



Survey of the Australian Muslim community on
their experience with, and perception of ASIO,
the Police and counter-terrorism laws

Conducted November – December 2005

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About AMCRAN

The Australian Muslim Civil Rights Advocacy Network (AMCRAN) is dedicated to preventing the erosion of the civil rights of all Australians, and, by drawing on the rich civil rights heritage of the Islamic faith, provides a Muslim perspective in the civil rights arena. It does this through political lobbying, contributions to legislative reform through submissions to government bodies, grassroots community education, and communication with and through the media. It actively collaborates with both Muslim and non-Muslim organisations to achieve its goals.

Since it was established in April 2004, AMCRAN has worked to raise community awareness about the anti-terrorism laws in a number of ways, including the production of a series of booklets on *Anti-Terrorism Laws: ASIO, the Police and You* in community languages, which explain people's rights and responsibilities under these laws; the delivery of community education sessions; and active encouragement of public participation in the law making and review process.

Executive Summary

In the years following September 11 2001, the 'war on terror' has led to increased powers for law enforcement and security bodies, including the Australian Federal Police (AFP) and the Australian Security Intelligence Organisation (ASIO). The powers given to these organisations have resulted in the Muslim community being disproportionately affected by the laws – though not exclusively so. To identify and analyse what the Muslim community have felt and observed as a result of the extended anti-terror laws, AMCRAN conducted a survey on the Muslim community's perceptions of and contact with ASIO, the AFP and State anti-terror authorities. The survey covered two main issues - actual encounters with authorities and perceptions of the anti-terror laws and policing.

The survey consisted of a sample of 146 respondents from Sydney's Southwest suburbs, including Lakemba, Bankstown and Punchbowl.

Encounters with counter-terrorism authorities

Though only 11 percent of people reported direct contact with authorities, half of the respondents indicated that they personally knew one or more person contacted by anti-terror authorities. There are a few issues which arise from this finding. First, amongst those who have not come into direct contact with the authorities, other people's experiences of contact appear to be widely communicated and circulated amongst the Muslim community.

Second, the level of contact with the authorities is under reported. In this survey, this may have been a result of the strong warning that was issued to respondents in relation to the non-disclosure offences relating to contact with ASIO. Although these offences only apply to formal warrants issued by ASIO, the fear surrounding them could potentially explain the non-reporting of informal contact as well.

Respondents were also asked about how the contact with authorities took place. Of the 17 respondents who indicated direct contact with authorities, 12 had been for 'friendly' or informal purposes. Many respondents indicated that they had not been shown a warrant, and that officers asked 'general questions,' about the 'general sentiments' of the Muslim community, 'Muslim perceptions of current events' or their views on controversial community figures. None of the respondents indicated that they had asked someone to come with them during the contact and none indicated they had reported the contact to an outside body.

Perceptions of anti-terror authorities

An overwhelmingly large percentage of the respondents reported feeling unsafe, specifically targeted by the anti-terror laws or worried at the extent of policing powers. An analysis of the results is outlined below:

- 57% of respondents felt that they had a good knowledge of their legal rights
- 84% of respondents reported that counter-terrorism measures did not make them feel safe
- Almost 80% of respondents were at some level concerned about the loss of civil liberties
- 82% of the respondents agreed that the community they most identified with was being unfairly targeted by authorities
- 63% of respondents were 'somewhat' to 'very worried' about ASIO following September 11 2001
- 62% of the respondents indicated that they were afraid or worried about the possibility of a terrorist act in Australia

Introduction

In response to various terrorist attacks including and since September 11, the Australian Government has introduced more than 40 pieces of legislation in a bid to strengthen this nation's national security capabilities. New terrorism offences have been added to the spectrum of criminal offences, such as the offence of committing a terrorist act, the offence of directing the activities of a terrorist organisation, and offences against financing terrorism. A regime whereby organisations are proscribed as terrorist organisations by a process largely controlled by the executive was also introduced. And the powers of the Australian Security Investigations Organisation (ASIO) and the police have been substantially increased.

These legislative changes present a number of concerns raised by civil libertarians, academics, constitutional experts, and even many in parliament. Some question their effectiveness in the fight against terrorism, some are alarmed by their intrusion into civil liberties, and yet others are concerned about the extent to which they comply with international standards of human rights.

To many Muslims in Australia, it appears that they are the target of these laws. For example, 18 out of the 19 proscribed terrorist organisations are self-identified as Muslim organisations, whereas even in the United States the ratio is much less. The arbitrary nature of the proscription process was pointed out in a parliamentary research note.¹ Offences such as the association offence appear to target specifically those with connections with Muslim communities, and there has been a notable increase in policing and questioning of Muslims. It has been argued that these laws and the way that the new powers are used cause fear and alienation in the very community whose cooperation and assistance could be most valuable.

Nevertheless there has been no qualitative research that supports these assertions. What is the extent of the perception in Muslim communities that they are the target of these laws and what are the resultant effects? To what extent do these perceptions reflect lived experiences?

This project aimed to conduct an initial survey of the Muslim community and to produce a qualitative report about their experience with, and perception of, ASIO, the Police and the counter-terrorism laws. At the time, it was one of the first surveys of its kind to be conducted in Australia.

¹ Commonwealth of Australia, *The Politics of Proscription*, Parliamentary Research Note No. 63 (2004) available online at <http://www.aph.gov.au/library/pubs/rn/2003-04/04rn63.htm> accessed 20 March 2008.

Methodology

Structure of survey

The overarching aim of the survey was to canvass the interactions of the Australian Muslim community with counter-terrorism authorities following 11 September 2001, as well as to gauge the community sentiment and perceptions of the anti-terror regime more broadly. The survey was accordingly split into two parts: one which focussed on specific encounters with authorities, and a second section which focussed on perceptions of the counter-terrorism legislative regime not necessarily connected with any specific incident of contact.

Disclosure warning

At the time the survey was conducted in 2005, the extent of the disclosure offences relating to contact with the Australian Security and Intelligence Agency (ASIO) remained nebulous and largely untested.² Under laws passed in 2004, the conduct of ASIO in issuing a warrant for questioning and detention, and any ‘operational information’ relating to ASIO investigations under a warrant, could not be disclosed. Strict penalties of up to five years imprisonment were possible for non-compliance.

AMCRAN deemed it necessary to give appropriate warning to participants about the disclosure offences in an Explanatory Statement (see **Attachment A**). The caution to participants was framed in the following terms:

...[U]nder the law, you cannot tell anyone about ASIO’s ‘operational information’ for up to two years after the warrant expires. This means that you cannot reveal anything that ASIO has said, or anything that has occurred to you during questioning for up to two years. Serious penalties of up to five years imprisonment apply. You should NOT reveal at any point in the survey any information relating to an ASIO questioning or detention warrant.

The disclosure offences relate only to warrants formally issued by ASIO—they do not relate to informal questioning and ‘friendly’ approaches by ASIO, which constituted the major form of contact for respondents to this survey. Importantly, similar non-disclosure provisions do not apply to the Australian Federal Police (AFP) or ancillary state anti-terror authorities. Although these distinctions were delineated in the initial warning, it remains open to speculation whether the initial caution had a chilling effect on respondents generally and made them less willing to divulge incidents or specifics of contact with authorities. This factor will be commented on further below, in ‘Respondents who knew of others being contacted’.

Where survey was conducted

Responses were sought from members of the Muslim community on two intake days. The first intake sought responses randomly from people at the annual Multicultural Eid Festival and Fair (MEFF) on 20 November 2005. The second intake was confined to a targeted group of Muslim leaders who attended an AMCRAN seminar on 16 December 2005.

² *Australian Security and Intelligence Organisation Act 1979* s 34VAA.

MEFF – 20 November 2005

MEFF is an annual event held at Fairfield Showground, Prairiewood, Sydney, usually two to three weeks after the end of the month of Ramadan. It is attended by over 30,000 people each year. In 2005, AMCRAN hosted an information stall at MEFF, distributing pamphlets and other literature. A number of volunteers were stationed around the stall and also throughout the showground to solicit responses to the survey. The volunteers were trained to run through each question with the respondents, particularly those whose first language was not English. People also had the opportunity to fill out the questionnaire without assistance at and around the information stall.

AMCRAN Seminar – 16 December 2005

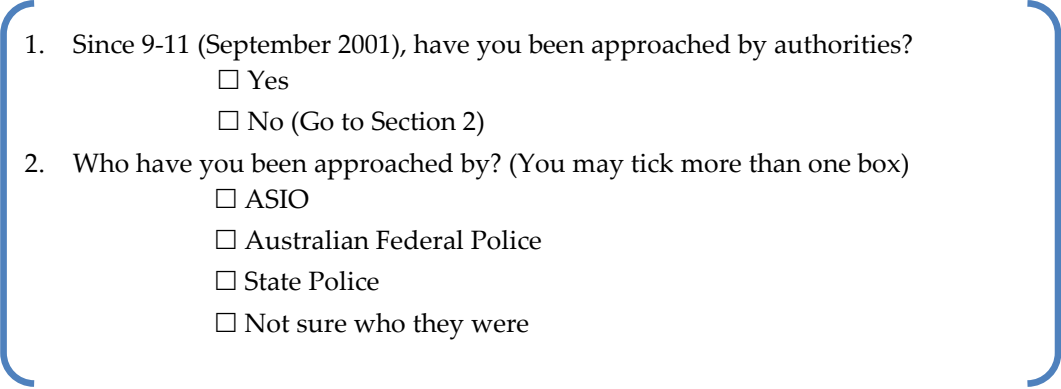
On 16 December 2005, AMCRAN held a community legal seminar at Bankstown Town Hall, Sydney aimed at educating leaders of Muslim community organisations about a suite of new laws that had been introduced two weeks prior, including the controversial sedition offences. The seminar was presented by Dr Ben Saul, a Lecturer at UNSW and the Gilbert + Tobin Centre of Public Law at the time. Over forty participants attended the seminar, some of whom travelled from Queensland to participate. Participants of the seminar filled out the questionnaire without assistance.

Unexpected results and limitations of project

While this report refers to ‘the Muslim community’, it should be noted that Muslims are diverse in their ethnicity, approach to faith, views and experiences and do not comprise one ‘community’. This study does not seek to be representative of the views or experiences of the Muslim community. However, the study draws a number of observations from the responses received. AMCRAN believes that the results reflect a real concern in the community about the anti-terror laws. In addition, some of the responses about specific experiences provide an important indication of police and security practices.

Nevertheless, we acknowledge a number of limitations to the survey:

- There were a few barriers for some participants to complete the questionnaire:
 - Language issues might have prevented some respondents from understanding the questions completely and accurately.
 - The length of the questionnaire somewhat dampened some people’s interest in completing it.
- Even though the questionnaire was tested by a number of people, including all of the volunteers who assisted at MEFF, some of the questions were ambiguous, for example:

- 
1. Since 9-11 (September 2001), have you been approached by authorities?
 - Yes
 - No (Go to Section 2)
 2. Who have you been approached by? (You may tick more than one box)
 - ASIO
 - Australian Federal Police
 - State Police
 - Not sure who they were

- For Question 1, if the respondent answered No, they are directed to “Go to Section 2”. However, because Section 2 is over the page, it is not immediately obvious, and two respondents went on to Question 2 instead. This may have been confusing to some, however, it did not have any material effect on the rest of their answers.
- Question 2 did not limit the scope of the response. Two participants ticked yes and stated that they were interviewed by immigration officials or the police in relation to allegations of possession of drugs, rather than being questioned specifically by counter-terrorism police.

12. Do you personally know at least one Australian who has been contacted by ASIO, the AFP or the police since 9-11 on a security or counter terrorism related matter?

	One person	More than one person
ASIO	<input type="checkbox"/>	<input type="checkbox"/>
Australian Federal Police	<input type="checkbox"/>	<input type="checkbox"/>
State Police	<input type="checkbox"/>	<input type="checkbox"/>

- Question 12 did not specifically provide for a “None” option. However, this did not have any material effect on the answer because respondents wrote “none” or “no” if they did not know at least one Australian who had been contacted by authorities.

16. Since September 11,

	Not at all worried or afraid	Somewhat worried or afraid	Worried or afraid	Very worried or afraid
How worried or afraid are you about ASIO?				
How worried or afraid are you about the AFP?				
How worried or afraid are you about the Police?				
How worried or afraid are you about an act of terrorism in Australia?				

Please comment:

- The question “How worried or afraid are you about an act of terrorism in Australia?” produced some unexpected results. While we intended to ask, “How worried are you that it will happen in Australia?” some respondents explained that they were very worried that the Muslim community would be further demonised and targeted if acts of terrorism occurred. These answers exposed an underlying anxiety about the way that the Government and authorities have responded to the threat of terrorism. This is further elaborated on below.

19. Do you consent to being contacted by the researchers to participate in a follow up interview?

- Yes – Please complete the consent form on the final page
- No – The Questionnaire is complete, thank you for your participation

- While 37% of the participants consented to being contacted again for more in-depth interviews, AMCRAN did not have the resources to complete this follow-up. We believe that further interviews would have been beneficial for fully understanding the underlying issues or perceptions of Muslims with respect to security.

Characteristics and demographics of sample

A total of 146 responses were collected.

Gender

Of the 138 respondents who reported their gender, 75 indicated they were male (54 percent), and 63 indicated they were female (46 percent).

Age

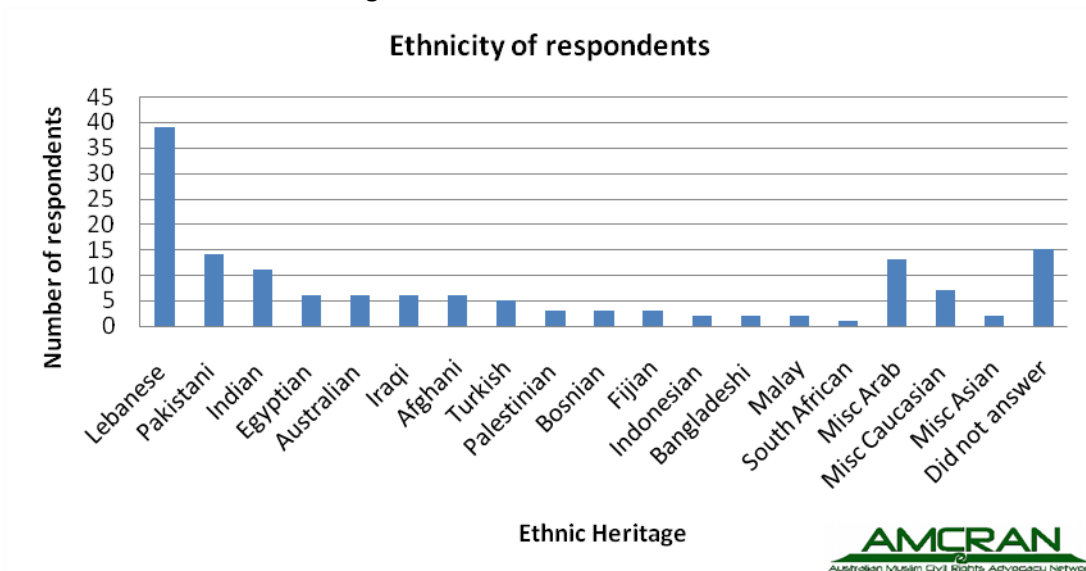
Not all respondents responded to this question – only 139 respondents indicated their age range. The majority of the survey respondents fell in the 18 to 25 age bracket. The age breakdown is as follows:

- 8 percent indicated they were below the age of 18.
- 37 percent indicated they were between the ages of 18 to 25 years.
- 27 percent indicated they were between the ages of 26 to 35 years.
- 20 percent indicated they were between the ages of 36 to 55 years.
- 4 percent indicated they were above the age of 55.

Ethnicity

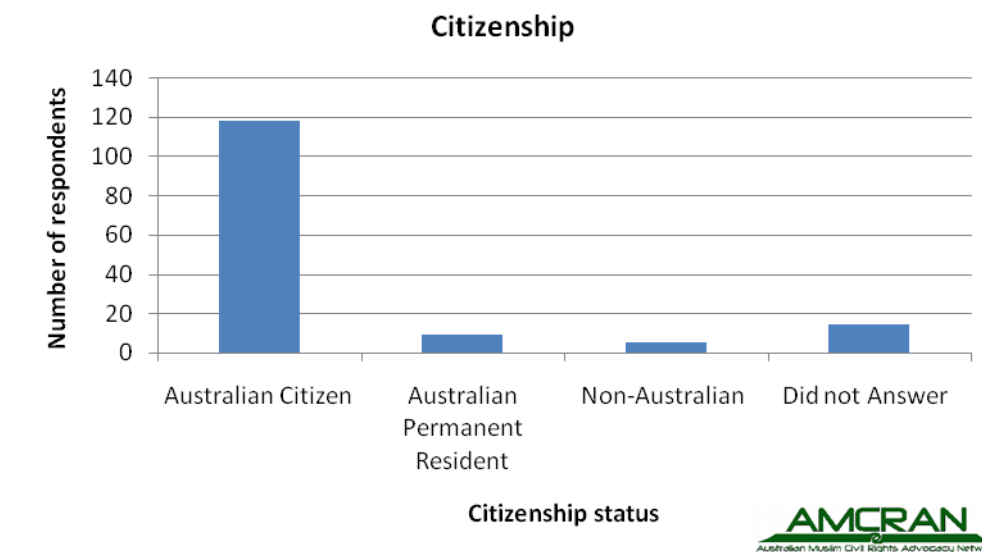
The ethnic breakdown of the survey sample is largely reflective of the ethnic composition of the Australian Muslim community in the particular suburbs in which the survey was conducted. Ten percent of respondents refrained from identifying an ethnic background. Of the people who responded to the question of ethnic heritage, the largest ethnic identifications were as follows:

- 39 percent identified themselves as Lebanese.
- 14 percent identified themselves as Pakistani.
- 11 percent identified themselves as Indian.
- 6 percent identified themselves as Egyptian.
- 6 percent identified themselves as Australian.
- 6 percent identified themselves as Iraqi.
- 6 percent identified themselves as Afghani.
- 6 percent identified themselves as Iraqi.
- 6 percent identified themselves as Afghani.



Citizenship status

The great majority of respondents indicated that they were Australian citizens (81 percent). The remainder indicated that they had permanent resident status within Australia (6 percent). Less than four percent of respondents indicated that they had permanent residence or citizenship status in countries other than Australia. Ten percent of respondents declined to indicate their citizenship status.



Occupation

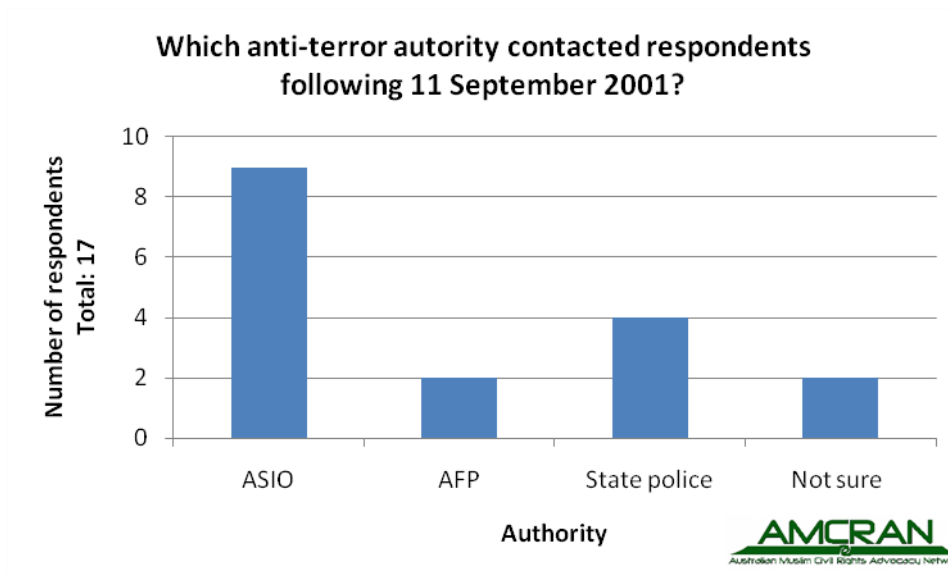
Ten percent of respondents refrained from listing their occupation. Of the 131 respondents who indicated an occupation, the largest occupation groups were as follows:

- 28 percent of respondents indicated they were students.
- 8 percent of respondents indicated they were teachers/ lecturers.
- 5 percent of respondents indicated they were self-employed.

Encounters with authorities

Respondents contacted by Security Officials

Of the 146 respondents, 12 percent, or 17 individuals, indicated that they had been contacted by security officials following September 11. To express it more directly—nearly one out of every eight Muslim Australians surveyed had been contacted by ASIO, the AFP or State authorities following September 11. Of those who reported being contacted by authorities, the majority (53 percent) were contacted by ASIO.

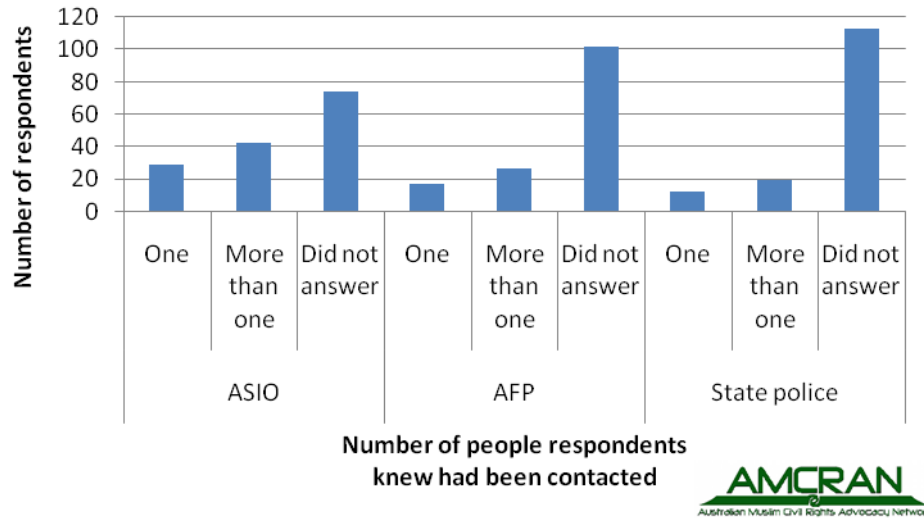


Respondents who knew of others being contacted

There appeared to be some discrepancy between the number of respondents reporting direct contact with authorities, and the number of respondents who had heard of someone contacted by authorities.

As noted above, only 12 percent of respondents had had direct contact with authorities. However, 49 percent of respondents indicated that they knew one or more than one individual who had been contacted by ASIO following September 11. Thirty percent of respondents knew one or more than one individual who had been contacted by the AFP. Twenty-three percent of respondents knew one or more than one individual who had been contacted by State anti-terror authorities following 11 September.

Do you know someone who has been contacted by authorities?



There are a few issues which arise from this finding. First, amongst those who have not come into direct contact with the authorities, other people's experiences of contact appear to be widely communicated and circulated amongst the Muslim community. Secondly, the level of contact with the authorities is generally under reported, as it has been in other similar reports.³ A possible explanation for under-reporting, in this survey at least, was the disclosure warning that was issued to respondents at the introduction of the survey. Although this related specifically to ASIO contact in connection with a warrant, this may have had a chilling effect and made respondents circumspect in indicating that they had been directly contacted.

When asked what they knew of this contact, the respondents stated the following:

“One leading brother I know was invited to meet with ASIO. It was an attempt to BOTH intimidate him and use him as an informer.”

“Family member was traveling to America and was questioned [by] the AFP prior to departure.”

“The brothers who were recently arrested.”

“Some friends have been approached at the local mosque and questioned about the activities that take place there.”

“ASIO visited them questioning them about the community sect they are involved in etc.”

From the above, there appears to be the possibility of greater contact between anti-terror authorities and the Australian Muslim community. This may either be because of a higher level of direct contact by the authorities following September 11, or due to a widespread perception that a high number of community members are being contacted.

³ See, for example, finding of CAIR Canada; ‘A number of findings in the survey suggested that the amount of people contacted by security officials is greatly under-reported—even in this study. 43 percent of respondents who were not contacted by security officials reported that they are personally acquainted with at least one Canadian Muslim who has been contacted by security officials. Furthermore, 62 percent of respondents who were contacted by security officials indicated that they never reported the incident to any organization, despite the often disturbing treatment they experienced.’ http://www.caircan.ca/ps_more.php?id=2010_0_6_0_M accessed 20 March 2008.

Higher levels of police and security agency contact with, and investigation of the Muslim community since the ‘war on terror’, is consistent with the increased focus of these agencies on the ‘prevention’ of extremism.⁴

Contact with authorities and questioning

Purpose

Of the 17 respondents who indicated they had been directly contacted by authorities, 12 indicated that the approach appeared to be ‘friendly’ and for informal purposes. None of the respondents indicated that they had been approached specifically with a detention or questioning warrant. It must be kept in mind that this data may have been affected by the warning issued to respondents against providing information regarding formal warrants: the survey question itself contained a caution, and was presented in the following way—

4. Why did they approach you? (Please tick the relevant boxes)

- They wanted an informal question, or a ‘friendly chat’
- They wanted to search the premises (including home, office or car)
- They served an ASIO *detention* warrant (please tick yes only if it has been 28 days since the date of the warrant)
- They served an ASIO *questioning* warrant (please tick yes only if it has been 28 days since the date of the warrant)
- Other. Please specify _____

What respondents were asked about

The finding that respondents were predominately approached for informal purposes appears to be reinforced by extended written responses recorded. Ten of the 13 written responses to the question of why they were approached mentioned some general, fact-finding purpose. For example, respondents repeatedly mentioned being questioned about the ‘general views of the Muslim community’, ‘Muslim sentiments after recent events’, or ‘my general view on community affairs’. Of the remaining three responses, one indicated being questioned in relation to a search and enter warrant; the other two responses indicated being questioned where the respondents were going.

Seven of the 13 responses related directly to gathering intelligence about whether the respondents knew anyone who was a ‘radical’ or who would be of interest to the authorities. For example, respondents stated they were asked:

“...whether or not there were characters on our campus people who have expressed antagonistic feelings or are there members disenfranchised with society and law.”

“Questions were essentially geared towards finding out whether anyone I knew would ‘take things into their own hands’.”

⁴ See for example, Australian Government, (2006) ‘Protecting Australia Against Terrorism’, available at http://cipp.gmu.edu/archive/Australia_ProtectAUTerrorism_2006.pdf accessed 8 August 2008.

Three of the respondents expressly indicated they were questioned about their views, associations and connections with particular individuals, organisations and mosques. One person questioned by ASIO about their affiliations with particular mosques and religious leaders was asked for their “opinion of some of the leaders of different Islamic organisations and mosques.” Another was asked, “How did I feel about certain events - and what would I do during these events.” Elsewhere in the survey, some respondents mentioned that they were contacted by police after they helped coordinate a demonstration.

The responses outlined above do not reveal the context of the questioning in depth or the authorities’ intentions in conducting the questioning. However the nature of the questions around affiliations, views of mosques and religious leaders reflect the concerns expressed by AMCRAN and others that members of the community are subject to informal questioning because of their Islamic faith and religious practices.

Reaction upon contact

No respondent indicated that they had declined questioning upon approach by authorities, neither did they request another person to accompany them during their interactions with authorities.

In Question 6, 13 out of the 17 people contacted elaborated on the nature of the interaction:

	Strongly disagree	Disagree	Somewhat disagree	Somewhat agree	Agree	Strongly agree	Did not answer
I felt intimidated and scared	3	2	3	4	1	0	133
I felt angry	5	3	2	2	1	0	133
I was confused and didn’t know what to do	4	5	1	1	2	0	133
My legal rights were explained to me	6	4	0	1	1	1	133
I was treated with respect	0	2	0	2	4	5	133
The reason for contacting me was adequately explained	3	1	0	2	3	4	133
I felt forced/coerced to cooperate	5	5	0	1	2	0	133

While only a very small number of respondents answered questions in relation to the nature of the conduct, it is of note that:

- The majority of respondents stated they either ‘strongly disagreed’ or ‘disagreed’ that they felt intimidated and scared, angry, or confused.
- However, six respondents ‘strongly disagreed’ with the proposition that their legal rights were explained to them during contact. Four others also ‘disagreed’ with the proposition.
- Two respondents ‘disagreed’ that they were treated with respect; five ‘strongly agreed’ that they were, four ‘agreed’, and two ‘somewhat agreed’ that they were treated respectfully.
- While two respondents ‘agreed’ and one ‘somewhat agreed’ that they felt forced to cooperate, there were five respondents who ‘strongly disagreed’ and five ‘disagreed’ that they were forced to cooperate. However, one of them noted:

“I felt if I didn’t cooperate, they’d think I was hiding something and be suspicious about me.”

Subsequent contact

Out of the 17 people who had been contacted by the authorities, six indicated they had received a follow-up call or visit.

Consequences for respondent as a result of contact

Eleven out of the 17—that is, 65 percent— of respondents reporting contact with authorities indicated that they did not make a complaint or report the incident of contact to any other body. Of those who did make a complaint, one was made to their local state member for parliament, while the other contacted the Community Relations Commission.

Three respondents elaborated on their experiences as a result of contact: one stated that he became scared, and the neighbours became not friendly; another respondent stated that his wife was “panicked unnecessarily by a police raid on her friend”; and a third respondent stated that he became “very nervous and could not study”.

It should also be noted that at least two of the respondents contacted by ASIO believed their communications on the phone and via email were monitored because of their encounter. One reported that during the meeting, the ASIO officers mentioned many things that the respondent had spoken to friends about on the telephone.

Other contact with authorities

Of all respondents, only a small percentage had attended a forum or seminar on counter-terrorism addressed by ASIO, the AFP, State Police, or the Attorney General’s department. Only two had attended a seminar addressed by ASIO; three had attended a seminar addressed by the AFP; five had attended a seminar addressed by the State Police, and four respondents had attended a seminar addressed by the Attorney General’s Department.

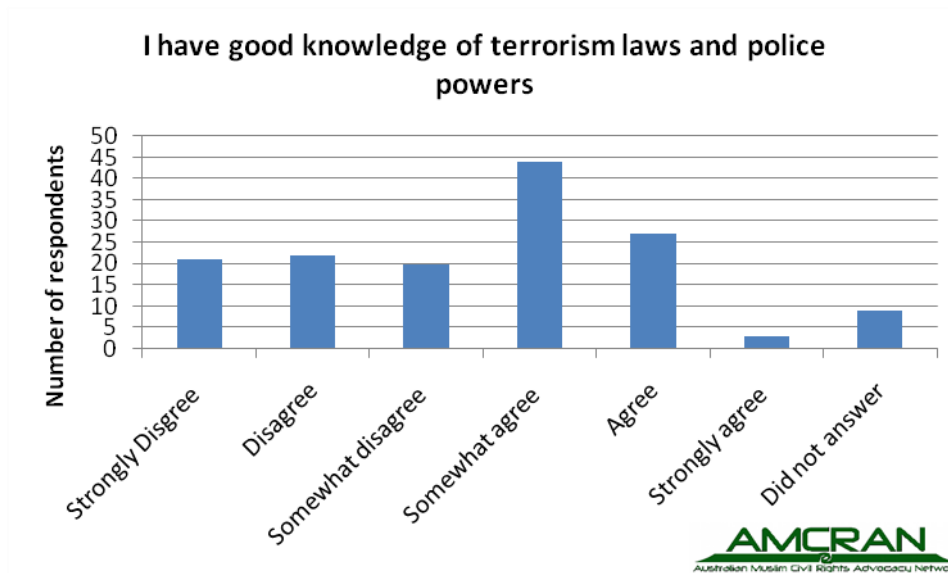
The respondents had also interacted with authorities in other settings. Twenty-four respondents had been ‘unreasonably searched and questioned at the airport or customs’ on one or more than one occasions. This represents sixteen percent of respondents. Five respondents had also had problems with private security officers on one or more than one occasion.

Lastly, respondents were asked whether they had had trouble booking venues. This was mostly applicable to community leaders or members of organisations. Of all respondents, eleven stated that they had had trouble booking a venue on one occasion; while nine respondents stated that they had had trouble booking venues more than once.

Perceptions of the anti-terror laws and policing

Knowledge of terrorism laws and police powers

Almost fifty percent of respondents 'somewhat agreed', 'agreed', or 'strongly agreed' that they had a good knowledge of terrorism laws and police powers; while approximately 43 percent of respondents 'somewhat disagreed', 'disagreed', or 'strongly disagreed' that they had a good knowledge of terrorism laws and police powers.



However, in their extended comments, no respondent explained why they thought they had a good knowledge of counter-terrorism laws or police powers, but some did make the following comments:

"Not that aware of the laws exactly."

"I only received information from news and newspapers."

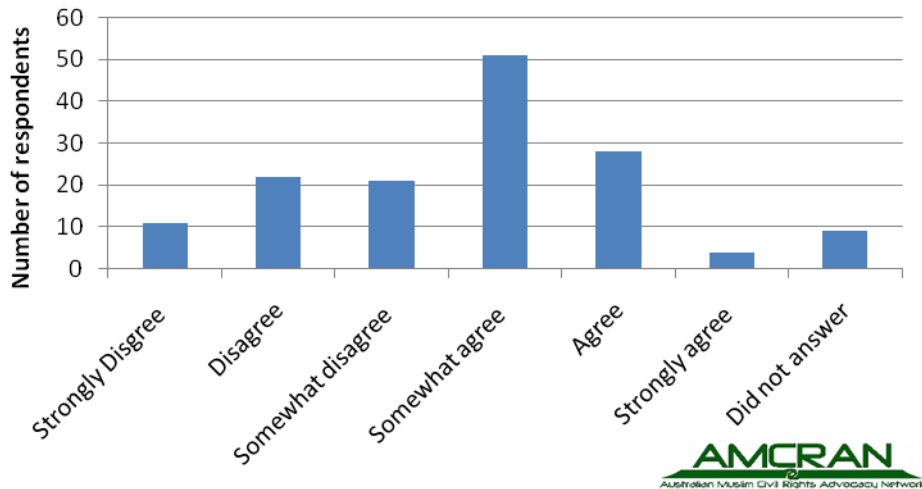
"I have heard a lot about the new terrorism laws, however there has never been anything comprehensive."

"The government keeps extending its powers so it is difficult to keep informed. It is clear that AFP etc have close contact with sections of the media and make sure that their raids are reported with resultant negative press."

Knowledge of legal rights

Approximately fifty-seven percent of respondents felt that they had a good knowledge of their legal rights, while thirty-eight percent disagreed with the proposition.

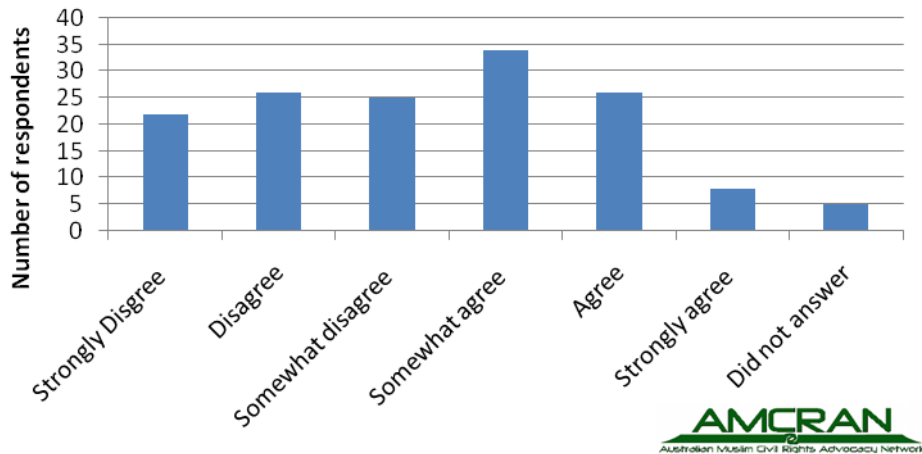
I have good knowledge of my legal rights



Access to adequate information about terrorism laws

Approximately equal numbers of respondents felt that they had access to adequate information about terrorism laws should they need it – forty-seven percent agreed with the proposition while fifty percent disagreed.

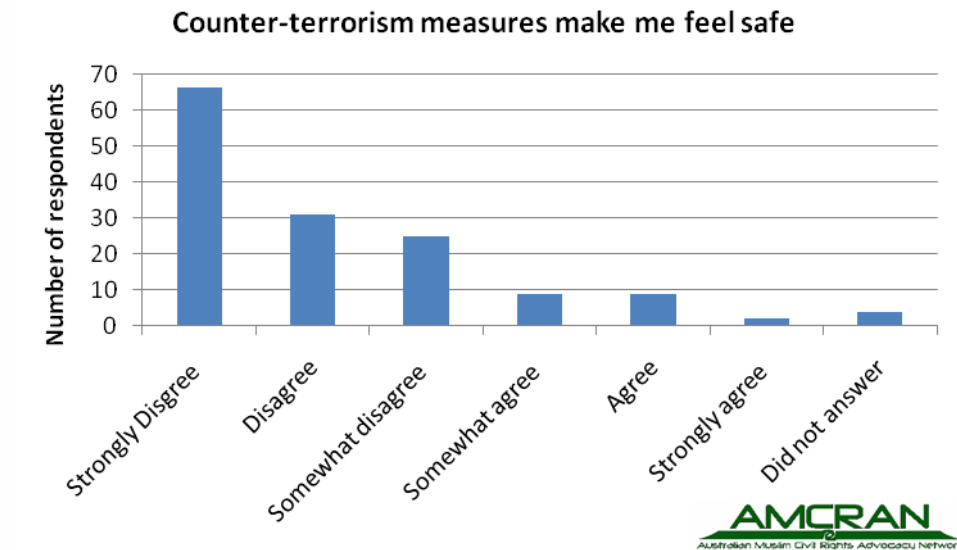
I have access to adequate information about terrorism laws should I need it



Counter-terrorism measures and perception of safety

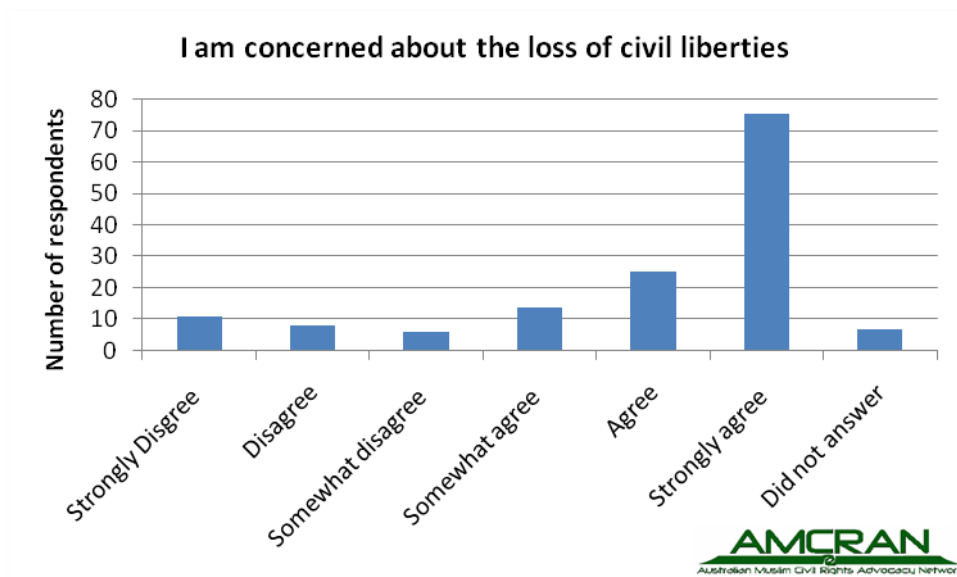
The data gathered from this survey cogently illustrates that the Australian Muslim community felt targeted and unsafe under the anti-terror regime.

Forty-five percent of respondents indicated they ‘strongly disagreed’ that current counter terrorism measures made them feel safe, with an additional twenty-one percent also ‘disagreeing’ with the proposition, and a further seventeen percent also ‘somewhat disagreeing’ that the current counter-terrorism measures made them feel safe. In total, 84 per cent of respondents were of the view that counter-terrorism measures did not make them feel safe.



Concern for loss of civil liberties

Fifty-one percent, or one out of every two respondents ‘strongly agreed’ that they were concerned about the loss of their civil liberties. Almost eighty percent of respondents were at some level concerned about the loss of civil liberties.



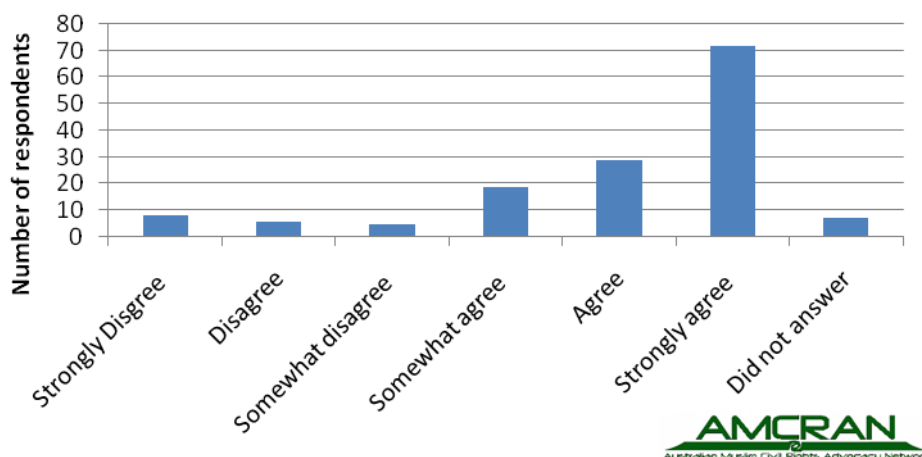
One respondent stated:

“I think the new laws are a bit extreme and I’m worried about the loss of civil liberties.”

Community targeted by authorities

An overwhelming eighty-two percent of the respondents either agreed at some level that the community they most identified with was being unfairly targeted by authorities. Out of all respondents, seventy-two of them “strongly agreed” that this was the case.

The community I most identify with is unfairly targeted by authorities



The extended comments on questions relating to perceptions of anti-terror laws also emphasised feelings of insecurity and being targeted. Several responses canvassed the discretionary power granted to authorities under the laws, and the possibility that these powers would lead to ethnic profiling. One respondent commented:

“Being Muslim of the ‘Middle East’ puts me in a pre-condemned category.”

Other respondents offered:

“The authorities want to protect Australia but I just feel like they are looking at my people when they say that. Its [sic] certainly not explicit though.”

“I strongly believe the laws only increase hatred especially amongst the youth.”

“There's a war on Islam.”

“Muslims generally targeted.”

“Laws are aimed at the Muslim community.”

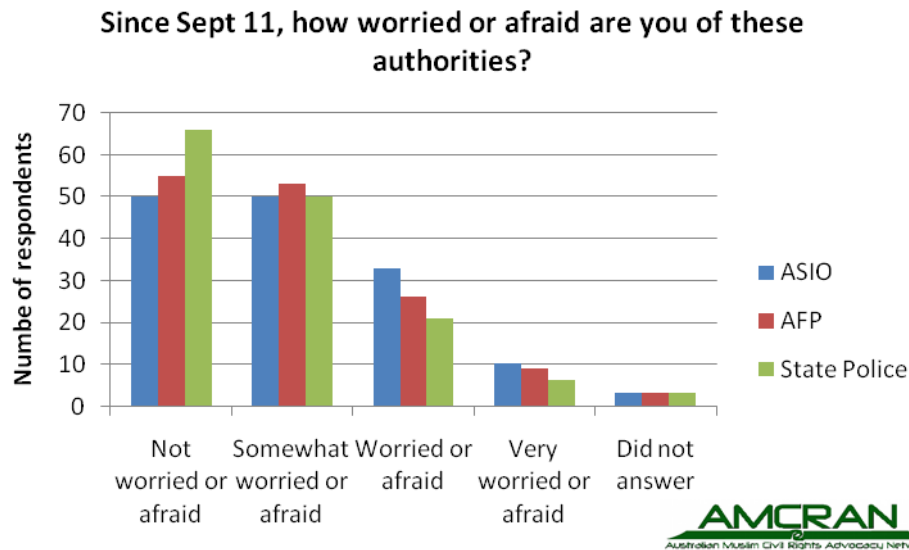
*“I know that we **need** counterterrorism laws, as an Australian I feel that **anyone** who is associated with terrorising Australia needs to be accounted for and justice needs to be done. However, I am a little sceptical about the reasons and the way that police can use these laws and unfairly target and single out a community is a very fine line and it can easily be crossed. We need other laws to make sure that line isn't crossed.”*

Two respondents ticked the ‘strongly agree’ option three times, in response to the question of feeling targeted under the laws.

Worried about authorities

When asked whether they were worried or afraid about authorities following September 11, 63 percent of respondents indicated that they were ‘somewhat’ to ‘very worried’ about the operations of ASIO. A similar number—60 percent—

indicated that they were somewhat to very worried about the operations of the AFP. 53 percent indicated that they were ‘somewhat’ to ‘very worried’ about the State police and anti-terror units.



It is worth noting that 62 percent of respondents indicated that they were worried or afraid about an act of terrorism in Australia. That is, the community appeared almost exactly as fearful of an act of terrorism as it was of the anti-terror authorities designed to police and contain that threat. These figures clearly indicate that, for the Muslim community, anti-terror authorities are a cause for fear and anxiety following September 11, rather than a source of security.

These impressions are emphasised in the extended response section accompanying the question of how worried or fearful respondents were towards authorities following September 11. Several respondents noted a two-fold fear amongst the Muslim community: of a terrorist attack and of targeting and harassment by authorities. One respondent noted,

“A terrorist attack is probably inevitable, but I am more afraid of this government than anything the terrorists are likely to do.”

Another respondent asked rhetorically,

“These draconian laws are implemented now, how much tougher will they get if we get a terrorist act in Australia?”

Other respondents stated,

“I believe if there is an act of terrorism in Australia many Muslims would [feel] a very big impact, because I believe we will have to pay the price.”

“There is a problem in some sections of the community BUT the response from authorities needs to be one that is based on accountability and transparency.”

“The increase in powers serve no other purpose, other than to grant those in power the opportunity to abuse their authority. Too much power = abuse of that power.”

“The new laws were not really needed.”

“Counter terrorism laws are largely unnecessary - adequate police powers already exist”

“Laws might fall on wrong hands. There seems no recourse.”

“There should be more public debate and scrutiny.”

“Stories told to me about rights being taken and inequality [sic] lead me to believe in all the above.”

“While I feel safe with the new anti-terror laws, I am also afraid that authorities will abuse their powers.”

Several other respondents mentioned the possibility of a terrorist attack on Australian shores, and the possibility that the Muslim community would be ‘scapegoated’ if such an act occurred. As noted above, it is telling that respondents mentioned their concern about authorities’ *responses* to a terrorist act, whereas the question was designed to gauge respondents’ fear about a terrorist act itself in Australia.

Specific concerns

A number of specific concerns of the Muslim community regarding the anti-terror laws and their enforcement were also identified in the survey. These are outlined below.

Racial and Religious Profiling

Throughout various extended response sections of the questionnaire, respondents repeatedly mentioned the possibility that being physically identifiable as 'Muslim' placed them in a category of suspicion and left them open to targeting by authorities. One respondent quoted above mentioned that being 'Muslim' or of 'Middle Eastern' appearance placed them in a 'pre-condemned category'. Another respondent stated their opinion that the police "should not be able to target someone based on 'physical suspicion' i.e. they look Muslim". Other respondents mentioned the suspicion that was directed towards physical markers of racial difference, such as the headscarf. One respondent indicated that in their locality of Liverpool, Muslim women appeared to be specifically targeted by the authorities. Another respondent noted that the targeting of the Muslim community under the laws permeated the perception of the community in the general population:

"Suspicious people are Muslims. The laws make general Australians feel intimidated by Muslims. I see it every time I catch the train."

In several reports, academic commentators have warned of the potential of new police 'stop and search' powers to lead to unproductive street policing.⁵ Extended usage of police powers of search and questioning based on mere untested suspicion is conducive to racial and religious profiling and ultimately an unfortunate misuse of state resources. The broad nature of the ASIO questioning experienced by some respondents, as discussed previously, indicates that they may have been questioned simply because they were Muslim. Critically, racial and religious profiling alienates communities who unwittingly find themselves targeted, compromising basic human rights.

Arbitrary detention

When asked about specific concerns regarding the anti-terror regime, the possibility of detention without charge featured highly on the list of respondents' concerns. Several respondents recorded their concern of situations "where they hold the detainee without telling anyone." Ten other of the extended responses outlining respondents' concerns with the anti-terror regime mentioned the possibility of detention without charge, without access to family, lawyers and judicial oversight mechanisms.

In the open section asking respondents about their general concerns, AMCRAN noted that several of them evinced a specific knowledge of the anti-terror laws, mentioning the 14-day period of detention under state laws, as well as the possibility that a detainee may be prevented from contacting family members for reasons of security.

However, despite the fact that approximately half of the respondents felt they had a good knowledge of the anti-terrorism laws and extended police powers (see above), there also appeared to be much confusion as to the precise nature of the laws. Many responses followed in a similar vein to this: "the fact that they have the power to arrest anyone for any length of time and you don't know what they do with them". Based on the regularity with which the prospect of arbitrary detention was mentioned as a specific concern for respondents (in 12 of the 26 responses offered), it appears that the fear of detention figures highly within the minds of the Australian Muslim community. Although it cannot be said that preventative detention powers enable detention without charge 'for any length of time', the period of detention can be stretched out significantly through the use of dead time provisions, as was demonstrated in the

⁵ Tham, Joo Cheong et. al., 'Laws for Insecurity? A Report on the Government's Propose Counter-Terrorism Measures' <http://www.rightsaustralia.org.au/data/Laws%20for%20Insecurity%20Report.pdf> accessed 12 September 2007.

recent investigation of Dr Mohamed Haneef. Although misinformation as to the specific nature of detention powers abounds, it appears from the data that the possibility of extended detention upon spurious or untested grounds loomed heavily in the minds of respondents and was a specific source of concern for those surveyed.

Monitoring

The level of suspected monitoring amongst the survey sample appeared to be particularly high. Twenty percent of the survey sample indicated that they suspected their email correspondence had been monitored by authorities. Twenty-one percent of respondents suspected or were concerned that their movements had been monitored. Fourteen percent suspected that their mail correspondence had been monitored. The highest percentage of respondents—that is, thirty-six percent of the sample—indicated that they suspected their communications over the phone had been monitored. Approximately forty-two percent of respondents felt that they were monitored in at least one way.

This concern was also reflected in the extended response section of the question. A high number of respondents indicated a suspicion of phone-tapping, and highlighted similar problems with their phone line. At least ten of the extended responses noted ‘funny’ or ‘strange sounds’ on the phone line, cross-wires, dialled numbers strangely connecting to ASIO, and sudden phone dropout. At least 5 extended responses mentioned ‘strange clicking noises’ on the phone line.

When asked what made them think they were monitored, some respondents stated:

“Of what is going around now, such as anti-terrorism laws, I believe many Muslims would now be under surveillance.”

“Affiliation with groups known by authorities and public as ‘radical’.”

“In my meeting with ASIO, they mentioned many things I spoke to a friend about on a phone conversation.”

“The fact I was visited by ASIO.”

“My involvement in community affairs.”

“Standing in community; father is an imam.”

“My political association, was/is monitored by these authorities, although our work is completely political/intellectual.”

“There is a van outside in my street. It drives off every time I get out of the house.”

Of course, without access to intelligence statistics, it is impossible to tell if these rates of perceived monitoring reflect reality or rather reflect the broader anxieties of the Muslim community.

Sedition, donations to charity and other concerns

The sedition offences also featured in responses about which aspects of counter-terrorism laws or police powers they were most concerned would have an impact on them or their community. At least five of the responses mentioned the sedition offences. One respondent commented that, “The new sedition laws almost eradicate one's freedom of speech and freedom to criticise”. More particularly, the respondents seemed to be of the opinion that the sedition offences had a special impact on the Muslim community and that it was their view that was being censored. One respondent stated that they were most concerned about:

“Particular targeting of Muslims in particular speaking or pronouncing disagreement with

issues pertaining to the US or Australian Government.”

Yet another stated that,

“They [the laws] are obviously an attack on the Islamic community. Seditious laws are frightening.”

The issue of financing was also a concern amongst the respondents. At least two respondents noted that they were concerned about the impact of the laws on charitable donations:

“Any minor involvement, even if charity donations to organisations can lead to heavy fines – laws come down hard.”

Other aspects of counter-terrorism laws or police powers of concern to the community included:

“What constitutes a ‘terrorist organisation’.”

“The raids on Muslims, and them being framed as terrorists.”

“Just that they can basically do whatever they want - search, raid, question - even on no strong evidence of terrorist activity.”

“Monitoring innocent individuals without consent.”

“In 10 years time when something else is out of order -- there laws will be used against us.”

Conclusions

AMCRAN conducted this survey into the attitudes and experiences of the Australian Muslim community regarding the anti-terror laws as a preliminary litmus test, to produce some initial conclusions and hopefully encourage more extensive studies in the future.

A number of preliminary trends can be gleaned from the data. The following conclusions can be drawn from our analysis.

Demographics

- While demographic details were collected as part of the survey, we cannot conclude that there were any correlations between the respondent answers and their gender, ethnicity or age. However, since all but one of the respondents identified themselves as Muslims, these conclusions can be said to reflect the perspectives of a small sample of Muslims in Sydney.

Interaction with AFP, ASIO, Police

- Muslim Australians have clearly been approached and informally questioned by security authorities following 11 September 2001.
- The extent of the interaction could not be conclusively determined, although it appeared from these responses that most of the contact was for the purpose of ‘friendly chats’ or informal questioning. It was interesting to note the wide-ranging subject matter covered in these ‘friendly chats’—extended responses indicated lines of questioning designed to gather a wide range of information about general impressions of the Muslim community, the level of commitment to their practice of religion, and whether they could provide information about community figures who in the views of the authorities presented as ‘radical’. The line of questioning indicated that some respondents may have been questioned because of their affiliations to particular mosques or individuals.
- The respondents did not appear to distinguish between AFP and the State police, although visits by ASIO officers were always noted as such.
- None of the respondents indicated that they had asked for accompaniment during their interaction with authorities. The large majority of respondents had not reported the incident of contact to any external body.

Other interactions with security measures and authorities

- Apart from being questioned as part of investigations or questioning, the respondents had only limited interaction with security authorities. AMCRAN is aware that the Attorney General’s Department, State police, IGIS and HREOC have outreach programs that attempt to foster dialogue between communities and policing authorities. We recommend that more effort should be put into liaising with members of the community directly in non-confrontational settings to strengthen relationships and diffuse the fear and mutual suspicion mentioned above.
- While no respondent indicated they experienced any specific passport revocations or delays, it appeared as a real concern that many Muslim organisations had problems booking venues. In fact this reflected AMCRAN’s discussions with other Muslim community organisations and AMCRAN’s own experience – our seminar for the second intake day almost could not continue because of stringent requirements and last minute security-related requests from the venue owners. This is further extrapolated in the research regarding the extensive problems that Muslim organisations have in obtaining council permission or building certificates for the establishment of their community halls. Recent protests in Camden, New South Wales, regarding the establishment of an Islamic school in the region also provides evidence of these concerns.⁶

⁶ See for example the following reporting of the Camden protests; Australian Broadcasting Corporation, ‘Residents Uneasy amid opposition to Islamic School,’ available <http://www.abc.net.au/news/stories/2007/12/20/2124578.htm> accessed 8 August 2008.

- AMCRAN calls for targeted research to address general difficulties that Muslim Australians have encountered at airports and in accessing goods and services following 11 September 2001.

Perception of counter-terrorism measures since Sept 11

- The results showed that the Muslim community was aware of strengthened anti-terror laws, though their knowledge was not exact. Respondents knew, for example, about the extended detention powers, the secrecy to be attached to detention warrants, surveillance and phone tapping, although they were often unaware of the details of these provisions. AMCRAN has repeatedly raised this concern in reports and submissions—namely, that although the Muslim community knows of the anti-terror laws, their knowledge is not precise because the laws are complex and broad in nature. This imprecise knowledge is often a cause of self-censorship, due in part to the overestimation of the breadth of the laws. However, in AMCRAN’s experience in delivering information sessions to the community, when people do become aware of the details of the laws, this also generates concern and fear.
- It is concerning that around 43 percent of the survey sample thought that they were being monitored in one way or another by authorities.
- Most concerning was the finding that 82 percent of respondents believed that the community they most identified with (that is, for the great majority of respondents, the Muslim community) was being directly targeted by the anti-terror laws.
- This anxiety regarding targeting was played out in response to the question of whether respondents were fearful of a terrorist incident in Australia. Alongside their fear of a terrorist incident, respondents emphasized their fear that a terrorist incident would lead to the increased targeting of the community by authorities. The sense of insecurity for Muslim communities in the war on terror is two-fold: the communities are targeted through discretionary practices of anti-terror authorities and are stigmatized in the public sphere, yet they also are vulnerable to acts of terrorism along with the rest of the community.
- It should be noted however that there was no correlation between these perceptions and their willingness to cooperate with the authorities. Out of the 17 respondents directly contacted by authorities, none refused to accompany authorities and answer questions.

Attachment A – Explanatory Statement



Questionnaire to investigate the impact of counter terrorism laws on Muslims and people of culturally and linguistically diverse backgrounds.

Information sheet for participants

About the Study

The Australian Muslim Civil Rights Advocacy Network (AMCRAN) is dedicated to preventing the erosion of the civil rights of all Australians, and, by drawing on the rich civil rights heritage of the Islamic faith, provides a Muslim perspective in the civil rights arena. It does this through political lobbying, contributions to legislative reform through submissions to government bodies, grassroots community education, and communication with and through the media.

Since September 11, more than 20 pieces of legislation have been introduced in the fight against terrorism. There is a general perception in the community that Muslims are the target of these laws and of police powers. Indeed, the former Director-General of ASIO Dennis Richardson said in a recent Parliamentary Inquiry that there is such a perception is understandable. However, as yet there has been no research that supports these assumptions. AMCRAN is conducting a questionnaire to find out about how Muslims and people from linguistically and culturally diverse backgrounds experience and perceive anti-terrorism laws.

We warmly invite you to be involved. The questionnaire will take approximately 10 minutes to complete.

Confidentiality and anonymity

The survey is confidential and anonymous. You do not need to provide your name or any other personal information. General demographic information that will not allow you to be identified will be collected as part of this study. All data collected will be kept for five years in a secure locked location to which only the researchers will have access.

Survey results

The results of this research may be published however only data that does not identify individual participants in any way will be presented. In addition, a summary of findings will be made available to participants and interested groups as a summary report of findings. We hope that this information will be of value in strengthening Muslim civil rights. If you wish to receive a copy of this report please email amcran@amcran.org.

Voluntary Participation

Your participation in this research project is entirely voluntary. By completing and submitting this questionnaire you will be considered to have consented to participating in this project. You are absolutely free to change your mind about your participation at any time while completing the questionnaire. However, once

you have submitted the survey it will not be possible to withdraw your data because your questionnaire will not be distinguishable from others due to the lack of identifiers.

Use of data for other purposes

The anonymous data you provide may be shared with a Monash University researcher, Vicki Sentas, subject to ethics approval. Because it is anonymous data, nobody will be named and you will not be identified in any way.

Follow up Interviews

If you agree to being contacted by AMCRAN for a follow up interview, you may provide your name and contact information to allow AMCRAN only to contact you for this purpose. Follow-up interviews may be conducted by Vicki Sentas, a Monash University researcher, subject to ethics approval, or by AMCRAN. Providing your personal information is entirely voluntary and you may withdraw this information at anytime. This personal information will only be retained by AMCRAN and will not be passed on to any other person and will remain confidential. Information will be securely stored during the duration of the research. In recognition of the personal information that you have shared, your questionnaire will be treated with the utmost sensitivity and respect. The identifying features of the information will be disposed of within one year of collection. The information will be disposed of in a confidential manner.

Legal Issues: ASIO questioning and Detention warrants

Questions 4 and 5 ask if you have been subject to an ASIO Detention or Questioning Warrant. Under the law, you can only tell someone of the fact that you have been served with such a warrant 28 days after the date of the warrant. Disclosing this fact attracts serious penalties of up to 5 years imprisonment. You should NOT answer these questions, or reveal this anywhere in the survey, if you have been served with this kind of warrant in the last 28 days. You are lawfully able to reveal the fact that you have been subject to this kind of warrant after 28 days since its expiry, but not any other details such as what ASIO did or said.

In addition, under the law, you cannot tell anyone about ASIO's 'operational information' for up to 2 years after the warrant expires. This means that you cannot reveal anything that ASIO has said or anything that occurred to you during questioning for up to two years. Serious penalties of up to five years imprisonment apply. You should NOT reveal at any point in the survey, any information relating to an ASIO Questioning or Detention warrant.

For more information on ASIO questioning and detention warrants, and counter terrorism law, see "Terrorism Laws: ASIO, the Police and You" published by AMCRAN on <http://amcran.org>

If you have any legal queries, you can contact the NSW Combined Community Legal Centre Group on 02 9318 2355 for a referral to free independent legal advice at a community legal centre.

Queries

If you have any queries regarding any aspects of this project, please contact us:

Agnes Chong or Waleed Kadous, AMCRAN

Email: amcran@amcran.org

Thank you very much for your participation.

Attachment B – Questionnaire



Questionnaire – the impact of counter terrorism laws on Muslims

Since September 11, more than 20 pieces of legislation have been introduced in the fight against terrorism. There is a general perception in the community that Muslims are the target of these laws and of police powers. Indeed, the former Director-General of ASIO Dennis Richardson said in a recent Parliamentary Inquiry that there is such a perception is understandable. However, as yet there has been no research that supports these assumptions.

AMCRAN is conducting a questionnaire to find out about how Muslims and people from linguistically and culturally diverse backgrounds experience and perceive anti-terrorism laws. Please read the attached Explanatory Statement before filling out the survey.

Section 1

Interaction with ASIO, AFP, Police

1. Since 9-11 (September 2001), have you been approached by authorities?

- Yes
- No (Go to Section 2)

2. Who have you been approached by? (You may tick more than one box)

- ASIO
- Australian Federal Police
- State Police
- Not sure who they were

3. How were you approached? (You may tick more than one box)

	ASIO	Australian Federal Police	State Police
By Phone	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Visit at Home	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
On the Street	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Stopped while Driving	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other	_____		

4. Why did they approach you? (Please tick the relevant boxes)

- They wanted an informal question, or “friendly chat”
- They wanted to search the premises (including home, office, or car)
- They served an ASIO *detention* warrant (please tick yes only if it has been 28 days since the date of the warrant)
- They served an ASIO *questioning* warrant (please tick yes only if it has been 28 days since the date of the warrant)
- Other. Please specify: _____

5. Please list some of the questions you were asked when you were first approached. Please do not provide any information if you have been subject to an ASIO questioning or detention warrant.

6. Do you agree or disagree with the following statements in relation to your contact with the authorities? Please tick one box for each statement.

	Strongly disagree	Disagree	Somewhat disagree	Somewhat agree	Agree	Strongly agree
I felt intimidated and scared						
I felt angry						
I was confused and didn't know what to do						
My legal rights were explained to me						
I was treated with respect						
The reason for contacting me was adequately explained						
I felt forced/coerced to cooperate						

Please comment (especially if you felt forced/coerced to cooperate, please explain why):

7. Please answer Yes or No.

A. When you were first approached, did you decline to meet with the Officer? Yes No

B. If you answered yes, what was the response of the Officer?

C. Did you request for someone to be present at the meeting with you? Yes No

D. If you requested that someone be present at the meeting, were you provided with that opportunity? Yes No

E. If you answered no, please describe the response of the Officer.

F. Was there a follow up meeting/call? Yes No

G. Did you report this incident to any organisation or make a complaint? Yes No

If you answered Yes, please name the organisation _____

8. Were there any consequences for you because of your contact with the authorities?

I experienced difficulties with my:

	Yes	No
Employer	<input type="checkbox"/>	<input type="checkbox"/>
Neighbours	<input type="checkbox"/>	<input type="checkbox"/>
Family	<input type="checkbox"/>	<input type="checkbox"/>
Others	<input type="checkbox"/>	<input type="checkbox"/>

Please specify the nature of the difficulty.

Section 2

Other interactions with security measures and authorities

9. Have you ever:

	Never	Once	More than once
Had your passport revoked?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Been unreasonably searched and questioned at airport or customs?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Had problems with private security officers?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Had trouble booking venues?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Others _____ _____ _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

10. Have you ever attended a forum, seminar on counter terrorism, addressed by:

	Yes	No
ASIO	<input type="checkbox"/>	<input type="checkbox"/>
Australian Federal Police	<input type="checkbox"/>	<input type="checkbox"/>
State Police	<input type="checkbox"/>	<input type="checkbox"/>
Attorney-General's Department	<input type="checkbox"/>	<input type="checkbox"/>

11. Have you ever had concerns or suspected that you have been under surveillance by authorities, such as:

	Yes	No
Monitoring of movements	<input type="checkbox"/>	<input type="checkbox"/>
Monitoring of phone calls	<input type="checkbox"/>	<input type="checkbox"/>
Monitoring of mail	<input type="checkbox"/>	<input type="checkbox"/>
Monitoring of e-mail	<input type="checkbox"/>	<input type="checkbox"/>

If so, what makes you think so?

12. Do you personally know at least one Australian who has been contacted by ASIO, the AFP or the police since 9-11 on a security or counter terrorism related matter?

	One person	More than one person
ASIO	<input type="checkbox"/>	<input type="checkbox"/>
Australian Federal Police	<input type="checkbox"/>	<input type="checkbox"/>
State Police	<input type="checkbox"/>	<input type="checkbox"/>

Please comment:

13. How many people you have heard have been contacted by ASIO, the AFP or the police since September 11 on a security or counter terrorism related matter? (These are people who you don't know personally.)

- None
- One
- More than 1
- More than 2
- More than 5
- More than 10

Please comment:

Section 3

Perception of counter-terrorism measures since Sept 11

14. Please tick the box which best describes you.

	Strongly disagree	Disagree	Somewhat disagree	Somewhat agree	Agree	Strongly agree
I have a good knowledge of terrorism laws and police powers						
I have a good knowledge of my legal rights						

	Strongly disagree	Disagree	Somewhat disagree	Somewhat agree	Agree	Strongly agree
I have access to adequate information about terrorism laws should I need them						
Counter-terrorism measures make me feel safe						
I am concerned about the loss of civil liberties						
The community I most identify with is unfairly targeted by authorities						

Please comment:

15. Are there particular aspects of counter terrorism laws or police powers which you are concerned would impact on you or the community you most identify with?

16. Since September 11,

	Not at all worried or afraid	Somewhat worried or afraid	Worried or afraid	Very worried or afraid
How worried or afraid are you about ASIO?				
How worried or afraid are you about the AFP?				
How worried or afraid are you about the Police?				
How worried or afraid are you about an act of terrorism in Australia?				

Please comment:

17. Have you heard about AMCRAN before today?

- Yes
- No

Section 4

Demographic Information

18. The demographic information collected will be used for background information and will help paint a picture of who has been affected by the terrorism laws and powers.

Citizenship Status:	
Ethnic heritage:	
Religion:	
Gender:	Female <input type="checkbox"/> Male <input type="checkbox"/>
Age range:	Under 18 <input type="checkbox"/> 18-25 <input type="checkbox"/> 26-35 <input type="checkbox"/> 36-55 <input type="checkbox"/> Over 56 <input type="checkbox"/>
Occupation:	
Suburb of residence:	

19. Do you consent to being contacted by the researchers to participate in a follow up interview?
- Yes – Please complete the consent form on the final page
 - No - The Questionnaire is complete, thank you for your participation



Consent Form

Questionnaire to investigate the impact of counter terrorism laws on people of culturally and linguistically diverse backgrounds.

Please fill in this form if you consent to being contacted by the researchers to participate in a follow up interview.

Note: This consent form will remain with AMCRAN for their records

I agree to take part in the AMCRAN research project specified above. I have had the project explained to me, and I have read the Explanatory Statement, which I keep for my records. I understand that agreeing to take part means the following:

- 1. I agree to complete the questionnaire asking me about the impact of counter terrorism laws**
- 2. I agree to make myself available for a follow up interview if required.**
 - Yes
 - No

I understand that my participation is voluntary, that I can choose not to participate in part or all of the project, and that I can withdraw at any stage of the project without being penalised or disadvantaged in any way.

I understand that any data that the researcher extracts from the survey for use in reports or published findings will not, under any circumstances, contain names or identifying characteristics.

If you answered "Yes" to Q.2 please provide the following information so we may contact you for a follow up interview if required. Providing you personal information is entirely voluntary. Your personal information will not be used for any other purpose other than for AMCRAN to contact you for follow up information.

CONTACT INFORMATION

Name:	
Address:	
Telephone:	
E-mail:	
Signature:	
Date:	

Thank you very much for participating in this study.