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## MUSLIM EMPLOYMENT IN COMMONWEALTH GOVERNMENT DEPARTMENTS AND AGENCIES OF AUSTRALIA IN THE CONTEXT OF ACCESS AND EQUITY

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### Abstract

Government agencies and Departments are considered as a collectively owned body and therefore they can be assumed as a reflection of the whole society. But the current research, Muslim Employment in Commonwealth Government Departments and Agencies in the Context of Access and Equity, suggests that migrants face a greater exclusion of Australia from government department in general but Muslim community is bearing the extensive brunt. In this research the exclusion was examined at three different sphere, at national employment level, the National Government Department's level and managerial levels of Government employment. In each sphere it was found that the Muslim community was two times less inclusive thus making it six times excluded from the society overall. After collecting these results and combining them with an academically defined state of inclusion, it yielded new conditions for Harmony as: access and equal opportunities for all Australians while having a sense of being equally valued and have the opportunity of full participation with redistribution of power for the powerless.

**Keywords:** Muslim employment; Commonwealth Government Departments and Agencies; access and equity

### Abstrak

*Instansi pemerintah dan departemen dianggap sebagai badan yang dimiliki secara kolektif dan karena itu mereka dapat diasumsikan sebagai refleksi dari seluruh masyarakat. Tetapi penelitian saat ini, Pekerjaan Muslim di Departemen Pemerintah Persemakmuran dan Instansi dalam Konteks Akses dan Kesetaraan, menunjukkan bahwa migran secara umum menghadapi pengucilan lebih besar dari Australia dari departemen pemerintah di masyarakat, tetapi Muslim terpaksa menanggung beban yang luas. Dalam penelitian ini pengucilan diselidiki pada tiga bidang yang berbeda, di tingkat kerja nasional, tingkat departemen pemerintah nasional dan tingkat manajerial kerja pemerintah. Dalam setiap lingkup ditemukan bahwa komunitas Muslim dua kali lebih inklusif sehingga membuatnya enam kali dikucilkan dari masyarakat secara keseluruhan. Setelah mengumpulkan hasil-hasil dan menggabungkannya dengan negara inklusi yang didefinisikan akademis, itu menghasilkan kondisi baru untuk Harmony sebagai: akses dan kesempatan yang sama bagi semua warga Australia sementara memiliki rasa yang sama-sama dihargai dan memiliki kesempatan berpartisipasi penuh dengan redistribusi kekuasaan untuk keberdayaan.*

**Kata kunci:** pekerja Muslim; Departemen dan Instansi Pemerintah Persemakmuran; akses dan kesetaraan

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## Introduction

Australia is one of the most culturally and religiously diverse countries of the World and the fourth most diverse country amongst the countries of Organisation of Economic Cooperation and Development in term of its overall work force (Forbes 2012). Undoubtedly, this trend is growing day by day with the increase in the Australian population with the annual migrant intake, being the major driving force (Australian Bureau of Statistics 2016).

The Muslim population is one of those diverse groups who have been the part of the Australian society for more than 150 years (Turnbull 2016). But after the 9/11 incident, this particular group have been under immense pressure around the globe and the Australian Muslim population could not be spared from bearing the brunt of their fellow Australians. Since Markus (2014), reported that Muslims were the most negatively perceived group by the society, this pressure has reached to the level that Human Rights Commission of Australia specified the situation as alarming and described, “*Muslim Australians experience discrimination and abuse on a daily or regular basis*” (Ireland & Donnelly 2015).

These signs of social exclusion of Muslim population certainly played a role in cultivating sentiments of antagonism within them, which have might led to the incidents such as the Sydney siege.

With this brief background and a growing demand for greater inclusivity and equity within Government and society, the need was triggered for an academic study to measure the inclusivity of the Muslim population of Australia for improving harmony. The starting point for measuring this inclusivity and equity was to be initiated from Government Departments themselves, which are meant to provide their

services to the whole population (In our later discourse it has been explained why Government Department has exclusively been focused upon). Therefore this paper will provide an appraisal of the inclusivity, access and equity for Muslim population of Australia in the work force of front-line Commonwealth Departments for improving harmony in the society.

Australian Intercultural Society, a Melbourne based non-profit organisation who is working on improving harmony in Australian society, facilitated this research in a bid to improve their activities and enhance their insight on this particular subject.

## Review of Literature

This study project primarily based on two main social theories, firstly, Maslow’s Theory of Hierarchy of Needs which describes how the desires of human beings ascend step by step, and at the third level, the social need of human beings, for being loved and cherished by the sense of belongingness, becomes a vehement aspiration (Schermerhorn, Davidson, Poole, Simon, Woods & Chau, 2011; p 94). This theory provides a unique relevance with our study since this theory mainly comforts the key stakeholder’s (Muslim Community) perspective.

Secondly, the theory of Arnstein (1969), ‘A Ladder of Citizen Participation’, which essentially reviews that to what level has the need been fulfilled? As it is described by Arnstein (1969), ‘*citizen participation is a categorical term for citizen power. It is the redistribution of power that enables the have-not citizens, presently excluded from the political and economic processes, to be deliberately included in the future.*’ The project is certainly, looking at the participations level of Muslims Community in the Public services, thus providing an opportunity for studying the secondary stakeholders’ (public sectors’

Organisations) and their openness for sharing the power with the marginalised Muslim community of Australia).

The theory of Arnstien also provides a point of relevance for choosing the Commonwealth Departments for the purpose of this project. Since the role of the executives is assumed as a least powerful amongst the three pillars of states. Secondly they are considered as in collective ownership and meant to serve the community by the community members of themselves. Last but not least this arm of government is accessible by all residents of the community, unlike Judiciary or Legislative bodies where entrance is quite technical and requires a thorough process and certain qualifications. Therefore by selecting the Executives would mean to seek analysis of power share within the least powerful arm of the Australian Government.

Apart from these basic theoretical literature, the project is also seeking it's built up upon the legal documents. The important document in this regard is "*The Access and Equity: Inquiry into the responsiveness of Australian Government services to Australia's culturally and linguistically diverse population*" (Australian Human Rights Commission 2013). This document provides the right base development for marginalised Australian Community to be included into the Australian Government Departments and demands that every department meant to provide a comprehensive plan for inclusivity by 2015.

Australian Bureau of Statistics' census data, state multicultural commission documents and reports will provide the basis for understanding the statistics and correlations to the Muslims' level of inclusivity in terms of their education, health and employment in comparison with other religious and ethnic groups.

Similar past researches conducted by the Department of Social Services, specifically,

research studies such as Australian Muslim Jobseekers: Labour Market Experience, Job Readiness, and The Relative Effectiveness of Employment Support Services (2011), is helpful in identifying the research arena and organisations to be looked at, outside of Government Departments and job provider agencies. This paper is also helpful in structuring the Muslims community's profile.

Another research paper by Cahill & Ewen (1992), *Youth in the wilderness: youth people and the Commonwealth Government's Access and Equity Strategy*, was helpful for profiling the Commonwealth Departments and their equity policies. This research also tells us how to read policy documents and pick up on the nuances of wordings in these documents.

At the top of all these, a recent developments in Australian society in general, through a demographic shift, requires a thorough investigation for defining the inclusivity at the first place. So few policy documents such as the Australian Multicultural Policy, media report on racism and resources from Australian Human Rights Commission will be used for defining the changing dynamics of inclusivity.

It is anticipated that the aforementioned literature and empirical experiences from variety of multicultural sources will lead this study to useful findings for a better outcome of this research.

The discourse starts by defining inclusion which leads to the examining of the current Multicultural Plan along with agencies plans for their suitability for promotion of inclusion in the society. The sum up from agencies discussion will be verified by the quantitative contemporary situation of the Muslims employment in Governments Department and agencies. Final conclusion will be obtained in this discussion by getting a totality of exclusion from three spheres:

national employment, National Government Employment and at National Government managerial employment. Finally, recommendations will be made for curbing the exclusion and making society more inclusive for the Muslims of Australian.

### **Parameter of Inclusion and Equity**

Australian government describes its vision of Inclusion in simplistic term as “a multicultural society in which all Australians feel valued and have the opportunity to fully participate” (Relationship Australia).

Social Inclusion could be further elucidated by substituting the antonyms of Phillipson, Allan and Morgan (2004) who outlined the dimensions of social exclusion: “Impoverishment; non-participation in the labour market; lack of access to basic services; and exclusion from a range of social relations, incorporating social isolation, lack of support in times of need and lack of civic engagement”.

Once these elements are replaced with their antonyms it can give a good sketch of Social Inclusion. Therefore, the elements of better participation in labour market: access to the basic services; range of social relations and more support in time of need and more civic participation does provide a better understanding for the term of Social Inclusion. And if we combine these elements and find a highest common factor from these terminologies, it will give one voice that is ‘Participation’ of everybody at every level and in all fields whether it is for economic interest or civil or political matters.

Arnstein (1969) considers that the first step of real participation appears with the redistribution of power through negotiation, and autonomy in decision making.

Thus, this type of participations in the social frame work generates the sense of ‘Belongingness’, which Maslow described as a ‘Need’ of human beings which they tend to lean towards after finding and relishing the basic needs and security needs (Schermerhorn, et all, 2011). This social need also seems paramount as well because it also causes contentment among human beings and in the absence of this contentment there are signs of frustrations. As Arnstein (1969), referred to a French poster by a rebellion student, in his article saying, “Participation without redistribution of power is an empty and frustrating process for the powerless”.

Australian society, in general, seems to be quite adequately addressing the two basic levels of human needs, which are sustenance and security. But, after having presented the above background of this project, which describes the low level of acceptance of the Muslim population, does suggest this third level of need described by Maslow, ‘Belongingness’ is not being fulfilled.

Therefore from this discourse, we can conclude that inclusion is not simply the provision to services of goods and of utilities but it is an inevitable institutionalized process of equity which leads to contentment through belongingness acquired by power distribution.

### **Profiling of Muslim Community**

The Muslim community has been residing in Australia for more than 150 years (Turnbull 2016) and historic contacts between Aboriginals and Indonesian Muslims can be traced back at least 1750s (Hassan 2015). However in the 1860s some 3000 Muslims were brought in Australia as camel drivers (Hassan 2015). In this early era Muslims mainly migrated from Afghanistan and British India, and helped in the early developmental tasks of Australia, such as

construction of telegraph lines, laying railway networks and in the exploration of mining (cameleers.net 2011). With the cessation of camel transportation and implementation of the White Australia Policy, the Muslim population dwindled until 1960, but it rose again with the arrival of Turks and Lebanese following the civil wars, which eventually resulted in a rise of Muslim population to 200,885 in 1996, thus making 1.1 percent of total population (Hassan 2015).

According to ABS Census 2011, the Australian Muslim population was about 476290 (See Table 1 of Appendix), which makes 2.2 percent of total Australian population according to 2011 census (ABS 2012).

In term of their educational capabilities, the data suggest that 64.3 percent of Muslim

population have a certificate level, secondary award qualifications and year 12 and above qualifications, out of which 23.9 % hold Bachelor and above level of education qualifications. (Department of Immigration and Border Protection, 2014). This higher educational level is 1.7 times higher than the national average which was 14.3 (ABS 2013) percent of overall Australians for the same qualification. At the same time it is worth mentioning that according to the 2011 census data, the average unemployment rate for the Muslim population was 12.1 % (DIBP, 2014) which is more than double the national unemployment rate of Australia, which was 5.6 percent for the same year (ABS 2013).

Table 1. Relationship of Followers of Major Religion’s Unemployment and Education

Religion	% Unemployment	% of Population having Education of (Certificate Year 12 & above)	% Bachelor degree or higher
Hinduism	6.8	88.1	54.5
Judaism	4.2	81.1	44.9
Sikhism	5.7	85.9	36.2
Buddhism	8.6	68.4	27.2
Non Religion	6.2	70.5	25.5
Pentecostal nfd	6.1	72	24.7
Atheism	7.1	73.2	24.7
Islam	12.1	64.3	23.9
Baptist	5.3	64.2	22.7
Christian, nfd	6.4	68.4	22.7
Seventh day Adventist	6.9	61.9	20.7
Not Defined	7.9	72.4	19.6
Western Catholic	4.7	60.8	17.9
Uniting Church	3.9	56.3	16.8
Lutheran	4.4	57.7	16.2
Greek Orthodox	5	55.1	15.5
Presbyterian	4.4	54.7	14.6
Anglican Church of Australia	4.5	55.5	14.3
Salvation Army	5.6	46.8	10.1
Jehovah of Witnesses	5.2	49.1	5.9

Source: DIBP 2014

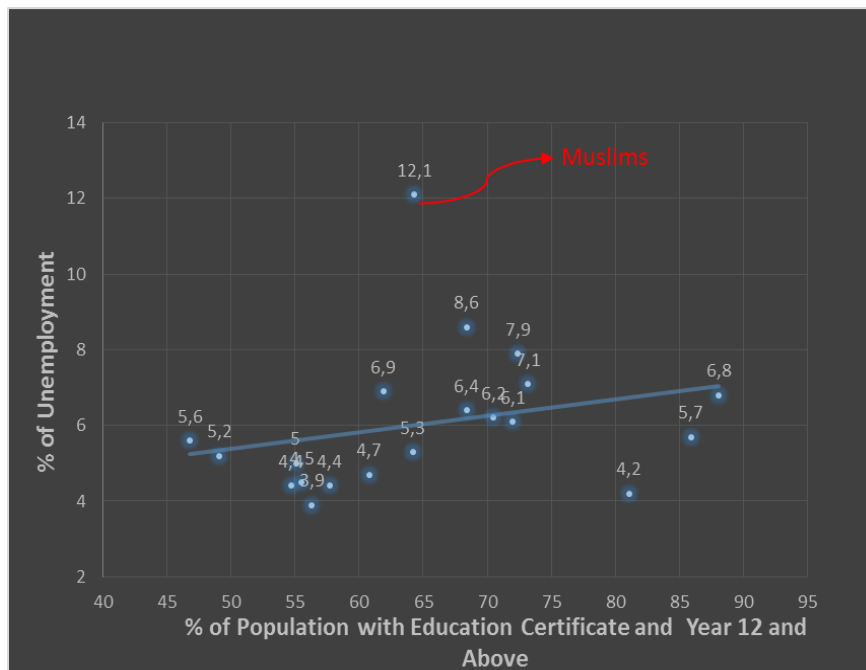


Figure A. Relationship of Unemployment & Education of Faith Follower

A simple regression line was drawn (Fig. A) to have a simple analysis and it became quite obvious that Muslims population were farthest from the trend line.

In terms of checking Muslim communities' work capability, the ABS census Data show that 68.7 percent of the Muslim population falls in the working age group (see Table 1 in Annex), that is between the of 15 to 69 years.

Another factor which enhances the job prospects, is the command of English language skills. It was a surprise to learn that 80 per cent of the Muslims community of Australia is capable of communicating quite well in English language (Hassan 2015).

It is also necessary to overview the socioeconomic outlook of the Muslim population. The data from 2011 census showed that 73 % of Muslims population was living in relative poverty as their income was less than \$800 a week (DIBP, 2014). While at the same time average Australian income was counted about \$51,923 or \$ 998 week (ABS 2013). In the same year the poverty line threshold was

\$400 (Australian Council of Social Service 2014). It is worth noting that 52.3 percent Muslims were living below poverty line which was the highest proportion amongst the major religion followers (DIBP, 2014).

This situation speaks that although Muslims have been part of the society since the time of European settlers in Australia and despite having acquired comparatively more qualifications and energy than mainstream Australian, they are living in underprivileged life and at a greater disparity with their fellow Australians.

### Why is Diversity and Equity Important in Public Services?

Public Services have been defined as “the services that are provided by (or on behalf of) the state according to non- market criteria; that is, on the basis of the need rather than the ability to pay, and it is provided collectively” (Gregory et al. 2009; p601). This basic definition does imply that the ownership of these services is to be held collectively for serving the need of the community. Gregory et al. (2009) has also

indicated that Public Services are also involved with lot of politicisation where the matter of 'equity' comes under questioning. This suggests that there are chances that certain groups of the community might not be able to acquire their fair share from these services.

In the contemporary era, for being a collectively owned body, it is paramount that it should have reflection of the community as a whole as well. Probably in a same way as Canadian Government's current cabinet is reflecting, the prime minister of the country also boasted that he has a cabinet that reflects True Canada (Aljazeera 2015), which he meant that all the community faces were visible in his cabinet. It was this trend which had been adopted by many state of the art established dynamic companies as well. For example, Emirates Group Career's page mentions and takes pride for being a diverse company and employing persons from all over the world (Emirates Group Career). Therefore it establish a sense of belongingness with the world and canvassing that this airline belongs to all the people of the world. In similar way all the Australian community's presence (at for least the sake of its face value) in the Australian workforce could deliver a message that this public service belongs to all Australians equally.

### **Endeavours for the Diverse Public Services in Australia**

It seemed that Australian Government was cognizant about this changing demographic scenario from the beginning but it became more prominent when the new age of enlightenment ushered in Australia in the 70s (after the abolishment of the White Australia Policy), and the urge of making a diverse public services also surfaced (Smith 2011) along these lines. This led the government to start building a better societal

representative public services for better services delivery. 'The Access and Equity Policy' is result of those efforts (Department of Immigration and Citizenship 2012). But after nearly 40 years this policy was seems to have been rejected and given a sense that it was there just for the tokenistic purposes and a show piece statue rather than actual performance and delivery. Since the independent Inquiry into Equity and Access 2011 described these measures as "Poor agency communication with CALD communities and clients was frequently cited as a central feature in lack of agency responsiveness. Contributors complained of lack of effective engagement strategies, poor or ineffective approaches to use of languages ...insufficient use of interpreters" (Department of Immigration and Citizenship 2012).

It was certainly those efforts which led to the formulation of the federal government's Multicultural Access and Equity Policy, which binds all government agencies to formulate their policy for addressing the need of upcoming diversification in Australian society (Australian Human Rights Commission 2013).

It is not without some surprise that this new Access and Equity Inquiry report, after 40 years, still mainly focuses on better services delivery for the CALD community and still refrains from power distribution strategies. As in this report, the mentioning of service delivery to the CALD community appears many times but emphasis on agencies that their policy should be 'more than just service delivery', has very little description; also the report was barred from asking agencies for power sharing strategies (DIAC 2012). Another aspect which this inquiry report could not emphatically explain was some legal consequences for Agencies and Departments responsible in failing to implement the policy in its true sense.

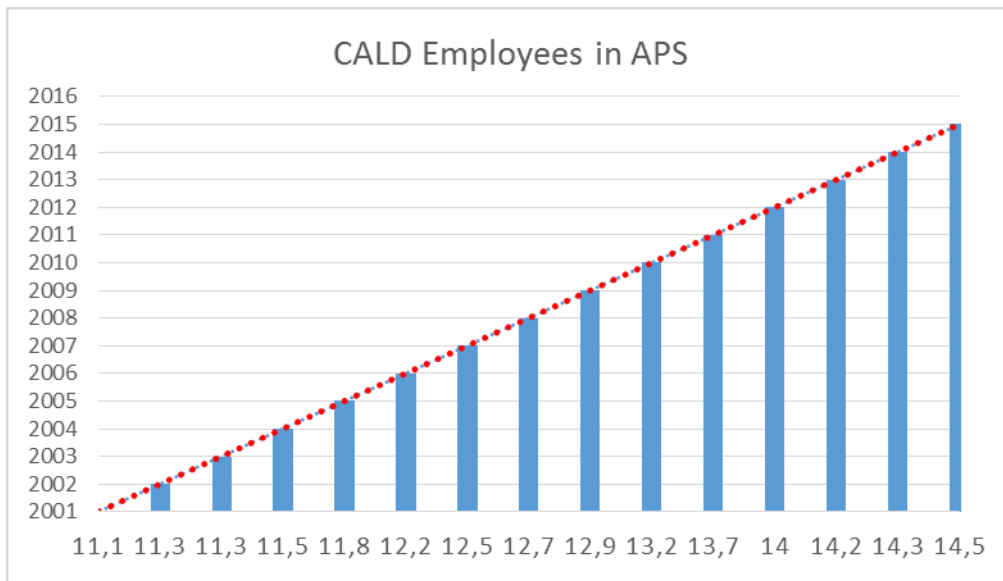


Figure B. Graph of CALD Employees’ Increase rate In Public Services

Despite these sights, this document is quite capable of providing standard for examining the agencies performances in the process of the diversification of the Australian workforce.

### Overview of Workforce Diversity in APS

After having seen the moral and legal needs for diverse inclusivity and equity, it is necessary to looking into the numeric diversity of Australian Public Services which is the first step towards inclusiveness. The culturally diverse population makes around 20 percent of overall Australian population (ABS 2012). Although the Australian Public Services Commission (2015) projects CALD communities composition as 14.3 % of total Australian workforce of the Federal Government Departments (For ongoing employment), in total there were only 21,058 staff members (inclusive of non on going personnel) on the list who have CALD background, which makes only 13.8 % (Australian Public Service Commission 2015) of total Australian Workforce. This statistic shows that the CALD population is 7.2 percent short in Australian workforce than their national proportionate composition. According to APSC 2015, the presence of CALD community’s entry

and senior level employment is just 5 percent which is the quarter of their national proportionate presence in the society.

It is interesting to note that although the CALD background employees are increasing at a moderate rate (FigureB) in the Australian Public Services but at the same time the gap between the increase in CALD population composition in Australian society and the pace of their participations in the Australian Public Services is also widening. Table 3 of appendix, shows that in 2001 this difference was 8.9per cent but by 2011 that difference had increased by .5per cent and gone up to 9.4 per cent between their national composition and their representation in APS.

It is also worth mentioning that the word “CALD” is a substitute of NESB1\* and NESB2\* which is covering much the language background rather than a comprehensive reflection of cultural background and religions (which might overlook some of the facts about converts and second or third generations’ diverse cultural population). This shows that the absolute calculation of the Muslim community’s inclusiveness in all Public Services is not possible for the given time and resources. Therefore only



a reliance on “CALD” criteria will be followed for the sake of this project. Only five of the largest government agencies and departments have been selected on the basis of their interaction with the general public and the size of their employed staff. It is quite difficult to dig out the exact number of Muslim staff working in certain department, therefore only symbolic interpretation through identifiable Muslim names, appearing in an organisational chart would suffice the need of this project for. All this information, along with the description of CALD communities in the annual reports would be able to provide an overall view about agencies’ tendencies towards Inclusivity and Equity demonstration in general.

\*NESB 1 refers to people born overseas who arrived in Australia after the age of five and whose first language was not English.

\*NESB 2 refers to children of migrants including; those who were born overseas and arrived in Australia when they were aged five or younger but did not speak English as a first language; those who were Australian born but did not speak English as a first language and had at least one parent who did not speak English as a first language; and those who spoke English as a first language and had neither parent speaking English as a first language

## **Annual Reports’ Reviews on Multicultural Plans of Agencies**

### **Department of Immigration and Border Protection (DIBP)**

The agency’s document does boast for its numerical inclusion of CALD staff who makes about 22.3 percent of its total workforce (Department of Immigration and Border Protection 2015) which is significantly higher than the current average Australian Public

Services’ CALD staff’s proportion. But still there was not enough information on categories of staff in terms of their CALD background and roles, which makes it harder to understand the capacity of these staff for determining inclusivity.

It is interesting to note that the vision of Australian Border force (The off spring of DIBP & ACBPS) is focusing more on just “Diverse Client Services” as it is mentioned “*We strive for high quality, accessible, client-centric services in pursuit of equitable outcomes...*” (Australian Border Force 2016).

Although the agency has shown its commitment towards the promotion of diversity but its plan for acquiring the proportionate community members of society across all levels of the agency through employment strategy was yet unavailable.

In a broader view, there is an evidence of awareness Multiculturalism is quite obvious in the plan. Since there is unavailability of data on ethnic community’ participation in a multi facet way (Religion, ethnicity etc.) it is hard to know the number of Muslim staff in this department and how their needs are being met to analyse their full inclusivity.

It is worth noting that the profile page of this agency has got one vivid Muslim name (Fatime Shyqyr) in the list of high rank officials (from Assistant Secretary and above) (Department of Immigration and Border Protection 2015). This presence is less than 30 percent representation of the actual proportionate of the Muslim Population in society. This situation certainly speaks that despite there is an awareness on Multiculturalism, but the numerical inclusion of Muslims is still shorter.

## Australian Customs and Border Protection Service

The second unit of The Australian Border Force is the Australian Customs and Border Protection Services which is comprised of 5,181 personnel (Australian Customs and Border Protection Services 2015). The information found about the CALD background staff in the department was a dispassionate description without mentioning any strategy or detail plan, and even the document is empty of narration of the tally of CALD employees working in the department (ACBPS 2015). But APSC (2015) data suggest that this classification is just 5.7 percent of its total workforce, which is just a quarter of the representation of the proportionate presence of CALD communities in Australia. This fraction of presence of CALD staff tells the reason why the agency has failed to mention this in its annual report.

Finding any specific information on people from Muslim background was difficult. But the organisational chart shows one Muslim name (ACBPS 2015) which shows the Muslim representation is less than 50 percent from its national proportionate composition.

## Australian Federal Police

The Australian Federal Police (AFP) is another important department of Federal Government having 6,751 staff (Australian Federal Police 2015) and counts as one of the biggest Federal Government Agencies. AFP has proudly depicted the organisation as a representative of whole community by uttering such flowery phrases about themselves “.... is committed to developing a work force that is representative of the Australian community we serve” (AFP 2013). This is very optimistic aspect of the agency in journey of embracing diversity.

The AFP has shown their strong affirmation and commitment towards getting training for “Islamic Culture” (AFP 2013), more so probably for services purposes, but mentioning that bit exclusively in their strategic plan shows that the agency is moving towards inclusivity and trying to broaden its stakeholder range.

But unfortunately AFP, documents are barred from providing the detail of proportionate presence of CALD background staff in its Annual Report (2015).

Without such information it is hard to find exactly the ratio of inclusiveness of Muslim population, and how far are they from their proportionate presence in the force in comparison with their national proportion representation? But it was also a happy surprise that the organisation has one Muslim sounding name amongst the list brass hats (AFP 2015) which is ahead to their national proportionate presence. Even the depiction of its recruitment & retention plan for CALD communities (AFP 2015) suggests a strong adherence to this cause and tells the seriousness of agency in this subject.

But for determining the inclusion for the purpose of power sharing would still look like a farther step.

## Department of Human Services

The Department of Human Services is perhaps the most important Department of Australian Government for various reasons, but the two most important rationales for including this particular department for the purpose of scrutiny are; firstly, it is the Government’s largest service provider agency in terms of having more than 34,000 staff (APSC 2015). Secondly, this department has touched almost every Australian life at one stage (Department of Human Services 2015).

The appearance of strong words for commitment to diversity on its front pages does

tell its enthusiasm for the cause of upholding its commitment to cultural diversity. Distinctively from other agencies, Department of Human Services divulged its plan for a progressive increase in its Indigenous recruitment campaign and gradually increasing staff of Indigenous background (Department of Human Services 2015). It is also exemplary as it shows a commitment to a plan rather than just the statements.

The agency's commitment towards learning about Muslim Culture is exclusively mentioned on the pages, and suggests that the agency is aware of Muslims' exclusion.

Agency takes a justifiable pride for having 8000 staff from non-English speaking background which comfortably falls in-line with the national proportion of CALD community's population. Having two or three identifiable Muslim names out of more than 150 staff members (Human Services 2015) on the organisational structural chart of senior executives, on the basis of only this available closest possible data, it can be assumed that the presence of Muslim employees is just right according to their proportion of Muslim population in nation and.

### Department of Foreign Affairs and Trade

The Department of Foreign Affairs and Trade, one of the top ten biggest agencies in Australia (ASPC 2015), takes pride in reaching out to the world for enhancing Australia's interests. It is interesting to note that the Department is keen to project the 'contemporary Australia', as it says, "...Strives to present to the world an image of Australia that closely reflects our social and cultural diversity ..." (Department of Foreign Affairs and Trade 2013). So in a simplistic terms this department could be described as the 'face of the country'. Department consist of 6200 employees (Department of Foreign Affairs and Trade,

2015) and nearly 140 staff of higher ranking officials (Department of Foreign Affairs and Trade, 2016). Department also deployed 125 Australian ambassadors and other representatives (Department of Foreign Affairs and Trade, 2016) in other countries.

Although the department has completed the formality of including a diversity section in their Annual Report (2015), it still does not show any information about the presence of CALD background staff in this organisation. Due to the unavailability of information of CALD staff, it is hard to estimate whether the national proportion is available in the department or not? As far Muslims staff are concerned, from the symbolic interpretation point of view, it was hard to find any Muslim name from both higher official ranking and from the list of Ambassador and representatives to other countries (Department of Foreign Affairs and Trade 2016). On the basis of this symbolic interpretation, it can be easily assumed that the 'Face' of the country is 2.2 per cent 'effaced' owing to the non-inclusion of Muslims in the representation of Australia to the world.

Although an earlier research by Cahil & Ewen, cited in Access and Equity Research (1992), had depicted the exasperation over the inclusion of ethnic background minorities in this department 25 years ago, by saying that the department had the lowest proportion of CALD background employees in the work force. Unfortunately that rhetoric is still valid in current era, since data from APSC (2015) show that there is only 441 ongoing CALD background employees working in the department, which are just a 7 percent of total employees which is only one third of national proportion of CALD community. This infers nearly 14 per cent of the 'face of the country' has been obliterated in general.

Cahil & Ewan's research also indicated the departments' lack of sensitivity with cultural aspects quarter a century ago still visible in their attitude as in department's Annual report (2015), remains without any description of "CALD", and does corroborate the outcome of earlier results.

It is interesting to note that DFAT, like other major public services agencies, included an Islamic cultural awareness programme in their Multicultural Plan, which is an indication of the department's cognizance for the extended service delivery and consideration of the exclusiveness of Islamic Culture.

### Australian Tax Department

The Tax Department of Australia is the second largest government agency (APSC 2015) with 21,251 employees (Australian Tax Office 2015). The Department takes pride in financial representation of the whole society as it describes in its Multicultural Plan, "...our vision for the future where Australians value their tax and superannuation systems as community assets..." (ATO 2014). According to APS data 2015, the department has 3795 employees who fall under the CALD category (APSC 2015). This is about 16 percent of total workforce nearly four percent shorter than the national proportion of CALD community. Despite of that achievement department's annual report failed to mention this (Australian Tax Office 2015), reflects the departments overall low priority on this subject in a broader view.

Since the department's data does not show any CALD classifications it is hard to tell the percentage of Muslim employees of this department. Also the organisational structure of senior staff seemed empty without any Muslim sounding name, although there could have been one Muslim sounding name to for complete representation of community in financial affairs. This picture tells that the Tax Department is also

incomplete in terms of CALD inclusion in general and Muslim inclusion in particular.

### Sum Up of Agencies Report

After having taken the snapshot of these departments it could be concluded that although there has been some improvement in agencies attitude towards CALD communities' inclusion and equity, but there is still a lot of space to be filled to take those relationship to the level of partnership on the basis of power sharing principle.

In light of above discussion, the agencies involvement with CALD communities and 'Power Sharing' phenomena, could be understood very clearly by comparing the two units of the Australian Border Force. As we have seen the DIBP, who is primarily meant to deliver direct services to public in general, holds more CALD employees, but on the other hand ACBP department, who has more of a policing role, does have a very small CALD employees' presence. Hence the comparison of these two units clearly tells the existence of disparity of power in the society which reflects a coloniser and colonised relationship within one nation.

Another reality to emerge from the above discussion is that in first place the agencies a have significant shortage of CALD background employees in general which certainly imply that Muslim population (being the part of the CALD population) has no exception in that shortage. But particularly a significant smaller appearance of Muslim background employees in senior staff list in comparison with their national proportionate presence, despite of having lived in Australia more than 150 years, tells that there is still room for agencies' recruitment plans to be reviewed for the good blending and better way of representing the society.

This part of study also provides a depiction about the departments' flexibility for accepting

the changing dynamics. AFP has shown a strong commitment towards this cause and emerged as the only agency where a Muslim sounding name is present in the organisational structure more than the national presence. Apart from that the agency has also shown an adherence of a substantial plan for recruitment and retaining the CALD background employees. But on the other hand, stubbornness still exists, as in the case of Department of Foreign Affairs where neither the commitment nor the evidence of sufficient CALD employees exists in their documents, despite the fact that the past researches had also indicated their concern for this department.

An intangible enhancement in engagement with CALD communities after 25 years, tells that there is a need to re-evaluate the Agency's Multicultural Plan as whole, and this time within the framework of power sharing and legal bindings.

Although the overall agencies seems accepting the Muslim cultural 'exclusiveness', but still this exclusivity is being tried to address for the services delivery purposes only rather than for their inclusivity, ownership and share of power.

Therefore we can safely say that the development of diversification of Public Services has just marked the phase of acceptance of Muslim population presence in the society, and probably entered into the phase of transition to the better services delivery. However it is still far from reaching the stage of partnership based on ownership and power sharing that could result in a more comprehensive population outlook and closely bonded society. After having determine the prevailing culture, it is necessary to examine to numerical facts to reach to some solid conclusion.

## **Inclusion of Muslims in National Australian Workforce**

This part of the project is documenting the numeric inclusiveness of Muslims within overall national government employment composition. According to ABS data from the 2011 census, only 5,462 Muslim employees were part of the national government employment work force of 413,449 personnel, which makes up only 1.3 percent of whole national employment of government. This composition is 1.7 times less than their national composition. And this difference stands out well in comparison with other faith follower employees in the government work force. It has been illustrated in table that representation of most other religious groups is almost in accordance to their national composition (See Table 2).

## **Inclusion of Muslims in National Australian Workforce**

To understand the partnership experience (Which is the first rung of true participation discussed earlier) of Muslims populations, Table 3 presents some interesting findings and they are pretty much consistent with a double deprivation. In Table 3, it has been shown that the Muslims are even short in the composition of national government managers' employment. It is quite obvious that the Muslim community has double exclusion than their normative representation.

It is also interesting to note that, except for the follower of Islam, Buddhism and Hinduism, (faith of migrants) almost everyone else has been successful in maintaining their consistency of proportionate participation in managerial roles as well.

Table 2. Comparison of Representation of Faith Followers in National Government Employment

Religion	Total Number of Employees	Share in National Employment (%)	Proportionate Presence in Society (%)	Difference in Representation
Islam	5,462	1,3	2,2	-1,7
Buddhism	10,576	2,6	2,5	1,0
Christianity	229,338	55,5	61,1	-1,1
Hinduism	6,984	1,7	1,3	0,8
Judaism	2,029	0,5	0,5	0,9
No Religion	136,389	33,0	22,3	0,7
Total	413,449			

Source ABS Census 2011; Counting: Persons, Place of Work; ‘-’ signs showing the deficiency; \* fractions set to one decimal point

Table 3. Outlook of Major Faith Follower Managers in National Government Employment

Religion	Total Number of Employees	Share in National Employment (%)	Proportionate Presence in Society (%)	Difference in Representation
Buddhism	752	1,5	2,6	-1,8
Christianity	30542	59,1	55,5	0,9
Hinduism	540	1,0	1,7	-1,6
Islam	336	0,6	1,3	-2,0
Judaism	215	0,4	0,5	-1,2
Other Religion	310	0,6	0,9	-1,4
No Religion	16889	32,7	33,0	1,0
Supplementary	570	1,1	1,3	-1,2
Not stated	1539	3,0	3,3	-1,1
Total	51693			

Source ABS Census 2011; Counting: Persons, Place of Work; ‘-’ signs showing the deficiency \* fractions set to one decimal point

In reaching managerial levels, experience plays an important role so, here we are also considering an analysis of age for the managerial role.

### Relationship of Age and Managerial Role

Generally, it is accepted that managerial roles have a close association with age and experience but the data tells us different story based on two arguments. Table 4 of the appendix, suggests that highest number of managers of national employment fall within the age group of 40 – 49. The follower of Buddhism, despite of maintaining highest ratio in that age group (17%), still falling short two times from their national proportionate presence for these roles. Conversely, then on-religious

group with in this age bracket is younger in comparison with Christianity and Buddhism followers, but still have highest proportion of the managerial roles. Secondly, although Islam is a younger religion in comparison with other faiths in Australia, but it certainly does not provide the reason that it should be dropped out from the club by two times, as Islamic followers within the range group of 40 – 49 are 12 percent (See Table 5 of the appendix) just one percent less than the nonreligious group. Therefore it does not seem that experience could be the problem in dropping out Muslims from the pool of Managers with double difference.

### Comparison with 2006 Census

The 2006 census indicates that the unemployment of Muslims faith followers was 13.4% (Department of Immigration and Citizenship 2008), which was 2.5 times higher than the national unemployment rate in Australia (ABS 2006). At the same time 60.2 percent of the Muslims population were found to have the qualifications of year 12 and above and certification courses while 18.5 % were holding bachelors and above qualifications (Department of Immigration and Citizenship 2008). This higher qualification later increased to 23.9 in the 2011 census (Table 1). This trend shows that unemployment has been reduced with the rate of 1.3% per five years, and could only be possible after increasing the qualifications level by 5.4 % and increase in their population composition.

### Experiences of Inclusion

Muslims are not only under pressure in society in general, as Prime Minister Turnbull said, "...your community is under pressure..." (2016), but this stress can also be felt in their work experience as well. It starts from the beginning of finding a job, as Hassan (2015) describes it: "*In the labour market Muslim Australians face discrimination and are less likely to be granted a job interview than the average Australian*".

With this difficult beginning, the literature has shown that Muslim labour force has to face many challenges of prejudice in general which are at least but not the last; they have been subjected to employer's loathing for fearing of losing clientele and colleagues' opposition; they had to face higher workloads; social exclusion at work; appearance of their identity remained an issue; sacrifice of their cultural norms and acceptance of job which might be repugnant to Muslim values (Department of Social Services

2011). The literature tells the situation is not quite flowery in government departments either as a police officer describes his story of being mistrusted, career uphill, verbal vilification, blatant racism and prejudice attitude of colleagues at his workplace (Donnelly, 2016).

While these stories certainly are in line with the widespread rhetoric, and specifically when it comes to the employment discourse. The tallying from agencies and departments' data, does suggest that the ripple effects of this rhetoric from nation have some impacts on national government employment situation as well.

### Conclusions

Although the CALD community's employment proportion in national government found, at least, short by a quarter from their national proportion over all, in general. But in particular when it comes to Muslim population this difference widens to double for general employment in the national employment work force.

As we have seen in the beginning Muslims unemployment rate is double than the national unemployment rate. This trend leads to a double deprivation of Muslim's presence in national government departments which takes the turn to another depreciation phase when it comes to the higher ranking managerial positions, where once again this declining slop even sharpened with double ditching as well.

This condition exacerbates further when Muslims populations' identity altogether disappears from the pages of high profile organisations having a responsibility of making the policy for higher level of national interests.

The issue of diminishing and circumventing Muslims staff could further be examined with some non-inclusive and unequitable behavioural attitude in agencies' cultures which certainly tells

that inclusiveness of Muslims, in a broader view, is well below from expectation in general.

On the basis of the dropout of Muslims from three spheres it can be enumerated that that Muslims are six times likely to be deprived from their right of ownership and participations in national and civic rulings.

Therefore on basis of above discussions we witnessed that there are three things missing for the Muslim population in Australian multicultural society; lack of access and equity, being valued in the society and scarcity of share in power. Hence, harmony can primarily prevail and be sustained as long as community partnerships could be strengthened based on the formula: access and equal opportunities for all Australians while having a sense of being equally valued and have the opportunity of full participation with a redistribution of power for the powerless.

Therefore to bring in this sustainable harmony; it is recommended that:

1. A national inquiry by Australian Human Rights Commission, similar to the *National Inquiry into Employment Discrimination against Older Australians and Australians with Disability*, should be conducted to identify systematic hurdles and legal hindrances to assess the damage and violation of Human Rights in this deprivation and disparity.
2. The Australian Multicultural Plan needs to be reassessed for national employment in general and the Australian Public Services in particular, by contextualising the redistribution of power. At the very least introduction of clauses for ensuring and expediting mandatory inclusion for whole community representation, within five years should be the part of the plan.

3. Government would need to invest six times greater efforts to bring Muslim community on board and reach out to them.

The situation is grim enough that there would be no harm if special incentives could be introduced in getting Muslim faith person, into the national workforce.

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