

The Prevalence of Racism in Tasmania

Harbour of Hope: Weaving an Anti-Racist Isle

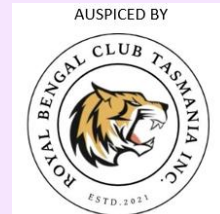


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Acknowledgement Of Country



In recognition of the deep history and culture of Lutruwita/Tasmania, we wish to acknowledge the traditional and original custodians of the land. We acknowledge the Muwinina and Palawa/Pakana people as the traditional and ongoing custodians of Lutruwita, the land on which we work, play and live. We are committed to honouring them and their unique cultural and spiritual relationships to the land, waters and seas and their rich contribution to our society.



We acknowledge the determination and resilience of the Palawa/Pakana

people of Tasmania, who have survived invasion and dispossession, and continue to maintain their identity, culture and rights.

We recognise the value of continuing Tasmanian Aboriginal knowledge and cultural practice, and pay respect to those before us, in the now, and for those who will come after us. We recognise that the rights to this land have never been ceded, and that this was and always will be Aboriginal land.

These pictures were taken during the [#letstalkaboutracism](#) road-trip around Tasmania, during the data collection phase. They were taken in the West and North-West of Tasmania.

Sherlock & Dutta Consulting, an immigrant-owned firm, acknowledges with deep gratitude the opportunities our move to Tasmania has afforded us. We recognise that these opportunities are inseparable from this land's history. Our ability to live, work and contribute here must be accompanied by an honest recognition of the past – a history marked by dispossession, violence and the profound impacts on the oldest continuing culture on Earth. We recognise you. We are grateful.

Always Was, Always Will Be Aboriginal Land.

With Gratitude

This research would not have been possible without the Tasmanian Government's understanding of the importance of undertaking racism research on our island home. This research aimed to measure the scope of the prevalence of racism in Tasmania and thus engaged with the first limb of the third aim of the Social Cohesion Grant released by the Tasmanian Government:

Tracking and measuring the impacts of addressing racism and fostering social cohesion within a local area.

This report was funded through the *Social Cohesion Grant* - from the Community Grants - provided by the *Tasmanian Government*, under the auspices of the *Royal Bengal Club of Tasmania*. We would like to sincerely thank the Club for their commitment to applying for this grant and for understanding the importance of this work.

As part of the Tasmanian Government's *Embracing Diversity, Fostering Belonging: Tasmania's Multicultural Action Plan 2025-2029*, the Honourable Roger Jaensch MP, the Minister for Community Services at the time, noted that the Action Plan focused on the '*...key issues Tasmanians told us are most important to them, including addressing racism.*' The consultation process highlighted that the Plan '*...needs to address the systems and behaviour that currently shape how Tasmania's workplaces, education and communities think, behave and operate.*' The consultation identified:

- *Tasmania needs to apply a cultural lens to the policies, programs and services it provides; and*
- *Communities, education and workplaces need to understand what unconscious bias and racism is, what impact it has on culturally and linguistically diverse Tasmanians and understand how to create an island that is culturally safe and inclusive.'*

This research adopted a mixed-methods design. Importantly, *this research is just the beginning*. It is a *first of its kind* research project under the auspices of a grant that focuses on the prevalence of racism within Tasmania by using both qualitative and quantitative methodologies and also seeks solutions and suggestions from the Tasmanian community.

We wish to extend our sincere gratitude to the researchers who assisted with this project.

We want to thank the Australian Human Rights Commission who provided guidance on collecting demographic information and to Md Lutfur Rahman for his guidance on the overall presentation of this report.

The research project team genuinely acknowledges the dedication and generosity of those who participated. We want to thank the hundreds of participants who range from community members, individuals from various sectors such as education, health, sport and government who organised and attended the consultations both digitally and in-person, responded to the survey and shared their heartfelt stories, perspectives, expertise and nuanced experiences with us.

Sincerely Tasmania, thank you.

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Key Terms and Definitions

This report notes the valuable work of others in this space and the need to support and unite on the issues facing Tasmania and the nation. The definitions below were sourced from documents from the Australian Human Rights Commission (AHRC). Specifically, these terms and definitions are contained in the report commissioned by the AHRC and produced by the Federation of Ethnic Communities Council in 2024, titled: *An Anti-Racism Framework: Experiences and Perspectives of Multicultural Australia*.¹

While these definitions are not exhaustive or exclusive, they provide a framework for understanding concepts of racism within the scope of this research.

Anti racism involves actively attempting to combat racist policies, practices, culture and ideas. Anti-racism is about more than being 'not racist'. It involves active decisions that seek to combat injustice and promote racial equity. It can be helpful to think of anti-racism as a skill set that we can all develop and use to promote a better, more equitable society.

Culturally and linguistically diverse

(CALD) is an acronym typically used to refer to people of non-English speaking background, and people born outside of Australia as well as people whose first language is not English. People may not identify with the acronym as it does not capture the complex nature of many Australians' cultural heritage.

First Nations.

Aboriginal and Torres Strait Islander peoples are the First Peoples and Traditional Custodians of the lands now collectively referred to as Australia. First Nations is an encompassing term that refers to the numerous Traditional Custodians of Country across Australia.

Institutional racism exists when racism is established as a normal behaviour within an organisation, institution, or society. It includes the policies and practices that inform the operations of organisations and institutions.

Internalised racism occurs when an individual believes and promotes racist attitudes, beliefs or ideologies directed at their race or cultural group.

Interpersonal racism is racism that occurs in interactions between individuals or groups of people, often in everyday settings. Interpersonal racism can come in the form of abuse, harassment, humiliation or exclusion. It can also be expressed through off-hand jokes or comments. Sometimes referred to as 'everyday racism'. Interpersonal racism is considered by some to be the way in which systemic racial inequity plays out between people. Interpersonal racism does not always target a specific person and may not even be intended to cause any offence or harm. However, a lack of intent does not reduce the negative impacts of racism.

Intersectionality is 'the multiple social forces, social identities, and ideological instruments through which power and disadvantage are expressed and legitimised.'² 'Crenshaw (1991) introduced the idea of intersectionality into the social sciences, and since its inception the concept has been applied to aspects of research.'³ Intersectionality is relevant as a "... paradigm to study multiple differences, relations and social groups ..."⁴; the open-endedness of this paradigm means it has been applied successfully in other areas.'⁵ 'An intersectional framework acknowledges that multiple social categories, such as race, sexuality, class, gender, and disability, combine to create distinct experiences and identities that are lived and perceived in ways that cannot be reduced to any one category. Intersectionality recognises that there is no single way a person exists in the world, nor is there a single mechanism through which inequalities are produced at institutional and systemic levels. Rather, these intersections are themselves the result of systemic, structural, and institutionalised patterns of power and privilege.

Microaggressions

Microaggressions are the casual expressions that perpetuate racist stereotypes and ideas. An example of a microaggression might be commenting on how well a person of African heritage speaks English, or repeatedly mispronouncing someone's name, despite being corrected. Many microaggressions are not necessarily visible to everyone. People who directly experience racism (or other forms of discrimination) are typically much more aware of them. It's important to remember that "micro" in microaggression doesn't mean that these acts can't have a severe impact. Microaggressions have a cumulative effect and can cause considerable psychological distress.

Negatively racialised is a term used to refer to groups of people who have experienced the harms of racialisation – those groups have been racialised in a way that is negative in order to maintain the supremacy of whiteness. The use of the term 'negatively racialised' does not intend to undermine the agency and self-identification of these groups. In many contexts we see language that has been used to negatively racialise certain communities being reclaimed as a tool for collective and anti-racist organising (for example, the terms 'Black' and 'Blak' used by First Nations people to self-identify in Australia). See definition of 'racialisation'.

Race.

The idea of race is a modern one and emerged in 16th-17th century Europe. It refers to the idea that humans can be organised into distinct biological 'races' with defined physical and social traits. Today, it is widely accepted that biological categories of race do not exist. However, that does not mean that race, as a concept, is no longer relevant. This is because ideas of race (and ideas that are racist) were foundational to the development of many of today's laws, cultures and societies, with certain racial identities perceived and positioned as superior to others.

Racialisation is the process by which groups of people come to be seen, treated and to understand themselves as belonging to a distinct racial group. Like race, racialisation has been used to legitimise European colonialism, including settler colonisation, the enslavement of peoples, and related laws and policies. It has been used to both create 'whiteness' and establish hierarchical differences between groups of people, where some communities are regarded as exploitable, able to be enslaved or even eliminated. The process of racialisation provides and protects economic, social and political benefits to white communities as those who have gained wealth, land, social and political power via the process of colonisation. As with race, racialisation is a social construct rather than an objective classification, and can be changed to suit different social and political aims over time. For example, in Australia, European colonisation required the dispossession of First Nations people from their lands, and led to false ideas of the racial inferiority and inevitable demise of Aboriginal and Torres Strait Islander peoples to justify European territorial claims. These ideas were supported by so-called science that has since been disproved.

Racism is the process by which systems and policies, actions and attitudes create inequitable opportunities and outcomes for people based on race. Racism is more than just prejudice in thought or action. It occurs when this prejudice – whether individual or institutional – is accompanied by the power to discriminate against, oppress or limit the rights of others.

Systemic racism can be more difficult to identify than individual or interpersonal racism, because it is often so entrenched in our societies or institutions that it is perceived as 'normal'. Systemic racism refers to the way that the cultural norms, laws, ideologies, policies and practices of a particular society, organisation or institution result in unequitable treatment, opportunities and outcomes. However, systemic racism can also happen without specific laws, policies or practices keep it in place. In many cases, the legacy of those norms, laws, policies and practices continues to reinforce the inequalities they created, long after they have ended. That's why we need laws, policies and practices that are actively anti-racist to address ongoing injustices. Terms like systemic, institutional and structural racism are often used to refer to similar phenomena but can also be considered distinct.⁶

Executive Summary

Racism remains prevalent in Tasmania. This research, conducted under the Tasmanian Government's Social Cohesion Grant, provides the first comprehensive, mixed-methods assessment of two components - racist experiences and racist attitudes - across the State.

Key Findings

- 80% of respondents reported either experiencing or witnessing racism in Tasmania.
- Racism occurs across multiple settings — workplaces, public spaces, schools, healthcare, and online environments.
- Experiences range from overt acts (verbal abuse, threats, violence, physical intimidation, racial slurs) to systemic and institutional forms (exclusion, stereotyping, barriers to employment and services).
- Workplace racism (23%), public harassment (18%), and racial slurs/xenophobic attitudes (18%) were the most frequently reported themes.
- Approximately 80% of respondent responses indicate that on average, Tasmanians are accepting and not overly ethnocentric on the Accepting Attitudes Scale and Ethno-centric Attitudes Scale
- On the Racist Attitudes Scale, 34% agree or strongly agree that some ethnic/cultural groups are *more violent than others*
- On the Racist Attitudes Scale, 28% agree or strongly agree that if people are not happy in Australia, they *should go back to their own country*
- Over one-third (36%) report some exposure to racially motivated threats, with 22% of this cohort experiencing threats intermittently
- Racism is widely normalised and significantly underreported. Many respondents cited fear of consequences, lack of trust in institutions, or perceptions that incidents were "not serious enough" to warrant action.
- These experiences cause measurable harm: reduced wellbeing, diminished sense of belonging, social isolation, and — in some cases — decisions to leave Tasmania.

Methodology

The study drew on 759 survey (quantitative and qualitative) responses, plus an additional 143 qualitative inputs collected over 12 months (March 2025–March 2026). Data was collected via various streams. Data was gathered through online surveys, community information sessions, digital/physical community notice boards, businesses, pop-up stalls, door-to-door engagement, and street-side conversations. Ethics approval was obtained from the University of Tasmania (H0031868).

Validated instruments were used to measure both experiences of racism and attitudes toward racism. Thematic analysis of qualitative data revealed eight major themes. The qualitative findings highlight an enduring racism issue that significantly impacts the wellbeing and mental health of respondents.

Attitudinal and Perceived: Analysis

Using the Racism, Acceptance and Cultural-Ethnocentrism Scale (RACES), survey responses show strong endorsement of multiculturalism and equality among the majority of participants.

- Approximately 80% of Tasmanians are accepting and not overly ethnocentric on the Accepting Attitudes and Ethno-centric Attitudes Scale

However, responses to the Racist Attitude Scale (RAS)⁷ indicate that a notable proportion hold exclusionary or prejudiced views:

- 34% agree or strongly agree that some ethnic/cultural groups are *more violent than others*
- 28% agree or strongly agree that if people are not happy in Australia, they *should go back to their own country*
- 42% agree or strongly agree that some groups *are more likely to get into trouble than others*
- 30% agree or strongly agree that some groups *get more than they deserve*
- 30% of respondents agree or strongly agree that *if people do not fit into Australian society they should change*

Analysis using the Perceived Ethnic Discrimination Questionnaire – Community Version (PEDQ-CV)⁸ framework reveals that 76% of respondents experienced at least some form of ethnic discrimination across all four subscales: exclusion/rejection, stigmatisation/devaluation, discrimination at work/school, and threat/aggression.

- over one-third (36%) report some exposure to racially motivated threats, with 22% of this cohort experiencing threats intermittently
- approximately 22% report occasional exclusion or frequent (13%) exclusion of feeling like an outsider based on dress, speech or other characteristics associated with ethnicity
- approximately 20% report recurring incidents of supervisor-level unfairness attributable to ethnicity or race
- approximately 24% of respondents occasionally experience actual or attempted physical hurt
- nearly three in ten (28%) encounter race-based assumptions about competence in the workplace at least occasionally
- approximately 36% report at least occasional experiences of race-based unfair treatment within a school context
- 40% encounter race-based unfair treatment within an educational or workplace context

Qualitative Themes

Two open-ended questions were adapted to the Tasmanian context from the Australian Human Rights Commission's 2024 National Anti-Racism Framework. Results indicate eight (8) key contexts and settings of racism experienced or witnessed. Workplace racism (23%), public harassment (18%), and racial slurs/xenophobic attitudes (18%) were the most frequently reported themes. Employment and hiring (15%), school/youth bullying (9%), online and social media (8%), healthcare setting (5%) and Aboriginal identity (4%), were also reported themes.

Education (25%), community and professional anti-racism training (24%), early intervention (19%), leadership (16%) and government and systemic responses (15%) were the most frequently reported themes for addressing racism in Tasmania.

Recommendations

Based on the evidence, this report proposes fourteen (14) priority actions:

1. Develop a Tasmanian Anti-Racism Framework — a whole-of-government strategy aligned with the national framework but tailored to local Tasmanian conditions and contexts, with clear accountability structures including a public anti-racism dashboard, signs, annual reporting and an anti-racism advisory council as a community of practice.
2. Create and fund an independent, multilingual Tasmanian Racism Centre — to collect confidential community reports, produce aggregated data, and coordinate responses with police and government. This should include culturally safe complaint pathways and clear escalation processes.
3. Focus on rural outreach — deliver anti-racism education within professional settings and through expos targeting regional areas. Install public signage in suburbs, high-traffic areas, regional centres, and schools that explicitly communicates Tasmania does not welcome racism.
4. Require public agencies to publish annual anti-racism actions and audits — ensuring transparency and ongoing accountability for progress.
5. Mandate anti-racism training across all levels of the public sector — including parliamentarians, judges, senior public servants, police, teachers, healthcare workers, public transport employees, and all public sector managers. Tie compliance to performance reviews and procurement criteria.
6. Prioritise de-escalation and upstander training for frontline staff — equip staff to address racism incidents directly (e.g., on public transport, health care settings, neighbourhood houses) and respond safely and effectively as upstanders.
7. Embed anti-racism education from early childhood to tertiary and vocational — fund curriculum modules, professional development and whole-of-school programs that celebrate difference, teach anti-racism skills, elevate migrant and First Nations/Tasmanian Aboriginal histories, and support student-led cultural events. Ensure sustained curriculum integration and courses for staff, rather than one-off guest programs.

8. Invest in preventative public education and community engagement — fund government-led multicultural events, translate resources into community languages, provide increased interpreter access for essential services, and resource community storytelling and contact programs.
9. Ensure culturally safe service delivery — through co-design with culturally and linguistically diverse (CALD) and First Nations communities. Establish best-practice anti-racism strategies and education modules for healthcare professionals, regulated through intercultural safety standards across public services.
10. Strengthen police responses to racial incidents — require Tasmania Police to publish multilingual guidance and accessible reporting channels, report outcomes to communities (in language), establish Multicultural Liaison Officers in all regions and create a specialist police taskforce for racially motivated incidents.
11. Implement mandatory upstander and managerial response protocols — ensure workplaces have active and specific anti-racism policies, strengthen reporting mechanisms, and accelerate Tasmanian Aboriginal-led heritage protections. Fund community-led recognition initiatives that address mixed-heritage identity and intra-community dynamics and evaluate initiatives using lived-experience indicators rather than one-off awareness measures.
12. Embed Anti-Racist Editorial Guidelines - inconsistent regulation and monitoring practices and unconscious bias in editorial decisions perpetuate harm and erode trust among marginalised communities. Clear, enforceable standards reduce subjective judgement and improve coverage fairness.
13. Regular sentencing reports on hate-crimes and strengthen Criminal Code - racially motivated crime statistics signal the seriousness of racial harm and improved data collection and reporting aids practical outcomes. Introducing standalone criminal offences, as opposed to an aggravating factor in an existing crime.
14. Community-wide Leadership - leadership should not be limited to governments and peak bodies; it is found in organisations, schools, institutions and in communities. Create a signed *Anti-racism Statement of Commitment* from government leaders, institutions and organisations, State-wide.

Whilst the notion of race is considered a social construct (Anjorin & Busari, 2024), racism clearly exists within Tasmania (Anti-Discrimination Commissioner (Tas), 2017). The key findings of this research highlights that racism in Tasmania is both an interpersonal and structural issue. Addressing it requires coordinated, sustained action across government, institutions, and communities. This report provides an evidence base to guide that work.

1. Introduction

Racism exists in Tasmania. While race is widely understood as a social construct⁹, its effects are concrete and measurable, shaping access to employment, services, safety, and belonging.



Australia is one of the world's most culturally diverse nations. Over a quarter of the population was born overseas, and the country has welcomed more than three million permanent migrants since 2000. This diversity drives innovation, economic growth, and social vitality. Tasmania, while historically less diverse than mainland States and Territories, is increasingly multicultural — and increasingly reliant on migration to address workforce and population challenges.

However, with diversity comes the risk of racism, which can undermine the very cohesion and inclusion that multiculturalism requires. Research consistently shows that racism persists across Australian society, with prevalence estimates ranging from 7% to 97%¹⁰ depending on context and measurement. Racism is now recognised as a significant determinant of health, contributing to psychological distress, reduced life satisfaction, and broader social and economic inequalities.

In Tasmania, anecdotal evidence and recent high-profile incidents point to ongoing challenges.¹¹ Public harassment, workplace discrimination, and barriers to participation for culturally and linguistically diverse (CALD) communities have been reported with increasing frequency. These experiences reduce safety and belonging and may contribute to Tasmania's difficulty retaining migrants.

At the national level, there is growing recognition of the need for systemic responses. The Australian Human Rights Commission's 2024 National Anti-Racism Framework outlined 63 recommendations for reform across justice, health, education, workplaces, and media.¹² The Commission's research on universities found racism "deeply embedded" across institutions, with profound impacts on students and staff¹³ (see Appendix A for a summary of the literature review).

Despite this national momentum, Tasmania lacks recent, comprehensive data on how racism is experienced locally. Previous consultations have been limited in scope. This study addresses that gap, providing an evidence base to inform policy and strengthen social cohesion.

2. Purpose and Research Objective

This research was conducted to support the Tasmanian Government's Social Cohesion Grant objective:

Tracking and measuring the impacts of addressing racism and fostering social cohesion within a local area.

The study aims to:

- Assess the prevalence of racism in Tasmania
- Understand how racism is experienced, witnessed, and perceived
- Identify key settings and forms of racism
- Provide evidence to guide policy and program development

3. Methodology



This study adopted a mixed-methods approach to examine the prevalence and nature of racism in Tasmania, combining quantitative survey data with qualitative insights to capture both the scale of the issue and lived experiences.

3.1 Research Design

The research was designed to assess the prevalence of racism in Tasmania, understand how racism is experienced, witnessed, and perceived, and explore attitudes toward racism within the broader community. To achieve this, a mixed-methods

design was employed, combining a statewide survey with qualitative data gathered through community engagement activities.

The survey incorporated validated, peer-reviewed instruments to measure both experiences of racism and attitudes toward racism. Qualitative components were included to provide deeper insight into individual experiences, perceptions, and the contexts in which racism occurs. In addition to survey responses, qualitative data was collected through open-ended questions and community-based discussions, enabling participants to share lived experiences in their own words.

3.2 Participants and Data Collection

The target population for this study was the Tasmanian community (see Appendix B for details of participant's profile). Data was collected over a 12-month period from March 2025 to March 2026, resulting in:

- 759 survey responses
- 143 additional qualitative responses collected through community engagement

Data collection was undertaken through a multi-channel approach to maximise participation and reach a broad cross-section of the community. Methods included:

- Online survey platform
- Information Sharing Sessions

- Pop-up stalls and community events
- Door-to-door and street-level engagement
- Distribution through community organisations
- Online Community Noticeboards
- Local Noticeboards
- Businesses
- Digital promotion, including social media and QR code flyers

The survey was accessible both online and in facilitated settings. Participants attending multiple sessions were prevented from re-submitting survey responses, although they were able to contribute additional qualitative insights where relevant. Platform-based controls (e.g., cookie restrictions) were also used to minimise duplicate responses.



Two pilot surveys were conducted in early 2025 with participants from diverse cultural, professional, and age backgrounds to test clarity, accessibility, and reliability prior to full deployment.

3.3 Accessibility and Inclusion

Recognising potential barriers related to language, literacy, and digital access, specific measures were implemented to improve inclusivity and ensure participation from underrepresented groups. These included:

- Use of bilingual workers/interpreters during Information Sharing Sessions
- Translation and transcription of qualitative responses
- Provision of paper-based surveys for participants unable to access digital platforms
- Digital and community-based dissemination of translated materials (including Mandarin via WeChat)
- Facilitator support to assist participants in completing surveys during community sessions

These measures were designed to include individuals with limited English proficiency and low digital literacy, as well as those less likely to engage through traditional online survey methods.

3.4 Data Integrity and Ethics

Ethics approval was obtained from the University of Tasmania Human Research Ethics Committee (Appendix C). The study adhered to all relevant ethical standards, including informed consent, confidentiality, and secure data management.

To maintain data integrity:

- Pilot testing was undertaken prior to full survey deployment
- Duplicate responses were minimised through platform controls and facilitation protocols
- Data from qualitative responses was translated, transcribed, and securely stored for analysis
- Participation was monitored to ensure consistency and reliability across data collection methods

3.5 Qualitative Instrument

Two open-ended questions in the survey were adapted to the Tasmanian context from the Australian Human Rights Commission's 2024 National Anti-Racism Framework report:

Question 39

Please tell us about your experience, or if you have never experienced racism please write 'Never experienced racism' (please do not include personal details — for example names of people).

Question 40

What do you want to tell the Tasmanian Government about racism and how can racism be addressed?

3.6 Quantitative Instrument

The survey contained two quantitative instruments (Questions at Appendix D and E):

- 1 The Racism, Acceptance and Cultural-Ethnocentrism Scale (RACES)¹⁴ originally developed by Grigg & Manderson (2015)¹⁵ specifically for the Australian context and
- 2 The Perceived Ethnic Discrimination Questionnaire – Community Version (PEDQ-CV) originally developed by Brondolo et al. (2005)¹⁶ and widely used since its development.



3.7 Approach to Analysis

Drawing from the learnings of the *Racism: It Stops With Me* campaign and scholarly research on racism in Australia, this analysis adopted an intersectional perspective that foregrounded institutional and systemic dimensions of racism rather than focusing primarily on interpersonal manifestations.

Rationale

The purpose of this approach is to advance understanding of racism by moving beyond the common misconception that racism is solely a function of individual beliefs, attitudes, or behaviours. An effective anti-racism framework

must highlight and address the institutional norms and broader systemic structures that reproduce racial inequities beyond singular interpersonal encounters.

Process

- Before undertaking community conversations within a local government area, the relevant Council was contacted to seek approval.
- Participants who attended information sessions or were recorded as visitors to Tasmania (n=5 for Question 39; n=6 for Question 40) had their data excluded from analysis.
- For privacy reasons, comments naming individuals or organisations were removed from publication.
- Comments falling outside the scope of the questions (e.g., those reflecting personal attitudes or feelings of isolation without describing specific experiences of racism) were excluded from analysis (n=53 for Question 39; n=43 for Question 40). These accounts may inform future research but were not within the scope of this study.

For the quantitative survey instruments, RACES measures three subscales:

- Accepting Attitude
- Racist Attitudes
- Ethnocentric Attitudes and
- includes a measure of social desirability (Marlowe-Crowne Social Desirability Scale).

The instrument is intended to be used across all cultural/ethnic backgrounds and is suitable for both adolescents and adults.

The PEDQ-CV is specifically designed to measure perceived exposure to ethnic discrimination in community dwelling adults from any ethnic/racial background. The community version of the PEDQ assesses four subscales related to:

- Exclusion/rejection
- Stigmatisation/devaluation
- Discrimination at work/school and
- Threat/aggression.

The PEDQ-CV is a widely utilised psychometric instrument. The Community Version questionnaire assesses various forms of unfair treatment within community settings, school, and work



environments. It is designed to evaluate multiple facets of discrimination, making it a useful instrument for researchers studying the psychosocial and health impacts of prolonged exposure to prejudice; and measures the frequency of perceived discriminatory experiences based on an individual's ethnicity or race.

Analysis utilised the frequency distribution (percentage reporting) approach to understand the specific, concrete situations of attitudes and discrimination.

With n=759 randomly sampled Tasmanian respondents and the Estimated Resident

Population of 541,071 as at 30 June 2022 (ABS, Estimated Resident Population by State/Territory, 2022)¹⁷, the 95% margin of error for a proportion near 50% is ± 3.6 percentage points ($\alpha = 0.05$).¹⁸ Therefore, n = 759 from a random sample provides a robust, reliable basis for state-level prevalence estimates and for detecting differences between large groups.

3.8 Limitations and Acknowledgements

While efforts were made to ensure broad participation, several limitations should be acknowledged:

- Language: The survey was primarily conducted in English, which may have limited participation from some groups despite translation efforts and interpreter support.
- Self-selection: Participation was voluntary, which may introduce self-selection bias — individuals with strong views on racism may have been more likely to participate.
- Underrepresentation: Some communities may remain underrepresented despite targeted outreach efforts.
- Scope of included accounts: Numerous personal accounts were graciously shared during focus groups, street-side conversations, doorknocking, pop-up events, and online entries — many of which could not be included in this report due to space and scope constraints.

Mitigation

The combination of quantitative and qualitative data, along with multi-channel recruitment and accessibility measures, was designed to balance rigour, inclusivity, and practicality. While not all accounts could be included, the findings incorporate documented instances of racism alongside recommendations offered by those with lived, living and observable experiences — ensuring that community voices directly inform Tasmania's anti-racism agenda.

Acknowledgement

We recognise and deeply appreciate the courage of all participants who shared their experiences. Recounting personal encounters with racism — and analysing those accounts — was challenging for many participants and researchers alike. Their contributions are the foundation of this research and the policy recommendations that follow.

Overall, the methodology was designed to balance rigour, inclusivity, and practicality, ensuring that the findings reflect a diverse range of perspectives across Tasmania. The combination of quantitative and qualitative data provides a robust evidence base to inform policy and future research.

4. Key Findings

The findings of this study demonstrate that racism in Tasmania is widespread, multifaceted, and often normalised, with significant impacts on individuals' wellbeing, safety, and participation in community



life. The results highlight not only the prevalence of racism, but also the settings in which it occurs, the forms it takes, and the barriers to addressing it effectively. Importantly, the findings indicate that racism in Tasmania operates across interpersonal, institutional, and systemic levels, and is often experienced as part of everyday life rather than as isolated incidents. The findings align with broader Australian research demonstrating that racism remains a persistent and systemic issue, affecting a significant proportion of culturally and linguistically diverse populations.¹⁹ The findings also highlight community suggestions and solutions on how to address racism in Tasmania in the hope of harbouring an anti-racist isle.

4.1 Prevalence and Nature of Racism

Analysis of responses indicates that approximately 80% (Appendix F) of participants have either experienced or witnessed racism in Tasmania, highlighting that racism is a common and persistent issue rather than isolated incidents.

4.1.1 Ongoing and Cumulative

Participants consistently describe racism as ongoing and cumulative, occurring repeatedly over time rather than as one-off events.

"Racism is everywhere in Tasmania and it is Tasmanian culture to be racist and joke about it. If you're not racist in Tasmania, you're not Tasmanian. My friend was on a bus and she got told to go back to her country. The person yelled at her on the bus and then sat down like nothing happened."

"Racism in Tasmania is so deeply entrenched in all areas of the community. As an island with relatively low or concentrated pockets of diversity, our community just doesn't have much personal exposure. I come from the mainland and moving to Tasmania is like a time warp - it is going back 20 years in terms of multiculturalism."

"In my place of work there was a lot of racist comments about African and Asian people. A lot of the staff seemed to distrust them as well. In my opinion racism is more entrenched in Tasmania now than it ever has been. More young people seem use racist language now."

"It is around us, it is present in governmental agencies and public services too (my experience) sometimes very subtle sometimes more open. I grew up in the country where children in school where thought everyone is same and we should get well equally regardless of our backgrounds. I never knew what was ethical or religious background of my friends, neighbours or people around me. I never thought about it. But 20 years down the track due to raising nationalism everything changed and people started to hate each other just for being different nationality. It ended up in bloody civilian war and tensions never settled since they are constantly being fueled [sic] by politicians from all sides involved. I would not like to see that happening here. I believe education about it should start early and continue through educational system and in workplace environment as a form of mandatory training. Options for support and compliants [sic] should be easily available and unbiased. Sanctions should be put in place for those violating others."

"I had Japanese friends leave Tasmania because they were experiencing racism, it was so embarrassing when they would explain how they would be yelled abuse in the street. I have witnessed bullying from young men, where they picked on another because of his Jewish heritage. The stupidity, agency and self pride by the bullies was breath taking. When the bullies were questioned, they were clueless about how rude they were and were offended at the request to behave better. During the year of the referendum I witnessed young people believe lies that promoted racism that reminded me of the racism I witnessed 40 years ago, and this demonstrated how little ability our youth had to question the opinion of others, nor how to recognise rudeness and insults that cause pain to others. Yet they seemed very well equipped to continue insults and ignorance without questioning it. The bad behaviour has 'permission' to be repeated. Again, how embarrassing to think the youngest Tasmanian generation can only parrot ignorance and insults still allowed to exist after all this time."

4.1.2 Present Across Multiple Settings

It is also reported as present across multiple settings, including workplaces, public spaces, schools, and community environments, indicating that individuals encounter racism in both formal and informal contexts.

"I have a [sic] neighbours who are appallingly racist. We generally get on very well, because they are generous, kind and funny. But they have deeply embedded racist attitudes, which I always challenge. They also believe the standard misinformation about migrants and First Nations people. They declare they are not racist and can't see that the way they stereotype people is clearly racist. I suspect they are a bit discomobulated by the fact that Tasmania is becoming more diverse and feel threatened. I personally have not experienced racism in Tasmania (being white Australian), apart from the neighbours' comments, but have heard and read about it. If I witnessed an incident I would definitely intervene."

"I work with migrants and have had them tell me stories of racism. Women who have had their hijabs pulled off and physically assaulted. women who have been shouted at in the bus mall. Many clients avoid bus malls as they are key places where violence occurs. racism is common in schools between young people. some people have reported being unfairly treated by police even women who have been physically assaulted by police. some people find it extremely challenging to find work"

4.1.3 Experienced Directly or Indirectly

Participants constantly reported that they experienced racism directly or indirectly. While a minority reported not experiencing racism personally, many still observed racism affecting others, reinforcing the pervasiveness of the issue.

"Never experienced. Rather than experiencing racism first hand, I feel the system itself is inherently partisan to local community set up here which is difficult for everyone coming from outside to get adapted easily. It does takes time."

"I have on many instances witnessed racism. I have witnessed violent racism and people being called slurs, and excluded from group activities on the basis of their race and or ethnicity. I think this is an extremely common issue in all of Australia but especially Tasmania. Where it is exceptionally normalised and speaking up against racism is looked down upon. I have been told many times that "it's not that deep" it ALWAYS is. On a lesser extent I have witnessed othering of people from non-european [sic] backgrounds. Such as a [removed] diversity lunch which asked the community to wear "cultural costumes" which were their exact words. There's a lot of work that needs to be done on every level."

"Being called named and made fun of for having brown skin and being from an Aboriginal background."

4.2 Where Racism Occurs

The data highlights that racism occurs across a wide range of settings, demonstrating that it is embedded in everyday life rather than confined to specific environments. Key settings, as reported by participants include five (5) key areas.

4.2.1 Workplaces

Participants constantly reported that workplace racism is prevalent, and it happens through recruitment, promotion and day-to-day interactions.

"Workplace - Senior legal advisor has racist and terrible views on people with disabilities making comments about someone height etc. Made comments in the workplace about asian bay (Sandybay) comments about people's language was dismissive about Aboriginal people, especially if a person was not physically black."

"Never experienced. I witnessed some discrimination at work, when a staff from migrant background was treated differently from the manager, the manager was usually doubted about that staff's ability to do things. In some instance, the manager said "It is not what I mean, It is how you interpret it". I feel like just because people come from a different country, their skills and abilities are undermined."

"Work colleagues target those of a different culture citing skill concerns through [removed], email, gossip. I am a manager & am working with HR on these matters however innocuous or covert behaviours are dismissed by this organisation & difficult to address as a manager. I feel sad, helpless & angry at the system that allows this to continue to occur."

"I have experience someone utilise [sic] racial connotations in a work setting e.g. If I am eating dog for dinner due to my background being Asian. Another colleague was present and emailed me the next day. I completed a report [removed] and report to manager. The manager spoke to the person and provided a life coach. The person provided an apology letter that appeared short and ingenuine. The manager sent it to me a couple months later. And this person is still employed [sic] despite many reports for racial, sexist and other professional misconduct events. I am an Australian citizen and have travelled to multiple states in Australia and until I have come to Tasmania, I had not experienced racism in the workplace to this extent previously. It has changed my views on Tasmania and I am planning on leaving in the next few months."

4.2.2 Public Spaces

Participants also highlight that racism constantly occurs in streets, public transport, and retail environments.

"I have frequently encountered racist comments from individuals on the streets, in supermarkets, and at various shops and businesses. These incidents involved people in the community who made derogatory remarks or threats. These experiences occurred in public spaces such as streets, supermarkets, and local businesses. Often, there were bystanders who witnessed these comments but did not intervene or offer support. Experiencing these comments daily has made me and my family feel unwelcome and isolated. It has created a sense of anxiety and fear about our safety. Living with this constant intimidation has affected our ability to integrate into the community. It feels like we are being pushed out rather than welcomed. It has significantly impacted my perception of Tasmania, making me feel that the community is not a safe or supportive place for my family. We often hear comments like "these people will not let you live here," which are intended to intimidate us and discourage our presence in the community. We have experienced invasions of privacy, such as people peeking and listening to our conversations, which adds to our discomfort. The community's response to these incidents has often been dismissive, with reactions like "oh, that's bad," but no one stands up for us or takes action. I reported these incidents to both the local council and the police. Unfortunately, despite my reports, the lack of support has left me feeling disheartened. The lack of action and the potential for backlash have made me hesitant to continue reporting these incidents, as I fear further intimidation or negative consequences. Unfortunately, no one has intervened on our behalf, which makes the situation feel even more isolating and challenging. In professional setting I am overlooked for work opportunities due to my name and age, which I believe are factors tied to racial or cultural bias. My colleagues and senior manager were involved in this situation. Some colleagues expressed that they felt threatened by my presence, believing I might take their jobs. This occurred in the workplace, where I faced a series of challenges related to my identity. Other colleagues witnessed the interactions and the hostile environment created by some individuals. I felt disheartened and frustrated. The behaviour of my colleague made me feel unwelcome and disrespected. It affected my confidence and my perception of the workplace."

"I was waiting at the bus stop. Teenagers throw hard chocolate at my friends face. It happened about 4 times. We didn't report it because we are too scared that they will send us home. They told us to go back to China, but we are not from China. We don't feel protected."

"A young asian boy on a bus being verbally abused by young people the same age, an asian woman being shouted at by a motorist as she crossed the road."

4.2.3 Educational Settings

It also reported that racism is a major issue in schools and training institutions.

"As a teacher, I have observed casual racism between young people... Stereotyping is frequent and young people don't seem to have a good handle on what is appropriate/inappropriate."

"I have also had my children called racist names at school (schools are notoriously bad for bullying and racism) when I reported it to the school I was told it was not racism, they don't have a problem with racism at school."

"My 10 year old niece is experiencing racism at school. She's been thrown papers at her and told to go back and intimidated her. She doesn't have any friends."

"I did motel training in the West Coast. There was general conversation between coworkers. They kept calling me Mohammad as a joke. My name is not Mohammad. I felt very uncomfortable but that I had to accept and laugh with the jokes. Sometimes I also use a western name when I apply for jobs. Racism is a reality."

"That hate crimes are abominable and are not to be tolerated. That acceptance of all people needs to start very early in the educational arenas. That all Australians deserve fair and equitable treatment, education and access to necessary services."

"I would like to request Tasmanian govt. To openly talk about all cultural backgrounds and have a subject on this topic in all grades. So the children understand how to behave, respect and value all cultures and traditions if we really want Australia to be multi cultural country."

Quantitative responses (see Appendix H) indicate that while a majority of respondents (64%) reported no experience of race-based unfair treatment in educational settings, a substantial minority (36%) reported experiencing such treatment at least occasionally. Within this percentage, notably, around one in five respondents (21%) reported experiencing race-based unfair treatment at least sometimes, suggesting that racism in education affects a meaningful proportion, rather than being isolated incidents.



These findings are reinforced by qualitative responses, which describe racism in schools as both overt and subtle, including bullying, name-calling, exclusion, stereotyping, and inconsistent responses from teachers and school authorities. Participants frequently reported that incidents were not effectively addressed, contributing to the normalisation of racist behaviour and a lack of confidence in institutional responses.

The distribution of responses - characterised by a large proportion reporting no experience alongside a smaller but persistent group reporting

repeated exposure - is consistent with broader research indicating that racism in educational settings is often intermittent but cumulative for those affected. Even lower-frequency experiences (e.g. "rarely" or "sometimes") are significant, as evidence shows that exposure to racial discrimination - particularly when involving authority figures - can negatively impact academic engagement, wellbeing, and sense of belonging.

Although a smaller proportion of respondents reported frequent experiences (e.g. "usually" or "always"), these responses likely represent individuals at heightened risk of sustained harm, including disengagement from education and long-term impacts on confidence and identity. Given that the respondent cohort includes adults (18 years+) and a proportion of international students (approximately 4%), these findings likely extend beyond school settings to include tertiary education environments, indicating that experiences of racism may persist across the education continuum.

4.2.4 Community Environments

Participants reported that racism happens in neighbourhoods and social interactions.

"I have been at a community event organised by a community organisation that has turned away people at the door that are of other ethnic backgrounds saying "this is only for locals". Those people turned away were locals and were denied assistance (it was a community event organised by [removed]). When I spoke up I was gaslit and emotional blackmailed and told that "those people take everything".

"I was very sad because at that time I had just arrived in Australia and was still confused, and encountered such a situation, I wondered why I was the victim of these things. And it made me very scared, the red jacket I wore that day I did not dare to wear again because I was afraid that those young men would see me, I was afraid of young people when I went out. I did not dare to take my children to the nearby park to play anymore, or if I did go out and saw the young men, they would go somewhere else to play. And after a while, now I am starting to be less scared."

*"A casual conversation with a shop owner, along the lines of 'How do you like living in Australia then?' led to that vendor telling me to 'F*** off back to your own country, if you don't like it here!'"*

Quantitative responses (see Appendix H) indicate that over half of respondents (55%) have experienced at least occasional exclusion related to language differences associated with their ethnicity or cultural background. Within this percentage, notably, around one in three respondents (34%) reported experiencing this with non-trivial frequency, suggesting that language-based exclusion is a common and persistent form of interpersonal discrimination within the sample.

This finding aligns with qualitative accounts, where participants described being marginalised due to their accent, language proficiency, or communication style, often resulting in social exclusion, reduced participation, and unequal treatment in both workplace and community settings. Language-based exclusion operates not only as interpersonal prejudice but also as a broader mechanism of social marginalisation, undermining individuals' sense of belonging, access to opportunities, and ability to engage confidently in social and institutional environments.

While frequent experiences (e.g. "usually" or "always") are reported by a smaller proportion of respondents, they are likely concentrated among more vulnerable groups, including recent migrants and non-native speakers. These repeated experiences can have cumulative impacts on mental health, educational engagement, and employment outcomes.²⁰, reinforcing patterns of disadvantage over time.

4.2.5 Online Environments

Racism is reported to occur in social media and digital platforms.

"I have been told my presence here has increased house prices. I have often heard people make racist comments about Aboriginal people and migrants and Australian born people who appear to have come from another culture. It upsets me more when it is about others' as it is always unjust. I see it less in my current workplace as I work for the [removed] so people are less likely to make judgemental comments in front of me. I see racist comments on social media. I try to call it out when I can."

"Online on Facebook is a hot bed of racism. I always interject and support people who are being discriminated against because of their ethnicity or race."

"I see heaps of racist comments on social media posts and in comments on [removed] articles about things to do with the Aboriginal community (eg recent article about return of ancestral remains)."

These findings indicate that racism operates across both institutional and social domains, reinforcing exclusion by limiting access to safe and inclusive environments.

4.3 Forms Of Racism

The analysis revealed a broad spectrum of racist behaviours.

4.3.1 Overt Racism

Participants constantly highlighted verbal abuse, racial slurs, and derogatory language; physical intimidation and, in some cases, violence; and public harassment and vandalism.

"I have not. But A Chinese lady friend got shoulder bumped very forcefully by a walking-past young person in Wellington Court. She fell to the ground and scraped her knee, broke her glasses and landed on her side. Bruises showed afterwards. The offender kept walking off, but got called back by by-standers to apologise. He refused. Police report was filed afterwards but no result after 1 plus month of investigation."

"In my old job [removed] the office manager [removed] told a colleague that her daughter should stop dating a Sudanese boy or she will "end of with coco-pops grand kids". She also referred to the boys family as "blackies""

"I have had people in the street tell me to go back to where I came from when they overheard me on the phone speaking in a language other than English. I have been called names based on where my family originate [sic] and in my workplace I had a member of public ask where I was from and then based on my answer began a rude rant about how people from my country were cruel, money hungry, untrustworthy, hide bombs in hills to try and hurt innocents."

"When I just came to Australia in 2023, I was an international student. I had a part-time cleaning job at a company in the Bridgewater area, my husband and I worked for the company and parked the car in front, but because we were careless, we forgot to lock the car door. And when we were working for only 15 minutes, we suddenly remembered that we forgot to lock the car, so we ran out and saw a group of young men looking at us with strange eyes and smirking. Having a bad feeling, we ran quickly to the car and found that my husband's phone was missing. We ran after those people and begged them to return the phone. But because our English was not good, we tried to ask them, but in return, they invited some friends, holding wooden sticks in their hands and beating my husband. Luckily, my husband was only lightly scratched by them and ran away in time. I still remember that day, I was very scared, but my husband ran and shouted at me "Run away", because he was afraid that I would be beaten by them."

"yes I have witnessed people being abused for speaking in their first language in public. I have seen children picked on for having unusual foods in their lunch box at school. I have heard people saying other cultures smell bad. I have seen kids giving nazi salutes to a German neighbour."

Quantitative responses (see Appendix H) indicate that over one-third of respondents (36%) reported some exposure to racially motivated threats. Within this percentage, notably, around 22% experienced such threats at least intermittently. While the majority reported no direct exposure, this pattern highlights the presence of a persistent risk environment, where a meaningful minority experience threats either episodically or on a recurring basis.

Responses relating to racially motivated physical harm further reinforce this concern. While most respondents (76%) reported no direct experience of race-based physical violence, nearly one-quarter (24%) reported at least occasional experiences, and within this percentage, approximately one in seven (14%) reported experiencing such harm with non-trivial frequency. These findings indicate that racially motivated physical aggression is a significant public safety and equity issue affecting a notable proportion of the population.

Qualitative accounts, as mentioned above, support these findings, with participants describing experiences of verbal threats, intimidation, and, in some cases, physical assault in public and semi-public spaces. Even where incidents occur infrequently, the impacts are substantial. Evidence shows that exposure to racially motivated threats and violence contributes to psychological distress, fear, avoidance behaviours, and reduced sense of safety, with longer-term implications for mental health and social participation²¹.

4.3.2 Covert and Everyday Racism

Participants constantly reported covert racism such as microaggressions and stereotyping, social exclusion and being ignored or treated differently, accent and language-based discrimination. These forms were described as more pervasive and often normalised, frequently dismissed as humour or misunderstanding.

"I have on many instances witnessed racism. I have witnessed violent racism and people being called slurs, and excluded from group activities on the basis of their race and or ethnicity. I think this is an extremely common issue in all of Australia but especially Tasmania. Where it is exceptionally normalised and speaking up against racism is looked down upon. I have been told many times that "it's not that deep" it ALWAYS is. On a lesser extent I have witnessed othering of people from non-european [sic] backgrounds. Such as a [removed] diversity lunch which asked the community to wear "cultural costumes" which were their exact words. There's a lot of work that needs to be done on every level."

"I have experienced chronic racism in Tasmania multiple times & continue to experience that...I have met many people from coloured backgrounds, including Tasmanians (people born & brought up there) that say they experienced it their whole life but they can't speak about it to their white friends because they can't relate to it. I have moved from Sydney where U never experienced racism but in Tasmania I continue to experience it at work and overall. My colleague who is an Australian but look's [sic] brown has also said, despite being her ancestors born here, she continues to get racism and unnecessary unpleasant attention. At [removed] especially at [removed], I experience ongoing racism and a plethora of continual microaggressions from both staff, kids and parents. Staff from the less-educated backgrounds assumed I wouldn't know English words or how to do my job and would continue to suggest they help me with spelling and pronunciation & general work which I think I am very much over-qualified to do (I am biomedical engineer). Kids would copy my accent and say 'curry'. Parents refused to listen to my complaints. Staff & kids continually ask where am I from? When two kids asked the staff to talk about racism because they experienced it, the staff refused to have any discussion or hear kids despite multiple requests."

"Almost weekly racist comments and attitudes from colleagues, including about people we are providing services too [removed]. For example stating racist stereotypes, making fun of names on forms, mocking accents and speech. Having regulatory decisions slightly swayed due to personal racist opinions."

"I remember experiencing racism when I was younger (primary school age) in the 90s. When other kids heard my parents speak to me in another language, they would laugh and mimic. Kids on the bus to and from school would also laugh and name call."

"I am business owner. My business has been vandalised. Before that I used to work in customer service and I am shocked at the abuse because of my accent."

"Group of young boys from 9-15yo heard me speak my language to my then 8yo daughter. One started mimicking me in a gibberish way. And the whole group laughing and looking at both of us. I pulled my phone pretending that I was going to film them. That was the time they all running away from us. My daughter even said that they were laughing because of her. I told her it wasn't her. Those boys were jealous because you can understand both languages and just don't know how to express themselves politely."

4.3.3 Institutional and Systemic Racism

Findings indicate that racism in Tasmania extends beyond interpersonal interactions and is embedded within organisational practices and institutional processes, particularly in employment and workplace settings. Respondents frequently reported barriers in recruitment, progression, and day-to-day workplace interactions, suggesting the presence of systemic disadvantages affecting culturally and linguistically diverse individuals.

Participants described experiences of exclusion linked to name-based bias, assumptions about capability, and unequal treatment in hiring processes:

"I have experienced racism and discrimination in job recruitment. They make a lot of excuses not to hire me, including others have better qualification, capacity, experiences, ..."

"I have experienced discrimination, being told that I am 'not from here' and therefore I cannot do a good enough job. I have witnessed children of colour being pulled out from schools because parents couldn't deal with the discrimination they experienced. Some places of employment (especially service providers like employment services, aged care and childcare) deliberately don't hire people of colour so they don't experience racism from clients."

"Go buy a coffee, and the lady laughs at your accent. I was on leave and our organisation got hacked - they disabled my account first. It was hurtful to be the primary suspect without any evidence and just based on being a migrant. I was not even invited for an interview because of my foreign name. I applied for the same job with two names—one Western and one my name. The Western name got the interview, and my resume was identical. This can go on."

These accounts highlight how bias in recruitment and organisational decision-making can systematically disadvantage individuals, limiting access to employment opportunities and career progression.

Workplace environments were also identified as sites where racism is both experienced and insufficiently addressed. Respondents reported customer-driven discrimination, lack of managerial support, and uncertainty about reporting mechanisms:

"I used to work part-time. One time, a customer told me to 'learn English and marry a rich man if you want to live in Australia,' just because he didn't understand how our combo meals worked. During the four months I worked there as a cashier, I took hundreds of orders, and he was the only person who ever told me I needed to learn English. I felt angry, ashamed, and sad. Since it's a customer, I feared that objection may cause trouble for me, and I was not sure my manager would stand with me."

Such experiences point to institutional gaps in protection, response and accountability, particularly in frontline and service-oriented roles.

Quantitative findings reinforce these patterns. Workplace-related racism was the most frequently reported theme, affecting over 23% of respondents (Appendix G). Further, quantitative responses (see Appendix H) indicate that 40% of respondents experienced race-based unfair treatment from peers at least occasionally, with nearly three in ten (29%) reporting such experiences with non-trivial frequency. These findings suggest that interpersonal racial bias within organisational and peer contexts is both common and persistent.

Evidence indicates that these forms of discrimination are associated with reduced workplace and educational engagement, poorer mental health outcomes and limited progression opportunities. Recurrent experiences - particularly those reported as frequent - are likely concentrated among specific individuals and groups, reinforcing structural inequities and exclusion over time²².

In addition, respondents raised concerns regarding institutional response and accountability, particularly in relation to reporting mechanisms and law enforcement engagement:

"How can the police and government protect us more. Friends before who have racism say the police do nothing. Government should have special task force for racism to report or just one place that reports all the racism. Keep record and send it to this one place only and report back to police and government saying 'what you doing about this'"

Together, these findings suggest that institutional and systemic racism operates through a combination of bias in decision-making, inadequate response mechanisms and structural barriers, contributing to sustained inequality across employment and broader social systems.

4.4 Impacts of Racism

The analysis revealed that racism has significant and multi-dimensional impacts, including anxiety, stress and hypervigilance, reduced sense of safety, and emotional distress and frustration.

"During the global BLM movement, my children's public primary school began teaching children about racism in society. They were taught about the disparity of First Nations People arrested to others in Australia, amongst [sic] other things with a strong focus on people of colour. My children had not seen our international friends for their skin colour until then. It took sometime for us to help our children unlearn their racism toward our friends, thinking our friends are in need of being treated more carefully and different to us. never experienced [sic] by seen."

*"I am a not-for-profit worker - I was talking to a tradie from Zimbabwe. He told me about how he gets called a negro or n***a, how Tasmania and workplaces are so negative and no positive focus on how to live in a community spirit, hope and joy. I was so sad to hear his stories. He was hurting, as a tradie to take time to talk me about such personal feelings."*

"There were more than a handful of experiences I've had, and here are a couple of memorable ones. One Saturday evening, my friend (of Chinese ethnicity) and I were walking on Liverpool St in the city when a group of local teenagers on scooters started shouting at us racist slurs, "Go back to your country," "Chin-Chang-Chung." As they scooted past us, one of them reached his arm out to tap and flip my friend's baseball cap she was wearing. My friend was so frightened and cried afterwards. One time on the main street in Richmond, a family with two toddlers walked past a group of tourists who were chatting in their native tongue. The father started mocking their language by mimicking chicken clucking loudly. What hurt my feelings the most about these incidents was that these behaviours were done by or done in the presence of younger people and children. It worries me to think that the next generation of Tasmanians are carrying these racist behaviours and mindset as they grow up."

"It is so bad, stressed and lonely and end uping [sic] with no hopes while being a victim of racism. I have experienced that Please conduct awareness programs, counselling [sic], meetings, kindly address racism while implementing effective strategies. Please provide supportive environment [sic] especially at work places and public places, treat everyone equally as a individual."

"I have had patients who don't want to be looked after by a coloured staff member."

"Lack of language support use with people who have no English, in the RHH, by TasPolice, and by schools."

"We were invited to apply for Australian visa, has spend all our savings for the study and visa, still on 491 visa with no benifits [sic]. had an impression that Australia was a great place but the Racism we face has put us down, can't think of going back as we have spent everything in this land, but feel like going to some other place as people has shown us their real face. we have not come here for free. was so upset when the anti-immigration rally took place and nobody at our organisation even didn't ask us how we were? or how we felt. Thank you for this opportunity."

"Experiencing these comments daily has made me and my family feel unwelcome and isolated. It has created a sense of anxiety and fear about our safety. Living with this constant intimidation has affected our ability to integrate into the community. It feels like we are being pushed out rather than welcomed. It has significantly impacted my perception of Tasmania, making me feel that the community is not a safe or supportive place for my family. We often hear comments like "these people will not let you live here," which are intended to intimidate us and discourage our presence in the community. We have experienced invasions of privacy, such as people peeking and listening to our conversations, which adds to our discomfort. The community's response to these incidents has often been dismissive, with reactions like "oh, that's bad," but no one stands up for us or takes action. I reported these incidents to both the local council and the police. Unfortunately, despite my reports, the lack of support has left me feeling disheartened. The lack of action and the potential for backlash have made me hesitant to continue reporting these incidents, as I fear further intimidation or negative consequences. Unfortunately, no one has intervened on our behalf, which makes the situation feel even more isolating and challenging. My colleagues and senior manager were involved in this situation. Some colleagues expressed that they felt threatened by my"

presence, believing I might take their jobs. This occurred in the workplace, where I faced a series of challenges related to my identity.”

These impacts are often cumulative, affecting long-term wellbeing and decisions about remaining in Tasmania.

4.5 Normalisation And Underreporting

A key finding is the normalisation of racism, particularly in subtle and everyday forms. Participants reported that: racist behaviour is often dismissed as humour; incidents are minimised or not taken seriously; and bystanders rarely intervene.

“I have witnessed and heard about racism a number of times both at and outside of work. I have clients who are racist towards health professionals or public servants if they have an accent or if they weren't born in Australia or just due to the colour of their skin. I have had a number of clients who are racist and complain about the numbers of migrants and even people from a refugee background coming in to Australia and Tasmania. I have had female Muslim clients who have had eggs thrown at them when walking in public. One of my clients and her husband were followed when they got off the bus with their new born baby and were followed home and rocks thrown at their windows which were smashed. This poor family tried calling the local police but had to leave a message and the police didn't show up until the next day.”

“As a palawa woman I have experienced racism as people have said that I'm not "black enough". Growing up we were always told that you would only be aboriginal until the 6th generation,, therefore my children wouldn't be aboriginal. It was always a thing that adults would say as a reminder of being half caste that would eventually be "bred out". As a result of that I always help a certain shame that came for being an aborigine and I felt like you shouldn't let people know. Now as an adult I am proud of my ancestry and my children are too and we are finally embracing our culture, however even now we still experience racism through people's collective opinions that we are after hand outs or that all aboriginal people don't work or contribute to our society or our country. I have seen many people commenting on social media platforms that believe the referendum was to stop acknowledgment of country and welcome to country and really any type of aboriginal acknowledgement. It's so sad that due to many many years of past history being hidden and covered up and such shame put on aboriginal people for so many years, it will take a life time to change the mentality of so many Australians.”

“I have many experiences of racism. Most of them occur when there is a surge in right-wing activity like there is now. I am Aboriginal and my husband is African. We have open been refused promotion at work because management believes white workers won't take direction from either of us. 37 times in 15 years we have been racially abused on the street, 2 times while fishing, 5 while shopping. 6 times vandals paint Nazi symbols on our front fence. Twice we have been assaulted in public by people we don't know. I have been stalked by white supremacists who left threatening messages on my car windscreen while parked at Uni, work, my grandparents house. Police don't take this seriously. My husband has been assaulted at work for 'taking Australians jobs' he's been here 27 years and we have adult children.

“If Tasmanian wants to have a reputation as a safe space for the community, racism will have to be taken seriously. More exposure to the presence of multicultural people at work, school, community can help. However most people leave for mainland due to lack of safety, inclusion & acceptance for them.”

This contributes to significant underreporting, driven by lack of trust in reporting systems, fear of consequences, and perception that no meaningful action will occur.

“I have worked in the Aboriginal community for 25 yrs and people have thought I am Aboriginal (im Non-indigenoues [sic]) and have told me to get over myself about racism, you get everything given to you , your not even black , like all thew others here . It made I feel sad for that person as they need educating. Ive [sic] always know Tasmania is racist, I've seen so much of it . No I didn't report but did tell the manager and community. No One intervened they just looked on.”

“I have. In the professional field we have a problem - we always have to prove ourselves and earn the respect instead of being treated equally. We have the merit, but we don't get treated that way. I also know taxi drivers who have complaints about them that they don't speak English and often don't know the way. But if they don't know the way, just ask them to use the GPS. Another Indian tenant got in his letterbox, 'go back to your own country' - he reported it to the police, but nothing happened. Police don't do

“Asians in [removed] always get racism. But sometimes they are taking over our town. But I don't really stick up for them when I hear it. I don't think I need to.”

“I have been witness to a lot of overt and inadvertent racism in the hospital towards our staff from CALD backgrounds from patients. One of our lovely staff members originally from India, got to the stage she wanted to wear long sleeves, mask and surgical hat to hide her skin. She speaks perfect English but yet she has reports of 'not being understood' and 'I don't want her as my nurse'. She also gets statements such as 'bloody Indians'. While we address it directly with staff and say we don't tolerate the behaviour it continues to occur. We have noticed the CALD nurses often don't report it unless it is really overt hurtful statements. The public hospital system recently had a large amount of internationally qualified nurses. Being involved in their orientation in the service and support

they report being excluded in ward discussions with other staff members, being overlooked for positions despite [sic] being overqualified for the role and situations where they haven't had opportunities others have."

"We don't feel safe to report racism. We need a Centre or a place where we feel comfortable to tell it. Or we can tell it to our community leader who can gather reports every month or so. This reports of the racists in all the communities, they send it to the Centre. Then no one know our identity and we feel safe because the Centre can report to government for us."

"Start making awareness in school children and encourage reporting the incidents."

As a result, the findings suggest that the true extent of racism is likely higher than reported.

4.6 Structural And Systemic Patterns

The data highlights that racism in Tasmania is not only interpersonal but also structurally embedded and socially reinforced, shaping access to opportunities, institutional responses, and everyday experiences. Several key systemic patterns emerge from the findings.

4.6.1 Workplace Exclusion and Unequal Opportunities

Workplace settings emerged as a key site where racism is experienced and reproduced through unequal treatment, exclusion and stereotype-based assumptions about competence. Respondents consistently reported the need to "prove themselves" beyond their peers, alongside experiences of bias in recruitment, promotion, and everyday interactions.

"In the professional field we have a problem - we always have to prove ourselves and earn the respect instead of being treated equally. We have the merit, but we don't get treated that way. I also know taxi drivers who have complaints about them that they don't speak English and often don't know the way. But if they don't know the way, just ask them to use the GPS. Another Indian tenant got in his letterbox, 'go back to your own country' - he reported it to the police, but nothing happened. Police don't do anything."

"I have noticed firsthand of the racist behaviour some people of Australian heritage view skilled migrants as 2nd class citizens, despite the fact these migrants are here to fill jobs that Tasmania doesn't have the ability to fill."

"I have witnessed name calling and negative stereotyping as well as racism in recruitment processes." - "I have experienced linguistic racism and I'm experiencing it almost every day. I have had many situations where people are commenting my accent, they say: 'Ou, I see why it's so difficult for you to get a job here in Tassie, because of your thick accent."

"Children and youth being spit on in public for wearing hijab. People across ages being shouted at aggressively to go back to own country. Young Children teased at school by other young children. People denied school enrolment due to ethnicity. People denied school enrolment due to English language level. Adults from other cultures who are equals with colleagues being treated differently to colleagues (treated badly) in the workplace. Adults in the workplace discriminating against families with no English. Lack of language support use with people who have no English, in the RHH, by TasPolice, and by schools. There are more examples, each time I experience it I raise it as a problem as best I can, either reporting to workplace leadership or directly with the person. I also try to support the person who has been the victim."

"I felt racism many times especially with allocation and sending out for reliving and having coach shift end up with upsetting me as some of the buddies , access , incharges [sic] not including me as a team , not helping , neglecting , at times rude, spreafing [sic] out some rumors [sic], finding minor mistakes to become big , not giving enough opportunities [sic] when I compare how they been nice to Aussies."

These accounts point to systemic bias in organisational practices, including name-based discrimination, accent bias and unequal access to opportunities. Respondents also highlighted the intersection of workplace discrimination with broader social attitudes, where migrants are perceived as "second-class citizens" despite filling critical labour shortages.

In frontline sectors such as healthcare, racism from clients and patients was reported as both frequent and insufficiently addressed:

"I have been witness to a lot of overt and inadvertent racism in the hospital towards our staff from CALD backgrounds from patients. One of our lovely staff members originally from India, got to the stage she wanted to wear long sleeves, mask and surgical hat to hide her skin. She speaks perfect English but yet she has reports of 'not being understood' and 'I don't want her as my nurse'. She also gets statements such as 'bloody Indians'. While we address it directly with staff and say we don't tolerate the behaviour it continues to occur. We have noticed the CALD nurses often don't report it unless it is really overt hurtful statements. The public hospital system recently had a large amount of internationally qualified nurses. Being involved in their orientation in the service and support

they report being excluded in ward discussions with other staff members, being overlooked for positions despite [sic] being overqualified for the role and situations where they haven't had opportunities others have."

Such experiences indicate that workplace racism is not only interpersonal but also institutionally mediated, with gaps in reporting, support and organisational response.

Quantitative findings reinforce these patterns. While a majority reported no experience of race-based assumptions about competence, a substantial minority reported such experiences at least occasionally, with nearly three in ten (28%) experiencing them with non-trivial frequency (see Appendix H). This suggests that stereotype-based bias is a persistent feature of workplace environments, affecting a meaningful proportion of respondents.

4.6.2 Institutional Inaction or Inadequate Responses

A recurring theme across the data is the perception that institutional responses to racism are inconsistent, inadequate, or absent, contributing to underreporting and reduced trust in authorities. Participants described experiences where incidents of racism—ranging from verbal abuse to physical assault—were not effectively addressed:

"I work with migrants and have had them tell me stories of racism. Women who have had their hijabs pulled off and physically assaulted. women who have been shouted at in the bus mall. Many clients avoid bus malls as they are key places where violence occurs. racism is common in schools between young people. some people have reported being unfairly treated by police even women who have been physically assaulted by police. some people find it extremely challenging to find work"

*"I have been spat on and verbally abused when walking on street with my friend and partner. I was called 'bigger loving b***h'. I was horrified and felt instantly sick in stomach. My friend and partner told me to keep walking and ignore it. I felt I couldn't just ignore it. I answered back and challenged the abusers perceptions but it inflamex [sic] the situation. We had to leave due to physical risk at this point. I called police but response was disgusting and dismissive."*

"Need to be open about it and accept that people are being racist, sometimes they when they don't think they are, and that is important to treat it as something that can be discussed. The old way of treating it as something so bad that you can't accuse someone of it without causing a commotion doesn't work, because it prevents us talking about it openly."

These accounts suggest that racism is not only experienced at the interpersonal level but is compounded by limitations in institutional accountability and response mechanisms.

In addition, respondents highlighted systemic gaps in service provision, including lack of interpreter access and inadequate support within schools and public services:

"Racism is inherent in our culture. I see it all the time unfortunately. In schools with no access to interpreters for those who speak another language and the bullying that goes on in schools."

Such gaps reinforce exclusion and limit equitable access to services, particularly for individuals with limited English proficiency.

Participants also emphasised the importance of early education and open dialogue in addressing racism:

"People need to be educated from a young age about racism, its needs to be brought up in schools and taken seriously when reported/notified.."

4.6.2.1 Police Data and Response to Racism

This study incorporated Tasmania Police data to triangulate reported experiences of racism. Between February 2025 and February 2026, 49 incidents of racism and 3 incidents of discrimination were recorded (see Appendix I for details). The data indicates that racism manifests across multiple contexts, including public harassment, property damage (e.g. graffiti), school-related incidents, and abuse in commercial settings. These incidents reflect both overt expressions of racism and everyday opportunistic behaviours. Illustrative examples include:

"Graffiti in toilet block - anti-semitic."

"two males beleievd [sic] to be stealing, who when confronted by staff racially abused her."

Item thrown from car at pedestrian (missed them) and verbal racial harassment."

Racially offensive and abusive graffiti written on parked cars in carpark of unit block."

"Harassment by neighbours of a family, verbal racial, and other possible minor damage."

Analysis of response outcomes shows mixed institutional responses. While some cases resulted in formal charges, a substantial proportion were either discontinued, unresolved, or did not lead to formal action. This suggests potential challenges in identification, reporting, and enforcement. When considered alongside qualitative findings, these patterns reinforce broader concerns regarding underreporting, limited trust in institutions and perceived gaps in accountability.

4.6.3 Lack of Diversity and Exposure in Some Communities

"Racism in Tasmania is so deeply entrenched in all areas of the community. As an island with relatively low or concentrated pockets of diversity, our community just doesn't have much personal exposure. I come from the mainland and moving to Tasmania is like a time warp - it is going back 20 years in terms of multiculturalism."

Working in the hospital I would see patients be frustrated at not being able to understand the doctor seeing them because of their strong accent. I can understand this frustration when feeling unwell; yet there's no need to be nasty about it. I also understand that it takes practice to get your 'ear in' to listening to accents. People who haven't had much exposure to other cultures will not have had much practice at this."

"I think our schools are educating our primary school students of the diversity of our communities. But I think there is a gap in how we promote this diversity to the general community, and education to our community on tolerance and understanding of all people."

"Celebrating diversity and having events is simply not enough! The involvement of people who have been victims needs to be high on any agenda. Formal education for all ages is necessary within the schooling curriculum."

"I work in healthcare as a nurse. Patients report that they cannot understand when my nursing colleagues from different backgrounds are talking to them. A few patients have openly stated to me "thank god someone white who I can understand" in front of my colleagues. I have always tried to talk to the patient about how inappropriate those comments are, but I find it difficult as we have no training in this either. Even when I say that the behaviour won't be tolerated, I know realistically that there is no consequence to this - we cannot just deny them care. Ultimately the patient will get what they want - the allocation of an Australian nurse - both to appease the patient and protect our staff from that behaviour."

4.6.4 Media and Social Narratives Reinforcing Stereotypes

"Stereotyping is frequent and young people don't seem to have a good handle on what is appropriate/inappropriate. For example mimicking certain accents like Indian or South Asian, or holding beliefs that Aboriginal people get handouts."

"Anti-racism workshops in schools and workplaces. Festivals to celebrate diversity and include education about the festival. Celebrate diversity on buses, TV and social media."

"Racism is totally unacceptable and the media should continue to portray diversity in their reporters, presenters and actors."

"Promote more to the widespread community how skilled migrants are filling jobs that Tasmania doesn't have the ability to fill. Many skilled migrants are frequently treated poorly by both lower and higher social demographics; despite the fact the migrants are here to provide care and fill positions that have been understaffed for many years."

Quantitative analysis (Appendix H) supports these findings:

- Approximately 76% of respondents reported experiencing some form of ethnic discrimination
- Around one-third of respondents experience exclusion or discrimination at least occasionally
- A notable minority report regular exposure to mistrust, exclusion or threats

These patterns indicate that while many Tasmanians express accepting attitudes, there remains a significant minority holding exclusionary or prejudiced views, contributing to ongoing inequality.

4.7 Education, Awareness and Social Context

Participants frequently linked racism to three (3) key themes.

4.7.1 Lack of Racial Education and Exposure

The findings suggest that limited exposure to cultural diversity in some Tasmanian communities contributes to misunderstanding, discomfort, and, at times, exclusionary attitudes. Respondents indicated that lower levels of intercultural contact may reduce familiarity with difference, reinforcing stereotypes and shaping how individuals respond to language, appearance, and cultural practices.

"I have worked in the Aboriginal community for 25 yrs and people have thought I am Aboriginal (im Non-indigenoues [sic])and have told me to get over myself about racism, you get everything given to you , your not even black , like all thew others here . It made I feel sad for that person as they need educating . I've always know Tasmania is racist, I've seen so much of it . No I didn't report but did tell the manager and community. No One interviened they just looked on."

"I think there are many aspects that need to be done. First of all, the most basic thing is education, so that everyone can get to know other people of different cultures and skin colours from a young age. No one is born to understand other people and cultures. Then for those who have been conditioned to discriminate, whether it is visible (indirect) or in their minds but not expressed (direct), I think it is actually very difficult to define it clearly in law. And most of the professional fields, everyone knows that it is a red line that cannot be touched, so there are often more indirect. For teenagers who specifically harass immigrants, I think this is a loophole in the entire protection network, because they are often not convicted, and immigrants are vulnerable. They may not know how to deal with it. Even if they know how to deal with it, they may not have the resources. Even if they have the resources, they may not be able to get what they want. I remember I should share story 7. Another friend of mine was harassed by a teenager in the neighborhood [sic][sic], and then she told the neighbor's [sic] parents, but the teenager retaliated. I said, what can you do with such a situation? Then for work, I think it is actually difficult to deal with it because it is in a gray [sic] area. As long as the manager does not directly say that you are a person of colour, or go back to your country, basically she is fine. Then regarding some of the procedures of the anti-discrimination commissioner, I think that because victims have to recall what happened every time they go to the scene, I think this incident itself makes the pursuit of social justice as a whole more difficult. Not everyone can go through this process. So in addition to the need for more free legal resources to help immigrants, resources related to psychological counselling [sic] are also needed. In fact, Tasmania does not have the best resources to take care of these trivial matters before the entire legal system because there are too many people in need of free resources. Unless it is something like being pushed into the water and drowned at the waterfront, it is often not worth spending resources on the legal system to deal with. I'm not talking about the attitude, but because the entire system cannot use this when using resources, so the user feels that this is a trivial matter."

*"I have experienced racism since moving to Tasmania myself. I am a proud First Nations man. Being from a blended background (mother Aboriginal Father Scottish) i have what appears a very tanned skin but it's just my natural skin tone from my mother's side.. I sometimes get mistaken for being from another background but not always Aboriginal. I have been involved in numerous conversations since moving here where people have spoken badly about first nations people some intentionally some just think ots [sic] ok to use names and words that to us are very derogatory for example 'ni****s' and 'a**s' .. I get told it's just words when I explain my background and I identify as first nations and that my Mum was part of the Stilen [sic] Generation."*

"Tell community about us PALM workers so community doesn't feel threatened by us."

"I think Tasmania is not prepared to support the life and health of people from minority backgrounds. I think there needs to be through training on racism at most workplaces."

"Racism does NOT slay, no cap fam. That is that racism is not cool and that's the ultimate truth. Different people have different views and privileged are those who get to hear different views. Racism should be addressed by empowering and supporting by educating and creating uncomfortable situations and have having uncomfortable conversations."

"Use data on racism to incorporate education on racism in the schools from primary school age. If there is an incident, the parents should be involved too. There has to be some punishment for racist comments and actions. Make laws clear to the public and take action like through TV ads or flyers or school education."

"It can be addressed through assisting and providing empathy about cultures and providing this support from teaching from a young age about culture and language and it's importance in society."

"Make no racism welcome in the streets, schools, workplaces and parliament so everyone can see."

"On public transport there needs to be better posters, information and messages that deter people who are going to be racist. Nice messages do not change the people's mind to stop being the racist."

"International student protection measures and safety protocols and community knowledge sharing on systems, practices and Australian slang."

These findings indicate that limited diversity and exposure can contribute to normalised bias and uneven expectations, particularly where individuals lack opportunities for meaningful intercultural engagement. They also highlight the importance of community-wide education and sustained exposure, beyond school settings, to build understanding and reduce prejudice.

4.7.2 Misinformation and Stereotypes

The findings indicate that misinformation and entrenched stereotypes continue to shape attitudes toward culturally diverse and Aboriginal communities in Tasmania. These perceptions are often informed by historical narratives, limited understanding, and socially reinforced biases, contributing to the persistence of everyday racism.

“Everyday I have witnessed racism towards Aboriginal people. I work in inclusion and train people on respectful relationships. I am non-Aboriginal and people will share their racist views to me about Aboriginal people. It is based on their own long held racist beliefs and systems of oppression. Many Tasmanians who are positions of authority and decision making within businesses and Government are not willing to move forward and open their hearts and minds to truth understanding. Decisions in Tasmania, continue to oppress Aboriginal culture and people. The Tasmanian Government has sat on laws for the protection of Aboriginal Heritage for years- this is because of racism. The [removed] allow racist attitudes and derogatory comments to be shared about investment in Aboriginal engagement. Those [removed] aren’t criticising the value of top tier law firms or accounting firms and the high charge out rates. This is racism.”

“I have witnessed casual racism which has included verbal comments about...the belief that Aboriginal people ‘being drunks’ in remote communities [sic].”

“Being called named and made fun of for having brown skin and being from an Aboriginal background.”

These accounts suggest that stereotypes are not only interpersonal but can also be embedded within institutional and societal structures, shaping how resources, opportunities, and recognition are distributed.

Quantitative findings reinforce the prevalence of stereotype-driven perceptions. Responses (see Appendix H) indicate that while 63% of respondents reported not experiencing mistrust based on their race or ethnicity, a substantial minority (37%) reported experiencing such mistrust at least occasionally, which contained approximately 23% experiencing it with notable frequency. This suggests that race-based mistrust and associated stereotyping remain a persistent interpersonal issue, with the potential to undermine social inclusion and equitable access to opportunities. Participants emphasised the importance of education, representation, and community-led initiatives in addressing these challenges. While cultural events and diversity initiatives were viewed positively, respondents noted that these alone are insufficient without deeper, sustained efforts:

“Education in schools, workplaces and sporting arenas. Need to normalise cultural differences and the media has to start influencing acceptance. Government needs to provide funding to smaller community groups because we know what is best instead of some big corporation or white led organisation. And teachers need to role model the behaviour too instead of being scared of the parents because their child said racist things. Small community organisations needs more facilities to be offered to us to come together and celebrate cultural times and the Government can praise and recognise a range of small community groups that are already doing wonderful programs to promote cultural cohesion and respect us for the positive difference we are making.”

“Before blaming others for racism, we should lead by example. Colonization, racism and exploitation is still ongoing under this government. Acknowledge that this land is still exploited for it’s resources. Until this is done anything else is hypocritical and tokenistic.”

“Celebrating diversity and having events is simply not enough! Formal education for all ages is necessary within the schooling curriculum. The involvement of people who have been victims needs to be high on any agenda.”

Overall, these findings indicate that misinformation and stereotypes function as key drivers of racism, reinforcing both interpersonal bias and structural inequality, and highlight the need for systemic, educational, and narrative-based interventions.

4.7.3 Leadership or Role Modelling

The findings highlight the critical role of leadership - across government, institutions, and community settings—in shaping attitudes toward diversity and addressing racism. Participants consistently

emphasised that public figures, policymakers and organisational leaders set the tone for acceptable behaviour, influencing both public discourse and institutional practice.

"Leadership by public figures is very important - show leadership by:

- Advocating that "unity" requires mutual respect and recognition (not that everyone has to fall into line or have the same opinions)*
- Acknowledging (at a minimum) and displaying some understanding of why 26 January is a day of sadness, anger and survival for Aboriginal and Torres Strait Islander people and their allies. Ideally, advocating to change the date, but if public figures have to attend official events on 26 January, doing so in a way that explicitly acknowledges the discomfort that the day causes for many people*
- Being honest with constituents about the reasons for the housing crisis, and refuting claims that migrants or international students are to blame*
- Taking care in the language they use to speak about people who are alleged to have committed criminal offences, and not labelling entire ethnic communities as 'criminal' based on the behaviour of a small number of individuals*
- Validate and support people who speak publicly about their experiences of racism*
- Undertake audits or other evaluations of government services and processes to understand how they are experienced by people from different cultural / ethnic backgrounds. Eg the assumed "norms" / "best practices" within families and child development that are applied by the Anglo-Australian child welfare system may be completely at odds with healthy cultural norms in non-Anglo families."*

"Walks are wonderful and may raise some awareness but there needs to be greater celebration of difference in schools. All members of parliament need to speak up and model best behaviour and talk about racism. We also need to ensure that subjugated voices are provided a platform to be heard. Social media posts need to be called out and platforms that normalise racism, like [removed], need to stop seeking clicks and act responsibility for inciting division."

"I want to see people from different backgrounds and cultures in prominent positions in the state service and standing for parliament."

"Racism is an issue in Tasmania and especially so in the private employment sector. The government should provide education and training to prevent the continuation of the culture of racism and lead by example."

"Government should organise cultural events, and invite the community leader to be VIP guest instead of Government always as chief guest."

"I'd really like to see more people of colour in Parliament and in senior leadership positions in Tasmania's State Service, Government businesses and other organisations. I think this would make a big difference to how Tasmanians perceive what it means to be Tasmanian."

"Sort out the public service bring senior staff to account on letting this behaviour slide in the workplace. Make it accountable in the interview process with questions no excuse for managers/ directors not understanding racism"

"Our politicians and leaders need severe education on anti-racism practices and to feel the moment of prejudice based on skin colour. We need active and loudness in spaces and places that proudly say we do not accept racism. It can be everywhere. Let's start with Parliament and University."

"Start recruiting [sic] diversity in government departments and political parties."

"More learning for ALL leadership roles is required not as a tick and flick but a defining movement to eradicate this from our 'Australian Culture'."

At the same time, some responses highlighted: positive intercultural interactions, individual resilience, and opportunities for education and change.

"Paint the picture of bravery. Migrants who have suffered have made the brave choice of relocating to a new and sometimes scary world/country. We should highlight and respect bravery. Tell united messages, for example, not only do indigenous peoples have the oldest culture in the world but that by implication a true, deep, wholistic Australia, have the oldest culture in the world. Something we should all be proud of."

"There needs to be clear information about why it is not acceptable to be racist. It's the 21st century and Australia was built on the backs of many immigrants. Our own indigenous people cop so much racism. Things need to change."

"We as a nation have a long way to go in being accepting. We don't even recognise first nations people so there is a lot of work to be done to ensure we can all live in harmony and acceptance."

"Needs to be taught more in schools - understanding about other cultures and languages and how everybody needs to feel they belong."

"Make more daily interconnections possible for every day Tasmanians who have not travelled overseas and live in their own little bubble. Tell more stories regarding the trials people endure to come here."

"Accept that it exists and its rife, so own it and invest in real solutions. This must be through the education system with program built into the curriculum [sic]. If kindness is all we taught in schools we would be a much better society."

"There needs to be more education on the role immigrants play in the building and running of our country and the State. Many health professionals are immigrants and they should be respected, we are all equal, no matter our country of birth."

"All roles in positions of power need to also be better role models in our community, and it starts with education and training. All people in roles such as police, doctors, nurses, teachers, etc should undergo training. public spaces need to be safe for everyone. Bus drivers need training in how to deal with issues of racism when they occur. more security in bus malls? Strategies need to be employed so that racism is not okay. specific programs about racism in schools would be great that actively address the issues regularly not just one off programs."

"The education system can help with informing kids from young to accept people from other background and making friends from all background, having community informing [sic] sessions.."

"Provide assistance to foreigners to learn English - from basic to advanced, with opportunity to reengage as required. Provide assistance to people with language barriers but way of support services i.e. people online, phone or in person who can assist with engaging with business and services."

Overall, these findings indicate that leadership and role modelling are central to addressing racism in Tasmania. Effective leadership requires not only public commitment, but also representation, accountability and sustained action, supported by education and community engagement. These elements are critical to shifting social norms, building trust, challenging systemic structures and fostering a more inclusive and cohesive society.

5. Discussion



5.1 Prevalence and Nature of Racism

The findings demonstrate that racism in Tasmania is not incidental but systemic in prevalence, with approximately 80% of respondents reporting either direct or indirect exposure. This positions racism as a routine social experience rather than an exception, aligning with Australian research indicating that racism is widespread but unevenly distributed across populations.²³

The pattern observed in this study—where a majority may not experience racism directly in all contexts, but a substantial minority experience it

repeatedly—reflects what the literature describes as concentrated and cumulative disadvantage.²⁴ In this framing, racism is not equally experienced but is persistent for affected groups, particularly culturally and linguistically diverse communities and Aboriginal and Torres Strait Islander peoples. Importantly, the qualitative evidence highlights that racism is experienced as ongoing and cumulative, reinforcing research that emphasises the temporal and compounding nature of discrimination, where repeated exposure produces deeper psychological and social impacts than isolated incidents.²⁵

5.2 Where Racism Occurs

The study confirms that racism in Tasmania operates across multiple, interconnected settings, including workplaces, public spaces, educational institutions, community environments, and digital platforms. This reinforces the understanding that racism is embedded within everyday social structures, rather than confined to isolated environments.²⁶

This aligns with ecological and systems-based models of racism, which conceptualise discrimination as operating across interpersonal, institutional, and societal levels.²⁷ The presence of racism across both formal (e.g. workplaces, schools) and informal (e.g. streets, online spaces) environments suggests that individuals are exposed to racism in overlapping and reinforcing contexts. The

prominence of workplace and public-space racism is consistent with national evidence, which identifies these domains as key sites where structural inequalities and interpersonal bias intersect, shaping access to opportunity, safety, and participation.²⁸

5.3 Forms of Racism

The findings reveal that racism manifests across a spectrum of forms, ranging from overt acts (e.g. verbal abuse, physical intimidation) to covert and systemic expressions (e.g. microaggressions, institutional bias). This aligns with contemporary literature identifying a shift from explicit racism to more subtle, normalised, and embedded forms.²⁹ The persistence of covert racism and microaggressions is particularly significant. While often dismissed as minor or unintended, research demonstrates that their cumulative effect can be as harmful as overt discrimination, contributing to psychological distress and social exclusion.³⁰

Institutional and systemic racism—evident in recruitment bias, workplace inequities, and service delivery gaps—reflects broader patterns identified in Australian and international research, where discrimination is reproduced through policies, practices, and organisational cultures, rather than solely through individual intent.³¹ These findings reinforce the need to move beyond individualised understandings of racism and recognise its structural and systemic dimensions.

5.4 Impacts of Racism

The impacts identified in this study are multi-dimensional and cumulative, affecting individuals' psychological wellbeing, sense of safety, and capacity for social and economic participation. These include anxiety, social withdrawal, diminished belonging, and, in some cases, decisions to leave Tasmania. These outcomes are consistent with a substantial body of evidence positioning racism as a key social determinant of health, linked to both immediate and long-term mental and physical health consequences.³²

Importantly, the findings demonstrate that even low-frequency exposure (e.g. “rarely” or “sometimes”) can have significant effects, particularly when experienced repeatedly over time. This aligns with research on cumulative stress and discrimination, which shows that chronic exposure to low-level racism produces measurable harm.³³ At a broader level, these impacts extend beyond individuals to affect social cohesion, workforce participation, and population retention, highlighting the systemic implications of racism for Tasmania's economic and social future.³⁴

5.5 Normalisation and Underreporting

A critical insight from the study is the normalisation of racism, particularly in its everyday and covert forms. Participants frequently described racist behaviours being dismissed as humour, minimised by others, or left unchallenged by bystanders. This normalisation is a key mechanism through which racism is sustained, as identified in research on “everyday racism”, where discriminatory behaviours become socially embedded and self-reinforcing.³⁵

The findings also highlight significant underreporting, driven by lack of trust in institutions, fear of consequences, and perceptions that reporting will not lead to meaningful action. These barriers are widely documented in research on discrimination reporting, which shows that reporting behaviour is strongly influenced by perceived institutional responsiveness and legitimacy.³⁶ The insights from the Tasmanian Police data further reinforces this dynamic, suggesting that while some incidents enter formal systems, many remain unresolved or unreported, contributing to gaps in accountability and visibility.

5.6 Structural and Systemic Patterns

The study provides strong evidence that racism in Tasmania is structurally embedded, operating through institutional processes, organisational practices, and broader societal conditions. Workplace discrimination, unequal access to opportunities, and perceived failures in institutional response reflect patterns of systemic inequality, where disadvantage is reproduced through routine decision-making and organisational norms.

These findings align with theoretical perspectives on structural racism, which emphasise that inequities are maintained through interconnected systems of power, policy, and practice, rather than isolated acts of prejudice.³⁷ The role of institutional response—particularly in policing, education, and

public services—is critical. Where responses are perceived as inadequate or inconsistent, this contributes to erosion of trust, reinforcing cycles of underreporting and disengagement.³⁸

5.7 Education, Exposure and Social Context

The findings highlight the significant influence of social context, including limited exposure to diversity, misinformation, and dominant cultural narratives, in shaping attitudes toward race. Participants frequently identified lack of exposure and understanding as contributing factors, particularly in less diverse or regional communities. This aligns with research demonstrating that intercultural contact and education are key mechanisms for reducing prejudice and strengthening social cohesion.

At the same time, the study underscores the role of media, political discourse, and community narratives in reinforcing or challenging stereotypes. Misinformation and exclusionary narratives contribute to the persistence of racism, while inclusive representation and leadership can foster belonging.³⁹ Importantly, participants consistently identified education and early socialisation as critical levers for change. This reflects a broader evidence base showing that anti-racism education, when embedded across the lifecycle, can support long-term shifts in attitudes and behaviours.⁴⁰

5.8 Synthesis and Implications

Taken together, the findings position racism in Tasmania as a systemic and persistent social issue, operating across multiple levels and reinforced by both structural conditions and everyday practices.

Analytically, these findings reflect a combination of:

- A rights-based ethic, emphasising equality and fairness
- A restorative and educational approach, focused on prevention and social learning
- A need for institutional accountability, to translate recognition into action

These insights are consistent with broader Australian research, which demonstrates that:

- Racism operates across interpersonal and structural dimensions
- Sustained education and intercultural engagement reduce prejudice
- Narrative and leadership interventions are critical to fostering inclusion⁴¹

Addressing racism in Tasmania therefore requires coordinated, multi-level responses, integrating policy reform, institutional accountability, and community-based approaches. This provides the analytical foundation for the recommendations that follow, which focus on strengthening systems, improving accountability, and fostering a more inclusive and cohesive society.

6. Recommendations

The recommendations presented herein are not exhaustive; rather, they represent a prioritised synthesis arising from the thematic analysis of participant input combined with the supporting quantitative data. They should be interpreted as evidence-informed guidance to direct future policy and action, while remaining open to refinement as additional evidence, practices and perspectives become available.

6.1 Develop a Tasmanian Anti-Racism Framework

Rationale: Tasmania currently lacks a coordinated, whole-of-government approach to addressing racism. Respondents consistently highlighted fragmented responses and the need for systemic, sustained action. In line with other Australian jurisdictions, an anti-racism framework that is specific to the contexts and circumstances of Tasmania is crucial.

Action:

Develop a Tasmanian Anti-Racism Framework that:

- Aligns with the national framework while addressing local conditions
- Establishes clear definitions, principles and accountability mechanisms
- Includes public anti-racism dashboard and annual reporting
- Is co-designed with CALD and First Nations communities
- Create '*Racism Not Welcome*' signage in prominent and heavy-flow precincts
- Establish an anti-racism advisory council as a community of practice

6.2 Establish a Centralised Reporting Mechanism (Tasmanian Racism Centre)

Rationale: Racism is significantly underreported. Respondents cited lack of clear pathways, fear of consequences, and distrust in institutions.

Action:

- Establish an independent, confidential reporting mechanism (or dedicated unit or centre) that:
- Accepts reports in multiple languages
- Provides clear guidance on reporting processes and outcomes
- Aggregates data to identify patterns and inform targeted interventions
- Coordinates with police and government agencies while protecting complainant identities

6.3 Strengthen Regional and Rural Engagement

Rationale: Respondents noted that racism can be more pronounced in less diverse and regional areas.

Action:

- Deliver targeted anti-racism education and engagement programs in regional areas
- Partner with local organisations and leaders
- Increase visibility of multicultural inclusion messaging in public spaces
- Deliver cultural expositions or exhibits

6.4 Mandate Anti-Racism Training for Frontline Staff

Rationale: Respondents reported racism in workplaces, schools, healthcare, and public transport settings. One-off diversity training was seen as insufficient.

Action:

Mandate ongoing anti-racism and intercultural competence training for frontline staff, including:

- Police
- Teachers and school staff
- Healthcare workers
- Train and resource staff to safely intervene in racist incidents in clinical and health care settings (waiting rooms, ambulances, transports), with clear escalation and safety procedures
- Public transport employees
- Customer-facing government staff
- Training should be practical, scenario-based and linked to accountability mechanisms.

6.5 Strengthen Workplace Anti-Racism Practices

Rationale: Workplace discrimination—including hiring bias, exclusion, and limited progression - was one of the most frequently reported forms of racism.

Action:

- Require public sector agencies to implement and report on anti-racism policies
- Introduce inclusive recruitment practices (e.g. diverse panels, bias mitigation)
- Establish clear reporting and response protocols within workplaces
- Link organisational performance to diversity and inclusion outcomes
- Link self-reports to outcome data (hiring, promotion, academic attainment, disciplinary records) where possible to quantify impacts.
- Pilot and rigorously evaluate interventions (blind recruitment, structured performance reviews, anti-bias and structural reforms) in high-prevalence contexts.
- Implement evidence-based training to reduce implicit bias and stereotype activation among educators, employers, hiring panels, and supervisors; pair training with structural changes (blind review, standardised evaluation rubrics) to limit subjective influence
- Provide targeted mentoring, career counselling, and legal/administrative pathways for individuals who report repeated stereotyping that affects employment or advancement.
- Integrate measures of perceived competence-related bias into anti-discrimination monitoring and require evaluation of interventions using experimental (social action research within the workplace) or quasi-experimental methods

6.6 Embed Anti-Racism Education in Early, Tertiary and Vocational Contexts

Rationale: Schools were identified as critical sites where racism is both experienced and can be prevented. Respondents highlighted the need for early, empathetic and sustained education.

Action:

- Integrate anti-racism, intercultural understanding and First Nations histories into the curriculum from early childhood
- Develop culturally appropriate materials in partnership with CALD and Aboriginal communities
- Train teachers to identify and respond to racism through empathy and critical thinking education and activities

- Establish clear, student-friendly reporting pathways
- Establish routine, disaggregated monitoring of student-reported race-based unfair treatment (grade, school) to identify hotspots and track trends
- Implement evidence-based, sustained professional development focused on implicit bias, anti-racist pedagogy and culturally responsive practices for staff in education settings ranging from early childhood to tertiary and vocational.
- Expand counselling and restorative practices targeted at students reporting repeated unfair treatment
- Integrate measures of racial climate and staff conduct into school evaluation frameworks and link corrective actions to performance reviews where appropriate.
- International student protection measures and practical supports

6.7 Address Racism in Public Spaces and Transport

Rationale: Respondents frequently reported verbal abuse, intimidation, and threats in public settings, including transport, retail, and streets.

Action:

- Implement safety and anti-racism protocols in public transport and high-traffic areas
- Provide de-escalation and bystander intervention training for frontline staff
- Introduce visible public messaging reinforcing zero tolerance for racism
- Improve reporting and response mechanisms in public environments

6.8 Ensure Culturally Safe Service Delivery

Rationale: Respondents reported discrimination and exclusion in healthcare, government services, and community settings.

Action:

- Require co-design of services with CALD and First Nations communities
- Improve interpreter services and cultural liaison support
- Audit key service systems (health, housing, welfare, child protection) for inequitable practices
- Embed cultural safety standards across public services

6.9 Invest in Preventative Public Education and Community Engagement

Rationale: Respondents identified lack of awareness, misinformation, and limited exposure to diversity as key drivers of racism.

Action:

- Fund sustained public education curriculum and campaigns promoting inclusion
- Support multicultural events and community-led initiatives
- Develop storytelling and intercultural contact programs
- Provide accessible resources in community languages
- Targeted public and private sector training on how to access interpreter services

6.10 Strengthen Police and Institutional Responses

Rationale: Participants reported limited confidence in institutional responses, including policing, with concerns about inaction or inconsistent handling of incidents.

Action:

- Invest in violence-prevention programs in settings with elevated prevalence (identified through monitoring or data-sharing), including upstander intervention training, conflict de-escalation and community policing reforms
- Improve accessibility of reporting pathways (including multilingual support)
- Concrete reportable actions/outcomes communicated to community
- Expand Multicultural Liaison Officers across regions
- Provide specialised training for police on responding to racially motivated incidents
- Establish clear accountability mechanisms for response outcomes

6.11 Establish Monitoring, Evaluation, and Accountability Mechanisms

Rationale: Without measurement and transparency, progress cannot be effectively tracked.

Action:

- Set measurable targets for diversity and inclusion in public sector leadership
- Publish annual progress reports with disaggregated data
- Establish a public anti-racism dashboard
- Create a standing advisory body of CALD and First Nations leaders
- Evaluate initiatives using lived-experience indicators and long-term outcomes

6.12 Embed Anti-Racist Editorial Guidelines

Rationale: Inconsistent regulation and monitoring practices and unconscious bias in editorial decisions perpetuate harm and erode trust among marginalised communities. Clear, enforceable standards reduce subjective judgement and improve coverage fairness.

Action:

- Develop and institutionalise anti-racist editorial guidelines that: • Define racist language, stereotypes and microaggressions with concrete examples relevant to local contexts
- Require intersectional impact assessments for stories likely to affect marginalised groups
- Mandate consultative checks (e.g., community reviewers or expert advisors) for sensitive reporting
- Include escalation and correction procedures for harmful content, with transparent public accountability
- Provide regular training and assessment for editorial staff and integrate adherence into performance reviews

6.13 Introduce Explicit Racism-related Reporting

Rationale: Respondents reported experiences of verbal abuse, threats, and physical aggression, particularly in public spaces. The structure of sentencing laws, while commendable, needs to be coupled with data that reports and responds.

Action:

- Introduce practices and mechanisms that respond to racially motivated offences
- Strengthen data collection and reporting on race-related incidents
- Provide guidance to police and courts on identifying and responding to race-related crimes
- Introduce standalone Criminal Offences and penalties, as opposed to ‘aggravating factors’ in sentencing within existing crimes by creating specific and independent criminal offences for serious vilification (hate speech) in the Criminal Code.

6.14 Community-wide Leadership

Rationale: Leadership is not limited to governments; it is found in organisations, schools, institutions and in communities.

Action:

- A signed *Anti-racism Statement of Commitment* from leaders across peak-bodies, community sectors, health, institutions, media and organisations to directly address racist activities that surface within local communities
- Adopt a proactive role in leading by example when racism occurs in their contexts
- Community leader or faith-leader led racism reporting sessions - in community, in language - that can be reported and escalated to the Tasmanian Racism Centre and elevated to government and Tasmania Police.

7. Future Research

Within the Tasmanian context, comprehensive research on racism has been limited. Research on racism is constrained by several interrelated limitations, such as inadequate and precarious funding, which restricts long-term, large-scale and longitudinal studies needed to capture cumulative effect. In Tasmania, a noticeable lack of collaboration across streams, contexts and sectors - stifles comprehensive research and data collection opportunities that could act as catalysts for meaningful change. Limited access impedes rigorous measurement of institutional practices; and political and institutional sensitivities can produce gatekeeping or selective transparency by organisations and governments.

Ethical and safety concerns constrain probing of sensitive experiences and vulnerable populations, which may mean that sampling frames often underrepresent marginalised groups. However, the data-set contained information outside of the scope of racism, and highlighted communities feeling isolated, neglected and not supported through systems and services that are tasked to support these cohorts.

Future research should prioritise sustained, adequately funded and multi-year studies that combine longitudinal, mixed-methods and participatory approaches to capture cumulative and evolving effects of racism across Tasmania. Sherlock & Dutta Consulting actively engages and educates organisations on the importance of intersectionality during anti-racism training, however, a broader lack of attention to intersectionality and contextual variation compresses complex dynamics.

Collectively, these constraints impede comprehensive, policy-relevant understanding of how racism operates and evolves. The data reflects heartfelt accounts of grief endured – physical, mental, psychological and emotional. This needs to be addressed. Establishing cross-sectoral research partnerships – including universities, government, NGOs, Aboriginal and immigrant/migrant-led organisations and community groups – will improve access, data sharing, and trust - while reducing gatekeeping.

Invested ethical protocols and trauma-informed methods can enable deeper exploration of sensitive experiences while protecting participants. Studies must centre intersectionality and context-specific analyses (e.g., regional, socioeconomic, and cultural variation) and intentionally oversample or use targeted recruitment to include marginalised and hard-to-reach populations. Practical steps include creating a Tasmanian anti-racism research consortium, standardising data collection and outcome measures, enabling secure data linkage across institutions, building local research capacity, and embedding rapid knowledge-translation mechanisms so findings directly inform policy, institutional practice change and community-led interventions.

8. Conclusion

Grounded in qualitative responses, the information highlights that there is a high level of racism prevalent on the island of Tasmania, with the majority of personal experiences of racism described with negative (68%) sentiment. Those self-identifying across key demographic groups, including Australians, Indians, Chinese, Nepali and First Nation peoples, report predominantly negative experiences. This pattern suggests that racism in Tasmania is both widespread and consistently experienced across diverse backgrounds.

Based on quantitative responses, the prevalence of racism or forms of ethnic discrimination has been experienced by approximately 76% of respondents, with over one-third (36%) of respondents reporting some exposure to racially motivated threats, 22% experiencing threats intermittently. Additionally, 34% of respondents agree or strongly agree that some ethnic/cultural groups are *more violent than others*, with 28% agreeing or strongly agreeing that if people are not happy in Australia, they *should go back to their own country*. This high prevalence percentage of experience and attitude is consistent with Australian (national) research documenting persistent experiences of racism among immigrants/migrants and minority groups.⁴²

Scholarly work highlights that diversity training is ineffective in reducing discrimination against racialised cohorts within workplaces⁴³ and therefore focused training that addresses specific organisational concerns and practical strategies such as anti-racism or upstander training, may be more purposeful. The analysis reflects that meaningful leadership is a key driver of change, with emphasis placed on systemic solutions instead of surface level responses.

The findings highlight the need for targeted anti-racism interventions and policy responses in community and institutional settings. The findings warrant further Tasmanian led and qualitative/quantitative inquiry to elucidate the social contexts, interactional cues and institutional norms that sustain these exclusionary practices.

The data reflects cumulative and potential contextual impacts of threats. Even episodic threats contribute to cumulative stress, constrained mobility, avoidance behaviours, reduced civic participation, and deteriorated trust in public safety institutions.⁴⁴ Such exposures have downstream consequences for mental health, labour-market participation and societal cohesion.

Tasmania's data and testimonies, within this research, reveals racism not as isolated cruelty but as a braided condition of everyday life and institutional practice - small slights and overt violences, whispered exclusions and formal barriers - whose cumulative weight erodes belonging, health, and civic trust. This report therefore insists that remedy must be both structural and relational: measured policy and disaggregated monitoring, clear legal and reporting avenues, and sustained anti-racism education must sit alongside practices that repair social bonds and honour First Nations sovereignty and immigrant/migrant dignity, because only by pairing accountable systems with everyday acts of solidarity can this island move from tolerance toward genuine, enduring inclusion.

In conclusion, to harbour hope for an anti-racist isle, the path forward winds through systemic and structural change - an island remade by just laws, shared institutions, and the quiet labour of everyday compassion.

APPENDIX A: Literature Review

There is limited recent quantitative data, within the broader Tasmanian context regarding the prevalence of racist attitudes. Additionally, there is limited qualitative data in the Tasmanian context regarding the experiences of racism – whether seen, heard or experienced and research on racism towards migrants is surprisingly limited (Ben et al., 2024). Multiculturalism is central to Australia's prosperity and growth. With well over a quarter of Australia's population being born overseas in 2021 (Australian Bureau of Statistics, 2022a), some 3 million permanent migrants since 2000 (Australian Bureau of Statistics, 2022b) and an additional 1.6 million temporary visa holders in the same year (Australian Bureau of Statistics, 2022c), Australia is undoubtedly a highly multicultural country. That diversity brings with it innovation, creativity and capacity that contributes significantly to Australia's success both domestically and internationally.

Unfortunately, with cultural diversity comes racism, which may work directly against successful cohesion and inclusivity within Australian society. Sadly, racism is very much alive in Australia and individuals from culturally and linguistically diverse (CALD) communities who experience racism suffer significantly as a result, and this has huge economic and social impact (Elias et al., 2021). With an estimated annual expenditure of \$220 billion on mental health (Productivity Commission, 2022) the financial implications alone are undeniable.

Research clearly shows that we are not born racist, it is a learned behaviour - and as such it can be addressed and modified (Priest et al., 2016). Racism is well-established as a significant source of injustice and health burden in Australia and across the globe (Ben et al., 2022). The prevalence of racism in Australia is also well established historically with the White Australia Policy of the early 20th century and treatment of the First Nations people being well researched as a clearly identified example (Elias et al., 2021). In more recent years the expression of racism has shifted from those historically overt forms to more covert and subtle expressions of racism as societal standards and expectations have developed (Seet & Paradies, 2018). However, the prevalence of racism has unfortunately not reduced with a recent meta-analysis finding prevalence rates ranging between 6.9 and 97% in Australia and racism being increasingly recognised as a significant health determinant that contributes to health inequalities (Kairuz et al., 2021).⁴⁵

In 2024, the Australian Human Rights Commission (AHRC) outlined 63 recommendations as part of the National Anti-Racism Framework⁴⁶ as a call to action for reform across '...Australia's systems and structures, including in the justice and legal system, health, education, workplaces, media and the arts, and data.' Additionally, in their landmark research on racism in universities⁴⁷, the AHRC highlighted that '...racism is deeply embedded across Australian universities and has profound impacts on students and staff.'

Tasmania has recently had increased⁴⁸ and elevated levels of violent and tragic accounts of racism.⁴⁹ These accounts of racism also reduce social cohesion, productivity and erodes one's sense of belonging, which, given that Tasmania is already struggling to retain migrants (Commonwealth Securities Limited, 2024), is counterproductive to fostering integration into Australian society. Ben et al. (2023) highlighted the increased public discussions about racism in Australia - with a renewed government commitment to addressing it, but noted that '*...current data has serious limitations that impact our knowledge about the nature, prevalence and impact of racism in Australia.*' They proposed that their reports on survey-based research, act as '*...a foundation for a national anti-racism research agenda, recommending that new data collection on emerging settings where racism occurs, under-explored forms, cohorts experiencing racism, and responses to racism*'⁵⁰ is explored. In 2022, among its key findings, the Australian Human

Rights Commission highlighted the ‘importance of racism data, noting that data that is crucial to identifying the prevalence, severity and impact of racism; in nuancing collective understandings of racism is necessary for enacting anti-racism; in raising awareness about the extent of racism and inequity; and in securing resources for addressing racism’ (Evison-Rose, 2022). Publicised incidents (listed at endnote 49) of racially motivated violence in the heart of our capital City and surrounding areas as attacks on multicultural businesses, taxi drivers and Uber drives alone, illustrate that anecdotally, racism exists. However, what is the extent of the problem in Tasmania? Directions on future research on the topic of racism in Australia has noted that ‘...current data [has] serious limitations that impact our knowledge about the nature, prevalence and impact of racism in Australia.’ This project aimed to address this gap, specifically within the context of Tasmania and to fulfil the purpose of the grant, namely: ‘...contribute toward the delivery of the understanding of the prevalence of racism in Tasmania.’

There are limited reports before 2017 on the topic of racism in Tasmania. However, below is a compilation (not exhaustive) of data collected and reports, in relation to racism in Tasmania.

NATIONALLY CONDUCTED RESEARCH

Specific to Tasmania, between 2001 and 2008, the Scanlon Foundation undertook Australia-wide surveys on racism, as part of the *Challenging Racism: The Anti-racism Research Project*. The data from this project specific to the Tasmanian context, was reported in 2017 by Equal Opportunity Tasmania, within their *Protecting and Strengthening Australia’s Multiculturalism and Social Inclusion* submission to the Senate Select Committee as part of the *Strengthening Multiculturalism Inquiry*. The data from the survey between 2001 and 2008, amongst other information, specific to Tasmania, highlighted that:

- 89.5% agree that racial prejudice exists in Tasmania
- 40.3% agree that there are cultural groups that do not fit into Australian society
- An average of 8.9% of the State self-identified as racist and 10.3% in Northern Tasmania self-identified as racist
- An average 7.3% of the State were against interracial marriages, with Northern Tasmania with a higher 9.5%

TASMANIAN GOVERNMENT SUBMISSION TO THE MULTICULTURAL FRAMEWORK REVIEW

In 2023, the Tasmanian Government made a submission to the Multicultural Framework Review⁵¹, relating to broad activity that was underway nationally to ‘...consider and reform the Australian migration system, how government can support an inclusive and cohesive multicultural Australia, and realise the social and economic benefits of multiculturalism.’

Specific to racism, the report noted that ‘63 per cent of respondents considered racism to be common in Tasmania (63 per cent). A lack of community educational campaigns was identified by respondents as a key factor contributing to racism.’

EQUAL OPPORTUNITY TASMANIA: 2023-2024 ANNUAL REPORT

In 2024, Equal Opportunity Tasmania organised and delivered the *Racism Thrives in Silence Forum*.

The aim of the forum was to explore how and why racism thrives in silos, explore matters related to the *Anti-Discrimination Act*, understanding the positives of reporting, but also the limitations to reporting and the advantages for the individual and the broader community when formal or informal complaints are lodged under the Act. In its 2023-2024 Annual Report⁵², highlighted crucial points and possible solutions that were discussed at the Forum, specifically related to

racism. Four overarching suggestions were spotlighted from the forum on the issue of racism, namely:

- Education and Training
- Legislation and Policies
- Accountability and Responsibility
- Community Engagement

Additionally, following the forum, a new Advocacy Network was formed, with a broader scope of addressing discrimination in many forms, information sharing and understanding the complaint process – as well as the impact of the reporting mechanism under the *Anti-Discrimination Act*.

STRATEGIC DIRECTIONS REPORT ON TASMANIA'S MULTICULTURAL ACTION PLAN 2025-2029

In 2023, the Tasmanian State Government initiated a public consultation process to provide insights as part of a Strategic Directions Report⁵³ to aid the development of their Multicultural Action Plan 2025-2029. The Multicultural Council of Tasmania (MCOT), Migrant Resource Centre Tasmania (MRC Tas), and the Migrant Resource Centre North (MRC North) were commissioned to gather data collected from May to August 2023 – through an online survey, community forums, roundtable discussions and community written submissions. An independent research consultant, Dr Aishah Bakhtiar, was engaged to analyse the data, views and needs of the culturally and linguistically diverse (CALD) communities in Tasmania. The survey included questions related to:

- Demographic Information
- Ratings of Government services, barriers to accessing services and improving Government services
- Physical and mental health, barriers and improving access for CALD communities
- Housing and financial circumstances
- Education level, challenges and improving education offerings
- Employment status, challenges and improving employment outcomes
- The survey also analysed duration of stay, factors for leaving Tasmania and suggestions for fostering a harmonious Tasmania.

Specific to racism data, the survey also utilised a Likert Scale⁵⁴ regarding 'Life satisfaction in Tasmania.' Within this question, during forum discussions and open-ended survey responses, issues related to racism and safety surfaced. The report noted that '*several participants expressed dissatisfaction with how the public safety officials and the legal system manage vandalism, hate-motivated acts, and robberies.*' It also noted a comment from the online survey:

"I encountered racism at [fast food chain restaurant] three years ago, I reported to the local police and the manager was willing to be a witness. However, so far there is no feedback from the local police regarding racism. I hope the Tasmanian government can take racism into serious consideration and ensures migrants feel safe and included when they reside in Tasmania." (Skilled migrant, Online survey)

Additionally, the study questioned sense of belonging in Tasmania where it was noted that:

'many participants recalled experiencing racist and derogatory comments thrown at them. However, respondents are hopeful for a positive change in favour of a Tasmania that is

more inclusive...respondents' ratings of the frequency of racism averaged at 2.75 (SD = 1.00), suggesting a somewhat common occurrence of racism in Tasmania. Forum participants highlighted prejudice-motivated bullying in public directed toward them and their children. Regrettably, racism is also evident in the survey responses provided by some people of non-CALD background; insensitive and ignorant comments were somewhat common in the open-ended responses.'

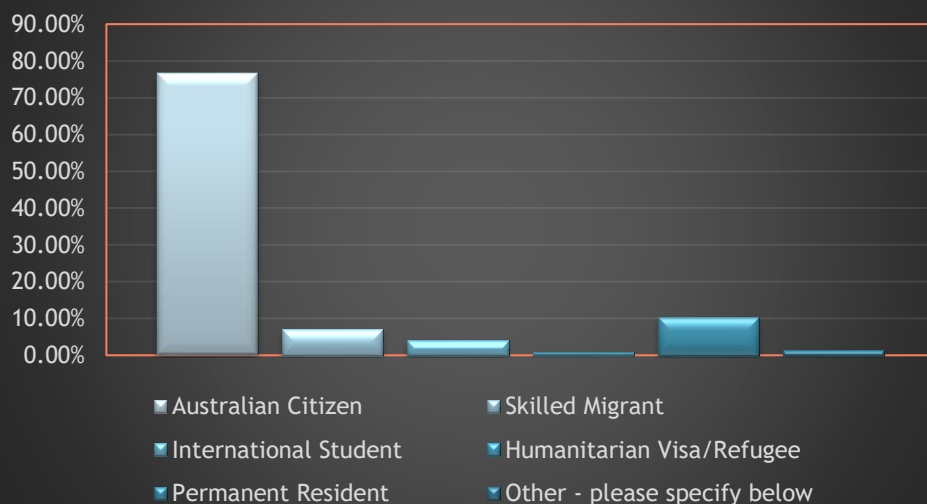
The survey analysis highlighted that the three key priorities areas were employment opportunities, health & wellbeing and housing. However, in consultations, participants noted that for Tasmania to '*...truly become multicultural...*', one of the key metrics would be to reduce racism in all its forms. The Strategic Directions Report was not a study focused on researching the prevalence of racism in Tasmania, but was part of a government process that informed the Multicultural Action Plan 2025-2029.⁵⁵

APPENDIX B: Respondent Profiles

Guidance was sought from the Australian Human Rights Commission on appropriate demographic questions for this research. To account for privacy issues, as well as obtaining a meaningful account of demographic data, a series of questions were asked.

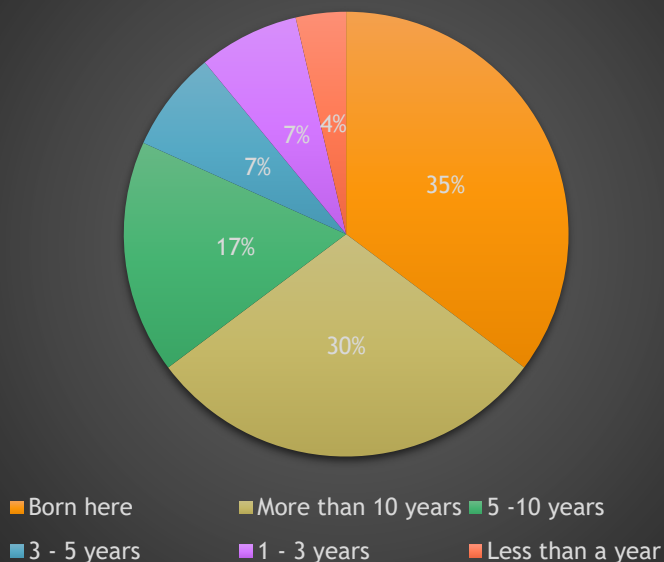
The majority of respondents were Australian citizens, followed by over 10% of permanent residents and 7.02 % of skilled migrants. More than 35% of respondents were born in Australia, with nearly 30% having lived in Australia for more than 10 years.

Current Status



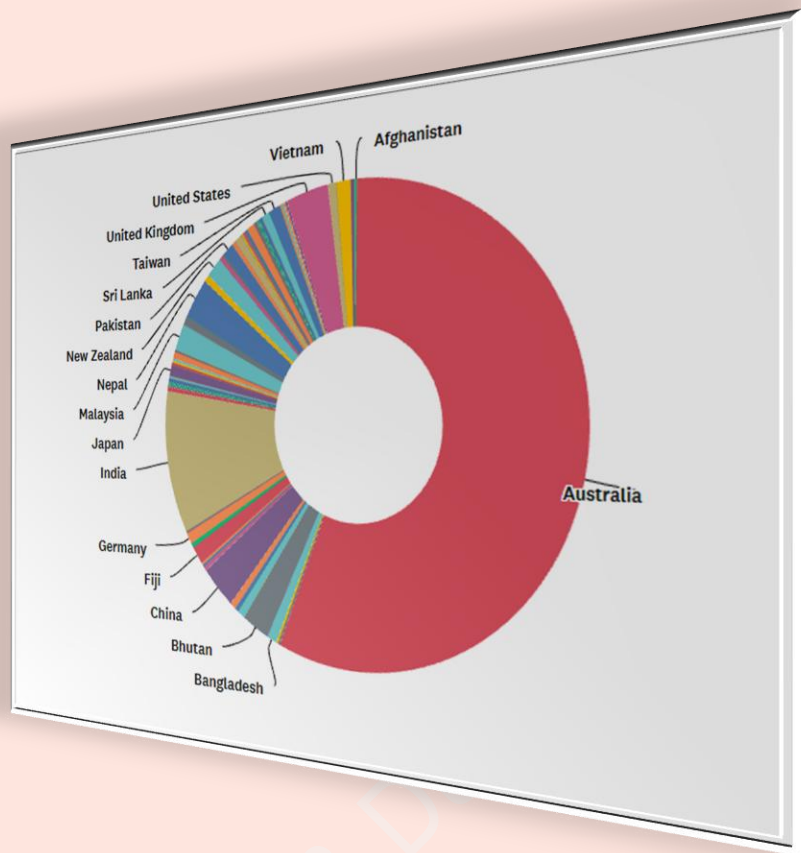
Status	Percentage
Australian Citizen	76.61
Permanent Resident	10.23
International Student	3.95
Humanitarian/Refugee	0.73
Skilled Migrant	7.02
Other	1.46

Length of Time in Tasmania?

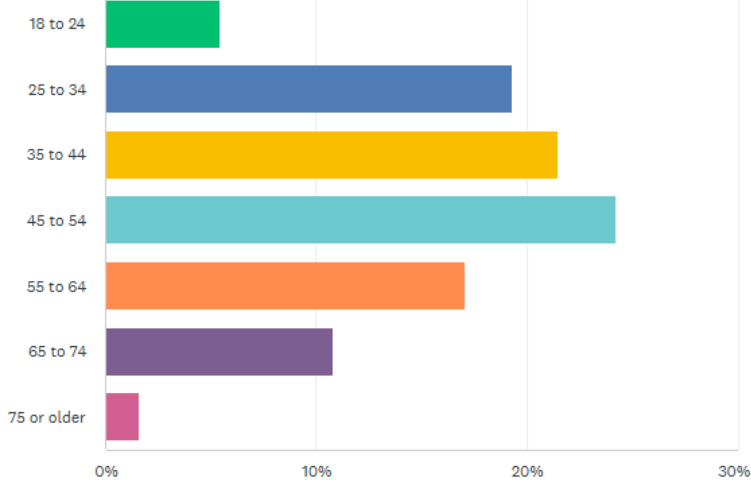


Status	Percentage
Born here	35.23
More than 10 years	29.53
5-10 years	16.96
3-5 years	7.31
1-3 years	7.31
Less than 1 year	3.65

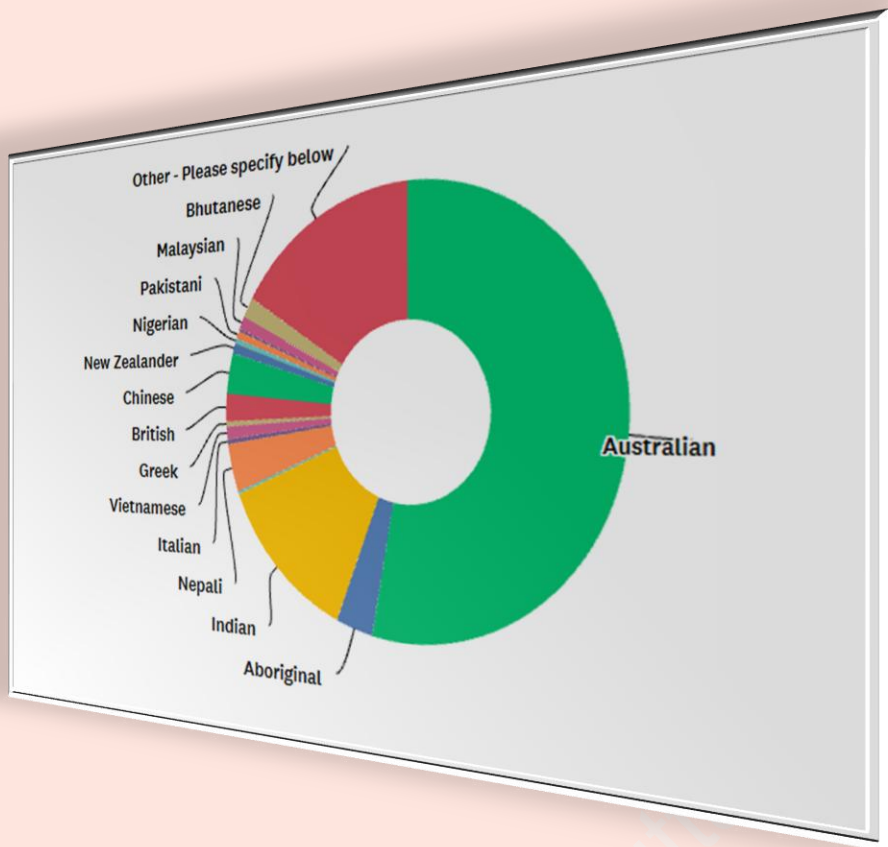
A broad section of respondents from various countries were represented. The majority of respondents' place of birth was Australia (55.93%), followed by India (10.26%), United Kingdom (3.37%), China (3.04%) and Nepal (2.88%).



The majority age bracket of respondents was 45 to 54 (24.27%), followed by those within the ages of 35 to 44 (21.49%).



Age	Percentage
18 to 24	5.41
25 to 34	19.30
35 to 44	21.49
45 to 54	24.27
55 to 64	17.11
65 to 74	10.82
75 or older	1.61



Respondents self-identified their ethnicity/culture from a range of options, with the majority of respondents self-identifying as Australian 52.90%. The unlisted options, in the category of 'other' was at 16.02%, with respondents self-identifying as Japanese, Fijian, Brazilian, Irish, Taiwanese, Filipino, Colombian, Russian, German, Bangladeshi and Middle Eastern. This was followed by Indian (12.74%) and Nepali (3.67%).

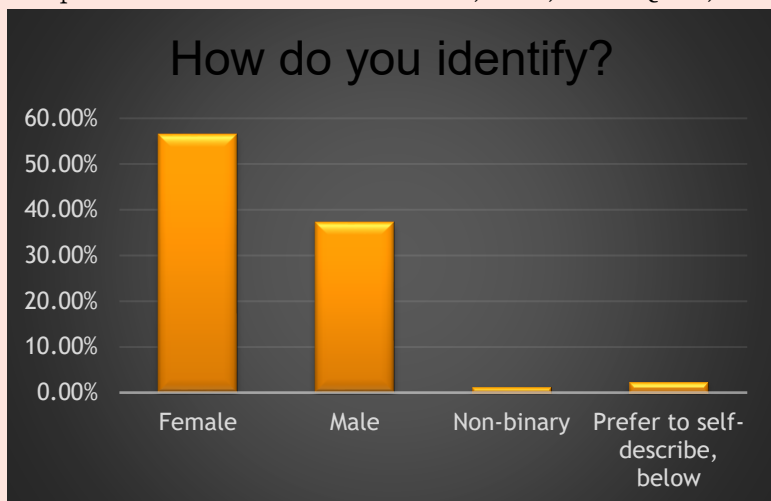
Aboriginal Or Torres Strait Islander?



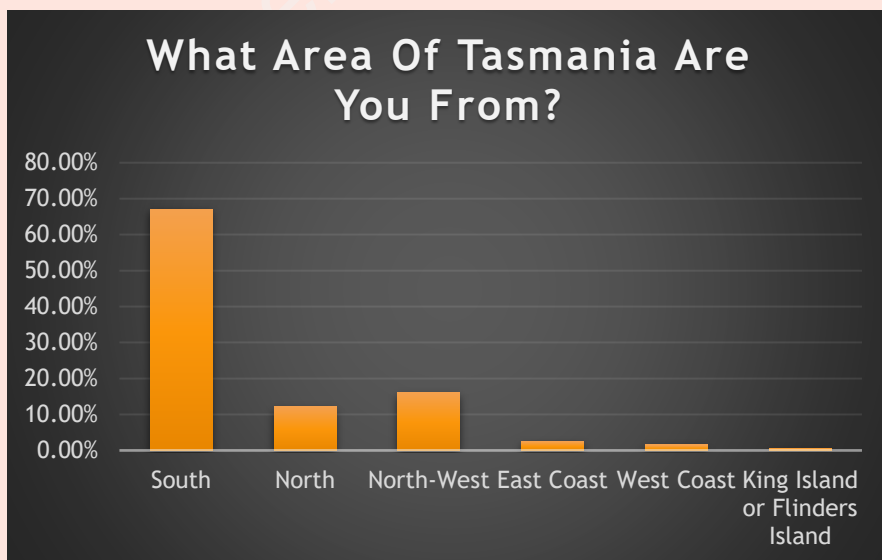
- Yes, Aboriginal
- Yes, Torres Strait Islander
- Yes, Aboriginal and Torres Strait Islander
- No

The majority of respondents did not identify as Aboriginal or Torres Strait Islander (93.22%). However, 6.20% identified as Aboriginal and .58% as Aboriginal and Torres Strait Islander.

Respondents self-identified as female, male, LGBTQIA+, non-binary or self-described.



The majority of the respondents were from the South (67.05%), followed by 16.09% from the North-West, 12.21% from the North, 2.52% from the East Coast, 1.55% from the West Coast and .58% from King or Flinders Island.



APPENDIX C: Ethics Approval

Research Ethics Unit		UNIVERSITY of TASMANIA
Ethics Approval Letter		CRICOS 00300B
18/03/2025		
To: Dr Sherlock		
Project ID: 31868		
Project Title: Understanding the Prevalence of Racism in Tasmania		
The above named project has been approved by the University of Tasmania Human Research Ethics Committee (HREC) on 18/03/2025.		

APPENDIX D: Sub-Scales

Subscale	Item
AAS	I accept people from all backgrounds.
	I have respect for people from all backgrounds.
	People from all backgrounds are equal.
	Having many different backgrounds in Australia is a good thing.
	People from all backgrounds should be treated equally.
	I live peacefully with people from all backgrounds.
	I share with people from all backgrounds.
	I like talking with people from all backgrounds.
	I don't tease people because of their background.
	I stand up for people from all backgrounds.
RAS	We should be taught about all backgrounds in school.
	I get upset if I hear racist comments about any background.
	I don't ignore people because of their background.
	People from some backgrounds are more violent than others.
	I don't trust people from some backgrounds.
	People from some backgrounds are not friendly.
	People from some backgrounds are more likely to get into trouble than others.
	I don't understand people from some backgrounds.
	If people aren't happy in Australia they should go back to their own country.
	People from some backgrounds get more than they deserve.
EAS	If people don't fit into Australian society they should change.
	I only feel comfortable around people from my background.
	I only feel safe around people from my background.
	Only people from my background understand me.
	I only have friends from my background.

Note. AAS = Accepting Attitudes Scale. RAS = Racist Attitudes Scale. EAS = Ethnocentric Attitudes Scale.

APPENDIX E: Perceived Ethnic Discrimination Questionnaire-Community Version (PEDQ-CV)

How often have any of the things listed below ever happened to you, **because of your ethnicity?**

BECAUSE OF YOUR ETHNICITY/RACE...

A. How often . . .

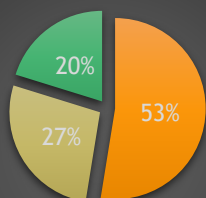
1. Have you been treated unfairly by teachers, principals, or other staff at school?
2. Have others thought you couldn't do things or handle a job?
3. Have others threatened to hurt you (ex: said they would hit you)?
4. Have others actually hurt you or tried to hurt you (ex: kicked or hit you)?
5. Have policeman or security officers been unfair to you?
6. Have others threatened to damage your property?
7. Have others actually damaged your property?
8. Have others made you feel like an outsider who doesn't fit in because of your dress, speech, or other characteristics related to your ethnicity?
9. Have you been treated unfairly by co-workers or classmates?
10. Have others hinted that you are dishonest or can't be trusted?
11. Have people been nice to your face, but said bad things about you behind your back?
12. Have people who speak a different language made you feel like an outsider?
13. Have others ignored you or not paid attention to you?
14. Has your boss or supervisor been unfair to you?
15. Have others hinted that you must not be clean
16. Have people not trusted you?
17. Has it been hinted that you must be lazy?

APPENDIX F: Never Experienced, But Witnessed

The data set was analysed and grouped into three categories. Further refinement of the categories

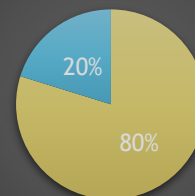
indicated that 80% of respondents had either personally experienced racism or observed someone else being subjected to racism in Tasmania, while 20% reported no such experience.

Overview



- Experienced
- Never Experienced BUT Witnessed
- Never Experienced

Total Percentages



- Experienced or Witnessed
- Never Experienced

Comments Not Within The Scope of Question 39: Excluded

Example 1: "Australian men are being systematically demonised by the media and government propaganda. We are being socialised into ethnic masochism, to hate ourselves and our heritage. This will only cause significant pushback, like the NSN. We have an extremely left-wing government who are accelerating the downfall of ALL historically white-Christian nations. It is nations everywhere. It is coordinated, and the same policies can be seen in every formally white nation. Multiculturalism was forced on us by a specific ethnic group for their own purposes, and they are happy to take credit, and to tell us it is for our destruction. They have self-interested people elected who will further the destruction of our nation as long as their pockets are lined. They WILL succeed in destroying our nation, but in the chaos, we can claw back something for ourselves people."

Example 2: "The [removed] workers in our small town no one told us about them. The government should have told us. We see them round our women and walking the streets at night. But they play good rugby."

Example 3: "In my home always. The [removed] no come my home."

Comments Not Within The Scope of Question 40: Excluded

Example 1: "Racism is a positive thing. Australia was better with racially discrimination at the border (White Australia Policy). Third worlders [sic] and browns are worse than Australians and make Australia worse"

Example 2: "I want all foreigners to return to where they came from. colonialism was a good thing, we discovered, built and maintain Australia. Psychologists, 'scientists', bureaucrats, politicians and the like are brainwashing our youth into hating ourselves and giving our country away to foreigners. I have no shame in saying this. There is no word for 'racism', 'multiculturalism', 'diversity' in either Indian, Chinese, African or Arab culture. You people know this and yet you guilt Australians whilst aiding and abetting the invasion of our country."

Example 3: "I don't believe Tasmanians (or Australians) are racist so I don't want to tell them anything."

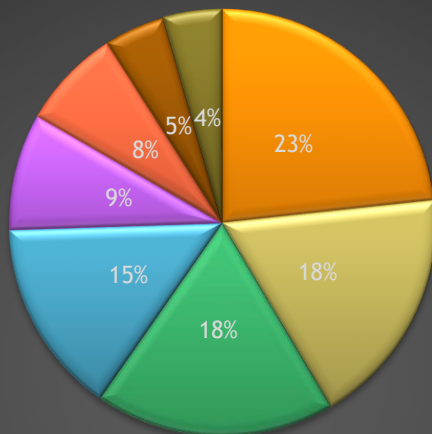
Example 4: "Racism is a rubbish term, racialism is a perfectly rational and natural thing, and we should reinstate the White Australia Policy immediately."

Example 5: "Stop importing the third world. If we want a cohesive society we need those who respect our Christian values and are socially compatible. Being white should be something that we are proud of. Our ancestors built this country."

APPENDIX G: Key Themes

Question 39

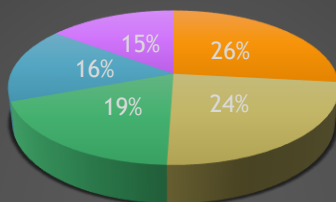
Racism In Tasmania: Key Themes



- Workplace. Systemic. Institutional.
- Racial Slurs. Derogatory. Anti-Migration. Xenophobic. Regional and Casual Racism.
- Public Harassment. Verbal Abuse. Vandalism. Violence and Assault. Retail Service
- Employment. Hiring. Promotion and Opportunity.
- School. Childhood and youth bullying
- Online and Social Media. Language and Accent
- Healthcare Setting Racism
- Aboriginal Identity and First Nations

Question 40

Addressing Racism In Tasmania: Key Themes

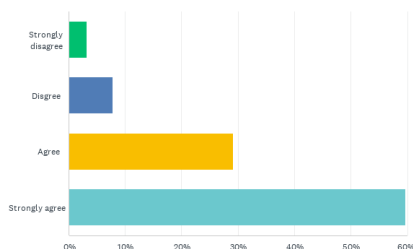


- School Curriculum on Racism, Respect and Equality. Education on Bias, Critical Thinking and Intercultural Understanding
- Community-Based Anti-Racism Education. Professional Anti-Racism Training
- Early Childhood Diversity Education. Early Intervention Education
- Leadership Accountability in Racism. Media and Political Narratives on Racism. Diverse Representation in Government
- Government and Legal Anti-Racism Action. Systemic Racism in Government Services

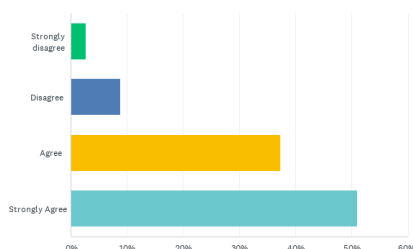
APPENDIX H: Quantitative Data

Racism, Acceptance and Cultural-Ethnocentrism Scale

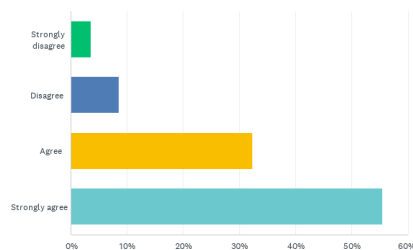
Q10 We should be taught about all ethnic/cultural backgrounds in school.



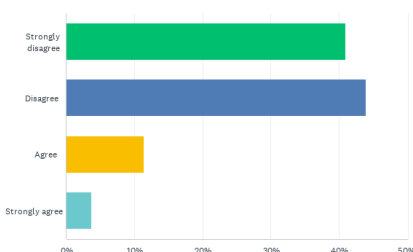
Q8 I stand up for people from all ethnic/cultural backgrounds.



Q11 I get upset if I hear racist comments about any ethnic/cultural background.



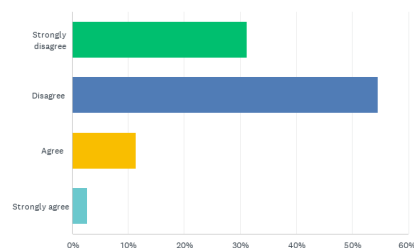
Q12 I only feel comfortable around people from my ethnic/cultural background.



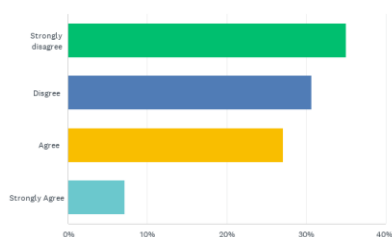
Using the Racism, Acceptance and Cultural-Ethnocentrism Scale, the majority of respondents⁵⁶ expressed accepting attitudes toward diversity and inclusion. From the survey, approximately 60% of the respondents strongly agree that all *ethnic/cultural backgrounds should be taught in schools*. However, approximately 10% of respondents also strongly disagree or disagree with being taught about ethnic/cultural backgrounds in school. Therefore, the positive category was 90% of the respondents, whereas approximately 10% were not accepting. Additionally, over 90% of respondents strongly agreed or agreed that people from all *backgrounds are equal* (Q23) and should be *treated equally* (Q27).

There was strong opposition to racist comments and behaviours: over 55% strongly agree that they get upset if they hear racist comments (Q11) with a total positive category of 87%, and over 52% strongly agree that they stand up for people from all backgrounds (Q8), with total positive category of 88%. Also, most respondents strongly disagree with negative stereotypes or exclusionary beliefs. From the survey, approximately 43% strongly disagree with statements like “*I only feel comfortable around people from my ethnic/cultural background*” (Q12), “*Only people from my ethnic/cultural background understand me*” (Q24) and “*I only have friends from my ethnic/cultural background*” (Q37). With about 80% in the not overly ethnocentric category (Q12, Q24 and Q37), the survey indicates that on average, Tasmanians are accepting and not overly ethnocentric on the Accepting Attitudes Scale and Ethno-centric Attitudes Scale (AAS and EAS respectively).⁵⁷

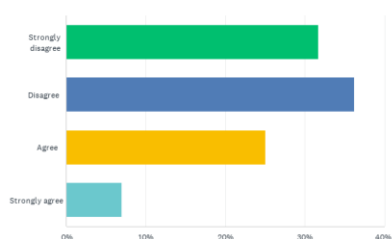
Q24 Only people from my ethnic/cultural background understand me.



Q6 People from some ethnic/cultural backgrounds are more violent than others.

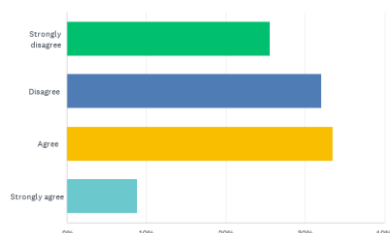


Q14 People from some ethnic/cultural backgrounds are not friendly.

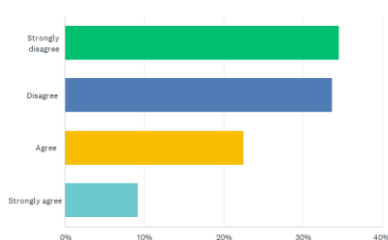


essentialist violence coexist with persistent stereotypical attributions among a non-trivial segment of respondents. Sociologically, such divisions reproduce symbolic boundaries that can legitimise differential surveillance, policing, and social control of stigmatised groups even in contexts where overt rejection of essentialism prevails. The coexistence of repudiation and

Q17 People from some ethnic/cultural backgrounds are more likely to get into trouble than others.



Q26 People from some ethnic/cultural backgrounds get more than they deserve.



While the survey responses highlight a strong endorsement of multiculturalism, equality, and accepting attitudes among the majority of participants, the responses vary in percentage on questions related to the Racist Attitude Scale (RAS).⁵⁸ Responses to questions in the RAS scale highlight a larger proportion of respondents still hold exclusionary or prejudiced views.

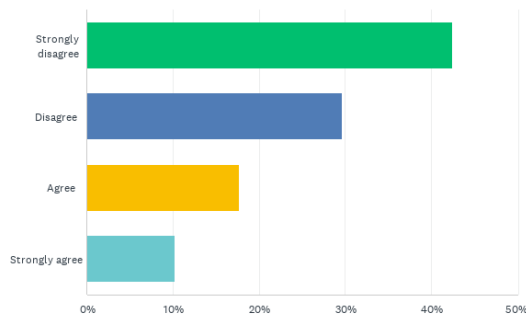
While most respondents reject negative stereotypes (Q6, Q14, Q17, Q26), there is still a high degree of agreement with some of these statements, indicating that prejudices persist and are prevalent in Tasmania. Nearly 34% of respondents agree or strongly agree that *some people from some ethnic/cultural backgrounds are more violent than others* (Q6), and 32% of respondents agree or strongly agree that *some are not friendly* (Q14).

The pattern signals contested cultural classifications where dominant negations of essentialist violence coexist with persistent stereotypical attributions among a non-trivial segment of respondents. Sociologically, such divisions reproduce symbolic boundaries that can legitimise differential surveillance, policing, and social control of stigmatised groups even in contexts where overt rejection of essentialism prevails. The coexistence of repudiation and endorsement potentially underscores the structural and ideological sources of these beliefs and their potential consequences for policy and interpersonal interaction.⁵⁹ The presence of a sizeable endorsing minority (approximately 30%) of the bifurcated pattern at question 26, reflects competing moral economies, namely - a predominant egalitarian norm that delegitimises perceptions of undeserved advantage coexisting with a notable populist resentful strand that frames intergroup inequality as zero-sum and undeserved. Sociologically, such posturing, legitimises social distance and justificatory narratives, media framing and structural insecurity.⁶⁰

Nearly 42% of respondents agree or strongly agree that *some people from some ethnic/cultural backgrounds are more likely to get into trouble than others* and approximately 30% of respondents agree or strongly agree that *some get more than they deserve*.

What is also prevalent, is nearly 30% of respondents agree or strongly agree that *if people do not*

Q15 If people aren't happy in Australia they should go back to their own country.

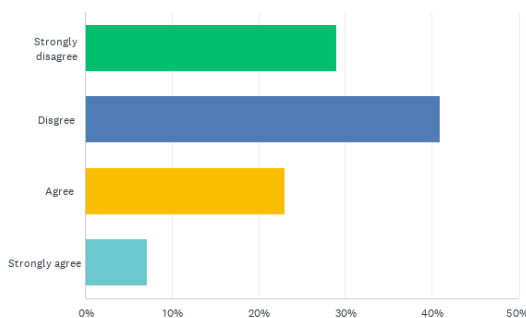


fit into Australian society they should change (Q16), and approximately 28% agree or strongly agree that *if people are not happy in Australia they should go back to their own country* (Q15). This polarisation reflects a contested moral terrain in which a

dominant broad-minded consensus about belonging and civic tolerance coexists with a substantial minority predisposed to ethno-nationalist boundary maintenance.⁶¹

Sociologically, the pattern suggests that national membership is being negotiated. Thus, whilst most participants legitimise inclusive modes of belonging, a prevalent fraction sanctions conditional belonging predicated on cultural fit or satisfaction, which may be mobilised in

Q16 If people don't fit into Australian society they should change.

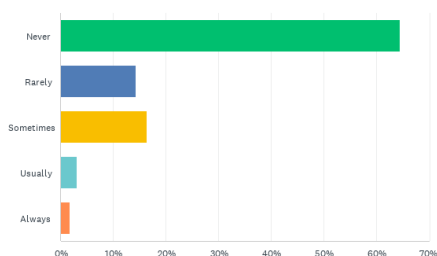


political discourse to justify restrictive migration policies and social marginalisation.⁶²

Perceived Ethnic Discrimination Questionnaire - Community Version (PEDQ-CV)

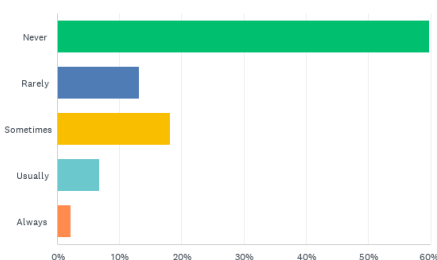
The PEDQ-CV⁶³ can be used across a variety of groups to assess perceived racism or ethnic

Q42 Have you been treated unfairly by teachers, principals, or other staff at school because of your ethnicity/race?



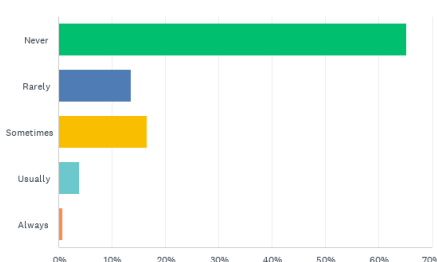
approximately 76% of respondents⁶⁶ reported experiencing at least some form of ethnic discrimination across all four subscales: exclusion/rejection, stigmatisation/devaluation,

Q43 Have others thought you couldn't do things or handle a job because of your ethnicity/race?



school) to identify hotspots and track trends. Results reflect a need for a prevention and training-based approach that is student focused to ensure pathways for safe reporting and timely investigation. For question 43, perceived judgments of incompetence are consequential: stereotype threat and expectancy effects can reduce performance,

Q44 Have others threatened to hurt you (for example: said they would hit you) because of your ethnicity/race?



respondents (approximately 65%) report never having been threatened because of their ethnicity/race. Nevertheless, over one-third (36%) report some exposure to racially motivated threats, with 22% experiencing such threats at least intermittently (sometimes, usually, or always). The modal absence of threats coexists with a substantively significant minority who encounter threats episodically or persistently. While overt threats are not the predominant experience, the proportion affected denotes a persistent risk environment for racial/ethnic minorities. The 4% (usually) and 1% (always) subgroups likely face recurrent, high-severity interpersonal danger that can precipitate acute and

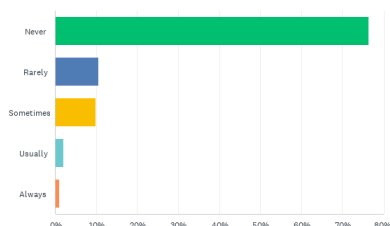
discrimination, with the scales measuring several subdimensions of racism, allowing the examination of different forms of this race-related stressor.⁶⁴ By utilising the four subscales the PEDQ-CV can assist in the development of an integrative body of knowledge across different ethnic groups related to existence, determinants and consequences of discrimination.⁶⁵

Analysis of questions 42 to 58 using the PEDQ-CV framework reveals that discrimination at work/school, and threat/aggression. This high prevalence aligns with Australian research indicating persistent experiences of racism among both migrants and established minority groups.⁶⁷

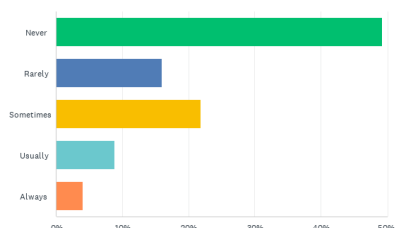
Results from question 42 indicates that further monitoring and reporting would be beneficial to monitoring student-reported race-based unfair treatment (by race/ethnicity, grade, discourage occupational aspiration, and depress hiring and promotion outcomes.⁶⁸ Repeated exposure to capability-based stereotyping is linked to lower self-efficacy and labour-market. In workplace and hiring contexts, discrimination based on perceived competence is well-documented and produces measurable labour-market penalties for racialized groups.

The distribution (question 44) indicates that a majority of

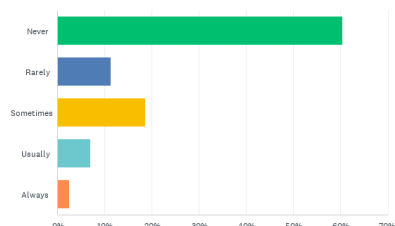
Q45 Have others actually hurt you or tried to hurt you (for example: kicked or hit you) because of your ethnicity/race?



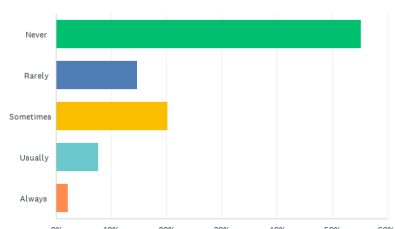
Q49 Have others made you feel like an outsider who doesn't fit in because of your dress, speech, or other characteristics related to your ethnicity?



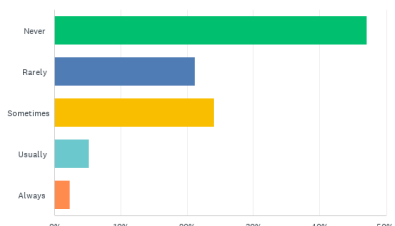
Q50 Have you been treated unfairly by co-workers or classmates because of your ethnicity/race?



Q52 Have people been nice to your face, but said bad things about you behind your back because of your ethnicity/race?



Q53 Have people who speak a different language made you feel like an outsider because of your ethnicity/race?



chronic harms. The presence of racially motivated threats aligns with broader patterns of exclusion and can signal deficits in local policing, hate-crime prevention and community safety mechanisms.⁶⁹

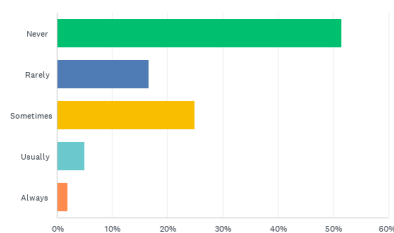
Responses to question 45 indicates a cumulative total of 24% of respondents who occasionally experience actual or attempted physical hurt. Recurring victimization (Usually/Always)—though numerically small—likely concentrates severe harm and risk among specific individuals or groups. Patterns where overt physical victimisation is less frequent than other forms of racial unfair treatment (verbal harassment, stereotyping) are consistent with multi-domain discrimination literature: direct violence is rarer but carries greater acute harm and is correlated with broader hostile environments.⁷⁰ For question 49, the average category is "Never" (approximately 49%), indicating the single largest group reporting no exclusion. The cumulative profile of approximately 65% of respondents report low or no exclusion (Never + Rarely). However, approximately 22% report occasional exclusion (Sometimes), and about 13% report frequent exclusion (Usually + Always). This reflects that there is meaningful heterogeneity, as approximately one-third of respondents or one in three respondents experience exclusion at least sometimes, and 13% face it regularly. These non-trivial proportions indicate variability that is substantively important despite the average "Never" response. The frequency distribution shows that while the largest single group (49%) report never feeling like an outsider due to dress, speech, or ethnicity-related characteristics, a substantial minority, totalling 35% sometimes/usually/always - experience exclusion with some regularity.

The frequency distribution for question 52 shows that a clear range (55%) of respondents report never experiencing covert negative talk about them because of their ethnicity/race, while 15% report this rarely and 20% sometimes; with approximately 10% reporting it usually or always - yielding 35% who experience it at least occasionally. The distribution indicates approximately one in ten face encounter this form of subtle discrimination regularly. These findings suggest

the presence of pervasive yet unevenly distributed covert bias that may affect psychosocial well-being.⁷¹

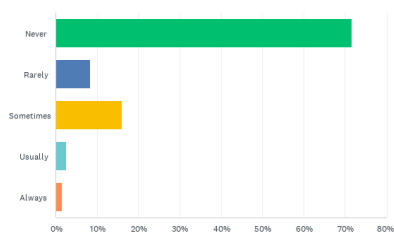
Results at question 53 indicate approximately 55% of respondents report experiencing language-related exclusion at least occasionally, and about 34% report it with meaningful frequency. These results suggest that exclusion tied to language is a prevalent form of interpersonal discrimination in the sample. Language-based exclusion operates both as interpersonal prejudice and as a structural mechanism of marginalization that erodes belonging, social capital, and access to services and opportunities.⁷²

Q54 Have others ignored you or not paid attention to you because of your ethnicity/race?



The distribution at question 54 indicates that a majority (approximately 69% combining Never and Rarely) report low incidence of being ignored or having attention withheld on the basis of ethnicity/race, while a substantive minority (approximately 25%) experience such interpersonal exclusion intermittently and a smaller yet non-negligible segment (approximately 7%), encounter it regularly (Usually/Always). Therefore, roughly one-third of respondents are subject to exclusionary micro-interactions with potential cumulative effects. From a sociological perspective, these patterns are consistent with processes of everyday boundary work and symbolic marginalisation, whereby routine acts of inattention operate as mechanisms of social exclusion that reproduce unequal access to social capital and recognition.⁷³

Q55 Has your boss or supervisor been unfair to you because of your ethnicity/race?

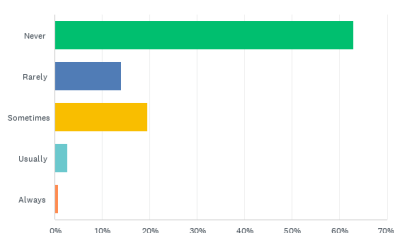


Responses to question 55 indicates that 72% of respondents report no experience of supervisor-level unfairness attributable to ethnicity or race, while 20% report recurring incidents (sometimes, usually, or always). This distribution, which clusters non-occurrence with, a substantive minority, reporting adverse treatment, signals uneven patterns of workplace inclusion. Although the majority do not perceive direct managerial bias, a significant cohort is subject to practices that differentially affect access to opportunities and advancement. Analytically, these findings

align with processes of organisational stratification and covert workplace discrimination, including discretionary supervisory practices, biased appraisal systems and exclusion from informal networks, which cumulatively constrain career trajectories.⁷⁴

The distribution at question 57 is concentrated at 63% responding 'never.' However, there is a substantive 23% reporting recurrent mistrust (Sometimes/Usually/Always). From the survey results, the prevalence of the coexistence of dominant non-reporting of mistrust, with concentrated minority harm, reveals a meaningful pattern. This pattern suggests an assortment of social trust experiences along ethnic/racial lines. While a majority do not report mistrust, a significant minority encounter repeated distrust that may accumulate into reduced social capital and constrained access to informal networks. Sociologically, these reflections from the data are consistent with symbolic exclusion, as episodic mistrust operates as an interactional mechanism that can legitimise differential attribution of credibility, facilitate social distancing, reduction in well-being and reproduce inequalities in reputational resources.⁷⁵

Q57 Have people not trusted you because of your ethnicity/race?



APPENDIX I: Tasmania Police Data on Racism-Related Incidents

This appendix provides a detailed overview of racism-related incidents recorded by Tasmania Police between February 2025 and February 2026.

Summary of Recorded Incidents

Description	No.
Racism incidents recorded	49
Discrimination incidents recorded	3

Response Outcomes

Description	No.
Reports formally recorded	18
Individuals charged	10
Investigations ceased	9
Ongoing investigations	8
Suspects not identifiable	4
Incident not formally reported	2
Informal caution issued	1

Endnotes

- ¹ Muralidharan, P., Hosseini, Y. and Arashiro, Z (2024). *An Anti-Racism Framework: Experiences and Perspectives of Multicultural Australia*. Report on the national community consultations, commissioned by the Australian Human Rights Commission. Canberra, ACT: Federation of Ethnic Communities' Councils of Australia: <https://humanrights.gov.au/sites/default/files/2024-10/An%20Anti-Racism%20Framework%20Community%20Consultations%20Report.pdf>
- ² Crenshaw, K (2017). *On Intersectionality: Essential writings*. New York, NT, The New Press.
- ³ Dhamoon, R. K. (2011). Considerations on mainstreaming intersectionality. *Political Research Quarterly*, 64(1), 230–243; Lutz, H., Vivar, M. T. H., & Supik, L. (Eds.). (2011). *Framing intersectionality: Debates on a multi-faceted concept in gender studies*. Ashgate; Phoenix, A., & Pattynama, P. (2006). Intersectionality. *European Journal of Women's Studies*, 13(3), 187–192.
- ⁴ Johansson, M., & Śliwa, M. (2016). "It is English and there is no alternative": Intersectionality, language and social/organizational differentiation of Polish migrants in the UK. *Gender, Work & Organization*, 23(3), 296–309.
- ⁵ Sherlock Dutta, Z (2020). *Dynamics of Identity: Japanese Language Learners and Discourses of Nihonjinron*. Deakin University. Thesis. <https://hdl.handle.net/10779/DRO/DU:22313161.v1>
- ⁶ Our sincere thanks to the people who put these definitions together. We stand on the shoulders of giants who are undertaking great work in this space: Muralidharan, P., Hosseini, Y. and Arashiro, Z (2024). *An Anti-Racism Framework: Experiences and Perspectives of Multicultural Australia*. Report on the national community consultations, commissioned by the Australian Human Rights Commission. Canberra, ACT: Federation of Ethnic Communities' Councils of Australia: <https://humanrights.gov.au/sites/default/files/2024-10/An%20Anti-Racism%20Framework%20Community%20Consultations%20Report.pdf>
- ⁷ Scale: strongly disagree, disagree, agree and strongly agree.
- ⁸ Scale: Never, rarely, sometimes, usually and always.
- ⁹ Anjorin, Omolayo & Busari, Jamiu. (2023). Unpacking the Social Constructs of Discrimination, Othering, and Belonging in Medical Schools. *Teaching and learning in medicine*. 36. 1-9.
- ¹⁰ Kairuz CA, Casanelia LM, Bennett-Brook K, Coombes J, Yadav UN. Impact of racism and discrimination on physical and mental health among Aboriginal and Torres Strait islander peoples living in Australia: a systematic scoping review. *BMC Public Health*. 2021 Jul 3;21(1):1302.
- ¹¹ Statistics of reports of discrimination based on race increased in 2024-2025 according to the Office of the Anti-Discrimination Commissioner Annual Report: https://www.antidiscrimination.tas.gov.au/_data/assets/pdf_file/0003/834681/d627e45aa6c91db07bfe9bb731d8dcac61fa8256.pdf. Listed below are just four recent examples from the ABC of tragic and horrific accounts of racism within our State that has resulted in the death of one person, an individual who became paralysed and two others who received abuse.
[Tasmania's Punjabi community is 'shocked, grieving and angry' at the death of Deepinderjeet Singh](#)
[Indian student allegedly assaulted in Hobart left paralysed, ineligible for ongoing funding to stay in Australia](#)
[Tasmania Police investigating racist abuse, damage to car, graffiti, directed at Hobart-area Indian restaurant owner](#)
[Chinese woman living in Tasmania considering leaving because of racist abuse from teens](#)
- ¹² https://humanrights.gov.au/_data/assets/file/0021/47334/NARF_Full_Report_FINAL_DIGITAL_ACCESSIBLE.pdf
- ¹³ https://humanrights.gov.au/media/documents-files-PDFs/strategic-communications/Racism-at-Uni-Report_update-2-170226-PM.pdf
- ¹⁴ Scale provided at Appendix B.
- ¹⁵ Grigg, K., & Manderson, L. (2015). Developing the *Australian Racism, Acceptance, and Cultural Ethnocentrism Scale (RACES)*. *The Australian Developmental and Educational Psychologist*, Advanced online publication. doi: 10.1017/edp.2015.7
- ¹⁶ Brondolo, E., Kelly, K. P., Coakley, V., Gordon, T., Thompson, S., Levy, E., Cassells, A., Tobin, J. N., Sweeney, M., & Contrada, R. J. (2005). The Perceived Ethnic Discrimination Questionnaire: Development and Preliminary Validation of a Community Version. *Journal of Applied Social Psychology*, 35(2), 335–365.
- ¹⁷ <https://www.abs.gov.au/statistics/people/population/national-state-and-territory-population/latest-release>
- ¹⁸ The 95% margin of error for a proportion near 50% is ± 3.6 percentage points ($\alpha = 0.05$) describes the reliability of a survey or poll. It means that if you conduct a survey and find that approximately 50% of people (e.g., a 'yes/no' question) hold a certain view, you can be 95% confident that the true percentage for the entire population is within ± 3.6 percentage points of the result you got.
Breakdown of the terminology:
 - Proportion near 50%: The calculation uses 50% because this represents the highest possible uncertainty (maximum variation), creating the widest, most conservative margin of error.
 - ± 3.6 percentage points: If the survey shows 50% favouring something, the true population value is likely between 46.4% and 53.6% (i.e. 50 +/- 3.6).

- 95% Confidence Level: This means that if you were to repeat this survey 100 times, you would expect the true population value to fall within this range 95 out of 100 times.
- $\alpha = 0.05$ (Alpha): This is the significance level, which is the complement of the 95% confidence level ($1 - 0.95 = 0.05$). It represents a 5% risk that the true value actually falls outside of the calculated interval.

- ¹⁹ Ben, J., Elias, A., Sharples, R., Dunn, K., Truong, M., Mansouri, F., Paradies, Y. (2024). Racism Data in Australia: A Review of Quantitative Studies and Directions for Future Research. *Journal of Intercultural Studies*, 45(2), 228–257. <https://doi.org/10.1080/07256868.2023.2254725>.
- ²⁰ Priest, N., Paradies, Y., Trenerry, B., Truong, M., Karlsen, S., & Kelly, Y. (2013). A systematic review of reported racism and health and wellbeing for children and young people. *Social Science & Medicine*, 95, 115–127.
- ²¹ Foster, S., Matheson, R., & Kaur, H. (2015). Racism and health: pathways and evidence. *Annual Review of Public Health*, 36, 1–17.
- ²² Williams, D. R., Lawrence, J. A., & Davis, B. A. (2019). Racism and health: evidence and needed research. *Annual Review of Public Health*, 40, 105–125.
- ²³ Australian Human Rights Commission (2024). *National Anti-Racism Framework*. Canberra: AHRC.
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⁴⁹ Listed below are just four recent examples from the ABC of tragic and horrific accounts of racism within our State that has resulted in the death of one person, an individual who became paralysed and two others who received abuse.

- [Tasmania's Punjabi community is 'shocked, grieving and angry' at the death of Deepinderjeet Singh](#)
- [Indian student allegedly assaulted in Hobart left paralysed, ineligible for ongoing funding to stay in Australia](#)
- [Tasmania Police investigating racist abuse, damage to car, graffiti, directed at Hobart-area Indian restaurant owner](#)
- [Chinese woman living in Tasmania considering leaving because of racist abuse from teens](#)

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⁵² https://www.antidiscrimination.tas.gov.au/_data/assets/pdf_file/0011/791759/EOT-OADC-Annual-Report-2023-24-FINAL-accessible.pdf

⁵³ https://mcot.org.au/wp-content/uploads/2024/02/Strategic-Directions-Report-At-A-glance_8_1_2024.pdf

⁵⁴ From a scale of 1=strongly disagree to 5=strongly agree. The analysis notes that: 'investigation into the factors that would make respondents feel happier living in Tasmania reveals a handful of primary factors. These factors were selected by at least a third of the respondents and included having better employment opportunities (40.8%), better access to transport, schools, and healthcare (39.6%), safer communities (33.7%), more community events and celebrations (33.6%), friendlier people (33.3%), and better housing (33.3%). Skilled migrants appeared to mostly identify with tangible factors such as better employment (56.0%), access to services (44.4%), and housing (47.0%). In contrast, humanitarian entrants appeared to mostly identify with relational factors, including having more friends from their community (50.8%), safer communities (48.0%), and friendlier people (48.0%). In one of the forums involving humanitarian entrants, the group described a sense of loneliness for not being able to bring their family to Tasmania due to long visa processing times.'

⁵⁵ <https://www.dpac.tas.gov.au/divisions/cpp/community-policy-and-engagement/our-multicultural-island-tasmanias-multicultural-policy-and-action-plan/Multicultural-Action-Plan.pdf>

⁵⁶ Total of 639 valid responses and 120 invalid.

⁵⁷ Scale provided at Appendix D.

⁵⁸ Ibid.

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