

The resilience and ordinariness of Australian Muslims: Attitudes and experiences of Muslims Report

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1

Executive summary

What evidence is there that exclusion generates disaffection, despondency and non-belonging?

This study was commissioned by The Challenging Racism Project of Western Sydney University (WSU) and the Islamic Sciences and Research Academy Australia (ISRA) affiliated with Charles Sturt University (CSU) to investigate the experiences and perceptions of ordinary everyday Muslims in Sydney and whether the perceptions of incompatibility and disaffection of Muslims are true, and whether this affects participation in Australian society. There has been a great deal of scholarship about Muslims living in western societies, but too much of that research has focused on the difficulties which some Muslims experience, such as the challenges that some youth face. Researchers and political commentators have outlined the current difficulties of Muslims living in western countries. Two dominant branches of scholarship are evident in this discourse: one branch examines Muslims' experiences of racism, and its negative consequences, and the other assumes Muslim incompatibility with 'western values', thus focusing on radicalisation to violent extremism. However, one can argue that both these branches of scholarship sample at the deeper-end of disaffection, reproducing discourses of non-integration. For virtuous reasons, the scholarship assumes that Muslims are being prevented from belonging through mechanisms of social exclusion, and thus it would follow that they are at risk of losing faith in the prospects of harmony and the social compact around religious diversity. Both sets of scholarship therefore help build assumptions that the experiences and perspectives of a small proportion of Australian Muslims are shared by the majority.

There is good evidence of Islamophobia in Australia, it is not universal across society, but social science has shown that it is too common. But there is little empirical evidence for widespread alienation among Australian Muslims, as our findings show. This report also examined whether Islamophobia felt and experienced has been

reflected in a lack of confidence in multiculturalism by Australian Muslims. Has the encounter with Islamophobia led to a response of alienation or resilience, hence cultural intolerance or counter-intuitively stronger attachment among Australian Muslims? What evidence is there that exclusion generates disaffection, despondency and non-belonging? While there is evidence that disaffection can lead to a sense of non-belonging, the extent and scale has to be carefully measured and considered in the case of Muslims. The research reported here collected evidence as to whether incompatibility (radicalisation, etc.) and disaffection are as widespread as the research and inquiries to date infer. It is vitally important to know as much as possible about disaffection and alienation where it occurs and for governments, specific agencies and communities to be vigilant for those at risk of radicalisation. However, there is a danger in taking that risk, and the minority of people to whom it pertains, and generalising across whole communities. By empirically investigating the attitudes and experiences of the Australian Muslims, the present study provides evidence contrary to previous research and generates an alternative vision of Muslims in Australia.

Western Sydney University conducted a survey together with the Islamic Sciences and Research Academy (ISRA) in 2011. ISRA volunteers collected 585 surveys at Sydney Mosques, Islamic centres, and Eid festivals. By expanding and randomising the sample, the research did not focus upon a more limited group of Muslims among whom it was known that there was disaffection. The surveys did test for incompatibility and disaffection among Muslims in Australia, as well as testing for the opposite – for settledness and belonging. The project eschewed the a priori focus on exclusion, and was anchored within the emerging scholarship on 'ordinary cosmopolitanism'.

Key findings with regards to Muslim engagement, sense of belonging and participation as well as experiences, perceptions and attitudes in Australia (discussed in detail in section 5 below) reveal the following:

Engagement, Belonging and Participation

- The majority of Australian Muslims in this study not only identified themselves as Australian but also felt a sense of belonging to Australia. An even stronger majority indicated that it was important for their children to be fully accepted as Australians.
- Higher levels of religiosity were positively associated with stronger national belonging and a sense of Muslim integration.
- The survey results also show that the majority of Australian Muslims are well integrated into the Australian society. A large majority of the respondents indicated that they frequently engage in interaction with non-Muslims in the workplace and in educational settings.
- Importantly, this also extended to the social life of most Australian Muslims, where two thirds indicated that they frequently mix with non-Muslims in their social lives. This challenges assumptions that Muslims self-segregate.
- Significantly, almost all Sydney Muslims (nine in ten) have cross-cultural contact with non-Muslims at work, in educational or social settings.
- Australian Muslims' engagement in cross-cultural interactions is also positively associated with their sense of belonging and attitudes about integration. The more Australian Muslims mix with non-Muslims in social life and educational settings, the more they felt Australian.

- These results show that, at least from the perspective of Australian Muslims, relations between Muslims and non-Muslims are generally seen as friendly and positive.
- The everyday concerns of Muslim Australians are ordinary in the sense that they do not differ from other Australians. The primary issues of concern relate to everyday aspirations and hopes, especially as pertain to children. The most prominent concerns were about education and employment.
- Home ownership rates are slightly lesser for this sample than for the general Sydney population, reflecting the younger profile of our sample.
- Civic participation in ordinary political matters such as voting was high, as was donating to charities (70 and 80%). A third of respondents had volunteered for faith-based organisations or been involved in civil protests as a reflection of their involvement in society.

Experiences, Perceptions and Attitudes

- Sydney Muslims have much higher rates of experience of racism than pertains for the Australian average. This experience of everyday life in Australia for Muslims is not 'ordinary'. This level of discrimination and experienced hate talk is three times the rate of all other Australians (on average).

- Racism is experienced at high frequency for almost one-in-ten who report such encounters as often or very often. For Australians in general this rate of experience is more like one in fifty or one in thirty. These rates of experience of racism are higher for those Muslims with stronger levels religiosity. Such levels are unacceptable and ought to be an urgent public concern and focus for action.
- Denial of racism was high for this group, despite high exposure to the experience of racism. This denial reflects higher denial for other minority groups, including many of those groups who have higher rates of experience of racism.
- It is harder for people who experience racism to feel included and refer to themselves as Australian (HREOC, 2004). Negative effects of racism are clear from the present study also. However, generally the results show that the majority of Australian Muslims do not endure a daily experience of racism, and consequently disaffection is not wide spread.
- Higher rates of exposure to racism were associated with a higher wariness about Muslim and non-Muslim relations, media treatment of Muslims, and perceived Muslim integration. An overwhelming majority felt that Australian media portrayal of Muslims is unfair (79%) and that these media reports impact on non-Muslims' views of Muslims (83%).

- Experience of racism was also negatively associated with the Australian Muslims' sense of belonging and the extent which they thought it was important that their children are accepted as Australians.
- Despite the higher rates of racism experienced by Australian Muslims compared to the broader Australian society, there still remains in Australian Muslims a strong sense of belonging to and desire for acceptance within the Australian society.
- Levels of religiosity were strong among Sydney Muslims, more so for those sampled at mosques and community events (for 84% religion very important), but also strong among those contacted randomly through the telephone survey (for 75% religion very important).
- Personal practice of Islam within the whole sample was strong with the practice of fasting in Ramadan at 91% and daily prayers at 71%. Mosque attendance was not as strong (10% daily, 30% weekly and 51% occasionally) given that only Friday prayer is required for compulsory attendance and that is for men only.
- The unemployment rate is higher with the sample population of Muslims (8.5%) than the general Sydney population (3.7%). This is concerning particularly when their education level is considerably higher than the general Sydney population. Reading this outcome with the higher than average rate of racism experienced in

- employment settings, racism experienced by Muslims may reduce levels of employment for Australian Muslims.
- There is a very strong level of support for cultural diversity and a rejection of assimilationist impulses among Sydney Muslims. Support for diversity exceeds the average for the general population. This pro-diversity stance is apparent despite the global and local Islamophobia attached to terror discourses.
- Almost all Australian Muslims surveyed agreed that it is a good thing for a society to be made up of people from different cultures. Similarly, a large majority of Australian Muslims accepted that all races of people are equal. Acceptance of multiculturalism and equality by Australian Muslims on a wide scale challenges the notion that Muslims are incompatible with 'western values'.
- In addition, most Australian Muslims agreed that Islam is consistent with Australian norms and society. More interestingly, the more Australian Muslims practiced Islam—specifically, performed their daily prayers—the more they agreed that Islam is consistent with Australian norms and society.
- The supposed incompatibility of Muslims with western values does not originate from a knowledge and practice of Islam. These data support the view that radicalisation is underpinned by a lack of knowledge about the normative Islam.



2

Background and aims

The project is anchored within the emerging scholarship on 'everyday multiculturalism' and 'ordinary cosmopolitanism'...

2.1 Background

Over the last decade there has been a rapid expansion of scholarship on the difficulties of Muslims living within western countries. One branch of this scholarship leverages from angst around Muslim incompatibility with so called 'western values'. Some of this angst focuses on the threat from radicalisation, if not terrorism, and has manifest in political statements, in policy documents, in research and in news media. In Australia for example, much of the government funded research on Muslims since 2007 has come from funding schemes with a de-radicalisation mission. The assumption is that radicalisation (amongst Muslims) is a precursor to violent extremism. This has resulted in many programs in Australian, starting with the National Action Plan to Build on Social Cohesion, Harmony and Security (Ministerial Council on Immigration and Multicultural Affairs [MCIMA], 2007).

Another branch of scholarship has looked into the experiences of Australian Muslims, specifically their experiences of racism, in the form of physical attacks, abuse, exclusion and discrimination (Dunn et al., 2007; Human Rights and Equal Opportunity Commission (HREOC), 2004; Poynting & Mason, 2007; Poynting & Noble, 2004). A justifiable focus of this scholarship has also been upon the negative consequences of these experiences. The morbid outcomes of this racism include a degraded sense of personal safety, corrupted belonging and citizenship (Brondolo et al., 2009; Dunn & Kamp, 2009; HREOC, 1991; Paradies, 2006; Pascoe & Smart Richman, 2009; Williams & Mohammed, 2009). There have been some research projects, with

this emphasis, that received funding from the earlier mentioned de-radicalisation schemes (Yasmeen, 2008).

There is a cumulative negative inference from the two brands of scholarship discussed above. On the one hand Muslims are seen as not 'fitting into' Australia, on the other they are being prevented from belonging through mechanisms of social exclusion. Both sets of scholarship help build assumptions that the experiences and perspectives of a small proportion of Australian Muslims are shared by the majority. For example, the attention to radicalisation or the vulnerability to radicalisation become generalised, as part of the nefarious process of stereotyping that is strong in regard to Muslims in the west. These project the generally held belief or suspicion that Muslims with strong religiosity are either radicalised or prone to radicalisation. Similarly, the negative interactions that some Muslims experience with non-Muslims become assumed as characteristic of the lives of most, if not all Muslims. The negative effects of racism on belonging and social inclusion are similarly generalised. In some policy debate and programs the loop has been closed across both sets of discourses, with the assumptions that Islamophobia does not just undermine belonging, social inclusion and generate social morbidity, but that it justifies violent extremism in the eyes of the perpetrators. The Prime Minister Tony Abbott justified the retention of the 18C anti-vilification provisions of the Racial Discrimination Act based on this advice. Certainly, it was felt that the cause of countering violent extremist was undermined if the Muslim communities' relation

with the Government was distracted by debates about reforming hate speech laws. Many commentators have gone so far as to suggest that Islamophobic connotations of Islam and association of terrorism with Islam have the effect of radicalising some Muslims to violent extremism.

Our conviction is that the abovementioned research samples at the deeper-end of disaffection and reproduces a discourse of non-integration. There is no compelling empirical evidence in Australia to support the case for widespread violent extremism (or vulnerability to it) among Muslims, nor is there evidence to suggest widespread alienation. The discourse to date also does not take into account Australian Muslims' resilience and the capacity to deal with forces that might lead to alienation. This research project set out to collect evidence as to whether incompatibility and disaffection is as widespread as the research and inquiries to date infer. The project is anchored within the emerging scholarship on 'everyday multiculturalism' and 'ordinary cosmopolitanism', which emphasise the everyday unproblematic nature of most cross-cultural encounters in culturally diverse societies.



Australian Muslims are ethnically diverse, and Muslims immigrants have come to Australia in different eras under various categories of migration

2.2 Muslims in Australia: The context

Muslim Australians are popularly perceived as recent arrivals, even though there has been a longstanding Muslim presence and contribution since the times of colonial invasion and exploration (Jones, 1993; Rajkowski 1987; Stevens 1989). More-over the large immigration waves of Muslims from Turkey and Lebanon to Australia began in late 60's, almost five decades ago (Dunn, 2004; Manderson 1988; Young 1988). The Muslim presence in Australia is longstanding. Over a third (36%) of all Muslims in 2001 were born in Australia; the Australia-born are the biggest birthplace group of Muslims (Dunn, 2004). Nonetheless, like other so-called 'immigrant groups' there is a good deal of commentary and

surveillance of Muslim integration or 'fit'. Cheong et al (2007) argued that this monitoring of immigrant integration is a typical characteristic of the Community Cohesion (CoCo) policy paradigm in the United Kingdom.

One assumption of a good deal of scholarship on immigrant settlement is that immigrants face a challenging decision regarding their subjectivity. They must at some point confront a choice between identifying with their origin or current nation. The assumption is that this presents a clash, or can leave them caught between cultures. There is a persistent stream of expressed public concern in Australia that Muslim immigrants are ill-at-

ease with Australian ways of life, governance and law. Respondents to social surveys have worried about a cultural threat from Muslims, who they perceived as wanting to take over Australia, and form an Islamic state (Dunn, 2004). To what extent do Muslims in Australia feel ill-at-ease?

Australian Muslims are ethnically diverse, and Muslims immigrants have come to Australia in different eras under various categories of migration (refugee, family migrant, assisted passage, skilled immigrant). Like Muslims in other western nations (e.g. the United Kingdom, Peach, 2006) their settlement experiences have been diverse, with

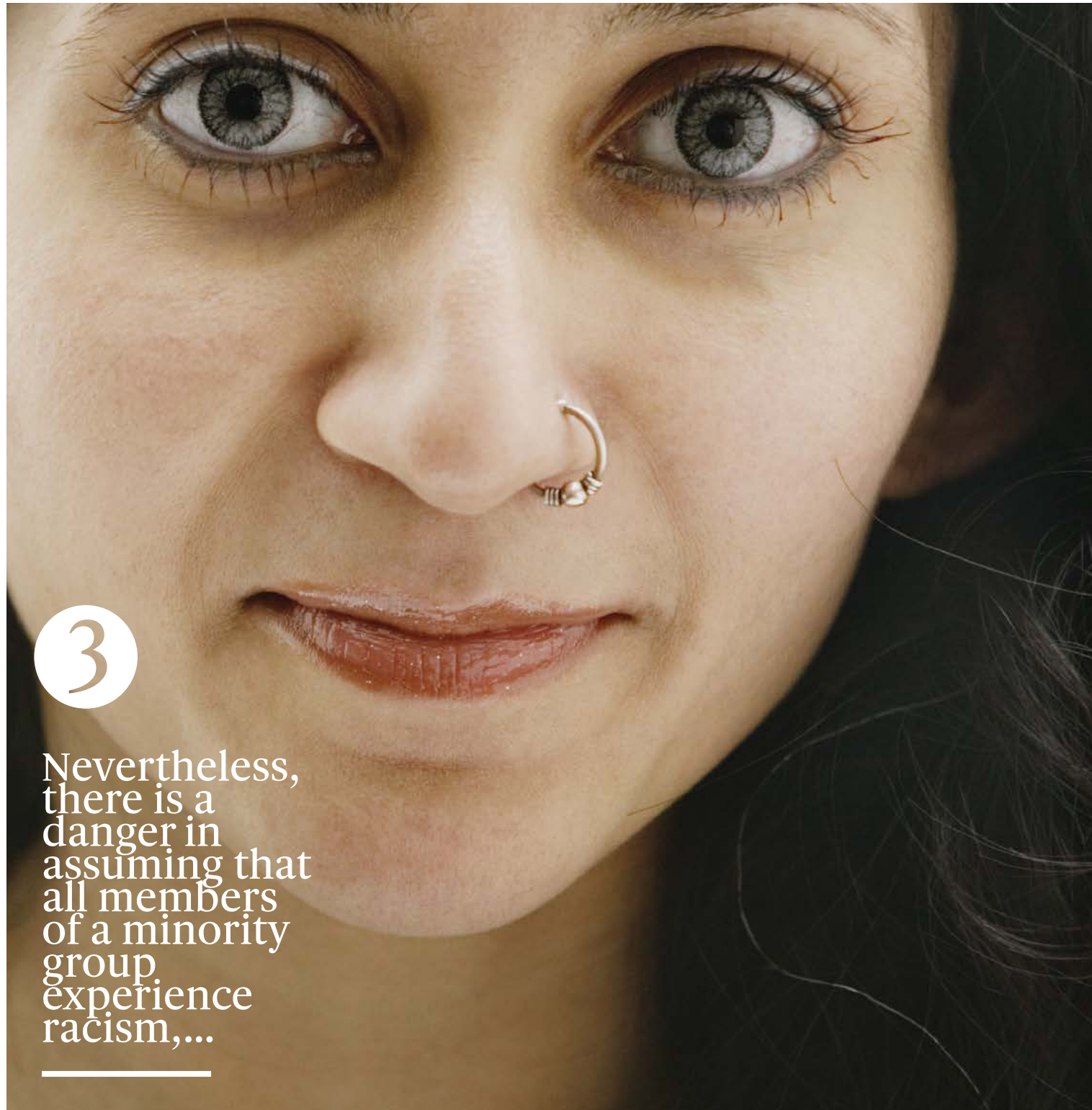
varied degrees of socio-economic well-being both across and within ancestry groups. Deen's (1995) personal survey of Australian Muslims in her book *Caravanserai* included Punjabi farm labourers and hawkers, pocket-money translators of the Turkish community, fiery Imams, partisans who fought the Nazis, Jordanian poets, nervous and confident Anglo-Celt converts, and Egyptian feminists. As in the United Kingdom (Hopkins, 2004:268-9) the way that Islam is practiced also varies dramatically in Australia (Dunn, 2004). This variation is sustained by the local bases of mosque organisation, as well as the specific socio-economic and cultural contexts of where Australian Muslims reside. Omar and Allen (1996:53) asserted that for Australian Muslims their "ways of practising their religion are as diverse as the places from which they have come". Australian Muslims have described themselves in a range of ways, including: "practising Muslim, pious Muslim, devout Muslim, pragmatic Muslim, part-time Muslim, statistical Muslim, nominal Muslim, strict Muslim, fanatical Muslim, secular Muslim, etc" (Deen 1995:44-6). A novel but un-exciting assertion would be that the majority of Australian Muslims are ordinary, that is, they are non-marginal, non-disaffected and non-radicalised. This group of Australians may lead everyday and ordinary lives. This is not to suggest however, that these lives are not diverse, nor is it to make invisible the extraordinary achievements of many individuals. Indeed, we expect that survey data would demonstrate the diversity, resilience and contributions of Australian Muslims.

2.3 Project Aims

Against this background then, the aims of the project were to:

- 1 Collect data on the experiences of Australian Muslims, including their experiences of racism, participation in the labour force, civics and the voluntary sector, and cross-cultural contact (including inter-faith contact).
- 2 Collect data on the attitudes of Australian Muslims, including their senses of belonging and disaffection, cultural (and religious) tolerance, and views on relations between Muslims and non-Muslims.
- 3 Analyse the links between experiences and attitudes.
- 4 Critically analyse the assumption that disaffection is widespread within the Muslim Community.
- 5 Critically analyse the assumption that susceptibility to radicalisation (specifically violent extremism) poses a particular threat within the Muslim Community.
- 6 Consider the conceptual utility of 'everyday multiculturalism' and 'ordinary cosmopolitanism' as frames for better understanding the day-to-day lives of Muslims in Australia.

A novel but un-exciting assertion would be that the majority of Australian Muslims are ordinary, that is, they are non-marginal, non-disaffected and non-radicalised.



3

Nevertheless, there is a danger in assuming that all members of a minority group experience racism,...

The literature on Muslim experiences in the West

3.1 Sampling at the deeper-end of disaffection

The direction of current Australian government policies indicates that a concern with radicalization, violent extremism and terrorism continues to be viewed as the major focus when it comes to the Muslim population. This commenced with the Australian government's National Action Plan to Build on Social Cohesion, Harmony and Security (MCIMA, 2007). The National Action Plan had an overriding emphasis upon Muslim vulnerability to extremism. The catalyst for this program funding and the resulting research projects was the London bombings of 7 July 2005 (MCIMA, 2007:5). Not surprisingly, therefore, much of the research that was funded focused on the threat of home grown terrorism, and specifically, the vulnerability of young Australian Muslims to violent extremism. An unfortunate effect of this mission is that a militant threat is officially confirmed, and moreover, this reinforces many of the core stereotypes of Islam in the west: militancy, fanaticism, intolerance, fundamentalism, misogyny and alien-ness (Dunn, 2001:294). Government apprehension over some Muslims' propensity for radicalisation has been exacerbated in recent years with the emergence of ISIL and some Muslims joining the conflict in Syria.

The Australian government's concern and focus is also mirrored internationally. In the United Kingdom for example, much of the government-funded research with Muslims has been auspiced under the Community Cohesion policy and programs [CoCo] (Worley, 2005). This scheme similarly emerged from concerns about home grown disaffected radicals (if not terrorists) as well as the polarised nature of British society. It was felt that British Muslims and non-Muslims

were increasingly leading 'parallel lives' (Community Cohesion Panel, 2004). Implicit in much of this policy concern was the damaging assumption that Muslims were self-segregating (Phillips, 2006). Of course, the empirical evidence collected by social geographers on segregation was less than compelling, and suggested that segregation had not worsened in recent decades (Johnston et al. 2002; Peach 1996). A nefarious aspect of CoCo policies, and some of the research it sponsors, is that it infers that ethnic minorities are the problem, in that they are failing to cohere (Cheong et al 2007). Hence, this brand of policy and research negatively constructs Muslims as a threat to national security and cohesion. Research funded under these schemes tends to focus specifically on Muslim communities and lack any focus on society's capacity and progress to socially accommodate Muslim minority populations.

Furthermore, in the aftermath of the 9/11 (11th September 2001) terror attacks in the United States of America, there was a dramatic increase in the experience of racism by Muslims and those perceived to be Muslims, in western countries, including Australia (Dreher, 2006; HREOC, 2004; Poynting & Noble 2004, VicHealth 2007). There is evidence to suggest that terrorist attacks, the way they are covered in media and the political statements and debates that swirl around those events, increases antagonism felt towards Muslims in general and provide perpetrators of racism with stimulus to act. The Racism Monitor team at the University of Technology Sydney found that there were spikes in physical and verbal attacks against Australians of Muslim

and Middle Eastern background following terror events overseas (Dreher, 2006: 11–14, 20–1). The Islamic Women's Welfare Council of Victoria (IWWCV) characterised the experiences of racism by Muslim women in Australia thus: "Racism against Muslim women has a pervasive and persistent cyclical pattern, characterised by quiet periods of everyday racisms and incivility, which are interrupted by sharp rises in racism after international incidents of Muslim-related terrorism" (El Matrah and Dimopoulos, 2008:13). The Race Discrimination Commissioner at the time, Bill Jonas, also commented that "for most Arab and Muslim Australians, discrimination and abuse is not an everyday occurrence. However, when it does happen, it leaves a lasting impression that contributes to a sense of alienation, distrust and fear of future discrimination and attacks" (Jonas quoted in HREOC, 2004, p. iii). Bill Jonas' characterisation of post-9/11 racism in Australia has two noteworthy aspects to it. The first noteworthy point in Jonas' characterisation is that the experience of racism by Arabic and Muslim Australians is neither universal nor constant. Secondly, those who experience racism find it more difficult to feel included, and harder to refer to themselves as Australian (HREOC, 2004). Negative comments about minorities in the media and by political leaders, in combination with racism, enhances the sense of exclusion that minorities feel. This was a palpable theme in the comments of Australian Muslims in recent research on their experiences and perspectives (HREOC, 2004; El Matrah and Dimopoulos, 2008; Yasmeen, 2008). The experience of racism has been

found to degrade belonging and it generates social exclusion and community fragmentation.

Nevertheless, there is a danger in assuming that all members of a minority group experience racism, and all therefore have negative perception of society or have troubled relations with the society in which they live. In research examining the morbid effects from the experience of racism Nelson et al (2011) found that one-in-five Australians reported the experience of racist talk, but much fewer reported the experience of racist attack (6%), exclusion (11%) or discrimination (7%). Importantly, they found that only about 4% reported that the experience of racism had a morbid effect upon them, such as degrading their sense of belonging or making them more bitter and cynical. Nelson et al (2011) make the point that these morbid outcomes are too high and unnecessary, yet they also remind us that the deleterious effects of racism are limited. Compelling empirical evidence does show that Muslims (and non-Christians) were more likely on average to experience racism than Christian Australians (Pedersen et al 2012; Dunn et al 2009:9). Dunn et al. (2009:9) did find that one-third of non-Christians considered themselves to have been the target of racist talk. The same research gave a dramatically increased rate of racist talk (57%) in the case of Australian Muslims.

The collective consideration and analysis of literature cited shows that there are three layers to issues of racism and Islamophobia. In decreasing importance they include: racist and Islamophobic talk in the greater society, actual instances of racist acts towards Australian Muslims and the morbid effect on those encountering the act. The key issue is that the more racist and Islamophobic talk there is the more likely that some of those involved will

take that to the level of action. So, all three indicators are important to monitor. Furthermore, the low rate of racist acts and residual morbid effect seems low at the outset. What is usually not considered is that although negative experiences of racism or Islamophobia could be relatively rare, their implications are magnified for two reasons. First, these rare instances are shared widely through online and social media and experienced vicariously. Second, through collective memory and adverse discourse, lasting negative associations are made in the minds and hearts of Muslims about Australia, its institutions and people. Similar lasting negative associations are also formed by non-Muslims about Islam and Muslims not being fit to be part and parcel of Australian society. Thus, we would expect that the vast majority of Australian Muslims do not endure a daily experience of racism, and that few could be said to have become disaffected as a consequence. However, this does not mean that experience of racism should be tolerated and that this should not lead to inaction.

Recent scholarship, especially from within a transnational framework, has identified the popularity of hyphenated identities. Dunn and Ip (2008:94) found that among a sample of 183 immigrants and their descendants from Hong Kong that 70% selected the hyphenated identity of Chinese-Australian to define themselves, and most of the remainder selected Australian (21%). Less than 10% selected Chinese or Hong Kong Chinese. Hyphen identities are seen as preferred and comfortable subjectivities. Immigrants have been found to accentuate and de-emphasise origin and current national identities depending on context, across time and space. The thrust of this scholarship suggests that the majority of Muslims in Australia will more than likely be very comfortable

with a hyphenated subjectivity and with being both Muslim and Australian.

Historically, scholarship on immigrant youth or the children of immigrants, has had a particular penchant for exploring the ways that such youth are 'caught between cultures' or how they endure 'culture clashes'. A deeply negative picture would emerge, in which the youth are seen as buffeted between two cultures or worlds (Siddique, 1977; Smith, 2000). Much of such research has sampled from the deep-end of disaffection, interviewing those who are not settled, or it has focussed on the snippets of transcripts and the extraordinary events that suggest cultural tension. There is little doubt that second generation youth of immigrants do have to negotiate the cultures of their parents and of their surroundings (see Dwyer, 1998:52-59), but most of the second generation lead fairly ordinary lives, with a well worked-out sense of their self and identity. Hopkins' recent analysis of young Muslim men in Scotland confounds the literature that talks of 'culture clashes'. One of Hopkins' informants used the example of a 'blue square' to outline how it is unproblematic for him to be Scottish and also Muslim, in the same unproblematic way that a square can be blue and still be square (p.123). There are diverse and multiple ways to be a Scottish Muslim, and these eschew the simplistic assumption that immigrants must "choose between two identity markers" (Hopkins, 2008:119). We would expect the same to be true for young and old Australian Muslims. Cleland (1993:vii) observed that most Australia-born Muslims "feel at home only in Australia". Moreover, Hopkins' work tells us not to generalise from those exceptional cases of disaffection, and to be wary of those processes that construct all Muslim youth as alienated or at risk.



3.2 “Everyday Multiculturalism”/ Banal Cosmopolitanism

Recent anthropological and geographical inquiry in Australia and the United Kingdom has been uncovering very strong levels of non-problematic (and oftentimes positive) cross ethnic contact (Jupp & Nieuwenhuysen, 2007:16-7; Ho, 2011; Noble, 2009; Stratton, 1998; Wise, 2005; 2009). The scholarship on 'everyday multiculturalism', sometimes referred to as 'ordinary or banal cosmopolitanism', has been championed by social geographers and by cultural studies researchers working at the local levels of micro publics (Noble, 2009; Delhanty, 2006). In these micro publics (such as parks, sporting fields, malls, backyards, lunch-rooms, community gardens, etc) there are daily pragmatic negotiations across ethnic difference (Amin, 2002; Gow, 2005; Wise, 2009). Authors in Australia and the United Kingdom have referred

to these interactions across ethnic difference are 'unremarkable', 'ordinary', 'mundane' and 'banal' (Phillips & Smith, 2008; Noble, 2009). These positive encounters are under-researched and under-acknowledged, such that encounters across ethnic difference are mostly seen through the prism of the poor relations that receive most public and policy attention. The practical benefits of everyday ethnic diversity are under-researched, but it is speculated that through "the process of negotiating the sharing of space and resources, individuals may learn something about the other, which may be the source of a new respect for the other" (Ho, 2011). Block and Dreher's (2009:195-7) analysis of ethnic community relations in a southern Sydney suburb found that everyday racism was co-existent with everyday

multiculturalism. A telephone survey of 600 Victorians commissioned by the Islamic Women's Welfare Council of Victoria (IWWCV) found that 60% of respondents felt that the relationship between Muslim and non-Muslim Victorians was generally friendly, although a majority also felt there was too much distrust (El Matrah & Dimopoulos, 2008:11). Adopting an 'everyday multiculturalism' perspective draws our research attention towards the banal and ordinary lives of Australian Muslims, including their cross cultural encounters with non-Muslims. We would expect that the relations between Muslims and non-Muslims, from the perspective of Muslim Australians, would generally be seen as positive or at least non-problematic.

Muslims in Australia have established organisations and events to reach out to non-Muslims, with the aim of challenging stereotypes about Islam...



Muslims in Australia have established organisations and events to reach out to non-Muslims, with the aim of challenging stereotypes about Islam, and undermining distrust and perceived barriers. Organisations like the Islamic Council of NSW (ICNSW) and the Affinity Intercultural Foundation in Sydney, and some local mosque and Islamic centre associations, have reached-out to local non-Muslims. This has been done through enhanced celebration and visibility of key events, such as Eid festivals and pilgrim departures. Other examples include the holding of annual open days at mosques (led by Auburn Gallipoli Mosque and Lebanese Muslim Association) and the welcoming of student and community tours. The Auburn Gallipoli Mosque, based in Sydney, organised an open day in Sydney in 2nd September 2001. This has continued every year since, and has been replicated in many other Australian mosques. Around 1000 people attend the annual Open Day at the Gallipoli Mosque. The mosque association now retains a roster of 30 volunteer guides to shepherd

the more than 500 visitors they receive each month. It is estimated that over 41,000 people have been on organised tours of the Gallipoli Mosque at Auburn. A co-ordinator of the tours commented on their intent: "After September 11, there was an even greater need to voice a true opinion of Islam. ... We want people to know what happens here, to realise we are not a threat, that the mosque is about prayer. ... We never turn down anybody [for a tour]" (Levent Gunaydin, quoted in Levett, 2008: 13). These groups have set out to demystify the prayer routines, pilgrimage, dietary regulations and core beliefs of Islam. European based agencies have referred to this sort of initiative as the de-alienation of Islam (The International Federation for Human Rights (IHF) 2005). These initiatives are not demonstrative of disaffection, nor of radicalisation and violent extremism. They are counter-intuitive outcomes to racism, Islamophobia and negative association of Islam and Muslims with violent extremism. Established Muslim organisations have responded with positive activism that illustrate the resilience

and capacity of the Australian Muslim community in dealing with the negative outcomes of racism.

In reflecting on the poor public perception of British Muslims, Hopkins (2004, pp.268-9) suggested three sets of remedy: changing the racialisation of Islam that occurs through the media, improving public understandings of Islam, and expanding public recognition of Islamic heterogeneity. This research contributes to such a project by generating a picture on the attitudes and experiences of a wider array of Australian Muslims. This includes moving explicitly beyond those who feel marginalised or who are vulnerable to violent extremism. The normal, integrated, ordinariness of Australian Muslims are empirically demonstrated through this study. The data collected will be a counterweight to those discourses about disaffection and violent extremism that swirl in public commentaries, and which undermine trust and comfort among non-Muslims.



4

The SRC also advised it was a challenging study to 'sell', and the explanation of the purpose of the study did not convince some of the respondents.

Method

4.1 Study design

The study reported here was an outcome of a collaborative partnership between Western Sydney University (WSU) and the Islamic Sciences and Research Academy (ISRA) (in partnership with Charles Sturt University) aimed at gathering empirics on the normality, integration and ordinariness of Australian Muslims. In order to determine this, as well as a sense of the broader Muslim community attitudes and experiences, the study utilised a survey instrument. The survey dealt with experiences of racism, participation in the labour force, civics and the voluntary sector, and cross-cultural contact (including inter-faith contact). The survey also collected data on attitudes, including senses of belonging and disaffection, cultural (and religious) tolerance, and views on relations between Muslims and non-Muslims. Data on demographics, socio-economic status, cultural background, religiosity and the religious practices of informants were also collected. The survey was comprised of two stages.

(1) Stage One: was a face-to-face survey delivered at Sydney Mosques, Islamic centres, and Eid festivals in September 2011. Office bearers, staff and volunteers from the Islamic Sciences and Research Academy (ISRA) conducted 345 face-to-face surveys. Approximately 50% of the surveyors were male and 50% female, so as to seek a gender balance in the final sample. The surveys at the mosques and cultural centres took place after Friday prayers. A diversity of Sydney mosques were used including those established by Turkish-Australian Muslims (e.g. Auburn, Bonnyrigg), Lebanese-Australians (Lakemba, Canramatta, Arncliffe), Iranian-Australians (Earlwood), Bangladeshi-Australians (Sefton), Bosnian-Australians (Smithfield), and the multi-ethnic mosques (Parramatta, Rooty Hill, Surry Hills, Leumeah). Data from the face-to-face delivered surveys were placed into an SPSS data set by the WSU Research Assistant. The chief investigators (CIs) (Dunn and Atie) and staff from ISRA together devised a coding regime for the open response comments.

(2) Stage Two: Given that the project set out to sample broadly from the Muslim communities in Sydney, stage two was a random telephone survey of Sydney Muslims. A sample frame was put together by Cultural Partners and drawn from a white pages search for 'Muslim names' in Sydney. A sample of 2979 names was provided. To suit a telephone format, the face-to-face survey was converted into a CATI survey by the Social Research Centre (SRC) together with the research team; after preliminary analyses of the face-to-face data. Some individual questions were revised for clarity and a small number of questions were omitted based on a reassessment of their usefulness (see Appendix B). The SRC began with a 'soft start' method, undertaking 23 interviews over two nights. This was in order to test the success of the introduction and comprehension of the questions, amongst other things. The results of these early calls led to some further changes in the survey. The introduction was revised to emphasise the role of ISRA in the research. In some instances, the callers felt definitions would have aided respondents in completing the surveys and so the research team developed a list of definitions for the fieldwork. Callers would have these on hand in preparation for questions from respondents.

The survey dealt with experiences of racism, participation in the labour force, civics and the voluntary sector, and cross-cultural contact (including inter-faith contact).

The SRC undertook the fieldwork for the telephone survey from 6 March 2013 to 12 April 2013. Two hundred and forty surveys were completed with a response rate of 48% - similar to other studies conducted by the SRC. The sample was randomised by callers asking to speak to the person in the household with the most recent birthday. SRC callers found that those from LOTE backgrounds had trouble understanding the concept of the random sampling (last birthday within family) method, but the telephone was passed on within the family as required. The SRC noted that the lack of comprehension of this protocol, and its requirement, is not uncommon. There were some other difficulties encountered. The introduction was a problem for some people with LOTE backgrounds, and a few did hang up before further explanation could be given. The SRC also advised it was a challenging study to 'sell', and the explanation of the purpose of the study did not convince some of the respondents. The surname based sampling method was characterised as profiling for a handful respondents. These hurdles suggest a set of communities with some low level anxiety about official surveillance and concern about the treatment from researchers. Once the research was made clear, there was a great deal of interest expressed in the results of the research.

The data from the telephone stage was entered into SPSS by SRC in a format similar to that of the face-to-face survey. Open response questions were coded by the Research Assistant. The data from the two groups of respondents was then combined, which required recoding in some respects and collapsing of categories. However, because of the distinct sample methods the data was still distinguishable by survey administration (face-to-face vs telephone survey administration) and it is for this reason also that the findings will be presented both separately and as a total throughout this report.



5

About half the respondents mentioned both Australian as well as Muslim when asked about their ethnic cultural background

Study key findings

5.1 The Sample: A description

Gender

The gender distribution of survey respondents was a little more female (55.7%) than male (44.3%). Efforts by ISRA volunteers targeted female-only events in the survey distribution, so as to ensure female representation. The single-gendered space of many events where the face-to-face surveys were carried out assisted with that. The survey sample generated a more female sample, as is typical with random sampling telephone surveys.

Age

There was an age bias in both the face-to-face and telephone survey. The telephone survey for example, captured a younger demographic, with half (49.1%) of the respondents being less than 35 years old (Table 1). Similarly, for the face-to-face survey, over two-thirds of the sample (69.1%) were between 18 and 34 years old. There may be several reasons for this. One possible reason for this could be the age of the volunteers: the ISRA volunteers were themselves younger – out of a total of 10 volunteers; seven were under the age of 25. Moreover, the surveys were distributed at community events and Eid festivals. ISRA have found that those attending these kinds of events as well as the organisation representatives are usually of a younger demographic. ISRA volunteers also felt that language issues with older Muslims may have also attributed to this given that the survey was in English, as well as the fact that younger people may also be less apprehensive about being surveyed. Finally, as Table 1 illustrates, the profile of Sydney Muslims is generally younger than that of the Sydney population more generally. It follows then, that the survey sample would reflect this demography.

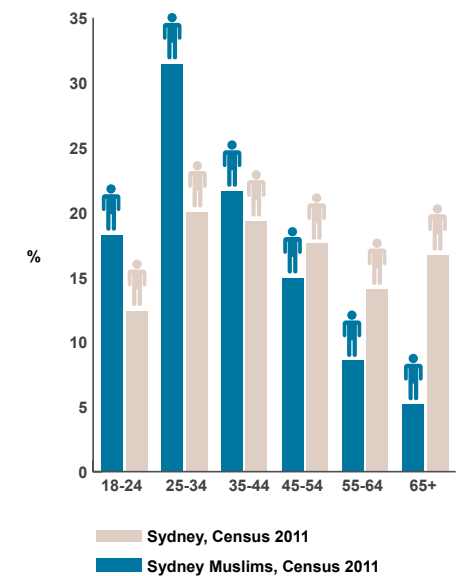
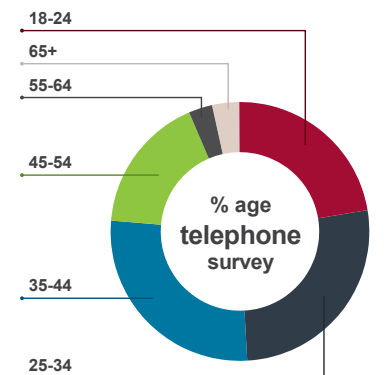
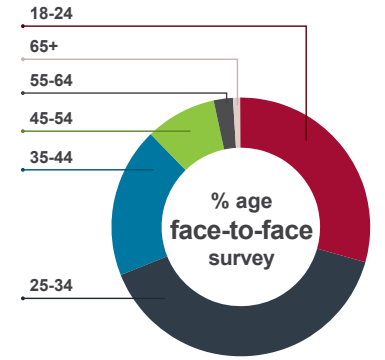


Table 1: Sample age (2011; 2013), compared to Sydney Muslims and Sydney population, 2011

	Face-to-face		Telephone		Total		Sydney Muslims, Census 2011		Sydney, Census 2011	
	N	%	n	%	n	%	%	%		
18-24	99	29.5	52	22.4	151	26.6	18.2	12.4		
25-34	133	39.6	62	26.7	195	34.3	31.4	20		
35-44	63	18.8	63	27.2	126	22.2	21.6	19.3		
45-54	30	8.9	40	17.2	70	12.3	14.9	17.6		
55-64	8	2.4	7	3	15	2.6	8.6	14.1		
65+	3	0.9	8	3.4	11	1.9	5.2	16.7		
Total	336	100	232	100	568	100	99.9	100.1		

Sources: Ordinarity of Australian Muslims Survey; ABS, 2011

Birthplace

Almost half (41.8%) of the respondents to the face-to-face survey were born in Australia, and this is congruent with Sydney Muslims more broadly (43.8%) (Table 2). The face-to-face survey captured more Turkish-born respondents than are representative of the population, probably as a result of the targeted distribution of surveys outside mosques. However the telephone survey completely missed this population out due to hard to detect surnames. This was an unfortunate result of the name-based sampling method which also picked up Bangladeshi and Pakistani Muslim more strongly. Lebanese-born Muslims seem to be the second-largest group, although these were slightly over-represented in the telephone survey (18%) (Table 2). The combined results gave a more balanced representation of the community within the sample.



Table 2: Sample birthplaces (2011; 2013), compared to Sydney Muslims, 2011

	Face-to-face		Telephone		All		Sydney Muslims, Census 2011
	N	%	n	%	n	%	%
Australia	140	41.8	59	24.7	199	34.7	43.8
Turkey	46	13.7	0	0	46	8	4.4
Lebanon	26	7.8	43	18	69	12	11.9
Bangladesh	21	6.3	27	24.7	48	8.4	6.9
Afghanistan	17	5.1	11	4.6	28	4.9	4.1
Pakistan	13	3.9	37	15.5	50	8.7	5.4
Egypt	13	3.9	5	2.1	18	3.1	1
India	7	2.1	9	3.8	16	2.8	2
Fiji	5	1.5	4	1.7	9	1.6	2.1
Kuwait	3	0.9	7	2.9	10	1.7	0.6
Jordan	2	0.6	1	0.4	3	0.5	0.7
Iran	2	0.6	5	2.1	7	1.2	2.3
Burma	1	0.3	2	0.8	3	0.5	0.2
Palestine	1	0.3	2	0.8	3	0.5	0.5*
Somalia	1	0.3	3	1.3	4	0.7	0.3
Syria	1	0.3	1	0.4	2	0.3	0.8
Iraq	1	0.3	6	2.5	7	1.2	3.4
Indonesia	1	0.3	0	0	1	0.2	1.8
Malaysia	1	0.3	1	0.4	2	0.3	0.5
Singapore	0	0	2	0.8	2	0.3	0.2
United Arab Emirates	0	0	3	1.3	3	0.5	0.2
Other	33	9.9	11	4.6	44	7.7	7.4
Total	335	100	239	100	574	100	100

Sources: Ordinarity of Australian Muslims Survey; ABS, 2011

Mother's Country of Birth

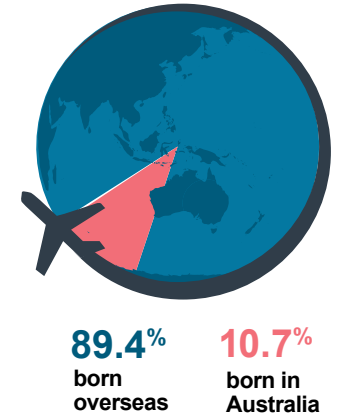
Although almost half the respondents in both surveys were Australian-born, almost all their mothers were born overseas (96.2% of the face-to-face respondents and 96.8% of the telephone respondents) (Table 3). This indicates that the vast majority of the respondents were either a first or second-generation immigration group. Nonetheless, half are first generation Australian.

Table 3: Birthplace of female parent (2011; 2013), compared to Sydney Muslims, 2011

	Face-to-face	Telephone	All	Sydney Muslims, Census 2011
	%	%	%	%
Born in Australia	3.6	3	3.3	10.7
Born overseas	96.2	96.8	96.6	89.4
Total	100	100	100	100

Sources: Ordinarity of Australian Muslims Survey; ABS, 2011

Sydney Muslims, Census 2011



Ethnic Background

Two-thirds (67.4%) of the respondents identified themselves as Muslim, pointing to the significance of religion in their lives (Table 4). Interestingly, this did not seem to clash with a sense of belonging in Australia: only one-third of respondents (31.7%) did not identify themselves as Australian. This is consistent with other research in Australia (see for example: Woodlock, 2011). About half the respondents mentioned both Australian as well as Muslim when asked about their ethnic cultural background (53.5% of the face-to-face respondents and 36.6% of the telephone respondents), further challenging assumptions of the incompatibility of Islam in Western societies

(see also Hopkins 2008; Cleland 1993) and arguments regarding disillusionment. The data in Table 4 supports Salwa Ismail's (2004) contention that: "there is not a single Muslim identity but many, which are constructed from a multiplicity of sources and referents that individuals use, from the local context and the interplay of power relations" (cited in Woodlock, 2001:397). Furthermore, there were high rates of non-Australian ethnicities identified (65%). About half the respondents identified themselves as both Australian as well as an ethnicity with an origin elsewhere in the world (40.7%).

Table 4: Sample ethnic background (2011; 2013)

Ethnic background	Face-to-face*	Telephone**	Total
	%	%	%
Australian mentioned	74.8	59.2	68.3
Australian not mentioned	25.2	40.8	31.7
Religion mentioned	71.1	62.2	67.4
Australian mentioned only	3.3	6.7	4.8
Non-Australian ethnicity mentioned	68.4	60.3	65
Australian and a non-Australian ethnicity mentioned	47.7	30.9	40.7
Muslim and Australian mentioned	53.5	36.6	46.4

*Please specify how you define/describe your cultural background (e.g. Australian, Muslim, Lebanese, Turkish-Australian, Australian-Muslim...)

** Please specify how you describe your cultural background, for example: other people taking part in the study have described their cultural background as Australian, Muslim, Lebanese, Turkish-Australian, Australian-Muslim, etc.

Source: Ordinarity of Australian Muslims Survey; 2011, 2013



Language

The majority of respondents spoke a language other than English at home (92.4% of the face-to-face respondents and 95.8% of the telephone respondents) (Table 5). Amongst these respondents, the main language spoken at home was Arabic with one-third (34%) of the face-to-face respondents and almost half of the telephone respondents indicating that they spoke Arabic as a first language at home. This generally matches the proportion of Arabic speaking Muslims in Sydney (42.8%) according to the ABC

Census. The recruitment and sampling methods led to an over-representation of Turkish-speakers in the face-to-face survey (33.7%) and an under-representation in the telephone survey (0.9%). Consequently, the total number of Turkish-speaking Muslims in the sample was double that of the proportion of Turkish-speaking population Sydney as shown in the ABS Census. The second largest group was that which was made up from the languages from the Indian sub-continent (17.3%), followed by Bengali (9.2%) (Table 5).

Table 5: Sample languages spoken* (2011; 2013), compared to Sydney Muslims, 2011

	Face-to-face		Telephone*		All		Sydney Muslims, Census 2011
	n	%	n	%	n	%	%
Arabic	103	34	111	48.7	214	40.3	42.8
Turkish	102	33.7	2	0.9	104	19.6	8.7
Urdu/Dari/Hindi/Punjabi/Pashto	34	11.2	58	25.4	92	17.3	14.5
Bengali	22	7.3	27	11.8	49	9.2	8.3
Farsi/Persian	7	2.3	10	4.4	17	3.2	3.1
Bosnian	7	2.3	0	0	7	1.3	1.8
Indonesian	2	0.7	1	0.4	3	0.6	2.2
Hazaraghi	0	0	0	0	0	0	1.1
Other	16	5.3	19	8.3	35	6.6	17.5
Yes, unspecified	10	3.3	0	0	10	1.9	0.0
Total	303	100.1	228	99.9	531	100	100.0

*First language (other than English) spoken

Sources: Ordinarity of Australian Muslims Survey; ABS, 2011

The majority of respondents had strong English language skills.

English language proficiency

The majority of respondents had strong English language skills. It is likely that there was a bias towards English speakers in the survey distribution, considering that the survey was in English. This is most apparent in the face-to-face surveys with three-quarters (74.7%) of the face-to-face respondents saying that they speak English very well (Table 6). However, the more random approach in the telephone surveys brought this number very close to that of the general Sydney Muslim population, with almost two-thirds of the respondents saying they spoke English very well (58.6%). This again demonstrates the utility of the telephone sample for spreading the representation within the total sample. Taken together, the data on birthplaces, ethnic background and language confirm that our sample is culturally diverse. This matches with the diversity profile of Australian Muslims more broadly.



Table 6: Sample English language proficiency (2011; 2013), compared to Sydney Muslims, 2011

	Face-to-face*		Telephone**		All		Sydney Muslims, Census 2011
	n	%	n	%	n	%	%
Speaks English very well	254	74.7	140	58.6	394	68	57.9
Speaks English well	82	24.1	86	36	168	29	25.1
Does not speak English well	4	1.2	13	5.4	17	2.9	12.5
Does not speak English at all	0	0	0	0	0	0	4.5
Total	340	100	239	100	579	100	100

* How well do you speak English?

** Would you say you speak English...

Sources: Ordinarity of Australian Muslims Survey; ABS, 2011

Religiosity

Overall the sample appears to be fairly religious. Questions were asked about time spent fasting, frequency of mosque attendance and prayer, and the giving of zakat. These were asked in addition to a more straightforward question about the importance of religion in everyday life. The questions gauged both the commitment of respondents to Islamic practice and the significance of religion in their lives and showed most respondents to be “practising and observant Muslims” rather than being “cultural” or “nominal” Muslims” (Saeed, 2044:38). When asked about the importance of religion in their daily lives, most respondents to the face-to-face survey (84.4%) indicated that it was very important (Table 7). A slightly less but still large majority (71.7%) agreed in

the telephone survey that religion was important in their daily lives. The relationship between the religiosity of the sample and the method of survey administration proved statistically significant when a chi-square test was run ($\chi^2(3, N = 579) = 18.58, p = 0.000$). The distribution of the face-to-face survey at mosques and Islamic events is probably responsible for this relationship, as these are sites where more religious Muslims are likely to congregate, whereas the telephone survey attempted to represent a more random sample (in terms of religiosity) of Sydney Muslims. Still, our finding regarding solid religiosity among Australian Muslims is consistent with other findings in Australia (see for example: Woodlock, 2011).

Table 7: Importance of religion (2011; 2013)

	Face-to-face*		Telephone**		Total	
	n	%	n	%	n	%
Very important	286	84.4	172	71.7	458	79.1
Important	44	13	45	18.8	89	15.4
Somewhat important	5	1.5	16	6.7	21	3.6
Not important at all	4	1.2	7	2.9	11	1.9
Total	339	100	240	100	579	100

* How important is religion in your daily life?

** How important is religion in your everyday life?

Source: Ordinariness of Australian Muslims Survey; 2011, 2013

A strong majority in both the face-to-face survey (92.4%) and slightly less in the telephone survey (84.3%) said that at the least, they fast for the whole month of Ramadan (Table 8). Respondents in the face-to-face sample were more likely to indicate that they also fasted on additional days (54.6% compared to 27.8% of those in the telephone sample) (Table 8). This again confirms the higher religiosity among the face-to-face sample derived from the mosques, centres, events and festivals.

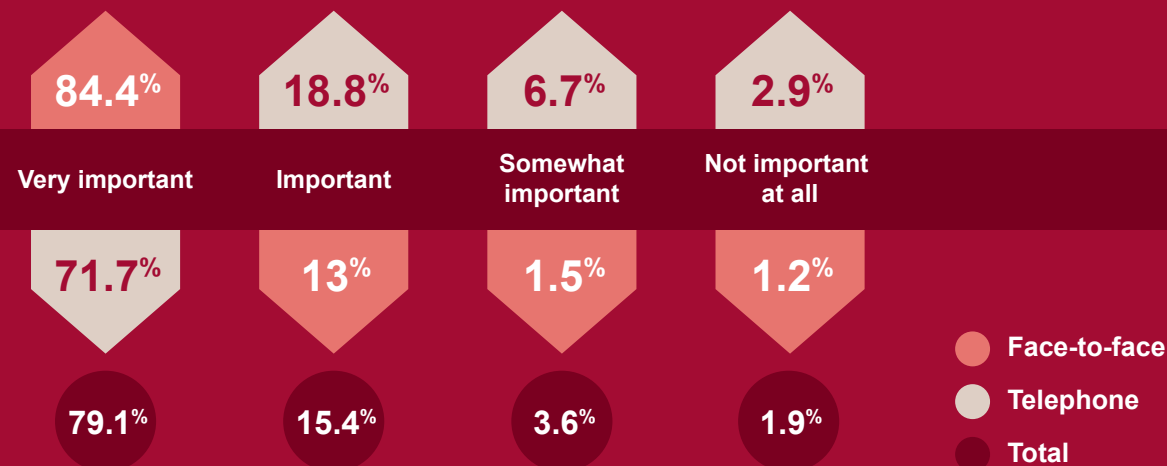
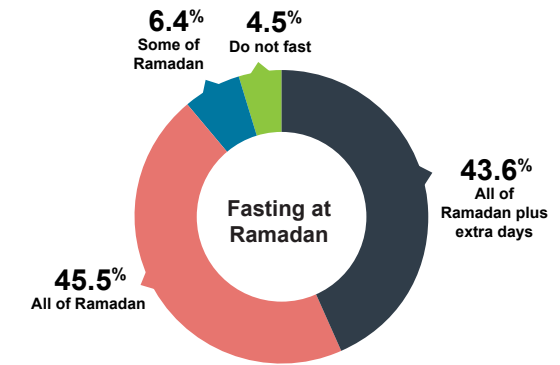


Table 8: Fasting at Ramadan* (2011; 2013)

	Face-to-face		Telephone		Total	
	n	%	n	%	n	%
All of Ramadan plus extra days	185	54.6	66	27.8	251	43.6
All of Ramadan	128	37.8	134	56.5	262	45.5
Some of Ramadan	19	5.6	18	7.6	37	6.4
Do not fast	7	2.1	19	8	26	4.5
Total	339	100	237	100	576	100

* Do you fast...

Source: Ordinariness of Australian Muslims Survey; 2011, 2013



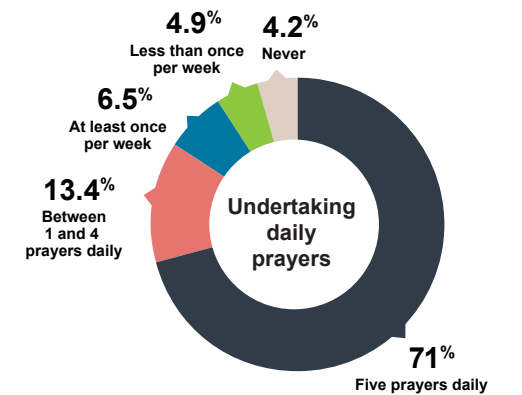
The majority in both sample groups were likely to report that they undertook their daily prayers. Three-quarters (74.8%) of the face-to-face respondents and just over two-thirds (65.7%) of the telephone respondents reported that they completed five prayers daily (Table 9). These are high levels of performed religion (71% committing to the five daily prayers), adding substance to the stated religiosity above (important in daily life).

Table 9: Undertaking daily prayers* (2011; 2013)

	Face-to-face		Telephone		Total	
	n	%	n	%	n	%
Five prayers daily	252	74.8	155	65.7	407	71
Between 1 and 4 prayers daily	41	12.2	36	15.3	77	13.4
At least once per week	17	5	20	8.5	37	6.5
Less than once per week	18	5.3	10	4.2	28	4.9
Never	9	2.7	15	6.4	24	4.2
Total	337	100	236	100	573	100

*How often do you pray?

Source: Ordinariness of Australian Muslims Survey; 2011, 2013



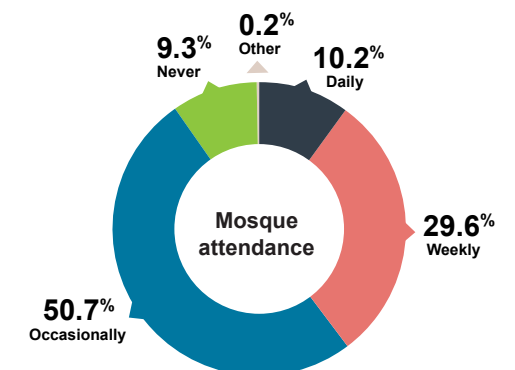
Committing to prayer does not necessarily involve mosque attendance. Nonetheless, mosque attendance is another clear indicator of religiosity. Respondents were asked to indicate the frequency of mosque attendance. We acknowledge here gender as an important variable in mosque attendance, as Friday mosque-based Jumah prayers are seen as compulsory for men only. Nonetheless, the question of mosque attendance was asked of every respondent. As expected, few respondents attended daily and only one-quarter (25.1%) of the face-to-face respondents and one-third of the telephone respondents (26%) attended weekly (Table 10). Respondents were more likely to attend on occasion, with respondents to the face-to-face survey at two-thirds (57.5%) and telephone respondents at just under half (41%).

Table 10: Sample Mosque attendance* (2011; 2013)

	Face-to-face		Telephone		Total	
	n	%	n	%	n	%
Daily	42	12.4	17	7.1	59	10.2
Weekly	85	25.1	86	36	171	29.6
Occasionally	195	57.5	98	41	293	50.7
Never	17	5	37	15.5	54	9.3
Other	0	0	1	0.4	1	0.2
Total	339	100	239	100	578	100

*How often do you attend mosque?

Source: Ordinariness of Australian Muslims Survey; 2011, 2013



The survey respondents were three times more likely than the overall Sydney population to have tertiary qualifications

One of the five pillars of Islamic faith is zakat (Siddiqui, no date). As such, respondents were asked about their payment of zakat. Interestingly, most of the respondents to the telephone survey (80.2%) indicated that they had made zakat in the last 12 months. Tables 7 to 10 show a good deal of expressed religiosity among Sydney Muslims, and this is confirmed in reported rates of prayer and zakat.

Education

This was a highly educated sample with just over half of the respondents in both the face-to-face and telephone survey holding either graduate or post-graduate qualifications (55.3% and 51.6% respectively). The survey respondents were three times more likely than the overall Sydney population to have tertiary qualifications (Table 11). We attribute this to the age bias in the sample (i.e. a much younger cohort). This weighting towards the more highly educated should be borne in mind when interpreting the data in this report.

Table 11: Sample levels of education* (2011; 2013), compared to Sydney Muslims, 2011

	Face-to-face		Telephone		Total		Sydney, Census 2011**
	n	%	n	%	n	%	%
Primary school	2	0.6	6	2.5	8	1.4	
Some high school	100	29.4	74	30.8	174	30	
TAFE and Diploma	49	14.4	36	15	85	14.7	20.87
Bachelor Degree	95	27.9	61	25.4	156	26.9	13.28
Graduate Diploma or Graduate Certificate	24	7.1	7	2.9	31	5.3	1.22
Postgraduate Degree	69	20.3	56	23.3	125	21.6	3.7
Other	1	0.3	0	0	1	0.2	
Total	340	100	240	100	580	100	39.07

* What is the highest level of education that you have received?
Sources: *Ordinariness of Australian Muslims Survey*; ABS, 2011

5.2 Experience and rates of racism

Respondents were asked about experiences of racism in a number of situations as well as the frequency of this experience (the response options were: never, hardly ever, sometimes, often or very often). As expected, and consistent with other Australian research in this regard (see for example HREOC, 2013) the findings reveal high experiences of racism by members of the Muslim community. When compared with the National data on the experience of racism (see Table 13) the rates of experience of are dramatically higher for Muslims. There is a high rate of experience of racism across the board – almost two-thirds of the respondents (57%) had experienced racism at least sometimes in at least one of the above situations. Looking for example, at just the workplace, 38.8% of Sydney Muslims had experienced racism in that setting, whereas the average for all Australians is only 10.3% (Table 13). If we include those who ‘hardly ever’ experience racism in the experience category then the rates of Muslim exposure are three times the average experience for all Australians. Where respondents reported experiencing racism, at any frequency, the place where they most commonly experienced racism was in the workplace or when seeking employment (61.6%) and through race hate talk (60.0%). With the rate of experience racism (at any frequency) in the workplace for Sydney Muslims at 61.6%, this was much higher than the 17.9% for the Australian average (Table 12). In educational settings the contrast was 55.3% for Sydney Muslims and 16.6% for the Australian average. In respect to being the subject of racism, the experience of everyday life in Australia for Muslims is not ‘ordinary’. This level of discrimination and experienced

hate talk is three times the rate of all other Australians (on average), it is not acceptable and ought be an urgent public concern and focus for action.

In all the circumstances presented, relatively smaller numbers experienced this racism very frequently. However, 16% of respondents did report the experience of racism in the workplace as happening often or very often, and for 13% reported that for interactions with police, and 12% through the internet, and 10% had often been called names or insulted on the basis of their religion (Table 13). Broadly speaking, one in ten Sydney Muslims had very high rates of exposure to racism, whereas the proportion for Australians in general is more like one in fifty or one in thirty. This is especially concerning, given that international research has shown that if the experience of racism is more frequent, for example daily, it can have particularly morbid effects on personal well-being anticipate that is could be precursor for none-belonging and disaffection (Williams and Mohammed, 2009; Pascoe and Richman, 2009; Brondolo et al., 2011; Conklin and Hokulea, 2011; Goto et al., 2013; Schmitt et al., 2014; Paradies, 2006b).

For employment based racism, 17.5% face-to-face survey sample had experienced racism often, and 13.8% telephone sample had reported this frequency of racism. Similarly, in dealings with the police, shops or restaurants and accessing health services, those who responded to the face-to-face survey were more likely to have experienced racism very often or often. In the case of employment, education, and at shops, over one-quarter of the face-to-face respondents had at least sometimes experienced racism. Almost one-third (30.2%)

In respect to being the subject of racism, the experience of everyday life in Australia for Muslims is not ‘ordinary’.

said that they had at least sometimes been called names or similarly insulted because of their religion.

Higher rates of experience were reported consistently for the face-to-face sample than the telephone sample. The face-to-face sample were, as reported earlier, more religious overall. This may mean that that they are more likely to be identifiably religious, through dress (especially for women who may use hijab or other forms of cover). To test this assumption we looked at the statistical relation between religiosity and the experience of racism. Chi-squared tests of independence were conducted to determine if religiosity was significantly related to experiences of racism. In the cases of workplace ($\chi^2(3, N = 540) = 12.40, p = 0.006$), education ($\chi^2(3, N = 543) = 17.70, p = 0.001$), the internet ($\chi^2(3, N = 536) = 11.59, p = 0.009$), and being called names or similarly insulted ($\chi^2(3, N = 559) = 10.82, p = 0.013$), the relationship was significant. The more religious participants deemed themselves to be, the more likely they were to have experienced at least some racism (hardly ever to very often). We therefore examined whether religiosity and the experience of racism had an impact on belongings and attitudes (see below).

Table 12: Experiences of racism (2011; 2013), compared to the national average (Challenging Racism National Survey, 2001-2008 (n:12512))

Yes				No			
Face-to-face	Telephone	Total	National 2011	Face-to-face	Telephone	Total	National 2011
In your workplace or when seeking employment							
68.3	52.6	61.6	17.9	31.7	47.4	38.4	82.1
In education, i.e. at a school, TAFE, University							
65	41.9	55.3	17	35	58.1	44.7	83
When renting or buying a house							
51.8	26.7	40.5	7	48.2	73.3	59.5	93
In any dealings with the Police							
55.3	28.6	43.5	7.4	44.7	71.4	56.5	92.6
At a shop or restaurant							
64.5	39.9	54.2	17.8	35.5	60.1	45.8	82.2
In accessing health services							
48.1	22.1	37.1		51.9	77.9	62.9	
On the internet							
53.6	31	43.9		46.4	69	56.1	
By being called names or similarly insulted							
67.3	50.2	60	27.1	32.7	49.8	40	72.9

Sources: *Ordinariness of Australian Muslims Survey 2011; 2013; Challenging Racism Project, National Findings, 2011.*

Table 13: Frequentness of experiences of racism* (2011; 2013), compared to compared to the national average (Challenging Racism National Survey, 2001-2008 (n:12512))

Very often or often				Sometimes				Never or hardly ever			
Face-to-face	Telephone	Total	National 2011	Face-to-face	Telephone	Total	National 2011	Face-to-face	Telephone	Total	National 2011
In your workplace or when seeking employment											
17.5	13.8	15.9	3.2	27.2	17.2	22.9	7.1	55.3	69	61.2	89.7
In education, i.e. at a school, TAFE, University											
7.6	7.5	7.5	3.8	26.2	15.9	21.9	6.9	66.2	76.7	70.6	89.3
When renting or buying a house											
6.5	7.6	7	1.3	17.4	9.3	13.8	2.5	76.1	83.1	79.2	96.2
In any dealings with the Police											
16.2	9	13	1.4	16.9	6.7	12.4	2.6	66.9	84.3	74.6	95.9
At a shop or restaurant											
7	6.3	6.7	1.9	25.1	16.8	21.6	7.4	67.9	76.9	71.7	90.7
In accessing health services											
4.4	3.4	4		10.4	4.7	8		85.2	91.9	88.1	
On the internet											
11.4	12.7	11.9		18.2	10.9	15.1		70.5	76.4	73	
By being called names or similarly insulted											
9.7	10	9.8	3	30.2	18	25	9.7	60.1	72	65.2	87.2

* How often have YOU experienced discrimination because of your RELIGION in the following situations?
Sources: *Ordinariness of Australian Muslims Survey 2011; 2013; Challenging Racism Project, National Findings, 2011.*

5.3 Sense of belonging and attitudes about Muslims' integration

Sydney Muslims are very positive about cultural diversity. 97% agreed that it is a good thing for a society to be made up of people from different cultures (95% of the face-to-face respondents and 99.6% of the telephone respondents). This pro-diversity stance was even stronger than for the average of all Australians, which was 87% (Table 14). The majority from both samples agreed or strongly agreed that all races of people are equal (85.6% and 87.4%). The proposition that "Australia is weakened by people of different ethnic origins sticking to their old ways" is a test of the extent to which people agree with

an assimilationist view on managing cultural diversity. There was some uncertainty about the question of assimilation amongst the face-to-face respondents with 21% neither agreeing nor disagreeing with the statement that Australia is weakened by people of different ethnic origins sticking to their old ways. Only one third of both groups agreed with this assimilationist proposition (29.6% of the face-to-face respondents and 36.8% of the telephone respondents) while one half (49.6% of the face-to-face respondents and two-thirds (60.5%) of the telephone respondents disagreed with this

statement. The degree of agreement with this assimilationist proposition among the Australia-wide population is at 42%. Sydney Muslims however were less likely to acknowledge that there was a problem racial prejudice in Australia. Research in Australia has found that ethnic and religious minorities are more likely to deny that there is a problem with racism in Australia (Dunn & Nelson, 2011; Nelson, 2013). It has been speculated that even though minorities are more likely to experience racism, the minority status makes them less confident in pointing to the issues they face.

Table 14: Attitudes towards diversity and equality, Sydney Muslims, 2011 & 2013 (n:585).

Strongly agree or agree			Neutral			Disagree or strongly disagree		
Face-to-face	Telephone	Total	Face-to-face	Telephone	Total	Face-to-face	Telephone	Total
It is a good thing for a society to be made up of people from different cultures								
95	99.6	96.9	2.3	0	1.4	2.6	0.4	1.7
There is racial prejudice in Australia								
75.7	62.7	70.4	15.9	7.3	12.3	8.4	30	17.3
Australia is weakened by people of different ethnic origins sticking to their old ways								
29.6	36.8	32.4	20.9	2.7	13.6	49.6	60.5	53.9
All races of people ARE equal								
85.6	87.4	86.4	5.7	1.3	3.8	8.7	11.3	9.8

Source: *Ordinariness of Australian Muslims Survey; 2011, 2013*

Table 15: Attitudes towards diversity and equality, Sydney Muslims, 2011-13 (n:585) compared to the national average (Challenging Racism National Survey, 2001-2008 (n:12512))

Strongly agree or agree %		Neutral %		Strongly disagree or agree %	
Sydney Muslims	All Australians	Sydney Muslims	All Australians	Sydney Muslims	All Australians
It is a good thing for a society to be made up of people from different cultures					
96.9	87.3	1.4	6.2	1.7	6.5
There is racial prejudice in Australia					
70.4	85.2	12.3	6.8	17.3	8
Australia is weakened by people of different ethnic origins sticking to their old ways					
32.4	41.9	13.6	15.3	53.9	42.8
All races of people ARE equal					
86.4	85	3.8	4.1	9.8	10.9

Sources: *The Ordinariness of Australian Muslims Survey. Likert response options, to question wordings as above; Challenging Racism National Survey n:12512.*

A large majority (85.8%) of the telephone respondents felt that relations between Muslims and non-Muslims in Australia are friendly. This supports findings from the IWWCV survey of non-Muslim Australians (El Matrah and Dimopoulos 2008:11). However, the positivity about non-Muslim and Muslim relations was not as strong among the face-to-face respondents (44.8%). The face-to-face group were more likely to agree that there was racial prejudice in Australia, although again, a majority of both groups felt this way (75.7% and 62.7% respectively). This and the higher rates of experience of racism indicated above may be linked to the fact that respondents to the face-to-face survey were also far more likely to say that the Australian media portrayed Muslims unfairly, although there was still a

strong sense of unfair treatment from both groups (86.9% compared to 66.5%). An overwhelming majority felt that Australian media portrayal of Muslims is unfair (78.8%) (Table 16) and that these media reports impact on non-Muslims' views of Muslim (83.2%).

The responses to the question of integration also reflected some uncertainty amongst the face-to-face respondents with 21% neither agreeing nor disagreeing with the statement. However two-thirds agreed that Islam is consistent with Australian norms and society. This number was far greater amongst the telephone respondents (83.4%). While two-thirds felt that Muslims were well-integrated into Australian society, a substantial minority (18%) could not agree to that proposition.

In terms of belonging, a majority of respondents in the face-to-face survey and even more so in the telephone survey felt comfortable identifying themselves as Australian (74.1% and 97.5% respectively) and said that it was important to them that their children be accepted as Australians (83.7% and 97.9% respectively) (Table 16). Almost all of the total survey respondents were comfortable identifying themselves as Australians, only 6% were not. And the desire for their children to be accepted as Australians was even stronger (90%). This indicates a very strong sense of belonging amongst the respondents. In broad, the data reveal the very settled and non-problematic nature of Muslim and non-Muslim relations from the perspective of Sydney Muslims.

religiosity was more statistically associated with stronger levels of perceived integration. The Table does show that 17% of those for whom religion was important did perceive an integration issue. However, the statistical association in general was positive, meaning that Muslim faithfulness is associated social integration.

Nelson et al (2011) examined the experience of racism in Australia, and found that for most of those who experience racism there are only modest negative impacts. Muslims have a high rate of experience of racism, and it could be assumed that those experiences would be reflected in a felt un-belonging, or social disaffection that would show up as wariness about diversity, difference, and about cross cultural trust. As for Nelson et al., our data show no statistical relations between the experience of racism and perceptions on diversity and belonging. Table 18 provides cross tabulations and P Value tests on the experience of racism in education and the attitudes we have been examining. The data show that there is a statistically significant relation with regard to whether the respondent agreed that there was racial prejudice in Australia. Almost 30% of Sydney Muslim respondents had disagreed that there was racism or they provided a neutral response. As we would expect most of those who had experienced racism in education acknowledged that there was prejudice in Australia (79%), whereas less than two-thirds (61%) of those that had not experienced racism acknowledged that issue. Nonetheless, there is considerable denial of racism (as found by Nelson et al 2011), but denial is much higher among those Muslims who have not experienced racism. Fortunately, there is no evidence base to

suggest that social morbidities like non-belonging are associated with the discrimination and intolerance that too many Australian Muslims experience.

However, the data did show that there was a statistical relation between those who had experienced racism in education and perceived non-integration. The level of disagreement with the statement that Muslims were well integrated into Australia was the same for both groups (@ 18%). However, those who had experienced racism in education were more likely to be unsure (that is, they neither agreed nor disagreed with the statement) as to whether Muslims were well integrated (25%). For those who had not experienced racism, however, only 14% were unsure. Those who had experienced racism in education were also more likely (84%) than those who had not (74%) to agree that the Australian media treated Muslims unfairly. They were also less likely to agree that relations between Muslims and non-Muslims were friendly (54.5%) than those who had not experienced racism in education (71.1%). The experience of racism by Sydney Muslims is, somewhat expectedly, generating wariness about relations between non-Muslims and Muslims, and is associated with a critical stance on the role of the media. The results highlight the mistaken assumptions about 'clashes' and 'problematic hyphens' (Hopkins 2008; Cleland 1993). It is clear from the findings that while rate of experience of racism is high among this population, the majority of Australian Muslims do not endure a daily experience of racism and few could be said to have become disaffected as a consequence. Moreover, there remains a strong sense of belonging to and desire for acceptance from the Australian community.

Table 16: Attitudes towards integration and belonging, Sydney Muslims, 2011 & 2013 (n:585)

Strongly agree or agree			Neutral			Disagree or strongly disagree		
Face-to-face	Telephone	Total	Face-to-face	Telephone	Total	Face-to-face	Telephone	Total
Islam is consistent with Australian norms and society								
63.6	83.4	71.7	20.7	3.1	13.5	15.7	13.5	14.8
The Australian media's portrayal of Muslims is unfair								
86.9	66.5	78.8	8.1	5.9	7.2	5.1	27.6	14
Relations between Muslims and non-Muslims in Australia are friendly								
44.8	85.8	61.6	37.7	2.6	23.3	17.5	11.6	15.1
Muslims are well integrated into Australian society								
46.9	83.3	61.8	30.9	4.7	20.2	22.3	12	18.1
I feel I am an Australian								
74.1	97.5	83.8	17.9	0	10.5	8	2.5	5.8
It is important to me that my children are/would be fully accepted as Australians								
83.7	97.9	89.6	11.3	0.4	6.8	5	1.7	3.6

Source: Ordinariness of Australian Muslims Survey; 2011, 2013

We tested to see if two important matters had an impact upon the perceptions of Sydney Muslims: the extent of religiosity and the experience of racism. The former would test whether the extent of a respondent's faith commitment had a negative or positive effect on belongingness and sense of fit in Australia. The earlier mentioned discourses in Australia infer that stronger religiosity among Muslims might result in higher levels of perceived inconsistency between Australian norms and Islam, for example. Our test for the experience of racism was intended to see if the heightened experience of racism among Sydney Muslims would result in disaffection and other social morbidities such as a retarded sense of belonging.

In Table 17 we provide a cross tabulations of religiosity with perceptions on diversity, belonging and Muslim and non-Muslim relations. Even though religiosity was high on average, across all the respondents there were still some clearly significant relationships in the data. The P Values show that higher religiosity was positively associated with a sense that Islam fits well into Australia and a perception that Muslims are well integrated into Australian society. Being more religious did not generate a sense that Muslims were not integrated into Australian life. Indeed,

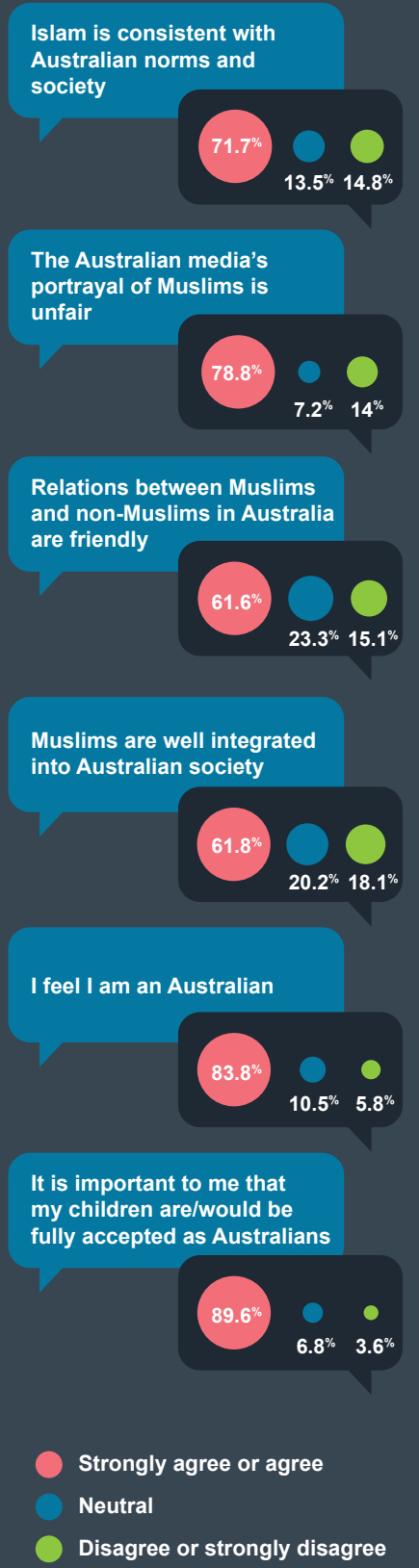


Table 17: Perceptions on diversity, belonging and Muslim and non-Muslim relations, by religiosity, Sydney Muslims, 2011-13 (n:585)

	Importance of religion in daily life %										p
	Very Important		Important		Somewhat Important		Not important at all		Total		
	n	%	n	%	n	%	n	%	n	%	
It is a good thing for a society to be made up of people from different cultures											
Agree	442	96.7	88	100	20	95.2	10	90.9	560	97.1	.168
Neutral	7	1.5	0	0	1	4.8	0	0	8	1.4	
Disagree	8	1.8	0	0	0	0	1	9.1	9	1.6	
Total	457	100	88	100	21	100	11	100	577	100	
There is racial prejudice in Australia											
Agree	321	72	60	69	10	52.6	5	45.5	396	70.3	.153
Neutral	53	11.9	12	13.8	2	10.5	2	18.2	69	12.3	
Disagree	72	16.1	15	17.2	7	36.8	4	36.4	98	17.4	
Total	446	100	87	100	19	100	11	100	563	100	
Australia is weakened by people of different ethnic origins sticking to their old ways											
Agree	133	30.4	32	36.4	9	42.9	5	50	179	32.2	.653
Neutral	63	14.4	10	11.4	2	9.5	1	10	76	13.7	
Disagree	241	55.1	46	52.3	10	47.6	4	40	301	54.1	
Total	437	100	88	100	21	100	10	100	556	100	
All races of people ARE equal											
Agree	386	85.8	78	88.6	18	85.7	11	100	493	86.5	.424
Neutral	19	4.2	1	1.1	2	9.5	0	0	22	3.9	
Disagree	45	10	9	10.2	1	4.8	0	0	55	9.6	
Total	450	100	88	100	21	100	11	100	570	100	
Islam is consistent with Australian norms and society											
Agree	309	72	64	74.4	13	65	5	50	391	71.7	.061*
Neutral	61	14.2	9	10.5	3	15	0	0	73	13.4	
Disagree	59	13.8	13	15.1	4	20	5	50	81	14.9	
Total	429	100	86	100	20	100	10	100	545	100	
The Australian media's portrayal of Muslims is unfair											
Agree	352	80.5	65	75.6	13	65	8	72.7	438	79.1	.394
Neutral	30	6.9	8	9.3	2	10	0	0	40	7.2	
Disagree	55	12.6	13	15.1	5	25	3	27.3	76	13.7	
Total	437	100	86	100	20	100	11	100	554	100	
Relations between Muslims and non-Muslims in Australia are friendly											
Agree	276	61.3	52	60.5	14	66.7	7	63.6	349	61.4	.750
Neutral	109	24.2	20	23.3	3	14.3	1	9.1	133	23.4	
Disagree	65	14.4	14	16.3	4	19	3	27.3	86	15.1	
Total	450	100	86	100	21	100	11	100	568	100	
Muslims are well integrated into Australian society											
Agree	278	62.2	57	64	11	52.4	5	45.5	351	61.8	.006*
Neutral	93	20.8	19	21.3	2	9.5	0	0	114	20.1	
Disagree	76	17	13	14.6	8	38.1	6	54.5	103	18.1	
Total	447	100	89	100	21	100	11	100	568	100	
I feel I am an Australian											
Agree	379	84.2	72	80.9	17	81	10	90.9	478	83.7	.476
Neutral	44	9.8	14	15.7	2	9.5	0	0	60	10.5	
Disagree	27	6	3	3.4	2	9.5	1	9.1	33	5.8	
Total	450	100	89	100	21	100	11	100	571	100	
It is important to me that my children are/would be fully accepted as Australians											
Agree	402	88.4	83	93.3	19	95	11	100	515	89.6	.596
Neutral	35	7.7	3	3.4	1	5	0	0	39	6.8	
Disagree	18	4	3	3.4	0	0	0	0	21	3.7	
Total	455	100	89	100	20	100	11	100	575	100	

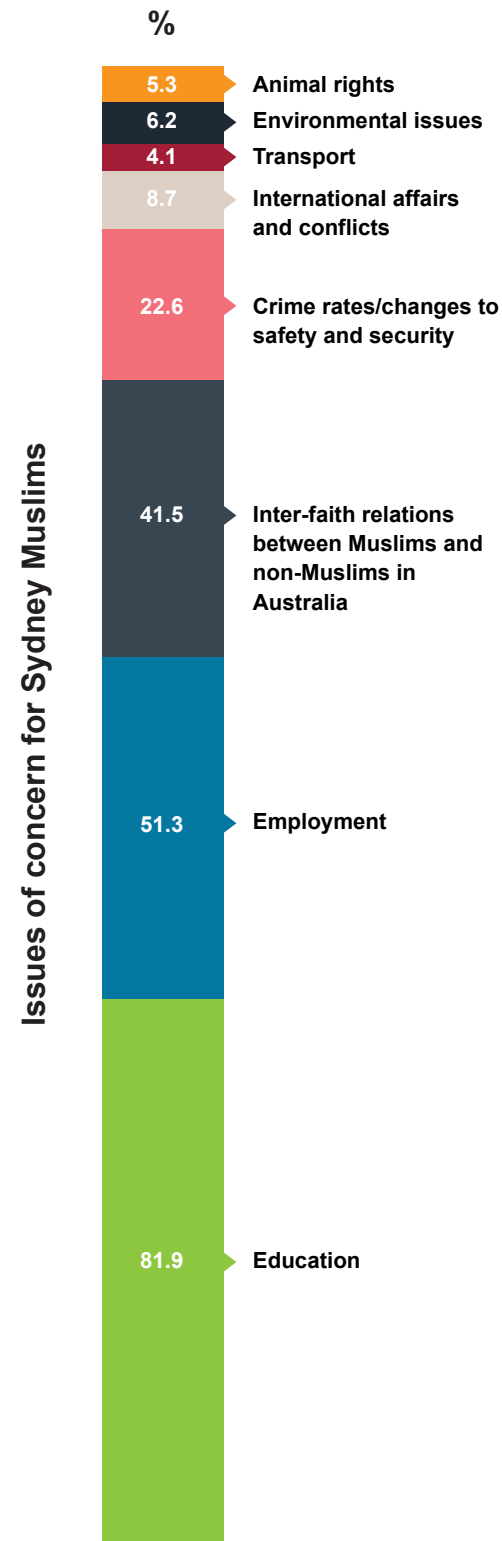
Source: The Ordinarity of Australian Muslims Survey. Likert response options, to question wordings as above

Table 18: Attitudes by experience of racism in education, Sydney Muslims, 2011-13 (n:585)

	Has experienced racism in education		p
	n	%	
It is a good thing for a society to be made up of people from different cultures			
Agree	293	97.3	.376
Neutral	5	1.7	
Disagree	3	1	
Total	301	100	
There is racial prejudice in Australia			
Agree	233	79	.000*
Neutral	31	10.5	
Disagree	31	10.5	
Total	295	100	
Australia is weakened by people of different ethnic origins sticking to their old ways			
Agree	88	30	.131
Neutral	43	14.7	
Disagree	162	55.3	
Total	293	100	
All races of people ARE equal			
Agree	261	87.9	.805
Neutral	9	3	
Disagree	27	9.1	
Total	297	100	
Islam is consistent with Australian norms and society			
Agree	208	71.7	.192
Neutral	45	15.5	
Disagree	37	12.8	
Total	290	100	
The Australian media's portrayal of Muslims is unfair			
Agree	247	84	.015*
Neutral	19	6.5	
Disagree	28	9.5	
Total	294	100	
Relations between Muslims and non-Muslims in Australia are friendly			
Agree	163	54.5	.000*
Neutral	84	28.1	
Disagree	52	17.4	
Total	299	100	
Muslims are well integrated into Australian society			
Agree	170	57	.005*
Neutral	74	24.8	
Disagree	54	18.1	
Total	298	100	
I feel I am an Australian			
Agree	246	82.6	.433
Neutral	37	12.4	
Disagree	15	5	
Total	298	100	
It is important to me that my children are/would be fully accepted as Australians			
Agree	262	87.3	.303
Neutral	26	8.7	
Disagree	12	4	
Total	300	100	

Source: The Ordinarity of Australian Muslims Survey. Likert response options, to question wordings as above

5.4 “Ordinary” desires



In seeking to delve into the broader attitudes and needs of Australian Muslims, the survey also asked respondents to rank the issues most important to them and their families. Respondents were asked to rank a number of (societal) issues that they were concerned about the most, from 1-8 in the case of the face-to-face survey, and from 1-4 in the telephone survey. Education and employment were the primary issues for Australian Muslim families. Education was the clear forerunner for the face-to-face group (83%) followed by employment (59.1%) and these two issues were equally the most important for the telephone respondents (80.2% for both issues). Almost two-thirds (58.3%) ranked education as the most important issue for them. About 82% ranked education and just over 51% ranked employment as the first or second most important issue to them and their families. Inter-faith relations were considered a secondary issue with only about 17% ranking it as the most important issue to them, and 42% as a first or second ranked issue. A lack of concern with international affairs (2.9% ranked it highest) is also reflective of the distance felt towards these conflicts and the unproblematic and “everyday” nature of the lives of Australian Muslims. None of those in the telephone survey saw this as first or second order issue. These data reflect a lack of concern in this area and highlight the ordinariness of Australian Muslims needs. This focus on fairly typical concerns and a relative disinterest in issues that could potentially be more divisive, points to the normality and ordinary nature of the lives of Australian Muslims.

Table 19: Issues of concern for Sydney Muslims (2011; 2013)

	Ranked 1 or 2		
	Face-to-face	Telephone	Total
	%	%	%
Education	83	80.2	81.9
Employment	59.1	80.2	51.3
Inter-faith relations between Muslims and non-Muslims in Australia	32	55.3	41.5
Crime rates/changes to safety and security	18.2	28.9	22.6
International affairs and conflicts**	8.7	0	8.7
Transport**	4.1	0	4.1
Environmental issues**	6.2	0	6.2
Animal rights**	5.3	0	5.3

* Which of the following issues are important to you and your family? Please rank from 1 to 8 (where 1 is the most important)

** Not asked in telephone survey

Note: total may not add up to n=345 as respondents occasionally indicated that multiple issues ranked as a “1” or “2” etc.

Source: *Ordinariness of Australian Muslims Survey; 2011, 2013*

5.5 Economic integration

About three-quarters of the face-to-face sample (73.2%) and half of the telephone sample (49.2%) were employed or self-employed, similar to the broader Sydney population (61.8%) (Table 20). The difference in the proportion of unemployed respondents was starker, although still relatively small. The face-to-face sample had double the proportion of unemployed respondents than the Sydney Census (6.2%) and the telephone sample had three times that number (11.7%). Of those who were employed or self-employed, two-thirds of the face-to-face respondents (65.9%) and three-quarters of the telephone respondents (76.1%) were employed full-time (Table 20).

Table 20: Sample employment status (2011; 2013), compared to Sydney Muslims, 2011

	Face-to-face		Telephone		Total		Sydney, Census 2011**
	n	%	n	%	n	%	%
Employed	201	59.3	101	42.1	302	52.2	61.8
Unemployed	21	6.2	28	11.7	49	8.5	3.76
Self-employed	47	13.9	17	7.1	64	11.1	
Retired	5	1.5	7	2.9	12	2.1	
Not in labour force	2	0.6	4	1.7	6	1	34.4%
Home duties	40	11.8	44	18.3	84	14.5	
Student	23	6.8	39	16.2	62	10.7	
Total	339	100	240	100	579	100	65.6

* How would you describe your employment status?

Sources: *Ordinariness of Australian Muslims Survey; ABS, 2011*

Table 21: Sample employment mode (2011; 2013),

	Face-to-face*		Telephone**		Total	
	n	%	n	%	n	%
Full-time	178	65.9	118	76.1	296	69.9
Part-time	54	20	21	13.5	75	17.6
Casual	38	14.1	16	10.3	54	12.7
Total	270	100	155	100	425	100

* If employed, would you consider your situation to be...

** What are your hours of work/study and Are you employed on a permanent, casual or fixed term basis?

Source: *Ordinariness of Australian Muslims Survey; 2011, 2013*

The majority of those who were employed or self-employed were employed as professionals or associate professionals, in keeping with the high level of qualifications demonstrated (46.7% of the face-to-face sample and 48% of the telephone sample) (Table 22). Both groups were least likely to be production workers or labourers. Again, reflecting the education profile, the sample is a more professionally skewed group than the general Muslim population.

Table 22: Sample professional background (2011; 2013)

	Face-to-face*		Telephone**		Total	
	n	%	n	%	n	%
Manager or administrator	54	21.2	19	15.4	73	19.3
Professional or associate professional	119	46.7	59	48	178	47.1
Tradesperson, technician or related worker	19	7.5	14	11.4	33	8.7
Clerical, sales or service worker	47	18.4	24	19.5	71	18.8
Production (including machinery operators) or transport worker	6	2.4	4	3.3	10	2.6
Labourers or related worker	10	3.9	3	2.4	13	3.4
Total	255	100.0	123	100	378	100

* What is your occupation, profession or trade?

** What is/was your occupation, profession or trade?

Source: *Ordinariness of Australian Muslims Survey; 2011, 2013*

Home ownership is slightly lower amongst the Muslim population than the Sydney population more broadly (48.6% compared to 66.9%). Both the face-to-face and telephone survey show that around half the respondents owned their own homes (44.4% and 54.7% respectively) whereas the Sydney population demonstrates two-thirds (66.9%) home ownership. The younger demographic of our respondents and of the Sydney Muslim population more generally could be a factor in this.

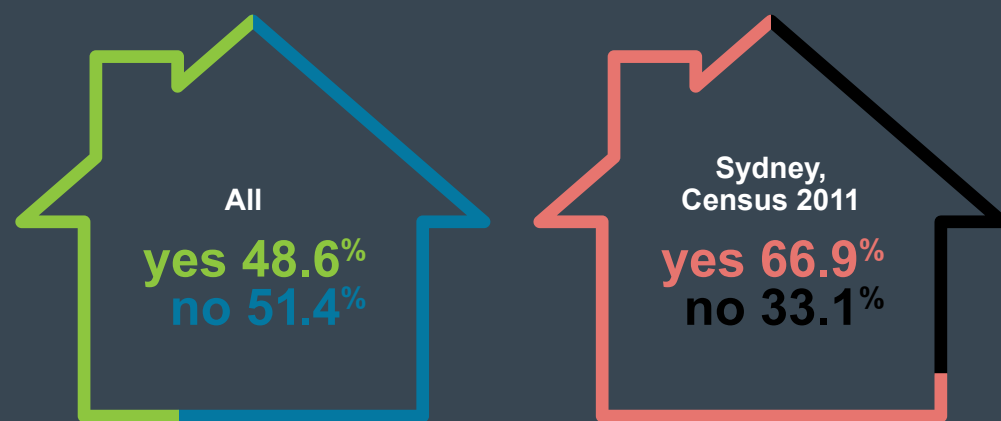
Table 23: Sample home ownership (2011; 2013), compared to Sydney Muslims, 2011

	Face-to-face*		Telephone**		All		Sydney, Census 2011
	n	%	n	%	n	%	%
Yes	152	44.4	129	54.7	281	48.6	66.9
No	190	55.6	107	45.3	297	51.4	33.1
Total	342	100	236	100	578	100	100

*Do you own a home or are you in the process of buying a home in Australia?

**Is your home...(owned outright, owned with a mortgage, being purchased under a rent/buy scheme, rented privately, public housing, being occupied rent free or other)

Sources: *Ordinariness of Australian Muslims Survey*; ABS, 2011



5.6 Civic participation

Two-thirds of respondents to both the face-to-face (68.1%) and telephone (71.3%) survey said that they had voted in the last state election. The forms of civic engagement that both groups were least likely to engage in were involvement in a political party and in organised protest. The activities are expressive forms of active citizenship which Manning (cited in the Centre for Multicultural Youth [CMY] 2014) defined as a “set of rights and duties concerned with participating in society.... [it is] about membership of a community, and participating in decisions which affect you.” (p. 9). As such, “active citizenship is therefore essentially about participation and belonging” (Collins, 2008, cited in CMY 2014:10). Involvement in elections, and charity and fundraising was high (at half or higher). And one-third of respondents had volunteered for the work of faith-based organisations, and been involved in organised protest. These forms of active citizenship are suggestive of strong social participation by Sydney Muslims.

Table 24: Forms of civic engagement by Sydney Muslims (2011; 2013),

	Face-to-face*		Telephone**		All	
	n	%	n	%	n	%
Voted in the last state election	235	68.1	169	71.3	404	69.4
Volunteered for a sporting association	51	14.8	29	12.2	80	13.7
Volunteered for a faith-based organisation	164	47.5	47	19.7	211	36.2
Involved in an Australian political party	14	4.1	9	3.8	23	3.9
Fundraising	181	52.5	105	44.1	286	49.1
Made a charitable donation	270	78.3	201	84.1	471	80.7
Involved in organising or signing a petition	101	29.3	58	24.2	159	27.2
Involved in an organised protest	31	9	19	7.9	50	8.5
Made a complaint about a product or service***	105	30.4				

*Over the last 12 months, have you personally engaged in activities such as?

**We would like to know if, since July last year, have you personally engaged in the following activities

***This question was asked in the face-to-face surveys only

Source: *Ordinariness of Australian Muslims Survey*; 2011, 2013

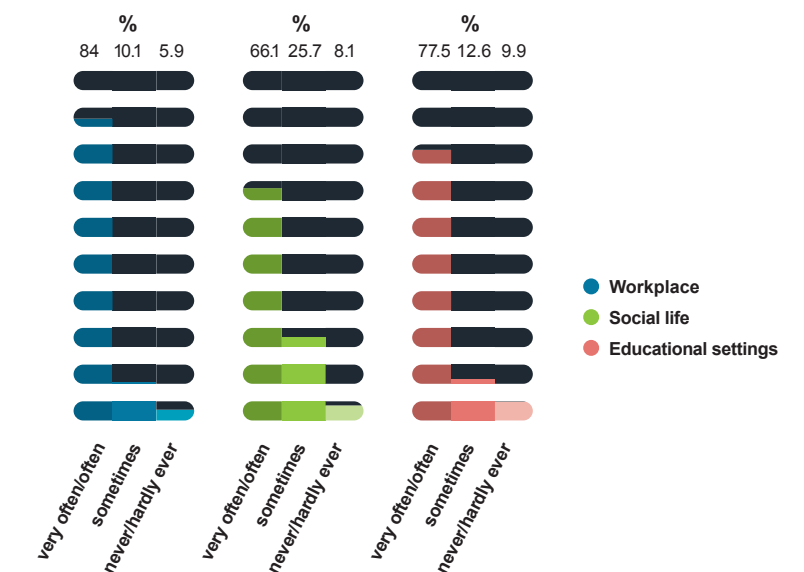
5.7 Intercultural mixing

Respondents were asked to what degree they mixed with non-Muslims in the workplace, socially and in educational settings. It was very common for both the face-to-face respondents and the telephone respondents to mix with non-Muslims in the workplace (81.5% and 87.7% respectively) and in educational settings (71.2% and 86.8% respectively). However, it was less common for both groups to mix with non-Muslims socially. This was particularly the case for the face-to-face group. Slightly less than two-thirds of the face-to-face respondents (59.5%) and three-quarters of the telephone respondents (75.6%) frequently engaged with non-Muslims in social circumstances. The fact that the face-to-face survey was distributed at Muslim social events may account for the higher number of people who associate more often with Muslims rather than non-Muslims socially. While one could argue that the figures imply disillusionment and separateness, it is important to note that findings across the board support intercultural mixing. Very few of the respondents hardly ever had contact with non-Muslims in the workplace (5.9%) and in social life (8.1%) and educational settings (9.9%). Those rates of cross religious contact are high and they in fact challenge any assumptions of separateness.

Table 25: Sydney Muslims' levels of intercultural mixing (2011; 2013),

		Face-to-face	Telephone	All
		Workplace	Very often or often	81.5
	Sometimes	10.6	9.3	10.1
	Never or hardly ever	7.9	2.9	5.9
Social life	Very often or often	59.5	75.6	66.1
	Sometimes	29.3	20.6	25.7
	Never or hardly ever	11.1	3.8	8.1
Educational settings	Very often or often	71.2	86.8	77.5
	Sometimes	17.3	5.7	12.6
	Never or hardly ever	11.5	7.5	9.9

Source: *Ordinariness of Australian Muslims Survey*; 2011, 2013





6

Discussion & Conclusions

The findings suggest a very strong sense of belonging amongst the Australian Muslim community.

To date, two strands of somewhat contradictory research have dominated discussions of Muslim identities in western context. On the one hand Muslims are seen as not 'fitting into' Australia, on the other they are being prevented from belonging through racism. Moreover, as Woodlock noted:

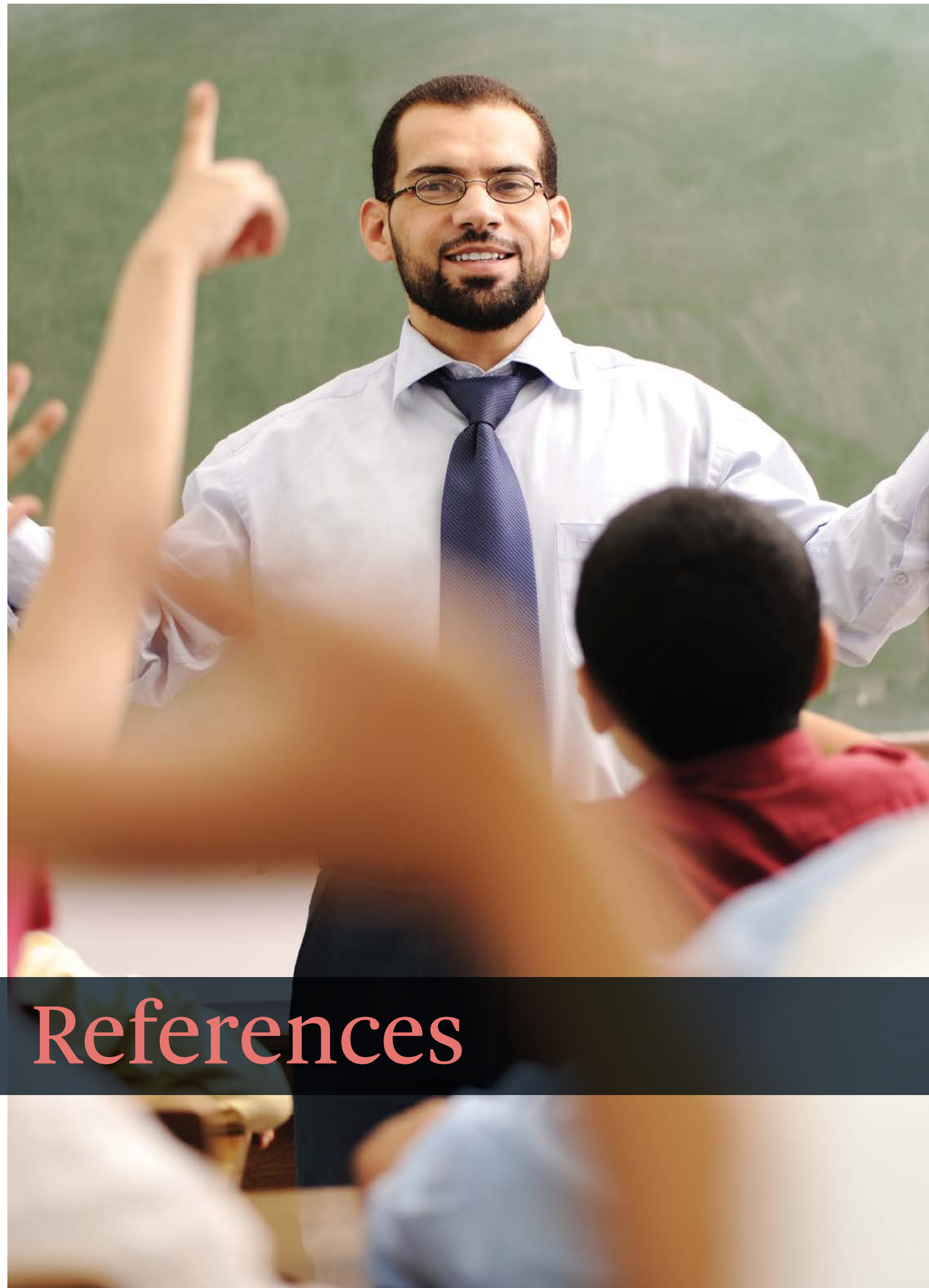
Discussion about Muslims and Muslim identity, whether in the Muslim majority world or where Muslims live as minorities, has suffered from one of two fallacies. The first mistake has been to subsume Muslims into categories of race or ethnicity [...] The second, and somewhat contradictory, tendency has been to endow Muslim identity with an overabundance of religiosity, demoting other influences on identity such as class, gender and nationality (2001:398).

The data presented in this report present a counterweight to these fallacies as well as the discourses of disaffection and violent extremism that swirl in public commentaries about Muslims, and which undermine trust and comfort between Muslims and non-Muslims.

Most research on Muslims living in Western countries has sampled at the deeper end of disaffection, reproducing discourses of non-integration. There is no compelling empirical evidence in Australia to support the case for widespread vulnerability to violent extremism among Muslims, nor is there any evidence to suggest widespread alienation. In fact, the results from this study into the ordinariness of the lives of Australian Muslims show the contrary. The findings suggest a very strong sense of belonging amongst the Australian Muslim community. Australian Muslims have ordinary desires and needs, ranking education and employment as the highest of their concerns. They feel comfortable identifying as both Australian and Muslim. A substantial component of the sample had high levels of religiosity (particularly the face to face sample). However, religiosity was not associated with non-belonging, the data suggest the opposite. There were statistically significant positive associations between religiosity and belonging.

There was a relatively high incidence of experiences of racism among Australian Muslims. This is not ordinary. Fortunately, the experience of racism was not associated with indicators of disaffection. The only attitude to which racism was positively associated was the acknowledgement that there is racial prejudice in Australia. The experience of racism was associated with a higher levels of unsure-ness (don't know) of whether Muslims were well integrated in Australia, and was also associated with stronger level of agreement that the Australian media treated Muslims unfairly. The experience of racism by Sydney Muslims is, somewhat expectedly, generating wariness about relations between non-Muslims and Muslims, and is associated with a critical stance on the role of the media. The exposure of Sydney Muslim to racism requires attention and ought be an urgent focus of anti-racist effort. There is no evidence however, that it is associated with lesser levels of belonging or more negative dispositions on cultural diversity.

The high levels of Muslim experience of racism together with a view on Islam's compatibility with Australian norms and Muslims' support for diversity is revelatory of resilience. Australia's values of diversity and multiculturalism give hope to Australian Muslims, adding to the resilience needed for dealing with the pressures of Islamophobia and racism.



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Appendices

Appendix A: Face-to-face survey

Hello, we are conducting research on behalf of the University of Western Sydney (UWS) and the Islamic Sciences and Research Academy of Australia (ISRA). The research seeks to gain a sense of the broader Muslim community attitudes and experiences in order to emphasise the real nature of Australian Muslims' lives. Participation in the survey is entirely voluntary and participants will remain anonymous. A Participant Information Sheet about the study is available.

1. Which of the following issues are important to you and your family? Please rank from 1 to 8 (where 1 is the most important)

- Employment
- Education
- Crime rates/changes to safety and security
- Inter-faith relations between Muslims and non-Muslims in Australia
- Transport
- International affairs and conflicts
- Environmental issues
- Animal rights

2. Over the last 12 months, have you personally engaged in activities such as? (Please tick the relevant box)

- | | |
|---|--|
| <input type="checkbox"/> Voting in the last state election | <input type="checkbox"/> Making a charitable donation |
| <input type="checkbox"/> Volunteering for a sporting association | <input type="checkbox"/> Involvement in organising or signing a petition |
| <input type="checkbox"/> Volunteering for a faith-based organisation | <input type="checkbox"/> Involvement in an organised protest |
| <input type="checkbox"/> Involvement in an Australian political party | <input type="checkbox"/> Made a complaint about a product or service |
| <input type="checkbox"/> Fundraising | |

3. Do you own a home or are you in the process of buying a home in Australia? (Please tick the relevant box)

- Yes No

4. Do you make an effort to buy Australian-made products? (Please tick the relevant box)

- Yes No

5. Please specify how you define/describe your cultural background?

(Eg Australian, Muslim, Lebanese, Turkish-Australian, Australian-Muslim...)

6. How often do you mix with non-Muslims in the following circumstances? (Please tick the relevant box)

	Never	Hardly ever	Sometimes	Often	Very Often	Not applicable
a. In your workplace						
b. In your social life						
c. In an educational setting						

7. Do you disagree or agree that ... (Strongly disagree/disagree/neither agree nor disagree/agree/strongly agree)

	SD	D	N	A	SA
a. It is a good thing for a society to be made up of people from different cultures					
b. There is racial prejudice in Australia					
c. Australia is weakened by people of different ethnic origins sticking to their old ways					
d. All races of people ARE equal					
e. Islam is consistent with Australian norms and society					
f. Australian law treats Australians of all cultures and faiths equally					
g. The Australian media's portrayal of Muslims is unfair					
h. Media reports impact on non-Muslims' views of Muslims					
i. Relations between Muslims and non-Muslims in Australia are friendly					
j. There is trust between Muslims and non-Muslims in Australia					
k. Muslims are well integrated into Australian society					
l. Radicalism is a growing trend					
m. Islam makes people more susceptible to radicalism					
n. I feel I am an Australian					
o. It is important to me that my children are/would be fully accepted as Australians					
p. The majority of my friends are from the same cultural background as me					
q. It is important to me to continue practicing my cultural heritage					

8. How often have YOU experienced discrimination because of your RELIGION in the following situations?

	Never	Hardly ever	Sometimes	Often	Very Often	Not applicable
a. In your workplace or when seeking employment						
b. In education, i.e. at a school, TAFE, University						
c. When renting or buying a house						
d. In any dealings with the Police						
e. At a shop or restaurant						
f. In accessing health services						
g. On the internet						
h. By being called names or similarly insulted						

Demographics

9. What is your gender?

10. What is your age?

11. What is the highest level of education that you have completed? (Please tick the relevant box)

- Primary school
- Graduate Diploma and Graduate Certificate
- High school
- Postgraduate Degree
- Advanced Diploma and Diploma
- Other _____
- Bachelor Degree

12. What is your occupation, profession or trade? (Please tick the relevant box)

- Manager or administrator
- Production or transport worker
- Professional or associate professional
- Elementary clerical, sales or service worker
- Tradesperson or related worker
- Labourers or related worker
- Advanced clerical or service worker
- Other or unsure, please specify _____

13. Which best describes your employment status? (please tick the relevant box)

- Employed
- Retired
- Unemployed
- Not in labour force
- Self-employed
- Home duties

14. If employed, would you consider your situation to be: (please tick the relevant box)

- Full-time
- Casual
- Part-time
- Not applicable

15. What is your residential postcode?

16. Do you speak a language other than English at home?

If yes, please specify? _____

17. How well do you speak English? (Please tick the relevant box)

- Very well
- Not well
- Well
- Not at all

18. Please specify your country of birth?

19. Please specify the country of birth of your mother?

20. Do you have any children? (Please tick the relevant box)

- Yes
- No

21. If you answered yes to question 20, how many children are enrolled in each of the following types of educational establishments:

Type of school	Number of children in school
Private Muslim school	
Private non-Muslim school	
Public school	
University	
Other (Please specify _____)	

22. How important is religion in your daily life? (Please tick the relevant box)

- Very important
- Somewhat important
- Important
- Not important at all

23. Do you pray: (Please tick the relevant box)

- all five prayers daily on time
- once per week (Friday)
- five daily not on time
- less than once per week
- less than five daily
- never

24. How often do you attend mosque? (Please tick the relevant box)

- Daily
- Occasionally
- Weekly
- Never

25. Do you fast: (Please tick the relevant box)

- all of Ramadan plus extra days
- some of Ramadan
- all of Ramadan
- do not fast

Appendix B: Telephone survey

PR0981 Ordinarity of Australian Muslims CATI Survey FINAL – changes after 1st soft launch night (6 March 2013)

Questionnaire Structure

Modules

- Screening and introduction
- A: Attitudes and perceptions
- R: Religious habits
- Dem: Demographics

Call outcome codes

- Proceed with interview
- No answer
- Answering machine
- Fax machine / modem
- Appointment
- Engaged
- Telstra message / disconnected
- Not a residential number
- Named person not known (only applies if calling back to keep an appointment and phone answerer denies knowledge of named person)
- Claims to have done survey
- LOTE – Follow up Arabic
- LOTE – target language Lebanese/Turkish (monitor)
- LOTE – No follow up
- LOTE – language not established
- Away for duration
- Too old / frail / deaf / unable to do survey
- Remove number from list (add to SRC do not call register)
- No one 18+ in household
- No one identifying as muslim in household
- LOTE – No follow up
- Terminated during screening / midway **(hidden code)**
- Stopped interview
- Refused prior **(supervisor use only)** (e.g. phoned 1800 number to refuse participation)

Screening and introduction

INTRO1 Hello. Good afternoon / evening. My name is (...) and I am calling on behalf of the University of Western Sydney and the Islamic Sciences & Research Academy of Australia from the Social Research Centre. We are conducting an important, short survey about attitudes and experiences of the Islamic community in Sydney.

To help with this important study could I please check if anyone in this household aged 18 or over identifies as muslim?

1. Yes, continue
2. No **(go to TERM1)**

INTRO1a To randomise who we speak to, can I please speak to the person in household identifying as muslim who had the last birthday?

Explain as necessary (re: birthday selection method): This is just a way of randomizing who we speak to in the household (to ensure we get a good cross-section of the community for the study)

1. Continue with same respondent **(go to S1B)**
2. Continue with new respondent **(go to S2)**
3. Stop interview, make appointment **(go to S1A)**
4. Household refusal **(attempt conversion / record reason) (go to RR1)**
5. LOTE – target language Arabic (follow up) **(go to PLOTE)**
6. LOTE – target language Lebanese/Turkish (monitor) **(go to PLOTE)**
7. LOTE – Other language identified (no language follow up) **(record on SMS)**
8. LOTE – Language not identified (make appointment to establish language)
9. Queried about how telephone number was obtained **(display PTEL)**
10. No one in household 18+ **(TERM2)**
11. No one identifying as muslim in household **(TERM1)**
12. Wants more information about the study **(go to PINFO)**

13. Wants to complain about the conduct of the study **(go to PCOMP)**

PLOTE RECORD LANGUAGE

1. Arabic
2. Lebanese (monitor only)
3. Turkish (monitor only)

*(APPOINTMENT REQUIRED)

S1A INTERVIEWER: Record name of selected respondent

1. Name given (specify)
2. Refused name

*(PHONE ANSWERER IS SELECTED RESPONDENT)

S1B This interview is to get your views on a range of issues affecting members of the Australian muslim community.

This survey will take about 10 to 15 minutes to complete, depending on your answers.

1. Continue **(go to S3)**

*(NEW RESPONDENT)

S2 Hello. Good afternoon / evening. My name is (...) and I am calling on behalf of the University of Western Sydney and the Islamic Sciences & Research Academy of Australia from the Social Research Centre. We are conducting an important, short survey about attitudes and experiences of the Islamic community in Sydney.

This interview will be about your attitudes and experience on a range of issues affecting members of Australian muslim community.

For this study, we are looking to speak to the person in the household aged 18 or over who had the last birthday and identifies as muslim, can I just confirm that this applies to you?

1. Yes, continue
2. No, rescreen

S2t This survey will take about 10 to 15 minutes to complete, depending on your answers.

1. Continue **(go to S3)**
2. Make appointment **(go to S2A)**
3. Selected respondent refusal **(go to RR1)**
4. Queried about how telephone number was obtained **(go to PTEL)**

*(APPOINTMENT REQUIRED)

S2A INTERVIEWER: Record name of selected respondent

1. Name given (specify)
2. Refused name

*(QUERIED HOW TELEPHONE NUMBER WAS OBTAINED)

PTEL For this study the client looking to speak to people identifying as muslim, so they gave us a list of telephone numbers that were listed against surnames that suggested to them that this household may be a muslim household.

Snap back to previous question

PINFO The researchers at the University of Western Sydney and the Islamic Sciences & Research Academy of Australia are conducting this important study in order to give Muslim Australians the chance to voice their true opinions on a range of issues.

There are questions that ask your views on a range of topics including cultural contact, racism, the labour force, and civic issues. Your assistance will greatly assist in developing understanding between Muslim and non-muslim Australians. The researchers are hoping that through speaking directly to local Muslim residents, they can help balance out public debates that too often rely on the views of too few voices, while failing to acknowledge the wealth of opinions and beliefs of the community.

All participants will be guaranteed complete anonymity and although there is not direct benefit for taking part in this survey, through helping us by reflecting on the everyday experiences and views on life in Australia, you are assisting in promoting a wider and more thoughtful appreciation of Muslim culture throughout Australia.

If necessary: There's more information about the research on our website. The website address is www.srcentre.com.au.

If necessary: I can send you further information about the study via letter or email

If necessary: I have contact details I can give you if you have any queries about the study **(offer contact details as last resort only)**

Professor Kevin Dunn
University of Western Sydney
k.dunn@uws.edu.au.

1. Respondent would like to be sent further information **(go to PLET)**
2. Letter not required – continue on with survey **(go to S1B)**
3. Household refusal **(attempt conversion / record reason) (go to RR1)**
4. Respondent refusal **(attempt conversion / record reason) (go to RR1)**

*(WANT TO RECEIVE A COPY OF THE LETTER)

PLET Would you like us to mail or email you a copy of the letter?

1. Mail (record name and address details)
2. Email (collect name and email address)

PCOMP This study has been approved by the University of Western Sydney Human Research Ethics Committee. The Approval number is H9267. If you have any complaints or reservations about the ethical conduct of this research, you may contact the Ethics Committee through the Office of Research Services on Tel 02-4736 0883 Fax 02-4736 0013 or email humanethics@uws.edu.au. Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

*(SELECTED RESPONDENT)

S3 Any information you give me will be completely confidential and your own answers will not be able to be identified.

If there are any questions you do not want to answer please let me know and we can move to the next question.

Would you be willing to spare some time now in order to contribute to this important research?

1. Yes, now (go to S4)
2. No, make an appointment (go to S3A)
3. Refused (go to RR1)

*(APPOINTMENT REQUIRED)

S3A INTERVIEWER: Record name of selected respondent

1. Name given (specify)
2. Refused name

*(SELECTED RESPONDENT)

MON This call may be recorded for quality assurance purposes. Please tell me if you do not want this to happen.

1. Recording permitted
2. Recording not permitted

MODULE A – ATTITUDES AND PERCEPTIONS

*(ALL)

A1 Firstly, can I please ask you to specify how you describe your cultural background?

For example, other people taking part in the study have described their cultural background as Australian, Muslim, Lebanese, Turkish-Australian, Australian-Muslim, etc

(DO NOT READ OUT)

Interviewer note: If respondent says ANYTHING else than pre-codes, record in Other (Specify)

1. Australian
2. Muslim
3. Lebanese
4. Turkish-Australian
5. Australian-Muslim
6. Other (specify)
7. (Don't know/can't say)
8. (Refused)

*(ALL)

A2a Which of the following issues are important to you and your family?

The four issues are:

(READ OUT)

What is the MOST important issue? (Response list randomized)

1. Employment
2. Education
3. Relations between Muslims and non-Muslims in Australia
4. Crime rates and security
5. (Don't know)
6. (Refused)

A2b What is the SECOND MOST important issue? (A2a answer excluded from the list. Response list randomized)

A2c What is the THIRD MOST important issue? (A2a, A2b answers excluded from the list. Response list randomized)

A2d

LEAST IMPORTANT issue. (A2d will not be asked but auto-coded with the issue not selected from the list.)

*(ALL)

A3

We would like know if, since July last year, have you personally engaged in the following activities:

(READ OUT)

(STATEMENTS)

1. Voting in the last local election
2. Volunteering for a sporting association
3. Volunteering for a faith-based organisation
4. Involvement in an Australian political party
5. Fundraising
6. Making a charitable donation
7. Involvement in organising or signing a petition
8. Involvement in an organised protest

(RESPONSE FRAME)

1. Yes
2. No
3. (Don't know/can't say)
4. (Refused)

*(ALL)

A4

Next, I am going to read out a list of statements. After each one, I would like you to give me YOUR OPINION about whether you agree or disagree with the statement

(PROBE: Is that agree/disagree or strongly agree/disagree?)

(STATEMENTS)

- a. It is a good thing for a society to be made up of people from different cultures
- b. There is racial prejudice in Australia
- c. Australia is weakened by people of different ethnic origins sticking to their old ways
- d. All races of people ARE equal
- e. Islam is consistent with Australian norms and society
- f. The Australian media's portrayal of Muslims is unfair
- g. Relations between Muslims and non-Muslims in Australia are friendly
- h. Muslims are well integrated into Australian society

- i. I feel I am an Australian
- j. It is important to me that my children are/would be fully accepted as Australians

(RESPONSE FRAME)

1. Strongly agree
2. Agree
3. (Neither agree or disagree)
4. Disagree
5. Strongly disagree
6. (Not applicable)
7. (Don't know/can't say)
8. (Refused)

*(ALL)

A5.

How often do you mix with non-Muslims in the following circumstances, would you say...

1. In your workplace
2. In your social life
3. In an educational setting

(RESPONSE FRAME)

1. Very often
2. Often
3. Sometimes
4. Hardly ever
5. Never
6. Not applicable
7. (Don't know/can't say)
8. (Refused)

*(ALL)

A6

Now using the same scale as the last questions (where 1 is very often and 5 is never), I would like to ask, how often have YOU experienced discrimination because of your RELIGION in the following situations?

- a. In your workplace or when seeking employment
- b. In education, i.e. at a school, TAFE, University
- c. When renting or buying a house
- d. In any dealings with the Police
- e. At a shop or restaurant
- f. In accessing health services
- g. On the internet

(RESPONSE FRAME)

1. Very often
2. Often
3. Sometimes
4. Hardly ever
5. Never
6. (Not applicable)
7. (Don't know/can't say)
8. (Refused)

*(ALL)

A6a

And next, using the same scale as the last questions, how often do you feel that because of your RELIGION..

- a. You are called names or similarly insulted.

(RESPONSE FRAME)

1. Very often
2. Often
3. Sometimes
4. Hardly ever
5. Never
6. (Not applicable)
7. (Don't know/can't say)
8. (Refused)

MODULE R – RELIGIOUS HABITS

IntroR2 Thanks for that. The next few questions are about your religious habits.

*(ALL)

*(ALL)

R2 Firstly, how important is religion in your daily life? Would you describe it as:

1. Very important
2. Important
3. Somewhat important
4. Not important at all
5. (Don't know/can't say)
6. (Refused)

*(ALL)

R4

How often do you attend mosque?

1. Daily
2. Weekly
3. Occasionally
4. Never
5. Other (Specify)
6. (Don't know/can't say)
7. (Refused)

*(ALL)

R5

Do you fast:

1. All of Ramadan plus extra days
2. All of Ramadan
3. Some of Ramadan
4. Do not fast
5. (Don't know/can't say)
6. (Refused)

*(ALL)

*(NOTE SINGLE RESPONSE)

R3 How often do you pray?

(DO NOT READ OUT)

1. All five prayers daily
2. Less than five daily
3. 4-6 times per week
4. 2-3 times per week
5. Once per week
6. Less than once per week
7. Never
8. Other (Specify)
9. (Don't know/can't say)
10. (Refused)

*(ALL)

R6

Did you give zakat in the last 12 months?

Interviewer note: zakat is a tax that goes to charity, which according to Quran is obligatory for all Muslims, and is set traditionally at 2.5 per cent of somebody's annual income and capital

1. Yes
2. No
3. (Don't know/can't say)
4. (Refused)

MODULE D – DEMOGRAPHICS

IntroD1 To finish, I have a few questions about you and your household to help classify your answers.

*(ALL)

Dem1 Record gender (DO NOT ASK)

1. Male
2. Female

*(ALL)

Dem2 Would you mind telling me your age please?

1. Record Age (specify) (range 18+) (go to Dem3)
2. (Refused)

*(REFUSED AGE) (Dem2=2)

Dem2A Well, would you mind telling me which of these age groups you fall into? (READ OUT)

1. 18-24
2. 25-34
3. 35-44
4. 45-54
5. 55-64
6. 65+
7. (Refused)

Dem3 In which country were you born?

1. Australia
2. Lebanon
3. Turkey
4. Iran
5. Iraq
6. Afghanistan
7. Pakistan
8. Indonesia
9. Malaysia
10. Other (Specify)
11. (Refused)

Dem3a Can you please tell me in which country was your mother born?

1. Australia
2. Lebanon
3. Turkey
4. Iran
5. Iraq

6. Afghanistan
7. Pakistan
8. Indonesia
9. Malaysia
10. Other (Specify)
11. (Refused)

*(ASK ALL)

Dem4

What is the main language you speak at home?

1. English
2. Arabic
3. Turkish
4. Persian
5. Kurdish
6. Dari
7. Pashto
8. Urdu
9. Other (Specify)
10. (Refused) (go to Dem7)

*(DEM4= NOT 10)

Dem5

Do you speak a language or languages other than <INSERT RESPONSE FROM Dem4> at home?

(Interviewer note: Prompt for English if not mentioned)

1. Yes
2. No (go to Dem7)
3. (Refused) (go to Dem7)

*(Dem5=1) (SPEAKS OTHER LANGUAGES AT HOME)

Dem6

SPECIFY OTHER LANGUAGES SPOKEN

ALLOW MULTIPLES

DO NOT DISPLAY RESPONSE TO Dem9

1. English
2. Arabic
3. Turkish
4. Persian
5. Kurdish
6. Dari
7. Pashto
8. Urdu
9. Other (Specify)
10. (Refused) (go to Dem11)

*(ALL)

Dem7 Would you say you speak English:

(READ OUT)

1. Very well
2. Well
3. Not well
4. (Not at all)
5. (Don't know/can't say)
6. (Refused) ^s

*(ALL)

Dem8 What is the highest level of education that you have completed?

1. Primary school
2. Some high school
3. High School
4. TAFE Diploma or business college
5. Advanced Diploma and Diploma
6. Bachelor Degree
7. Graduate Diploma or Graduate Certificate
8. Postgraduate Degree
9. Other (Specify)
10. (Don't know/can't say)
11. (Refused)

*(ALL)

Dem9 How would you describe your employment status?

(READ OUT)

1. Employed
2. Unemployed
3. Self-employed
4. Retired
5. Not in labour force
6. Home duties
7. Student
8. (Don't know/can't say)
9. (Refused)

Programmer note: Text replace IF DEM9=1 OR 3 display "is" IF DEM9=4 display "was"

*(ALL)

*(Dem9=1,3,4) (Employed, Self-employed, Retired)

Dem10 What is/was your occupation, profession or trade?

1. Manager
2. Professional
3. Technician or Trades Worker
4. Community and Personal Service Worker

5. Clerical and Administration Worker
6. Sales Worker
7. Machinery Operators and Driver
8. Labourer
9. Other (Specify)
10. (Don't know/can't say)
11. (Refused)

Programmer note: Text replace IF DEM9=1 OR 3 display "work" IF DEM9=7 display "study"

*(Dem9=1, 3 OR 7) (Employed, Self-Employed OR Student)

Dem11 What are your hours of [work/study]?

1. Full-time
2. Part time
3. (Don't know/can't say)
4. (Refused)

*(Dem9=1) (Employed)

Dem12 Are you employed on a permanent, casual or fixed term basis?

1. Permanent
2. Casual
3. Fixed term
4. (Don't know/can't say)
5. (Refused)

Dem13 Is your home:

(READ OUT)

1. Owned outright
2. Owned with a mortgage
3. Purchased under a rent/buy scheme
4. Rented privately
5. Public housing
6. Being occupied rent free
7. Other (Specify)
8. (Refused)

Dem14 And lastly, what is your residential postcode?

(DISPLAY POSTCODE FROM SAMPLE)

1. Post code in sample correct
2. Post code in sample incorrect (Specify correct post code_____)
3. Don't know post code (Specify suburb / locality_____)
4. (Refused)

CLOSE That is all the questions that I have for you. Thank you very much again for your assistance and time. A reminder that my name is (...) from the Social Research Centre.

This research has been conducted on behalf of the University of Western Sydney and the Islamic Sciences & Research Academy of Australia

TERMINATION SCRIPTS

*(NO ONE IDENTIFYING AS MUSLIM IN HH)

TERM1 Thanks anyway, but for this research we are looking to speak to people identifying as muslim.

*(NO ONE IN HOUSEHOLD 18+)

TERM2 Thanks anyway, but for this research we need to interview people that are over 18 years of age.

*(REFUSED AGE)

TERM3 Thanks anyway, but for this research we need to know how old you are.

*(REFUSED)

RR1 OK, that's fine, no problem, but could you just tell me the main reason you do not want to participate, because that's important information for us?

1. No comment / just hung up
2. Too busy
3. Not interested
4. Too personal / intrusive
5. Don't like subject matter
6. Not applicable
7. Don't believe surveys are confidential / privacy concerns

8. Silent number
9. Don't trust surveys / government
10. Never do surveys
11. 10 minutes is too long
12. Get too many calls for surveys / telemarketing
13. Too old / frail / deaf / unable to do survey **(code as too old / frail / deaf / unable to do survey)**
14. Not a residential number (business, etc) **(code as not a residential number)**
15. Language difficulty **(code as language difficulty no follow up)**
16. Going away / moving house **(code as away duration)**
17. Asked to be taken off list and never called again
18. No one 18+ in household **(code as no one 18+ in household)**
19. Not identifying as muslim in household
20. Respondent unreliable / drunk **(code as other out of scope)**
21. Other (specify_____)

ALLTERM

1. Household refusal (S1=4) OR (PINFO=3)
2. No one 18+ in household (S1=9 / TERM2=1)
3. Not a muslim household (S1=10 / TERM1=1)
4. Selected respondent refusal (S2t=3)
5. Selected respondent refusal (PINFO=4) OR (S3=3)

