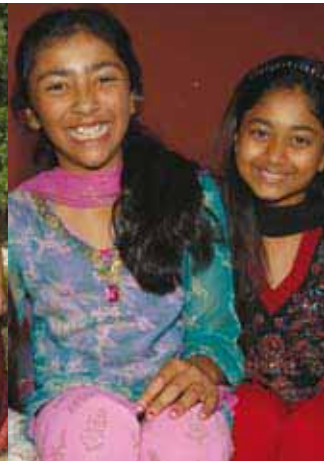




An Australian Government Initiative

# Sharing Our Achievements

Outcomes from the Symposium on Australian Muslims | **February – June 2007**



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## Secretary's foreword



In November 2006 I launched *Sharing Our Achievements: Symposiums on Australian Muslims*, a whole-of-government initiative led by my department. I also launched the background booklet, *Bringing Communities Together, a statistical representation of Muslims in Australia 2007*. Now we have successfully implemented this initiative, I am pleased to be able to present our findings in *Sharing Our Achievements, Outcomes from the Symposiums on Australian Muslims February – June 2007*.

We have learnt a lot from this project. We learnt that the Muslim community is strong, vibrant and highly committed to integration within Australian society. They would prefer to be known as "Australians" rather than "Australian Muslims" and they are continuing to build on the wonderful contribution made to this country by their forebears over the last 150 years. This contribution was recognised and applauded during the *Sharing Our Achievements* Symposiums.

There is evidence to back up this enthusiasm for social inclusion. Around forty percent of the Australian Muslim population were born in Australia and English is one of the most common languages spoken at home. It is an educated and articulate community, with a higher proportion of Muslims holding Bachelor and Postgraduate degrees compared to the total Australian population.

The Muslim community continues to provide a strong economic contribution to Australia. The Halal Meat Industry contributes around \$5.0 billion to the Australian economy each year and employs 30,000 people. They also provide a strong social contribution, for example at the Queensland Expo where the Muslim community donated nearly \$50,000 to the Leukaemia Foundation.

The Symposiums also informed us that Australian Muslims' need for services is similar to other segments of society, but the delivery mechanisms may need to be adapted, including the use of culturally sensitive communication mechanisms. We also need to encourage more employment opportunities in fields such as the Defence Forces, where Muslim interest has not yet been realised.

The Symposium initiative also proved that a partnership between all levels of government, the community, academia and the not-for-profit and business sectors can achieve much more than any one organisation could hope to do alone. Each of these sectors benefited. Businesses contributed goods and sponsorship and gained promotional opportunities. Not-for-profit organisations advertised community services and government agencies received feedback on theirs. Academics assisted with workshops and compiled reports which benefit not only government but their own research.

The Australian Muslim community is eager to welcome interaction with wider Australian society. By focusing on their positive contribution and sharing their achievements, using a strengths-based approach, we have indeed played a significant role in *Bringing Communities Together*.

A handwritten signature in blue ink that reads "J Harmer".

**Dr Jeff Harmer**

Secretary, Department of Families, Community Services and Indigenous Affairs

# Executive summary

*Sharing Our Achievements*: Symposiums on Australian Muslims and their complementary expos was a response to a recommendation by the Family and Community Subgroup of the Prime Minister's Muslim Community Reference Group under the Ministerial Council of Immigration and Multicultural Affairs' (MCIMA) *National Action Plan to Promote Social Cohesion, Harmony and Security* (NAP). The NAP was presented to the Council of Australian Governments (COAG) in 2006.

The Department of Families, Community Services and Indigenous Affairs (FaCSIA) led this whole-of-government project with active support from the community, academia and the not-for-profit and business sectors. Eight symposiums and expos were organised throughout Australia to share success stories and issues with local Muslim communities. The project addressed issues identified in the NAP, specifically:

- lack of access to information on government and community services;
- negative media faced by Australian Muslims;
- the impact of world events;
- misconception amongst the wider community about Muslims; and
- conflicts within Australia such as the Cronulla race riots.



## Key findings

The project clearly revealed that the Australian Muslim community is a proactive one, with high human capital, that welcomed the opportunity to engage in *Sharing Our Achievements*. It is articulate, educated, organised, vital and positive, with a large youth component, and all the Symposiums and Expos were well attended and welcoming to the non-Muslim community.

The eight Symposiums and Expos confirmed the following:

1. Australian Muslims come from around 70 diverse cultural backgrounds and traditions and would prefer to be known simply as "Australians."
2. Not all Australian Muslim women wear the hijab and the religion does not degrade women.

3. Australian Muslims do not support terrorism.
4. Not all Australian Muslims are newly arrived in the country. Nearly 40 percent of Muslims were born in Australia and some families have lived here since the 19<sup>th</sup> century, making a great contribution towards the building of Australia.
5. There is a higher percentage of Australian Muslims with Bachelor and Postgraduate degrees compared to the total population.
6. Australia is a largely secular country and religious affiliation is not necessarily an accurate identifier of any citizen.

The workshops identified key barriers, impacts and responses to social inclusion, such as media bias and misrepresentation, the impact of international politics and a general lack of understanding about Islam in the wider community. Employment issues

# Executive summary

were considered important. There is some employment that is not suitable for a number of Muslims, the gambling industry or the direct handling of alcohol, for example, and other types in which they are interested but are not getting the opportunity to participate in, such as the Defence Forces.

The latter issue was raised in Darwin, and stands in contrast to other government organisations, such as Victoria Police, which employs the first Muslim police officer to wear the hijab as part of her uniform and which established the first Multicultural Unit for police.

The questionnaire, which was open to the public, highlighted areas of government service provision that respondents considered could be improved, including education, health, childcare, transport, law enforcement, settlement services for new arrivals and housing, but nothing Muslim specific except some of the service delivery mechanisms. There is a preference for having some women only swimming pools, cross-cultural content in primary and secondary school curricula, including the history of Muslims in Australia, and more constructive initiatives to promote interfaith issues.

Around 8,500 people attended the Expos on community services and around 1,500 people attended the Symposiums across Australia from both the Muslim and non-Muslim communities between February and June 2007. On average 40 stalls were set up, including 10 Government stalls, at each Expo. Around 400 people attended the workshops to discuss social participation, challenges for youth and women's empowerment. More than 200 questionnaires in relation to government

services were completed by Expo attendees and more than 100 success stories were told and documented through the Symposiums including the:

- socio-economic contribution of the Halal meat industry, contributing about \$5.0 billion to the Australian economy each year and employing around 30,000 people;
- success of Muslim players in sports such as AFL in Victoria;
- active involvement of Muslim women in the Police Force, such as Victoria Police;
- donation of nearly \$50,000 by the Muslim community to the Leukaemia Foundation in Queensland;
- contributions of people like Imam Sabri Samson in building communities in Tasmania;
- early work of the Afghan cameleers in New South Wales and Western Australia;
- importance of women's groups providing programs like the Self-esteem, identity, Leadership and Community (SILC) in Victoria; and
- sharing of community – business partnership experiences with people like Rob Hunt, Chief Executive Officer, Bendigo Bank.

The various partnerships built as part of the Sharing Our Achievements initiative allowed for the possibility of it being a sustainable project. This seems to have been answered by the strong interest shown by the Muslim Community Cooperative (Australia) Ltd (MCCA) and the Australian Federation of Islamic Councils (AFIC), in continuing the Symposiums and Expos in the future as major sponsors and organisers.

## Recommendations

Sharing Our Achievements resulted in a series of recommendations. The key ones are:

1. Continue awareness-raising about the positive contributions of Australian Muslims through similar national events and regular publications to attract the wider community, particularly the younger generations to minimise misperception about Australian Muslims.
2. Continue annual events to share information on community services provided by governments, community groups and the not-for-profit sector, to establish constructive dialogue between service providers and recipients.
3. Deliver appropriate and effective leadership and other skills development programs for Muslim women through community organisations with assistance from government and the business sector, to overcome misperceptions about the role of Muslim women in Australian society.
4. Initiate appropriate programs to support a sense of identity and employment opportunities for young Muslims, based on current best practice, culturally sensitive youth programs.
5. Reinforce networks between Muslim specific and mainstream organisations, as active partners, to allow for an interchange of ideas and enhanced understanding between different segments of Australian society.

# I. Background

## The context

The Muslim population in Australia has grown from 21,000 to 340,000 between 1971 and 2006. The 2006 ABS Census revealed that around 38 per cent of Australian Muslims were born in Australia and around 67 per cent are under the age of 35 years. More ABS Census data on Australian Muslims are published in the Appendix.

Muslims have for over 150 years made a great contribution to Australian society. The earliest contact actually dates to the 16<sup>th</sup> and 17<sup>th</sup> centuries, when Macassan traders from Indonesia had a harmonious relationship with the Indigenous peoples of northern Australia. Afghan cameleers, pearl divers from Southeast Asia and Bosnian and Kosovar workers on the Snowy Mountains were among the Muslims who helped build Australia.

Australian Muslims have made important contributions to the Australian society, yet in recent times there has been general misunderstanding about Islam and the Australian Muslim community. This led the Ministerial Council on Immigration and Multicultural Affairs to develop the *National Action Plan to Promote Social Cohesion, Harmony and Security* (NAP) in 2006.

In response to the NAP recommendations, the Department of Families, Community Services and Indigenous Affairs (FaCSIA) lead the whole-of-government project *Sharing Our Achievements: Symposiums on Australian Muslims and their complementary expos* in line with the *Bringing Communities Together* Strategic Framework developed by the Department.

## The strategy

The following were used to implement the project, based on best practice models:

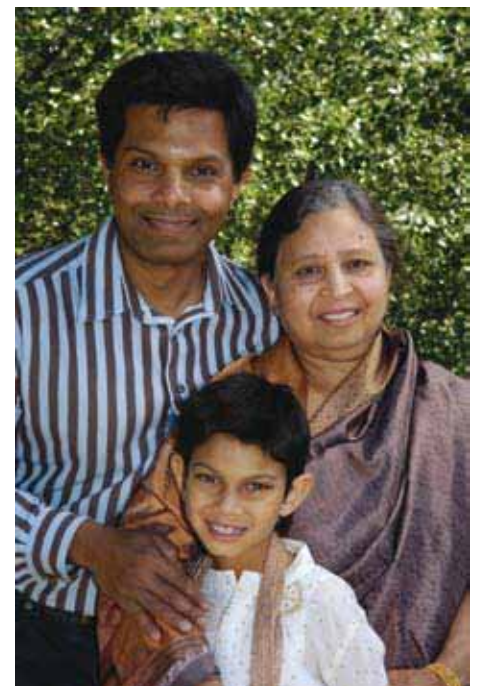
- Community strengths based approach;
- Whole-of-government focus, including all levels of government;
- National Symposium Steering Group/ Local Steering Committees;
- Islamic Councils as active partners and leaders in each state and territory; and
- Academics, industry and businesses through their active involvement.

The project was also designed to produce appropriate and effective outcomes and a sustainable exit strategy.

The Symposiums featured a variety of speakers, sharing positive stories about their involvement with the community. Achievers Awards were presented to active community members, Muslims and non-Muslims, by the local Islamic Councils and the Muslim community. As the Symposiums were based on community capacity building and ownership, the Muslim community took up the challenge of managing them in partnership with FaCSIA.

The local Islamic Councils were consulted during the initial scoping of the project in 2006, along with other Australian and State and Territory Government agencies. The Councils were chosen as partners because they are the peak local Muslim community organisations in each state and territory, and because they were recommended by the Australian Federation of Islamic Councils (AFIC), the peak Muslim body in Australia.

As a further level of consultation, and to ensure transparency and probity, a National Symposium Steering Group was set up, with representatives from government, business and the community sector. Some states and territories also had local steering groups chaired by FaCSIA State and Territory Offices. These groups included members of local Islamic Councils, community groups, relevant government departments and academics.



## 2. Outcomes

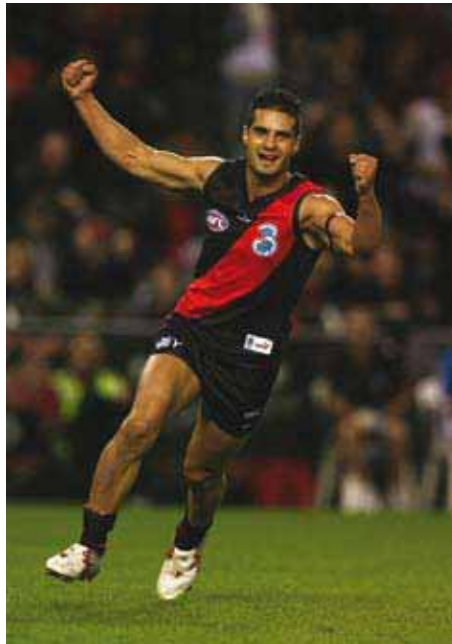
It was hoped that *Sharing Our Achievements* would:

- highlight Australian Muslim's positive contribution to Australia, causing a cultural shift amongst the wider community;
- minimise misconceptions by distributing the publication *Bringing Communities Together: A statistical representation of Australian Muslims 2007*;
- provide accessible information on community services and identify gaps for both providers and recipients;
- create partnerships with communities, not-for-profit sectors, businesses, academics and all levels of government through active participation;
- encourage Australian Muslims to take part in community activities;
- increase participation by Australian Muslims in mainstream events; and
- encourage co-operation between businesses and Australian Muslims to establish a sense of inclusion.

### 2.1 Symposium Outcomes

#### **Why did we do it?**

The Symposiums were meant to recognise the positive contributions that Muslims have made to Australian society. The *Sharing Our Achievements* theme was emphasised by the Achievers' Awards presented by the Islamic councils to recognise the efforts of both Muslim and non-Muslim people who had offered something of importance to the community at large. Here are some of the success stories.



#### **Bachar Houli, 19, AFL player, Victoria**

'I'm the first Australian Muslim to be drafted by the AFL and am currently playing for Essendon. I've been playing football since I was eleven and a half. At the time I was the only Lebanese Australian on the football team, but now there's been a huge increase in different cultures playing AFL. I think sport can really bring people together – it's so multicultural these days. We're all there as one, as Australians, trying to succeed in our field. It's open for anyone.

The night I was drafted to Essendon two or three hundred people came around to my place. There was a huge amount of community support. They were all glad to see someone like me playing AFL. They always thought there's not much chance for young Muslims to be successful with all the bad media. But the draft proved that Muslims can do anything if they have the ability and talent.

I was born in Australia and grew up in the western suburbs of Melbourne. I've lived there all my life. I've just finished my first semester studying sports administration and marketing at University, but have decided to take a year off to do more work in the community. I've started giving talks to young people at Islamic schools. I think it's important to do that because when you're thirteen or fourteen your mind goes elsewhere and it's easy to get caught up with the wrong crowd. So that's my message to the young people – stay with the right people, set yourself a goal and work towards it. That's what kept me on track. I was so set on what I wanted to do nothing was going to distract me...and now I'm playing professional AFL.'



#### **Yassmina Abdel-Magied, 16, student, Queensland**

'When I was in Year Nine I decided I wanted to be the first ever girl driver in Formula One...My parents weren't really convinced, they just said 'Oh that's great...'. But it turned out not to be a passing phase. I'm still interested in cars and am thinking of doing a mechanical or civil engineering degree when I go to University.

I'm pretty active in school and the wider community. I'm the Vice Captain of the Senior School at John Paul College and have



## 2. Outcomes

represented the college in soccer, volleyball, athletics and debating. I'm an Ambassador for the Foundation for Young Australians and am a member of the Ethnic Communities Council of Queensland. I also founded the Amnesty International Branch at my school. Human rights are something I've always been interested in and I think that stems from the fact that I've got Sudanese-Egyptian heritage. Every time I go back to Sudan and see all the poverty, I feel compelled to do something about it.

I feel like I've been given so much that I want to give something back. I know I can't change the world, but I can change *my* world. I can change the people I meet. I can help break down stereotypes about Muslim women...wearing the hijab gives me opportunities to do that too. I'm visibly Muslim and I'm a free person who wears the hijab by choice. I'm not oppressed. I like sports, public speaking, technology - and fast cars of course - so I'm not a stereotypical Muslim woman at all!

I hope in the future there aren't such big divisions between Muslims and white Australia. We are a part of Australian culture. I hope for a day when we don't have to choose between being Australian and being Muslim.'



**Diana Abdul Rahman, public servant and co-ordinator of Radio Ramadan, Australian Capital Territory**

'Every year, for six weeks during the month of Ramadan, I run an English-language radio station called Radio Ramadan. I've been doing it for 12 years now as a volunteer. I get local youth involved and train them to run their own radio segments...some of them have become such good presenters they're now local celebrities in their own right.

I think it's important for Muslim youth to learn about Islam in English. Many of them are born in Australia and don't understand their parent's languages. Our programs provide them with a deeper understanding of what it is to be an Australian Muslim. It's made by youth, for youth and presents Islam as the open, caring and moderate religion I know it to be - there's not the sensationalist or radical slant other media often imposes. That's really refreshing for our community. One year I wasn't going to have Radio Ramadan and I was bombarded by people saying 'Please, put it on'. I'd love to make it into a dedicated radio station that runs all year round, but we just don't have the finances at the moment.

Radio Ramadan grew out of my involvement with CMS Community Radio, which was the first ethnic radio station in the ACT. I helped to establish it in 1994. I now work for the Attorney General's Department and am currently managing this years' Security in Government Conference.



**Janine Evans, 43, mother of three and author, South Australia**

'I grew up Christian. I didn't have any Muslim friends until I met my husband when I was 28. I met him through a friend and it was a few weeks before I found out he was Muslim. I slowly started learning more about Islam and was surprised...none of the stereotypes I'd grown up believing were true - women weren't oppressed, they didn't have strange laws to punish criminals and Allah isn't a different God to the one Christians and Jews believe in.

I converted to Islam before my wedding in 1992 and in 2005 we took our three sons to spend a year in South Africa, my husband's country of birth. We were there when the London bombings happened in 2005. And it was amazing how different the media coverage was there compared to Australia. It was two days before anyone mentioned Muslims. In the Australian media all terrorists

## 2. Outcomes

were automatically Muslim. I found it incredibly refreshing not to have that stereotype flung around.

We came back to Australia just before the Bali bombings...and there it was again – all that anti-Muslim sentiment. I found it impossible to sit there and do nothing. I wanted to reach all the people I'd never meet...to show them Muslims are just normal Australians trying to get by and make a living. That's why I wrote my book '2 veil or not 2 veil - the life of an Aussie Muslim' – it's about my journey from mainstream Christian Australian to minority Muslim Australian. It's a resource book aimed at teenagers... hopefully it'll go a way to showing our common humanity.

I became active in the Muslim community because of my three sons. I don't want them to grow up feeling they're not a part of this country. I want them to grow up proud, Australian men. I grew up with a feeling of being carefree, of just being me...I want that for my children. I don't want them to feel like they constantly have to justify what they believe in.'



**Yahya Ibrahim, 30, Deputy Principal and Lecturer, Western Australia**

'I teach geography, IT and Islamic Studies at the Australian Islamic College in Perth. It's a great school – I think we work miracles... especially with newly arrived students who've come here as migrants. We have over 60 different cultures in our school, and act as a gateway between Australia and the country they've arrived from, giving them community support and life skills to help them successfully integrate into every day Australian life.

I think there are three main challenges facing Muslim youth today. The first is education – not just literacy and numeracy – but education about the greater Australian context and how to live as an Australian Muslim. The second is employment – it's hard for our young people to find jobs, particularly if you're a young Muslim woman with a scarf. And the third is pride – youth need to have a sense of self-esteem and self-worth, which is difficult with all the negative stereotyping in the media. It is paramount that they feel accepted as individuals so that they can feel a part of our wonderful country.

I was born in Canada, and my heritage is Egyptian. I moved here six years ago and as of yet have been unable to lose my Canadian accent. When people ask where I'm from I say I was born in Canada but I'm an Australian. This is my home. It's also home to my Australian-born wife Songul who is of Turkish heritage and my beautiful daughter Shireen who therefore is an Australian/Canadian/Turkish Egyptian – but we simply say we're all proudly Australian!

I tell my students that they have to know something about everything in the world – cars, planes, different cultures and religions, maths, science, literature, plumbing and so on...But then they need to find something they want to know everything about and go for it. Focus and follow their passions. Make a positive contribution to society.'



**Imam Sabri Samson, 59, Imam and former high-school teacher, Tasmania**

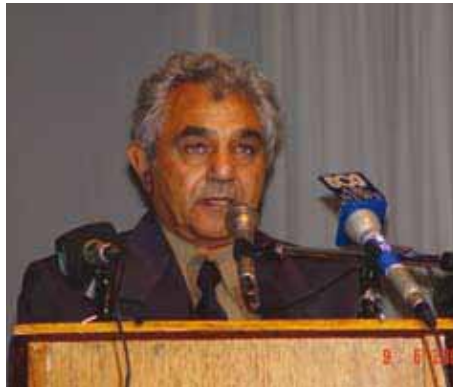
'I came here from Malaysia when I was 19 years old. I was one of the lucky ones who received a scholarship under the Colombo Plan, which sponsored students from developing countries to study in Australia. I studied Science and a Diploma of Teaching, and when the time came for me to go back to Malaysia I decided not to go...I'd gotten

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married and had children. Tasmania had become my home.

When I first arrived it was 1967 and there were hardly any Muslims in Tasmania – only the students who had come here under scholarships. But the community built up slowly, and we now have more than 30 different ethnic groups who regularly attend the mosque. The mosque was built in 2000. It was very much a community effort. I had worked as a science, maths and electronics teacher in the local high-school for 30 years and when we started building I was surprised to see many of my former students involved in the construction of the Mosque. Most of them were non-Muslim and by that stage they had grown up – they were electricians, plumbers, sheet metal workers...

I became an Imam almost by chance. We had an Egyptian Imam until 1994 when he was transferred to Sydney. Three of us volunteered to work as acting Imam and took turns to deliver the Friday sermons. But then one of my colleagues moved to Melbourne and the other withdrew his services...and then there was just me! As an Imam I perform marriages, burial ceremonies and conduct Islamic classes at home and at the mosque. I deliver lectures at the police academy, churches, schools, pubs and various organisations. Since the opening of the new Hobart Mosque thousands of school and university students have visited: Protestants, Catholics, Atheists - they come to learn about Islam. I hope I can teach them that Islam is a peaceful religion and that we can all live peacefully together as one human race and God's creation.'



**Mr Ammin Nullah (also known as Bob Shamroze), 67, direct descendant of Afghan cameleers, Broken Hill, New South Wales**

'My father and grandfather came to Australia in the late 1800s, when my dad was about 18. They were Afghans and brought some of the first camels out here. They carted all the telegraph poles and lines from Port Augusta to Alice Springs and Darwin. The camel teams did all that work. There were other teams of non-Afghans with bullocks, but the camel teams were always a lot faster.

I think it's important for young people to know about this history. If we don't tell them, it's all gone...they'll never know. They'll never know how the early Afghan Muslims opened this country up – not only with the telegraph lines, but transporting the materials needed to build the railways, as well as wool, food and timber for the mining companies.

There are only a few Muslims left in Broken Hill these days. There's a mosque here but only the occasional Muslim passing through town uses it for prayer. My grandfather was the last Mullah the mosque had and he died in 1960. It belongs to the historical centre now. But I can remember, when I was a little fella, it used to be a real meeting place. All

the young lads would go down there and have a meal with the older chaps and talk.

I'm proud of my heritage. I want to do something for the early cameleer blokes so they can keep that heritage going. I preserved my dad's jacket in the railway museum and I got my granddad and father on an honour board in Sydney. I think it's important to recognise how much they contributed to how Australia is today.'



**Robert Ritchie, 54, Chief Executive Officer of Darwin Port Corporation, Northern Territory**

'I work as a Chief Executive Officer in the transport industry and in a previous role I oversaw a very multicultural team of twelve men. I'm not Muslim but as it turned out one of the men in the team was. I only found this out when I noticed he was getting negative performance reviews from his direct manager. This didn't seem to tally with what I'd seen of his performance so I decided to investigate.

I sat with him and asked if he could explain his religious beliefs, how they impacted on his life and work environment, and how we could assist. It started a road of learning for me into the Muslim religion. We changed his

## 2. Outcomes

office hours so he could start at a different time during Ramadan, ordered halal food for him at meetings, and organised a place for him to pray. At first it was in a large stationery storeroom and we all knew he was praying when the door was closed. Then he was able to use a first-aid room and in the new office we built a dedicated prayer-room. The next step would be to put washing facilities in there as well.

He's an excellent employee who always delivers more than expected, and the simple changes we made allowed him to do his job even better. It also broke the prejudice of other employees. There was a view that Muslims are different, but the experience let everyone learn a bit more about the Muslim faith. They don't think of him as 'different' anymore, they just think of him as a valuable team member.

I don't see this as special treatment. It's no more than I'd do for someone with children to deliver or collect from school, or someone who's vegetarian. It's not hard to make small changes. I'm not on a crusade about it – it's just about ensuring everyone is treated fairly.'



### **Islamic Welfare Council of Victoria** **Joumanah El Matrah, Director**

'Our organisation was established in 1991 to facilitate and provide a space for Muslim women's voices in Australian society. I think that's really important because there are a lot of mainstream misconceptions about Muslim women being passive and silent. So we support women to articulate their experiences and make their contributions to society more visible.

In many ways the Council is a standard welfare service providing support and advocacy to Muslim women, particularly those who are newly arrived in Australia. We also run capacity building for women and children, and conduct research. Because Muslim women are so unrepresented and misunderstood in Australia, this research is of great importance, as is training and information provision on Islam and Muslims to service providers and government.

We've also pioneered a leadership program for women called SILC, which stands for Self-esteem, Identity, Leadership and Community. It's an intensive 24 hour program which develops leadership capacity of Muslim. Women learn about, and participate in, different types of leadership – personal, political and community based.

We commenced SILC with seed funding provided by the Department of Families, Community Services and Indigenous Affairs (FaCSIA) through their Local Answers program, and have continued the program on a smaller scale with funding provided by the Department of Immigration and Citizenship: National Action Plan Funding. Overall, around 250 women have completed the course and there is a waiting list of woman seeking to become involved. SILC matters to women and motivates their involvement because it is one of the few opportunities Muslim women have to address issues that are important to them within the community and considers them as having a right and a responsibility to be involved...and that can be incredibly empowering.'



### **Crescents of Brisbane** **Mustafa Ally, President and Editor-in-Chief**

'I never thought I'd ever have the courage to shave my head (outside of the obligatory ritual during my Hajj pilgrimage to Mecca), but The Leukaemia Foundation was having their drive for *The World's Greatest Shave* and our organisation wanted to support it. We had over 75 men and women come to Kuraby Community Hall and shave their heads or colour their hair. It was a fantastic event, and

## 2. Outcomes

the icing on the cake was that we raised close to \$50,000. We got involved because we feel it's important to use our expertise and resources to help the community. In fact, it's one of the essential tenets of Islam that Muslims should be charitable and look after those who are in need.

I'm one of 30 volunteers who help to run the Crescents of Brisbane. It's a community based, not-for-profit organisation which aims to bring often ideologically disparate Muslim communities together using sport, entertainment and other social activities. Our members range from young boys and girls to senior citizens. We try to let the young people take the lead in organising activities so they can learn about leadership, decision making and community involvement.

As well as taking part in The World's Greatest Shave, we've raised funds for the South Asia Earthquake appeal and run activities like our annual fun-walk-and-run called CresWalk. We also have a weekly walking and jogging program, do annual blood drives and produce a weekly e-newsletter called Crescents Community News, which currently has over 1,000 local, national and overseas readers. Crescents of Brisbane is a Muslim organisation but the events we organise are open to everyone.'



**The Halal Meat Industry**  
**Zulfikar Mohamad Shariff, Chief**  
**Executive Officer of International Halal**  
**Management Pty Ltd**

'Halal meat is a new and exciting industry in Australia. For a long time there weren't any major Australian companies catering for the halal market, but then they started to realise its potential. Today, Australia exports AUS\$4.34 billion dollars of halal meat per year and the halal meat industry employs around 30,000 people within Australia.

I work for an organisation called International Halal Management Pty Ltd and am also the Executive Director of the Australian Halal Council Inc (AHC). At the moment, the AHC is trying to standardise halal codes for the certification of halal production in Australia. We're consulting Australian and importing countries' federal and state authorities and working with halal meat industry representatives from countries like Singapore, Indonesia and Malaysia. These countries represent a huge market for further future exports.

For me, working in the halal meat industry is an interesting challenge...it keeps on changing and growing. We have a unique opportunity to set the pathway for a new industry. And it's also a chance to work more closely with our Asia-Pacific neighbours and create a bridge between civilisations.'

## 2. Outcomes

### 2.2 Workshop Outcomes

The aim of the workshops was to gather the views of members of the general public and specialist panellists on how social participation could be encouraged and enhanced among communities in Australia and the challenges facing future generations of Australian Muslims in integrating into the wider community.

The workshops were facilitated by academics and supported by panellists from various sectors, such as government, academia, community, not-for-profit and business sectors. Around 400 people participated in the workshops across the nation, including various demographic groups from a variety of ethnic and professional backgrounds.

Apart from the learnings below, the workshop showed the interest and enthusiasm that members of the Muslim community showed in public debate over issues that concerned them and the diversity of that community. Young Muslim people were also prepared to give up their time to discuss serious issues and how many are keen to put words into action if given the opportunity.

The following were major issues raised at the workshops:

#### 1. Media bias and misrepresentation

*'At the Islamic Council of Victoria we will go for a month without receiving any abusive emails, and then there'll be a derogatory comment in the media and we're bombarded by obscene emails.'*

Participants argued that negative and biased media coverage impacted negatively on Australian Muslims and their social

integration and participation, as well as on their employment prospects. They called on government to take a more pro-active role in combating media sensationalism and homogenous interpretations of Islam and Muslim communities. They also recognised that the media could be positively used to counter stereotypes and misrepresentations. They recommended that funding be provided by government for programs for Australian Muslims and journalists to work together, including initiating public relations campaigns to encourage dialogue between Muslims and the wider community.

#### 2. Language barriers

*'We know there is not enough money for interpreters and (people) aren't comfortable because they think they can't speak English – that's really a big deal for them.'*

The low level of English language proficiency, particularly in the Afghani and Iraqi communities, is a barrier to active participation in social, economic and political spheres by these groups. It also makes access to key services such as health, housing, employment and transport very difficult. Participants suggested current English teaching programs be revised, in language and cultural content, to meet the changing needs of the community, such as the larger number of African refugees entering the country. The programs should take into account that the needs and capacities of individuals vary considerably. Workshop participants recommended that more interpreters be trained and the availability and accessibility of interpreter services be improved.

#### 3. Marginalised youth

*'As an Australian community we must clearly communicate that young people and young Muslims are an asset to our community and I don't think they are getting that message across clearly enough.'*

*'The most effective tool of education was for my friends to meet me, for them to talk to me, to speak to me...and the government can also aid this by being a tool and linking all youth together...do panels like this, visit schools, open some youth centres with heaps of events...'*

Australian Muslim youth expressed feelings of discrimination and isolation from the wider community, as well as low self esteem and lack of leadership opportunities. Participants acknowledged that the involvement of young people is vital to the encouragement of social participation by older generations. They suggested additional funding, resourcing and training for youth service providers be provided by government to encourage participation in Muslim-based and mainstream youth services. They also identified a need for leadership programs, government involvement of Muslim youth in decision making and more research and consultation with Muslim youth to identify gender-specific strategies to address their needs and concerns.

## 2. Outcomes

### 4. Misconceptions about the *hijab*

*'I remember once this lady in the train shouting at to me: 'Take off your bloody scarf, you're in bloody Australia!'...The misconception about the scarf is that it is oppressive. I see the headscarf as a symbol of freedom where I choose what others can look at and where I am free to be judged on my intellect and character rather than my body.'*

There is a common misconception that the *hijab* is a symbol of oppression, and that women are dominated by men in the Muslim community. Both these misconceptions impact on Muslim women's employment opportunities and acceptance in the wider community. Participants suggested awareness-raising to highlight the fact that wearing the *hijab* is voluntary and Muslim women play an important and respected role in their community. They also felt that leadership training, involvement of women in decision making and the promotion of the diverse roles of Muslim women through schools and the media could counter misconceptions.

### 5. Discrimination

*'I am personally a public servant...while there are fantastic anti-discrimination policies...there is still discrimination taking place against Muslims...Is there anything you...can do to help those, not only Muslim, who are discriminated against because of their religion, or because of their strong accent like me or perhaps because of their look?'*

Discrimination and racism have created feelings of despair, low self esteem and isolation among Australian Muslims. Participants named the Queensland Government's legislation against discrimination and vilification as an example of positive government intervention and called for other governments to adopt similar measures. It was also acknowledged that awareness-raising and correcting misconceptions about Islam in the general community would also have a positive impact.

### 6. Absence of representative leadership

*'It's about empowerment of individuals who might not understand government policies or systems...it's just really important to get them...to believe that they as one person can make a change...'*

Workshop participants from the Muslim community felt that the agendas of individual leaders, promoted by the media and government, were often counter to the interests of sub-groups in the Muslim community, and this created a sense of marginalisation. It was suggested that Muslim leaders take a more proactive role

in encouraging social participation and representation of all political, religious and cultural perspectives and that ordinary members of the Muslim community be encouraged to have a voice in decision making and the media.

### 7. Access to services and information

*'We don't have the resources and the means to reach out to the community. Therefore we need your hand, government, business and anybody else who is genuinely interested in a better future for this country...If you take one step towards us I promise you...we will take ten steps towards you.'*

The need for greater access to information about available services, such as child care, aged care, disability and employment services, was highlighted. Possible solutions included encouraging volunteering by second and third generation Muslims, involving Muslim businesses in training and promoting employment of Muslims in the wider community and encouraging cultural awareness for staff working in the health, welfare and community sectors. It was also felt that Muslims could be included in advisory bodies, sporting clubs and outreach services and providing premises for people to meet would help disseminate information throughout the wider Muslim community.

## 2. Outcomes

### 8. Issues in education

*'The majority of Muslim children and students are now in public schools... what we need is a stronger government school system and I think there are a lot of groups of disenfranchised young people and it's not just Muslim.'*

*'For every child that grows up resenting a Muslim, a Muslim grows up not being liked.'*

Many Muslim children are experiencing difficulties in school due to perceived under-resourcing of the public school system, a general lack of understanding of Islam and consequent bullying by peers. It was recognised that schools offer a key opportunity for students and parents to foster cross-cultural and interfaith understanding. Increased funding, inclusion of religious and Islamic studies in school curriculums, and promotion of projects that link Muslim parents and the wider community could make a significant difference.

### 9. Lack of understanding about Islam and the Muslim community

*'I've had a couple of non-Muslim friends come up to me and tell me, I always thought Muslims were secluded and evil but after knowing you and meeting your Muslim friends I've become confused as to why the media and people are portraying Islam in such a bad way. It's simple – they don't know enough about us. They don't know enough about Islam. They only know what we show them.'*

A general lack of information about Islam, combined with 'fear of the unknown', has led to negative perceptions in the wider

community. The many different cultural backgrounds within the Muslim community are also often overlooked. The *Sharing Our Achievements* Symposiums and Expos were recognised as a positive awareness raising activity and an opportunity for interfaith and intercultural collaboration. Participants would like to see the initiative continue in the future. They also recommended that school visitation programs, youth centres, conferences and public awareness campaigns could be utilised to encourage and facilitate understanding about Islam.

### 10. Barriers to employment

*'There's a huge issue revolving around work for Muslim women, mainly those who wear the hijab, purely because of their appearance.'*

Australian Muslims experience difficulties in securing appropriate employment, particularly newly arrived migrants. There were requests for greater government assistance in training and support, including work programs to be developed in partnership with government, not-for-profit and community sectors. Participants acknowledged that anti-discrimination policies, appropriate English language programs and awareness-raising programs for prospective employers could reduce barriers to employment.

It must be recognised that there are some industries where some Muslims cannot work, such as gambling and the direct handling of alcohol. There are also some fields in which they are interested but are not getting the opportunity to participate in, such as the Defence Forces.

### 11. The impact of international politics

*'There is nothing Islamic about terrorism. It is a criminal issue and we need to deal with it in such a way.'*

There is a general misconception, propagated by the media, that Islam equates to violence and terrorism. Radical statements by political and Muslim leaders have generated fear and misunderstanding in the wider community. Participants felt that there is an urgent need to educate and raise awareness that Islam is a peaceful religion. They recommended that government assisted educational programs, community engagement strategies, policy frameworks, research and events such as the *Sharing Our Achievements* Symposiums be initiated to foster greater understanding between Australian Muslims and the wider community.

### 12. Identity issues

*'Why do we have to be always referred to as Muslim Australian, Christian Australian or Jewish Australian...and not simply as Australian?'*

*'To ask the Muslim youth where your loyalty lies – whether it is Australia or Islam – is disastrous for the psyche of the Muslim youth. Because they would feel that they need to choose between one or the other when, in fact, they do not need to. Their belief is Islam, they are citizens of Australia. They are two separate things.'*

Workshop participants from the Muslim community said they frequently struggle with issues of identity, and that identifying as Muslims, or having a Muslim name, often had a negative impact on their social engagement and employment opportunities.



## 2. Outcomes

They recommended that all citizens be identified as Australians irrespective of their religious backgrounds and emphasised that the Muslim community does not want any 'special treatment' – they just want access to opportunities and services as other Australians.

### 2.3 Questionnaire Survey Outcomes

At the Expos a questionnaire survey was conducted among members of the public who attended the Expos, to gather information on current government services needing improvement and suggestions for future services. It was designed to be a self-completion questionnaire, open to all and assistance was provided by volunteers when needed. A list of Australian Government services was provided as a guide to respondents. More than 200 surveys were collected.

The information suggests that the requirements of the Muslim population are no different to the rest of the community, but service delivery mechanisms may have to be different. For example, there is a preference for having some women only swimming pools, cross-cultural content in primary and secondary school curricula, including the history of Muslims in Australia, and more constructive initiatives to promote interfaith issues.

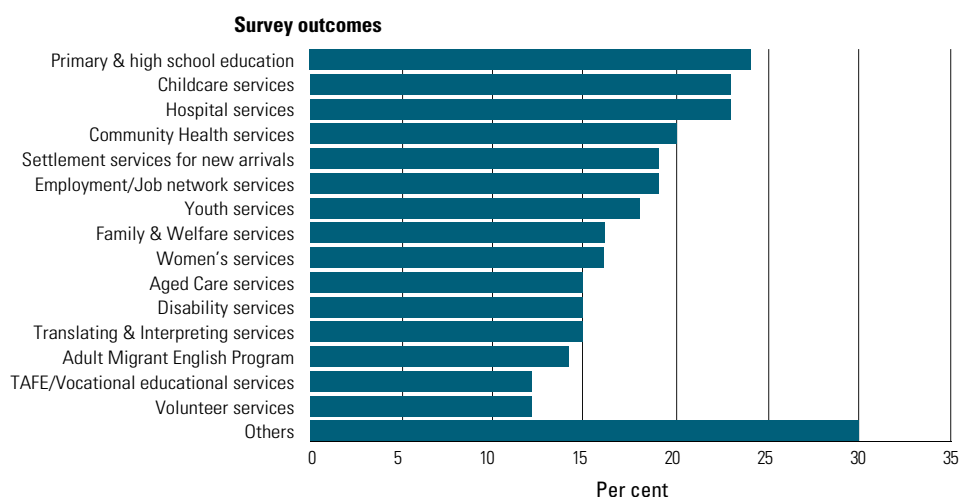
Around 26 per cent of the respondents were between 25 and 35 years of age, with only 4 per cent from the older age group (65+). More than 60 per cent were females. Because all members of the public were asked to participate, the findings and recommendations are not specific to the Muslim Community.

The survey found that there is significant scope to improve government services in many areas, including improvements to education, particularly for primary and high schools (24 per cent), and childcare and hospital services (23 per cent). Other services named as needing improvement were community health (21 per cent), settlement for new arrivals (19 per cent), youth (19 per cent) and employment (18 per cent).

New services were also suggested by respondents, which reflected the changing and emerging needs of communities. Services that respondents would like the government to provide include:

- more targeted affordable housing (13 per cent);
- public dental health under Medicare (12 per cent);
- a 'one-stop shop' online for all government services (12 per cent);
- more multicultural events (12 per cent);
- more culturally sensitive services for newly arrived migrants and refugees (12 per cent);
- programs for climate change and the water crisis (10 per cent);
- culturally sensitive mental health services (8 per cent);
- programs for interfaith discussion and understanding (8 per cent);
- an effective mechanism to control fuel prices (8 per cent);
- promotion of Islamic values through partnerships with the media (8 per cent); and
- an appropriate visa service for children of overseas students (8 per cent).

The survey findings indicate that there is significant scope to improve government services in many areas. These would also complement the ongoing policies and programs of relevant government agencies, including guide policies/programs in relation to community services and delivery mechanisms.



Source: FaCSIA survey (February – June 2007)

## 2. Outcomes

### 2.4 Other Outcomes

#### a. Business Partnerships

Strong partnerships were formed with businesses, including with IBM Australia and New Zealand Pty Ltd, ActewAGL and the Muslim Community Co-operative (Australia) Ltd (MCCA), all of which provided support for the *Sharing Our Achievements* Expos and Symposiums, or directly to the Muslim community through the project.

IBM donated 20 computers to assist Muslim community organisations throughout Australia. ActewAGL in the ACT and MCCA donated cash in excess of \$50,000.

UBI Satellite Television contributed around \$58,000 towards the NSW Symposium and other businesses provided \$50,000 in various states and territories as a demonstration of their support.

As well as participating in all Expos, the Department of Immigration and Citizenship (DIAC) contributed \$100,000 towards the events. Various State and Territory Government departments contributed \$30,000, towards venues and advertising costs. Local governments contributed around \$45,000 towards venue and hospitality expenses.

These partnerships are a vital part of creating a sustainable and community-led initiative. These networks have been one of the strongest and most important outcomes of the project and the possibility for future collaboration with the business sector opens up exciting opportunities.

#### b. Media Response

The Expos and Symposiums attracted a significant amount of media attention, with articles published in special interest and mainstream newspapers. Some examples include: The Herald Sun which featured quotes and photos of Victorian Muslim achievers Sherene Hassan and Bachar Houli; ABC News Radio played part of an interview with Mr Ammin Nullah and promoted the event; ABC Online ran a headline of 'Muslim Symposium Aims to Break Down Barriers'; and The Australian ran with 'Muslim Expo to Bridge Gap'. Overall, the media coverage was positive and helped counter the negative coverage of world events. It also generated public interest in the events.

#### c. Stakeholder Feedback

The overall responses from all stakeholders were positive. Stakeholders agreed that the expos were well organised and provided good networking opportunities for participating agencies, including enhancing their profile with the Muslim community. In most states and territories, the expos were well attended by both Muslims and non-Muslims. The mix of government, community and not-for-profit stalls was appreciated by the public. Stakeholders were also impressed by the wide representation of guests, including politicians, other dignitaries and community members from interfaith backgrounds at the symposiums. The MCs were professional and articulate, and the speakers interesting. The key message across all events was identified as 'collaboration across differences'.

# 3. Recommendations

The following is a list of recommendations made by workshop participants and symposium attendees.

## **Recommendation 1: Continue and maintain awareness-raising within both the Muslim and non-Muslim communities.**

- 1.1 Public awareness about the positive contributions of Australian Muslims to the wider community and the Australian economy (eg. halal meat industry) should be promoted and facilitated.
- 1.2 Information on the positive contributions of Australian Muslims should be published for circulation to the general public to enhance their understanding.
- 1.3 Informative posters should be prepared for circulation to primary schools throughout Australia, with information drawn from the symposiums, expo workshops and associated publications to assist early learning about Australian Muslims.
- 1.4 Opportunities to gain a better understanding of government services should be provided to the Muslim community.

## **Recommendation 2: Enhance leadership and other skills for Muslim women**

- 2.1 Opportunities for Muslim women to engage fully and confidently in society should be provided.
- 2.2 A culturally sensitive avenue of emergency communication for Muslim women who are unable to access other means of help should be available.
- 2.3 Women who do not require this level of support should be encouraged to take leadership roles within their own and the wider community.

## **Recommendation 3: Initiate appropriate programs to support a sense of identity among young Muslims**

- 3.1 An intervention initiative, such as the DIAC sponsored Youth Forum, should be funded to assist young Australian Muslims deal with identity issues.
- 3.2 Mainstream employment programs, (eg. defence, communications, media) specifically targeted at Muslim youth, should be developed and funded to provide a source of inspiration for young Muslims to identify as Australians.

## **Recommendation 4: Reinforce networks between Muslim specific and mainstream organisations**

- 4.1 Networks between volunteering organisations and the Muslim community should be strengthened to promote better understanding and enhance social inclusion.
- 4.2 Networks established by the *Bringing Communities Together*, Symposiums on Australian Muslims, *Sharing Our Achievements*, should be extended and maintained.

The National Symposium Steering Group made the following recommendations:

## **Recommendation 1: Initiate a half-day leadership program**

- 1.1 A half-day leadership program, involving presentations and discussions by years 10-12 students, should be developed.

## **Recommendation 2: Encourage and promote social participation**

- 2.1 Social participation should be encouraged and promoted locally and nationally through activities such as mentoring, philanthropy or the provision of legal advice through peak bodies, such as the Business Council of Australia and the Australian Institute of Management.

## **Recommendation 3: Encourage and promote corporate social responsibility**

- 3.1 Corporate social responsibility should be encouraged and promoted among agencies to allow time off by employees for volunteering activities.

## **Recommendation 4: Respect commonalities and differences on local and state-based community services**

- 4.1 A report that highlights the commonalities and differences on local and state-based issues in relation to community services should be produced.

## **Recommendation 5: Encourage a joint statement by Islamic peak groups in Australia**

- 5.1 A joint statement on the positive impact of the symposiums and expos should be produced and announced by community leaders from the Islamic Councils.

## **Recommendation 6: Ten things Australian Muslims misunderstand about the wider community and vice versa**

- 6.1 A list of things that Australian Muslims misunderstand about the wider community, and vice versa, should be published to engender greater understanding between Australian Muslims and the wider community, as follows:

The key list under this recommendation is listed in the Executive Summary on page 2.

## 4. Conclusion



*Sharing Our Achievements*: Symposiums on Australian Muslims was a very successful initiative and provided a clearer picture of what the Muslim community is and what needs to be done for it. It has been a first step towards increased understanding and social cohesion between Australian Muslims and the wider community. The project revealed that there are still many societal issues that need to be addressed, including the creation of new services and improvements to current services and service delivery mechanisms.

The *Sharing our Achievements* theme is expected to be progressed by the Australian Muslim community. The Australian Federation of Islamic Councils (AFIC) has expressed an interest in continuing the work of the symposiums through the local Islamic Councils in Australia. The Councils would also like to extend the theme with an inter-faith focus symposium to demonstrate the commonality among all Australians. The Muslim Community Co-operative Australia (MCCA) has also expressed strong interest in sponsoring future events that would enhance the social integration and participation of Australian Muslims into the wider community.

The events have enabled strong networks to be built between the Muslim community and the business and community sectors, as well as with government at all levels. These relationships will form the foundation of other future collaborative projects. By *Bringing Communities Together* we can create a solid base for a stronger, more unified and cohesive Australia.

# Acknowledgements

**The Department of Families,  
Community services and Indigenous  
Affairs wishes to acknowledge the  
support of the following:**

**Islamic Councils:**

ACT Muslim Advisory Council  
Australian Federation of Islamic Council (AFIC)  
Islamic Council of New South Wales  
Islamic Council of Queensland  
Islamic Council of South Australia  
Islamic Council of the Australian Capital  
Territory  
Islamic Council of the Northern Territory  
Islamic Council of Victoria  
Islamic Council of Western Australia  
Tasmanian Muslim Association

**Government:**

Attorney-General's Department  
Australian Bureau of Statistics  
Australian Federal Police  
Australian Hearing  
Australian Sports Commission  
Centrelink  
Child Support Agency  
Department of Employment and Workplace  
Relations  
Department of Health and Ageing  
Department of Human Services  
Department of Immigration and Citizenship  
Human Rights and Equal Opportunity  
Commission  
Medicare  
All State and Territory government  
departments and local governments involved  
in *Sharing Our Achievements*.

**Business:**

ActewAGL  
IBM Australia and New Zealand  
Muslim Community Co-operative (Australia)  
Ltd  
UBI Television

**Academic institutions**

Australian National University  
Deakin University  
La Trobe University  
University of Queensland  
University of South Australia  
University of Western Australia

*Also the not-for-profit organisations and  
individuals who were involved in *Sharing  
Our Achievements*.*

# Appendices

## Appendix A1

### Key concepts and definitions

#### Social Cohesion

There are many definitions for social cohesion, but for the purpose of this publication we will refer to the Council of Europe, who defined it as ‘society’s ability to secure the long-term well being of its members, including equitable access to available resources, respect for human dignity with due regard for diversity, personal and collective autonomy and responsible participation.’

*(Concerted Development of Social Cohesion Indicators Methodological Guide, Council of Europe, August 2005)*

#### Social Inclusion

Social inclusion is both a process and an outcome. The Canadian Government’s *Inclusive Cities Canada* project defines it as a process that ‘promotes the open, welcome, and supported participation of all people in the social planning and decision making that affects their lives’. It also recognises that, as an outcome, a socially inclusive community ‘provides opportunities for the optimal well being and healthy development of all children, youth and adults.’

*(Inclusive Cities Canada website, [www.inclusivecities.ca](http://www.inclusivecities.ca))*

#### Participation

Participation is an intrinsic component of social inclusion. Developing inclusion means fostering participation. A key indicator of an inclusive community is the level of participation by its members in all aspects of the life of the community: economic, social, cultural, civic, and interpersonal. Differing participation rates are often examined and explained by socio-demographic characteristics of individuals, such as age, gender, education level, socio-economic status, religious affiliation.

*(Breton, R 1997, Social Participation and Social Capital: Introductory Lecture, Second National Metropolis Conference, Montreal)*

#### Strengths-Based Approach

A strengths-based approach focuses on individual, family and community capacities, competencies and resources, rather than highlighting deficits or problems. Rather than labelling communities as ‘at risk’, a strength-based approach fosters a sense of hope and empowerment by using community strengths to bring about improvement. The *Bringing Communities Together Strategy for Social Inclusion* adopts this approach and seeks to support key elements of strong communities including capable leadership, skills and knowledge, partnerships between public and private sectors and a solid core of volunteers.

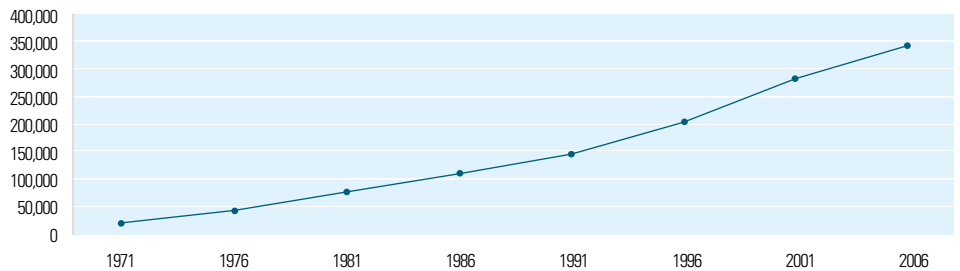
*(Utesch, W.E 2000, Glass Half Full: A Review of the Transition from Deficit to Strengths-Based Approach and Stone, W & Hughes, J 2002, Understanding Community Strengths, Australian Institute of Family Studies)*

## Appendix A2

### Australia

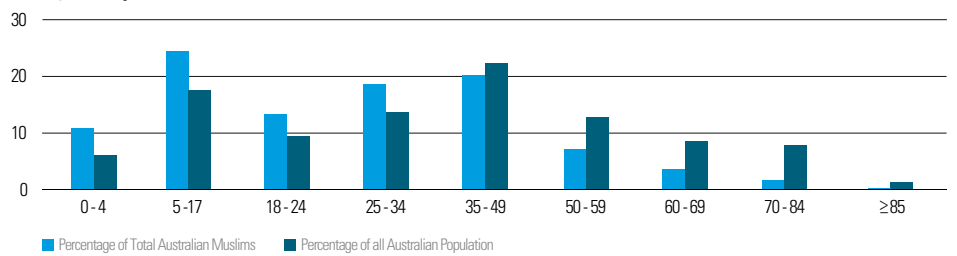
The Australian Muslim population in total has risen from 21,065 in 1971 to 340,394 in 2006. Of these, 38 per cent were born in Australia, 9 per cent in Lebanon and 7 per cent in Turkey. The language spoken at home by 34 per cent of Muslims in Australia was Arabic, while 14 per cent spoke Turkish and 13 per cent spoke English. The Muslim population is younger than the total Australian population with 67 per cent aged less than 35 years, compared with 47 per cent of the total population. A total of 24 per cent were aged 5 to 17 years.

**Australian Muslim Population**

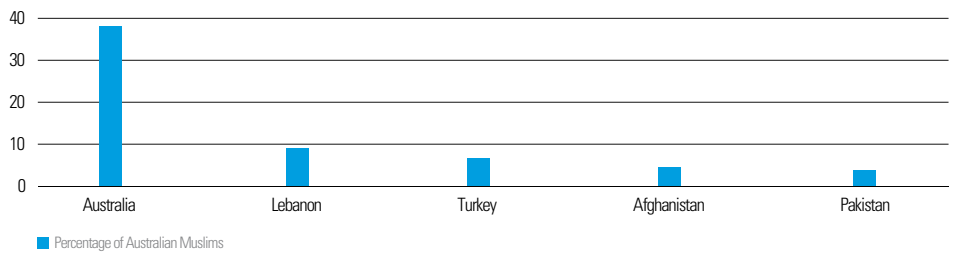


Source: Australian Bureau of Statistics, Census of Population and Housing, 1971-2006

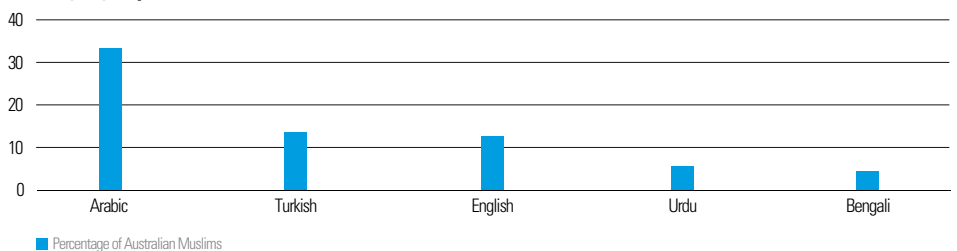
**Age Group**



**Australian Muslims Country of Birth**



**Language Spoken at Home**

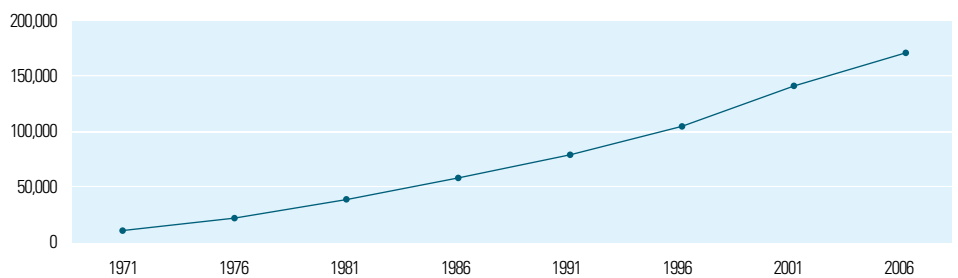


Source: Australian Bureau of Statistics, Census of Population and Housing, 2006

## New South Wales

The Muslim population in New South Wales has risen from 9,321 in 1971 to 168,790 in 2006. Of these, 41 per cent were born in Australia, 13 per cent in Lebanon and 6 per cent in Turkey. The language spoken at home by 44 per cent of Muslims in New South Wales was Arabic, while 11 per cent spoke Turkish and 11 per cent spoke English. The Muslim population is younger than the total New South Wales population with 68 per cent aged less than 35 years, compared with 47 per cent of the total population. A total of 25 per cent were aged 5 to 17 years.

**NSW Muslim Population**

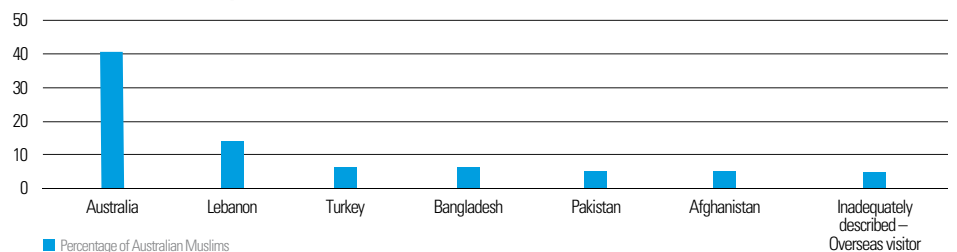


Source: Australian Bureau of Statistics, Census of Population and Housing, 1971-2006

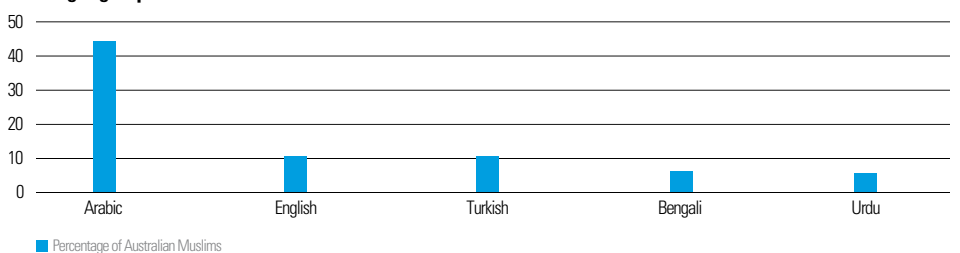
**Age Group**



**NSW Muslims Country of Birth**



**Language Spoken at Home**



Source: Australian Bureau of Statistics, Census of Population and Housing, 2006

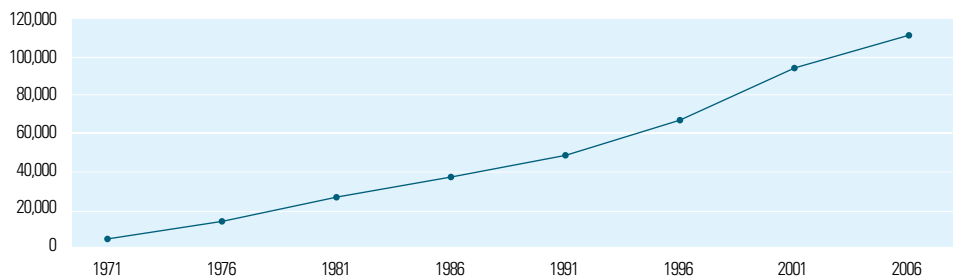


# Appendices

## Victoria

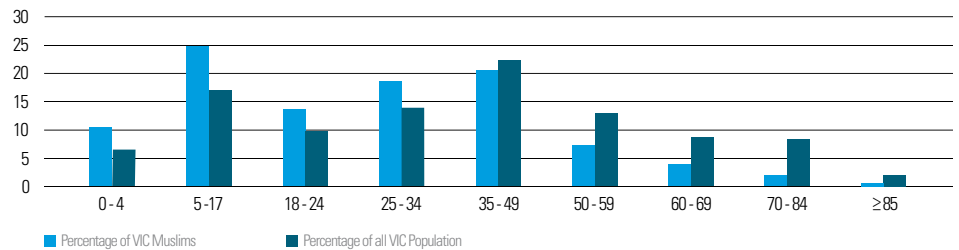
The Muslim population in Victorian has risen from 8,663 in 1971 to 109,369 in 2006. Of these, 38 per cent were born in Australia, 11 per cent in Turkey and 6 per cent in Lebanon. The language spoken at home by 25 per cent of Muslims in Victoria was Arabic, while 24 per cent spoke Turkish and 11 per cent spoke English. The Muslim population is younger than the total Victorian population with 67 per cent aged less than 35 years, compared with 47 per cent of the total population. A total of 25 per cent were aged 5 to 17 years.

**VIC Muslim Population**

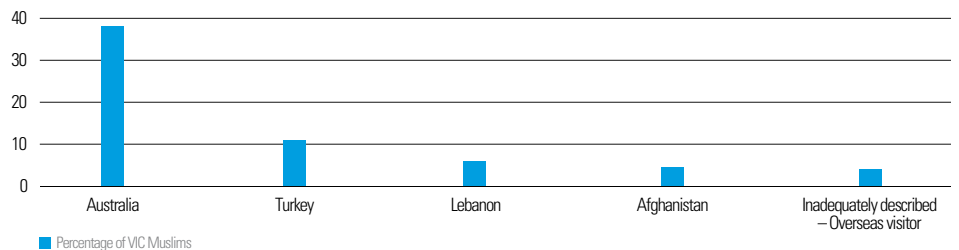


Source: Australian Bureau of Statistics, Census of Population and Housing, 1971-2006

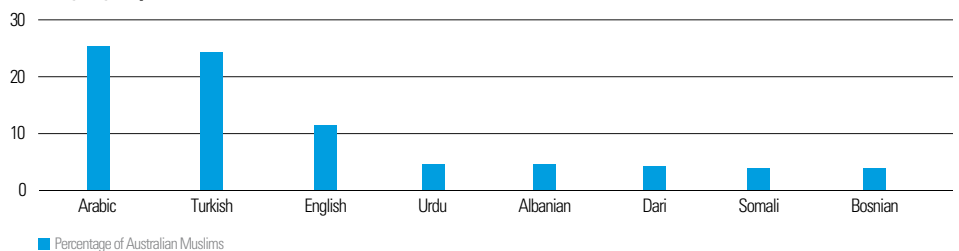
**Age Group**



**VIC Muslims Country of Birth**



**Language Spoken at Home**

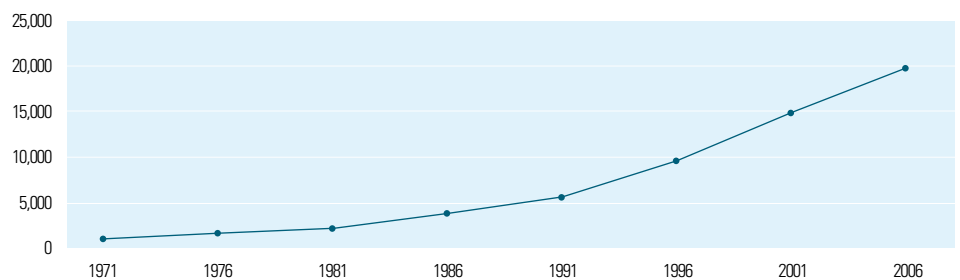


Source: Australian Bureau of Statistics, Census of Population and Housing, 2006

## Queensland

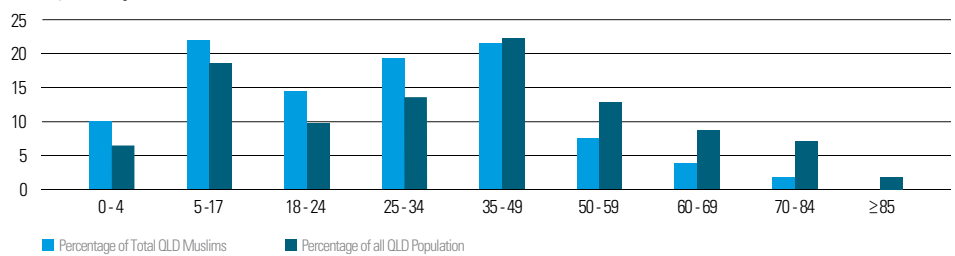
The Muslim population in Queensland has risen from 1202 in 1971 to 20,321 in 2006. Of these, 29 per cent were born in Australia, 6 per cent in Bosnia and Herzegovina and 5 per cent in Fiji. The language spoken at home by 26 per cent of Muslims in Queensland was English, while 16 per cent spoke Arabic and 8 per cent spoke Bosnian. The Muslim population is younger than the total Queensland population with 66 per cent aged less than 35 years, compared with 48 per cent of the total population. A total of 22 per cent were aged 5 to 17 years.

**QLD Muslim Population**

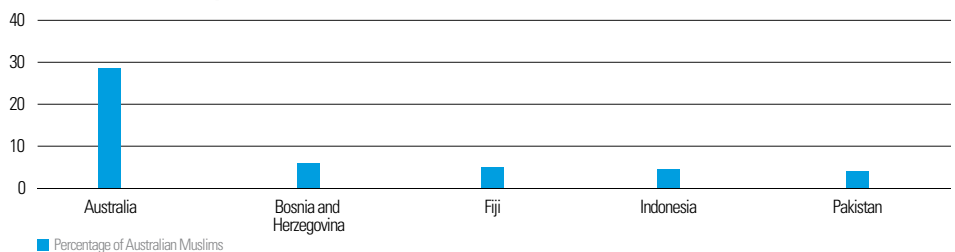


Source: Australian Bureau of Statistics, Census of Population and Housing, 1971-2006

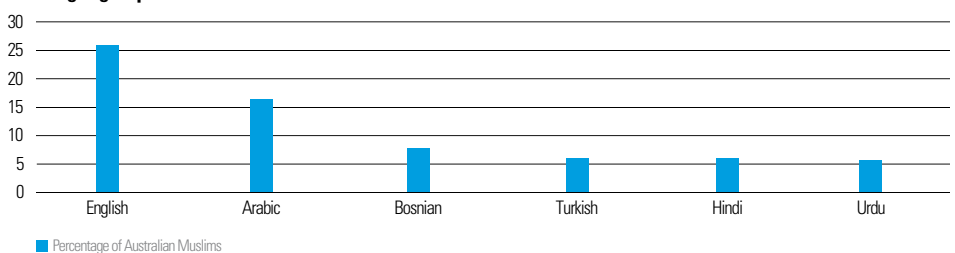
**Age Group**



**QLD Muslims Country of Birth**



**Language Spoken at Home**



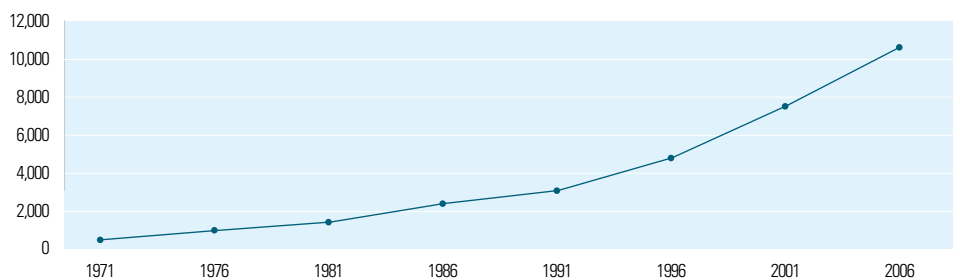
Source: Australian Bureau of Statistics, Census of Population and Housing, 2006

# Appendices

## South Australia

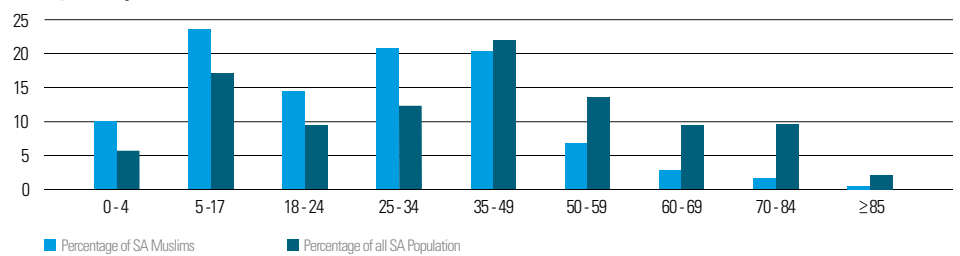
The Muslim population in South Australia has risen from 559 in 1971 to 10,520 in 2006. Of these, 23 per cent were born in Australia, 13 per cent in Afghanistan and 7 per cent in Bosnia and Herzegovina. The language spoken at home by 19 per cent of Muslims in South Australia was Arabic, while 15 per cent spoke English and 11 per cent spoke Dari. The Muslim population is younger than the total South Australian population with 68 per cent aged less than 35 years, compared with 44 per cent of the total population. A total of 24 per cent were aged 5 to 17 years.

**SA Muslim Population**

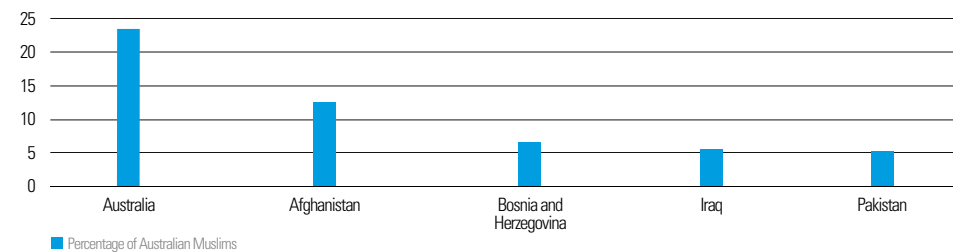


Source: Australian Bureau of Statistics, Census of Population and Housing, 1971-2006

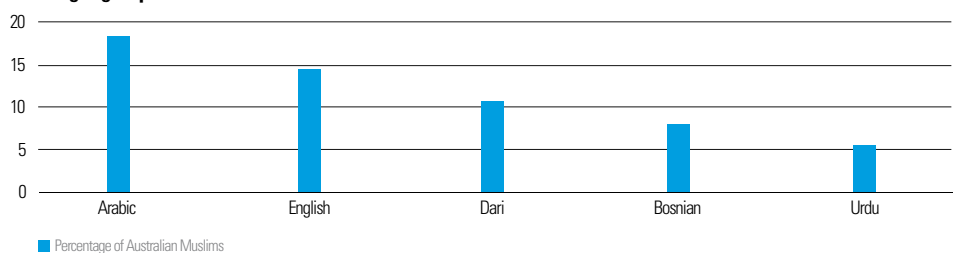
**Age Group**



**SA Muslims Country of Birth**



**Language Spoken at Home**

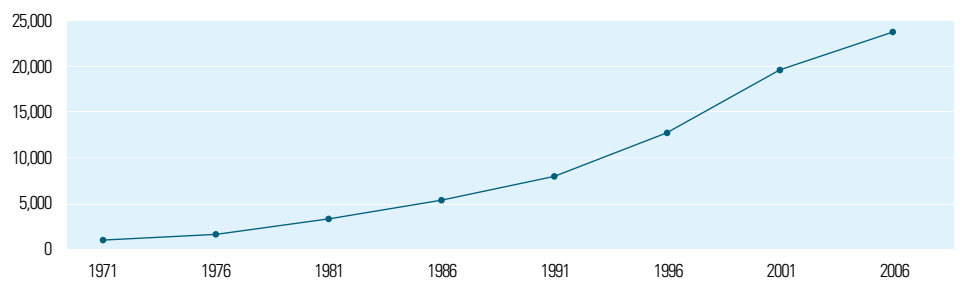


Source: Australian Bureau of Statistics, Census of Population and Housing, 2006

## Western Australia

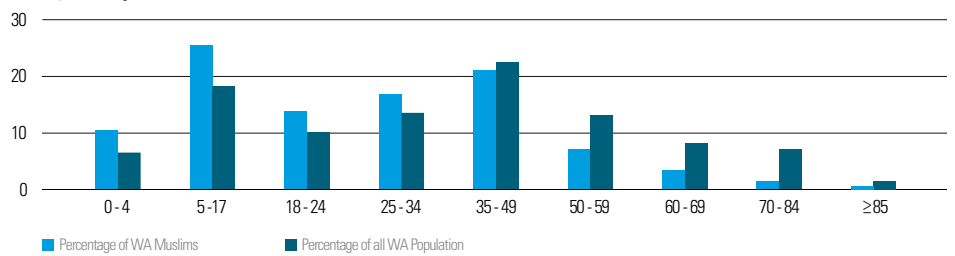
The Muslim population in Western Australia has risen from 881 in 1971 to 24,187 in 2006. Of these, 32 per cent were born in Australia, 6 per cent in Iraq and 6 per cent in Indonesia. The language spoken at home by 21 per cent of Muslims in Western Australia was Arabic, while 19 per cent spoke English and 15 per cent spoke Malay. The Muslim population is younger than the total Western Australian population with 67 per cent aged less than 35 years, compared with 48 per cent of the total population. A total of 25 per cent were aged 5 to 17 years.

**WA Muslim Population**

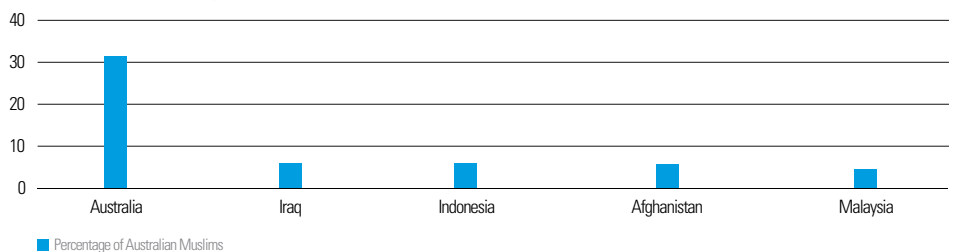


Source: Australian Bureau of Statistics, Census of Population and Housing, 1971-2006

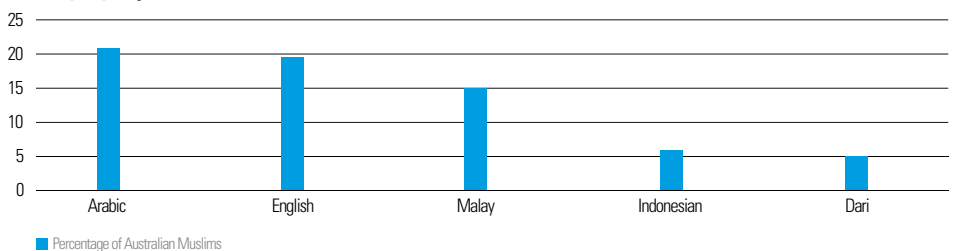
**Age Group**



**WA Muslims Country of Birth**



**Language Spoken at Home**



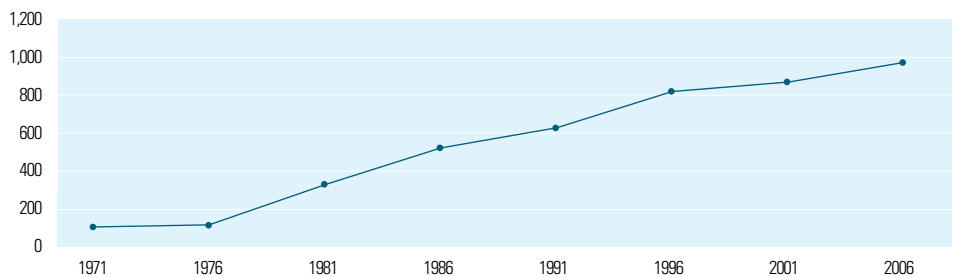
Source: Australian Bureau of Statistics, Census of Population and Housing, 2006

# Appendices

## Tasmania

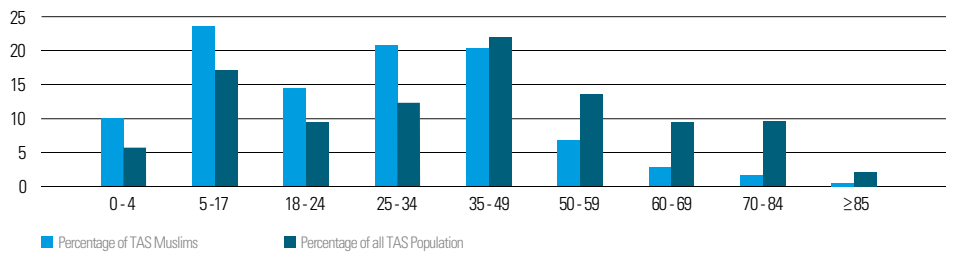
The Muslim population in Tasmania has risen from 95 in 1971 to 1050 in 2006. Of these, 38 per cent were born in Australia, 4 per cent in Malaysia and 4 per cent in Iraq. The language spoken at home by 29 per cent of Muslims in Tasmania was Arabic, while 28 per cent spoke English, and 6 per cent spoke Bengali. The Muslim population is younger than the total Tasmanian population with 66 per cent aged less than 35 years, compared with 44 per cent of the total population. A total of 21 per cent were aged 5 to 17 years.

**TAS Muslim Population**

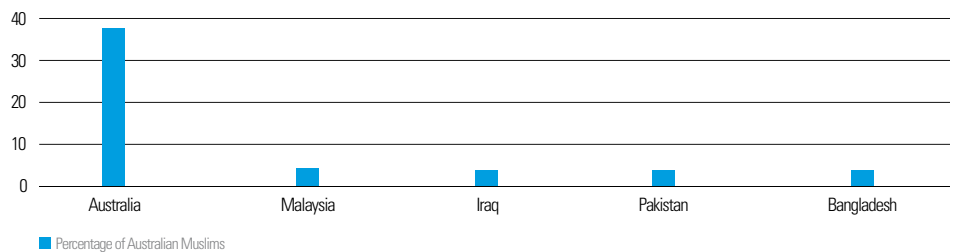


Source: Australian Bureau of Statistics, Census of Population and Housing, 1971-2006

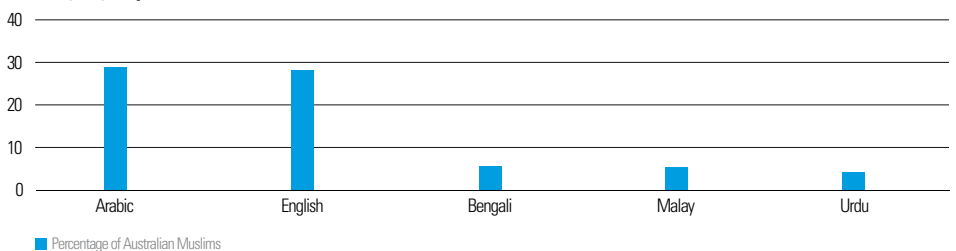
**Age Group**



**TAS Muslims Country of Birth**



**Language Spoken at Home**

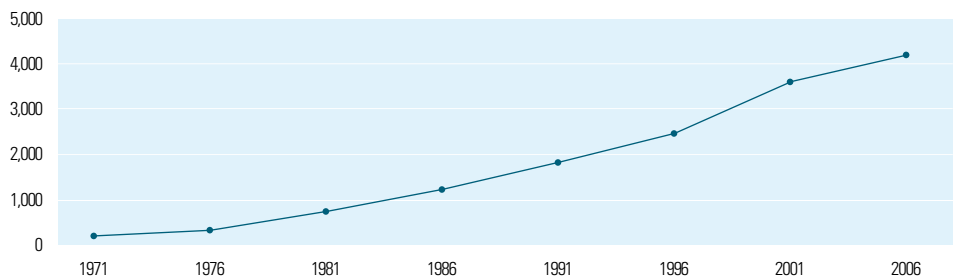


Source: Australian Bureau of Statistics, Census of Population and Housing, 2006

## Australian Capital Territory

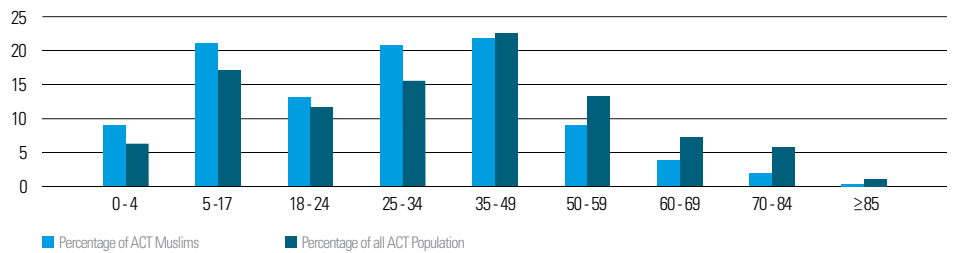
The Muslim population in The Australian Capital Territory has risen from 130 in 1971 to 5071 in 2006. Of these, 34 per cent were born in Australia, 9 per cent in Pakistan and 9 per cent in Bangladesh. The language spoken at home by 17 per cent of Muslims in the Australian Capital Territory was Arabic, while 15 per cent spoke Malay and 15 per cent spoke English. The Muslim population is younger than the total Australian Capital Territory population with 63 per cent aged less than 35 years, compared with 50 per cent of the total population. A total of 21 per cent were aged 5 to 17 years.

**ACT Muslim Population**

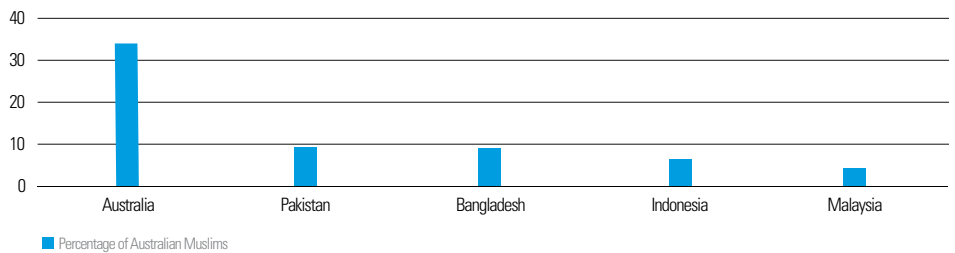


Source: Australian Bureau of Statistics, Census of Population and Housing, 1971-2006

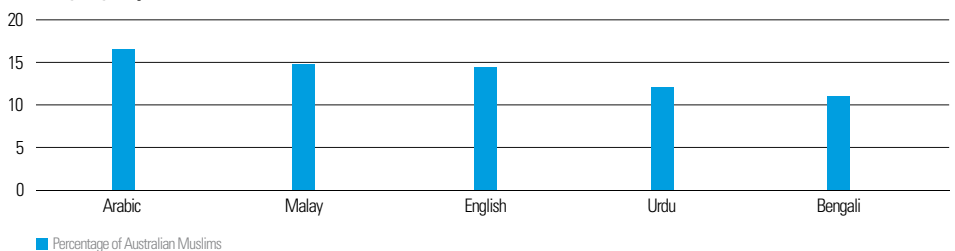
**Age Group**



**ACT Muslims Country of Birth**



**Language Spoken at Home**



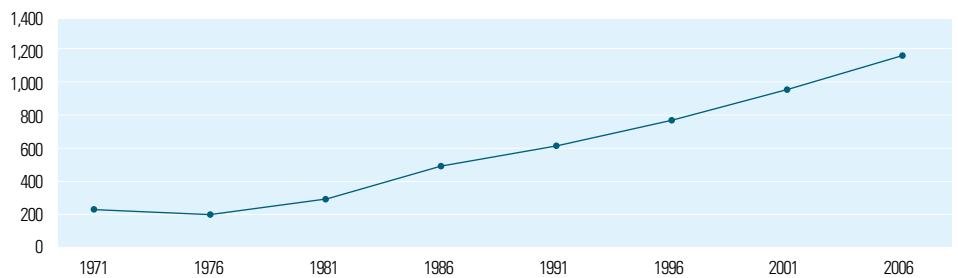
Source: Australian Bureau of Statistics, Census of Population and Housing, 2006

# Appendices

## Northern Territory

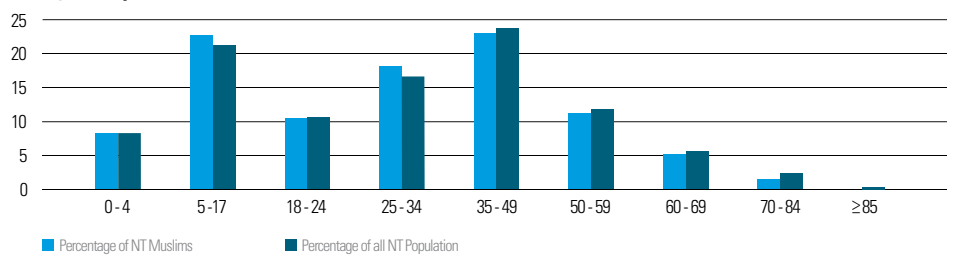
The Muslim population in the Northern Territory has risen from 214 in 1971 to 1,086 in 2006. Of these, 33 per cent were born in Australia, 18 per cent in Indonesia and 7 per cent in Pakistan. The language spoken at home by 27 per cent of Muslims in the Northern Territory was English, while 23 per cent spoke Indonesian and 8 per cent spoke Urdu. The Muslim population is younger than the total Northern Territory population with 59 per cent aged less than 35 years, compared with 57 per cent of the total population. A total of 23 per cent were aged 5 to 17 years.

**NT Muslim Population**

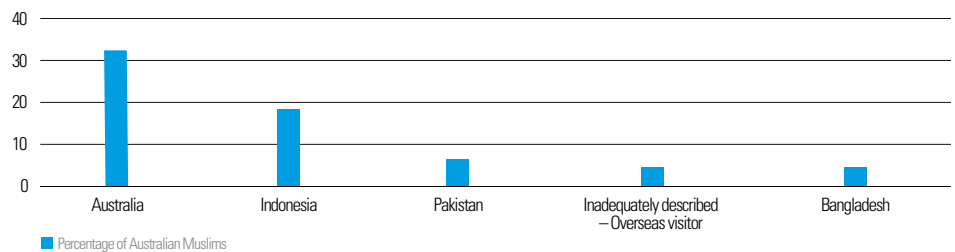


Source: Australian Bureau of Statistics, Census of Population and Housing, 1971-2006

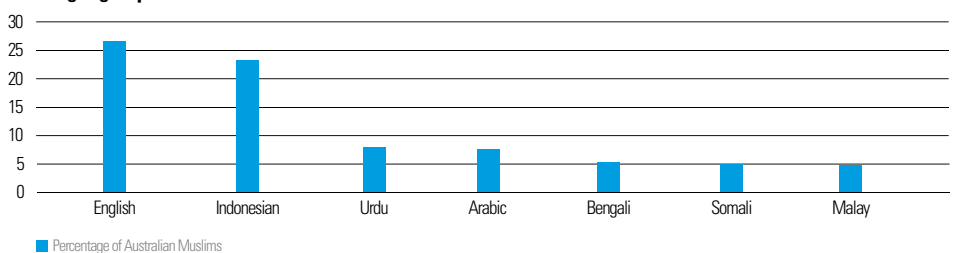
**Age Group**



**NT Muslims Country of Birth**



**Language Spoken at Home**



Source: Australian Bureau of Statistics, Census of Population and Housing, 2006