Racism and intolerance: a geographic perspective

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Roundtable Meeting:
On Human Rights and Race Relations

2 November 2006, HREOC, Piccadilly Tower, SYDNEY

Background to the Australian Geographies of Racism Research Project

The presence and nature of racism has been acknowledged in a series of government reports, and in some incisive ethnographic work. Also, there has been an extensive qualitative investigation of the mechanisms through which intolerance is reproduced, most notably through a critical analysis of news media and the statements of opinion makers, including political leaders. However, we perceived a lack of comprehensive data on the nature of racism in Australian society. Our emphasis thus has been to generate comprehensive and defensible empirical data on the extent and variation of racist attitudes and experiences, in order that they could inspire or guide anti-racism.

Insufficient empirical basis for strategically thinking about anti-racism

Three major surveys:

- Attitudes on cultural diversity and racism, Queensland and NSW, 2001 (n:5056)
- Experiences of racism (nation-wide), 2006 (n:4020).
- Attitudes on cultural diversity and racism, Victoria, 2006 (n:4016)

The addressing of this gap in scholarship attracted considerable academic and policy attention. We have presented at over 20 conferences, symposia and workshops. We have responded to numerous requests for data and reports from anti-racism organisations including: the Human Rights and Equal Opportunity Commission (HREOC). Much of my 190-odd media appearances have been in regard to these findings on racist attitudes.

Considerable academic and policy attention to the findings

The Racism Project website

To assist with the local development of anti-racism initiatives, the findings of our racism project were posted on-line, within a UNSW website. The Racism website includes data on racist attitudes, incidences and experiences, arranged by Statistical Districts (and Sub-Statistical Districts within Sydney and Brisbane) and includes some ethnicity data (birthplace, language spoken, and indigenous status) as drawn from the 2001 ABS Census. Publications are also presented as pdfs for community use. The intention is that those data and publications will assist federal, state and local governments, and also local communities, in the development of anti-racism strategies. The website was launched in December 2004:

see http://www.bees.unsw.edu.au/school/staff/dunn/racism.html

Findings I: attitudes towards cultural diversity and racism in Australia

General support for cultural diversity, yet …
… half of the population believed that a harmonious and successful national 'community' is reliant upon cultural uniformity.
30% are both pro multiculturalism and pro assimilationism!
Weaknesses / limits in official multiculturalism.

We found that 85 per cent of respondents were favourably disposed to cultural diversity. This shows that very few Australians are opposed to cultural diversity per se. However, 45 per cent were of a view that cultural diversity and multiculturalism were a threat to Australian nationhood (Dunn et al 2004). More-over, 45 per cent of respondents identified a cultural group or groups that they

felt did not fit into Australian society. What this indicates is that just under half of the population believed that a harmonious and successful national 'community' is reliant upon cultural uniformity. This narrow understanding of what constitutes a nation (and a community) is in tension with an even more widely held liberal disposition towards cultural diversity. Cultural expression is a key principle of official multiculturalism. A majority of respondents agree with this principle and yet half also agreed that diversity undermines nationhood. The latter is premised in an assimilationist view of nationhood. I'll save you the mathematics, but in rough terms we would be talking about 30 per cent of the sample, say almost a third of the population, who are both multiculturalist and assimilationist. On-going comparative work with a Canadian colleague (Dan Hiebert) shows a similar pattern in Canada. To me, the data reveal a weakness of official or liberal multiculturalism to-date – that the conflicts, tensions and discomforts associated with cultural difference have not been sufficiently acknowledged within official multicultural policy. This speculation is in accord with much of the critical literature on multiculturalism.

Table 1. Attitudes to cultural diversity, old racisms and recognition of racism, NSW and Queensland, 2001 (and Victoria, 2006)

	% Yes/Agree (No/ disagree)	% Yes/Agree (Victoria 2006)
Cultural diversity		
Is it a good thing for society to be made up of different cultures?	84.6 (7.3)	89.5 (5.1)
Australia is weakened by ethnic groups sticking to their old ways	44.8	37.4
I feel secure with different ethnic groups	74.5 (10.7)	81.4 (7.8)
Are there any cultural/ethnic groups that do not fit into Australian society?	44.9	35.9
Old racisms		
It is not a good thing for people of different 'races' to marry	13.2	9.6
All 'races' of people are equal	83.1 (11.7)	86.0 (9.9)
Humankind is made up of separate 'races'	77.6	76.1
Recognition of racism		
There is racial prejudice in Australia	83.2	83.8
Australians from a British background enjoy a privileged position in our society	38.9	42.7
I am prejudiced against other cultures	12.0	11.9

Source: The UNSW/MQU Racism Surveys, NSW / QLD, Oct-Dec 2001; Victoria, Aug.-Oct. 2006.

Findings II: 'old / colour racism'

Those who believe in so-called old racisms, in racial hierarchy and separatism (old racisms), are a minority in Australia (Dunn et al., 2004). Only 12 per cent of respondents believed there was a

natural racial hierarchy of some form, indicating that a little more than one-in-eight Australians hold beliefs akin to racial supremacy. Stated belief in the need to keep 'races' sexually separate was a little stronger. Just over 13 per cent are racial separatists, as indicated by the stated undesirability of inter-marriage between 'racial groups'. These are largely the same people who self-identified as being prejudiced. This is a ratio that is low, but it is nonetheless one that should concern us.

The belief that there are natural 'racial' categories of humankind has been defined as racialism, and is thought to be linked to discourses of nature, such as taxonomic division and natural orders (Hannaford 1997; Miles 1989). Racialism emerged as a widespread belief in our attitudes survey. About 78 per cent of respondents believed that human kind could be sorted by natural categories called 'races'. The belief is prevalent at a time when the scientific basis of 'race' has been soundly condemned. The debate is just about resolved in Science. I am investigating, with a colleague in Biology, the disjuncture between public opinion and science on this issue.

Findings III: Recognition of racism and Anglo-privilege

Encouragingly, most respondents to our survey recognise racism as a problem in Australian society. Only 8.5 per cent of respondents disagreed that there was racial prejudice in Australia, with 83 per cent agreeing that there was. This is a solid basis for anti-racism initiatives.

However, recognition of cultural 'winners' from racism was less apparent. Forty-three per cent denied there was of Anglo-Celtic privilege (that 'People from a British background are privileged?'). This hints at the strategic sensitivities that the politics of anti-racism must negotiate.

Findings IV: The experience of racism

The most recent stage of the Australian Geographies of Racism Project involved a much more detailed survey on experiences of racism. We developed some novel survey questions within the categories of: race talk, exclusions, unfair treatment, and physical attack. We also collected data on the context of racist incidents, relating to location, (re)actions of victim, feelings of victim, outcomes (sense of belonging, regret), as well as opinions on anti-racism. This survey ran earlier this year.

The completed sample was 4020, nationwide. About one-in-five (19%) respondents told us that they had experienced forms of race hate talk (Table 2). This includes for example, verbal abuse, name-calling, racist slur, or ridicule based on your cultural background. This finding accords well with earlier, pilot results which showed 25 per cent had experienced racialised insult (Dunn et al, 2005). The more recent results are the most specific in the wording of the question, and they more carefully operationalise specific forms of racist incident. Anyhow, 19 per cent rate of experience of race talk was the highest of the four categories of racism. For racist exclusion the rate was about 11%, and the rates for unfair treatment and forms of physical attack lower again.

Table 2: Experience of racism, across four major categories, 2006

Category of racist incident	**Yes**		**No & refused**	
	n	%	n	%
Have you experienced **RACIST TALK**, for example, verbal abuse, name-calling, racist slur, or ridicule, based on your cultural background?	759	**18.9%**	3261	81.1%
Have you experienced EXCLUSION, for example, making you feel like you don't belong or you are	438	10.9%	3581	89.1%

inferior, or people avoiding you because of your culture?				
Have you experienced UNFAIR TREATMENT, for example, denied service or employment, treated badly or with suspicion because of your cultural background?	284	7.1%	3736	92.9%
Have you experienced ATTACK, for example, physically attacking, abusing or threatening you or your property because of your cultural background?	228	5.7%	3792	94.3%

Source: The UNSW and MQU Experiences of Racism Survey, telephone survey, 24.1.2006 - 24.3.2006.

Race talk

For about 75 per cent of the people who had experienced racist talk, it had taken the form of being called an offensive slang name for their cultural group (Table 3). Other race talk categories included: racist jokes (52%), stereotypes in media (63%), verbal abuse (65%), and offensive gestures (51%).

Table 3: Specific forms of 'race talk' experiences, 2006

	% of race talk experienced	% of **all** respondents
You have been called an **offensive slang name** for your cultural group?	**74.8%**	14.1%
You have been a target of **racist jokes**, songs, or teasing?	51.6%	9.7%
Someone made **offensive gestures** towards you because of your cultural background? (hand gestures, etc).	51.4%	9.7%
You have been sworn at, or **verbally abused**, because of your cultural background?	65.2%	12.3%
You have heard or read **comments** that are **stereotypical** of your cultural group?	63%	11.9%
You have heard talk or read something that **portrays** your cultural group in a **poor light**?	52.8%	10%

Source: The UNSW and MQU Experiences of Racism Survey, telephone survey, 24.1.2006 - 24.3.2006.

These events were not necessarily rare. We asked 179 respondents who had been called an offensive slang name for their cultural group how often that race talk occurred. Fifty per cent said it occurred occasionally or more often (Table 4). For about half it was rare or had only happened once.

Table 4: The frequency of being called an offensive slang name for a cultural group, 2006

Frequency	No.	%
Very often	10	5.59%
Often	19	10.61%
Occasionally	61	34.08%

Rarely	62	34.64%
Once only	27	15.08%

Source: The UNSW and MQU Experiences of Racism Survey, telephone survey, 24.1.2006 - 24.3.2006.

Cultural unevenness

In our pilot work we had found that everyday racisms experienced by Indigenous Australians were much higher than for non-Indigenous respondents, with forty-three per cent responding that they had been treated with disrespect on the basis of their indigeneity, and 37 per cent the recipient of racist abuse (Dunn et al., 2005). Close to one-in-two respondents who spoke a language other of than English (LOTE) reported being treated disrespectfully or abused on the basis of their ethnicity. On this basis our expectation in the current survey was that the experience of racism, including racist talk, would be culturally uneven, and that in general, non-Anglo-Australians would report higher rates.

Table 5: Experience of racist talk, across cultural categories, 2006

	Have you experienced RACIST TALK, for example, verbal abuse, name-calling, racist slur, or ridicule based on your cultural background? Yes %	
Do you speak a language other than English (LOTE) at home or in your community?	LOTE	**54.7**
	non-LOTE	31.5
What is your religion?	Christian	34.8
	Non-Christian	**56**
	No religion	38.2
	Inadequately described	57.1
What is the cultural heritage of your mother/father?*	Oceania – Australian	23.8
	Oceania – ATSI	**74.2**
	Oceania – Other	45.7
	European	40.2
	Asian	**49.1**
	Nth African & Mid-Eastern	**58.5**
	People of the Americas	**56**
	Sub-Saharan African	**44.7**

*Respondents identified the cultural heritage of mother and father separately. Multiple cultural heritage responses were therefore recorded (n:4368) exceeding total sample.

Source: The UNSW and MQU Experiences of Racism Survey, telephone survey, 24.1.2006 - 24.3.2006.

On the general question of whether respondents had experienced race talk, we found that 55 per cent of LOTE respondents stated that they had, whereas only 31 percent of the non-LOTE had (Table 5). There were similar variations across the religious divide of Christian and non-Christian. Those respondents with ancestries to Asia, Africa and Middle East were also more likely to report the experience of race talk.

Further cross tabulations provided a sense of the cultural uneven experience of specific forms of race talk. The data indicate that racist jokes and offensive gestures are much more strongly experienced by non-Christian and non-Anglo-Australians (Tables A1-3). Also a poor treatment in the media is more strongly perceived by these groups of Australians. People with North African and Middle Eastern ancestry reported the highest rates of experience across the different race talk categories. They were especially more likely to have reported the experience of being sworn at or verbally abused on the basis of their cultural background.

Location of incident

Respondents were asked to provide detail on the context of racist incidents, relating to location, (re)actions of victim, feelings of victim, outcomes (sense of belonging, regret). Of the 568 respondents who reported that they had been called an offensive slang name for their cultural group, 179 were asked to provide detail on this experience incident. Almost half of these incidents occurred in public spaces, such as in the street, or in shopping centres, clubs or at sporting events (Table 6). After that, educational settings and the workplace were key sites of such race talk.

Table 6: Locations where people were called an offensive slang name for their cultural group, 2006

Sphere	No.	Category	No.	%
Primary school or earlier education (child-care)	23			
High school	28	Education	53	29.61%
Other educational setting, ie at a school, TAFE, University,	2			
Workplace	40	Workplace	40	22.35%
Public transport	2			
Street	33			
Other public space(beach, boating)	8			
Fast food place (e.g. McDonald's, KFC, Subway, food courts,	2	**Public space**	86	**48.04%**
Shop or in a mall, shopping centre, market	15			
Restaurant	3			
Pubs, clubs, bar, disco, nite-club	12			
Sporting event (player or spectator)	11			
Social event (party, event, get-together, BBQ)	7			
Own home (not party)	5	Private space	17	9.50%
Friend's or relative's home (not party)	5			
In dealings with other government agencies (Welfare, housing	1	Govt agency	1	0.56%
Other answer given	28	Other	28	15.64%
TOTAL	179			

Source: The UNSW and MQU Experiences of Racism Survey, telephone survey, 24.1.2006 - 24.3.2006.

Findings V: Responding to racism (offensive slang names)

Of the 179 respondents who were asked for further details about being called an offensive slang name for their own cultural group, three-quarters did nothing about the incident (Table 7). Interestingly only ten percent reported the matter or consulted / confided with someone about it. The most numerous form of active response (31%) was to confront the perpetrator in some manner, usually in non-violent way, and in some circumstances using humour or ridicule. These data provide insight into the way that race talk can become normalized and unchallenged. Also, it reveals that the most active response to race talk is through immediate confrontation of the perpetrator by those effected. This provides some clues as how best to support anti-racism that is targeted against race talk.

Table 7: Responses to being called an offensive slang name for a cultural group), 2006

Response	No.	Category	No.	%
Report to their employer / teacher / referee /	5			
Report to police	6	Reported	11	6.15%
Confronted perpetrator (non-violent)	33			
Physically confronted perpetrator / self-defence	7	Confronted	55	30.73%
Initiated a reconciliation / reasoning	2			
Used humour or ridiculed the perpetrator	13			
Left / resigned from the committee/group	4			
Ignored / pretended didn't happen or hear / did nothing	113	**Nothing**	134	**74.86%**
Got used to it / put up with it	17			
Confided / discussed with friend/family/close colleague/neighbour	8	Consulted	8	4.47%
Other	12	Other	12	6.70%
TOTAL	179			

Source: The UNSW and MQU Experiences of Racism Survey, telephone survey, 24.1.2006 - 24.3.2006.

Findings VI: The geography: racism is 'everywhere different'.

Racism varies spatially in both its intensity and nature.

Our major contribution has been the finding That racism is 'everywhere different'.

That racism is 'everywhere different'.

These Figures illustrate the regional variations for two indicators: self-identification as racist, and anti-indigenous sentiment. An immediate and obvious finding is that variation in one form of racist attitude does not correspond with regional variations for another. For example, the Far Western NSW Statistical Division (SD) had the highest rate of anti-indigenous sentiment in NSW and also the highest rate for self-identification as prejudiced (Figure ?). The same was not true for Queensland, where the SD with the worst anti-indigenous sentiment had self-identification rates not much above those for Brisbane SD (Figure ?).

The maps generated for each form of racism look quite different to each other. The figures provide a neat demonstration of the varied geographies of different racisms. The two indicators used here

are anti-Muslim and anti-Asian sentiment. The maps of Islamaphobia and anti-Asian sentiment are quite different.

For some LGAs the intolerance of Asian-Australians, indigenous Australians, Jews and Muslims was consistently either higher or lower than the Sydney average. For example, the Auburn responses were on average consistently intolerant, and in Ashfield they were consistently tolerant. But in other areas tolerance was very uneven across these 'out-groups'.

Implication for anti-racism

> "The political task is therefore to situate antiracist struggles in those sites where they will have most effect" (Kobayashi and Peake, 2000:398).

Anti-racism must be situated in such a manner that it has the strongest effect.

Multivariate statistical analyses of our survey data have allowed us to generate some spatial typologies. These typologies group together regions (using Local Government Areas) that share a specific mix of racist attitudes (including the intensity and foci of antipathy), racist experiences, cross-cultural contacts, socio-economic conditions, cultural diversity and demographics.

Hierarchical clustering (Racism typologies: constructing spatial categories)

43 Statistical Local Areas (SLAs) of Sydney (reduced to 33 combined spatial units after mergers of those with smaller samples).

Hierarchical clustering **(**Racism typologies: constructing spatial categories) across the 43 Statistical Local Areas (SLAs) of Sydney (reduced to 33 combined spatial units after mergers of those with smaller samples) produced eight relatively homogeneous groups of cases (LGAs).

Hierarchical clustering to identify relatively homogeneous groups of cases (LGAs).

See adiag.112.jpg (using an entropy procedure for the NSW Stat Divisions, and SSDs in Sydney)

An example of some 'types'

Group 1, titled as **Tolerant, inner and affluent Sydney** would include inner city, inner-most northern, and some eastern LGAs and inner western LGAs.
(North Sydney, South Sydney, Leichhardt-Marrickville, Waverley-Woollahra, Randwick, Mosman, and Ku-ring-gai). In these SLAs there is opposition to racist attitudes, an open attitude to cultural diversity, along with awareness that Anglo Australians enjoy a privileged position in the society. There is a long-standing encounter with cultural diversity, and a certain degree of affluence. Contextual factors include a culture of cosmopolitanism. The anti-racism response should be to capitalise on diversity and to celebrate the local disposition towards diversity.

Group 4 SLAs were titled **Intolerant, poorer, outer suburban white normalcy**, and included three outer areas, along the north and south of Sydney's rural fringe (Campbelltown, Hawkesbury and Camden-Wollondilly). These SLAs had high rates of stated intolerance from respondents (diversity not good, insecure with cultural difference, identifying groups that don't belong), as well as conceptions of a racial hierarchy, and frequent admittance of personal prejudice, and denial any privileged social position for Anglo Australians. These were SLAs of lower levels of cultural diversity (and low intercultural mixing socially). The residents could generally be described as non-tertiary educated, Anglo battlers. An Anglo dominance is reflected in narrow assumptions of what

culturally constitutes Australia and Australians. A racist prerogative has become normalised in these areas. As such there is an apriori dislike for cultural diversity, even before such encounters have become part of everyday life. Anti-racism responses should include:
• Positive cross-cultural contacts in the short term.
• Positive representations and stories of cross-cultural contact from outside the locality, such as through media representations and in positive portrayals of non-Anglo-Sydneysiders within products of popular culture.
• Positive exposures to cultural difference elsewhere in the city (school excursions to culturally diverse precincts, e.g. Cabramatta).
• Properly managed contacts with inner city, and inner western suburban, sporting clubs (including both culturally mixed and culturally different clubs).

Another group, **Group 6B**, was titled **Intolerant, diverse-diversifying, low mixing, unease with mixing**. It included SLAs like Concord-Strathfield, Liverpool and Auburn). In those SLAs there was a strong identification of out-groups, and a view that diversity is not good for society, and generates insecurity), frequent recognition of personal prejudice, and a denial of any privileged social position for Anglo Australians. One of the problematic contextual aspects was the low levels of intercultural mixing in social circles, and opposition to cross-cultural romance. These are also places of lesser average education. They can be described as having strong diversity, low cultural mixing, not affluent, and strong intolerance. In these SLAs daily decisions are being made about cultural diversity and racism. The appropriate anti-racism initiatives would include:
• remedial anti-racism.
• confront the somewhat fixed opinions against diversity, and against some minority groups.
• institutional celebrations of diversity that proclaim it as a strength, and not a weakness (local leadership and role models) through the local councils and sporting clubs.
• enhance positive cross-cultural mixing in these diverse areas.
The future of inter-communal relations, of community harmony and racism, hangs in the balance in these areas, and they should be a priority of a city-wide anti-racism effort.

Geographies of anti-racism: a proposal

The plan is to devise a template of anti-racism initiatives for each spatial type. These spatialised templates for anti-racism would then require 'ground truthing' and testing, incorporating field work, including ethnographic activity and consultation.

This may be a mechanism for developing spatially sensitive anti-racism packages. The plan is to do this in a more comprehensive and nuanced manner, if we are funded by ARC to do so.

The team behind that project is a multi-discipline outfit:
Jim Forrest (social geography)
Anne Pedersen (social psychology)
Yin Paradies (social epidemiology)
David Ip (sociology).

<u>Research steps</u>

1: Generate racism typologies, Australia-wide.

2: Anti-racism templates constructed for each regional type.

The anti-racism templates will involve the spectrum of anti-racism programs.

3: Application and testing of each anti-racism template in a sample area.

This will involve interviews with key informants (representatives of local government, local cultural groups, 'multiculturalism service' providers, MRCs, local 'ethnic media', and other relevant organisations) and focus group sessions with 'ordinary residents'.

- Community profiles

Field interviews, and document collation, will collect stakeholder insights on local circumstances of inter-communal relations. This will include data on the quality and local dynamics of interethnic relations, and other important local issues. These Community Profiles will be fortified with additional census data on the demographics of the area, as well as recent demographic changes / trends, and ethnographic observations within each of the target localities.

- Stock-take of anti-racism

The stock-takes would be the current, planned and recent forms of anti-racism in the selected case study areas. This will be collected though interviews with key informants, examination of local corporate plans, and other forms of consultation. The stock-takes will identify relevant local organisations (to provide an indicator on capacity for anti-racism), stakeholder perceptions of local resilience to racism, as well as existing local versions of anti-racism.

- Comparison of anti-racism template with Community Profiles and anti-racism stock-takes

These comparisons would identify policy strengths and gaps in these case study areas. The objective is also to assess how well local conditions and programs match the typology and the template prescriptions.

- Evaluation report on each case

The Evaluation Report would include a critical evaluation of the checklist role of the templates, and the ease with which identified gaps in anti-racism could be filled in each case study area. The interviews will collect stakeholder views on what forms of anti-racism would and would not work locally, as well as perceptions on the utility of the anti-racism templates.

4: Reformulate anti-racism templates

5. Related research issues

- Cross cultural contact: positive and negative outcomes
- The (local) ideological bases of non-racist dispositions

We also have a theoretical interest in the circumstances that lead cross-cultural contact to generate stronger tolerance and understanding, and those which do worsen community attitudes and relations. Also, we have an interest in the ideological bases of non-racist dispositions, and how they vary regionally, and might effect anti-racism capacity etc.

<u>Assistance which the Commissions could provide</u>

ARC Linkage?

State-based Reference Group membership
Offices / meeting rooms
Some investment (20% of the total sought from ARC) (@$32K total from all partners together)

Project costs by year and total: 190 + 210 + 176 = 576
ARC $480, would require 20% dollars from partners ($96K), which is $32K p.a.

There is an emerging policy trend towards locality focused anti-racism programs. The intent of the proposed project is to use existing databases, and fieldwork, to further understand and provide strategies for local anti-racism. Our more general objective is to find means by which Australian social scientists of racism can play a conceptual part in the formulation and development of such efforts.

Appendix

Table A1: Experience of race talk types across LOTE and non-LOTE respondents, 2006

LOTE status*	LOTE	Non-LOTE
	Yes %	Yes %
You have been called an **offensive slang** name for your cultural group?	38.1	24.4
You have been a target of **racist jokes**, songs, or teasing?	**31.5**	15.2
Someone made **offensive gestures** towards you because of your cultural background? (hand gestures, etc).	**26.4**	16.6
You have been sworn at, or verbally **abused**, because of your cultural background?	34.5	20.8
You have **heard or read** comments that are **stereotypical** of your cultural group?	**35.3**	19.5
You have **heard talk or read** something that **portrays** your cultural group in a **poor** light?	**28.7**	16.6

*Question wording: 'Do you speak a language other than English (LOTE) at home or in your community?'.
Source: The UNSW and MQU Experiences of Racism Survey, telephone survey, 24.1.2006 - 24.3.2006.

Table A2: Experience of race talk **types** across religious belief, 2006

Religion	Christian	Non-Christian	No religion	Inadequately described
	Yes %	Yes %	Yes %	Yes %
You have been called an **offensive slang** name for your cultural group?	25.9	33.9	29.9	57.1
You have been a target of **racist jokes**, songs, or teasing?	17.1	**33.9**	20.6	28.6
Someone made **offensive gestures** towards you because of your cultural background? (hand gestures, etc).	18.4	**27.5**	19.1	28.6
You have been sworn at, or verbally **abused**, because of your cultural background?	22.9	30.3	25.7	35.7
You have **heard or read** comments that are **stereotypical** of your cultural group?	20.8	**40.4**	25.5	42.9
You have **heard talk or read** something that **portrays** your cultural group in a **poor** light?	17.5	**34.9**	20.6	50.0

Source: The UNSW and MQU Experiences of Racism Survey, telephone survey, 24.1.2006 -24.3.2006.

Table A3: Experience of race talk **types** across cultural heritage of mother and father, 2006

Ancestry*	European	Oceanian	Asian	North African and Middle Eastern	People of the Americas	Sub-Saharan African
	Yes %	Yes %	Yes %	Yes %	Yes %	Yes %
You have been called an **offensive slang** name for your cultural group?	30.9	21.6	29.9	34.9	39.0	34.2
You have been a target of **racist jokes**, songs, or teasing?	21.7	12.1	28.3	27.4	42.4	26.3
Someone made **offensive gestures** towards you because of your cultural background? (hand gestures, etc).	19.4	15.9	22.6	34.0	44.1	26.3
You have been sworn at, or verbally **abused**, because of your cultural background?	25.7	20.1	27.4	34.0	**42.4**	23.7
You have **heard or read** comments that are **stereotypical** of your cultural group?	25.3	17.3	25.8	**43.4**	**40.7**	31.6
You have **heard talk or read** something that **portrays** your cultural group in a **poor** light?	20.9	14.7	23.3	**42.5**	**44.1**	23.7
AVARAGE %	24.0	16.9	26.2	**36.0**	**42.1**	27.6

* % is based on the total number of responses for specified cultural and ethnic group. Multiple cultural heritage responses were therefore recorded (n:4368) exceeding total sample.

Source: The UNSW and MQU Experiences of Racism Survey, telephone survey, 24.1.2006 -24.3.2006.