University of South Australia

Islamophobia, social distance and fear of terrorism in Australia

A PRELIMINARY REPORT

International Centre for Muslim and non-Muslim Understanding

This report was prepared by Professor Riaz Hassan and Professor Bill Martin with research assistance by Dr Laurence Lester and Dr Ning Xiang. It was edited by Kate Leeson and designed by tif.image Design.

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PREFACE

The International Centre for Muslim and non-Muslim Understanding was officially launched in 2008 by its patron, former Australian Prime Minister the Hon Mr Bob Hawke. It is part of the Hawke Research Institute at the University of South Australia. The centre is devoted to building cross-cultural harmony and understanding. The centre's work examines the basis of tensions between the Muslim and non-Muslim worlds, including the role of governments, local communities and the media, within a social and cultural rather than purely religious context. It supports critical engagement and dialogue at the local, national and global levels and works towards developing policy solutions that can be considered and introduced by governments in Australia and overseas. The centre contributes to building the University of South Australia's scholarship and commitment to social justice and reconciliation and is the leading policy institution of its kind in Australia. The centre is a unique forum in which scholars develop and share ideas within the framework of a broader social justice and social inclusion agenda. This report on how Australians feel about Islamophobia, social distance and terrorism is a small but timely and important contribution to that objective.

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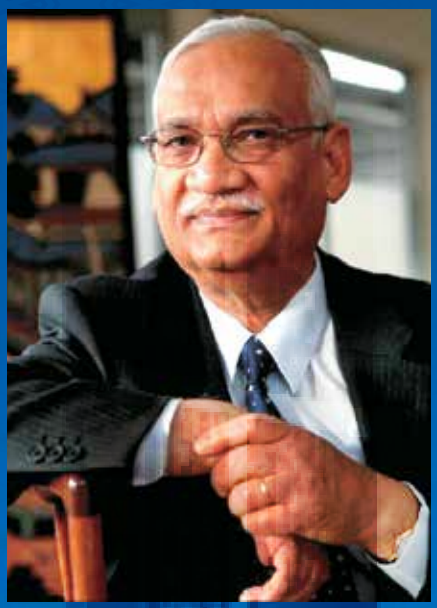

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The Life Course Centre

The Life Course Centre, based in the Institute for Social Science Research at the University of Queensland, is an Australian Research Council Centre of Excellence for Children and Families over the Life Course. It conducts research that is targeted at reducing the intergenerational transmission of disadvantage within families and across generations. The centre also develops and pilots policies and practices to reduce disadvantage.

Further information is available at www.lifecoursecentre.org.au/

The International Centre for Muslim and non-Muslim Understanding

The International Centre for Muslim and non-Muslim Understanding is part of the Hawke Research Institute at the University of South Australia. The centre is devoted to building cross-cultural harmony and understanding. The centre's work examines the basis of tension between the Muslim and non-Muslim worlds, including the role of governments, local communities and the media, within a social and cultural rather than purely religious context. It supports critical engagement and dialogue at the local, national and global levels. The centre is funded by the Australian Government Department of Education and the South Australian Government.

www.unisa.edu.au/Research/International-Centre-for-Muslim-and-non-Muslim-understanding

1. INTRODUCTION

Immigration and the accompanying ethnic, religious and cultural heterogeneity are the building blocks of modern Australian society. Australia's democratic political system has provided the vital and enduring framework for its development as a prosperous, politically inclusive and socially cohesive society which leads the world on many aspects of social development. An important feature of Australia's political culture is its reliance on objective and reliable information about its social structures in order to frame and develop appropriate public policies for the economic and social advancement of its people. In this regard public institutions such as the Australian Bureau of Statistics, Australian universities and the media play a vital and critical role. Australia's democratic system is committed to freedom of membership of religious, ethnic and cultural groups. For many groups, ethnic, cultural and religious group memberships have also been central to the experience of disadvantage in Australia as demonstrated in the case of Indigenous Australians. This report deals with the experience of Australian Muslims.

The contact between Muslim fishermen from Indonesia's Sulawesi region and Indigenous Australians dates back to the early eighteenth century but the arrival of Muslims in large numbers is a recent phenomenon. In the past two decades the Muslim population has increased significantly due to immigration and natural increase. According to the 2011 Australian Census there were 476,290 Muslims in Australia of whom about 40 per cent were born in Australia and the rest came from 183 countries, making them one of most ethnically and nationally heterogeneous religious communities. With 2.2 per cent of the Australian population, Islam is now the third largest religion in Australia. According to recent Pew Research Centre demographic projections, by 2050 the number of Australian Muslims will increase to 1.4 million or 5 per cent of the population, making Islam the second largest religion. A number of studies have noted that migrant status and membership of minority religious and cultural groups is central to understanding the experiences of disadvantage in Australia. Muslims are a particularly striking example of how a growing cultural subpopulation experience disadvantage. As noted in a previous report of the International Centre for Muslim and non-Muslim Understanding (2015), Australian Muslims are educationally high achievers, but underemployed and underpaid (*Australian Muslims: A Demographic, Social and Economic Profile of Muslims in Australia 2015*).

This is a preliminary report on the findings of a survey of the perceptions of key religious and cultural groups, with a special focus on Muslims, by a representative sample of 1000 Australian adults. It focuses on their perceptions of Muslims and other religious and ethnic groups with special reference to Islamophobia, social distance and terrorism and how these vary by key demographics, respondent's direct experience with the other groups and other variables. A more detailed report of the findings will follow. This report offers a new metric of social distance that can be applied to key religious and ethnic groups. In relation to Australian Muslims it explores the pattern of Islamophobia and worries about terrorism. This study offers a methodological framework for future larger studies of religious and ethnic relations in Australia and their impact in terms of social and economic disadvantage for subpopulations.

2. EXECUTIVE SUMMARY

Introduction

Muslims in Australia are an ethnically and culturally diverse group. Muslims are currently the third largest religious group in Australia and their numbers are predicted to grow significantly in the coming decades. Previous research has shown that, even though Australian Muslims tend to be well educated, they are underemployed and underpaid, suggesting they face discrimination in the workforce. This report focuses on Australians' perceptions of Muslims, in particular levels of Islamophobia, feelings of social distance and concern about terrorism. It investigates how demographic factors such as age, religion, place of residence, employment status and political views affect the likelihood that someone is Islamophobic, feels socially distant from Muslims, or is worried about a terrorist attack.

Methodology

This report is based on data collected through a telephone survey of a nationally representative sample of 1000 adult Australians. The survey was developed by researchers from the University of Queensland and the University of South Australia and was administered by the Social Research Centre, Australian National University.

Islamophobia

The term Islamophobia denotes negative and hostile attitudes towards Islam and Muslims. The term has been used by academics for some time, and has more recently become part of political and media discourse. Islamophobia can cover hostile feelings, discrimination, exclusion, fear, suspicion or anxiety directed towards Islam or Muslims.

The survey found that almost 70 per cent of Australians have a very low level of Islamophobia, about 20 per cent are undecided and only 10 per cent are highly Islamophobic.

The survey found no significant differences between the Islamophobic attitudes of women and men, and of people living in capital cities or non-capital cities. People living in Victoria were less likely to be highly Islamophobic. The survey found that people are more likely to be Islamophobic if they are older, have not completed Year 12, are not employed in a professional or managerial role, or belong to a non-traditional Christian denomination. People who have regular contact with Muslims are less likely to be Islamophobic, and so are people who have tolerant attitudes towards migrants or who are not very worried about terrorism.

Social distance

The concept of social distance captures the degrees and grades of affective closeness and intimacy people feel towards members of different groups in society and which characterise their personal and social relations. It indicates how much sympathy people feel for members of a particular social group and how much prejudice they feel.

The survey found that the great majority of Australians felt comfortable having a Muslim as a family member or close friend, although more felt social distance from Muslims than from other religious groups.

Whether respondents lived in a capital city did not affect their feelings of social distance, but Queenslanders were more likely to score highly for social distance. Higher social distance scores were associated with age, not completing Year 12, being unemployed or being employed in non-professional positions. People who were Buddhist or from the larger established Christian denominations had lower social distance scores and Hindus, Baptists and those from non-traditional Christian groups had higher scores. Those who had regular contact with Muslims and those who were not very worried about terrorism had lower scores.

Terrorism

Terrorism is the use of violence or the threat of violence by non-state actors to achieve political and/or ideological ends. It is usually directed at the general population and is intended to cause fear.

The survey found that women tend to be more worried about terrorism than men. Where a respondent lived did not have a significant impact. People were more worried about terrorism if they were older, had lower levels of education, unemployed, employed in a non-professional role or if they supported the Liberal or National parties. They were less likely to be worried about terrorism if they had regular contact with Muslims, felt tolerant of migrants or had lower Islamophobia scores.

Conclusion

Most Australians display low levels of Islamophobia, and are willing to have Muslims in their family or friendship group (although they are even more welcoming of members of other major religions). There are pockets of prejudice and anxiety directed towards Muslims, for example among the aged and those facing financial insecurity. But the great majority of Australians in all states and regions are comfortable to live alongside Australian Muslims.

3. METHODOLOGY

This report is based on data collected through a survey of a nationally representative sample of 1000 adult Australians. The survey questionnaire was developed by researchers from the Australian Research Council Centre of Excellence the Life Course Centre (LCC), Institute of Social Science Research (ISSR) at the University of Queensland, Professor Bill Martin, Professor Mark Western, Professor L. Mazerolle, Dr Adrian Cherney, Dr Yara Jarallah and Professor Riaz Hassan from the International Centre for Muslim and non-Muslim Understanding at the University of South Australia. It involved collection of data of respondents' perceptions of religious and ethnic groups, with a focus on Muslims. It was administered by a highly experienced and expert data collection organisation, the Social Research Centre (SRC) of the Australian National University. The survey questionnaire was administered in September 2015 through a 12–15 minute Computer-Assisted Telephone Interview (CATI) by the highly experienced staff of SRC. Before the actual survey launch the SRC conducted a 'soft launch' to pre-test the questionnaire and make appropriate changes. The respondents were chosen from commercially available telephone samples (Dual-frame RDD). The respondents were assured of anonymity and confidentiality. Neither their names nor addresses were recorded and passed on to researchers. The survey was approved by the University of Queensland's Behavioural and Social Sciences Ethical Review Committee. Following the data collection the data were cleaned and analysed. The survey questionnaire and the sample profile are provided in appendix 1 and 2.

'President Obama sought on Sunday to calm jittery Americans after the terrorist attack last week in California ... But the president's speech was meant ... to urge people not to give in to fear or language that casts suspicion on all Muslims and mosques. "We cannot turn against one another by letting this fight be defined as a war between America and Islam," Mr. Obama said ... "It's our responsibility to reject proposals that Muslim Americans should somehow be treated differently. Because when we travel down that road, we lose. That kind of divisiveness, that betrayal of our values plays into the hands of groups like ISIL."'

Gardiner Harris and Michael D. Shear, 'Obama says of terrorist threat: "We will overcome it"', *New York Times*, 6 December 2015.

4. ISLAMOPHOBIA

4.1 What is Islamophobia?

The term Islamophobia denotes negative and hostile attitudes towards Islam and Muslims. It has gained wide currency in recent years and has taken root in public, political and academic discourse. Its recent popularity, however, belies the fact that it has a long history in the Western academic discourse on Islam, which was highlighted in Edward Said's seminal book Orientalism. Islamophobia became part of contemporary discourse with the 1997 publication of the report *Islamophobia: a challenge for us all* by the British think tank the Runnymede Trust. It described Islamophobia as a useful shorthand way of referring to dread or hatred of Islam and unfounded prejudice and hostility towards Islam and Muslims. The report used the term not only to cover hostile sentiments but also the practical consequences of such hostility such as unfair discrimination against Muslim individuals and communities, and the exclusion of Muslims from mainstream political and social affairs. It also differentiated between a narrow and an open view of Islam. The former view considers Islam either to be monolithic and static, or to be aggressive and ideological. The latter view by contrast recognises that Islam, like Christianity, is dynamic and consists of various aspects and ideologies.

Many scholars have used the formulations of the Runnymede Trust in their conceptualisations of Islamophobia as a 'fear and dread of Islam' (Abbas 2004), 'a form of differentialist racism' (Werbner 2005), 'a social anxiety towards Muslim cultures' (Geisser 2003), and 'fear of Muslims and Islamic faith' (Lee et al 2009). They have described Islamophobia as 'rejection of Islam, Muslim groups and Muslim individuals on the basis of prejudice and stereotypes. It may have emotional, cognitive, evaluative as well as action oriented elements' (Stolz 2005), and 'a widespread mindset and fear-laden discourse in which people make blanket judgements of Islam as the enemy as the "other" as a dangerous and unchanged, monolithic bloc that is the natural subject of well-deserved hostility from Westerners' (Zuquete 2008). The term has spread to international organisations including the European Union, which has issued several reports on the topic, and the United Nations. In 2004 Secretary General of the United Nations Kofi Annan while opening a UN conference on 'Confronting Islamophobia' lamented: 'When the world is compelled to coin a new term to take account of increasingly widespread bigotry that is a sad and troubling development. Such is the case with Islamophobia.'

The most comprehensive analysis of Islamophobia has been offered by Erik Bleich in a 2011 paper published in the journal *American Behavioural Scientist* entitled 'What is Islamophobia, and how much is there? Theorizing and measuring an emerging comparative concept' (Bleich 2011). Following Bleich, Islamophobia here is defined as *'Indiscriminate negative attitudes or emotions directed at Islam or Muslims'*. This conceptualisation captures the multidimensionality of Islamophobia. It is indiscriminate because it implies negative assessments of all or most Muslims or aspects of Islam. Negative attitudes and emotions encompass a wide range of evaluations and affects covering aversion, jealousy, suspicion, disdain, anxiety, rejection, contempt, fear, disgust, anger and hostility. It also covers the phobic dimension which, according to the American Psychological Association, implies a persistent and irrational fear of a specific object, activity or situation that is excessive and unreasonable. The reference to 'Islam or Muslims' implies that the target may be the religious doctrine or the people who follow it. These dimensions also make Islamophobia a graded category. For example a one-off negative opinion about Islam or Muslims will constitute low-level Islamophobia, especially if the opinions can be revised or altered based on new information. At the other extreme, expressions of persistent unshakable hostility are high-level Islamophobia. The more consistently an individual expresses a greater number of such intensely held biases, the more Islamophobic he or she is. The greater the prevalence, consistency and intensity of Islamophobic expressions and individuals, the greater the Islamophobia in a given social group or society.

'There has been a three fold increase in the reported incidents of Islamophobia in Australia after the Paris attacks. The preliminary findings, which are based on reported incidents to the Islamophobia Register, Australia over a 12 month period were presented to the Second Australasian Conference on Islam in Sydney. ... The study found that Muslims in Sydney experience discrimination at three times the rate of other Australians, but most believe relations between Muslims and non-Muslims are friendly. The report's main author Professor Kevin Dunn, said the survey was further evidence of high rates of Islamophobia in Australia. But he said the fact that Muslims face high levels of discrimination "yet still believe Islam is compatible with Australian norms, bodes well for the future".'

Zia Ahmad, 'Dramatic increase in Islamophobia after Paris attacks', *Australasian Muslim Times*, 2 December 2015

4.2 How Islamophobic are Australians?

To investigate the relative prevalence of Islamophobic feelings in Australia a slightly modified version of the Islamophobia scale developed by Lee et al (2013) was used. The scale consisted of the following seven items/ statements.

A. Just to be safe, it is important to stay away from places where Muslims could be.

B. I would feel very comfortable speaking with a Muslim.

C. I would support any policy that would *stop* the building of new mosques.

D. If I could, I would avoid contact with Muslims.

E. I would live in a place where there are Muslims.

F. Muslims should be allowed to work in places where many Australian gather, such as airports.

G. If possible, I would avoid going to places where Muslims would be.

The above Islamophobia scale was included in a telephone survey of a randomly selected sample of 1000 Australians. The respondents were asked if they: strongly agree, agree, undecided, disagree, and strongly disagree, with each of the scale's seven items. The following analysis is based on the data collected in this survey conducted in September–October 2015 by the Social Research Centre at the Australian National University.

Table 1 gives an overview of the responses for each scale item.

Table 1. Profile of Islamophobia

Scale items	Strongly agree %	Agree %	Undecided %	Disagree %	Srongly disagree %	N
1. Just to be safe it is important to stay away from places where Muslims could be.	4.9	12.1	14.9	41.0	27.2	996
2. I would feel comfortable speaking with a Muslim.	37.3	49.7	6.5	4.7	1.9	996
3. I would support any policy that will stop the building of a new mosque.	11.9	12.0	17.7	35.3	23.2	994
4. If I could, I would avoid contact with Muslims.	4.1	8.8	8.4	46.4	32.2	994
5. I would live in a place where there are Muslims.	19.0	46.0	15.6	13.3	6.2	992
6. Muslims should be allowed to work in places where many Australians gather such as airports.	26.3	52.5	9.5	8.3	3.3	993
7. If possible, I would avoid going to places where Muslims would be.	3.4	10.3	11.5	46.9	27.9	989

In order to obtain a single summary score, strongly agree, agree, undecided, disagree and strongly disagree were given scores of 1, 2, 3, 4 and 5 respectively. The scores for items 1, 3, 4 and 7 were reversed in order to compute values ranging from 1 to 5, where 1 represents low and 5 high levels of Islamophobia. These findings are reported in Table 2.

Table 2. Measuring Islamophobia in Australia

Level of Islamophobia	Numbers	Percentage	Cumulative
Low 1	222	22.7	22.7
2	454	46.6	69.3
3	209	21.4	90.7
4	79	8.1	98.8
High 5	12	1.2	100.0

Almost 70 per cent of Australians appeared to have a very low level of Islamophobia and are not concerned about it. Another 20 per cent are undecided. Less than 10 per cent fall in the highly Islamophobic category. These findings indicate that a large majority of Australians are not Islamophobic.

Further analysis was performed to ascertain levels of Islamophobia by state, capital city, and respondents' gender, age, educational attainment, labour force status, occupation, political affiliation, regular contact with Muslims and religious affiliations. This analysis is reported below. Another summary measure used in the following analysis was 'Islamophobia mean'. The mean value was calculated by aggregating the individual scores and dividing them by the total number of respondents, and rounding to two significant figures. The mean score therefore will range from 1 (low) to 5 (high).

Table 3. Islamophobia by state

	Low	Islamophobia Scale %			High		
State	1	2	3	4	5	Total (N)	Mean
NSW	20.7	46.0	22.1	9.8	1.4	313	2.3
Vic	29.9	44.7	15.4	9.3	0.7	240	2.1
Qld	19.1	47.2	22.5	9.1	2.1	193	2.3
SA	15.9	54.5	23.1	6.6	0.0	74	2.2
WA	18.3	45.5	31.8	3.0	1.4	98	2.2
Tas	21.8	59.0	15.7	2.2	1.2	23	2.0
NT	39.0	14.7	46.3	0.0	0.0	9	2.1
ACT	48.2	39.0	6.8	5.9	0.0	16	1.7
Total	**22.7**	**46.4**	**21.4**	**8.3**	**1.2**	**966**	**2.2**

Notes: In this and the following tables (1) All data are weighted. (2) Mean is the mean of the Islamophobia Scale.

The data in the table above are randomly distributed, meaning differences are not statistically significant.

In this bivariate examination state does not appear to influence Islamophobia. In the multivariate analysis to follow the apparent differences in the NT and ACT do not occur and are probably due to small numbers (i.e. total participants in the territories is N = 30). On the other hand, in the regression model, the small proportion of residents of Victoria in the highest category of Islamophobia is statistically significant.

The effect of state of residency is discussed in section 4.3 on the regression model which will investigate the contribution of various variables on the levels of Islamophobia in a multivariate analysis.

Table 4. Islamophobia by capital city vs non-capital city

Location	Islamophobia Scale %					Total (N)	Mean
	1	2	3	4	5		
Non-capital city	21.6	47.5	22.0	7.9	1.0	465	2.2
Capital city	23.8	45.4	20.9	8.6	1.4	501	2.2
Total	**22.7**	**46.6**	**21.4**	**8.3**	**1.2**	**966**	**2.2**

The above distribution is random, meaning differences are due to chance and they are not statistically significant.

Australia is a highly urbanised country. Moreover the majority of Australian Muslims live in urban areas and two thirds live in Sydney and Melbourne. The analysis reported above in Table 4 shows that there is no significant difference between capital and non-capital regions. Both have relatively low levels of Islamophobia. This result is consistent with the regression model.

Table 5. Islamophobia by gender

Gender	Islamophobia Scale %					Total (N)	Mean
	1	2	3	4	5		
Male	23.0	45.6	21.4	9.0	1.1	478	2.2
Female	22.5	47.5	21.4	7.3	1.3	497	2.2
Total	**22.7**	**46.6**	**21.4**	**8.1**	**1.2**	**975**	**2.2**

The above distribution is random, meaning it could occur by chance and therefore is statistically not significant.

Table 5 shows that the distribution of Islamophobic feelings between men and women is effectively identical. This result is also consistent with the regression model.

Table 6. Islamophobia by age group

Age group	Islamophobia Scale %					Total (N)	Mean
	1	2	3	4	5		
18–24	35.3	37.4	22.5	4.2	0.6	124	2.0
25–34	31.1	49.4	16.5	3.0	0.0	189	1.9
35–44	20.3	50.9	22.3	6.2	0.3	171	2.2
45–54	20.1	51.5	14.4	12.9	1.2	167	2.3
55–64	20.6	46.1	20.9	11.0	1.4	146	2.2
65–74	17.4	43.6	24.1	10.1	4.7	99	2.4
75+	4.2	38.6	42.7	12.5	2.1	77	2.7
Total	**22.8**	**46.6**	**21.4**	**8.1**	**1.2**	**973**	**2.2**

The distribution is non-random, meaning it is unlikely to have occurred by chance and therefore the differences are statistically significant.

The distribution of Islamophobic sentiments in Table 6 shows that age and Islamophobia are directly related. Islamophobia increases with age. The older respondents tended to be more Islamophobic and this increase is statistically significant. This result is consistent with the regression model shown in section 4.3 below, which investigates the contribution of various variables to the levels of Islamophobia.

Table 7. Islamophobia by education

Education	Islamophobia Scale %					Total (N)	Mean
	1	2	3	4	5		
University degree	27.7	52.3	15.7	3.7	0.6	385	2.2
Post-school vocational	19.2	48.5	22.9	8.6	0.8	241	2.2
Completed Year 12	28..8	39.7	23.3	6.7	1.6	173	2.1
Did not complete Year 12	11.4	35.8	30.9	19.1	2.9	169	2.7
Total	**23.0**	**46.2**	**21.5**	**8.1**	**1.2**	**968**	**2.2**

The distribution is non-random, meaning it is unlikely to have occurred by chance and therefore is statistically significant.

Education has a salutary effect on Islamophobia. Respondents with a university degree and/or who have completed Year 12 appear to have significantly lower Islamophobia scores than the respondents without Year 12 education. And this difference is confirmed by the regression model in which it is shown that those with the lowest level of education differ significantly from those with the highest level. Islamophobia is a type of prejudice. Psychological research shows that education is highly correlated with 'differentiated' thought processes, that is, people tend to make judgements based on evidence, while those with less education tend to think in 'monopolistic' thought categories which are characterised by either/or categories of thought.

Table 8. Islamophobia by labour force status

Labour force status	Islamophobia Scale %					Total (N)	Mean
	1	2	3	4	5		
Employed	27.3	47.7	17.5	7.0	0.6	600	2.1
Not in labour force	14.3	45.2	28.1	9.8	2.7	309	2.4
Unemployed	23.9	37.0	27.4	11.8	0.0	60	2.3
Total	**22.9**	**46.2**	**21.5**	**8.2**	**1.2**	**969**	**2.2**

The distribution is non-random, meaning it is unlikely to have occurred by chance and therefore is statistically significant.

Employment reduces Islamophobia. People in the labour force are less Islamophobic than those who are unemployed or not in the labour force (although in the multivariate analysis to follow, the unemployed do not appear to differ from the employed). That is, those who are gainfully employed display significantly lower Islamophobic attitudes.

Table 9. Islamophobia by occupational status

Occupational status	Islamophobia Scale % 1	2	3	4	5	Total (N)	Mean
Managerial/ professional	27.9	51.4	14.0	6.0	0.8	361	2.1
Not	24.7	41.1	24.8	9.2	0.2	179	2.2
Total	**26.8**	**48.0**	**17.6**	**7.1**	**0.6**	**540**	**2.1**

The distribution is non-random, meaning it is unlikely to have occurred by chance and therefore is statistically significant.

Respondents in professional and managerial occupations tend to have lower Islamophobia scores than their counterparts in non-managerial and non-professional occupations. This is probably the effect of higher educational attainment and gainful employment status, as noted above in tables 7 and 8. (As occupation status is only recorded for those who are employed this variable is excluded from the regression model.)

Table 10. Islamophobia by political affiliation

Affiliation	Islamophobia Scale % 1	2	3	4	5	Total (N)	Mean
Liberal	8.7	49.8	29.0	9.2	3.2	259	2.5
Labor	32.9	39.2	16.1	11.0	0.9	255	2.1
National/ Country	0.0	48.0	46.6	5.4	0.0	28	2.6
Greens	42.5	49.0	8.4	0.0	0.0	41	1.7
No party	26.5	43.1	22.8	7.2	0.4	248	2.1
Other party	29.0	55.8	11.0	4.3	0.0	81	1.9
Total	**23.4**	**45.6**	**21.7**	**8.2**	**1.3**	**911**	**2.2**

The distribution is non-random, meaning it is unlikely to have occurred by chance and therefore is statistically significant.

Surprisingly, political affiliations appear to be significantly related to Islamophobia scores. Respondents with political affiliations with the Liberal and Country parties have significantly higher levels of Islamophobia than those with political affiliations with the centre-left Labor Party. The Greens voters tend to have the lowest Islamophobia score. Nonetheless in the multivariate analysis to follow these effects become less apparent.

Table 11. Islamophobia by Muslim contact (work with or come into regular contact)

Contact with Muslims	Islamophobia Scale %					Total (N)	Mean
	1	2	3	4	5		
Not the case	13.5	40.8	30.2	13.5	2.0	441	2.5
Work/regular contact	31.5	51.4	13.1	3.5	0.5	497	1.9
Total	**23.0**	**46.4**	**21.1**	**8.2**	**1.2**	**938**	**2.2**

The distribution is non-random, meaning it is unlikely to have occurred by chance and therefore is statistically significant.

Contact with Muslims has a salutary effect on people's attitudes. Table 11 clearly shows that respondents who are in regular contact with Muslims at work or socially have significantly lower scores on the Islamophobia Scale. This finding supports the hypothesis that contact and interaction with the 'other' tends to dilute prejudicial stereotypes. This result is mirrored in the regression analysis.

Table 12. Islamophobia by religion

Religion	Islamophobia Scale %					Total (N)	Mean
	1	2	3	4	5		
Catholic	16.7	45.0	27.3	10.4	0.7	205	2.3
Anglican	26.0	48.3	19.8	4.6	1.3	80	2.1
Uniting Church	11.3	46.0	28.8	12.4	1.6	34	2.5
Presbyterian/ Reformed	0.0	34.3	38.9	23.8	3.0	19	3.0
Baptist	0.0	62.6	30.1	4.3	3.1	9	2.5
Greek Orthodox	0.0	52.5	33.5	14.0	0.0	7	2.6
Lutheran	0.0	61.2	34.0	4.7	0.0	5	2.4
Other Christian	15.3	41.3	31.4	9.2	2.7	124	2.4
Islam	71.6	28.5	0.0	0.0	0.0	26	1.3
Buddhism	25.0	12.1	49.0	13.9	0.0	20	2.5
Hinduism	16.8	40.8	30.2	9.6	2.7	16	2.4
Judaism	0.0	100.0	0.0	0.0	0.0	2	2.0
Other	25.6	45.0	19.1	8.3	2.1	78	2.2
No religion	28.7	52.2	12.4	6.1	0.7	337	2.0
Total	**22.9**	**46.3**	**21.4**	**8.1**	**1.2**	**964**	**2.2**

The distribution is non-random, meaning it is unlikely to have occurred by chance and therefore is statistically significant.

There are significant differences in Islamophobia scores among respondents with different religious affiliations. Firstly, as one would expect, Muslims have the lowest Islamophobia score: 1.3 compared with the national average of 2.2. They are followed by followers of Judaism and people with no religion, who have lower Islamophobia scores than the national average. Except for Anglicans all Christian groups have Islamophobia scores higher than the national average of 2.2. Among the Christian groups Presbyterians have the highest score followed by Greek Orthodox, Uniting Church, Baptists, Lutherans, Catholics and 'other Christians'. Among the followers of non-Christian religious affiliations, the Buddhists and Hindus, two of the fastest growing religions in Australia, have significantly higher Islamophobia scores.

Religion is included in the regression model, but due to small numbers categories are combined. The result is that the group 'other Christians' (excluding Anglicans and Catholic) appear to be more Islamophobic, but as expected Muslims are less Islamophobic.

Table 13. Islamophobia and levels of worry about terrorism

Worry about terrorism	Islamophobia Scale %					Total (N)	Mean
	1	2	3	4	5		
Not at all	49.4	37.0	12.6	1.1	0.0	191	1.7
A little	28.6	53.4	14.8	3.0	0.2	328	1.9
Moderately	10.1	59.8	20.3	9.3	0.6	265	2.3
Very much	3.6	34.9	42.6	16.8	2.1	106	2.8
Extremely	4.4	11.6	45.1	30.1	8.8	83	3.2
Total	**22.8**	**46.3**	**21.5**	**8.2**	**1.2**	**973**	**2.2**

The distribution is non-random, meaning it is unlikely to have occurred by chance and therefore is statistically significant.

The respondents were asked, 'To what extent do you currently worry about terrorism in Australia?' As indicated in Table 13, they were offered five responses to choose from: not at all, a little, moderately, very much, and extremely.

These distributions in the table above show that the levels of worry about terrorism are positively related to Islamophobia. Respondents who worry 'very much' and 'extremely' have significantly higher levels of Islamophobia than those in other response categories. These results are consistent with the multivariate analysis to follow.

Table 14: Islamophobia and feelings about one's community

People in local community help neighbours	Islamophobia Scale %					Total (N)	Mean
	1	2	3	4	5		
Strongly agree	26.3	45.1	20.7	6.5	1.3	291	2.2
Agree	20.7	51.4	20.1	6.8	1.1	488	2.2
Undecided	22.7	38.8	27.4	10.1	1.0	125	2.5
Disagree	23.7	29.9	25.1	19.6	1.8	57	2.8
Strongly disagree	17.4	43.6	12.8	26.2	0.0	13	3.2
Total	**22.7**	**46.5**	**21.4**	**8.1**	**1.2**	**974**	**2.2**

The above distribution is random, meaning it could occur by chance and therefore it is statistically not significant.

We investigated whether a primordial kind of attachment to one's neighbourhood and local community affects attitudes towards the 'others'. The findings reported in this table suggest that such attachments do not influence Islamophobia. This result is consistent with the regression model.

These distributions in the table above show that the levels of worry about terrorism are positively related to Islamophobia. Respondents who worry 'very much' and 'extremely' have significantly higher levels of Islamophobia than those in other response categories. These results are consistent with the multivariate analysis to follow.

4.3 Regression model explaining correlates of Islamophobia

The Islamophobia Scale is constructed from seven questions. We add the score on each of the seven items, each a Likert scale with range 1 (strongly agree) to 5 (strongly disagree). The result is re-scaled to produce an ordinal measure with a range of 1 to 5. In the resulting scale 1 is least Islamophobic, and 5 is most Islamophobic, but we treat the scale as an ordinal measure; we have reason to believe that the psychological distances between these points are not equal, but they are an ordinal representation of an unobserved underlying interval/ratio measure of Islamophobia.

To model the Islamophobia Scale we use the ordered logit model. The estimated coefficients are the log odds ratio. To make the model estimates more accessible we take the exponential of the estimate which allows us to speak of the odds ratio: exp(coefficient) < 1 means the outcome is less likely to occur, exp(beta) > 1 is more likely to occur, exp(coefficient) = 1 means no difference between, for example, any two groups represented by an explanatory variable.

We investigate the impact on Islamophobia by a number of social and economic variables. Specifically: age (in 7 groups from 18–24 years to 75 plus years), gender, state and territory, capital city vs non-capital, education (in 4 groups from university to did not complete high school), labour force status (employed, unemployed and not in the labour force), attitude to migrants (on a 4-point scale), Australian born vs English-speaking background (ESB) or non-ESB, religion (in 7 groups), attitude to terrorism (an ordinal measure from not worried at all to extremely worried), political affiliation (in 6 groups), views about the helpfulness of the local community (on a 5-point scale), whether the individual works with or has regular contact with Muslims, whether the individual would be comfortable having a person with a specific religion (Buddhist, Hindu, Muslim, Christian, Jewish) as an immediate family member, and as a proxy for attitude to immigrants whether individuals agree or disagree with the view that immigrants make an important contribution to society (on a 5-point scale).

Table 15 below provides a summary of the ordinal logit regression model estimates (with coefficients transformed to exponential form).

First consider the explanatory variables that do not appear to influence Islamophobia when considered in this multivariate analysis (that is, the variable or category of the variable has a p-value of less than 10%: to be conservative we consider statistically significant at up to the 10% level). These variables are gender, community attachment and capital city.

Second, consider the multi-category explanatory variables that have just one category statistically significant.

- Those who did not complete Year 12 education (the lowest level on the education scale) are 1.74 times more likely to be in a higher level of Islamophobia (or we may say they are about 70% more likely to be Islamophobic). Or, there is a 27% probability that those with the highest level of education have an Islamophobia Score score of 1, but those with the lowest level of education have less than 2% probability.
- On average a resident of Victoria is about a third as likely to be in the in high value of the Islamophobia Score (odds ratio 0.66) compared to the reference state of NSW; other states do not differ.
- Those from English speaking background (ESB) do not differ from the reference group Australian born, but non-ESB are more than 50% more likely to be in the high Islamophobia Score level (odds ratio 1.67).
- Those not in the labour force (NLF) are also more than 50% more likely to be in the high Islamophobia Score level (odds ratio 1.66); unemployed do not differ from employed.

Third, consider age, religion and political affiliation, the multi-category explanatory variables that have more than one category statistically significant, but not all categories.

- Compared to the reference age groups of 18 to 24 years, three age groups have a greater likelihood of being in the top Islamophobia Score category: 35–44, 45–54 and 55–64 are in the range of odds ratio approximately 1.8 to 1.9, i.e. close to twice as likely to be at the top Islamophobia Score level. Those aged 75 years and above have an odds ratio of 2.66 – approaching three times more likely to be in the high Islamophobia Score group.
- Compared to the reference group of those who have 'no religion', 'other Christian' (excluding specified categories Baptist, Greek Orthodox, Lutheran, Presbyterian and Reformed, and Uniting Church) are about twice as likely to be in the higher Islamophobia Score (odds ratio 1.92), but Muslims are most unlikely to be in that category (odds ratio 0.023), or about 0.06 times lower than the reference group. Alternatively we may say that there is a 73% probability Muslims will be at the lowest Islamophobia Score level, but less than a 0.01% probability they will be at the highest level (probabilities evaluated at means).
- Compared to the reference group of political affiliation with the Liberal Party those who associate with the Labor Party or the group of 'other party' (other than Liberal, Labor, National and Country Party, Greens or no party) are about half as likely to be in the higher Islamophobia Score range (odds ratio of 0.57 and 0.59 respectively).

Fourth, consider dichotomous explanatory variables.

- Those who are comfortable with Muslim contact (i.e. the individual works with or has regular contact with Muslims) are half as likely to be at the highest Islamophobia Score level compared to those who are not (odds ratio 0.5).
- For the indicators of those who would be comfortable having a person who is Buddhist, Hindu, Muslim, Christian or Jewish as an immediate family member only Buddhist and Muslim are significant. Those comfortable with a Buddhist family member are over twice as likely to be in the higher Islamophobia Score level (odds ratio 2.34), but those comfortable with Muslims are very unlikely to be in the higher Islamophobia Score level (odds ratio of 0.11). Alternatively we can say that those who are comfortable with a Buddhist family member are about 3 or more times as likely to be in the two higher

Islamophobia Score levels than those comfortable with a Muslim family (about 11% vs. 3%).

Finally, consider two categorical variables that are active over their range of values.

- The level of worry about terrorism in Australia has a considerable influence on the Islamophobia Score. Those who are a little worried are about 1½ times more likely to be in the high Islamophobia Score level compared to those who are not worried at all, moderately worried are about 3 times more likely, very worried about 7 times and extremely worried over 20 times more likely to be in the highest Islamophobia Score range (odds ratios 1.56; 3.0; 7.4; 21.5 respectively).
- Tolerance to immigrants strongly influences the Islamophobia Score outcome. Compared to the base case of strongly agree that immigrants make an important contribution to society, as tolerance becomes less strong the probability of being at the highest level of Islamophobia Score increases: agree 3 time more likely; undecided 6 times; disagree 8 times and strongly disagree about 24 times more likely.

Table 15. Ordinal logit regression (odds ratios) for Islamophobia

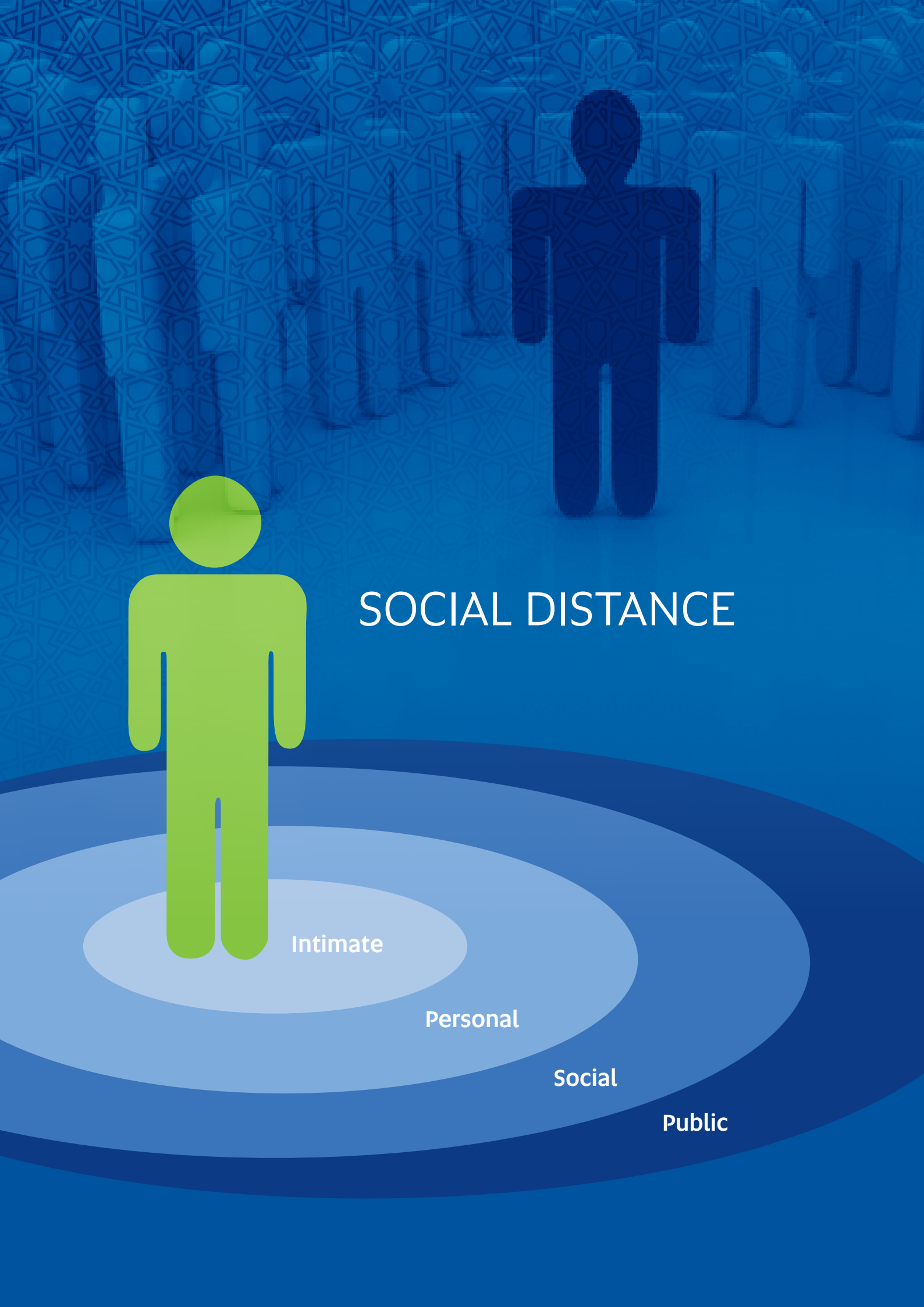
Dependent variable Islamophobia scale	Odds ratio
Reference group age	***18–24***
25–34	1.765
35–44	1.943*
45–54	1.831*
55–64	1.765*
65–74	1.064
75+	2.657**
Reference group gender	***Male***
Female	0.869
Reference group education	***University degree***
Post-school vocational qualification	1.382
Completed Year 12	1.214
Did not complete Year 12	1.743**
Reference group state	***NSW***
Vic	0.657**
Qld	1.005
SA	0.906
WA	0.766
Tas	0.713
NT	1.517
ACT	1.784

* Stastically significant relationship

Dependent variable Islamophobia scale	Odds ratio
Reference group labour force	***Employed***
Not in labour force	1.661**
Unemployed	1.072
Reference group background	***Australian***
English-speaking	0.874
NESB	1.670**
Reference group religion	***No religion***
Catholic	0.974
Anglican	0.792
Other Christian	1.916***
Other non-Christian	2.053
Other nonspecific	1.303
Muslim	0.023***
Reference group not ...	***'Would you feel completely comfortable having "religion" as an immediate family member'***
Buddhist family	2.338**
Christian family	1.247
Hindu family	0.498*
Jewish family	0.783
Muslim family	0.105***
Reference group not ...	***'Are there people you work with or you regularly come into contact with who are Muslim?'***
Muslim contact	0.497***
Reference group not ...	***In state/territory capital city***
Capital city	1.33
Reference group immigrant tolerance	***Strongly agree 'Immigrants make an important contribution to society' (proxy for immigrant tolerance)***
Agree	2.941***
Undecided	5.961***
Disagree	7.836***
Strongly disagree	24.231***

Dependent variable Islamophobia scale	Odds ratio
Reference group community	***Strongly agree 'People in my local community are willing to help their neighbours'***
Agree	1.115
Undecided	1.268
Disagree	1.423
Strongly disagree	0.345
Reference group terrorism	***Not at all 'To what extend do you currently worry about terrorism in Australia'***
A little	1.560*
Moderately	2.965***
Very much	7.389***
Extremely	21.449***
Reference political affiliation	***Vote Liberal***
Labor	0.567***
National	1.728
Greens	0.513
No party	0.879
Other party	0.585*

* Stastically significant relationship


SOCIAL DISTANCE
Intimate
Personal
Social
Public

5. SOCIAL DISTANCE

5.1 The concept of social distance

The concept of social distance captures the degrees and grades of affective closeness and intimacy people feel towards members of different groups in society and which characterise their personal and social relations. It is essentially a measure of how much or little sympathy the members of a group feel for another group. Feelings of social distance provide useful insights into social and cultural antipathies in society and the nature and extent of prejudice and discrimination that underpin them. According to Robert E. Park, one of the first proponents of the concept, prejudice is an instinctive and spontaneous disposition to maintain social distance.

In its formative usage the concept of social distance was applied to study 'race consciousness', which was described as 'a state of mind in which we become often suddenly and unexpectedly conscious of the distances that separate, or seem to separate us, from other classes or races whom we do not fully understand' (Park 1924, p. 340). Social distance thus became a widely used concept not only in the study of inter-ethnic group relations but more broadly to study closeness between groups on the basis of nationality, age, class or other dimensions. The implications of social distance are important because they provide the context within which individual and group behaviour takes place.

The concept was first employed by American sociologist Emory S. Bogardus in the 1930s to empirically measure people's willingness to participate in social contacts or varying degrees of closeness with members of diverse social and ethnic groups. He operationalised and measured social distance through what came to be known as the Bogardus Social Distance Scale. The original seven-item scale attempts to measure the respondent's degree of warmth, intimacy, indifference or hostility to particular social relationships by having them indicate agreement or disagreement with a series of statements about a particular ethnic group. Social distance is lowest if a respondent is happy to welcome the target group members as part of their own family and highest if a respondent prefers exclusion of the target group from the country. The Bogardus scale is unidimensional and cumulative, assuming that at the highest level of acceptance the respondent would admit members of the designated group to all steps below that level.

5.2 Social distance: Australians' perceptions

To investigate social distance in Australia, participants were asked 'Would you feel *completely comfortable* having a person belonging to (each of the religious and ethnic groups) as an immediate family member/a close friend/a next door neighbour/a workmate'. If they said 'no' to all these relationships, then they would be asked:

Which one of these is closest to your view?

People of the (religious group) ...

1. Should be allowed to become Australian citizens
2. Should be allowed to visit Australia but not become citizens, or
3. Should not be allowed to visit Australia
4. (Can't say)
5. (Refused)

A social distance measure was constructed by assigning values of 1–7 to each indicator of acceptance of immigrants (options 4 and 5 were treated as missing data). The resulting composite measure was rescaled to provide an indicator from 1 to 7, where 1 represents the lowest level of intolerance to immigrants (i.e. comfortable with a member from a particular group as a family member) and 7 the highest level of intolerance (i.e. respondents agree that Muslims should not be allowed to visit Australia).

Tables 16 and 17 give an overview of the responses for each religious and ethnic group to the 7 questions used to construct the composite measure of social distance.

Table 16. Social distance measures for each religious group

	Buddhist %	Christian %	Hindu %	Jewish %	Muslim %
Immediate family member	87.8	95.1	86.4	88.7	69.1
Close friend	6.2	3.2	7.8	6.3	16.8
Neighbour	2.5	0.5	2.8	2.8	4.0
Workmate	1.2	0	1.1	0.5	2.9
Citizen	0.6	0.5	0.3	0.6	1.4
Visit but not citizen	0.4	0	0.8	0.5	3.1
Not allowed into Australia	0.5	0.4	0.3	0.2	2.4
Total N	**995**	**996**	**993**	**996**	**996**
Mean score	1.2	1.1	1.2	1.2	1.7
Range	1–7	1–7	1–7	1–7	1–7

Notes: In this and the following table (1) All data are weighted. (2) Mean is the mean of the social distance measure for Muslims. (3) Totals may not add-up due to rounding.

For the five religious groups, most respondents (95% per cent) felt completely comfortable having a Christian as their immediate family member, followed by Jewish (89%), Buddhist (88%), and Hindu (86%), compared to 69 per cent for Muslims. Nevertheless, 17% felt completely comfortable having a Muslim as a close friend, indicating that when considering the combined first and second 'rung' of social distance comfort with Muslims is not substantially different to other religions (i.e. total 86% compared to about 95% for other religions). Interestingly, the mean scores also show that respondents felt more socially distant from Muslims (mean=1.69) than other groups, Christian in particular (mean=1.08).

Table 17. Social distance measures for each ethnic group

	Afghan %	Australian %	Chinese %	Greek %	Indian %	Italian %	Lebanese %	NZ %	Pakistanis %	Vietnamese %
Immediate family member	73.1	98.7	89.1	93.4	86.1	95.0	79.8	96.2	76.0	87.9
Close friend	12.8	1.3	7.8	4.1	7.6	2.8	10.6	3.1	13.0	7.4
Neighbour	3.9	0	1.2	1.0	3.0	1.1	3.5	0.4	4.1	2.2
Workmate	2.8	-	0.8	0.1	0.8	0.3	1.9	0	1.4	1.0
Citizen	1.1	-	0.3	0.7	0.6	0.2	0.5	0.2	0.7	0.3
Visit but not citizen	5.4	-	0.8	0.5	1.0	0.6	2.4	0.1	3.8	1.0
Not allowed into	1.1	-	0	0.3	0.9	0.1	1.3	0	1.0	0.3
Mean score	1.66	1.01	1.18	1.13	1.29	1.10	1.45	1.05	1.53	1.22
Range	1–7	1–3	1–6	1–7	1–7	1–7	1–7	1–6	1–7	1–7

As for religion in the previous table, a similar pattern emerges for ethnic groups. Specifically, most respondents felt completely comfortable having an Australian (99%) as an immediate family member, followed by New Zealander (96%), Italian (95%), Greek (93%), Chinese (89%), and Indian (86%), compared to a relatively lower percentage for Lebanese (80%), Pakistanis (76%) and Afghan (73%).

Table 18. Social distance measure for Muslims by state

State	Social distance measure %							Total (N)	Mean
	1	2	3	4	5	6	7		
NSW	67.4	19.2	1.9	3.3	1.4	2.8	4.0	316	1.8
Vic	67.8	20.1	2.5	4.7	0.8	2.4	1.7	248	1.6
Qld	71.0	14.8	5.9	2.3	0.5	3.2	2.3	196	1.7
SA	70.8	10.1	6.9	1.3	4.8	6.3	0.0	75	1.8
WA	72.4	12.5	7.5	1.9	1.2	1.7	2.9	102	1.6
Tas	63.0	20.5	12.6	0.0	1.6	1.2	1.2	23	1.7
NT	69.0	22.1	0.0	0.0	8.9	0.0	0.0	9	1.6
ACT	87.0	8.4	4.5	0.0	0.0	0.0	0.0	17	1.2
Total	**69.2**	**17.0**	**4.1**	**3.0**	**1.4**	**2.8**	**2.5**	**986**	**1.7**

Data in the table above distribution are randomly distributed (differences are not statistically significant) meaning the distribution could occur by chance. In this bivariate examination state does not appear to influence social distance. The apparent differences in the ACT are probably due to small numbers (i.e. total respondents in the territories is N = 10), but interestingly in the regression model those from Queensland score more for social distance than others.

Table 19. Social distance measure for Muslims by capital city vs non-capital

Capital city or not	Social distance measure %							Total (N)	Mean
	1	2	3	4	5	6	7		
Not capital city	71.3	14.0	4.7	2.0	1.9	3.9	2.3	471	1.7
Capital city	67.3	19.8	3.6	4.0	0.9	1.8	2.7	514	1.7
Total	**69.3**	**17.0**	**4.1**	**3.0**	**1.4**	**2.8**	**2.5**	**986**	**1.7**

The distribution above is non-random at the 8% level of statistical significance (p-value = 0.073) meaning it is unlikely that it would have occurred by chance. Nonetheless, when considered in a multivariate regression model (to follow) this significance is not apparent when controlled for other relevant variables.

Therefore there are no significant differences between people living in capital and non-capital cities in terms of their perceived social distance to Muslims.

Table 20. Social distance measure for Muslims by gender

Gender	Social distance measure %							Total (N)	Mean
	1	2	3	4	5	6	7		
Male	71.8	12.9	3.9	3.5	1.4	3.7	2.8	490	1. 7
Female	67.0	20.6	4.1	2.4	1.3	2.5	2.1	506	1.7
Total	**69.4**	**16.8**	**4.0**	**2.9**	**1.3**	**3.1**	**2.4**	**996**	**1.7**

The distribution above is random, meaning it could occur by chance and therefore is statistically not significant.

There is no significant difference between men and women on this measure, but in the regression model females are significantly less likely to be in the higher groups of social distance.

Table 21. Social distance measure for Muslims by age group

Age (Years)	Social distance measure %							Total (N)	Mean
	1	2	3	4	5	6	7		
18–24	77.6	11.8	0.9	6.5	0.0	0.0	3.3	124	1.5
25–34	84.3	10.8	3.7	0.0	0.0	0.0	1.2	189	1.3
35–44	71.7	14.6	6.0	1.8	1.6	4.0	0.2	177	1.6
45–54	68.2	17.5	3.5	3.8	0.6	2.6	3.9	170	1.7
55–64	64.3	20.7	3.8	3.2	1.7	4.8	1.4	146	1.8
65–74	57.0	21.6	5.8	3.9	2.9	4.1	4.8	106	2.1
75+	45.3	29.0	4.3	3.3	4.9	8.6	4.6	82	2.4
Total	**69.4**	**16.8**	**4.0**	**3.0**	**1.3**	**3.0**	**2.5**	**994**	**1.7**

The distribution is non-random, meaning it is unlikely to have occurred by chance and therefore is statistically significant.

The distribution levels of social distance measures for Muslims in Table 21 shows that age and social distance to Muslims are significantly related. For example, only 45% of people aged 75+ felt completely comfortable with the idea of having a Muslim as an immediate family member, compared to 84% of people aged between 25 and 34 feeling comfortable with it. Consistently, the mean score for people aged 75+ is 2.4 compared to the lowest mean of 1.29 for the age group 25–34. Age differences are also apparent in the regression model.

Table 22. Social distance measure for Muslims by level of education

Education	Social distance measure %							Total (N)	Mean
	1	2	3	4	5	6	7		
University	74.8	16.8	2.4	2.1	0.9	2.3	0.6	388	1.5
Vocational	67.8	13.8	5.8	5.4	2.0	3.8	1.4	249	1.8
Completed Y12	73.2	16.8	3.0	1.2	0.5	2.6	2.8	181	1.6
Not completed Y12	54.0	21.8	6.3	3.5	2.4	4.4	7.7	169	2.2
Total	**69.2**	**16.9**	**4.1**	**3.0**	**1.4**	**3.1**	**2.4**	**988**	**1.7**

The distribution is non-random, meaning it is unlikely to have occurred by chance and therefore is statistically significant.

Respondents with a university degree are significantly more likely to feel comfortable having a Muslim as a family member (75%) than those who have not completed Year 12 (54%). Consistently, the mean score for people with a university degree is 1.52 compared to a mean of 2.22 for those who have not completed Year 12. Education differences are also apparent in the regression model.

Table 23. Social distance measure for Muslims by labour force status

Labour force status	Social distance measure %							Total (N)	Mean
	1	2	3	4	5	6	7		
Employed	73.8	15.4	4.1	2.5	0.9	2.5	0.8	609	1.5
Not in the labour force	61.9	20.5	4.0	2.6	2.2	4.2	4.7	321	1.9
Unemployed	62.6	14.3	3.5	9.5	0.0	2.7	7.4	61	2.1
Total	**69.2**	**16.9**	**4.0**	**3.0**	**1.3**	**3.1**	**2.5**	**990**	**1.7**

The distribution is non-random, meaning it is unlikely to have occurred by chance and therefore is statistically significant.

Employment is significantly related to social distance. Employed individuals are more likely to feel comfortable having a Muslim as a family member (74%) compared with the unemployed (63%) or those not in the labour force (NLF) (62%). Similarly, the employed have a lower mean score (1.5) than the unemployed (2.1) and the NLF (1.9). In the regression model the labour force status influence remains.

Table 24. Social distance measure for Muslims by occupational status

Occupation	Social distance measure %							Total (N)	Mean
	1	2	3	4	5	6	7		
Managerial/ professional	75.1	14.3	4.4	3.6	0.5	1.8	0.3	401	1.5
Not managerial/ professional	70.7	17.6	3.6	0.5	1.6	4.0	1.9	203	1.6
Not in labour force/ unemployed	62.8	18.9	3.8	3.6	2.0	3.9	5.0	392	1.9
Total	**69.4**	**16.8**	**4.0**	**2.9**	**1.3**	**3.1**	**2.4**	**996**	**1.7**

The distribution is non-random, meaning it is unlikely to have occurred by chance and therefore is statistically significant.

Respondents in professional and managerial occupations are significantly more likely to feel completely comfortable having a Muslim as an immediate family member (75%) than those who are not (71%), and they have a lower mean score (1.51) than non-professionals (1.79). (As this question was not put to those not employed this measure is not included in the regression model.)

Table 25. Social distance measure for Muslims by political affiliation

Political affiliation	Social distance measure %							Total (N)	Mean
	1	2	3	4	5	6	7		
Liberal	58.9	22.5	3.2	5.5	1.4	5.7	2.3	264	1.9
Labor	69.7	15.8	5.0	3.6	1.6	2.2	2.1	257	1.6
Greens	89.6	9.6	0.8	0.0	0.0	0.0	0.0	41	1.1
National	59.5	21.7	8.7	1.6	5.7	2.7	0.0	29	1.8
No party	74.9	12.8	3.9	1.1	0.6	2.4	4.3	257	1.6
Other party	78.8	8.6	5.5	3.0	2.6	1.5	0.0	84	1.5
Total	**69.5**	**16.1**	**4.2**	**3.2**	**1.4**	**3.1**	**2.6**	**932**	**1.7**

The distribution is non-random, meaning it is unlikely to have occurred by chance and therefore is statistically significant.

Respondents with political affiliations with the Liberal and National (including the Country) parties are significantly less likely to feel comfortable having a Muslim as an immediate family member (approximately 60%) than those with other political affiliations (range approximately 70–90%). The Liberal and the National party affiliates also have a higher mean score (1.9) than others. Interestingly, these differences do not appear in the multivariate regression model.

Table 26. Social distance measure for Muslims by Muslim contact (work with or come into regular contact)

Work with Muslims	Social distance measure %							Total (N)	Mean
	1	2	3	4	5	6	7		
Yes	80.8	13.7	2.1	1.5	0.4	0.9	0.7	503	1.3
No	56.8	20.3	5.7	4.7	2.5	5.4	4.6	454	2.1
Total	**69.4**	**16.8**	**3.8**	**3.0**	**1.4**	**3.0**	**2.5**	**957**	**1.7**

The distribution is non-random, meaning it is unlikely to have occurred by chance and therefore is statistically significant.

Respondents who have had some work contact or came into regular contact with Muslims are significantly more likely to feel completely comfortable having a Muslim as an immediate family member (81%) than those who have no such contact (57%), and they have a lower mean score (1.39) than those with no regular contact (2.18). This result is mirrored in the regression model.

Table 27. Social distance measure for Muslims by religion

Religion	Social distance measure %							Total (N)	Mean
	1	2	3	4	5	6	7		
Catholic	62.2	22.8	3.6	3.5	1.3	2.8	3.8	208	1.8
Anglican	72.1	17.1	4.1	0.3	1.9	3.7	0.8	80	1.6
Uniting Church	76.2	15.5	0.0	2.7	1.3	2.8	1.5	36	1.5
Presbyterian and Reformed	27.1	9.5	15.0	15.1	3.7	29.6	0.0	19	3.5
Baptist	52.2	27.6	10.3	0.0	7.1	0.0	2.7	10	1.9
Greek Orthodox	12.6	67.1	0.0	6.4	0.0	14.0	0.0	7	2.6
Lutheran	61.2	34.0	0.0	0.0	4.7	0.0	0.0	6	1.5
Other Christian	67.5	14.0	6.8	2.9	1.4	2.0	5.3	128	1.8
Islam	100.0	0.0	0.0	0.0	0.0	0.0	0.0	27	1.0
Buddhism	67.9	32.1	0.0	0.0	0.0	0.0	0.0	20	1.3
Hinduism	58.0	33.2	0.0	8.8	0.0	0.0	0.0	21	1.6
Judaism	100.0	0.0	0.0	0.0	0.0	0.0	0.0	2	1.0
Other	69.1	17.6	3.6	2.5	1.5	2.1	3.6	81	1.7
No religion	75.6	12.9	3.3	3.0	0.8	2.9	1.5	341	1.6
Total	**69.4**	**17.0**	**3.8**	**3.0**	**1.2**	**3.1**	**2.5**	**985**	**1.7**

The distribution is non-random, meaning it is unlikely to have occurred by chance and therefore is statistically significant.

There are significant differences in the social distance measure for Muslims among respondents with different religious affiliations. Firstly as one would expect, Muslims have the lowest social distance mean score of 1.0, which means 100% of them feel completely comfortable having a Muslim as an immediate family member, compared with the national norm of 1.79. They are followed by Judaism (1.00), Buddhism (1.33), no religion (1.61), Lutheran (1.67), Anglican (1.71), Uniting Church (1.72) and Catholic (1.75), who have lower social distance mean scores than the national average. In contrast, people religiously affiliated with Presbyterian and Reformed (3.36), Greek Orthodox (2.56), Baptist (2.43), other religions (2.10), other Christian (1.94), and Hinduism (1.83) have higher social distance mean scores than the national average. In the regression model religion is, similarly, found to influence social distance (but due to small numbers religious groups are combined).

Table 28. Worry about terrorism and social distance measure for Muslims

Level of worry about terrorism	Social distance measure %							Total (N)	Mean
	1	2	3	4	5	6	7		
Not at all	85.5	11.8	1.4	0.4	0.6	0.2	0.2	198	1.2
A little	79.6	13.2	3.5	1.6	0.6	0.2	1.3	330	1.4
Moderately	66.9	15.2	6.1	3.3	1.4	4.4	2.8	270	1.8
Very much	41.6	28.1	7.4	8.2	2.7	11.1	0.9	110	2.4
Extremely	37.9	30.0	1.5	6.5	4.0	6.6	13.6	85	2.8
Total	**69.5**	**16.6**	**4.0**	**3.0**	**1.4**	**3.1**	**2.5**	**993**	**1.7**

The distribution is non-random, meaning it is unlikely to have occurred by chance and therefore is statistically significant.

There is a significant relationship between social distance measures for Muslims and whether the respondents currently worry about terrorism in Australia. The respondents who are comfortable having Muslims as immediate family members or close friends are significantly less likely to worry about terrorism in Australia than those who are not comfortable with Muslims. These results are reflected in the regression model.

Table 29. Perception of one's community by social distance measure for Muslims

People in local community help neighbours	Social distance measure %							Total (N)	Mean
	1	2	3	4	5	6	7		
Strongly agree	69.4	19.8	2.3	2.3	1.8	2.4	2.0	299	1.6
Agree	71.1	15.7	5.2	2.6	1.0	2.4	2.0	495	1.6
Undecided	69.5	14.6	2.9	4.7	0.8	5.0	2.5	127	1.8
Disagree	60.5	16.4	5.7	0.5	0.0	8.5	8.4	60	2.2
Strongly disagree	45.6	12.5	0.0	26.2	15.7	0.0	0.0	13	2.5
Total	**69.4**	**16.8**	**4.0**	**3.0**	**1.4**	**3.1**	**2.5**	**995**	**1.7**

The above distribution is random, meaning it could occur by chance and therefore is statistically not significant.

There is no significant relationship between perception of one's neighbourhood and social distance measures for Muslims.

5.3 Regression model explaining correlates of Social Distance

To model the Social Distance (SD) Scale we use the ordered logit model where the dependent variable is a 3-point scale representing low, medium and high social distance from Muslims by combining groups from the 7-point scale (low is 1 and 2; medium is 3 to 5; high is 6 and 7). Reducing the groups on the SD Scale does not materially alter the results of ordinal logit models so we prefer the simpler scale.

We investigate the impact on social distance of a number of social and economic variables. Specifically: age (in 7 groups from 18–24 years to 75 plus years), gender, state and territory, capital city vs non-capital, education (in 4 groups from university to did not complete high school), labour force status (employed, unemployed and not in the labour force), attitude to migrants (on a 4-point scale), Australian born vs English-speaking background (ESB) or non-ESB, religion (in 7 groups), attitude to terrorism (an ordinal measure from not worried at all to extremely worried), political affiliation (in 6 groups), views about the helpfulness of the local community (on a 5-point scale), whether the individual works with or has regular contact with Muslims, and as a proxy for attitude to immigrants whether individuals agree or disagree with the view that immigrants make an important contribution to society (on a 5-point scale).

Table 30 below provides a summary of the ordinal logit regression model estimates with coefficients transformed to exponential form: a coefficient greater than 1 indicates a higher probability of being in the highest social distance group, a coefficient less than one indicates a lower probability.

First consider the two explanatory variables that do not appear to influence social distance when considered in this multivariate analysis (that is, the variable or category of the variable has a p-value of less than 10%; to be conservative we consider statistically significant at up to the 10% level): Australian born compared to English speaking background (ESB) and non-ESB; whether in a capital city or not; education level; political affiliation.

Second, consider the three multi-category explanatory variables that have just one category statistically significant:

- Unemployed individuals were almost 3 times more likely to be in the higher category of SD compared to the reference group of employed (odds ratio 2.79). Those who were not in the labour force (NLF) do not differ from employed.
- Those who agree that in the local community people are willing to help their neighbours are almost twice as likely to be in the higher SD group as the reference group (strongly agree), but others do not appear to be different to the reference group (there are, however, relatively small numbers in disagree and strongly disagree).
- Residents of Queensland are about 70% more likely to be in the higher SD group than those of NSW (odds ratio 1.69), but other states do not differ.

Third, consider age, religion and attitude to immigrants, the multi-category explanatory variables that have more than one category, or all categories, statistically significant, and which have a marked influence on SD.

- Compared to the reference age group of 18 to 24 years, those in the next age category (25 to 34) do not differ, but most other age groups are between 2½ and 4½ times more likely to be in the higher range of SD (odds ratios vary between 2.7 and 4.4): those aged 75 years and older have odds ratio approximately over 4.
- Compared to the base case of strongly agree that immigrants make an important contribution to society those who agree do not differ; but other categories have a noticeable influence: as tolerance becomes less strong the probability of being at the highest level of SD increase: undecided and disagree are over 4 times more likely (odds ratio 4.35 and 4.27 respectively), but those who strongly disagree are over 25 times more likely (odds ratio 25.15).
- Compared to the reference group of 'no religion' Catholics are about half as likely to be in the high SD group (odds ratio 0.53), but 'other Christians' (excluding Anglican) are over 50% more likely to be in the high group (odds ratio 1.63). Categories Anglican, 'other non-Christian' and 'other nonspecific' do not differ from the base case.
- The level of worry about terrorism in Australia has a considerable influence on the SD. Those who are a little worried are over three times more likely to be in the high SD group (odds ratio 3.45), those who are moderately worried are over 7 times more likely to be in the high SD group (odds ratio 7.71), while those who worry very much or extremely are almost 12 times more likely, and those who are extremely worried are over 19 times more likely to be in the high SD group (odds ratio of 11.89 and 19.08 respectively).

Finally, consider dichotomous explanatory variables.

- Those who are comfortable with contact with Muslims (i.e. the individual works with or has regular contact with Muslims) are about a quarter as likely to be at the highest SD level compared to those who are not (odds ratio 0.27).
- Lastly, females are about half as likely to be in the highest SD range as males (odds ratio 0.63).

Table 30. Ordinal logit regression (odds ratios) for social distance

Dependent variable social distance scale	Odds ratio
Reference group age	***18–24***
25–34	0.703
35–44	3.496***
45–54	2.694*
55–64	2.544
65–74	2.706*
75+	4.434**
Reference group gender	***Male***
Female	0.631**
Reference group education	***University degree***
Post-school vocational qualification	1.532
Completed Year 12	0.994
Did not complete Year 12	1.391
Reference group state	***NSW***
Vic	1.088
Qld	1.689*
SA	0.737
WA	0.748
Tas	2.092
NT & ACT	0.589
Reference group labour force	***Employed***
Not in labour force	1.264
Unemployed	2.788**
Reference group background	***Australian***
English-speaking	1.486
NESB	1.565
Reference group religion	***No religion***
Catholic	0.534*
Anglican	0.866
Other Christian	1.628*
Other non-Christian	0.229
Other nonspecific	1.395

Dependent variable social distance scale	Odds ratio
Reference group not ...	***'Are there people you work with or you regularly come into contact with who are Muslim?'***
Muslim contact	0.273***
Reference group not ...	***In state/territory capital city***
Capital city	1.284
Reference group immigrant tolerance	***Strongly agree 'Immigrants make an important contribution to society' (proxy for immigrant tolerance)***
Agree	1.190
Undecided	4.347***
Disagree	4.273***
Strongly disagree	25.149***
Reference group community	***Strongly agree 'People in my local community are willing to help their neighbours'***
Agree	1.866**
Undecided	1.446
Disagree	1.820
Strongly disagree	3.811
Reference group terrorism	***Not at all 'To what extend do you currently worry about terrorism in Australia?'***
A little	3.454**
Moderately	7.706***
Very much	11.893***
Extremely	19.082***
Reference political affiliation	***Vote Liberal***
Labor	0.649
National	0.807
Greens	0.225
No party	0.754
Other party	0.930

* Stastically significant relationship

the colonial rulers.
a child: Your son's
—see also REIGN OF
ter·ror·is·m /'terərız
threat of violence
government is dete
tional terrorism.
ter·ror·ist /

6. TERRORISM

6.1 Defining terrorism

Terrorism has become a major issue not only in Australia but worldwide. Violence aimed at inspiring fear and mayhem and intimidating the population is not a new phenomenon. In a seminal paper American political scientist David Rapoport identifies four waves of terrorism since the 1880s. He identifies them as the 'anarchist wave' of the 1880s which continued for 40 years, the 'anti-colonial wave' between 1920 and 1960, the 'new left wave' which largely dissipated by the 1990s and the fourth he calls the 'religious wave' starting in the 1980s (Rapoport 2002). But what is terrorism? Defining it raises vexed legal and political issues, as outlined by University of New South Wales legal scholars Ben Golder and George Williams in their paper 'What is "terrorism"? Problems of legal definition'. All terrorist acts involve violence or the threat of violence directed at non-combatants. The purposes are political and/or ideological, the actions are always carried out to achieve maximum publicity and the perpetrators usually are members of organised groups or claim to be their sympathisers. For the purpose of this report we define terrorism as the use of violence by non-state actors to achieve political and/or ideological ends. The Australian Criminal Code defines a terrorist act as an *'action or threat of action which is done or made with the intentions of (a) advancing a political, religious or ideological cause and (b) coercing, or influencing by intimidation, the government of the Commonwealth, State, Territory or the government of foreign country or intimidating the public or section of the public'* (Section 100.1). In our survey the respondents were asked: 'To what extent do you currently worry about terrorism in Australia? Would you say: Not at all; A little; Moderately, Very much: Extremely; Can't say'. They could also refuse to answer the question. The following analyses are based on the data gathered from the survey.

'Three out of four Australians believe a large-scale terrorist attack is likely in their country and one in four believe it is inevitable, the latest Newspoll shows. ... Justice Minister, Michael Keenan, moved to reassure Australians ... "Australia is at the forefront of international efforts to counter violent extremism. ... This government wholeheartedly rejects any suggestion of complacency."'

Shalailah Madhora, 'Three out of four Australian expect a large terrorist attack, poll shows', *The Guardian*, 23 November 2015.

'Mr Keenan said there were three key differences that made it harder for an attack in Australia than in Paris. He said Australia managed diversity better than other countries and was working very closely with the Muslim community; Australia's gun laws made it hard to get the weapons used; and Europe faced the challenge of hundreds of thousands of people moving across its borders uncontrolled. He said the Muslim community were "very good Australians" working with the government as "our great allies in this fight".'

Phillip Hudson, 'Aussies fear terror will hit home', *The Australian*, 23 November 2015.

6.2 Australians and worry about terrorism

Table 31. Worry about terrorism by capital city

Worry level	Not capital city	Capital city	Total (N)
Not at all	47.67	52.33	192
A little	48.45	51.55	326
Moderately	44.70	55.30	271
Very much	54.97	45.03	110
Extremely	46.51	53.49	84
Total	**47.83**	**52.17**	**986**

Distribution is random and therefore not statistically significant.

Capital city respondents are slightly more worried about terrorism than their non-city fellow Australians. But the differences are not statistically significant. From this one can conclude that the worry about fear of terrorism is not affected by where one lives.

Table 32. Worry about terrorism by state

Worry level	NSW	Vic	Qld	SA	WA	Tas	NT	ACT	Total (N)
Not at all	31.57	18.28	19.54	7.63	16.36	1.80	2.39	2.43	192
A little	31.03	28.37	20.63	7.92	6.57	2.80	0.67	2.01	326
Moderately	37.13	21.25	19.67	6.06	11.25	2.72	0.62	1.30	271
Very much	24.19	34.16	17.05	13.84	5.95	2.43	0.61	1.77	110
Extremely	34.37	27.17	19.64	3.41	15.08	0.33	0.00	0.00	84
Total	**32.34**	**24.98**	**19.66**	**7.63**	**10.43**	**2.33**	**0.93**	**1.70**	**986**

Distribution is random and statistically not significant.

Terrorism worry is more elevated in New South Wales and Victoria. The Northern Territory has the lowest level but these differences are not statistically significant, indicating that worry about terrorism is independent of which state one lives in.

Table 33. Worry about terrorism by sex

Worry level	Male	Female	Total (N)
Not at all	62.78	37.22	197
A little	45.96	54.04	197
Moderately	46.16	53.84	270
Very much	40.92	59.08	110
Extremely	49.91	50.09	86
Total	**49.14**	**50.86**	**996**

Distribution is non-random and therefore statistically significant.

More women are worried about terrorism compared with men and this difference is statistically significant.

Table 34. Worry about terrorism by age group

Worry level	18–24	25–34	35–44	45–54	55–64	65–74	75+	Total (N)
Not at all	14.16	25.72	24.87	13.11	9.72	8.93	3.49	197
A little	13.98	24.50	15.28	19.56	13.07	7.65	5.97	330
Moderately	11.66	17.22	14.81	16.65	17.11	11.79	10.76	268
Very much	5.24	1.78	19.40	21.44	23.87	12.27	16.00	110
Extremely	15.49	7.98	15.94	13.93	15.68	21.69	9.28	86
Total	**12.55**	**18.81**	**17.58**	**17.21**	**14.93**	**10.76**	**8.17**	**994**

Distribution is non-random and statistically significant.

Worry about terrorism is positively correlated with age. People aged 35 and above are significantly more worried with the highest worry level being among the elderly aged 75 years and older.

Table 35. Worry about terrorism by education

Worry level	University	Post-school	Completed Y12	Did not complete Y12	Total (N)
Not at all	49.32	18.32	18.25	14.12	198
A little	43.49	26.58	18.38	11.55	324
Moderately	36.08	29.74	16.85	17.32	268
Very much	31.28	25.51	17.43	25.78	110
Extremely	22.33	23.33	18.52	35.82	86
Total	**39.43**	**25.38**	**17.84**	**17.35**	**988**

Distribution is non-random and statistically significant.

University graduates and people with post high-school education are significantly less fearful about the current state of terrorism in Australia.

Table 36. Worry about terrorism by labour force status

Worry level	Employed	Not in labour force	Unemployed	Total (N)
Not at all	71.43	23.34	5.23	197
A little	59.76	32.47	7.78	326
Moderately	60.13	34.02	5.85	270
Very much	58.46	39.13	2.41	110
Extremely	50.27	41.86	7.87	86
Total	**61.20**	**32.64**	**6.15**	**990**

Distribution is non-random and therefore statistically significant.

The unemployed and people not in the labour force are significantly more fearful of terrorism than those who are gainfully employed. In other words economic insecurity adversely affects fear of terrorism.

Table 37. Worry about terrorism by occupation

Worry level	Managerial or professional	Not managerial/ professional	Total (N)
Not at all	73.80	26.20	124
A little	67.53	32.47	176
Moderately	65.33	34.67	147
Very much	65.14	34.86	58
Extremely	47.30	52.70	39
Total	**66.64**	**33.36**	**547**

Distribution is non-random and statistically significant.

People in managerial or professional occupations are significantly less worried than their counterparts in non-professional occupations about terrorism.

Table 38. Worry about terrorism by political affiliation

Do you usually think of yourself as Liberal, Labor, National, or some other party?

Worry level	Liberal	Labor	National	Greens	No party	Other party	Total (N)
Not at all	15.87	26.78	3.50	7.94	35.79	10.12	189
A little	23.36	32.74	3.70	6.14	25.67	8.39	303
Moderately	33.96	24.44	1.64	2.80	27.44	9.72	251
Very much	47.76	20.29	3.97	0.00	19.08	8.90	103
Extremely	35.52	32.74	3.21	0.00	25.02	3.51	82
Total	**28.49**	**27.90**	**3.09**	**4.38**	**27.42**	**8.72**	**931**

Distribution is non-random and statistically significant.

People affiliated with the Liberal and National parties are twice as likely to be fearful of terrorism than Labor Party supporters. Greens and those with no party affiliation are least likely to be fearful of terrorism.

'Coalition voters have the highest expectation of a large-scale attack in Australia, with 82 per cent believing it to be likely or inevitable compared with 72 per cent of Labor voters and 62 per cent of Greens supporters.'

Phillip Hudson, 'Aussies fear terror will hit home', *The Australian*, 23 November 2015.

Table 39. Worry about terrorism by Muslim contact

Do you work with or regularly come into contact with Muslims?

Worry level	No contact	Regular contact	Total (N)
Not at all	38.72	61.28	189
A little	39.44	60.56	319
Moderately	48.78	51.22	260
Very much	60.52	39.48	105
Extremely	74.26	25.74	81
Total	**47.14**	**52.86**	**957**

Distribution is non-random and statistically significant.

Contact with Muslims at work or socially has a salutary impact on fear of terrorism. Those with regular contact with Muslims have significantly lower fear of terrorism than those who have no contact with Muslims.

Table 40. Worry about terrorism by attitude towards immigrants

What is your general attitude towards immigrants?

Worry level	Very high tolerance	High tolerance	Average	Low & very low tolerance	Total (N)
Not at all	31.24	44.13	18.63	6.00	195
A little	19.18	48.05	27.04	5.73	327
Moderately	8.49	42.26	39.19	10.06	266
Very much	0.00	25.48	49.93	24.59	110
Extremely	5.66	9.45	56.01	28.88	87
Total	**15.35**	**39.78**	**33.77**	**11.11**	**986**

Distribution is non-random and statistically significant.

Favourable attitudes towards migrants are positively correlated with low levels of fear of terrorism.

Table 41. Worry about terrorism by English-speaking background

Worry level	Australian	English speaking	NESB	Total (N)
Not at all	69.73	8.70	21.57	198
A little	65.91	7.33	26.77	326
Moderately	63.67	12.50	23.83	270
Very much	63.71	12.29	24.00	110
Extremely	58.07	15.09	26.84	87
Total	**65.13**	**10.24**	**24.63**	**994**

Distribution is random and statistically not significant.

The regression model shows that people from non-English speaking backgrounds (NESB) are significantly more likely to be worried about terrorism than people born in Australia and those from English-speaking backgrounds (ESB).

Table 42. Worry about terrorism by religion

Worry level	No religion	Catholic	Anglican	Other Christian	Other non-Christian	No religion	Muslim	Total (N)
Not at all	43.67	12.55	8.42	15.40	4.99	10.40	4.58	196
A little	37.71	19.35	7.33	16.59	4.56	9.10	5.36	323
Moderately	34.85	22.66	7.44	26.78	2.37	5.69	0.21	268
Very much	22.03	29.57	10.40	27.88	3.86	6.26	0.00	110
Extremely	16.01	32.64	9.81	24.42	5.25	11.87	0.00	86
Total	**34.46**	**21.20**	**8.14**	**21.08**	**4.03**	**8.36**	**2.73**	**984**

Distribution is non-random and statistically significant.

Muslims, other non-Christians, Anglicans and people with no religious affiliation are significantly less fearful of terrorism.

Table 43. Worry about terrorism by Islamophobia

Worry level	Islamophobia Scale % Low 1	2	3	4	High 5	Total (N)
Not at all	49.35	36.96	12.59	1.10	0.00	190
A little	28.61	53.44	14.81	2.99	0.16	328
Moderately	10.09	59.76	20.29	9.28	0.59	264
Very much	3.57	34.86	42.63	16.83	2.11	106
Extremely	4.38	11.62	45.08	30.13	8.80	83
Total	**22.83**	**46.32**	**21.49**	**8.16**	**1.19**	**973**

Distribution is non-random and statistically significant.

Level of Islamophobia and fear of terrorism are significantly and positively correlated.

6.3 Regression model explaining correlates of Terrorism

To model the fear of terrorism we use the ordered logit model. The dependent variable is the answer to the question 'To what extent do you worry about terrorism in Australia?' with answers 'Not at all', 'A little', 'Moderately', 'Very much' and 'Extremely'. ('Can't say' and 'Refused' were treated as 'missing' m=4 (0.4%).) Estimated coefficients are the log odds ratio, for which, as previously, we take the exponential of the estimate which allow us to speak of the odds ratio (for significant coefficients, exp(coefficient) < 1 means the outcome is less likely to occur, exp(beta) > 1 is more likely to occur, exp(coefficient) = 1 means no difference from the reference group).

We investigate the impact on fear of terrorism by a number of social and economic variables. Specifically: age (in 7 groups from 18–24 year to 75 plus years), gender, state and territory, capital city vs non-capital, education (in 4 groups from university to did not complete high school), labour force status (employed, unemployed and not in the labour force), attitude to migrants (on a 4-point scale), Australian born vs English-speaking background (ESB) or non-ESB, religion (in 7 groups), attitude to terrorism (an ordinal measure from not worried at all to extremely worried), political affiliation (in 6 groups), views about the helpfulness of the local community (on a 5-point scale), whether the individual works with or has regular contact with Muslims, and as a proxy for attitude to immigrants whether individuals agree or disagree with the view that immigrants make an important contribution to society (on a 5-point scale).

Table 44 below provides a summary of the ordinal logit regression model estimates (with coefficients transformed to exponential form).

First consider the explanatory variables that do not appear to influence fear of terrorism when considered in this multivariate analysis (that is, the variable or category of the variable has a p-value of less than 10%: to be conservative we consider statistically significant at up to the 10% level): state, community, capital city and labour market status.

Second, consider the multi-category explanatory variables that have just one category statistically significant.

- Compared to the reference group of those aged 18 to 24 years, those in the age group 55 to 64 years are about 1.8 times more likely to be in the highest level of fear of terrorism, compared to the combined lower levels (odds ratio 1.787).
- Those from an English-speaking background (ESB) do not differ from the reference group Australian born, but non-ESB are more than 70% more likely to be in the highest level of fear of terrorism (odds ratio 1.66).

Third, consider religion and political affiliation, the multi-category explanatory variables that have more than one category statistically significant, but not all categories.

- Compared to the reference group of those who have 'no religion', Catholics and 'other Christian' (excluding specified categories Baptist, Greek Orthodox, Lutheran, Presbyterian and Reformed, Uniting Church, other Christian) are about 1½ to 1¾ times more likely to be in the highest level fear of terrorism (odds ratios 1.60 and 1.76) but Muslims are only about half as likely to be in that category (odds ratio 0.040). Other categories of religion (Anglican, other non-Christian and other non-specific) do not differ from the reference group.
- Those who affiliate with the National Party (or Country Party) do not differ from the reference group of those who affiliate with the Liberal Party, but all others are less likely to be in the highest category of fear of terrorism: odds ratios vary from a minimum of 0.17 for affiliation with the Greens to a maximum of 0.54 for 'No party' affiliation.

Fourth, consider education and tolerant attitudes to migrants where all categories differ from the base case.

- Compared to the highest level of education – university degree (including postgraduates) – those with post-school vocational qualifications or those who complete Year 12 education are about 1½ times more likely to be in a higher level of fear of terrorism (odds ratios of 1.50 and 1.47 respectively); those who did not complete Year 12 are about twice as likely to be in the higher fear category (odds ratio 1.98).
- Compared to the base case of strongly agree that immigrants make an important contribution to society all other levels of tolerance are associated with a higher fear category with the increase ranging from about 2 times to 7 times (i.e. odds ratio Agree 1.74; Undecided 2.65; Disagree 7.0; Strongly disagree 4.27).

Finally consider dichotomous explanatory variables that are statistically significant.

- Those who are comfortable with contact with Muslims (i.e. the individual works with or has regular contact with Muslims) are only about two thirds as likely to be in the highest fear category compared to those who are not (odds ratio 067).
- Females are more likely to be in highest fear category compared to males (odds ratio 1.34).

Table 44. Ordinal logit regression (odds ratios) for worry about terrorism

Dependent variable fear of terrorism scale	Odds ratio
Reference group age	***18–24***
25–34	1.013
35–44	1.048
45–54	1.308
55–64	1.787**
65–74	1.651
75+	1.674
Reference group gender	***Male***
Female	1.339**
Reference group education	***University degree***
Post-school vocational qualification	1.498**
Completed Year 12	1.474*
Did not complete Year 12	1.984***
Reference group state	***NSW***
Vic	1.235
Qld	0.892
SA	1.108
WA	0.769
Tas	1.375
NT & ACT	0.752
Reference group labour force	***Employed***
Not in labour force	0.792
Unemployed	0.695
Reference group background	***Australian***
English-speaking	1.222
NESB	1.660**

* Stastically significant relationship

Dependent variable fear of terrorism scale	Odds ratio
Reference group religion	***No religion***
Catholic	1.599***
Anglican	1.151
Other Christian	1.762***
Other non-Christian	1.382
Other nonspecific	1.144
Muslim	0.402*
Reference group not ...	***'Are there people you work with or you regularly come into contact with who are Muslim?'***
Muslim contact	0.668***
Reference group not ...	***In state/territory capital city***
Capital city	1.075
Reference group immigrant tolerance	***Strongly agree 'Immigrants make an important contribution to society' (proxy for immigrant tolerance)***
Agree	1.737***
Undecided	2.648***
Disagree	6.951***
Strongly disagree	4.271***
Reference group community	***Strongly agree 'People in my local community are willing to help their neighbours'***
Agree	0.965
Undecided	0.895
Disagree	1.027
Strongly disagree	1.778
Reference political affiliation	***Vote Liberal***
Labor	0.503***
National	0.566
Greens	0.171***
No party	0.535***
Other party	0.496***

* Stastically significant relationship

7. CONCLUSIONS

Islamophobia, social distance and fear of terrorism are headline news; they are among the subjects that dominate the media in Australia. Understandably, the media's focus is compelled by current events. Their coverage is invariably woven into a narrative that shapes public sentiments. But these narratives may or may not provide in-depth understandings of the events. This is where grounded social scientific research can make invaluable contributions.

The three topics that are the focus of this report directly or indirectly deal with a growing population of Australian Muslims, whose numbers will grow fourfold over the next four decades. They are an important part of Australia's religious and ethnic landscape. Prompted by the recent appalling terrorist atrocities in Paris, Ankara, Beirut, San Bernardino and in other countries, international and Australian media have been replete with stories of fear of terrorism, immigrants and asylum seekers, and reports of Islamophobia. Attitudes are invariably influenced by current circumstances but they do not transform collective consciousness. The findings reported here offer useful insights into how Australians feel about Islamophobia, social distance between religious communities and terrorism, especially as they relate to Australian Muslims.

While one in ten Australians displays strong feelings of Islamophobia, an overwhelming majority of Australians don't share these feelings. This is true irrespective of where they live, except in Victoria where people are significantly less likely to be Islamophobic. Islamophobic attitudes and feelings are significantly related to low educational attainment, unemployment and age. Feelings of Islamophobia increase with age. It is also correlated with non-traditional Christian groups, people from non-English speaking backgrounds and people who hold anti-immigration views. Supporters of the Labor Party are significantly less Islamophobic. People who have contact with Muslims were less likely to be Islamophobic. And, unsurprisingly, fear of terrorism is significantly related to Islamophobia.

Social distance relates to the degrees and grades of affective closeness and intimacy people feel towards members of different groups in society which also characterise their personal and social relations. Australians are very likely to accept members of other religious and ethnic groups as immediate family members. But in that openness Muslims come last. Still, 7O per cent are willing to accept them as family members. As expected Australians in general feel closer to Christians followed by Jewish people, Buddhists and Hindus. A similar pattern prevails in their acceptance of members of predominantly Muslim ethnic/national groups. As in the case of Islamophobia, age, unemployment, anti-immigration attitudes, non-traditional Christian faiths and fear of terrorism are highly correlated with social distance. Political affiliations and ethnic background have no effect on feelings of social distance. Contact with Muslims significantly reduces social distance and increases feelings of closeness.

Terrorism increases senses of vulnerability and insecurity among people. Older people and women are more fearful of terrorism. Educational attainment is inversely correlated to fear of terrorism. Compared with those who are Australian born, people from non-English speaking backgrounds and those with negative attitudes towards immigrants display significantly higher levels of worry about terrorism. Compared with people with no religion, Catholics and adherents of non-traditional Christian groups are more fearful. Labour and Greens voters and those with no political party affiliation display significantly less fear of terrorism. And finally contact with Muslims has a salutary impact in alleviating fear of terrorism.

In conclusion, while there are pockets of antipathy towards Muslims, an overwhelming majority of Australians feel comfortable with their fellow Australian Muslims. This is the hopeful and encouraging message of this research.

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APPENDIX 1: SOCIAL DISTANCE SURVEY

'After 9/11: British South Asian Muslims, Islamophobia, multiculturalism, and the state', American University of Queensland and International Centre for Muslim and non-Muslim Understanding, University of South Australia

Social Distance Survey

Draft Questionnaire V7 – 2 September 2015 – Post Day 1

Sample variables

Variable name	Variable label	Full description
SAMTYP	Sample type	Landline=1 Mobile=2
STATE	State (Landline only)	
POSTCODE	Postcode (Landline only)	
GCCSA	Region quota (Landline only)	

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Call outcome codes (SMS screen – standard items)

Proceed with interview
No answer
Answering machine
Fax machine/modem
Engaged
Appointment
Stopped interview
LOTE – No follow up

Named person not known (only applies if calling back to keep an appointment and phone answerer denies knowledge of named person)

Telstra message/Disconnected

Not a residential number

Too old/deaf/disabled/health/family reasons

Claims to have done survey

Away for duration

Incoming call restrictions

Other out of scope (SUPRESS)

Terminated during screening / midway (HIDDEN CODE)

***INTRODUCTION**

*TS1 (TIMESTAMP1)

*(ALL)
SAMTYP

1. Landline
2. Mobile

*(ALL)
Intro1 Good afternoon/evening my name is <SAY NAME> and I'm calling on behalf of the University of Queensland from the Social Research Centre. We are conducting important research about perceptions of various religious and ethnic groups around Australia.

IF NECESSARY: This research is independent University research conducted by the University of Queensland, and has been approved by the University of Queensland Ethics Committee. The research is funded by the Australian Research Council and the University of South Australia. Your responses will be essential in understanding perceptions of various religious and ethnic groups around Australia.

*(SAMTYP=1, LANDLINE)

S1 To help with this important study we'd like to arrange a short interview with the person aged 18 or over in your household who is going to have the next birthday.

Would that be yourself or someone else?

1. Selected respondent (GO TO S3)
2. Change respondents (GO TO S2)
3. Stop interview, make appointment (RECORD NAME AND GENDER AND ARRANGE CALL BACK)
4. Household refusal (ATTEMPT CONVERSION / RECORD REASON) (GO TO RR1)
5. Queried about how telephone number was obtained (GO TO ATELQ)
6. Wants further information about the research project (GO TO AINFO)
7. Wants further information about ethics approval (GO TO AETHICS)
8. No one in household over 18 (GO TO TERM1)
9. Back to SMS (GO BACK TO SMS)

*(S1=2, CHANGE RESPONDENT)

S2 REINTRODUCE IF NECESSARY: Good afternoon/evening my name is <SAY NAME> and I'm calling on behalf of the University of Queensland from the Social Research Centre. We are conducting important research about perceptions of various religious and ethnic groups around Australia.

IF NECESSARY: This research is independent University research conducted by the University of Queensland, and has been approved by the University of Queensland Ethics Committee. The research is funded by the Australian Research Council and the University of South Australia. Your responses will be essential in understanding perceptions of various religious and ethnic groups around Australia.

1. Continue
2. Refusal (GO TO RR1)

*(SAMTYP=2, MOBILE)

S5 For this research project, we are interested in talking to people aged 18 or over. Can I check, are you aged 18 years or over?

1. Yes
2. No (GO TO TERM1)
3. Refused (GO TO RR1)

*(SAMTYP=2, MOBILE)

S6 Just so I know your time zone, can you please tell me which state or territory you're in?

1. NSW
2. VIC
3. QLD
4. SA
5. WA
6. TAS
7. NT
8. ACT
9. (Refused) (GO TO TERM2)

*PROGRAMMER NOTE: WRITE STATE / TERRITORY TO SAMPLE RECORD

*(SAMTYP=2 AND S5=1, MOBILE SAMPLE AGED 18 OR OVER)

S7 Could I also just check whether it is safe for you to take this call at the moment? If not, we'd be happy to call back when it is more convenient for you.

1. Safe to take call
2. Not safe to take call
3. Refusal (GO TO RR1)

*(SAMTYP=2 AND S7=2, MOBILE AND NOT SAFE TO TAKE CALL)

S8 Do you want me to call you back on this number or would you prefer I call back on your home phone?

1. This number (TYPE STOP, MAKE APPOINTMENT)
2. Home phone (TYPE STOP, MAKE APPOINTMENT, RECORD HOME PHONE NUMBER)
3. Respondent refusal (GO TO RR1)

*(ALL)

S3 This interview should take around 10-12 minutes depending on your answers. I'll try and make it as quick as I can.

Any information you provide will be protected by strict privacy and confidentiality rules. Your answers will be grouped with other peoples and used for statistical purposes only. You and your individual answers will not be identified. While we hope that you answer all the questions, if there are any questions you don't want to answer just tell me so I can skip over them.

You can withdraw from the study at any point, or complete the rest of the interview at another time. If you decide to withdraw from the study during the interview, all the information I have collected from you will be destroyed.

Would you be willing to help?

1. Continue (GO TO S4)
2. Stop interview, make appointment (RECORD NAME AND GENDER AND ARRANGE CALL BACK)
3. Respondent refusal (ATTEMPT CONVERSION / RECORD REASON) (GO TO RR1)
4. Wants further information about the research project (GO TO AINFO)
5. Queried about how telephone number was obtained (GO TO ATELQ)

6. Wants further information about ethics approval (GO TO AETHICS)

7. Back to SMS (GO BACK TO SMS)

*(QUERIED HOW TELEPHONE NUMBER WAS OBTAINED)

ATELQ Your telephone number has been chosen at random from all possible telephone numbers in Australia. We find that this is the best way to obtain a representative sample and to make sure we get opinions from a wide range of people.

1. Snap back to S1 / S3

*(WANTS INFORMATION ON ETHICS)

AETHICS This study adheres to the Guidelines of the ethical review process of The University of Queensland and the National Statement on Ethical Conduct in Human Research. You are free to discuss your participation in this study with project staff an officer of the University not involved in the study. Would you like to note the contact details of a researcher with whom you can discuss your participation in the study, or an officer of the university not involved in the study?

Prof. Bill Martin: (07) 3365 6806; email: w.martin@uq.edu.au

Officer not involved: (07) 3365 3924

1. Snap back to S1 / S3

*(WANTS ADDITIONAL INFORMATION)

AINFO Further information can also be found on our website www.srcentre.com.au

I can also give you a telephone number or email so that you can talk with the researchers for this study:

Prof. Bill Martin: (07) 3365 6806; email: w.martin@uq.edu.au

You can also contact an officer of the university not involved in the study:

Officer not involved: (07) 3365 3924

1. Snap back to S1 / S3

*(ALL)

S4 This call may be monitored for training and quality purposes. Is that OK?

1. Monitor

2. Do not monitor

*TS2 (TIMESTAMP2)

***A SECTION A - DEMOGRAPHICS**

*(ALL)

A1INTRO We'd like to begin with some basic questions about you.

1. Continue

*(ALL)

A1 RECORD GENDER. CONFIRM IF NECESSARY

1. Male

2. Female

3. (Can't say)

4. (Refused)

*(ALL)

A2 How old are you?

1. (Age) (RANGE:18 TO 120)
2. (Refused)

*(A2=2 - REFUSED AGE)

A3 Would you mind telling me which of the following age groups you are in?

(READ OUT)

(SINGLE RESPONSE)

1. 18 - 24 years
2. 25 - 34 years
3. 35 - 44 years
4. 45 – 54 years
5. 55 – 64 years
6. 65 – 74 years, or
7. 75 + years
8. (Refused)

*(ALL)

A4. Including yourself, how many people aged 18 years or older live in your household?

1. Number given (SPECIFY _ _ _) (RANGE 1 TO 20) (DISPLAY 'UNLIKELY RESPONSE' IF GREATER THAN 10)
2. (Can't say)
3. (Refused)

*(ALL)

A5 In which country were you born?

1. Afghanistan
2. Australia
3. Canada
4. China (excluding Taiwan)
5. Croatia
6. Egypt
7. Fiji
8. Germany
9. Greece
10. Hong Kong
11. Hungary
12. India
13. Indonesia
14. Iran
15. Iraq
16. Ireland
17. Italy
18. Lebanon
19. Macedonia
20. Malaysia
21. Malta

22. Netherlands (Holland)
23. New Zealand
24. Pakistan
25. Philippines
26. Poland
27. Serbia / Montenegro
28. Singapore
29. South Africa
30. Sri Lanka
31. Sudan
32. United Kingdom (England, Scotland, Wales, Nth Ireland)
33. USA
34. Vietnam
35. Other (SPECIFY)
36. (Can't say)
37. (Refused)

*(ALL)

A6 At home, do you normally speak English or another language?

INTERVIEWER NOTE: IF ENGLISH AND ANOTHER LANGUAGE SPOKEN AT HOME, PROBE FOR MAIN LANGUAGE SPOKEN

1. English
2. Another language
3. (Can't say)
4. (Refused)

*(ALL)

A7 How would you describe your ancestry?

INTERVIEWER NOTE: UP TO 2 CAN BE RECORDED, FIRST 2 MENTIONS OK

PROGRAMMER NOTE: ALLOW UP TO 2 RESPONSES

(ACCEPT MULTIPLES)

1. Afghan
2. Australian
3. Chinese
4. English
5. German
6. Greek
7. Indian
8. Irish
9. Italian
10. Pakistani
11. Scottish
12. Vietnamese
13. Other (SPECIFY)
14. (Can't say) ^s
15. (Refused) ^s

*(ALL)

A8 What is your religion?

(DO NOT READ OUT)

IF NECESSARY: We are asking for your religion so that we can be sure we have spoken to a broad range of people from all different backgrounds

1. Anglican
2. Baptist
3. Buddhism
4. Catholic
5. Greek Orthodox
6. Hinduism
7. Islam
8. Judaism
9. Lutheran
10. Presbyterian and Reformed
11. Uniting Church
12. Other Christian
13. Other religions (SPECIFY)
14. No religion
15. (Can't say)
16. (Refused)

*(ALL)

A10a Do you currently have a paid job of any kind?

INTERVIEWER NOTE: A job means any type of work including full-time, casual, temporary or part-time work, if it was for one hour or more over a two-week period.

1. Yes
2. No
3. (Can't say)
4. (Refused)

*(A10a=2 – NOT EMPLOYED)

A10b (Just to confirm) Are you currently looking for work?

INTERVIEWER NOTE: IF RETIRED, CONFIRM IF CURRENTLY LOOKING FOR WORK. SOME RETIREES MAY STILL BE LOOKING FOR WORK.

1. Yes
2. No
3. (Can't say)
4. (Refused)

PROGRAMMER NOTE: CREATE LABOUR FORCE DUMMY VARIABLE:

1. Employed (IF A10a=1)
2. Not in the labour force (IF A10b=2)
3. Unemployed (IF A10b=1)
4. All others

*(A1Oa=1 – EMPLOYED)

A11 And is that in a managerial or professional position?

IF UNSURE, READ OUT: Managerial and professional positions usually require a bachelor degree or higher qualification, or at least five years of relevant experience

1. Yes, managerial/professional
2. No, not managerial/professional
3. (Can't say)
4. (Refused)

*(ALL)

A12 What is the level of the highest educational qualification you have completed?

1. University degree (including postgraduate)
2. Post-school vocational qualification (Diploma, Certificate, etc.)
3. Completed Year 12
4. Did not complete Year 12
5. (Can't say)
6. (Refused)

*(ALL)

A13 Generally speaking, do you usually think of yourself as Liberal, Labor, National or some other party?

1. Liberal
2. Labor
3. National (Country Party)
4. DISPLAY IF STATE=QLD OR S6=3: Liberal National
5. DISPLAY IF STATE=NT or S6=7: Country Liberal
6. Greens
7. No party
8. Other party
9. (Can't say)
10. (Refused)

*TS3 (TIMESTAMP3)

***B SECTION B – RELIGIOUS GROUPS**

*(ALL)

B1INTRO Now I am going to mention various RELIGIOUS GROUPS to you. For each group I mention I would like you to tell me if you would be COMPLETELY COMFORTABLE having a member of this group as an immediate family member, a close friend, a next door neighbour or a work mate?

There are no right or wrong answers, we just want to know how comfortable you would feel with different groups of people.

PROGRAMMER: LOOP TO THE NEXT RELIGIOUS GROUP AFTER THE FIRST 'YES' RESPONSE. ORDER STATEMENTS AS FOLLOWS: BUDDHIST, HINDU, MUSLIM, CHRISTIAN, JEWISH

ASK B1 AND B2 TOGETHER FOR EACH RELIGIOUS GROUP IF B1=2-4 FOR STATEMENTS A-D

*(ALL)

B1 PROGRAMMER: RELIGIOUS GROUPS ARE: BUDDHIST, HINDU, MUSLIM, CHRISTIAN, JEWISH

Would you feel COMPLETELY COMFORTABLE having a person belonging to the (DISPLAY RELIGIOUS GROUP) faith ...

IF CONDITIONAL RESPONSE PROVIDED, SAY: With that in mind, would you ... (READ OUT QUESTION AGAIN)

STATEMENTS

A) As an immediate family member

B) A close friend

C) A next door neighbour

D) A workmate

RESPONSE FRAME

1. Yes
2. No
3. (Can't say)
4. (Refused)

*(IF B1=2-4 FOR STATEMENTS A-D)

B2 PROGRAMMER RELIGIOUS GROUPS ARE: BUDDHIST, HINDU, MUSLIM, CHRISTIAN, JEWISH. ASK B2 AFTER B1 FOR EACH RELIGIOUS GROUP.

Which one of these is closest to your view?

People of the (DISPLAY RELIGIOUS GROUP) faith …

1. Should be allowed to become Australian citizens
2. Should be allowed to visit Australia but not become citizens, or
3. Should not be allowed to visit Australia
4. (Can't say)
5. (Refused)

*TS4 (TIMESTAMP4)

***C SECTION C – CONTACT**

*(ALL)

C1a Do you have close friends or family members who are members of the following religious groups?

PROGRAMMER: RANDOMIZE GROUPS

STATEMENTS

A) Christians

B) Muslims

C) Buddhists

D) Hindus

E) Jewish people

RESPONSE FRAME

1. Yes
2. No
3. (Can't say)
4. (Refused)

*(ALL)

C1b Do you have close friends or family members who are members of the following ethnic groups?

PROGRAMMER: RANDOMIZE GROUPS

F) Pakistanis

G) Chinese

H) Italians

I) Lebanese

J) Indians

K) Afghans

L) Vietnamese

M) New Zealanders

N) Greeks

RESPONSE FRAME

1. Yes
2. No
3. (Can't say)
4. (Refused)

*(ALL)

C2a Are there people you work with or people you regularly come into contact with in the community who are members of each of these religious groups?

PROGRAMMER: RANDOMIZE GROUPS

A) Christians

B) Muslims

C) Buddhists

D) Hindus

E) Jewish people

RESPONSE FRAME

1. Yes
2. No
3. (Can't say)
4. (Refused)

*(ALL)

C2b Are there people you work with or people you regularly come into contact with in the community who are members of each of these ethnic groups?

PROGRAMMER: RANDOMIZE GROUPS

F) Pakistanis

G) Chinese

H) Italians

I) Lebanese

J) Indians

K) Afghans

L) Vietnamese

M) New Zealanders

N) Greeks

RESPONSE FRAME

1. Yes
2. No
3. (Can't say)
4. (Refused)

*(ALL)

C3 Thinking about the community you live in, how strongly would you agree or disagree with the following statement:

People in my local community are willing to help their neighbours.

(READ OUT)

1. Strongly agree
2. Agree
3. Undecided
4. Disagree
5. Strongly disagree
6. (Refused)

*(ALL)

C4 Now, thinking about immigrants to Australia, how strongly would you agree or disagree with the following statements:

(READ OUT RESPONSE FRAME)

STATEMENTS

A) Too many recent immigrants just don't want to fit into Australian society

B) Immigrants take jobs away from people who are born in Australia

C) Immigrants make an important contribution to society

RESPONSE FRAME

Would you say ...

1. Strongly agree
2. Agree
3. Undecided
4. Disagree, or
5. Strongly disagree
6. (Refused)

*TS5 (TIMESTAMP5)

***D SECTION D – MULTICULTURAL GROUPS**

*(ALL)

D1INTRO Now I am going to mention various ETHNIC GROUPS to you. For each group I mention I would like you to tell me if you would be COMPLETELY COMFORTABLE having a member of this group as an immediate family member, a close friend, a next door neighbour or a work mate?

There are no right or wrong answers, we just want to know how comfortable you would feel with different groups of people.

PROGRAMMER: LOOP TO THE NEXT GROUP AFTER THE FIRST 'YES' RESPONSE. RANDOMIZE ORDER OF ETHNIC GROUPS

ASK D1 AND D2 TOGETHER FOR EACH ETHNIC GROUP (EXCEPT 'AUSTRALIAN') IF D1=2-4 FOR STATEMENTS A-D

*(ALL)

D1 PROGRAMMER: ETHNIC GROUPS ARE: AN INDIAN, A PAKISTANI, A CHINESE, AN ITALIAN, A LEBANESE, AN AFGHAN, A VIETNAMESE, A NEW ZEALANDER, A GREEK, AN AUSTRALIAN

Would you feel COMPLETELY COMFORTABLE having [PROGAMMER NOTE: FOR A NEW ZEALANDER, DISPLAY: A New Zealander; ALL OTHERS: (DISPLAY ETHNIC GROUP) person ...

IF CONDITIONAL RESPONSE PROVIDED, SAY: With that in mind, would you ... (READ OUT QUESTION AGAIN)

STATEMENTS

a) As an immediate family member

b) A close friend

c) A next door neighbour

d) A workmate

RESPONSE FRAME

1. Yes

2. No

3. (Can't say)

4. (Refused)

*(ALL)

D2 PROGRAMMER ETHNIC GROUPS ARE: INDIAN, PAKISTANI, CHINESE, ITALIAN, LEBANESE, AFGHAN, VIETNAMESE, NEW ZEALANDER, GREEK DO NOT ASK FOR AUSTRALIAN

Which one of these is closest to your view?

PROGAMMER NOTE: FOR NEW ZEALANDER, DISPLAY: New Zealanders

ALL OTHERS: (DISPLAY ETHNIC GROUP) people...

1.Should be allowed to become Australian citizens

2. Should be allowed to visit Australia but not become citizens, or

3. Should not be allowed to visit Australia

4. (Can't say)

5. (Refused)

*TS6 (TIMESTAMP6)

***E SECTION E – OTHER ITEMS**

E1INTRO For the following questions, there are no right or wrong answers. If there are any questions you don't want to answer just tell me so I can skip over them.

1. Continue

*(ALL)

E2 To what extent do you currently worry about terrorism in Australia? Would you say ...

(READ OUT)

1. Not at all

2. A little

3. Moderately

4. Very much, or

5. Extremely

6. (Can't say)

7. (Refused)

*(ALL)

E3 Can you tell me how strongly you agree or disagree with each of the following statements?

(READ OUT FRAME AS APPROPRIATE)

A) Just to be safe, it is important to stay away from places where Muslims could be

B) I would feel very comfortable speaking with a Muslim

C) I would support any policy that would STOP the building of new mosques (Muslim place of worship) in my local area

D) If I could, I would avoid contact with Muslims

E) I would live in a place where there are Muslims

F) Muslims should be allowed to work in places where many Australians gather, such as airports

G) If possible, I would avoid going to places where Muslims would be

RESPONSE FRAME

Would you say ...

1. Strongly agree
2. Agree
3. Undecided
4 Disagree, or
5. Strongly disagree
6. (Refused)

*TS7 (TIMESTAMP7)

***W SECTION W – DUAL FRAME WEIGHTING ITEMS**

*(ALL)

W1 Now just a few questions about your use of telephone services.

1. Continue

*(SAMTYP=2 – MOBILE SAMPLE)

W2 Is there at least one working fixed line telephone inside your home that is used for making and receiving calls?

1. Yes
2. No
3. (Can't say)
4. (Refused)

*(SAMTYP=1 – LANDLINE SAMPLE)

W4 Do you also have a working mobile phone?

1. Yes
2. No
3. (Can't say)
4. (Refused)

*(SAMTYP=2 OR W4=1 – MOBILE SAMPLE OR LL WITH A MOBILE)

W5 How many mobile phones, in total, do you have that you receive calls on?

1. Specify number (RANGE 1 TO 9)
2. (Can't say)
3. (Refused)

*(SAMTYP=2 OR W4=1 – MOBILE SAMPLE OR LL WITH A MOBILE)

W6 Does anybody else share this/these mobile phone(s) with you?

1. Yes
2. No
3. (Can't say)
4. (Refused)

*(W6=1 – SHARE THEIR MOBILE PHONE)

W7 Approximately what percentage of calls made to this/these mobile phone(s) do you answer?

1. Specify percentage (RANGE 1 TO 100)

2. (Can't say)

3. (Refused)

*(ALL)

W8 And, can I please have your postcode?

IF SAMTYP=1, DISPLAY POSTCODE FROM SAMPLE

IF SAMTYP=2, DISPLAY STATE FROM S6

(EXPLAIN IF NECESSARY: It is important that we collect this information so we can analyse the results at a local level)

(SINGLE RESPONSE)

1. Record postcode

2. (Can't say)

3. (Refused)

*TS8 (TIMESTAMP8)

***Z SECTION Z – END OF SURVEY, ETHICS AND THANK YOU**

*(ALL)

CLOSE1 This research is carried out in compliance with the Privacy Act and the Australian Privacy Principles, and the information you have provided will only be used for research purposes. Our Privacy Policy is available via our website www.srcentre.com.au

Thank you for taking the time to complete this interview. Just in case you missed it, my name is (...) and this research project was conducted by the Social Research Centre on behalf of the University of Queensland. Are you interested in the results of this research project?

IF NECESSARY: CLOSE SUITABLY

1. Yes (GO TO CLOSE 2)

2. No (GO TO END SURVEY)

*(CLOSE1=1 – INTERESTED IN RESULTS)

CLOSE 2 The results of the survey are expected to be available on the website of the Centre for Muslim and non-Muslim Understanding at the University of South Australia and the website of the Institute for Social Science Research at the University of Queensland by the end of 2015. You might like to check one of those websites to read about the results.

ONLY IF SPECIFICALLY ASK FOR IT:

Centre for Muslim and non-Muslim Understanding: Google terms: "Muslim and non-Muslim"
Institute for Social Science Research: Google search term: "ISSR"

*TS9 (TIMESTAMP9)

*TERMINATION SCRIPT

TERM1 Thanks anyway, but for this research project we need to speak to people aged 18 or more. Thanks for being prepared to help.

TERM2 Thanks anyway, but to participate in this study I need to confirm which state / territory you are in

*(ALLTERM – SUMMARY OF TERMINATIONS AND RESULTING OUTCOMES)

	Detailed outcome	Summary outcome/SUR category
S1=4	Household refusal	Refusal
S1=8	No one aged 18 over in household	Screen outs
S2=2	Respondent refusal	Refusal
S5=2	Aged under 18	Screen outs
S5=3	Refused age	Refusal
S6=9	Mobile sample refused state	Refusal
S7=3	Respondent refusal	Refusal
S8=3	Mobile sample refused alternative number	Refusal
S3=3	Respondent refusal	Refusal

*(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. Don't believe surveys are confidential/privacy concerns
7. Silent number
8. Don't trust surveys/government
9. Never do surveys
10. Survey too long
11. Get too many calls for surveys / telemarketing
12. Too old / frail / deaf / unable to do survey
13. Not a residential number (business, etc)
14. Language difficulty
15. Going away/moving house
16. Asked to be taken off list (add to do not call register)
17. No one 18 plus in household
18. Objected to being called on their mobile phone
19. Respondent unreliable/drunk
20. Other (SPECIFY)

***(RECODING NON-REFUSALS)**

Code	Detailed outcome	Summary outcome/SUR category
12	Too old / frail / ill-health	Other contacts
13	Not a residential number	Unusable
14	Away duration	Other contacts
15	Away duration	Other contacts
17	No-one 18 plus in household	Screen outs
19	Unreliable respondent	Other contacts

*(REFUSED)

RR2 RECORD RE-CONTACT TYPE

1. Definitely don't call back
2. Possible conversion

APPENDIX 2: SAMPLE DESCRIPTION

State (N = 990)	
NSW	30.0%
Vic	26.8%
Qld	19.2%
SA	8.0%
WA	10.3%
Tas	2.7%
NT	1.0%
ACT	2.0%

Capital city (N = 990)	
Not capital city	49.3%
Capital city	50.7%

Sex (N = 1000)	
Male	44.5%
Female	55.5%

Age group (N = 998)	
18–24	6.8%
25–34	8.3%
35–44	12.7%
45–54	20.5%
55–64	23.0%
65–74	18.8%
75+	9.7%

Education (N = 992)	
University	36.5%
Post-school vocational	25.1%
Completed Y12	16.5%
Did not complete Y12	21.9%

Labour force status (N = 994)	
Employed	55.4%
Not in labour force	39.6%
Unemployed	4.9%

Professional (N = 549)	
Managerial/professional	68.5%
Not managerial/professional	31.5%

Muslim contact (N = 960)	
Not the case	50.9%
Work or regular contact	49.1%

Attitude towards migrants (N = 989)	
Very high tolerance	13.8%
High tolerance	39.2%
Average tolerance	34.1%
Low & very low tolerance	12.9%

English-speaking background (N = 998)	
Australian	71.0%
ESB	13.0%
NESB	14.9%

Religion (N = 988)	
Anglican	10.4%
Baptist	1.4%
Buddhism	1.2%
Catholic	21.6%
Greek Orthodox	0.9%
Hinduism	1.2%
Islam	1.5%
Judaism	0.3%
Lutheran	0.9%
Presbyterian	2.5%
Uniting Church	4.8%
Other Christian	11.7%
Other	8.6%
No religion	32.9%

Community attachment (N = 999)	
Strongly agree	32.5%
Agree	49.8%
Undecided	11.4%
Disagree	5.3%
Strongly disagree	0.9%

Worry about terrorism (N = 996)

Not at all	18.3%
A little	31.1%
Moderately	27.5%
Very much	13.9%
Extremely	9.2%

Politics (N = 935)

Liberal	32.0%
Labor	31.1%
National	3.0%
Greens	4.1%
No party	21.4%
Other party	8.4%

Buddhist family member (N = 980)

No	10.9%
Yes	89.1%

Christian family member (N = 995)

No	2.8%
Yes	97.2%

Hindu family member (N = 967)

No	12.4%
Yes	87.6%

Jewish family member (N = 982)

No	8.8%
Yes	91.2%

Muslim family member (N = 965)

No	31.8%
Yes	68.2%

Islamophobia Scale (N = 975)

1 (low)	21.6%
2	46.4%
3	20.7%
4	9.1%
5 (high)	2.2%

University of South Australia

The University of South Australia's International Centre for Muslim and non-Muslim Understanding is funded by the Australian Government Department of Education and the South Australian Department of Premier and Cabinet.

The University of South Australia reserves the right to alter, amend or delete any program, fee, course, admission requirement, mode of delivery or other arrangement without prior notice.

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