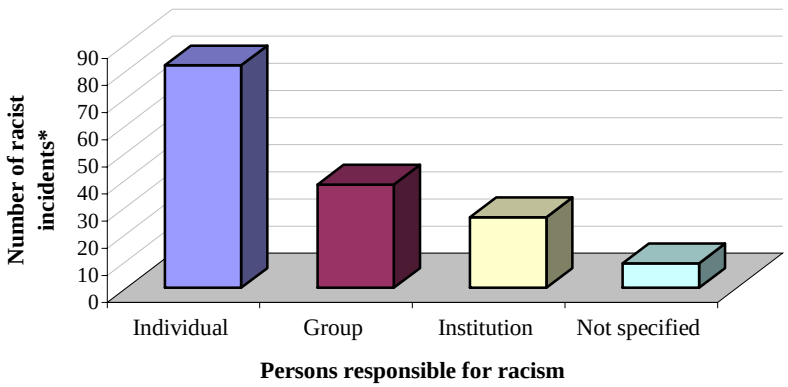
7.5 Persons who were responsible for racism

7.5.1 Individuals, groups of people and institutions

The operational definition of racism adopted by the *Confronting Racism in Communities* project team (see page 15) acknowledges racism may be expressed by individuals, by groups of people or by institutional structures and processes.

Accordingly, 56 per cent of racist incidents were said to have been committed by individuals, while 26 per cent of incidents were said to have been carried out by groups of people. 18 per cent of respondents reported racism within institutional structures and processes (see Figure 15).

Figure 15: Persons responsible for racism

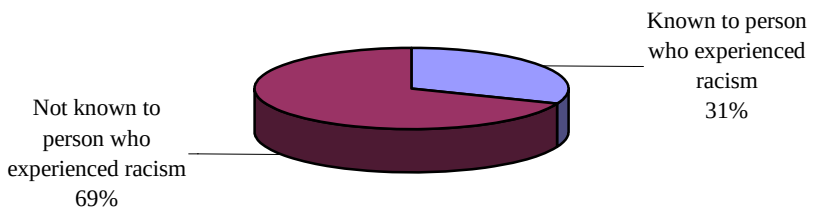


*** The total number of racist incidents appears to be 155 because 10 incidents involved both individuals or groups of people and the institutions they represented.**

7.5.2 Relationship to persons who experienced racism

Data analysis indicated respondents were twice as likely to experience racist incidents perpetrated by people they didn't know. 69 per cent of respondents said they did not know the person or persons responsible for the racist incident they experienced, while 31 per cent of respondents said they did know the person or persons responsible (see Figure 16).

Figure 16: Whether persons responsible for racism were known to persons who experienced racism

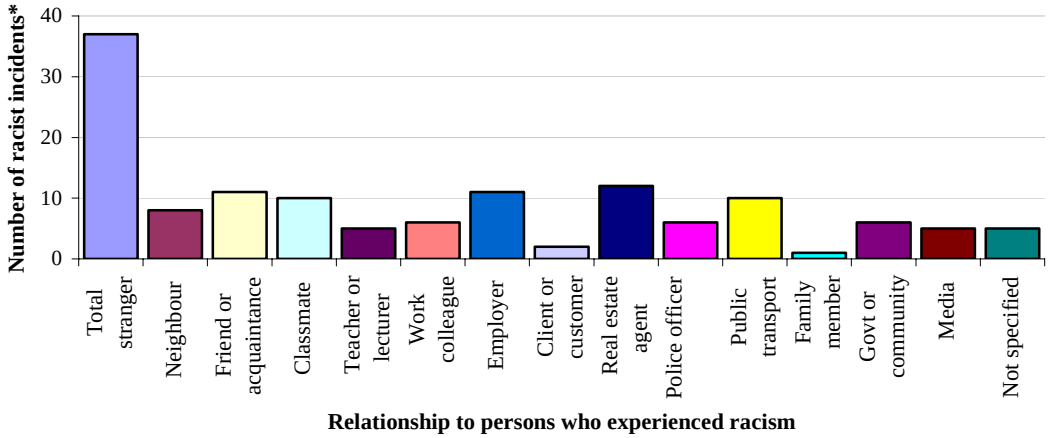


Looking more closely at this data, one quarter of reported incidents appear to have been perpetrated by people who could be described as "total strangers" (see Figure 17). These people were frequently responsible for incidents that occurred on the street or while traveling in private vehicles.

The second most statistically significant category of assailant was "real estate agents", with 8 per cent of respondents claiming real estate agents had been responsible for the racism they experienced.

Employers (and prospective employers) were said to have been responsible for 7.5 per cent of racist incidents, as were friends and acquaintances.

Figure 17: Relationship of persons responsible for racism to persons who experienced racism



*** The total number of racist incidents appears to be 148 because three incidents involved perpetrators with more than one type of relationship to the person who experienced racism.**

Classmates and public transport officials were each said to have been responsible for seven per cent of reported incidents, while neighbours were allegedly responsible for 6 per cent.

Work colleagues, police officers and government/community agencies were allegedly responsible for four per cent of reported incidents, while teachers and lecturers were allegedly responsible for three per cent.

Clients and customers appear to have been behind less than one per cent of reported incidents, as were family members.

7.5.3 Ethnic background

Racist Incident Reporting Forms asked respondents to describe the ethnic background of the person or persons responsible for the racist incident they experienced.

It is important to acknowledge there are numerous difficulties associated with identifying another person's ethnic background. At the end of the day, most responses to this question were probably educated guesses.

Having said this, racist incidents seem to have been perpetrated by people from a variety of ethnic backgrounds. However, 90 per cent of respondents who answered this question said their assailants were from Anglo-Australian backgrounds. Respondents described their assailants' perceived "whiteness" in the following ways:

- Australian
- Average Australian
- Christian Australian
- White Australian
- Aussie
- Anglo
- Anglo-Australian
- Anglo-Saxon
- Anglo Saxon Australian
- English Australian
- White
- Caucasian

Ten percent of racist incidents were also said to have been carried out by people from the following ethnic backgrounds:

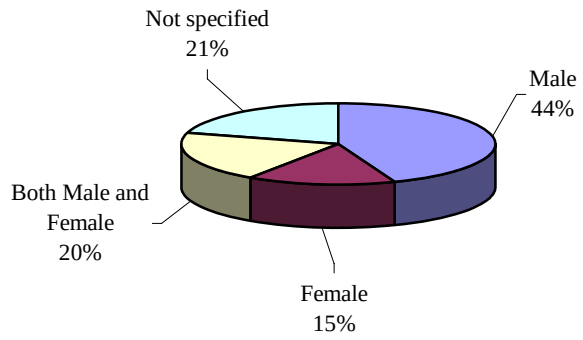
- Asian
- Islander
- Indigenous
- Dark/brown skin
- Indian
- Maori

7.5.4 Gender

According to respondents, males were responsible for three times as many racist incidents as females. Males were said to have been responsible for 44 per cent of reported incidents, while females were said to have been responsible for 15 per cent.

20 per cent of reported incidents were said to have been perpetrated by groups containing both males and females, which indicates women were more likely to exhibit racist behaviors when in the company of men (see Figure 18).

Figure 18: Gender of persons responsible for racism



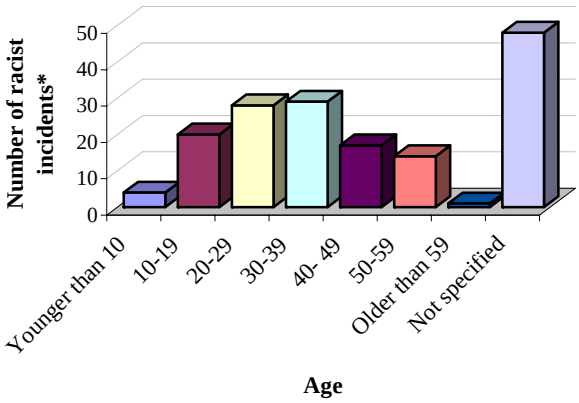
7.5.5 Age

Racist Incident Reporting Forms asked respondents to estimate the age of the person or persons responsible for the racist incident they experienced.

Such persons were frequently unknown to respondents (see page 63). As such, one third of respondents did not specify the age of their assailant and others presumably took educated guesses.

Having said this, racist incidents seem to have been perpetrated by people of all ages, although 59 per cent of respondents who answered this question stated their assailants were either in their twenties or thirties.

Figure 19: Age of persons responsible for racist incidents



*** The total number of racist incidents appears to be 161 because 14 incidents involved perpetrators of different ages**.

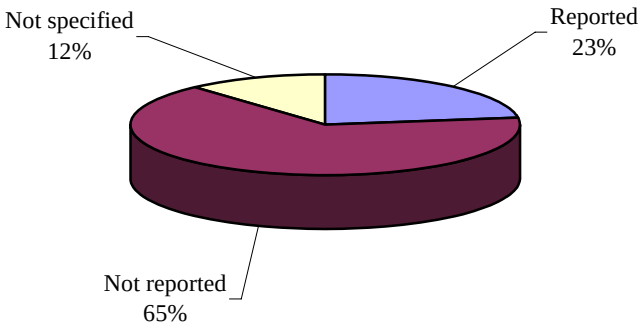
7.6 Reporting racist incidents

7.6.1 Whether racist incidents were reported to authorities

Of the 145 racist incidents reported to the project team, only 33 were reported to authorities. In other words, less than one quarter of respondents lodged a complaint regarding the racist

incident they experienced, while two thirds did not lodge a complaint. 12 per cent of respondents did not specify whether or not they reported the racist incident to authorities.

Figure 20: Whether racist incidents were reported to authorities



7.6.2 Agencies to whom racist incidents were reported

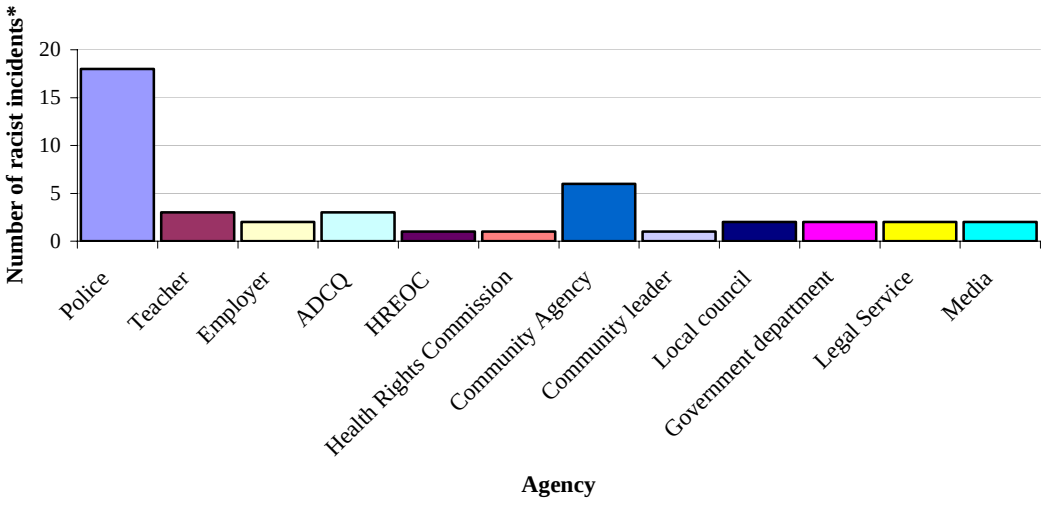
Looking more closely at this data, racist incidents appear to have been reported to a number of agencies (see Figure 21). However, 55 per cent of complaints were lodged with the Queensland Police Service

Community agencies received the second highest number of reports, with 18 per cent of respondents referring racist incidents to these agencies.

ADCQ was informed of nine per cent of reported incidents, as were teachers and lecturers.

Employers, legal services, media organisations, local councils and government departments each received 6 per cent of the total number of formal reports, while the Health Rights Commission and HREOC each received one report. One racist incident was also referred to a community leader.

Figure 21: Agencies to whom racist incidents were reported



*** The total number of formally reported incidents appears to be 43 because 5 incidents were reported to more than one agency.**

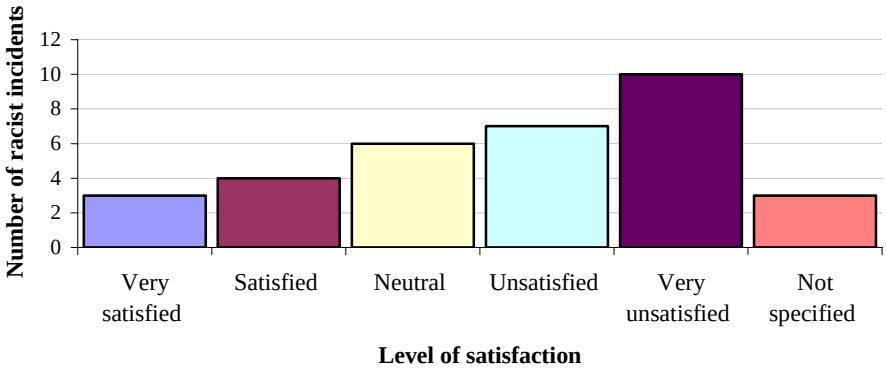
7.6.3 Degree of satisfaction with reporting outcomes

Data analysis indicated a relatively low degree of respondent satisfaction with reporting outcomes.

Only 21 per cent of respondents who referred racist incidents to authorities stated they were either “satisfied” or “very satisfied” with reporting outcomes. On the other hand, 51 per cent of the respondents stated they were either “unsatisfied” or “very unsatisfied” with reporting outcomes (see Figure 22).

18 per cent of respondent stated they were “neutral” about the outcome and nine per cent of respondents elected not to answer this question.

Figure 22: Degree of satisfaction with reporting outcomes



7.6.4 Reasons for satisfaction with reporting outcomes

Respondents collectively identified five key factors that contributed to their satisfaction with reporting outcomes:

1. Their assailant was confronted or the situation was remedied
2. The situation was remedied quickly
3. They received support or their experience was validated
4. They received an apology
5. They felt good about having spoken out

7.6.4.1 Perpetrator confronted or situation remedied

Respondents frequently associated their satisfaction with the fact that their assailant had been confronted or the situation had been remedied.

For example, one respondent explained how her friend – who shared a duplex apartment with her daughter – had been terrorised by a man who lived in the same duplex:

> The male neighbour was very abusive. Yelled at [friend] to, “Go back home before we kill you. You black [expletive], why do you come here? This is my country”, Made signs of cutting the throat. When visitors drove in, he would abuse them too and say, “I’ll get the police. Go away”. He yelled abuse at [friend] and her daughter and her friends every time he saw them. He would stand outside in the middle of the night and yell at them.”
> (Woman from a Sudanese background)

These incidents were apparently reported to police, as well as to a local multicultural agency and a community leader. This resulted in the perpetrator being evicted from the duplex.

The respondent explained her friend was “very satisfied” with this outcome although she was, “still frightened he may come back”.

Similarly, another respondent – from an African background – explained how he was treated unfairly by public transport officials and police officers:

> Ticket officers told me to leave the station for no reason at all. I was waiting for others and then together we were catching a train. In the dispute with the ticket officers, I was forced to leave the station. Subsequently, I was arrested by police ... While in the police car, comments were made to me that were racist such as, “If you don’t shut the f**k up we will send you back to your country” or words to that effect.

This incident was reported to a lawyer and the charges were eventually dropped. The respondent explained he was “satisfied” with this outcome, but stated the incident “should never have occurred in the first place”.

7.6.4.2 Situation remedied quickly

A couple of respondents attributed their satisfaction to the swiftness with which their assailant was confronted or the speediness with which the racist incident was resolved.

For example, one respondent – from a Samoan New Zealand background – explained how she was physically assaulted by fellow students:

> Three students try to block my way on the footpath. There was plenty of room on the other side and yet they still wanted to block me. As I came near they shoved me with their shoulders. The girl said something about “Chinese” and I responded back verbally.

The respondent stated she reported the incident to her teacher after which time, “the students were sent to the principal’s office and it was never brought up again”. She said she was satisfied with this outcome because, “the matter was dealt with fast and sufficiently and that I didn’t ignore the fact that it happened”.

Similarly, another respondent – from an Anglo-Australian background – reported finding racist graffiti carved into a plaque at a scenic lookout near her house. She reported the graffiti to her local council and “the plaque was replaced immediately”. The respondent explained she was “very satisfied” with this outcome because:

> The council acknowledged the seriousness of the incident, replaced the plaque immediately and gave me a courtesy call to let me know it had been replaced.

7.6.4.3 Experiences validated or support received

A significant number of respondents linked their satisfaction to the fact that authorities provided them with support or validated their experiences.

For example, one respondent – from an Afghani background – explained how he was pelted with raw eggs after a religious gathering:

> During the time when the people wanted to go to their home at the end of the traditional sad gathering at Marimack Hall, they were waiting in the car park outside, two cars passed very fast and threw a dozen of eggs on those guys.

The respondent explained the incident was reported to police and to the ADCQ, after which time some police officers, “came and talk with the community”.

He said he was satisfied with this outcome because, “the police said that is good you informed the police, the police will follow and said police always support you and put the [law] in act”.

7.6.4.4 Apology received

> If the major task of apology is to resolve conflicts and somehow restore an antecedent moral order by expunging or eradicating the harmful effects of past actions, then at one level of reality this is manifestly impossible and doomed to fail. Why is this so? Very simply, because an apology cannot *undo* what has been done. And yet, in a mysterious way and according to its own logic, this is precisely what it manages to do (Tavuchis 1991, p. 5).

Some respondents associated their satisfaction with apologies they received in relation to the racist incident.

For example, one respondent – from a Chinese background – explained how a new client refused to speak with her because she had had negative experiences with "orients" in the past:

> I am a counsellor and my client was an Indigenous woman in her mid 40s. She initially commented that I was too young and then moved to explain to the receptionist that she couldn't see me because I was an "orient". She looked at me with disgust and took a step back from me. She accused me of playing games with her and then made a complaint that the organisation was racist as they had not considered her needs as an Indigenous elder.

The respondent said her employer, "still heard the client's complaint out as they are in the process of trying to build rapport with the Indigenous community" but that her employer later provided her with a written apology.

She said she was satisfied with this outcome because, "it was good to have support and validation that I was not the one in the wrong".

7.6.4.5 Satisfaction at having spoken out

A significant number of people linked their satisfaction with the fact they had spoken out against injustice.

For example, one respondent described how a stranger arrived at her house – which is situated on church grounds – and proceeded to share his thoughts on immigration with her:

> This man walks up my driveway and says, "So you are the people who brings these people in", or something like that. Continued with vile arguments against foreigners and including me talked about getting rid of the unwanted and, "one day there will be a civil war". It took me over half an hour to stop shaking.
> (Woman from a French background)

The respondent said she reported the incident to police, although she did not specify how the police responded to her report. Instead, she described how she read, "confirming reports of such incidents in the local paper [and] felt justified to react to such rising violence".

She explained she was "very satisfied" with this outcome because, "silence [had been] broken over misdeeds".

7.6.5 Reasons for dissatisfaction with reporting outcomes

Respondents collectively identified six key factors that contributed to their dissatisfaction with reporting outcomes:

1. The report was not acted upon
2. The perpetrator was not reprimanded
3. Their experience was not validated
4. They did not receive an apology
5. Future incidents were not prevented
6. They were forced to modify their behavior

7.6.5.1 Report not acted upon

Respondents frequently explained they were dissatisfied with reporting outcomes because there was no evidence their report had been acted upon.

For example, one respondent explained how her Muslim friend had been physically assaulted at her local train station:

> [Name] was punched in the face, spat on and her arm was twisted by a man who lived down her street.

The respondent claimed her friend's husband reported the incident to police, but that "nothing happened" as a result of the report. She said her friend was dissatisfied with this outcome because, "the police didn't seem to care".

Similarly, another Muslim respondent – from a Chinese background – explained how she felt a potential employer discriminated against her because of her religious background:

> I was interviewed to get a traineeship position in business administration in [organisation]. There were three interviewers and they were all happy, satisfied and impressed by my answers. Two weeks later, I called a personnel at the [organisation] and she is also one of the panel. She told me I didn't succeed because I lack experience ... I told her I had enough experience but applied for a traineeship so she couldn't say I lack experience because they should train me. She said I still needed more experience to get a traineeship position ... I feel that I was a victim of discrimination. They were very impressed by me but I still couldn't get a traineeship position. I always wear my Muslim dress and nobody in that [organisation] wears a dress like me.

The respondent stated she, "wrote a letter of criticism in the [organisation] website" but received no response from the organisation. She said she was dissatisfied with this outcome because she hadn't, "got any feedback/answer from [her] complaints".

7.6.5.2 Perpetrator not reprimanded

A number of respondents indicated they were dissatisfied with reporting outcomes because their assailant did not appear to have been reprimanded.

For example, a multicultural worker explained how an acquaintance had "a few nights restless sleep" after witnessing a racist incident at her local movie cinema:

> Waiting in queue at cinema to enter theater two Sudanese young men were stopped in the queue by usher and were quizzed, 'How did you two bros get tickets in here?' and "Student – I don't think so" when they produced their tickets ... Usher stating, "You bros must do as we do now. You are in Australia. You not down in the hood". Repeatedly saying this in a very loud voice. Then not stopping anyone in the queue after them.

The incident was apparently reported to the multicultural worker and to the cinema's manager. The observer asked the multicultural worker whether she could provide cross-cultural training to cinema staff, after which time she wrote to the manager and suggested staff attend cross-cultural training.

The observer reportedly received a written response from the cinema which defended the staff member's actions. She was "very unsatisfied" with this outcome because, "she felt the staff member should have been reprimanded, made to attend training and possibly [had their] employment terminated".

7.6.5.3 Experience not validated

A couple of respondents attributed their dissatisfaction to the fact that authorities did not validate their experience or agree they had, in fact, experienced racism.

For example, one respondent claimed university staff had discriminated against her because of her ethnic background. She apparently reported the incident to the ADCQ and was advised to, “see a lawyer and to see the officer at the Education Department.” The respondent stated she was dissatisfied with the eventual outcome because, “they reply it was not racism”.

7.6.5.4 No apology received

Some respondents stated they were dissatisfied with reporting outcomes because they did not receive an apology from the person or persons responsible for the racist incident.

For example, one woman – from a Chinese background – described how she was confronted by a stranger while walking through the city:

> I walked on the street. A guy jumped in front of me, shouted at my face and I was so scared and frightened. I don’t know what to do, just standing there, seeing the guy left.

The woman said she reported the incident to police but that her report was not acted upon. She said she was dissatisfied with this outcome because she, “didn’t get the apologise from the person who scared [her]”.

7.6.5.5 Future incidents not prevented

A significant number of respondents stated they were dissatisfied with reporting outcomes because they received no guarantee that similar incidents would not occur in the future.

For example, one respondent – from a Bosnian background – described how he was falsely arrested and assaulted by police. He stated he formally reported the incident to police after which, “the police apologies for the mistake”. The respondent said he was “very unsatisfied” with this outcome, “because it doesn’t assure that this would happen again.”

7.6.5.6 Respondent forced to modify behavior

Some respondents explained they were dissatisfied with reporting outcomes because racist incidents had forced them to modify their behavior.

For example, one woman – from a Chinese background – explained how she was made redundant after colleagues made disparaging comments about her to her employer.

> [My boss] told me that colleagues said I don’t know how to work at all. He suspect my resume is not honest and let me go immediately. I was shocked and didn’t know what was going wrong. He finally told me, “You are not suitable to my company. You are a very clever person, go to Melbourne or Sydney to find the good job. You could get much better pay there.”

The respondent said she wrote letters to two different newspapers about the incident but was not aware of these letters being published. She stated she was “very unsatisfied” with this outcome because she had to, “rearrange [her] life plan”.

7.6.6 Reasons racist incidents were not reported to authorities

Two thirds of the racist incidents reported to the project team were not reported to any other agency. Respondents nominated a variety of reasons for their decision not to report these incidents to authorities (see Figure 23).

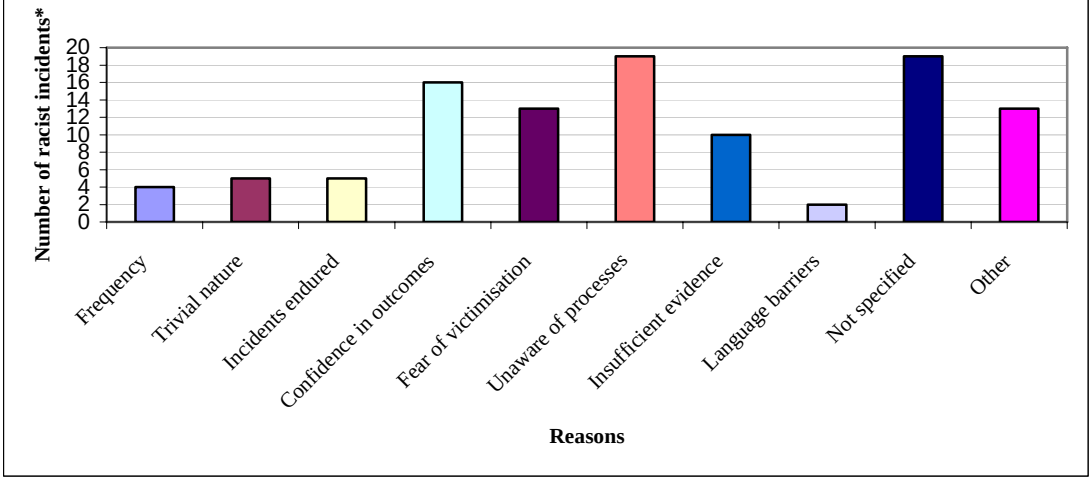
Both men and women frequently stated they had not reported racist incidents to authorities because they did not believe anything useful would come out of the complaints process.

Others said they had not reported racist incidents because they felt it would expose them to further discrimination and have them labeled a troublemaker.

A significant number of respondents said they had limited knowledge of Australian anti-discrimination laws and did not know how to access complaints processes.

The findings in this section of the report might help to explain the discrepancy between the large number of anecdotal reports of racism and vilification and the relatively small number of formal complaints made to the ADCQ and the HREOC (see page 76).

Figure 23: Reasons racist incidents were not reported to authorities



*** The total number of unreported incidents appears to be 106 because 11 incidents were not reported for more than one reason.**

7.6.6.1 Frequency of racist incidents

Of the 95 respondents who did not report racist incidents to authorities, four per cent explained they frequently encountered racially or religiously motivated abuse and felt it was too exhausting and time-consuming to report each and every incident.

For example, one respondent – from a Sierra Leonean background – described how he was harassed by a carload of youths:

> With a group of friends. Night out celebrating a friend's birthday. We were hopping out of our car when a group of young youths drove pass saying, "Black niggers – go home". Came back to our car and it had egg thrown and mash all over it.

The respondent stated he did not report the incident to authorities because he "didn't feel the need to" and added, "We face it every day – if not through physical violence than through looks and stares."

Similarly, a young Aboriginal man reported he had been treated unfairly by police, but said he didn't report the incident to authorities because "it happens all the time". He added that his, "older brother is always getting picked up."

7.6.6.2 Trivial nature of incident

Five per cent of respondents explained they chose not to report racist incidents to authorities because the incidents were relatively inconsequential and did not warrant such a response.

For example, a girl from a Russian background described how classmates frequently teased her about her accent. She said she was "annoyed" by these incidents but chose not to report them because, "it was nothing major".

Similarly, a girl from a Chinese background explained how classmates teased her about her accent and her physical appearance. She said the incident caused her to feel "left out" but explained she did not report it, "because I think they only jokes, no need further discussion".

7.6.6.3 Belief that incidents must be endured

Five percent of respondents explained they chose not to report the racist incident in question because they didn't want to dwell on the experience and believed racism was something they had to learn to live with.

For example, one respondent – from a Sudanese background – described how he was verbally harassed by an elderly woman as he walked along a footpath:

> While I was walking in the streets with my cousin, there was an old woman was walking near us. She was bullying us with our colour. She said we are black. When we were trying to talk with her she said, "Why the government brings those black people to us in our country".

The respondent stated he did not report the incident because:

> We just try to forget about these sort of things … I was upset but I have to forget because it's true this is their country.

Similarly, another respondent – from a Colombian background – described how she was routinely ignored by parents at her son's school. She said she did not report the incident because:

> I thought that I have to learn and deal with this things and don't let that this kind of things affect my life.

7.6.6.4 Lack of confidence in outcome

Seventeen per cent of respondents stated they had not reported racist incidents to authorities because they did not believe anything useful would come out of the complaints process.

One participant – from a Samoan background – described how a potential employer said disparaging things about her accent:

> An employer made comment on my accent and said that I wasn't suitable for the job because I had a thick accent. I felt very bad and did not know how to respond. After that incident, I did not want to go for job interviews. I was afraid that I was going to get similar response.

The respondent explained she did not report this incident because she, "did not think that by reporting it will change anything".

Another participant – from a Chinese background – described how she was asked to present her bags for inspection whenever she visited her local supermarket, while other customers were rarely asked to present their bags for inspection.

She said she had not reported these incidents because she felt this course of action would not – in isolation – bring about genuine social change:

> As the recipient of prejudice, there is a sense of hopelessness. I do not know whether one can do much about it. It requires not only individual efforts but also others to work together as a join efforts to try to bring about harmony in the communities. It is good the Centre for Multicultural Pastoral Care has taken an interest.

7.6.6.5 Limited awareness of complaints processes

Of the 95 respondents who did not report racist incidents to authorities, one in five reported they had little knowledge of anti-discrimination laws and did not know how to access complaints processes. They expressed this sentiment in a variety of ways:

> I don't know how to report.
>
> Because I didn't know who to go to.
>
> Did not know who would be interested in hearing an old lady's story.
>
> At that stage I didn't know I can actually report it.
>
> Was scared, don't know who to tell or to ask for help.
>
> I didn't know I should report it.

One respondent – from a Spanish-speaking background – described how she was refused service because of her ethnic background:

> We were to the shop and we ask for finance. The people in the shop give us information and they said we cannot get finance because we don't speak English. I think is not a good reason to said no.

The respondent said she "felt terrible" after this incident but did not report it to anyone because she didn't "know the rules here".

Another respondent described how her friend – from a Chinese background – was verbally harassed by a public transport official:

> Ticket officer on ferry was abusive and said, "All these Asians never know how to buy a ticket". He was rude and offensive in his behavior. Other passengers also gave negative looks after the officer's comments.

The respondent explained her friend did not report the incident because she, "did not know how and what to report".

7.6.6.6 Insufficient evidence

Eleven per cent of respondents explained they did not report racist incidents to authorities because there was insufficient evidence to substantiate their claim. Many of these respondents also stated they did not know the person or persons responsible for the incident and therefore felt it was pointless to report it.

For example, one respondent – from an Indian background – felt he had been refused entry to a social venue because of his ethnic background:

> Once I was at the pub in [town] with my wife. The club had a dress code but I was wearing the correct dress except the shoes were of sports type. The bouncer did not allow me to enter the place giving the reason of improper dress code. I agreed with him, but as I was leaving the place, behind me in the queue there were three Aussie blokes, very shabby dressed with sports shoes. They were allowed to get inside the club without hassle. I asked the bouncer and protested about not allowing me inside the club, but he denied giving entry to the other Aussie people. I could not do anything as I did not had the proof of their entry except me and my wife. Since then I have never been back to that club again."

The respondent said he felt "sad and disappointed" after this incident but chose not to report it because he, "did not have any proof about it".

Similarly, another respondent – from a Chinese background – stated a young man had thrown an egg at her car before driving away quickly. She said she felt there was no point reporting the incident because there was, "no witness and no time for [her] to mark down the vehicle registration number".

This lack of corroborating evidence was frequently cited as the reason egg-throwing incidents were not formally reported (see page 43).

7.6.6.7 Fear of victimisation

Of the 95 respondents who did not report racist incidents to authorities, one in seven said they had not reported the incident because they felt this course of action would expose them to further discrimination.

For example, an elderly man – from a Samoan background – described a situation where he felt his real estate agent treated him unfairly:

> The real estate agent wouldn't take her shoes off when I kindly ask her to do so when entering into my home. Shoes were left outside and my floor had been mopped clean.

The respondent felt the real estate agent was "mean" but said he didn't report the incident to anyone because he was, "afraid that [his] house would be taken away".

Another respondent – from a Congolese background – explained how a potential employer discouraged him from applying for a teaching position because it was only for "Australians". The respondent said he did not report the incident because, "if [he] reported the incident, [he] would find it more difficult to find employment.

Furthermore, respondents frequently stated they chose not to report racist incidents because they did not want to be labeled as troublemakers. For example, a young man – from a Sudanese background – described how he was verbally harassed by a group of teenagers in his local park:

> I went to the park with my sisters and cousins. While we were playing on the swing, teenage boys came with their girlfriends. They said to us, "Get off the swing. You can't sit here because you are black. Go back to your country".

The respondent stated he was "frustrated" by the incident and reported it to his mother who advised him not to take the matter any further because, "we don't want to be in trouble".

7.6.6.8 Language barriers

A couple of respondents stated they did not report the racist incident they experienced because they did not have the English language skills necessary to undertake such a task. For example, one community worker explained how her client had his tenancy application rejected for spurious reasons:

> The victim is a newly arrived refugee. He was denied accommodation. The real estate agent said the two-bedroom house was too small for his family. The victim believed that he was discriminated against as he has two children and the previous tenant also had two children. The real estate agent was making jokes about Osama bin Laden in Afghanistan when he found out that the victim was from Afghanistan.

She said her client felt "victimised and helpless" after the incident but chose not to report it because he spoke limited English and was unfamiliar with formal complaints processes.

The same worker described another incident where a client – from an Eritrean background – was intentionally overlooked by a sales assistant:

> In the food court, the victim queued up to buy some foods. She was repeatedly not served although she was in the front of the line. After about six other people, she said she was waiting there before everyone. They woman behind the counter said, "People like you are lucky to get served at all", and added that, "These blacks don't know their place anymore".

The worker stated her client felt "disgusted and depressed" after the incident but did not report it to anyone because she was "not good with written English" and thought reporting the incident was, "not likely to do any good anyway".

8. Racist incidents reported to other agencies

The *Confronting Racism in Communities* project team received 145 reports of racist incidents in the six months between January and June 2006.

ACDQ and HREOC also received a number of complaints in relation to racial discrimination and vilification during this period. A brief analysis of complaints received by these two Commissions might provide further insights into the nature and extent of racism in Queensland.

8.1 The Anti-Discrimination Commission Queensland

The Anti-Discrimination Commission Queensland (ADCQ) is an independent statutory authority which administers the Queensland *Anti-Discrimination Act 1991*. It works to promote equality of opportunity and to protect people from unlawful discrimination, sexual harassment and public vilification.

In the six months between January and June 2006, ACCQ received 68 complaints of racial discrimination and 11 complaints of racial vilification.

However, it is important to note not all of these complaints were not accepted by the Commission, as some did not fall within the legislation the Commission administers. As a result, only 34 complaints of racial discrimination and 6 complaints of racial vilification were accepted by the Commission in this period.

8.2 The Human Rights and Equal Opportunity Commission

The Human Rights and Equal Opportunity Commission (HREOC) is the organisation charged with the administration of federal anti-discrimination laws including the *Racial Discrimination Act 1975*. The Commission's goal is to foster greater understanding and protection of human rights in Australia and to address the human rights concerns of a broad range of individuals and groups.

Statistics for HREOC's 2005–2006 reporting year have not yet been made publicly available. However, informal conversations with Commission staff have suggested inferences can be drawn from the previous year's statistics as the Commission did not witness a significant increase in the number of complaints received.

HREOC's Complaints Information Service reportedly received 849 enquiries in relation to racial discrimination in the 2004-2005 reporting year across Australia. In the same twelve-month period, they also received 272 enquiries in relation to racial hatred and 155 enquiries in relation to religious discrimination.

However, it is important to note HREOC has federal jurisdiction. As such, only a percentage of these enquiries were made in relation to incidents that occurred within Queensland. Many of these enquiries assumedly related to incidents that occurred in other states and territories.

Similarly, HREOC reportedly received 167 formal complaints of racial discrimination in the 2004-2005 reporting year, but only a percentage of these enquiries were made in relation to incidents that occurred within Queensland. These complaints related to a number of areas including employment, education and the provision of goods and services (see Table 6).

Table 6: Racial Discrimination Act – complaints received by ground

Racial Discrimination Act	Total	Percentage
Colour	37	10
National origin/extraction	64	18
Ethnic origin	113	31
Descent	2	1
Race	88	24
Victimisation	1	-
Racial hatred	57	16
Aids, permits or instructs	-	-
Association	-	-
Total*	**362**	**100**

*** One complaint may have multiple grounds**

9. Conclusions and recommendations

This report has begun to shed light on the nature and extent of racism in Queensland. It provides an analysis of 145 racist incidents that were reported to the *Confronting Racism in Communities* project team between 1st January and 30th June 2006.

This data collection process is ongoing and is scheduled to continue until 30th June 2008. Accordingly, this report is expected to be the first of four bi-annual reports on the nature and extent of racism in Queensland. Its findings – while significant in themselves – should be viewed as preliminary and indicative of emerging trends only.

A more comprehensive analysis of the nature and extent of racism in Queensland will be provided in future reports after further data has been collected.

9.1 Summary of findings

9.1.1 People from CALD backgrounds are experiencing *various forms of racism* including racially and religiously motivated violence, destruction of personal property, threats of physical violence, verbal harassment and other forms of offensive speech and behavior.

This report has verified that racism is a lived reality for many people from CALD backgrounds, and that it is experienced in a variety of different ways.

Respondents described a range of situations where they felt they had been treated unfavourably because of their skin colour, or because of their ethnic, cultural or religious background.

Among this report's most disturbing findings is the fact that one in seven racist incidents involved some kind of racially or religiously motivated violence. Respondents frequently described how they were spat on, beaten and had eggs thrown at them while undertaking everyday activities such as shopping, catching public transport or simply walking along a footpath.

Violent outbursts were also directed at respondents' personal property. One respondent reported his neighbour intentionally reversed over his wheelie bin, while another respondent described how an acquaintance slashed her car tires.

Eruptions of violence were frequently accompanied by verbal abuse. Respondents described how they were assailed by strangers as they walked down the street, and told to "go home" despite having been born – or spent much of their lives – in Australia. Respondents also reported experiencing ongoing verbal harassment by neighbours, work colleagues and classmates.

Instances of verbal harassment sometimes involved specific threats of physical violence, while other threats were delivered in anonymous letters and phone calls.

While many racist incidents involved potentially criminal behavior, respondents also experienced more subtle forms of racism such as dirty looks, rude gestures and racist jokes

Furthermore, one in eight respondents reported other people had ignored them or avoided them because of the colour of their skin or because of their ethnic, cultural or religious background. These reports frequently contained allegations of poor customer service, with several respondents describing situations where they had been overlooked by wait staff or sales assistants. Some respondents also described situations where work colleagues and other acquaintances continually ignored them.

Essed (2004, p. 1) termed these subtle types of racism "everyday racism" and explained:

> Although everyday racism has such an informal ring that it may sound as if it concerns relatively harmless and unproblematic events, the psychological distress due to racism on a day-to-day basis can have chronic adverse effects on mental and physical health.

When viewed individually, everyday racisms may seem trivial in nature and not worth making a fuss over. However, each dirty look and each racist joke occurs in the context of a personal and collective history of such incidents. Thus, while each incident may seem trivial in nature, cumulatively, they uphold social relations of power and privilege, marginality and oppression.

9.1.2 People from CALD backgrounds are experiencing racial and religious discrimination in a number of *institutional contexts*, particularly when seeking employment, searching for rental accommodation, traveling on public transport, and interacting with police. They are also experiencing discrimination while visiting shops and supermarkets and attending schools, colleges and universities.

Respondents described a variety of institutional contexts where they felt they had been discriminated against because of the colour of their skin, or because of their ethnic, cultural or religious background.

These racist incidents were sometimes the result of institutional structures and processes that were discriminatory in nature. However, they were sometimes carried out by individual employees who held prejudicial assumptions about people from CALD backgrounds.

This report identified six key contexts in which institutional racism occurred, namely – employment, housing, policing, public transport, education and the provision of goods and services.

Allegations of discrimination against jobseekers from CALD backgrounds were especially common, with one in 13 respondents describing how they had been passed over for promotions or discriminated against when applying for advertised positions.

So too were allegations of discrimination against people searching for rental accommodation, with one in 20 respondents explaining how real estate agents asked them offensive questions or rejected their tenancy applications for spurious reasons. In addition, respondents reported some real estate agents and trades people were culturally insensitive when carrying out inspections or making repairs on rental properties.

Furthermore, one in 29 respondents reported experiencing discrimination while attending school, college or university. Some of these reports related to perceived biases in the school curriculum, while others related to unfair treatment of students by teaching staff.

One in 24 respondents also described situations where they felt they had been treated unfairly by police.

These findings are strongly supported by existing literature which points to widespread racial and religious discrimination in Queensland – particularly in the areas of employment, housing, education and policing (see for example: Chapman 2005; Cottone 2004; Dunn et al 2004; and Morioka 2006).

For example, Dunn et al found 36 per cent of Australians who spoke a language other than English had experienced racism within their workplace, while 30 per cent had experienced racism in educational settings. They also found 16 per cent of Australians had experienced racism when seeking accommodation, while 16 per cent had experienced racism in their dealings with police.

However, this report also found an alarming number of people from CALD backgrounds experienced discrimination while catching public transport. One in 14 racist incidents contained allegations of unfair treatment by council bus drivers, with respondents reporting that busses went by without picking them up and that bus drivers were rude to them and

refused to acknowledge valid tickets and concession cards. Some respondents also stated they had been unfairly targeted by ticket officers.

Furthermore, one in 16 respondents reported experiencing discrimination while visiting a supermarket or shop. These reports frequently contained allegations of poor customer service, with several respondents claiming to have been treated improperly or refused service because of their skin colour or because of their ethnic, cultural or religious background. Of particular concern were reports of discriminatory security measures within major chain supermarkets.

One in 29 racist incidents also related to offensive content in either the print or broadcast media. Generally speaking, these reports made three types of allegations – firstly, that individual media personalities made disparaging comments about particular ethnic or religious groups; secondly, that certain advertisers utilised racist stereotypes in the promotion of their products; and thirdly, that some media organisations demonstrated a racially motivated bias when deciding which current events were worthy of their attention.

These issues were recently highlighted by HREOC's *Isma* report (2004, p. 144), which found biased and inaccurate reporting of issues relating to Arabs and Muslims was commonplace among some sections of the media and extremely damaging. The report explained:

> Many participants felt there is stereotyping in the media of Arabs and Muslims and that this has immediate and direct negative impacts on individuals or communities, exacerbating tensions and fostering a climate of fear, discrimination and abuse.

Thus while offensive media content does not directly target individual people in the same way other forms of discrimination might, it has the capacity to affect the health and wellbeing of individuals in very real and profound ways.

Indeed, this report has verified that institutional racism is a particularly endemic, insidious and damaging form of racism.

It is often hidden behind structures and process that appear – at first – to be non-discriminatory, but that ultimately affect one particular group in an unreasonable way. Thus, respondents who experienced racial or religious discrimination were rarely able to substantiate their claims as it appeared equitable processes were utilised.

The high level of reportage of institutional racism by respondents is an important reminder that racism can be manifest in hostile behavior of individuals, as well as in seemingly neutral structures and processes of institutions.

9.1.3 People from CALD backgrounds are experiencing racism in a *variety of locations* including on the street, at work, at home, in supermarkets and shops, and within educational institutions. They are also experiencing racism while traveling on public transport and while looking for employment and rental accommodation.

Racist incidents were most frequently experienced on the street, with 16 per cent of respondents describing how they were verbally abused, spat on, beaten and had eggs thrown at them while undertaking everyday activities such as shopping, jogging or spending time with friends and family.

The second most common venue for racist incidents was the workplace, with 14 per cent of respondents describing situations where they were harassed by supervisors, excluded by workmates and snubbed by clients and customers. Some also felt they had been discriminated against when applying for advertised positions and passed over for promotions as a result of their ethnic or religious backgrounds.

Thirteen per cent of racist incidents occurred at school, college or university, making educational institutions the third most common venue for racist incidents. The majority of

these reports related to instances of bullying, with students describing situations where they were verbally harassed or physically assaulted by other students. However, a number of the reports also related to perceived biases in the school curriculum and to unfair or inappropriate treatment by teachers or lecturers. In addition, a number of parents from CALD backgrounds reported they had been verbally harassed or socially excluded by other parents.

Public transport was the fourth most common venue for racist incidents, with 12 per cent of respondents describing situations where they were verbally harassed or physically assaulted by other passengers. A significant number of respondents also felt they had been treated unfairly by public transport officials.

Ten per cent of racist incidents took place in supermarkets and shops, while eight per cent occurred while renting or applying for rental accommodation.

Ten percent of racist incidents were experienced at home, with respondents reporting ongoing disputes with neighbours who yelled insults at them, damaged their property and threatened them with physical violence. A number of respondents also described social situations where friends, acquaintances or family members spoke or acted in an offensive manner.

Six per cent of reported incidents occurred in social venues such as cafes, restaurants, pubs, nightclubs and movie cinemas. The reports in this category frequently contained allegations of poor customer service, with several respondents claiming to have been treated improperly or refused service because of the colour of their skin or because of their ethnic, cultural or religious background. A significant number of respondents also claimed to have been verbally or physically abused by other patrons.

A number of racist incidents also occurred while traveling in private vehicles, with respondents describing how they were tailgated and verbally abused by other drivers. Some motorists also had rude gestures and raw eggs thrown in their direction.

A small number of racist incidents also occurred in sports grounds, parks and other places of leisure.

These findings are strongly supported by existing literature, which identifies a variety of locations where racism is reproduced (see for example: Browning & Jakubowicz 2004; Dunn et al 2004; *Isma* 2004; Poynting 2004).

Dunn et al (2004) identified four spheres where institutional racism was experienced – in the workplace; in educational settings; when seeking to rent or buy a house; and in dealings with the police. They also identified five spheres where “everyday racism” was experienced. These spheres included shops, restaurants, and sporting (or other public) events.

Dunn et al also noted that high rates of racism in workplace and educational settings – as well as in shops and during sporting events – were linked to higher degrees of cross-cultural contact in those spheres of the body politic (2004, p. 4).

9.1.4 Racism is experienced by people from a *wide variety of ethnic backgrounds*, although women and people from visible minority groups are more likely to experience racial or religious discrimination.

Data collected by the *Confronting Racism in Communities* project team suggests people are more likely to experience racism if their physical appearance or dress suggests they are from a non-Anglo-Australian background.

While, racist incidents were experienced by people from 50 distinct ethnic backgrounds, people from Sudanese, Chinese and Indian backgrounds reported the highest number of incidents.

More generally, people from Asian backgrounds experienced 28 per cent of racist incidents, while people from African backgrounds experienced 21 per cent of racist incidents. People from the Oceania region experienced eight per cent of racist incidents, while people from Europe and the Middle East experienced seven per cent and six per cent respectively. A small number of racist incidents were reported by Indigenous Australians and people from Latin American and Anglo-Australian backgrounds.

This data suggests people from visible minority groups are more likely to experience racial or religious discrimination.

This view is endorsed by HREOC's *Report of the National Inquiry into Racist Violence* in Australia (1991, p. 2), which states, "people of non-English speaking background are subjected to racist intimidation and harassment because they are visibly different".

Muslim women wearing the Hijab appear to be particularly at risk of harassment, with a significant number of respondents reporting they received dirty looks or verbal abuse from other pedestrians and rude gestures from fellow motorists whenever they wore the headscarf. Some were even subjected to physical violence.

Indeed, Poynting (2004, p. 19) found the wearing of the Hijab to be the single most cited concrete reason for experiences of racism. He explained the Hijab has – in the west – become a key ideological symbol of, not only the perceived cultural difference of the Middle East and Islam in particular, but also of political despotism and social oppression and sexual inequality. He notes:

> It is perhaps ironic that, at a time when Islamic fundamentalisms are chastised by the west for their treatment of women, it is those (especially) men of Anglo-Australian background who exhibit significant intolerance towards women who represent cultural difference and hence add to their experience of marginalization.

Indeed, data collected by the *Confronting Racism in Communities* project team indicated female respondents were almost twice as likely as male respondents to report experiencing a racist incident.

However, care must be taken when attempting to draw inferences from this data as it is unclear whether such data reflects higher victimisation rates among women or whether it reflects a greater propensity of women to report racist incidents to Data Collection Points.

Existing literature also indicates greater reportage of racist incidents by women. However, Poynting (2004, p. 9) notes such findings are yet to be properly analysed. He posits it is sometimes claimed that women are more likely to make complaints because men do not want to be appear intimidated, while other times it is argued that women are more likely to experience racism.

In either case, this report identified that female respondents experienced racism in different ways to male respondents. For example, women's experiences of racism were frequently linked to various stereotypes of women from CALD backgrounds as exotic, submissive or oppressed.

> While taking a male customer's order, she was asked if she would give him a massage for an additional fifty dollars.
> (Woman from a Chinese background)

Indeed, for women from CALD backgrounds, experiences of racism and sexism were sometimes so intertwined that is was virtually impossible to separate the racial dimension from the gendered dimension.

Numerous authors have noted the interconnections between racism and sexism, and acknowledged how racism intersects with factors such as gender, class and sexuality. Pettman (1992, p. 55) explains:

> Aboriginal women, for example, experience sexism in some ways differently from other Australian women, and racism is some ways differently from other Aboriginal men; and they also experience sexism and racism differently according to their class and job, dependence on welfare, age, disability, sexuality and so on.

This notion of intersectionality is integral to understanding how individuals experience and perceive racism, and how they act to confront racism in their communities.

9.1.5 The people responsible for racism are generally – although not exclusively – *men from Anglo-Australian backgrounds* who were unknown to the people who experienced racism.

There are numerous difficulties associated with identifying another person's ethnic background.

Having said that, racist incidents seem to have been perpetrated by people from a variety of ethnic backgrounds, with 90 per cent of assailants identified as being from Anglo-Australian backgrounds.

Furthermore, the data collected by the *Confronting Racism in Communities* project team indicated males were responsible for three times as many racist incidents as females. It also demonstrated women were more likely to exhibit racist behaviors when in the company of men.

These findings are supported by HREOC's *Report of the National Inquiry into Racist Violence in Australia*, which found, "the perpetrators of racist violence against people of non-English speaking background are generally young, male Anglo-Australians" (1991, p. 2).

Indeed there is a substantial body of literature that seeks to explore the links between masculinity and racist violence. For example, Connell (2001, p. 3) explains:

> Racist violence is often mixed up with claims to superior manhood, and with perceived threats to masculine dignity arising from economic dislocation, unemployment, and growing social complexity.

The data collected by the *Confronting Racism in Communities* project team also indicated 69 per cent of racist incidents were committed by individuals who were previously unknown to the persons who experienced racism.

However, respondents also reported incidents involving work colleagues, employers, classmates, teachers, neighbours and general acquaintances.

These findings were echoed by HREOC's *Isma* report, which found Arab and Muslim Australians were being targeted by strangers and by people known to them from the workplace, neighbourhood or educational institutions (2004, p. 3). Similarly, HREOC's inquiry into racist violence found:

> In public places racist violence usually takes the form of unprovoked, 'one-off' incidents by strangers [whereas] neighbourhood incidents are more likely to be sustained campaigns by perpetrators known to the victim.

9.1.6 Experiences of racism are having a profoundly *negative impact on the health and wellbeing* of people from CALD backgrounds.

Data collected by the *Confronting Racism in Communities* project team indicates racist incidents affect people from CALD backgrounds in a variety of ways.

38 percent of respondents reported experiences of racism left them feeling upset or depressed. However, racist incidents did more than hurt people's feelings.

One in 14 respondents reported they were now concerned for their personal safety or for the safety of their family members. Many of these respondents lived next-door to their assailants and described how they lived in constant fear that something terrible would happen to them.

These feelings seemed compounded for people from refugee backgrounds, with a significant number of respondents describing how experiences of racism in Queensland had triggered painful memories of torture and trauma.

The data indicates experiences of racism prompted one in eight respondents to alter everyday behaviors like wearing Islamic dress or visiting certain public places. Some respondents explained they were even forced to move house in order to escape ongoing hostilities. Others reportedly left their jobs or pulled their children out of school. Thus, racist incidents increased respondents' isolation from the mainstream community.

This climate of fear was also highlighted by HREOC's *Isma* report, which found the biggest impact of prejudice on Arab and Muslim Australians was a substantial increase in fear (2004, p. 77). The report found Muslim women were especially afraid of being abused or attacked in public. As a result, many women restricted their movements in public and spent much more time inside their homes.

Indeed, data collected by the *Confronting Racism in Communities* project team indicates experiences of racism caused one in 14 respondents to feel like unwanted guests in their own country. Poynting (2004, p. 14) explains:

> These spaces of fear and incivility also become landscapes of exclusion because they define not just what but who is acceptable. Racial vilification, by its nature, emphasises a sense of cultural difference … but this sense of difference is also a sense of not belonging.

Experiences of racism also caused one in 20 respondents to loose confidence in their own abilities. Such comments were particularly common among people who experienced discrimination in the workplace.

Indeed, respondents frequently described how racist incidents had interfered with their studies or limited their access to appropriate housing and employment. Respondents explained how these factors then affected their earning potential and – ultimately – their quality of life.

Perhaps more concerning is that 14 respondents reported the incident had caused them to develop prejudices of their own. Furthermore, one in 7 respondents reported the racist incident had angered them, with a small number of these respondents explaining they had reacted aggressively or violently to the racist incident.

Existing literature examines how experiences of racism negatively affect the settlement process. For example, Babacan (1998) examined the impact of racism on settlement and concluded that a welcoming environment free from discrimination and negative attitudes, recognition of identity and a sense of belonging were crucial to successful settlement.

9.1.7 People from CALD backgrounds are *reluctant to report racist incidents to authorities* such as the police and the Anti-Discrimination Commission Queensland.

Less than one quarter of respondents who reported a racist incident to the *Confronting Racism in Communities* project team also reported the racist incident to another agency.

Some respondents stated they had not report racist incidents to authorities because they did not believe anything useful would come out of the complaints process.

Others said they had limited knowledge of Australian anti-discrimination laws and did not know how to access complaints processes.

Some respondents also stated they did not report the racist incident they experienced because they did not have the English language skills necessary to undertake such a task.

Some respondents explained they did not report racist incidents because there was insufficient evidence to substantiate their claim, while others said they were concerned about being exposed to further discrimination and did not want to be labeled a troublemaker.

These findings are strongly supported by existing literature, which details a variety of reasons people from CALD backgrounds frequently choose not to report racist incidents (see for example: Babacan 1998; Chapman 2005; HREOC 2004).

For example, Hollinsworth (2006) argues most people chose not to lodge formal complaints of racial discrimination and that decision needs to be respected and understood:

> On many occasions [people] choose not to complain, especially in their own workplace or school, because they do not want to be labeled as a 'whinger' or 'trouble-maker' by their superiors. There are many examples where the 'victim' or racial abuse or vilification is harshly dealt with or blamed by the organisation or by their colleagues or schoolmates. People are described as having 'no sense of humour', as being 'too sensitive', or accused of being 'politically correct'. In the work setting people are often harassed or vilified for years before making any kind of complaint because they fear losing their job if they complain. Rightly or wrongly, many victims of racism fear that they will be further victimised if they complain.

Data collected by the *Confronting Racism in Communities* project team also indicated many respondents frequently encountered racially or religiously motivated abuse and felt it was too exhausting and time-consuming to report each and every incident.

Some participants stated they had chosen not to report racist incidents because they were relatively inconsequential and did not warrant such a response, while others said they didn't want to dwell on the experience and believed racism was something they had to learn to live with.

Such findings are particularly concerning as they point to a normalisation of racist discourse. This issue was highlighted by Dunn et al (2004, p. 8) who argued everyday racisms – such as racist jokes and racist name-calling – were increasingly expected, unquestioned and tolerated within the Australian body politic.

Such findings suggest the racist incidents that are brought to the attention of authorities are merely the tip of the iceberg, with many more racist incidents going unreported.

9.1.8 People from CALD backgrounds who report racist incidents to authorities are generally *dissatisfied with reporting outcomes*.

While most respondents did not report racist incidents to authorities, those who did were – by and large – dissatisfied with reporting outcomes. Respondents collectively identified six key factors that contributed to their dissatisfaction with reporting outcomes:

1. The report was not acted upon
2. The perpetrator was not reprimanded
3. Their experience was not validated
4. They did not receive an apology
5. Future incidents were not prevented
6. They were forced to modify their behavior

This issue was highlighted in the final report of the CHEER project. The report found people from CALD backgrounds were generally dissatisfied with reporting outcomes when they accessed formal complaints processes without the support of an individual advocate (2005, p. 72).

Hollinsworth (2006) also argues the experience of lodging a formal complaint with either HREOC or ADCQ is frequently an uncomfortable and ineffective exercise:

> Formal complaints are often very slow, extremely stressful and unless the respondent is genuinely prepared to acknowledge their actions and seek conciliation, complaining can produce no useful outcome. It is not unusual for somebody who is known to have made a complaint to be subjected to intense criticism and further vilification.

Such findings provide further insight into why many respondents did not report racist incidents to authorities because they felt nothing useful would come out of the complaints process. These opinions may have been based on personal experiences or on the experiences of community members.

9.2 Key recommendations

9.2.1 Recommendation 1

That Queensland Transport provides cross-cultural training to all public transport officials.

9.2.2 Recommendation 2

That the Local Government Association of Queensland raises the issue of racism on public transport with mayors and CEOs of local government bodies, and provides cross-cultural training to bus drivers in their municipalities.

9.2.3 Recommendation 3

That the Queensland Police Service develops a definition of a “racist incident” and review current systems for recording incidents motivated by racial or religious prejudices.

9.2.4 Recommendation 4

That the Queensland Police Service provides police officers with anti-racism training and develops strategies for referring people who have experienced racism to relevant community or government agencies.

9.2.5 Recommendation 5

That the Real Estate Institute of Queensland develops a racism awareness program for real estate agents.

9.2.6 Recommendation 6

That State Government Departments – as part of their Multicultural Action Plans – identify ways in which support can be provided to people who have experienced racism. Of particular relevance are the Departments of Communities; Education, Training and the Arts; Employment and Industrial Relations; Housing; Justice and Attorney General; Health and Transport. However, MAQ has a leading and monitoring responsibility more explicitly than other Departments.

9.2.7 Recommendation 7

That MAQ and the Department of Employment and Training approach peak employment agencies with a view to enlisting their support to increase employer awareness of the benefits of a culturally and linguistically diverse workforce.

9.2.8 Recommendation 8

That the Queensland Council of Unions provides union officials with training on racism and develops ways of supporting people who experience racism in the workplace.

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Appendix A: Racist Incident Reporting Form

Racist Incident Reporting Form

Date: _____

Worker: _____

Organisation: _____

This Racist Incident Reporting Form was developed by the Centre for Multicultural Pastoral Care as part of the Confronting Racism in Communities Project.

The Confronting Racism in Communities Project aims to work with communities to document the nature and extent of racism in Queensland and provide communities with support, training and resources in order to combat racism.

This form is designed to be completed by people who have experienced racism (with the assistance of trained community workers) or by workers themselves when the people who have experienced racism are not available to tell their story.

All information will be kept in the strictest confidence and no identifying information will be forwarded to a third party without consent.

Completing this form will help us to understand the nature and extent of racism in Queensland. It will not mean that you have lodged a formal complaint. Complaints can be directed to some of the agencies listed on the final page of this form.

Thank you for sharing your experiences with us.

About the person who experienced racism

1. Name (optional) _____

2. Address (optional) _____

3. Telephone number (optional) _____

4. Email address (optional) _____

5. Country of origin and/or ethnic background _____

6. Length of time in Australia

☐ 0–12 months ☐ More than 10 years
☐ 1–5 years ☐ Born in Australia
☐ 6–10 years ☐ Unknown

7. Gender

☐ Female ☐ Male

8. Age

☐ Younger than 10 years ☐ 40–49 years
☐ 10–19 years ☐ 50–59 years
☐ 20–29 years ☐ Older than 59 years
☐ 30–39 years ☐ Unknown

9. Religion

☐ Christianity ☐ Buddhism
☐ Islam ☐ Judaism
☐ Hinduism ☐ None
☐ Sikhism ☐ Unknown
☐ Other (please specify) _____

10. Language spoken at home _____

11. Level of spoken English

☐ Very good ☐ Poor
☐ Good ☐ Very Poor
☐ Fair

Racist Incident Reporting Form

12. Level of written English

☐ Very good ☐ Poor
☐ Good ☐ Very Poor
☐ Fair

13. Is the person who experienced racism the person completing this form?

☐ Yes ☐ No

If no, who is completing this form? (Please specify your name and/or relationship to the person who experienced racism)

_____

About the racist incident(s)

14. Would you like to report a single incident or multiple incidents?

☐ Single incident ☐ Multiple incidents (go to question 16)

15. Date of racist incident (dd/mm/yyyy) _____ (go to question 17)

16. How frequent were the racist incidents?

_____ incidents per week/month/year for the past _____ weeks/months/years (please circle)

17. How would you describe the incident(s)?

☐ Physical violence
☐ Threat of physical violence
☐ Property damage
☐ Threat of property damage
☐ Racist graffiti
☐ Offensive media content
☐ Discrimination
☐ Verbal harassment (eg. offensive joke or comment)
☐ Non-verbal harassment (eg. offensive look or gesture)
☐ Physical harassment (eg. unwelcome physical contact)
☐ Written harassment (eg. offensive letter or email)
☐ Display of offensive materials (eg. posters or t-shirts)
☐ Social exclusion (eg. someone ignored you or avoided you)
☐ Other (please specify) _____

18. In which town/suburb and postcode did the incident(s) take place? _____

19. In which location(s) did the incident(s) take place?

☐ At home
☐ At work
☐ At school, technical college or university
☐ In a supermarket or shop
☐ In a café, restaurant, pub or nightclub
☐ On the street
☐ While travelling on public transport
☐ While travelling in a private vehicle
☐ In a sportsground, picnic area or other place of leisure
☐ At a mosque, synagogue or other place of worship
☐ In a letter, phone-call, text-message, fax or email
☐ In a newspaper, magazine or website or on television or radio
☐ While applying for a job or course
☐ While applying for rental accommodation
☐ While accessing government/community services
☐ Other (please specify)_____

20. Please provide a brief description of the racist incident(s). (You may attach additional pages) _____

_____

_____

_____

_____

_____

_____

_____

Racist Incident Reporting Form

21. How has the incident(s) affected you/the person who experienced racism? (You may attach additional pages)

_____

_____

_____

About the person(s) responsible for the racist incident(s)

22. Who was responsible for the racist incident(s)?

☐ An individual ☐ An institution (go to question 27)
☐ A group of people ☐ Unknown

23. Did you/the person who experienced racism know the person(s) responsible for the incident(s)?

☐ Yes ☐ Unknown
☐ No

If yes, how would you describe your relationship with them?

☐ Neighbours ☐ Work colleagues
☐ Classmates ☐ Other _____

24. How would you describe their ethnic background? _____

25. What was their gender?

☐ Male ☐ Both male and female
☐ Female ☐ Unknown

26. How old were they?

☐ Younger than 10 ☐ 40–49 years
☐ 10–19 years ☐ 50–59 years
☐ 20–29 years ☐ Older than 59 years
☐ 30–39 years ☐ Unknown

27. What do you think motivated them to commit this act? _____

_____

_____

28. Did anyone else witness the incident?

☐ Yes ☐ Unknown
☐ No

If yes, how did they react? _____

_____

_____

About reporting the racist incident(s)

29. Was the incident(s) reported to any other agency?

☐ Yes ☐ Unknown (go to question 35)
☐ No (go to question 34)

30. Who was the incident(s) reported to?

☐ Anti-Discrimination Commission Queensland ☐ Police
☐ Human Rights and Equal Opportunity Commission ☐ Teacher
☐ Health Rights Commission Queensland ☐ Employer
☐ Tenants' Union of Queensland
☐ Other (please specify) _____

Racist Incident Reporting Form

31. What was the outcome?_____

_____

_____

_____

32. How satisfied are you/the person who experienced racism with this outcome?

☐ Very satisfied ☐ Unsatisfied
☐ Satisfied ☐ Very unsatisfied
☐ Neutral ☐ Unknown

33. Why are you satisfied/unsatisfied with this outcome?_____

_____

_____

_____(go to question 35)

34. Why wasn't the incident(s) reported? _____

_____

_____

_____

35. Would you/the person who experienced racism like the Confronting Racism in Communities Project Officer to contact you to discuss available complaints mechanisms and support services?

☐ Yes (please remember to provide your contact details on page 1 of this form)
☐ No ☐ Unsure

For workers only

36. Did you provide any information or support to the person who experienced racism?

☐ Yes ☐ No

If yes, what kind of information or support did you provide? _____

_____

_____

_____

_____

_____

Please return this form to:

Katherine Moriarty
Confronting Racism in Communities Project Officer
Centre for Multicultural Pastoral Care
PO Box 112
Paddington Qld 4064

Tel: 07 3876 3294 or 07 5459 4804
Mobile: 0437 180 724
Fax: 07 3369 3094
Email: confrontingracism@yahoo.com.au

Racist Incident Reporting Form

Some useful contacts

Amparo Advocacy Inc.
Tel: 07 3369 2500
Email: amparoadvoc@optusnet.com.au

Anti-Discrimination Commission Queensland
Tel: 1300 130 670
TTY: 1300 130 680
Web: www.adcq.qld.gov.au

Commonwealth Ombudsman
Tel: 07 3005 7000
Complaints: 1300 362 072
Web: www.comb.gov.au

Ethnic Communities Council of Queensland
Tel: (07) 3844 9166
Web: www.eccq.com.au

Health Rights Commission Queensland
Tel: 07 3234 0272
Toll Free: 1800 077 308 (Outside Brisbane)
Web: www.hrc.qld.gov.au

Human Rights and Equal Opportunity Commission
General Enquiries: 02 9284 9600
Complaints Infoline: 1300 656 419
Web: www.humanrights.gov.au

Legal Aid Queensland (Anti-Discrimination Unit)
Tel: 1300 65 11 88
Web: www.legalaid.qld.gov.au

Multicultural Development Association
Tel: 07 3394 9300
Email: mailbox@mdabne.org.au

Tenants' Union of Queensland
Tel: 07 3257 1108
Toll Free: 1800 177 761 (Outside Brisbane)
Web: www.tuq.org.au

Queensland Council of Unions
Tel: 07 3846 2468
Web: www.qcu.asn.au

Queensland Multicultural Resource Directory 2005-2006
Web: www.premiers.qld.gov.au/library/pdf/ResourceDirectory_05.pdf

Queensland Ombudsman
Tel: 07 3005 7000
Toll Free: 1800 068 908 (Outside Brisbane)
Web: www.ombudsman.qld.gov.au

Queensland Program of Assistance to Survivors of Torture and Trauma
Tel: 07 3391 6677
Web: www.qpastt.org.au

Welfare Rights Centre
Tel: 07 3421 2510
Toll Free: 1800 358 511 (Outside Brisbane)
Web: www.welfarerights.org.au

Appendix B: Reference Committee Members

- Dr Hurriyet Babacan, Centre for Multicultural and Community Development, University of the Sunshine Coast
- Kerrin Benson, Multicultural Development Association
- Clyde Cosentino, Centre for Multicultural Pastoral Care
- Lindy Drew, Local Government Association of Queensland
- Mary Gavin, Always People
- David Hollinsworth, Consultant and Writer
- Assoc Professor David Ip, University of Queensland
- Ignacio Jimenez, Kinections
- Nikki Marczak, Multicultural Affairs Queensland
- Kate McCormack, Anti-Discrimination Commission Queensland
- Katherine Moriarty, Confronting Racism in Communities Project Officer
- Ian Muil, Ethnic Communities Council of Queensland
- Daniel Zingifuaboro, ACCESS Services Inc.

Appendix C: Data Collection Points

Cairns

- Cairns City Council
- Flexible Learning Centre, Tropical North Queensland TAFE
- Mareeba Shire Council
- Queensland Police Service – Far Northern Region
- Tenant Advise & Advocacy Service Queensland – Atherton Tablelands
- Tenants Union of Queensland – North Queensland Office

Townsville

- Queensland Transport – Northern Region
- Townsville City Council
- Townsville Migrant Resource Centre
- Townsville Multicultural Support Group

Mackay

- Domestic Violence Resource Service (Mackay and Region)
- George Street Neighbourhood Centre
- Mackay and District Australian South Sea Islander Association
- Mackay Regional Council for Social Development

Rockhampton

- Central Queensland Multicultural Association
- Rockhampton City Council

Wide Bay

- Gondwana Multicultural Group
- Hervey Bay City Council
- Kenalwyn – Bundaberg and District Neighbourhood Centre
- Maryborough City Council
- Maryborough Multicultural Social Group
- Maryborough Neighbourhood Centre

Sunshine Coast

- Buddies Refugee Support Group
- Centre for Multicultural and Community Development, University of the Sunshine Coast
- Maroochy Neighbourhood Centre
- Maroochy Shire Council
- Nambour Community Centre
- Sunshine Coast Intensive English Unit, Nambour State High School
- Sunshine Coast Interfaith Network

Toowoomba

- Department of Employment and Training – Toowoomba
- Gatton Shire Council
- Life and Careers Centre
- Lifeline Darling Downs and South West Queensland
- Mercy Family Services – Toowoomba
- Toowoomba City Council
- Social Justice Commission, Toowoomba Catholic Diocese
- The Advocacy and Support Centre
- Toowoomba Refugee and Migrant Support Centre

Brisbane

- Always People
- Brisbane City Council
- Centre for Multicultural Pastoral Care
- Ethnic Communities Council of Queensland
- Griffith University
- Kinections
- Legal Aid Queensland
- Milperra State High School
- Multicultural Development Association
- Queensland Council of Social Services
- Queensland Police Service – Metropolitan South Region
- Queensland Program of Assistance to Survivors of Torture and Trauma
- Queensland University of Technology
- Tenants Union Queensland
- Volunteer Refugee Tutoring and Community Support Program
- Youth Affairs Network Queensland

Logan

- ACCES Services Inc
- Multilink Community Services

Gold Coast

- Career Employment Australia
- Gold Coast Multicultural Families Organisation
- Multicultural Communities Council Gold Coast
- Gold Coast City Council

* In addition to these agencies, a number of individual community members assisted with data collection and asked not to be identified.