

Australian Reconciliation Barometer 2022

Full Research Report

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Introduction & background

Reconciliation Australia (RA) first launched the Reconciliation Barometer research project in February 2007.

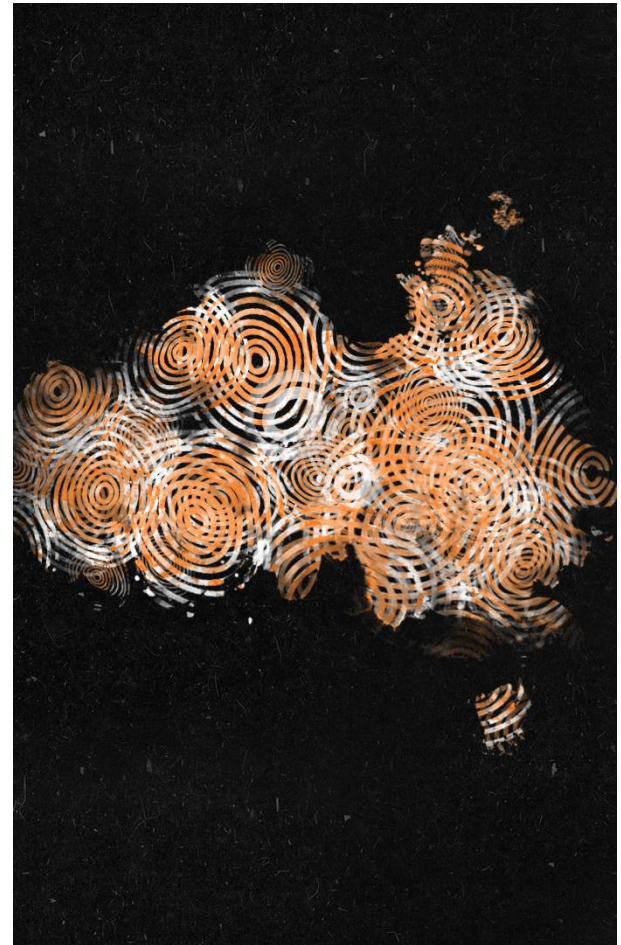
The objective of the research was to develop a tool to measure the progress of reconciliation between Aboriginal and Torres Strait Islander people and non-Indigenous Australians.

The first study was completed in 2008, with subsequent biennial tracking waves since then.

While improvements in First Nations health, employment, housing and education are essential for the reconciliation process, equally important, and at the core of reconciliation, is the relationship between the First Australians and those who have come since.

If we are to improve the relationship and create an environment which provides equal life chances for all Australians we must also measure, track and understand the underlying values and perceptions that shape this relationship and influence our social interactions and structures.

This is the only study of this nature undertaken in Australia. The inspiration for the Barometer came from South Africa, where the Institute of Justice and Reconciliation developed the '*South African Reconciliation Barometer*'.



Introduction & background (cont.)

The Australian Reconciliation Barometer (ARB) delves into the heart of our nation to identify the attitudes First Nations and non-Indigenous Australians hold about each other, and about reconciliation in this country. It also attempts to shed some light on opportunities for moving the relationship forward, towards a greater reconciled, shared unity.

Reconciliation cannot be seen as a single issue or agenda.

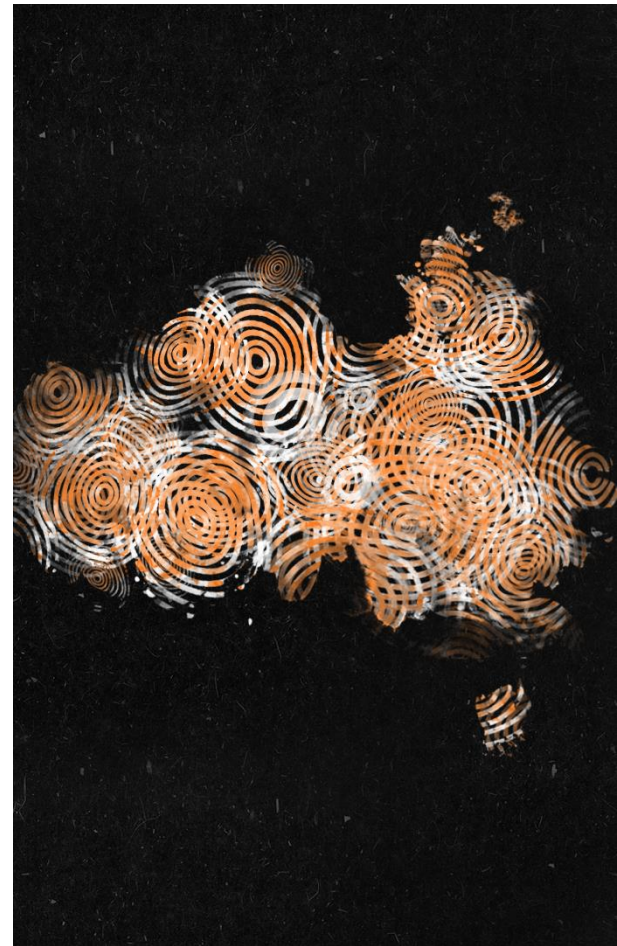
Reconciliation Australia undertook a review of reconciliation in Australia and internationally and, as a result of this work, five critical dimensions that together represent a holistic and comprehensive picture of reconciliation were identified.

Since 2014, the Barometer has aligned closely with RA's Reconciliation Outcomes Framework, to focus on 5 key dimensions:

- ▶ Race Relations, Equality and Equity, Unity, Institutional Integrity and Historical Acceptance,

Using these five dimensions, we can get a clear picture of what is required to achieve reconciliation in Australia.

These dimensions do not exist in isolation. They are interrelated and Australia can only achieve full reconciliation if we make progress in all five areas.



RA's Reconciliation Outcomes Framework:

The 5 key dimensions of the ARB

Race Relations

At the heart of reconciliation is the relationship between the broader Australian community and Aboriginal and Torres Strait Islander people. To achieve reconciliation, we need to develop strong relationships built on trust and respect, and that are free of racism.

Equality and Equity

Reconciliation is more likely to progress when Aboriginal, Torres Strait Islander and non-Indigenous Australians participate equally and equitably in all areas of life. To make this happen we have to close the gaps in life outcomes for Aboriginal and Torres Strait Islander peoples, and achieve universal recognition and respect for the distinctive collective rights and cultures of Aboriginal and Torres Strait Islander peoples.

Unity

In a reconciled Australia, national unity means Aboriginal and Torres Strait Islander rights, histories and cultures are valued and recognised as part of a shared national identity.

Institutional Integrity

The active support of reconciliation by the nation's political, business and community structures.

Historical Acceptance

We can't change the past but we can learn from it. We can make amends and we can ensure mistakes are never repeated. Our nation's past is reflected in the present and unless we can heal historical wounds, they will continue to play out in our country's future.

The 2022 Australian Reconciliation Barometer report presents summary tables of key indicators from this year and previous ARBs, followed by key trends and then full findings under each Dimension, as well as State and Territory breakdowns and tracking (where applicable) since 2014.

As the Methodology overview explains, **this latest ARB wave constitutes some major changes from 2020, following an extensive review. The report also includes data and tracking from 2014 only**, when the survey and aims were redesigned to most of its current format. For results and tracking 2008-2012, please refer to past ARB reports, especially 2018 when 10-year tracking was included. However, owing to sampling and questionnaire changes, comparison of results prior to 2014 with today should be approached with some caution.

Methodology 2022 Barometer

ARB reviewed and refined for the second time

In early 2022, following a tender process, Polity Research & Consulting was selected to conduct a second comprehensive review of the Barometer survey, with the aim of again ensuring the ARB is 'fit-for-purpose' in contemporary Australia. As part of this, the review also aimed to assist RA's current aspiration of moving the reconciliation movement from 'safe to brave'.

The review comprised two parts: desk research and stakeholder consultations. In the first phase, desk research was used to review latest academic appraisals of both the ARB and other relevant international barometers/surveys. A comparison between the ARB and other instruments was also undertaken from a data science perspective, to check for best-practices and potential survey and reporting improvements.

For the second phase, key stakeholders were invited based on their knowledge and experience in First Nations affairs, reconciliation and academic research, and to achieve an appropriate mix of First Nations and non-Indigenous representatives, as well as technical and lay users of the ARB.

The review identified 5 key areas for improvement of the ARB:

- i. To better measure aspects of 'lived experiences' among the population, particularly in terms of 'trust', to enhance existing 'proxy' or generalised views of reconciliation
- ii. To remove question ambiguity, and to introduce distinct yet still symmetrical measures for First Nations and non-Indigenous respondents
- iii. To further address First Nations sample adequacy, as much as logistically possible, with booster samples in key locations
- iv. To measure intergroup contact, reconciliation engagement and 'harmony' among the population more, rather than overly focusing on deficits and divisions
- v. To improve reporting clarity, as well as using the data to gain more demographic and strategic views of the reconciliation journey

Accordingly, the Barometer was again revised extensively and now contains many new measures, as well as some revisions to past questions. For this reason and also due to the additional 'CATI' sampling for the First Nations community (see p.5), the 2022 ARB represents another resetting of the reconciliation baseline in Australia, and direct tracking comparisons with prior results should be assessed in this regard.

What is more, the main ARB report will now be followed in the subsequent 'off' year with more specialised reports. These will focus on providing targeted views and insights in specific areas, to further enhance and assist the reconciliation efforts of RA and other stakeholders.

Key changes to existing questions in 2022:

For the purposes of brevity and consistency, but also respect, the survey now refers to 'First Nations' people, regarding Aboriginal and Torres Strait Islander/Indigenous Australians.

In terms of measuring discrimination by various groups (e.g. Police, Employers etc), the survey now asks only for 'personally experienced' instances, instead of those experienced by 'you or your family'.

Questions regarding Australia's history and also European 'settlement', now specifically refer to 'colonial' Australia or 'colonisation'.

For a few remaining minor changes, or for any changes made prior to 2022, notes at the bottom of the relevant report page explain those details.

Methodology 2022 Barometer: Survey details

General Community and Aboriginal and Torres Strait Islander Samples

Since the first Barometer in 2008, the general community sample of Australian residents has been recruited from a professional market and social research panel. Participants received a small incentive for their participation. A key change in 2022 has been the combination of non-Indigenous and First Nations samples to create the final general community sample. This was necessary to accommodate the new survey questions designed for non-Indigenous or First Nations respondents only.

The combined total base sample of 2522 completed the survey between 21 July-28 August 2022, and is associated with a margin of error of $\pm 1.9\%$ at the 95% confidence interval. This means that if a result of 50% is found, we can be 95% confident the real result is between 48.1% and 51.9%.

Since 2014, the First Nations sample has also been drawn from a professional market and social research panel. Participants were self-identified as Aboriginal and/or Torres Strait Islander. A key change in 2022, however, has been the addition of boost samples in ACT and NT, which have previously been very under-represented locations. Approx 20-30 First Nations respondents were gained in each Territory, via CATI surveys (phone interviews).

The final First Nations base sample of 532 completed the survey between 1-28 August 2022 (simultaneously as part of the general community sample), and is associated with a margin of error of $\pm 4.2\%$ at the 95% confidence interval.

The final non-Indigenous base sample of 1990 is associated with a margin of error of $\pm 2.2\%$ at the 95% confidence interval.

The general community sample, as well as the non-Indigenous and First Nations samples, are weighted to be representative in terms of Indigenous status, age group, gender and location (State and Territory populations), as per Australian Bureau of Statistics 2021 Census data.

The general community sample of Australian residents included quotas set for States and Territories, which are associated with the following margins of error at the 95% confidence interval:

NSW, Victoria, QLD $\pm 4.4\%$; WA, SA, Tasmania, $\pm 6.9\%$; ACT, NT, $\pm 8.6\%$

NOTE: State breakouts for the general population in this report have each been weighted separately as per ABS 2021 Census stats per State/Territory.

Further details of the composition of both samples are provided in the Appendix.

Comparative samples from previous waves

In 2014, 1100 residents aged 18+ in the general community and 502 in the First Nations community completed the survey in Sept-Oct 2014

In 2016, 2277 residents aged 18+ in the general community and 500 in the First Nations community completed the survey in July-August 2016

In 2018, 1995 residents aged 18+ in the general community and 497 in the First Nations community completed the survey in July-August 2018

In 2020, 1988 residents aged 18+ in the general community and 495 in the First Nations community completed the survey in July 2020

Methodology 2022 Barometer: Survey details (cont.)

Measuring 'Trust'

A review of some recent academic work in this area was conducted as part of the ARB revision, which confirmed how complex and multi-faceted this social construct is, and measuring it even more so. Yet 'trust', both interpersonal and depersonalised, has long been recognised by social scientists as fundamental to the functioning of healthy societies:

"The entire fabric of our day-to-day living, of our social world, rests on trust – buying gasoline, paying taxes, going to the dentist, flying to a convention – almost all our decisions involve trusting someone else." (Rotter 1970, cited in Evans & Krueger)

As such, trust is clearly an essential component of reconciliation, and while measuring this comprehensively is beyond the scope of the ARB, the new 'lived experience' measures are based on the following general academic tenets:

- The opposite of trust is distrust, and this provides the most effective scale (with 'neither' at the centre of those bipolar possibilities)
- Manifestations of trust are typically dependent on context and situation – who we trust and how much we trust are highly personal and/or needs-based
- Overall, proximity is king – "the earliest trust rule is based on social distance – trust neighbors, but not outsiders" (Macy & Skvoretz 1998, cited in Yuki et al.), and "Generally, trust decreases when the social distance between the trustor and the trustee increases" (Evans & Krueger).

The new trust measures, then, are designed to capture trust-distrust levels based on 'proximity' vs 'distance' and in varied settings.

References: Evans & Krueger 2009, *The Psychology (and Economics) of Trust*; Miller & Mitamura 2003, *Are Surveys on Trust Trustworthy?*; Robbins 2016, *Probing the links between Trustworthiness, Trust and Emotion: Evidence from four survey experiments*; Yuki et al. 2005, *Cross-cultural Differences in Relationship- and Group-based Trust*

Acknowledged limitations

Gaining a truly representative sample of Aboriginal and Torres Strait Islander Australians remains difficult because of a number of geographical and socio-economic factors. Accounting for these factors comprehensively is beyond the current budget scope of the research, and as such the sample of First Nations people may not be truly representative of the overall First Nations population (particularly encompassing remote community views).

It is further acknowledged that, in the interests of graphical and reporting brevity, the abbreviation *First Nations* has been used in this report, to refer to Aboriginal and Torres Strait Islander peoples. Similarly, the term "Australians" has been used in both the survey questions and report, to refer to all people who are resident in Australia, including both citizens and non-citizens.

Online approach

The majority of respondents from both groups completed the survey online. Previous studies have shown that online research produces research which is at least as accurate (and sometimes more accurate) than telephone research. Another benefit of this approach is the removal of any interviewer bias that may come into play when discussing sensitive issues. Online surveys also have the advantage of allowing people to respond at their own pace, giving them enough time to properly consider important and complex issues. However, it is possible that this methodology over-samples the computer literate and digital-enabled population, which may limit the participation of some people in the general population.

Methodology 2014-2020 Barometer

ARB reviewed and refined

In early 2014, following a tender process, Polity Research & Consulting was selected to conduct the ARB survey, and to assist RA and its stakeholders with a comprehensive review of the Barometer survey. In May 2014, RA convened a Roundtable workshop at the National Centre for Indigenous Excellence in Redfern.

Participants were invited based on their knowledge and experience in First Nations affairs, reconciliation and social research, and to achieve an appropriate mix of not-for-profit, academic and commercial sectors and gender.

The Roundtable identified 4 key areas for improvement of the ARB:

- i. To better inform a broader narrative on reconciliation, by more closely aligning with RA's Reconciliation Outcomes Framework
- ii. To remove questionnaire asymmetry, with too many existing questions 'speaking' to non-Indigenous respondents rather than both groups
- iii. To address First Nations sample bias, as much as logistically possible, with respondents drawn from a narrow group of First Nations networks
- iv. To measure the 'lived experience' of respondents more, rather than their perceptions of the broader social reality

Accordingly, the Barometer was revised extensively and has contained many new measures since, as well as some revisions to past questions. For this reason and also due to the improved 'random' sampling approach for the First Nations community (see below), the ARB since 2014 represents something of a resetting of the reconciliation baseline in Australia, and makes direct tracking comparisons with 2008-2012 results difficult.

Following the "10-year tracking" report in 2018, it was decided that the results of surveys prior to 2014 would no longer be included in the ARB, so that applicable tracking results are now more directly comparable. To access past results, readers should refer to previous Barometers, archived with Reconciliation Australia. However Polity advises caution regarding any dramatic changes in results since 2012.

Methodology 2014-2020 Barometer: Question changes

Question changes in the Barometer and considerations for tracking

Since 2014, the ARB questionnaire has undergone occasional changes or edits, as part of a continuous process to develop and improve the survey as required. Reasons for making changes include responding to changing social realities and/or events, such as the Referendum Council recommendations and Uluru Statement from the Heart, or to meet evolving focal points of Reconciliation Australia, or to address any errors or ambiguities that become apparent. The following list outlines key changes since 2014, and explains potential implications for the research tracking. The list does not address entirely new questions which have been added, as the presence of such changes is self evident.

Key changes to existing questions in the ARB since 2014:

In 2014-18, the survey asked people **to indicate levels of acceptance regarding a number of key facts about Australia's past (p.151)**. In 2020, the question was changed to ask if they "believed" these facts (i.e. rather than accepting them). This was due to it becoming apparent there was considerable ambiguity with the word 'accept', and as such this question has been reset entirely. *All results for this question in previous ARB reports should be disregarded.*

In 2018, the survey asked people **to indicate levels of importance for undertaking a truth telling process (p.166)**. In 2020, the question was changed to ask in relation to truth telling "processes". This change does not dramatically affect the focus nor intention of the question, and tracking is maintained in the report. However, shifts between 2018-20 should be treated with caution.

In 2014-16, the survey asked people **to indicate which statement they agreed with most (from a list of 4) regarding how to address the wrongs of the past (p.170)** resulting from European settlement in Australia. In 2018, the question was changed to ask in relation to "the history of European colonisation of Australia". Shifts in tracking results 2016-18 should be treated with caution.

In 2014-16, the survey asked people a series of questions **to indicate their level of knowledge and the level of importance regarding the history of First Nations Peoples (pp.104, 108, 110)**. In 2018, these questions were changed to ask about the "histories" of First Nations peoples, to better reflect the heterogeneity of First Nations communities. This change does not dramatically affect the focus nor intention of the questions, and tracking is maintained in the report. However, shifts between 2016-18 should be treated with caution.

Original ARB development

To create the first Australian Reconciliation Barometer, the first part of the research task was to identify different factors that contributed to advancing reconciliation. Several phases of both quantitative and qualitative research were used in the process of identifying and defining these factors. In May 2007, RA commissioned a quantitative survey among 1,024 people to determine the underlying values of Australians towards First Nations issues and reconciliation. This survey was further enhanced by a series of in-depth interviews with 14 key First Nations and non-Indigenous stakeholders. From this, 29 hypotheses of reconciliation were identified, forming the basis of a discussion guide for further study.

In November-December 2007, a series of 12 forums were conducted with First Nations and non-Indigenous Australians in Shepparton, Rockhampton and Sydney. The forums explored the 29 hypotheses of reconciliation and this resulted in the development of 31 “outcomes” for reconciliation, that is: actions or conditions that will advance reconciliation.

These outcomes were used to inform the development of the original Barometer questionnaire. This first Barometer survey was conducted in May 2008, May 2010 and July 2012.

General Community Sample

For the 2008-2012 studies, the general community sample of Australians was selected and weighted to be representative in terms of age, gender and location (state and urban/regional splits), as per Australian Bureau of Statistics 2006 Census data. Participants were recruited from a professional market and social research panel and they received a small incentive for their participation.

1007 Australian residents aged 18+ completed the survey in May 2008, 1220 completed the survey in April 2010, and 1012 completed the survey in July 2012. These sample sizes are associated with margins of error of +/- 3.1%, +/- 2.8% and +/- 3.1% at the 95% confidence interval respectively.

First Nations Sample

The 2008-2012 surveys among First Nations respondents involved recruitment through First Nations networks across Australia, with an open invitation distributed by email and hosted on the RA website. This targeted approach was taken due to the relatively small proportion of First Nations Australians within established research panels, and the Australian population overall. A sample of 617 First Nations Australians completed the survey between 25th-30th June 2008, while 704 First Nations Australians completed it in 12th-29th April, 2010, and 516 completed it in July 2012. These sample sizes are associated with margins of error of +/- 4%, +/- 3.7% and +/- 4.3% respectively.

Gaining a truly representative sample of Aboriginal and Torres Strait Islander Australians is difficult because of a number of geographical and socioeconomic factors. Accounting for these factors was beyond the scope of the research, and it was acknowledged that the sample of First Nations people (recruited via First Nations networks) may not have been truly representative of the overall First Nations population. The data was weighted according to First Nations demographic data (age/gender and location) from the Australian Bureau of Statistics 2006 Census, to try and ensure it was as representative as possible.

2022
KEY
RECONCILIATION
INDICATORS

The social context of 2022

Before interpreting any changes in the Barometer results for 2022, it is important to acknowledge and consider some key events which may have directly influenced attitudes to reconciliation and other First Nations issues this year.

Residual COVID-19 impacts, cost of living and the twin threats of war in Ukraine & Global recession

While 2022 has seen something of a return to normal following the COVID-19 disruptions of 2020-21, the pandemic has had lasting impacts, not least in terms of workplace practices and remote working, long-covid suffering and continued supply chain issues and labour shortages.

There is little doubt, however, that cost-of-living pressures and the threat of a looming global recession are certainly occupying the minds of Australians this year. Successive interest rate rises since May, rising energy and food costs – as well as and not least of all due to the war in Ukraine – are all causing stress and concerns about the future. Consequently, the issue of ‘reconciliation’ may have become less prevalent in people’s thinking right now, vis-à-vis other issues.

Election of the Labor Government and the Voice to Parliament

A major change in Australian society this year has been the election of the Albanese Government in May, replacing nine years of Coalition power. In particular, a key campaign promise of the incoming Government is the commitment to hold the First Nations *Voice to Parliament* referendum in its first term, possibly late in 2023.

It is not known exactly how much this change has directly affected reconciliation efforts in Australia, but it is possible to see both positive and negative forces at work. In the first instance, the Voice commitment has clearly re-energised the reconciliation movement, with concerted media coverage of the subject in recent months, and strategies and efforts to ‘bring the people along’ starting to take shape.

Gordon Copeland, Kumanjaji Walker, First Nations deaths in custody, and racism in football clubs

Perhaps the most startling social context for reconciliation in Australia in 2022, has been the endless media stories highlighting ongoing systemic prejudice and racism devastating First Nations lives.

From the deaths of Gameroi man Gordon Copeland and Warlpiri man Kumanjaji Walker, to the revelation that the 16 deaths of Aboriginal Australians who died in police hands in New South Wales in 2021, has doubled the previous high set in 1997, 2022 has been a sobering year for any evaluations of progress.

As with the destruction of the sacred site at Juukan Gorge by mining company Rio Tinto in May 2020, these stories and acts continue to signal prejudice loud and clear.

Again, while it is not possible to know how much this reality in Australia has directly affected attitudes regarding reconciliation in Australia, it is not difficult to see how this ongoing narrative is leading to a weariness among both non-Indigenous and First Nations people who would like to see Australia ‘do better’ (to cite the wholly-inadequate euphemism of Collingwood Football Club’s response to allegations of racism in 2021).

RA Reconciliation Framework: Race Relations

The table below provides a summary of key reconciliation indicators for the **Race Relations Dimension**, encompassing *Social Harmony and Trust* measures. It provides an accessible tracking of progress in this Dimension since 2014, including when particular variables have been introduced to the Barometer.

Each indicator encompasses a *positive* response (i.e. variables that show progress), so that positive trends are easily identifiable as 'increasing' percentages. Moving forward, these summaries will provide clear indications of how Australia is tracking, through rises and falls in each percentage within each Dimension.

Dimension: Race Relations	General Community %				
Key Indicators: Social Harmony & Trust	2014	2016	2018	2020	2022
The relationship between First Nations & non-Indigenous Australians is fairly/very important	86	89	90	91	88
Agree/strongly agree Australia is better off because we have many racial/cultural groups	63	67	70	70	72
Agree/strongly agree it is possible for all Australians to become united	65	68	72	72	69
First Nations people have fairly high/very high trust for other Australians	21	19	21	21	23
Other Australians have fairly high/very high trust for First Nations people	25	25	27	30	33
Trust a lot First Nations people you work with directly (non-Indigenous sample)					56
Trust a lot non-Indigenous people you work with directly (First Nations sample)					38
Trust a lot First Nations neighbours you have met (non-Indigenous sample)					29
Trust a lot non-Indigenous neighbours you have met (First Nations sample)					26

RA Reconciliation Framework: Race Relations

The table below provides a summary of key reconciliation indicators for the **Race Relations Dimension**, encompassing *Prejudice & Discrimination* measures. It provides an accessible tracking of progress in this Dimension since 2014, including when particular variables have been introduced to the Barometer.

Each indicator encompasses a *positive* response (i.e. variables that show progress), so that positive trends are easily identifiable as 'increasing' percentages. Moving forward, these summaries will provide clear indications of how Australia is tracking, through rises and falls in each percentage within each Dimension.

Dimension: Race Relations	General Community %				
Key Indicators: Prejudice & Discrimination	2014	2016	2018	2020	2022
<i>Disagree/strongly disagree</i> I find it difficult to understand the customs and ways of other racial/cultural groups	51	53	52	51	49
<i>Disagree/strongly disagree</i> Australia is a racist country	32	32	32	28	28
<i>Not personally experienced</i> at least 1 form of racial prejudice in past 6 months (First Nations sample)	61	54	57	48	40
<i>Not personally experienced</i> racial discrimination by an employer in the past 12 months (First Nations sample)					81
<i>Not personally experienced</i> racial discrimination by the police in the past 12 months (First Nations sample)					79
<i>Not personally experienced</i> racial discrimination by local shop staff in the past 12 months (First Nations sample)					81
'White' people (typically colonial-descendants) do <i>NOT</i> have social & economic advantages, because things have improved (First Nations sample)					15
Can always be true to your cultural identity, without fear of discrimination, at work (First Nations sample)					34
Can always be true to your cultural identity, without fear of discrimination, in the general community (First Nations sample)					29

RA Reconciliation Framework: Equality & Equity

The table below provides a summary of key reconciliation indicators for the **Equality & Equity Dimension**, encompassing *Equality & Systemic Equity* measures. It provides an accessible tracking of progress in this Dimension since 2014, including when particular variables have been introduced to the Barometer.

Each indicator encompasses a *positive* response (i.e. variables that show progress), so that positive trends are easily identifiable as 'increasing' percentages. Moving forward, these summaries will provide clear indications of how Australia is tracking, through rises and falls in each percentage within each Dimension.

Dimension: Equality & Equity	General Community %				
Key Indicators: Equality & Systemic Equity	2014	2016	2018	2020	2022
My own living conditions are comfortable/very comfortable (First Nations sample)	52	53	48	73	61
Agree/strongly agree Federal Government should help improve reconciliation	63	64	69	73	73
Agree/strongly agree businesses should help improve reconciliation	47	51	54	60	58
Fairly/very important for First Nations people to have a voice/say in matters that affect them			95	95	94
Fairly/very important for First Nations people to have a voice/say in matters that affect them (First Nations sample)			94	94	94
Fairly/very important to remove racial discrimination from the Constitution			90	91	91
Fairly/very important to Recognise First Nations people and cultures in the Constitution			81	83	82
Fairly/very important to establish a First Nations representative Body			85	86	80
Fairly/very important to protect a First Nations Body in the Constitution			77	81	79

RA Reconciliation Framework: Unity

The table below provides a summary of key reconciliation indicators for the **Unity Dimension**, encompassing *First Nations Cultural Value* measures. It provides an accessible tracking of progress in this Dimension since 2014, including when particular variables have been introduced to the Barometer.

Each indicator encompasses a *positive* response (i.e. variables that show progress), so that positive trends are easily identifiable as 'increasing' percentages. Moving forward, these summaries will provide clear indications of how Australia is tracking, through rises and falls in each percentage within each Dimension.

Dimension: Unity	General Community %				
Key Indicators: First Nations Cultural Value	2014	2016	2018	2020	2022
Fairly high/very high knowledge of First Nations histories	39	42	43	40	45
Fairly high/very high knowledge of First Nations cultures	30	33	37	34	33
Fairly/very important to know about the histories of First Nations people	83	85	86	87	84
Fairly/very important to know about First Nations cultures	80	83	84	85	83
Fairly/very important First Nations histories and cultures are part of the school curriculum			80	82	81
Fairly/very important First Nations histories and cultures are part of the school curriculum (First Nations sample)			89	92	88
Agree/strongly agree First Nations people hold a unique place as the First Australians	71	73	74	75	75
Agree/strongly agree First Nations cultures are important to Australia's national identity	72	77	79	80	76
Agree/strongly agree I am proud of our First Nations cultures	56	60	62	64	59

RA Reconciliation Framework: Unity

The table below provides a summary of key reconciliation indicators for the **Unity Dimension**, encompassing *Coexistence & Learning* measures. It provides an accessible tracking of progress in this Dimension since 2014, including when particular variables have been introduced to the Barometer.

Each indicator encompasses a *positive* response (i.e. variables that show progress), so that positive trends are easily identifiable as 'increasing' percentages. Moving forward, these summaries will provide clear indications of how Australia is tracking, through rises and falls in each percentage within each Dimension.

Dimension: Unity	General Community %				
Key Indicators: Coexistence & Learning	2014	2016	2018	2020	2022
Agree/strongly agree I would like to do something to help improve reconciliation	44	51	54	61	53
Agree/strongly agree I know what I can do to help improve reconciliation	23	27	29	33	30
Agree/strongly agree I would like to do something to help improve reconciliation (First Nations sample)	68	71	73	78	66
Agree/strongly agree I know what I can do to help improve reconciliation (First Nations sample)	47	49	43	56	55
Undertaken at least 1 First Nations-related social activity in past 12 months (non-Indigenous sample)					55
Undertaken at least 1 First Nations-related business activity in past 12 months (non-Indigenous sample)					24
Undertaken at least 1 First Nations-related education activity in past 12 months (non-Indigenous sample)					41
Undertaken at least 1 First Nations-related education activity in past 12 months (First Nations sample)					75
Non-Indigenous people always approach First Nations cultural learning respectfully (First Nations sample)					14

RA Reconciliation Framework: Institutional Integrity

The table below provides a summary of key reconciliation indicators for the **Institutional Integrity Dimension**, encompassing *Institutional Engagement* measures. It provides an accessible tracking of progress in this Dimension since 2014, including when particular variables have been introduced to the Barometer.

Each indicator encompasses a *positive* response (i.e. variables that show progress), so that positive trends are easily identifiable as 'increasing' percentages. Moving forward, these summaries will provide clear indications of how Australia is tracking, through rises and falls in each percentage within each Dimension.

Dimension: Institutional Integrity	General Community %				
Key Indicators: Institutional Engagement	2014	2016	2018	2020	2022
Media portrayal of First Nations Australians is usually balanced	49	45	47	44	49
Governments are doing as much as they can to help close the gap in education	25	23	26	28	24
Governments are doing as much as they can to help close the gap in health	22	24	26	27	24
Governments are doing as much as they can to help close the gap in employment	28	28	28	30	27
Governments are doing as much as they can to help close the gap in access to justice			26	25	24
Governments are doing as much as they can to help close the gap in education (First Nations sample)	15	16	17	18	18
Governments are doing as much as they can to help close the gap in health (First Nations sample)	12	14	17	20	16
Governments are doing as much as they can to help close the gap in employment (First Nations sample)	19	18	19	27	23
Governments are doing as much as they can to help close the gap in access to justice (First Nations sample)			17	18	15

RA Reconciliation Framework: Historical Acceptance

The table below provides a summary of key reconciliation indicators for the **Historical Acceptance Dimension**, encompassing *Awareness & Understanding* measures. It provides an accessible tracking of progress in this Dimension since 2014, including when particular variables have been introduced to the Barometer.

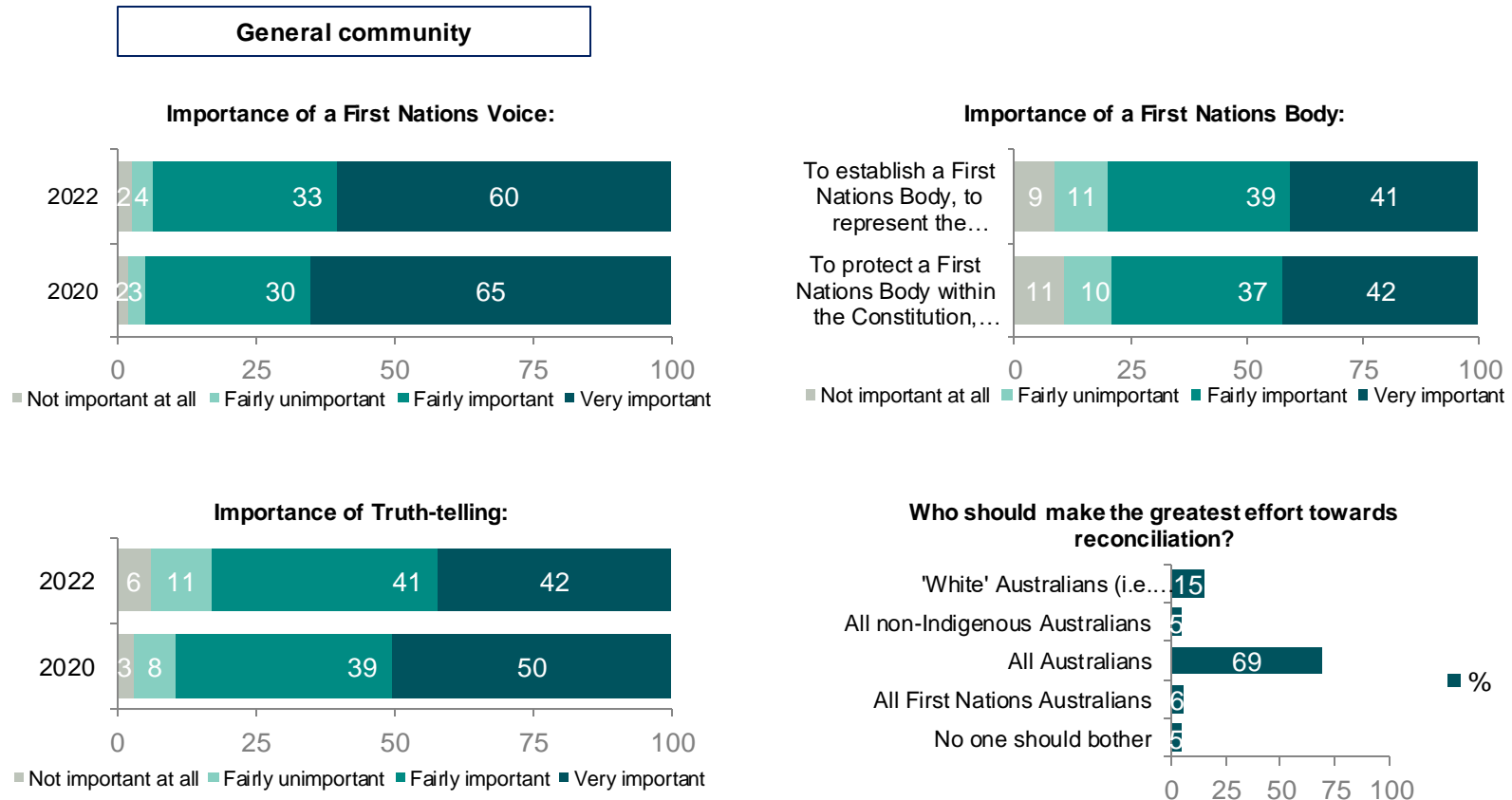
Each indicator encompasses a *positive* response (i.e. variables that show progress), so that positive trends are easily identifiable as 'increasing' percentages. Moving forward, these summaries will provide clear indications of how Australia is tracking, through rises and falls in each percentage within each Dimension.

Dimension: Historical Acceptance	General Community %				
Key Indicators: Awareness & Understanding	2014	2016	2018	2020	2022
I believe there were at least 250 distinct First Nations, at the time of British colonisation				65	66
Fairly/very important for all Australians to learn more about the past issues of European colonisation and government policy	85	87	86	90	86
Agree/strongly agree many First Nations people are disadvantaged today because of past race-based policies	52	54	54	59	60
Agree/strongly agree many First Nations people are disadvantaged today because of Australia's colonial legacy	43	46	47	51	54
Fairly/very important to undertake formal Truth-telling processes			80	89	83
Participated in a local Truth-telling activity in the past 12 months					6
Participated in a local Truth-telling activity in the past 12 months (First Nations sample)					43
Agree the wrongs of the past must be rectified before we can move on	23	28	28	29	27
Agree the wrongs of the past must be rectified before we can move on (First Nations sample)	37	44	40	35	38

ARB 2022: Key Insights

Focus on Truth-telling & the First Nations Voice to Parliament

The majority of Australians continue to believe a Voice & Truth-telling are important



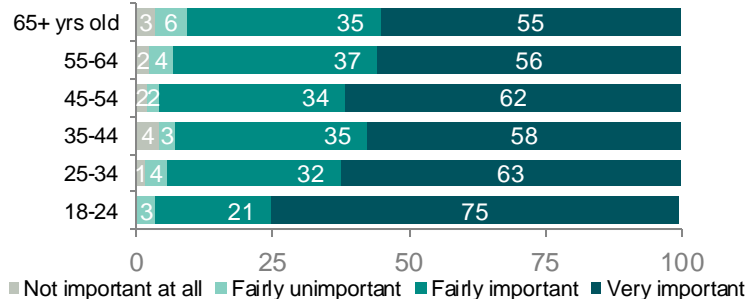
When it comes to the key proposals for a First Nations Voice to Parliament, Australians widely believe the reforms are important, including 60% in the general community who think giving First Nations people a say is very important. However, it is notable that sentiments have softened regarding a Voice and Truth-telling, since 2020.

The vast majority also think it's important for Constitutional changes to establish a First Nations representative Body and to protect that Body. And, most Australians (69%) believe such reconciliation efforts are the responsibility of *all* Australians.

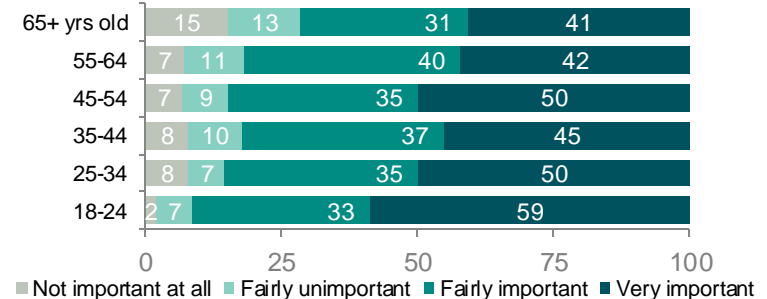
The *referendum* views among younger Australians are most positive

General community

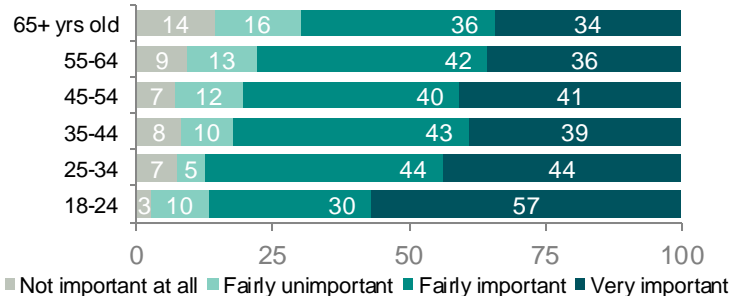
Important First Nations people have a Voice?



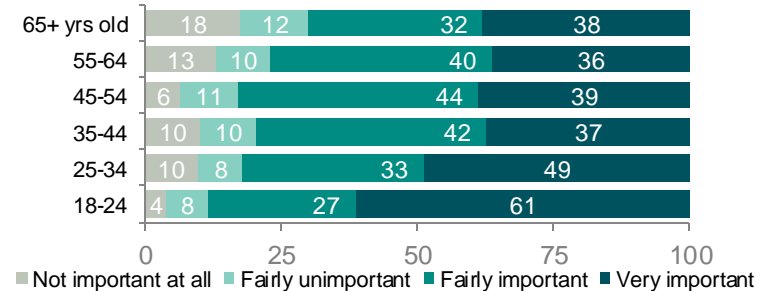
Important to Recognise First Nations cultures?



Important to establish a First Nations Body?



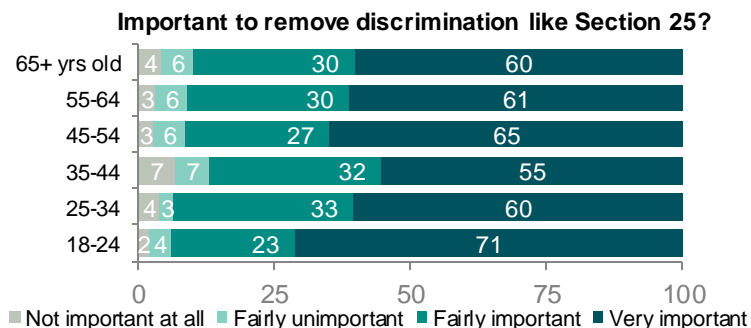
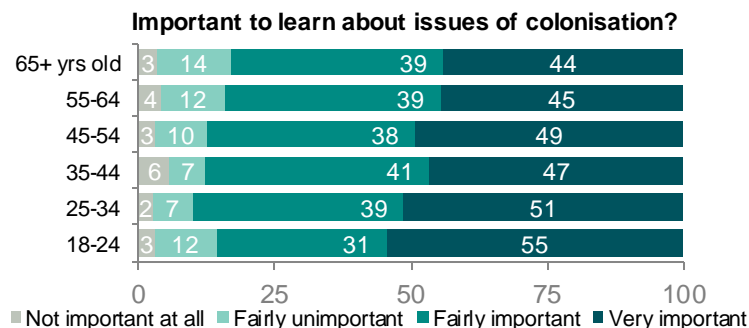
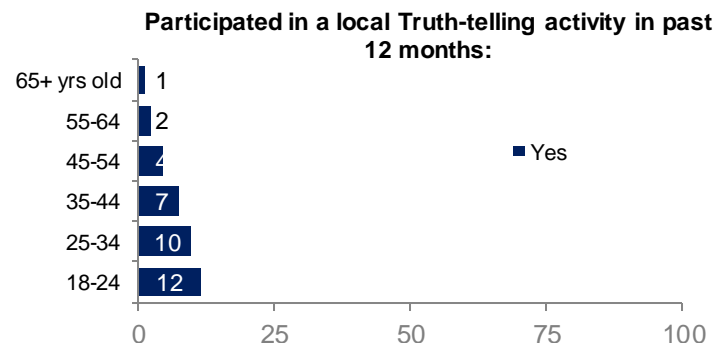
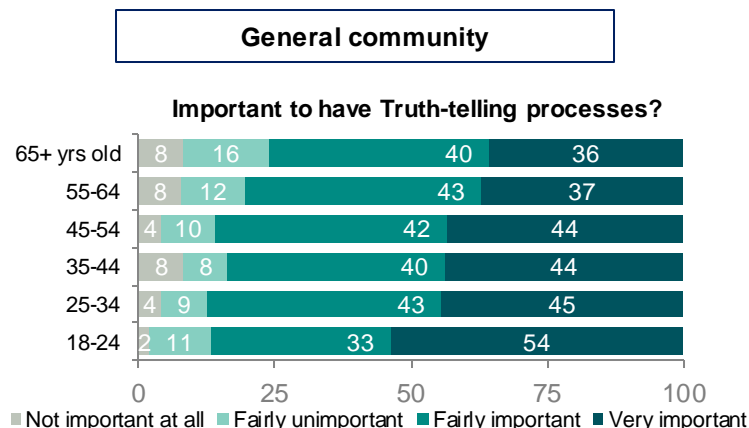
Important to protect a First Nations Body?



While there has been some decline in some key reconciliation sentiments, there is still encouraging hope based in the attitudes of younger Australians. When it comes to the importance of key aspects of the referendum proposals, Australians aged 18-24 years are ahead of all other age groups in the general community.

That these attitudes are also largely evident among 25-34 year old Australians continues to indicate how positive reconciliation views have largely been carried forward by young people since the first Barometer in 2008.

The views and actions among younger Australians for Truth-telling are most positive



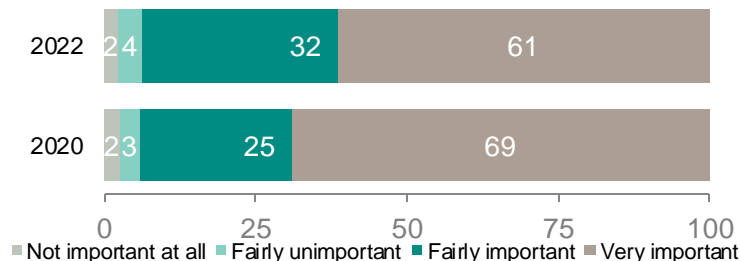
When it comes to the importance of Truth-telling, participation in local truth-telling activities, and the importance of learning about past issues of colonisation, 18-24 year olds are ahead of all other age groups in the general community. They are also most likely to think it's very important to remove discrimination from the Constitution.

That these attitudes are also largely evident among 25-34 year old Australians continues to indicate how positive reconciliation views have largely been carried forward by young people since the first Barometer in 2008.

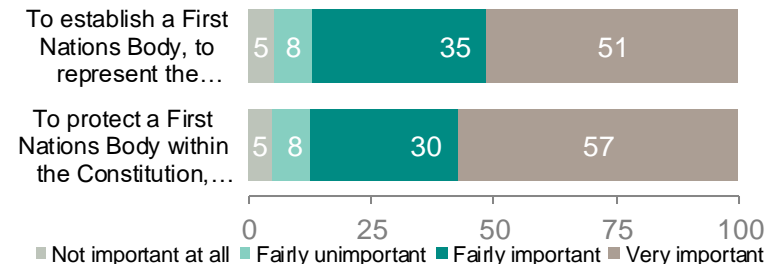
The majority of First Nations Australians continue to believe a Voice & Truth-telling are *very* important

First Nations respondents

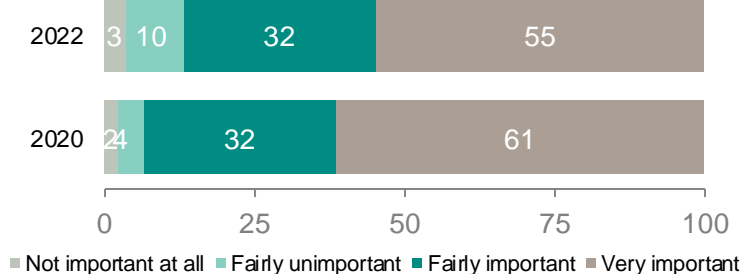
Importance of a First Nations Voice:



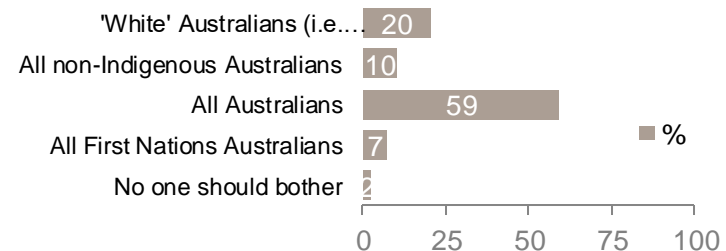
Importance of a First Nations Body



Importance of Truth-telling:



Who should make the greatest effort towards reconciliation?



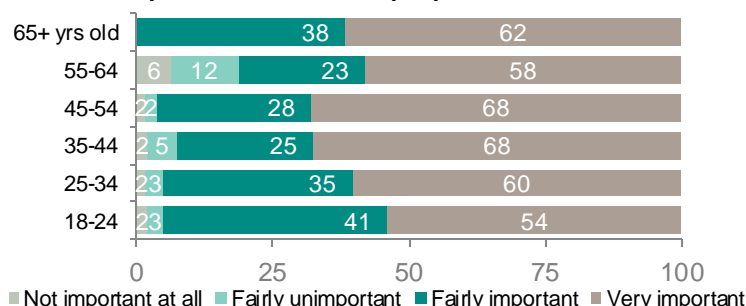
When it comes to the key proposals for a First Nations Voice to Parliament, Aboriginal and Torres Strait Islander Australians widely believe the reforms are very important, including 61% who think giving First Nations people a say is very important. However, it is again notable that sentiments have softened regarding a Voice and Truth-telling, since 2020.

The vast majority also think it's important for Constitutional changes to establish a First Nations representative Body and to protect that Body.

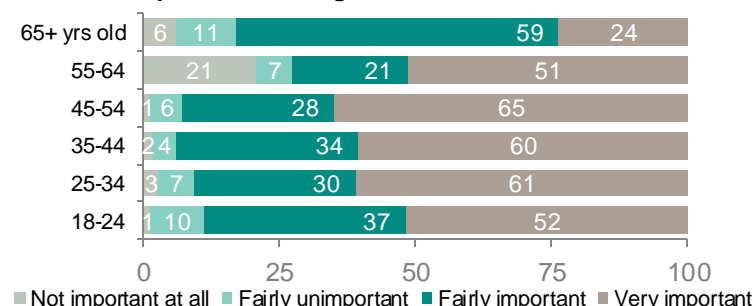
The *referendum* views among younger First Nations Australians are more circumspect

First Nations respondents

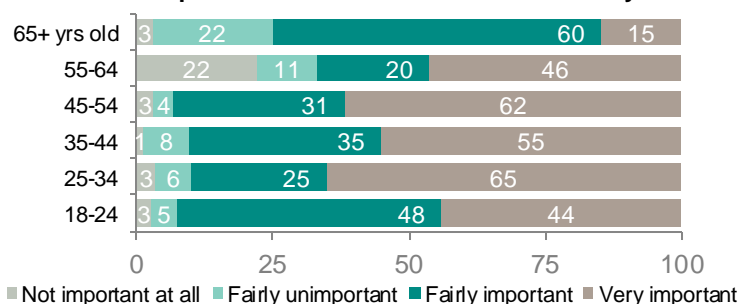
Important First Nations people have a Voice?



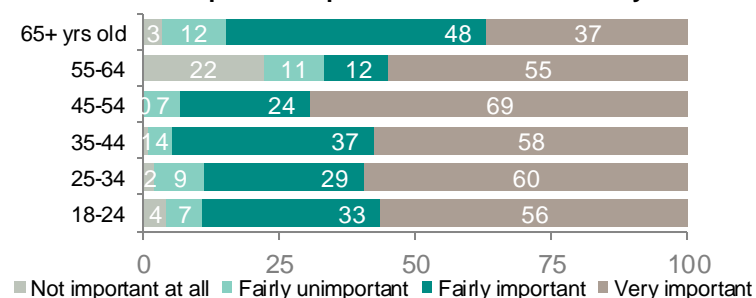
Important to Recognise First Nations cultures?



Important to establish a First Nations Body?



Important to protect a First Nations Body?

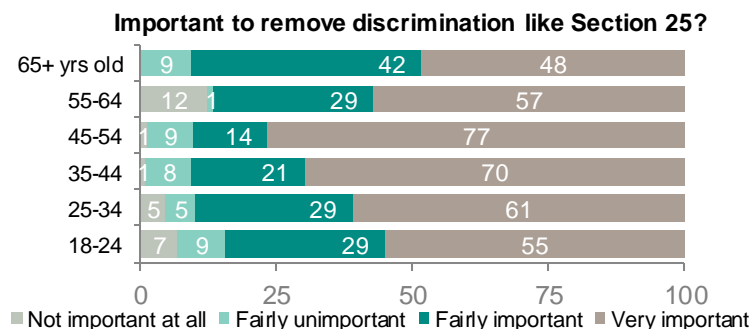
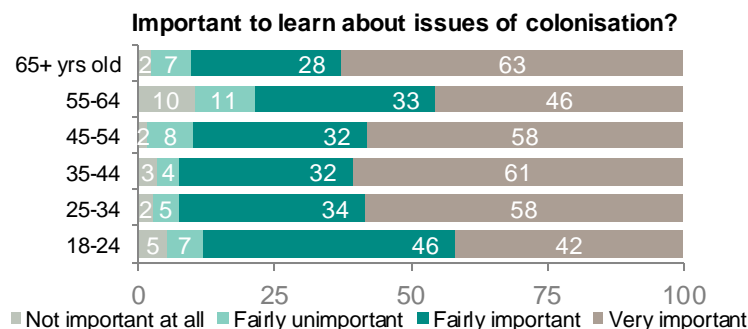
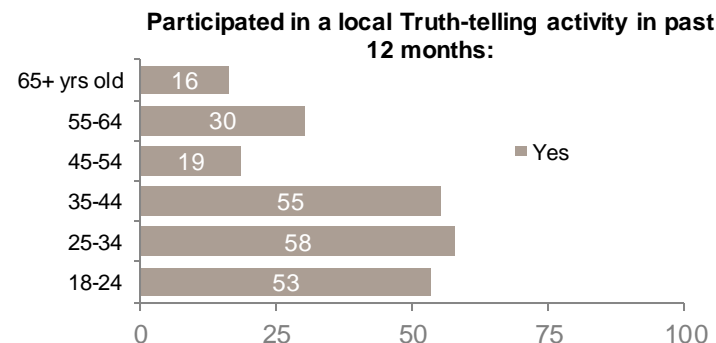
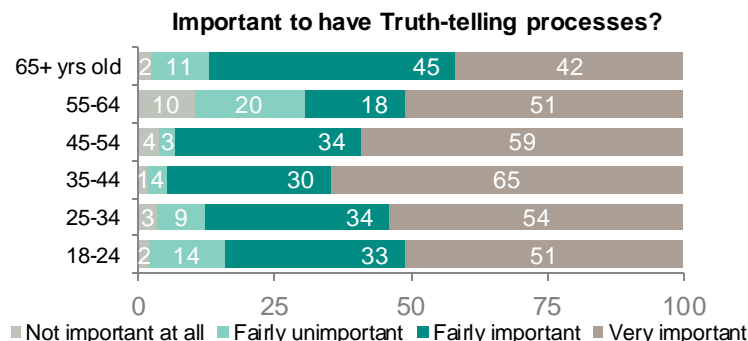


When it comes to the importance of key aspects of the referendum proposals, First Nations Australians aged 18-24 years are not as certain as their parents or Elders. This may reflect caution regarding what exactly the changes will mean, or even a weariness with the constitutional process, which has dragged on now for many years while stories and instances of prejudice and discrimination continue to happen.

Nevertheless, in terms of participation in local Truth-telling activities, 18-44 year olds have been very active in the past year.

The views among younger First Nations Australians for Truth-telling are also uncertain

First Nations respondents



Similarly, when it comes to the importance of Truth-telling and the importance of learning about past issues of colonisation, First Nations 18-24 year olds are not as certain as their parents or Elders. They are also *least* likely to think it's very important to remove discrimination from the Constitution.

Notably, in terms of participation in local Truth-telling activities, First Nations 18-44 year olds have been very active in the past year. The emotions of this process in itself may be an underlying cause of exhaustion and exasperation among younger Aboriginal and Torres Strait Islander Australians.

Trends Analysis

2014-2022 Trends Analysis: Significance testing details

Key 'significant' trends in the General Community and Aboriginal and Torres Strait Islander samples

The following results presented in this analysis highlight a number of key positive trends for reconciliation in Australia. Polity has tested each of the trends from 2014-2022, at 1% or 5% significance levels, to identify the most reliable keyshifts in public attitudes and views.

For the larger general community samples since 2014, significance testing was conducted at the 1% level, while for the smaller Aboriginal and Torres Strait Islander samples testing was conducted at least at the 5% level.

This means we can be 99% or 95% confident (respectively) that the trend identified is a real one, and not potentially due to any sampling anomalies.

Accordingly, while the overall tracking results across both the general community samples and First Nations samples often indicate positive trends, we can be highly confident that the trends evident in these particular results are actually occurring within Australian communities.

Comparative samples and error margins for each survey wave

The general community and Aboriginal and Torres Strait Islander samples of Australian residents since 2014 have comprised the following totals, and are associated with the corresponding margins of error at the 95% confidence interval:

In 2014, 1100 residents aged 18+ in the general community (error margin +/-2.9%) and 502 (error margin +/-4.4%) in the First Nations community completed the survey in Sept-Oct.

In 2016, 2277 residents aged 18+ in the general community (error margin +/-2.0%) and 500 (error margin +/-4.4%) in the First Nations community completed the survey in July-August.

In 2018, 1995 residents aged 18+ in the general community (error margin +/-2.2%) and 497 (error margin +/-4.4%) in the First Nations community completed the survey in July-August.

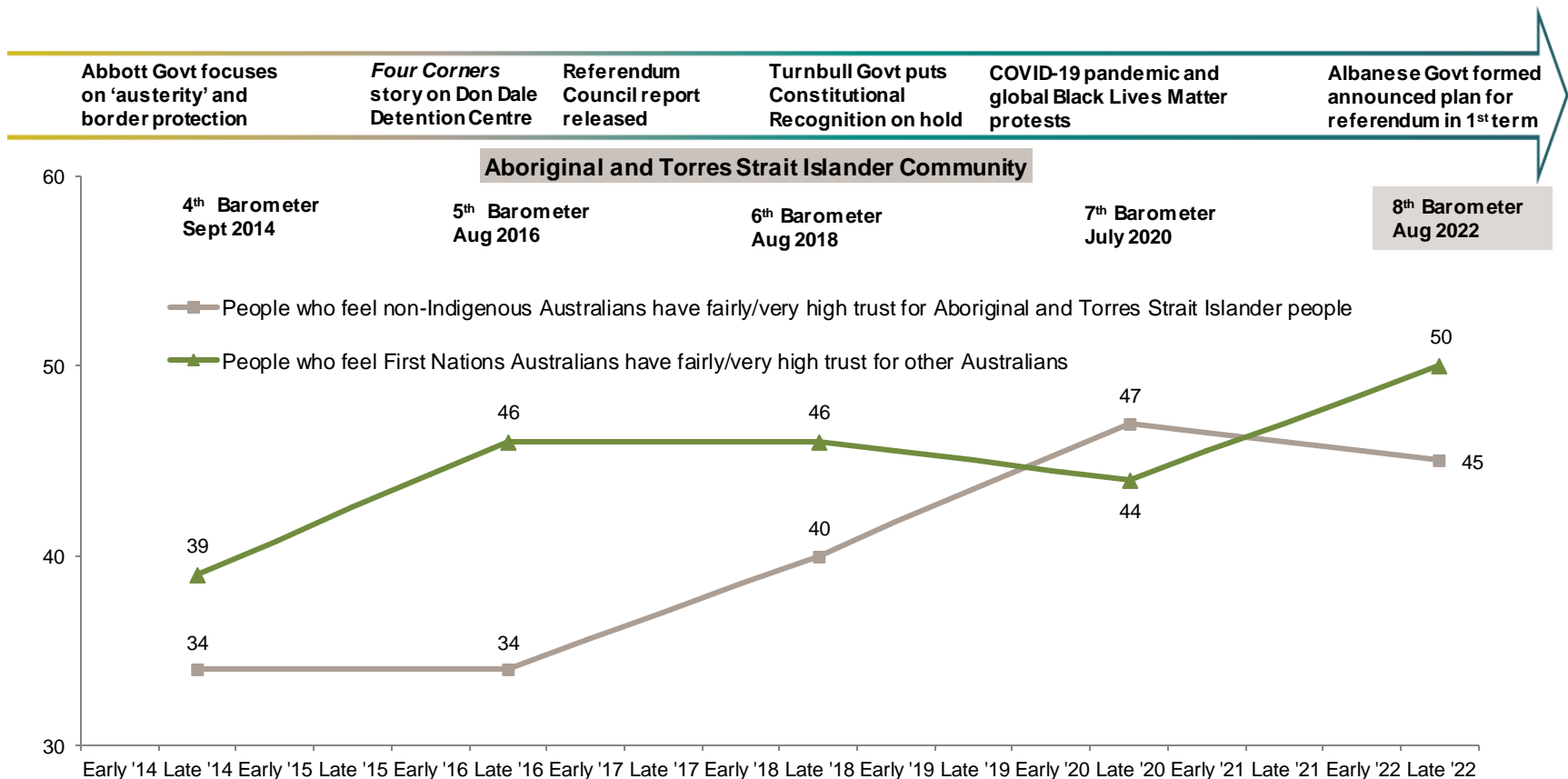
In 2020, 1988 residents aged 18+ in the general community (error margin +/-2.2%) and 495 (error margin +/-4.4%) in the First Nations community completed the survey in July.

In 2022, 2522 residents aged 18+ in the general community (error margin +/-1.9%) and 532 (error margin +/-4.2%) in the First Nations community completed the survey in July-August.

A sense of trust is increasing among First Nations Australians

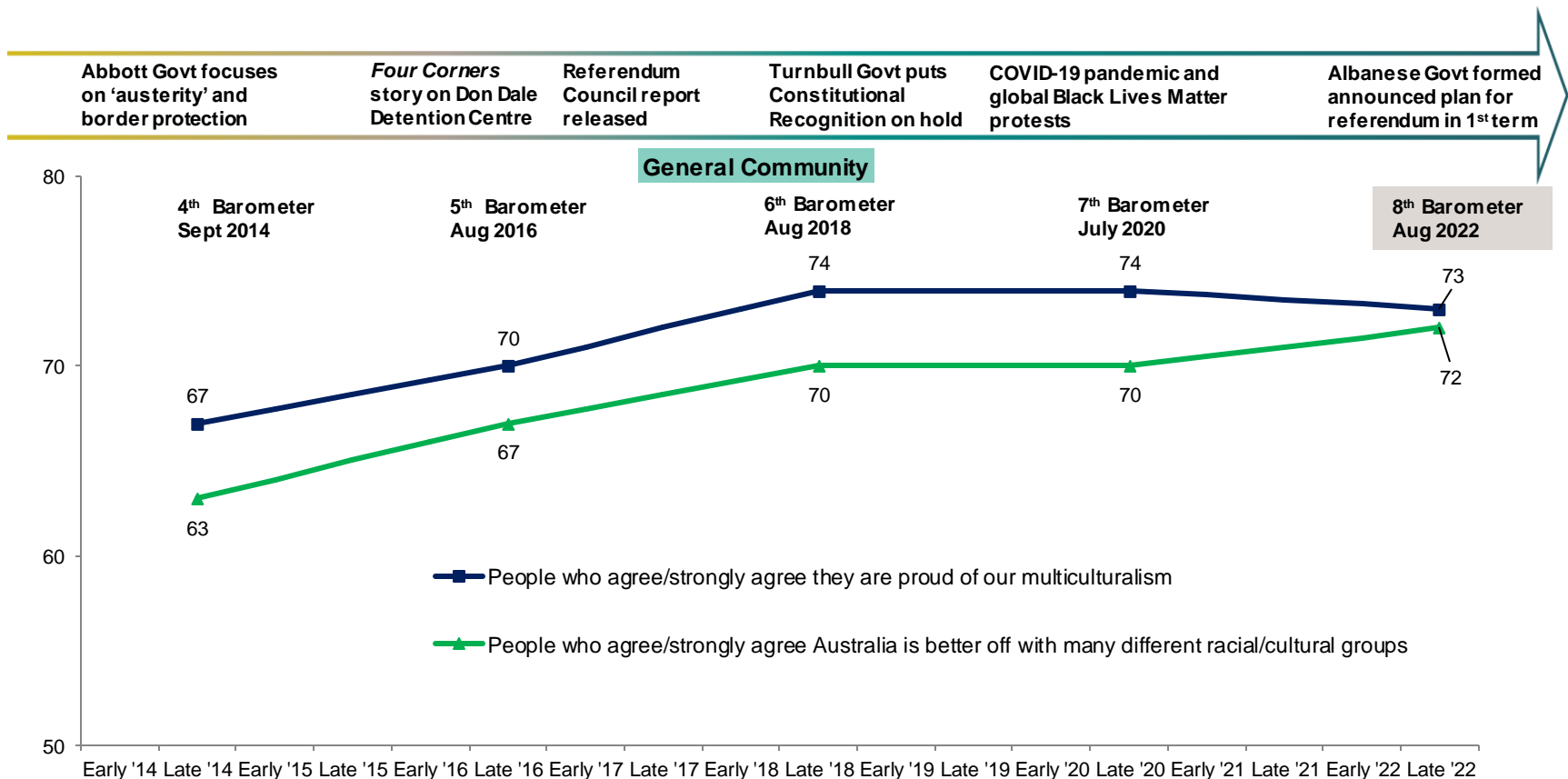
Within the First Nations community, the sense that non-Indigenous Australians have high trust for Aboriginal and Torres Strait Islander Australians has grown strongly since 2014.

Likewise, there has been an increasing belief that First Nations Australians trust other Australians.



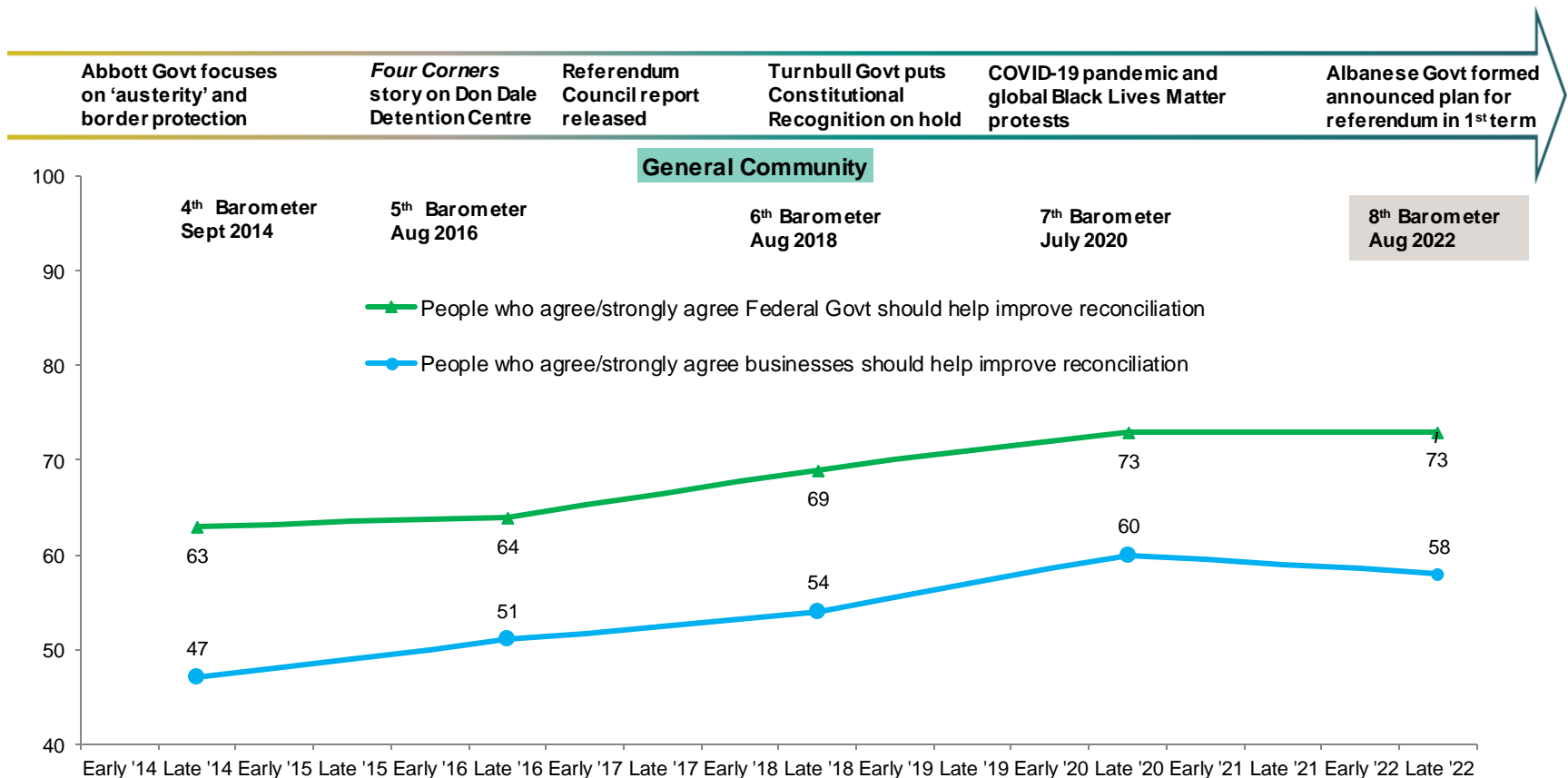
Appreciation of diversity is steadily increasing

Within the general community as a whole, the notion that Australia is better off with many different racial/cultural groups and pride in Australia's multiculturalism have steadily grown in people's consciousness since 2014.



The notion that Government and businesses should support reconciliation has increased strongly

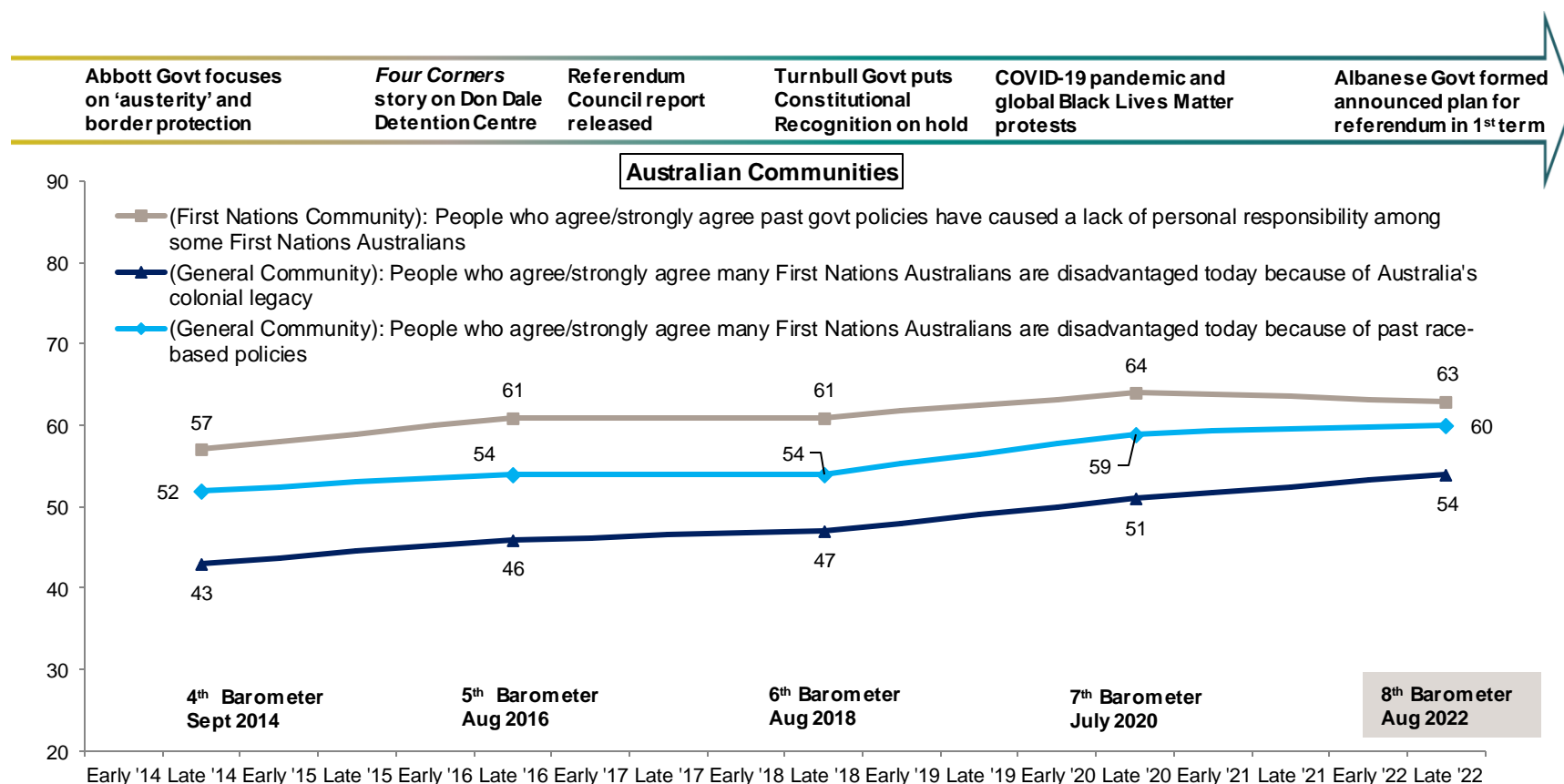
Within the general community as a whole, the feeling that the Federal Government and Australian businesses should help improve reconciliation has grown strongly since 2014.



Awareness that the past has caused many First Nations disadvantages is increasing

Among the general community as a whole, belief that Australia's colonial legacy has caused today's disadvantages experienced by many First Nations Australians has grown strongly.

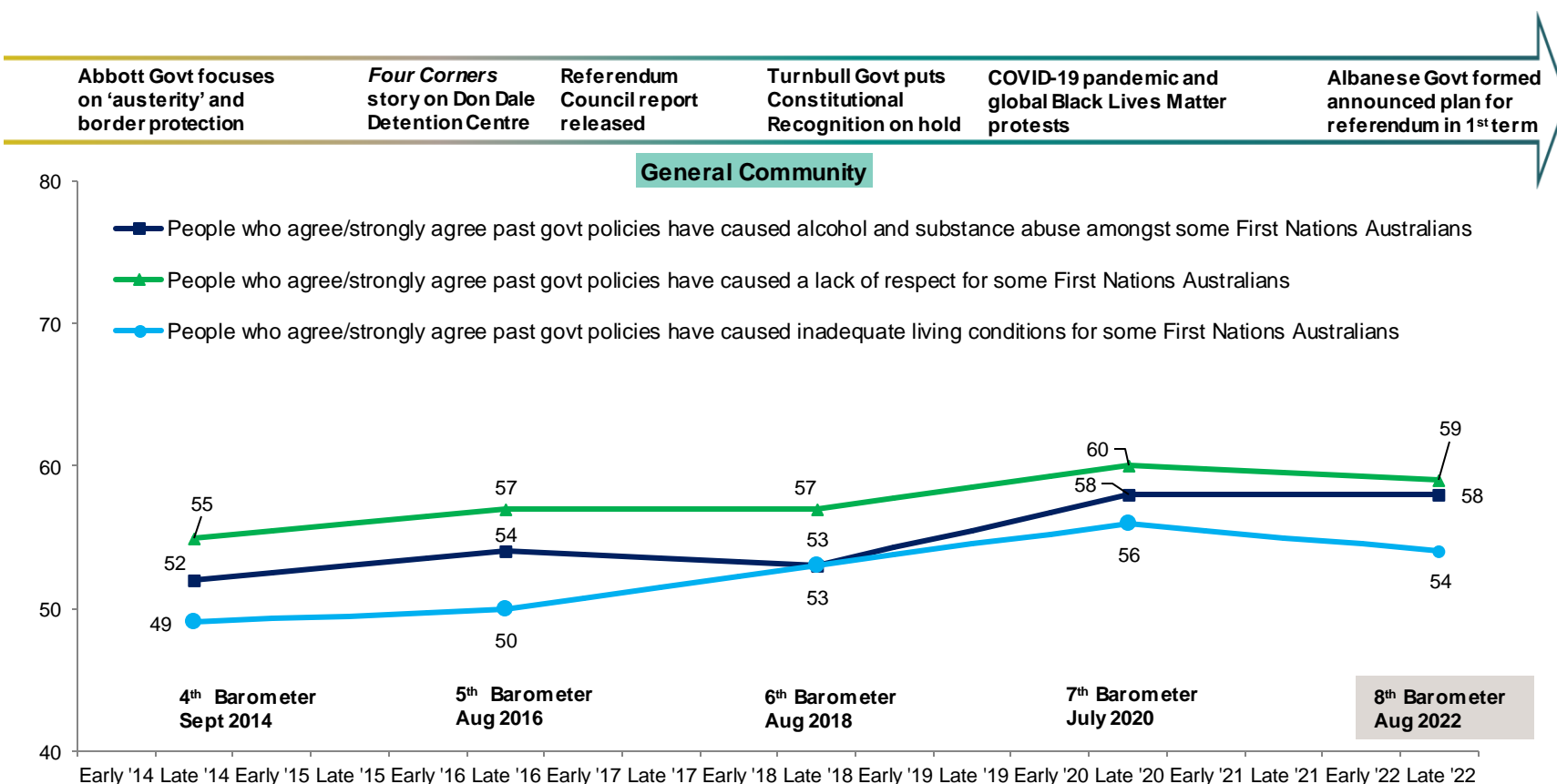
Within the First Nations community, the view that past race-based government policies have specifically caused a lack of personal responsibility among some First Nations Australians has grown steadily since 2014.



Awareness that past policies have caused many First Nations disadvantages has increased

Within the general community as a whole, the view that past race-based government policies have caused some of today's disadvantages experienced by First Nations Australians has steadily grown in people's consciousness since 2014.

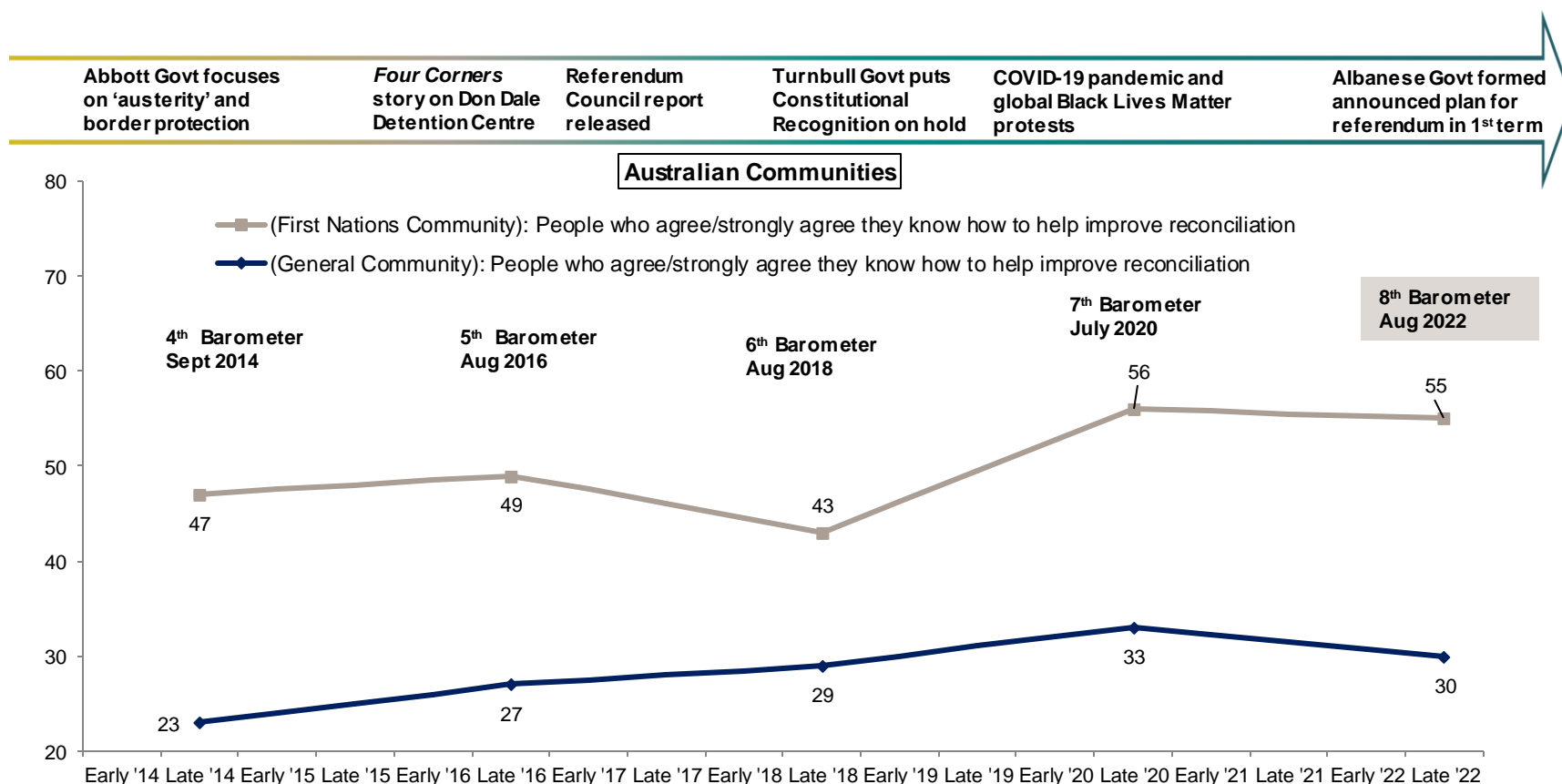
This is evident specifically in terms of alcohol/substance abuse, a lack of respect for, and inadequate living conditions among First Nations people.



Awareness of how to help improve reconciliation has grown steadily

Within both the general community as a whole and First Nations communities, an awareness of how to help reconciliation has increased steadily since 2014.

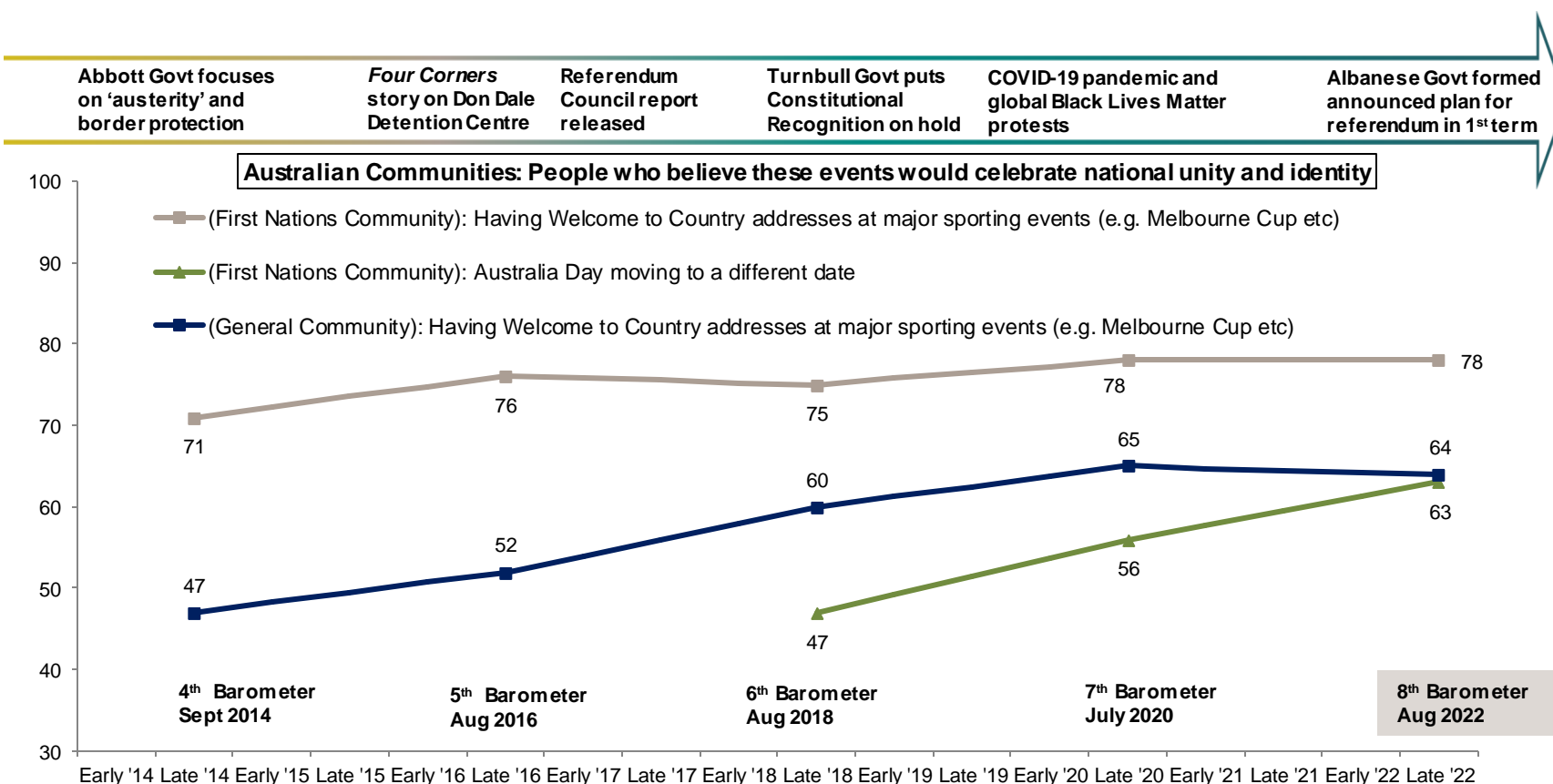
However, there has been a slight decrease in this sentiment in the general community since 2020.



Welcome to Country addresses at major sports events would widely celebrate National unity

For both non-Indigenous Australians and Aboriginal and Torres Strait Islander Australians, there is growing support for introducing Welcome to Country addresses at major sporting events, to help celebrate national unity and identity.

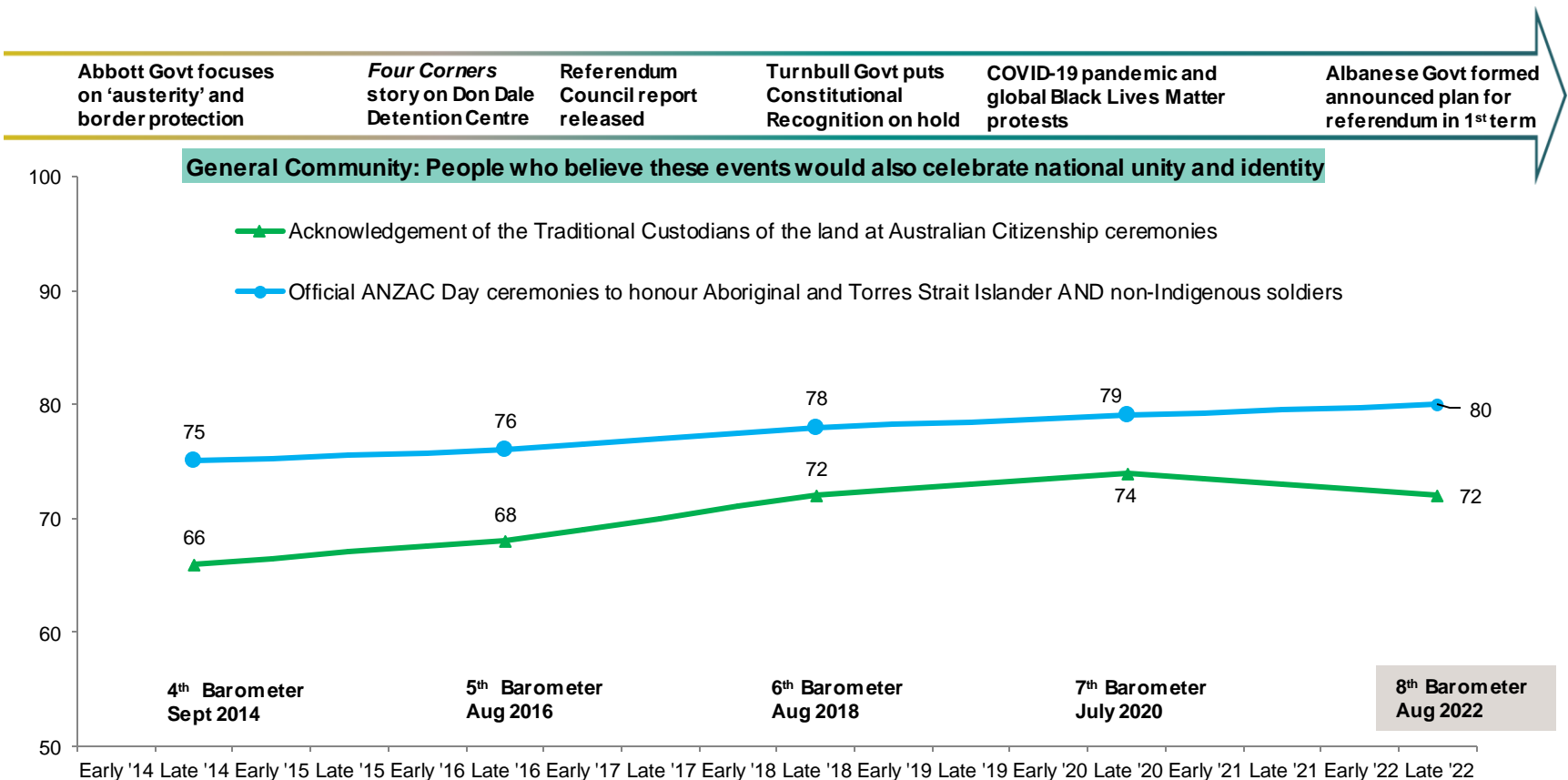
For the First Nations community, there is also growing support for moving Australia Day to a different date, as a gesture that would help celebrate national unity. (Note: this particular event has only been in the Barometer since 2018)



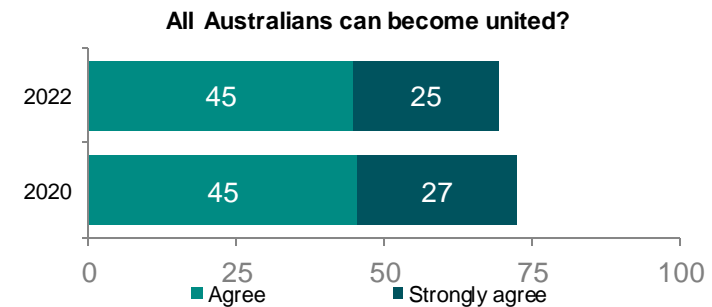
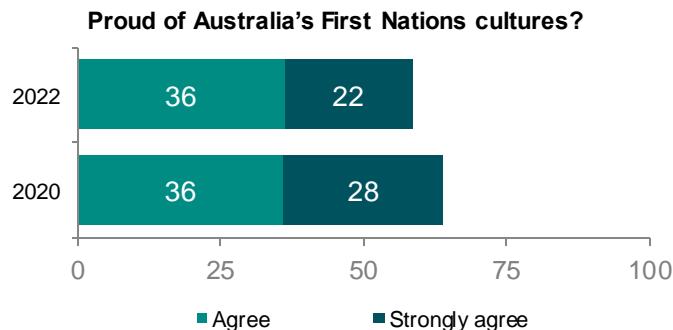
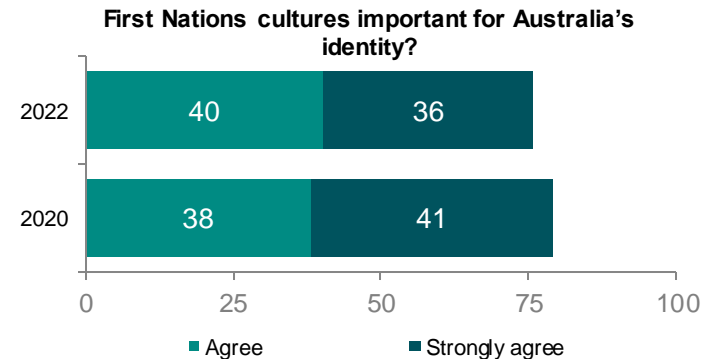
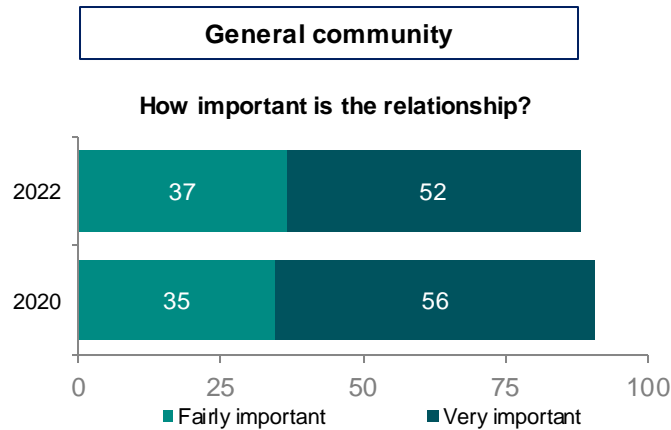
Belief in a number of events to celebrate National unity is growing steadily

Within the general community as a whole, there has been growing support for two other events to help celebrate national unity and identity:

Official ANZAC celebrations to honour First Nations and non-Indigenous soldiers; and Acknowledgment of Country at Citizenship ceremonies.



Attitudinal downturns since 2020:

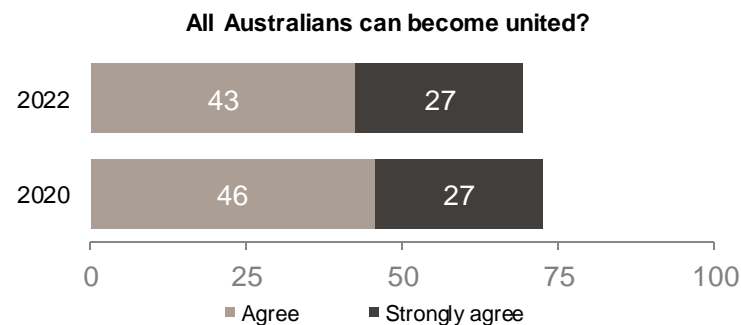
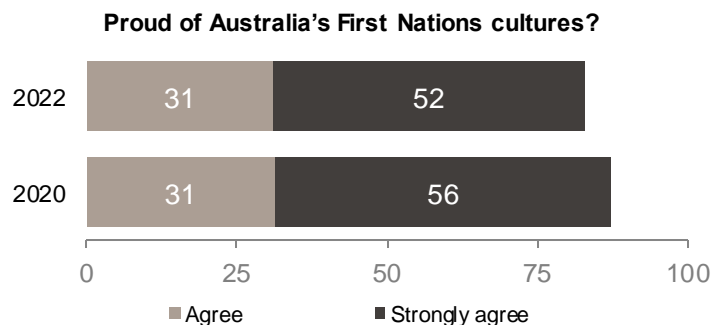
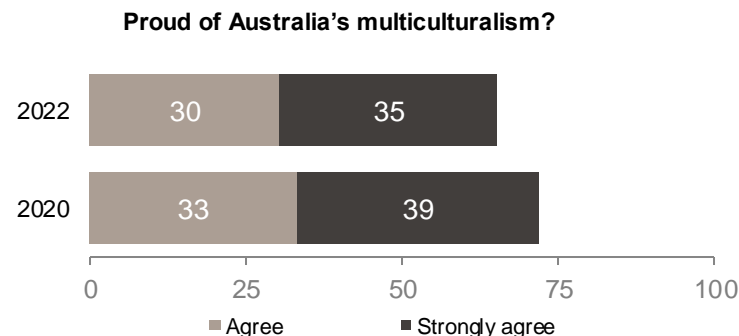
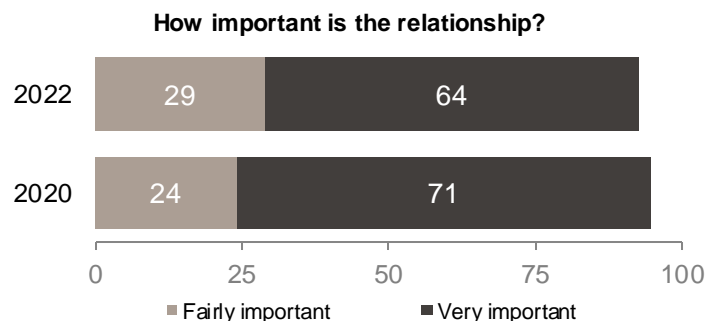


Unfortunately, there have been significant decreases in public sentiments in some key reconciliation measures, since 2020. These include: Importance of the relationship between non-Indigenous and Aboriginal and Torres Strait Islander Australians, importance of First Nations cultures to Australia's national identity, pride in our First Nations cultures, and agreement that all Australians can become united.

Taken together with positive trends, it appears that while more Australians are beginning to acknowledge the past and its relevance to today's issues, a weariness may be affecting enthusiasm to see progress and optimism for the future.

Attitudinal downturns since 2020:

First Nations respondents



Similarly, there have been significant decreases in First Nations sentiments in some key reconciliation measures, since 2020. These include: Importance of the relationship between non-Indigenous and Aboriginal and Torres Strait Islander Australians, pride in our First Nations cultures and multiculturalism, and agreement that all Australians can become united.

Taken together with positive trends, it appears that while more Australians are beginning to acknowledge the past and its relevance to today's issues, a weariness may also be affecting First Nations people's enthusiasm to see progress and optimism for the future.

FINDINGS BY DIMENSION

Full results comparing First Nations-only perspectives with
the general public

Race Relations

All Australians understand and value Aboriginal and Torres Strait Islander and non-Indigenous cultures, rights and experiences, which results in stronger relationships based on trust and respect and that are free of racism

How do we see cultural relations and how well do we treat each other?

Key Findings:

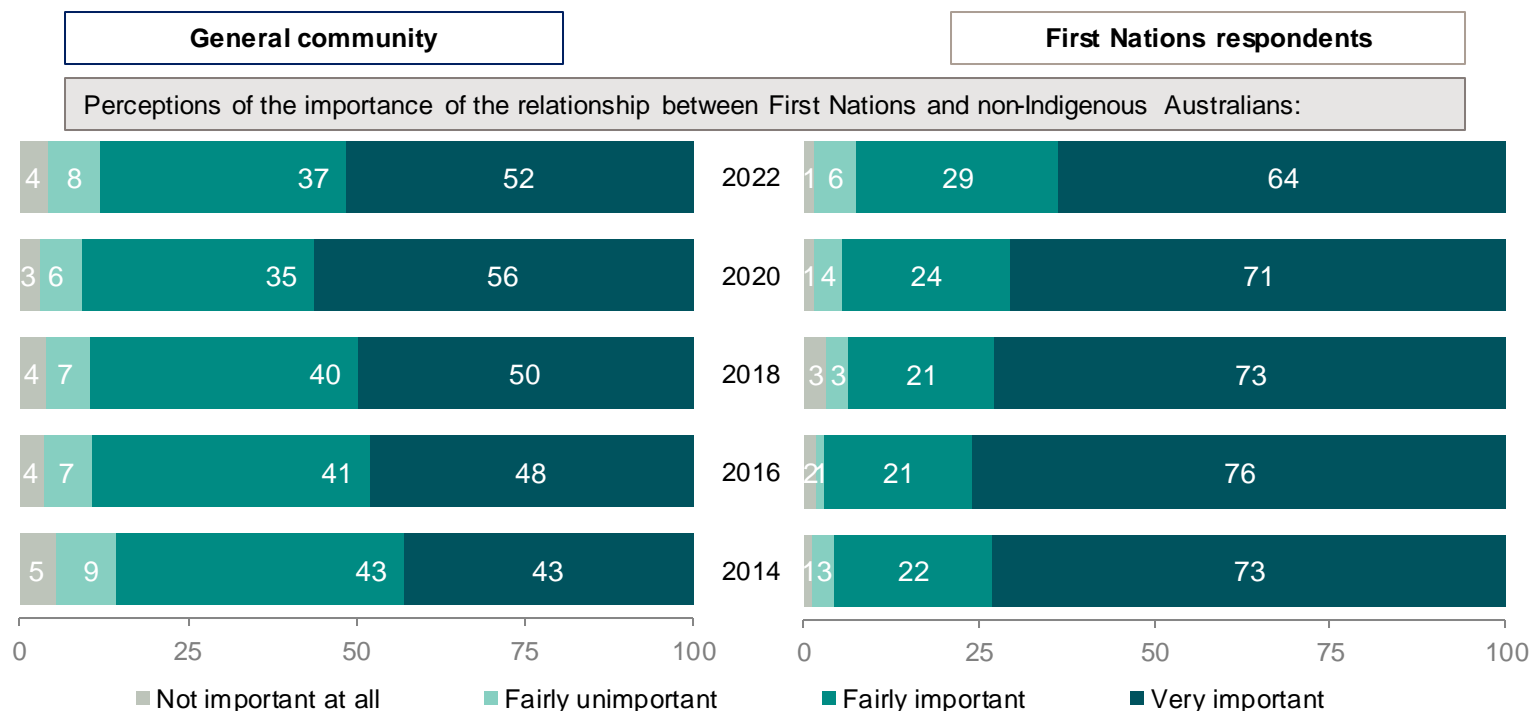
52% of the general community see the relationship with Aboriginal and Torres Strait Islander Australians as very important, compared to 64% of First Nations respondents

24% of First Nations respondents strongly agree Australia is better off with many racial/cultural groups, compared to 31% of the general community

More First Nations Australians experienced discrimination from professionals in the past 6 months, especially from police (20%) and healthcare staff (20%), compared to the general community (5% and 5% respectively)

EXPERIENCE OF RACIAL PREJUDICE: 60% of First Nations Australians had experienced at least one form of racial prejudice in the past 6 months, compared to 52% in 2020

We widely view the relationship as very important



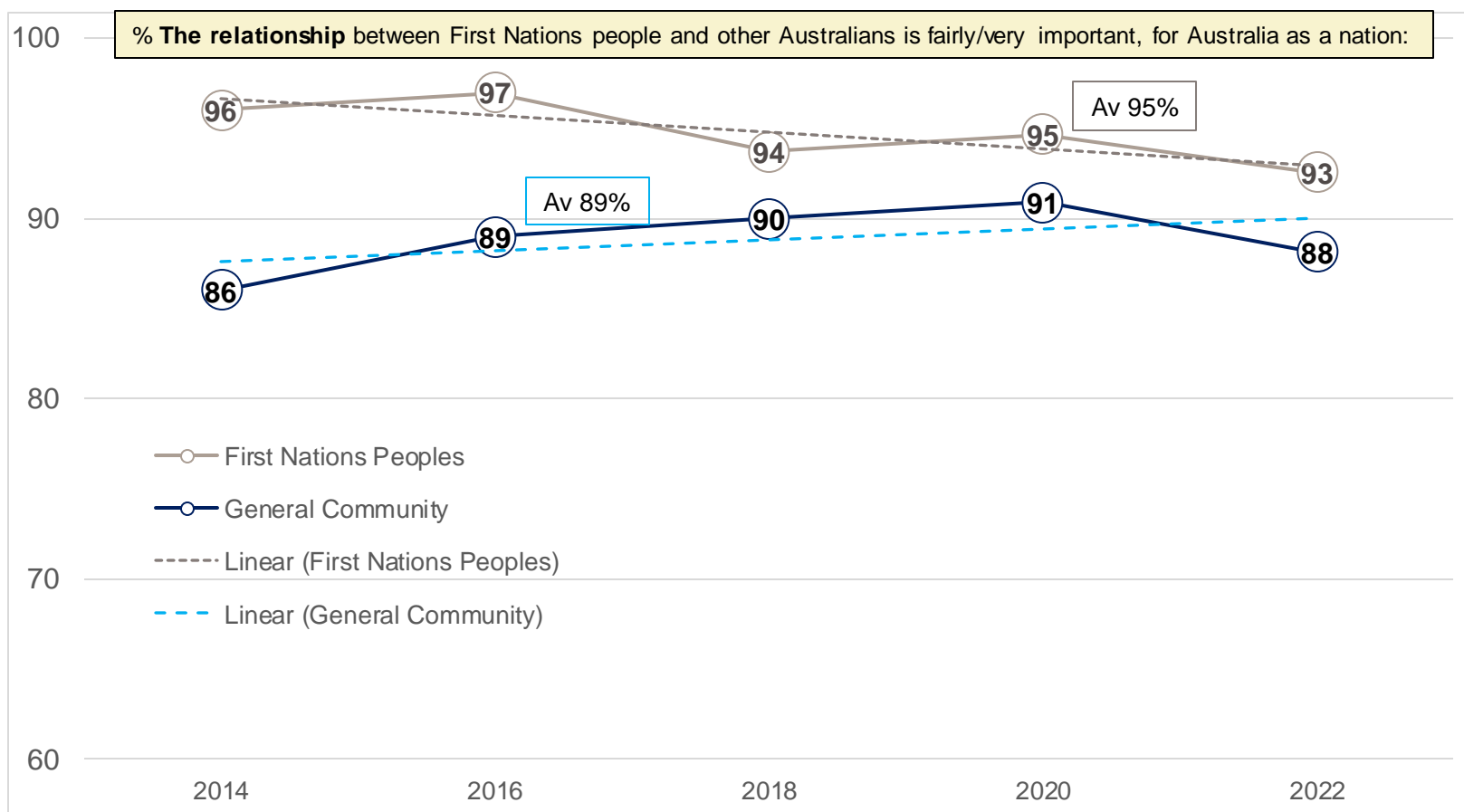
Most people among the general community and Aboriginal and Torres Strait Islander communities continue to feel the relationship is important to Australia as a nation. However, First Nations respondents (64%) remain more likely than the general community (52%) to view the relationship as very important.

Most notably, there has been a decrease since 2020 in both the general community and among First Nations Australians, of those who view the relationship as very important.

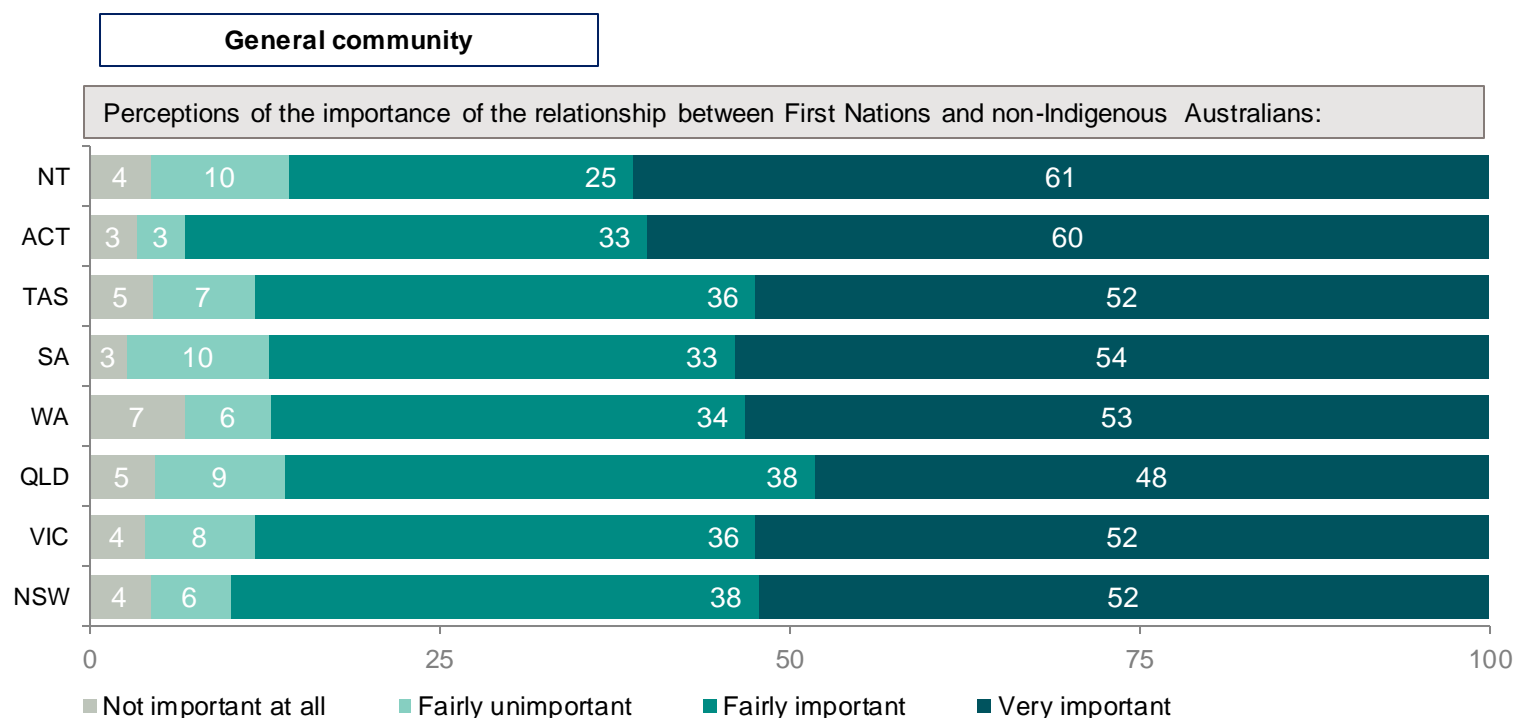
ARB tracking: The importance of the relationship

For Aboriginal and Torres Strait Islander Australians, the importance of their relationship with other Australians has remained consistently high since 2014 (long term average of 95% fairly/very important). This compares with a long term average of 89% important among the general community.

Notably, there had been a steady increase in the general community since 2014. However, there has also been a decrease since 2020 in both communities.



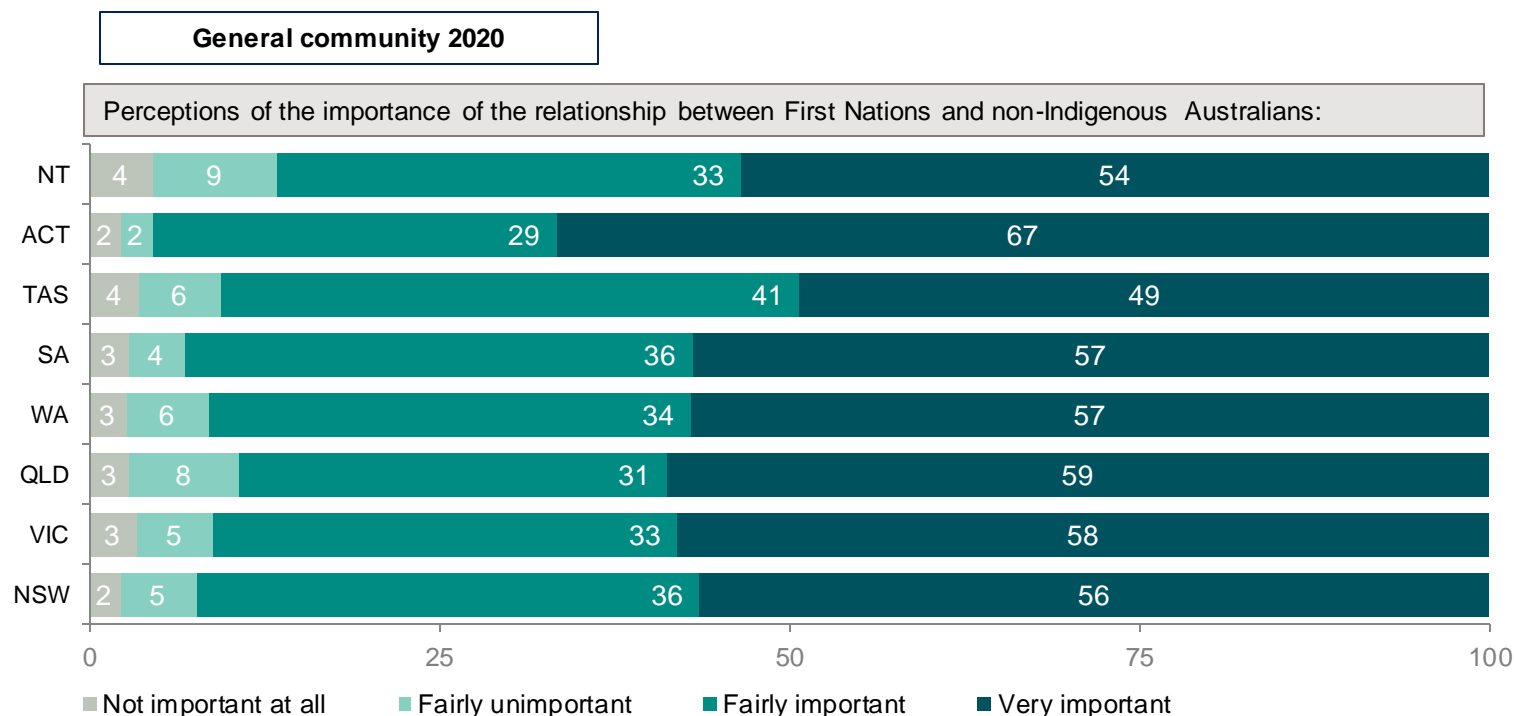
ACT and NT residents are most likely to view the relationship as very important



Most people (93%) among the general community in ACT feel the relationship is important to Australia as a nation, with 60% saying it's very important. Conversely, people in Queensland are least likely (48%) to view the relationship as very important.

Notably, the Northern Territory and Queensland are where more people think the relationship is not important (14%), compared to other States and Territories.

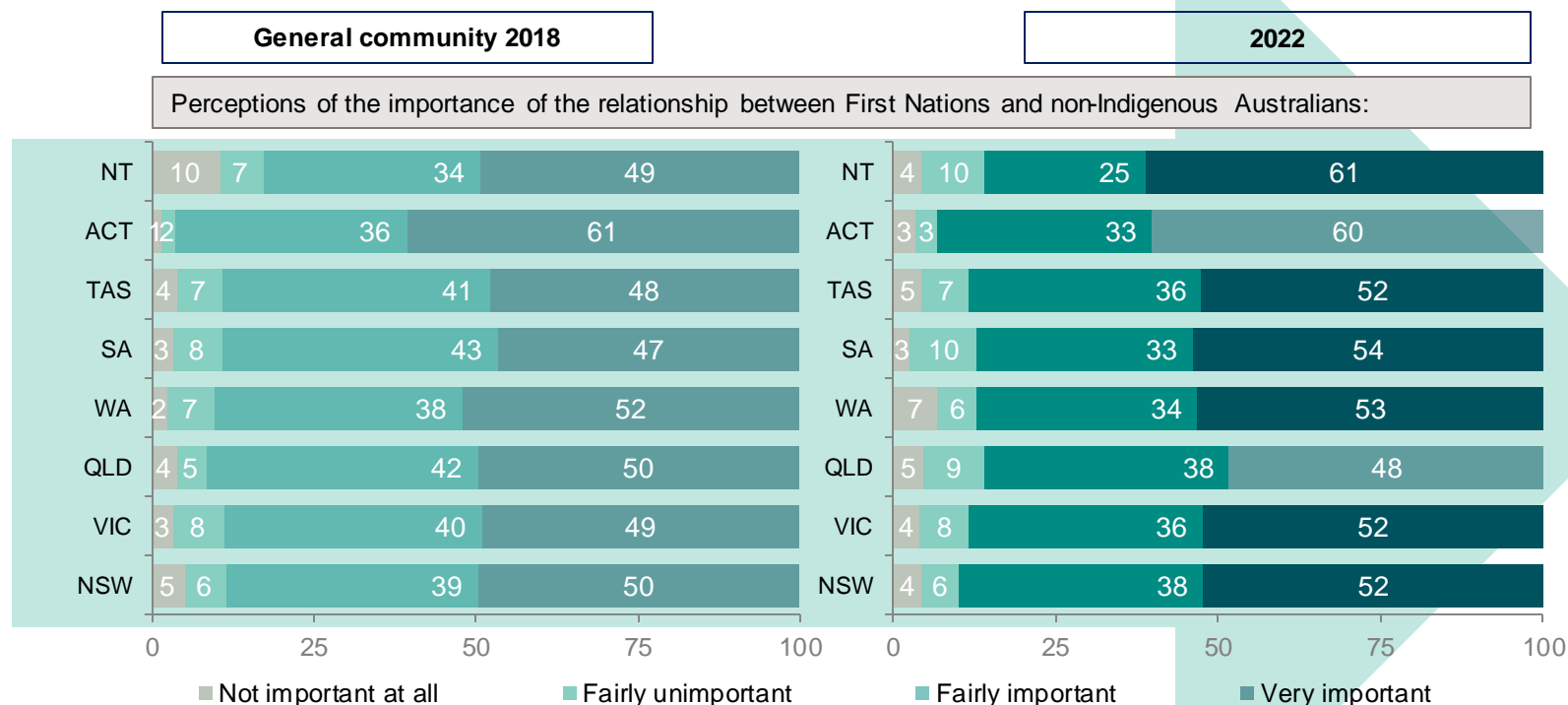
Importance of the relationship 2020:



Two years ago, most people (96%) among the general community in ACT felt the relationship was important to Australia as a nation, with 67% saying very important. Conversely, people in Tasmania were least likely (49%) to view the relationship as very important.

Notably, the Northern Territory is where more people felt the relationship was not important (13%), compared to other States and Territories.

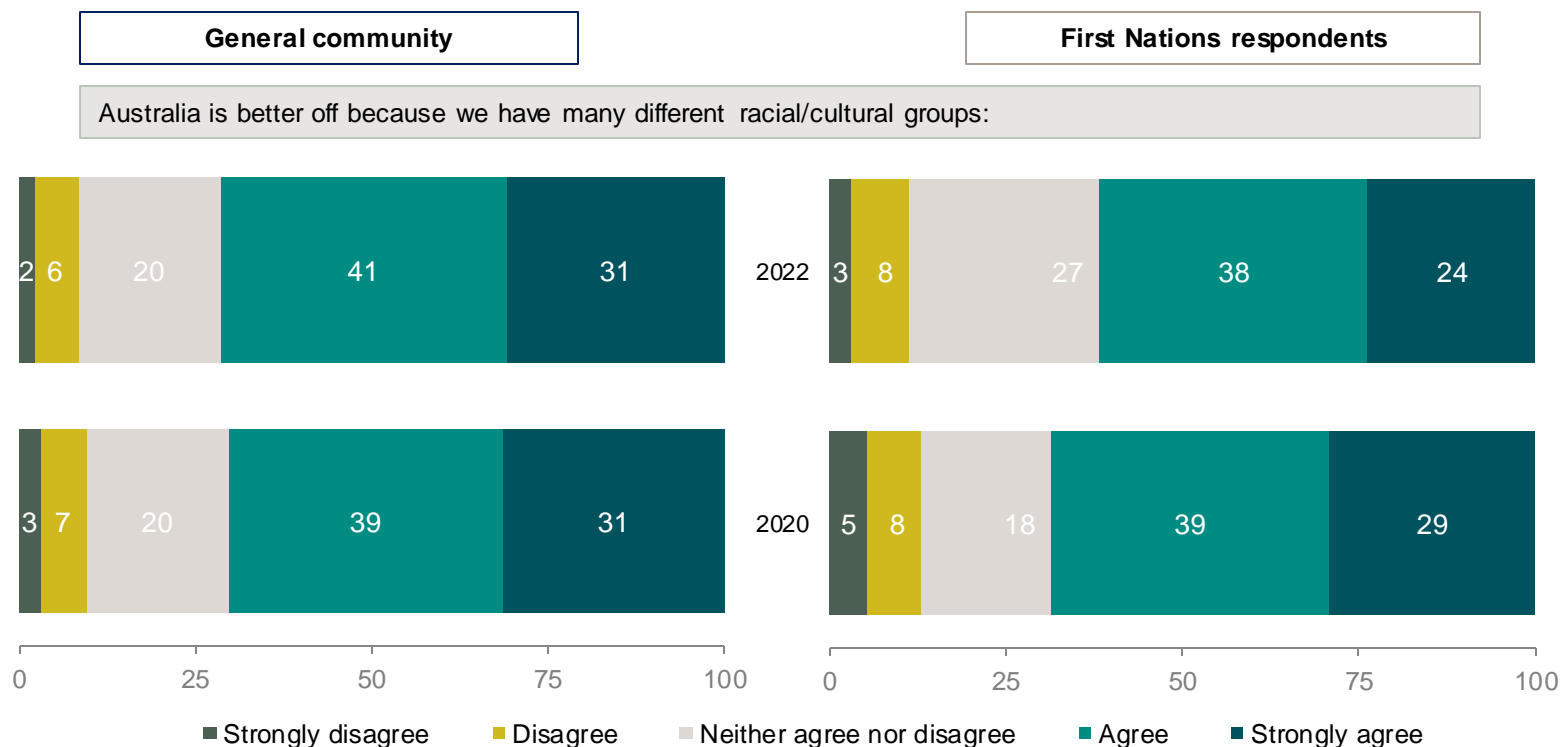
More people in most States/Territories now view the relationship as very important



More people among the general community in most States and Territories now feel the relationship is very important to Australia as a nation, compared with 2018.

This increase has been most notable in Northern Territory (61%), compared to four years ago (49%).

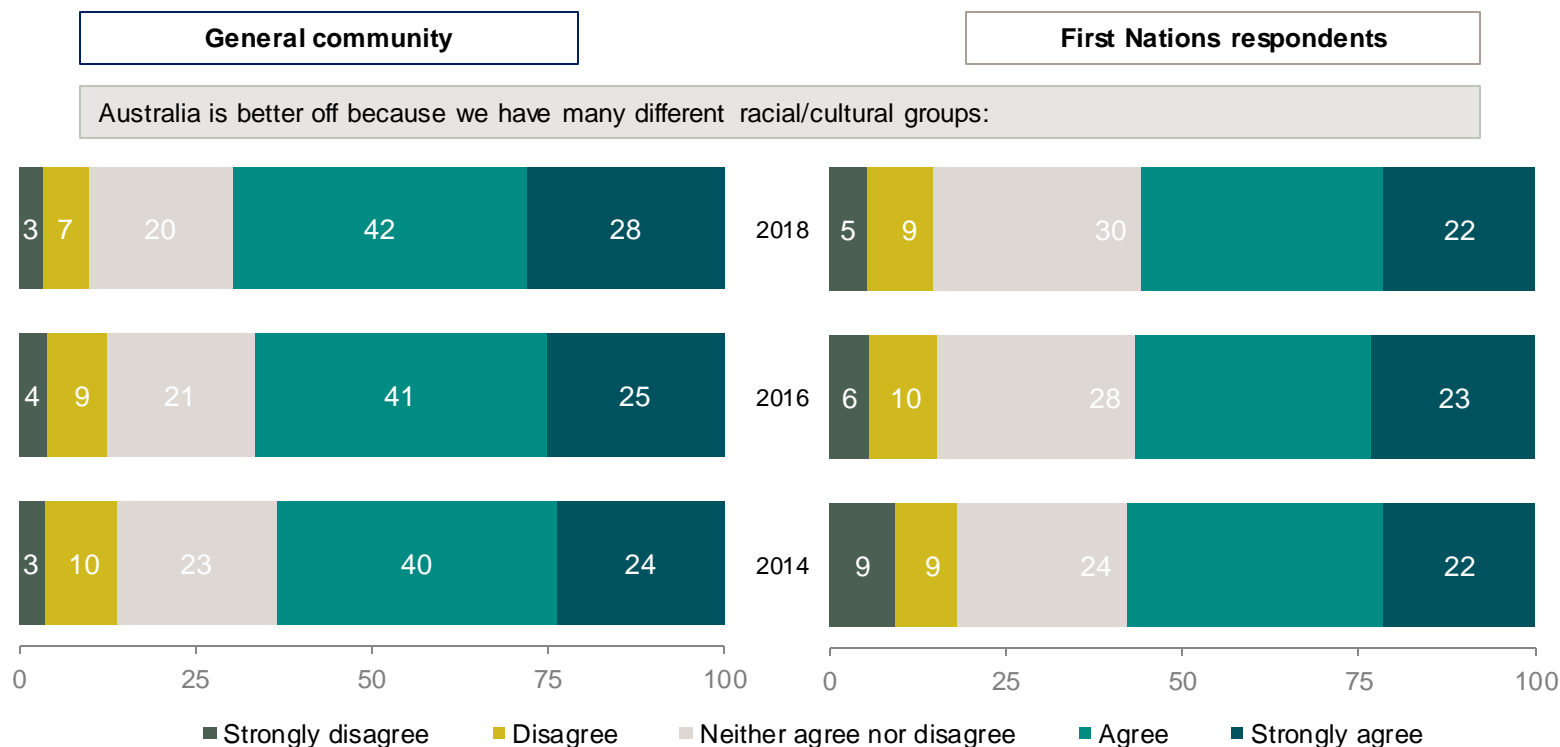
We mostly agree we are better off with many racial/cultural groups



The general community continues to agree mostly that Australia is better off for having many racial/cultural groups (72%), as do Aboriginal and Torres Strait Islander people (62%).

However, there has been a decrease among First Nations respondents who agree with this sentiment, since 2020.

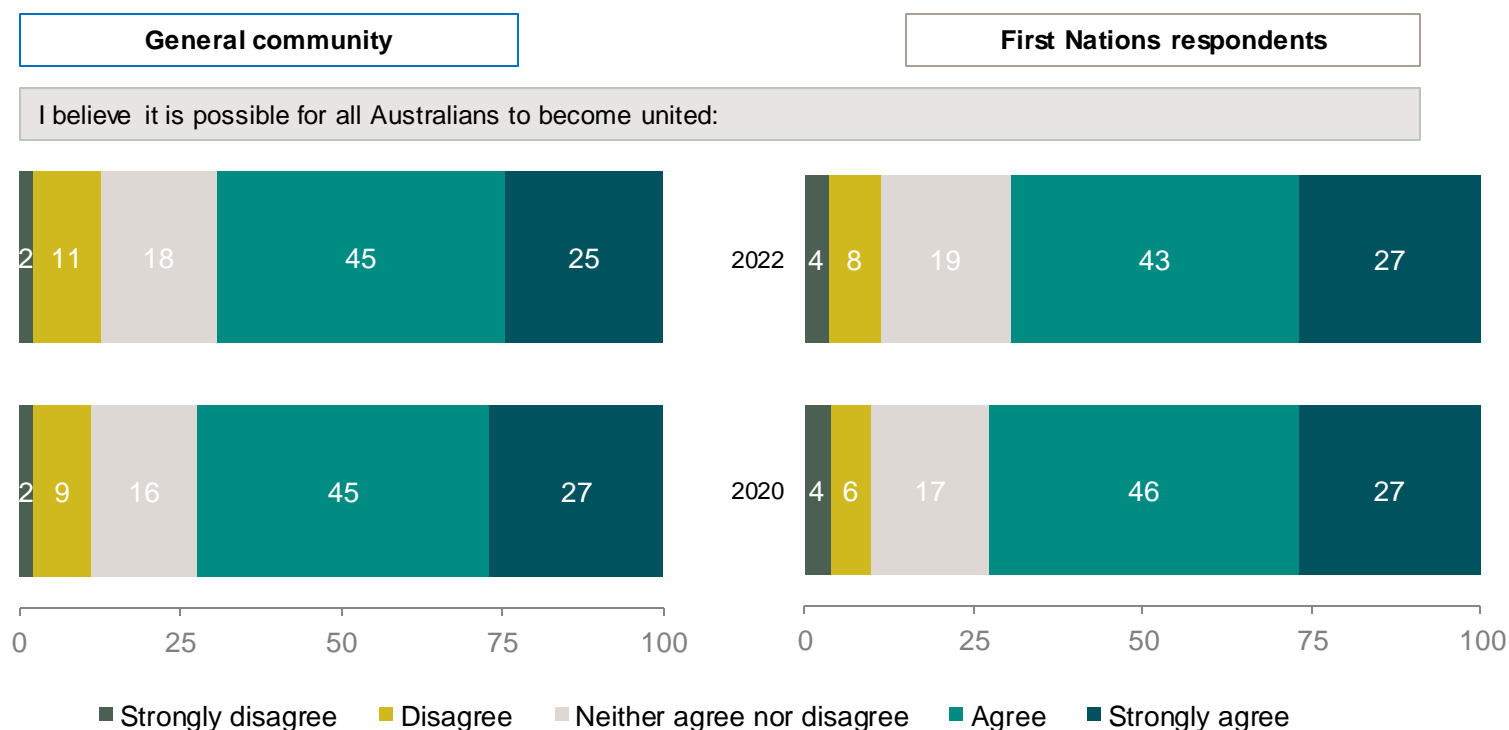
Better off with many racial/cultural groups 2014-18:



The general community continued to agree that Australia is better off for having many cultural groups, as did Aboriginal and Torres Strait Islander people, between 2014 and 2018.

Most notably, there was a steady increase within the general community of those who agreed with this sentiment.

We mostly agree it is possible for all Australians to become united



The general community continues to agree mostly that it is possible for all Australians to become united (70%), as do Aboriginal and Torres Strait Islander people (70%).

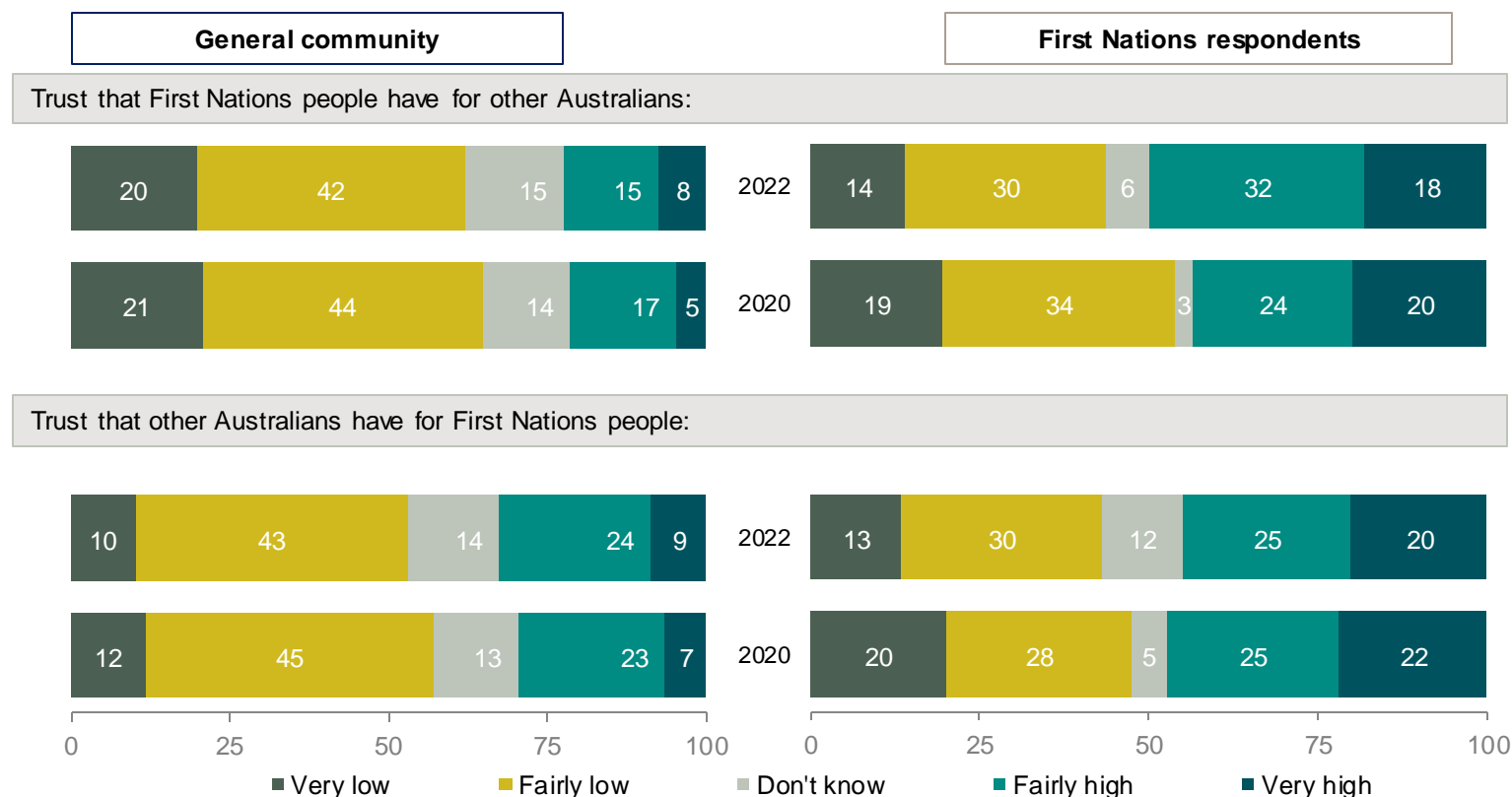
Possible for all Australians to become united 2014-18:



The general community continued to agree that it is possible for all Australians to be united, as did Aboriginal and Torres Strait Islander people, between 2014 and 2018.

Most notably, there was a steady increase within the general community of those who agreed with this sentiment.

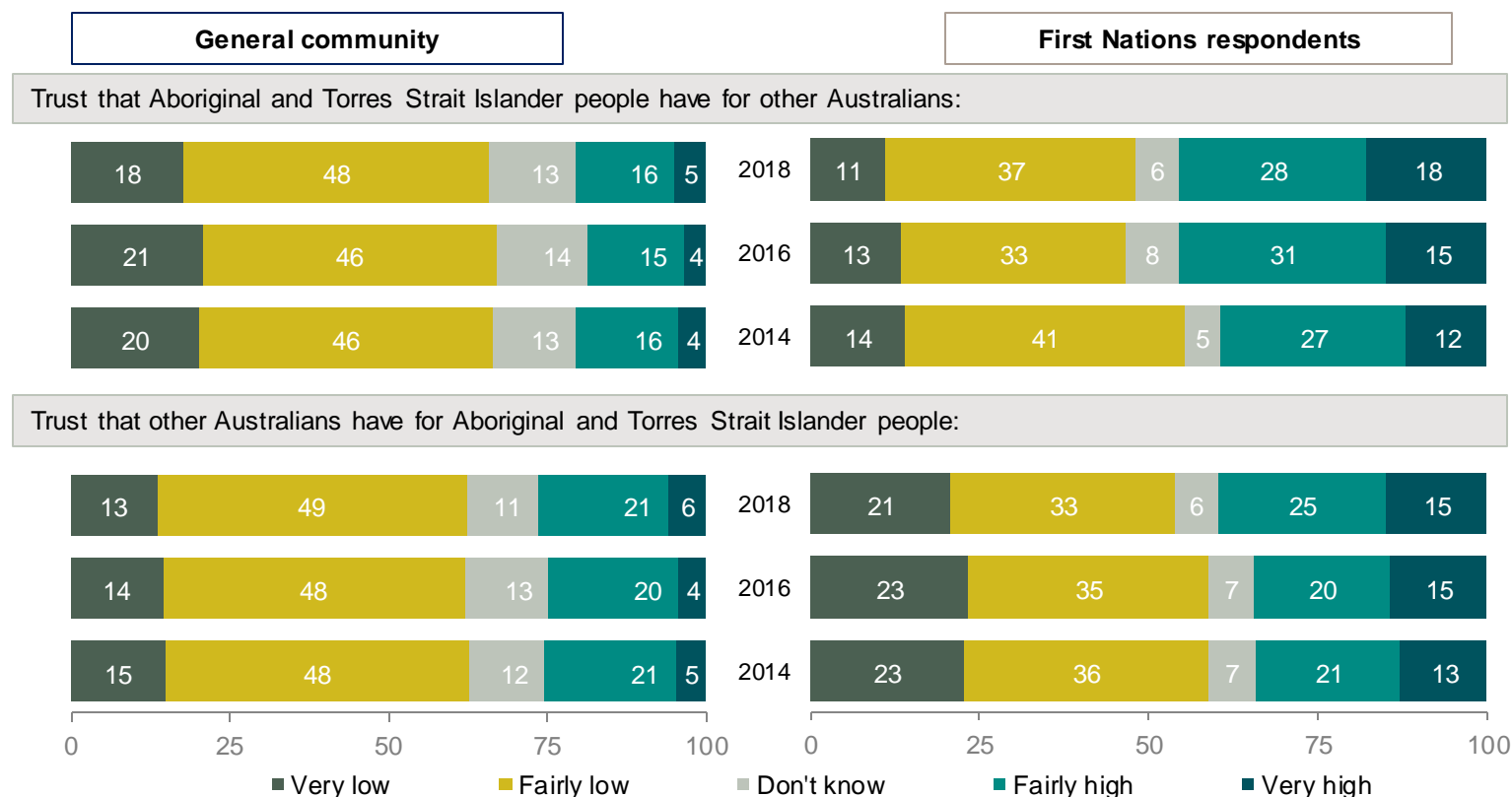
More First Nations Australians now feel they can trust other Australians



Perceptions of trust among the general community have remained steady, with 33% feeling they trust First Nations Australians (30% in 2020) and 23% believing that Aboriginal and Torres Strait Islander people have trust for non-Indigenous Australians (22% in 2020).

However, more First Nations people now believe they have high trust for other Australians (50%), than in 2020 (44%).

Perceptions of shared trust 2014-18:



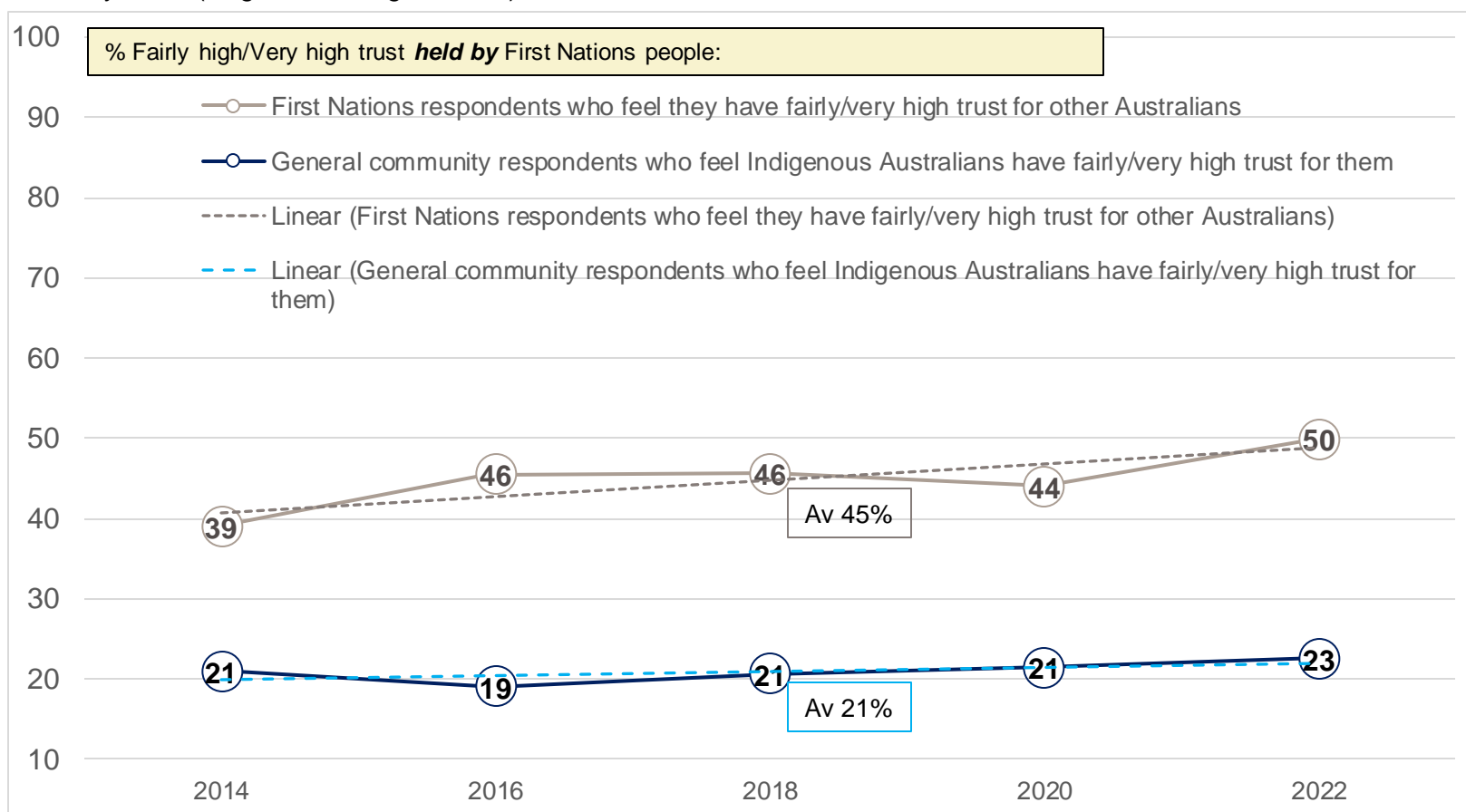
Perceptions of trust among the general community largely remained steady, between 2014 and 2018.

However, more First Nations people steadily started to believe that they trusted other Australians (46%, up from 39%), and that other Australians had high trust for them (40%, up from 34%), over the same period.

ARB tracking: Trust *held by* First Nations Australians

Since 2014, a sense of trust held by Aboriginal and Torres Strait Islander people for other Australians has steadily increased within First Nations communities (long term average of 45%).

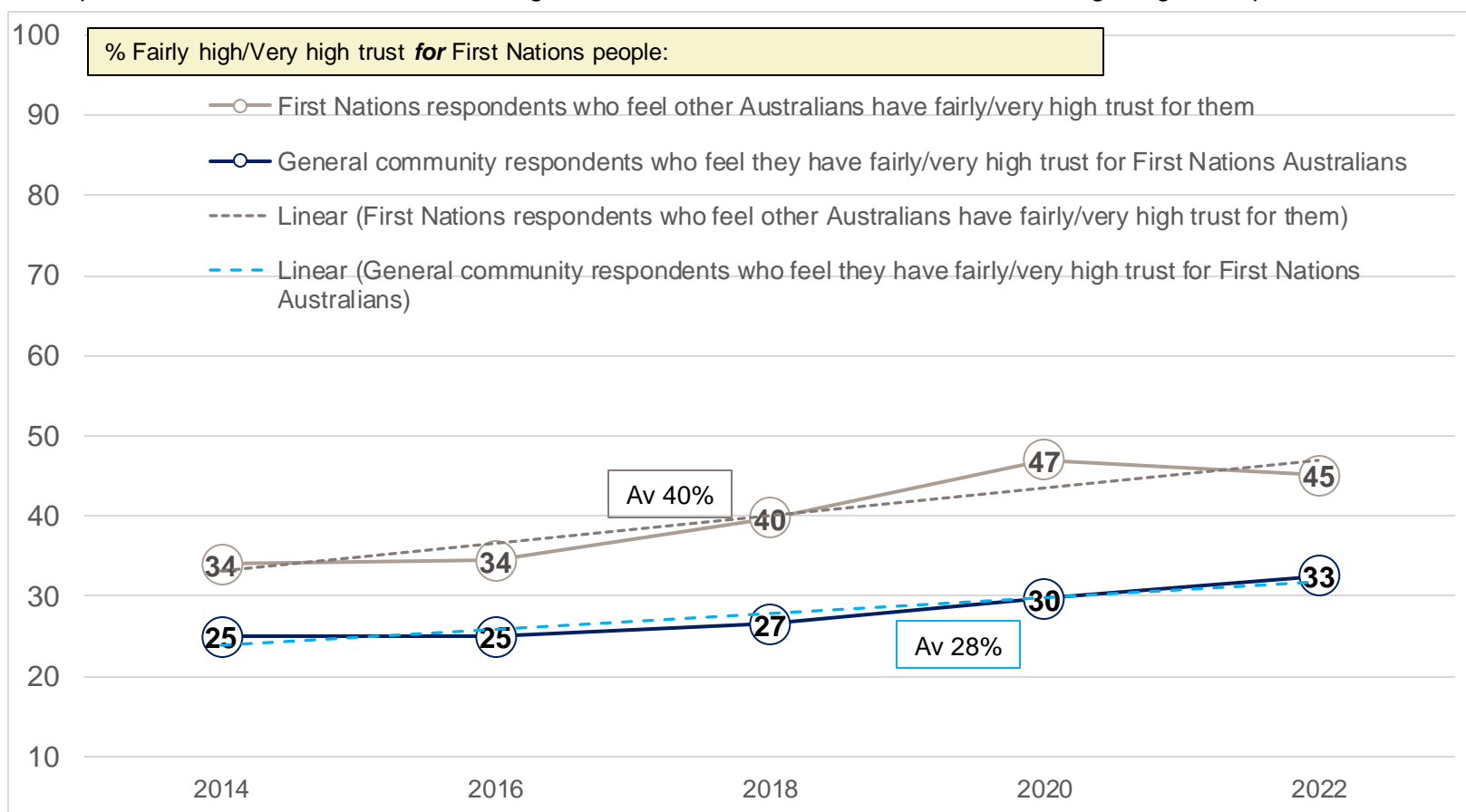
However, belief among the general community that First Nations Australians hold high trust for them has remained limited and fairly static (long term average of 21%).



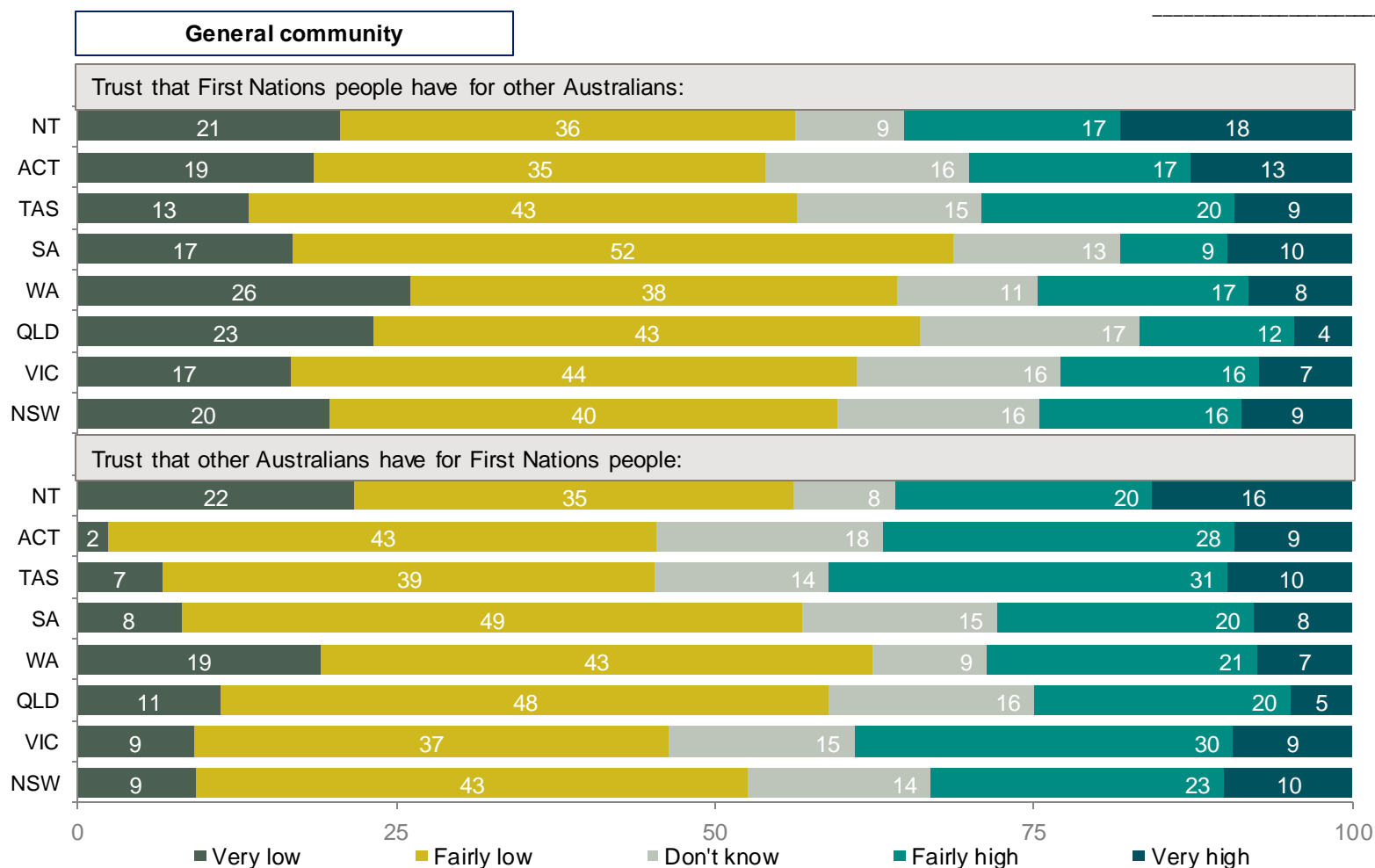
ARB tracking: Trust *for* First Nations Australians

Since 2014, a sense of trust for Aboriginal and Torres Strait Islander Australians has steadily increased within both the general community (long term average of 28%) and First Nations communities (long term average of 40%).

However, belief among First Nations respondents that other Australians hold high trust for them has remained more widespread since 2014, than the sense of high trust towards First Nations Australians among the general public.

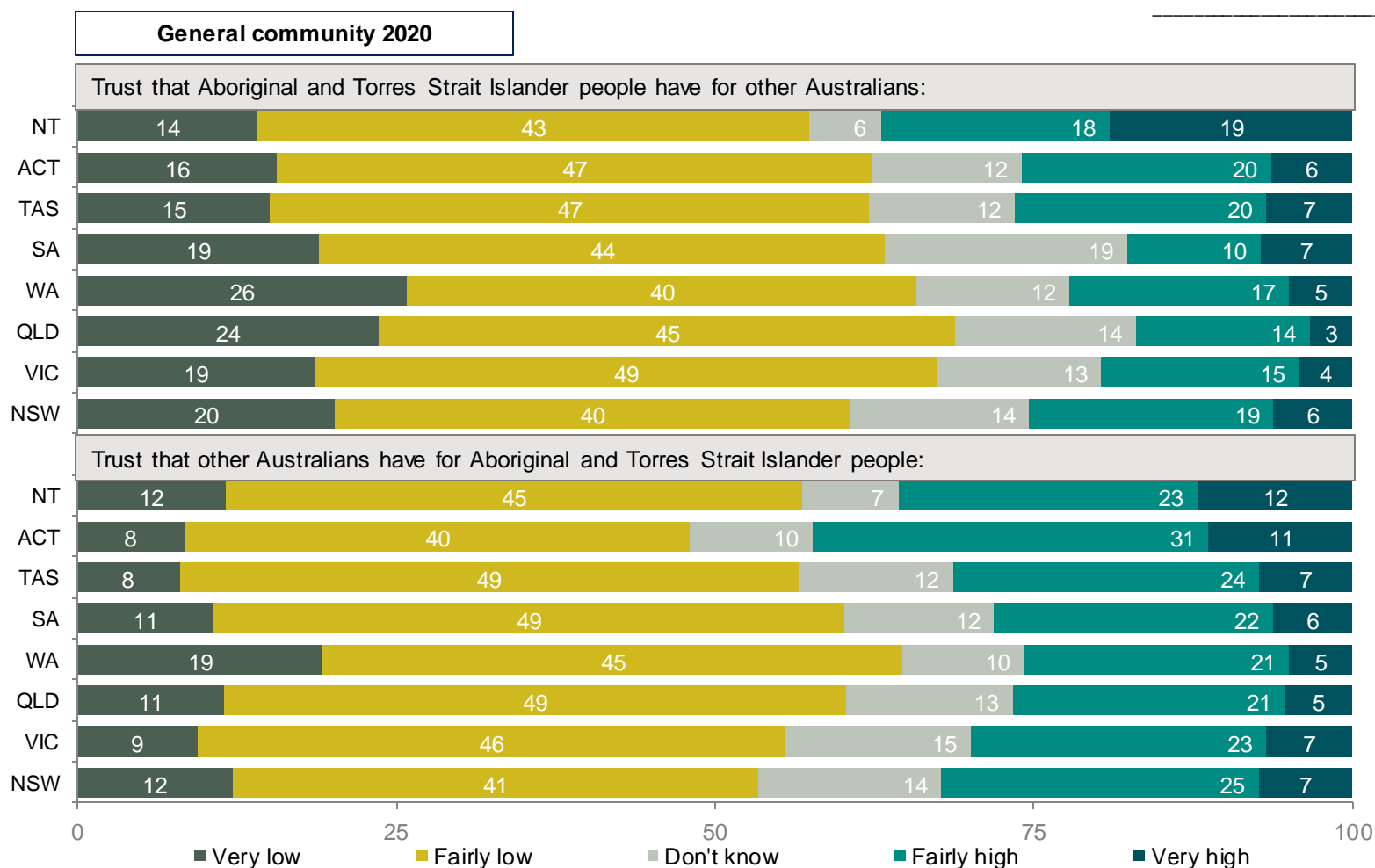


Trust is lowest among West Australians and South Australians



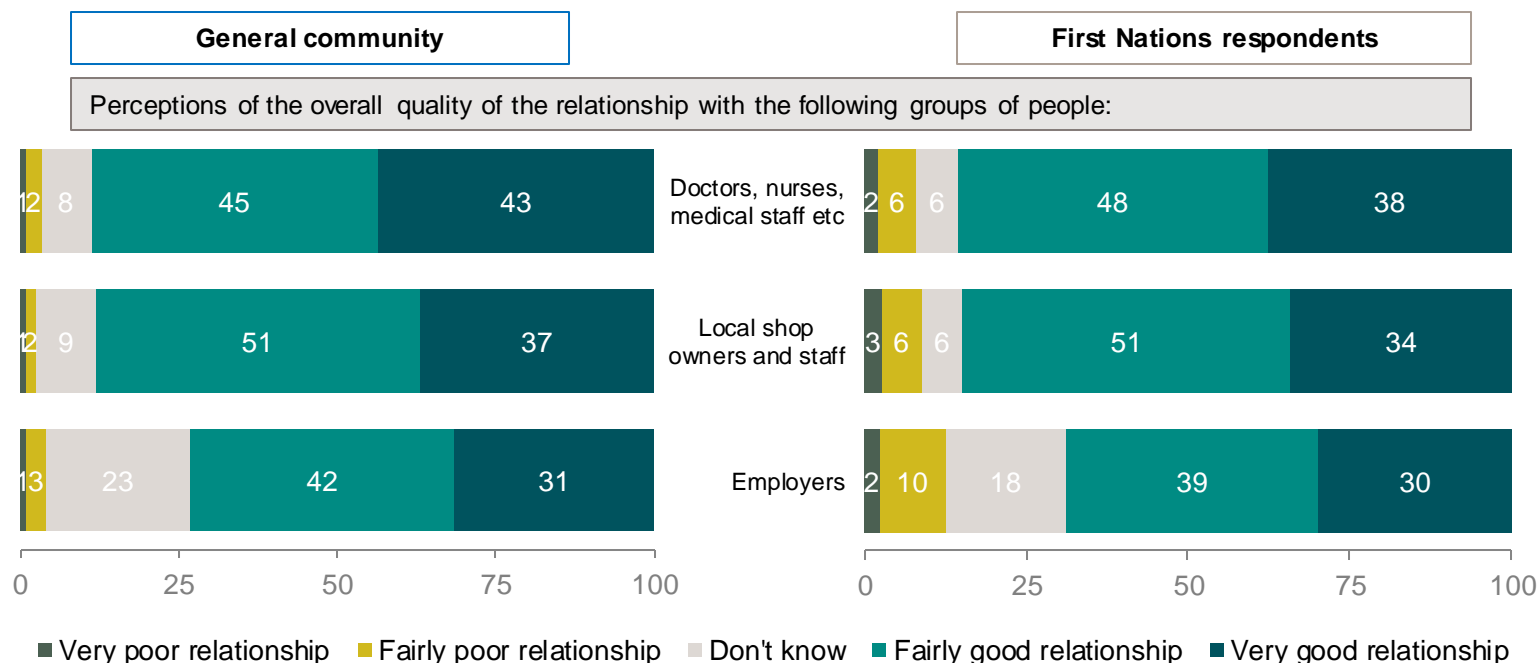
Perceptions of trust are lowest in WA, with 62% of the general community there feeling there is very/fairly low trust for First Nations Australians; and also SA, where 69% believe that Aboriginal and Torres Strait Islander Australians have very/fairly low trust for other Australians.

Trust levels 2020:



Two years ago, perceptions of trust were lowest in WA, with 64% of the general community there feeling there was very/fairly low trust for First Nations Australians; and also Queensland, where 79% believed that Aboriginal and Torres Strait Islander Australians had very/fairly low trust for other Australians.

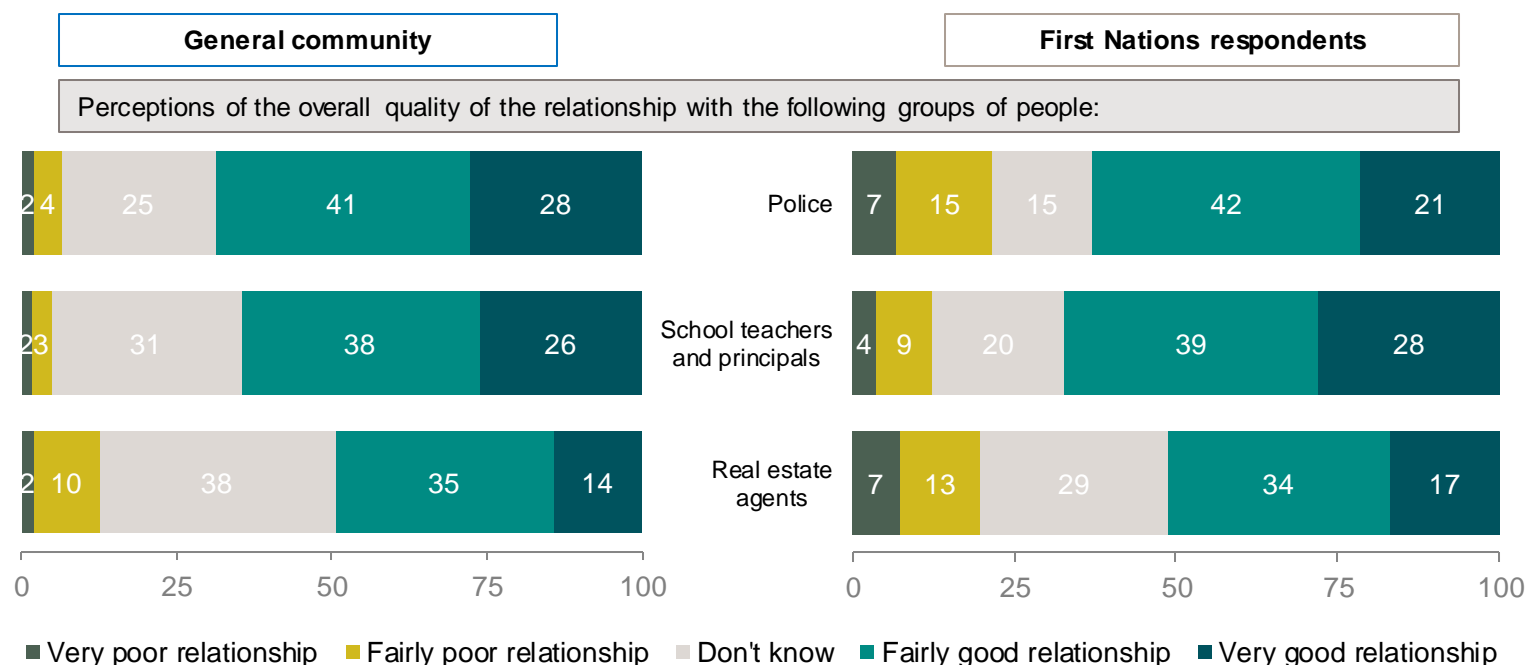
We mostly have a good relationship with medical staff and local shops



The general community and Aboriginal and Torres Strait Islander people largely feel they have good relationships with medical staff, local shop owners and employers.

However, First Nations respondents are much more likely to have a poor relationship with employers (13%) than the general community (4%).

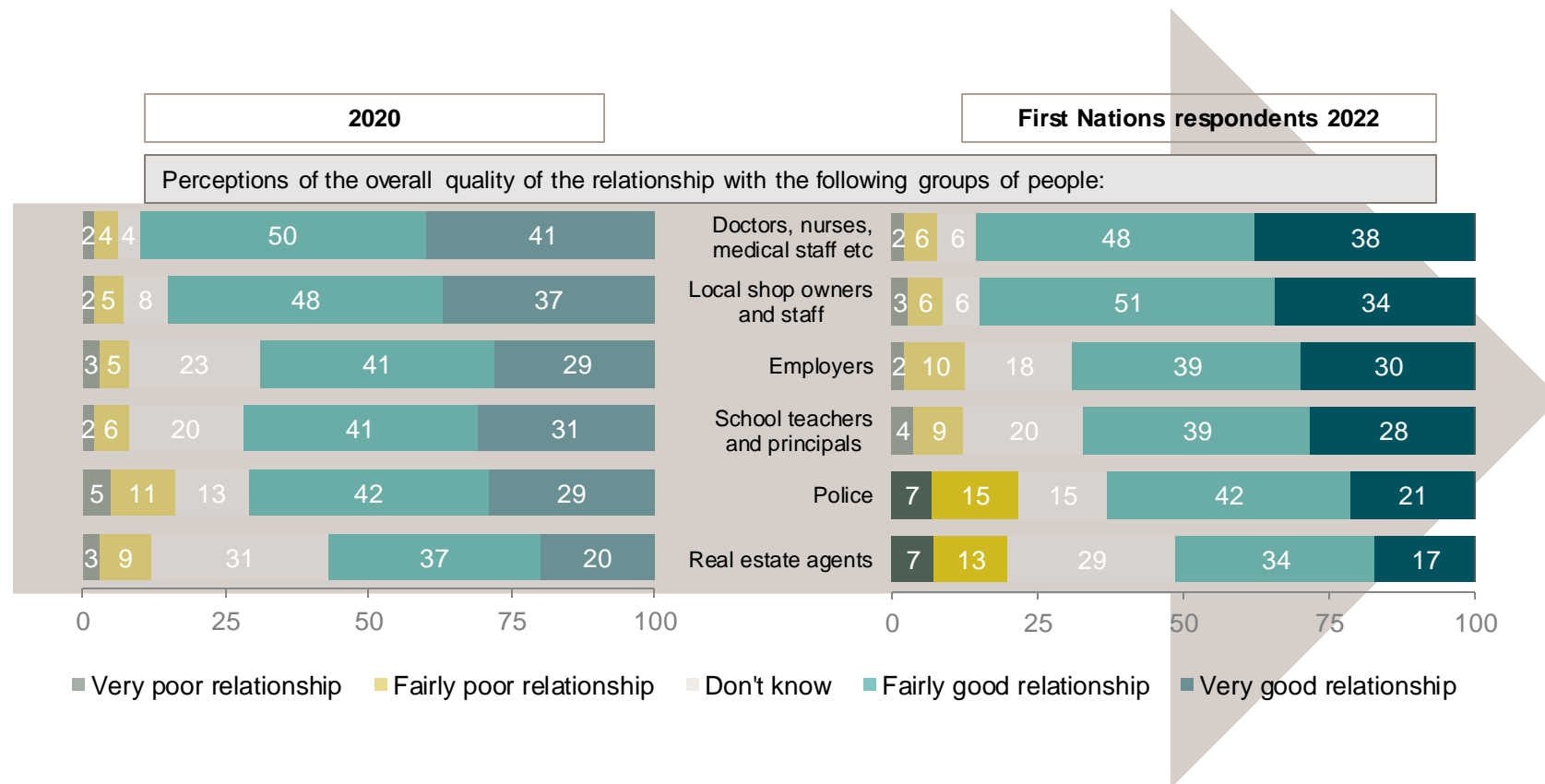
We mostly have a good relationship with police and school staff



The general community and Aboriginal and Torres Strait Islander people largely feel they have good relationships with police and school teachers and principals.

However, First Nations respondents are much more likely to have a poor relationship with police (22%) than the general community (6%).

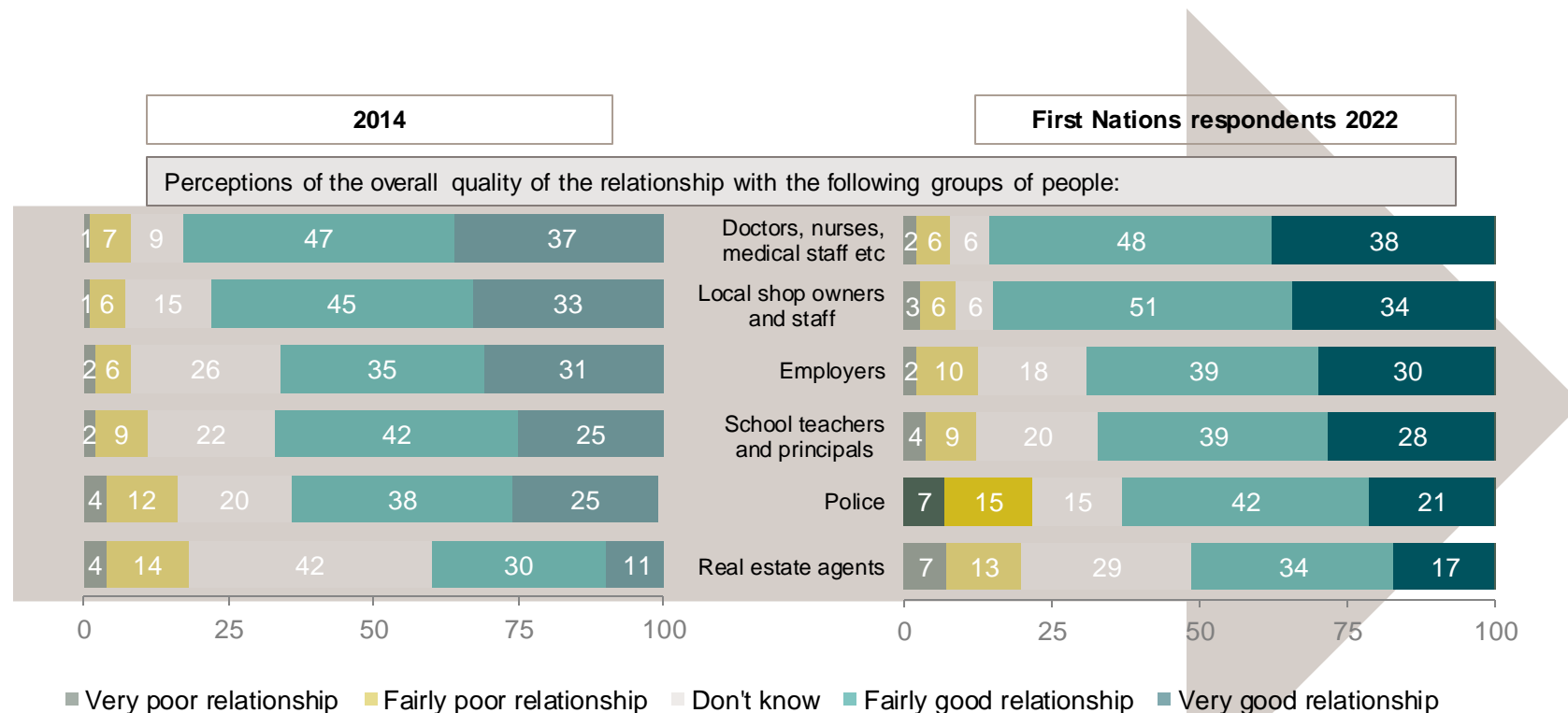
First Nations relationships have mostly remained stable with all groups of professions since 2020



There has been a slight decrease in Aboriginal and Torres Strait Islander people feeling they have very good relationships with all professional groups, since 2020.

Most notable are relationships with police and real estate agents, with more First Nations people now believing they have a poor relationship with those groups. This has possibly been the result of stressful interactions during the pandemic, throughout the last two years.

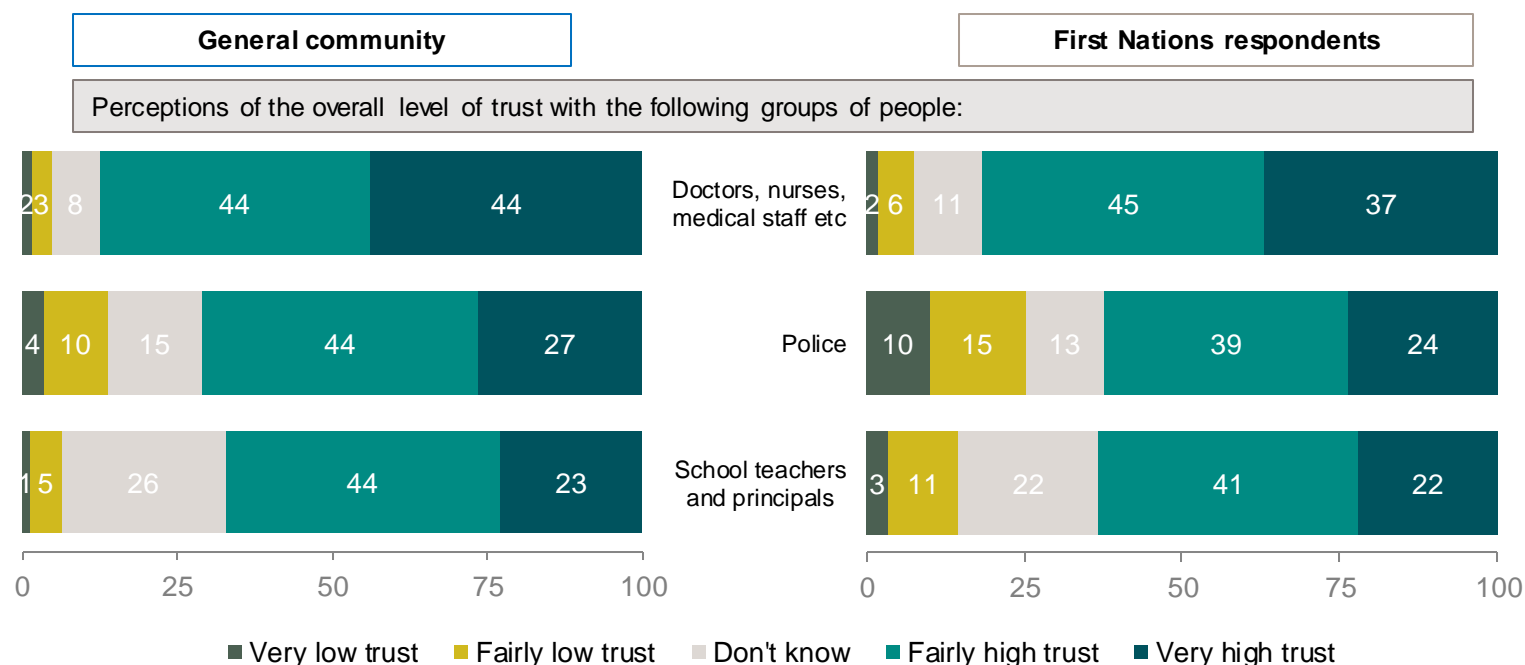
First Nations relationships have mostly remained stable with all groups of professions since 2014



The number of Aboriginal and Torres Strait Islander people who feel they have very good relationships with all professional groups has remained consistent, compared with 2014.

However, a key exception is with police. Notably, First Nations respondents are more likely now to have a poor relationship with police (22%), than in 2014 (16%).

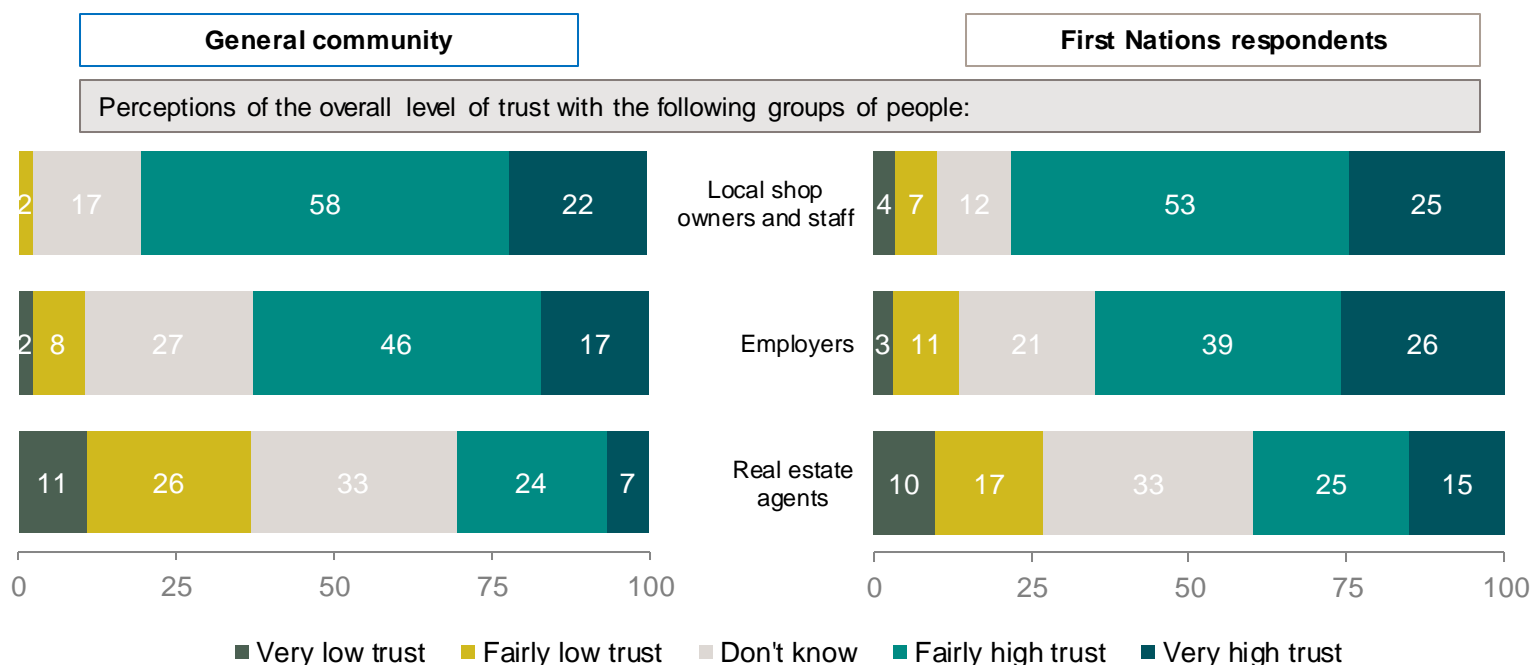
We mostly feel there is mutual trust with medical staff, police and school staff



The general community and Aboriginal and Torres Strait Islander people largely feel there is a shared trust with medical staff, police and teachers and principals.

However, 25% of First Nations respondents feel there is low trust with police, compared with 14% of the general community. Similarly, 14% see low trust with school staff, compared with 6% in the general community.

We mostly feel there is mutual trust with local shops and employers

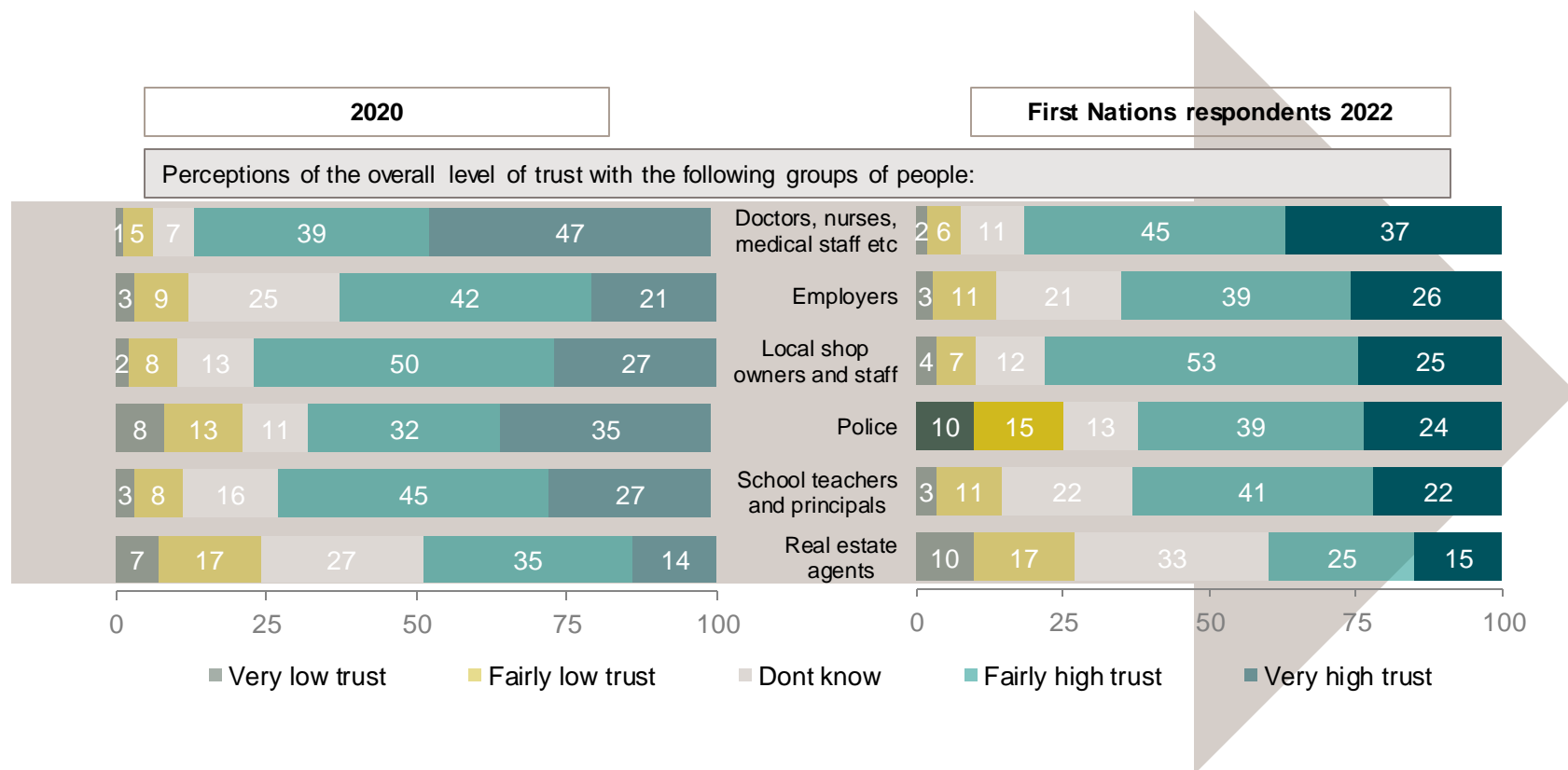


The general community and Aboriginal and Torres Strait Islander people largely feel there is a shared trust with local shop staff and employers.

However, 11% of First Nations respondents feel there is low trust with local shop staff, compared with 2% of the general community.

Notably, 37% of the general community and 27% of First Nations people see low trust with real estate agents. Again, this may reflect a poor quality of interactions during the pandemic and the ongoing lack of affordable rental property.

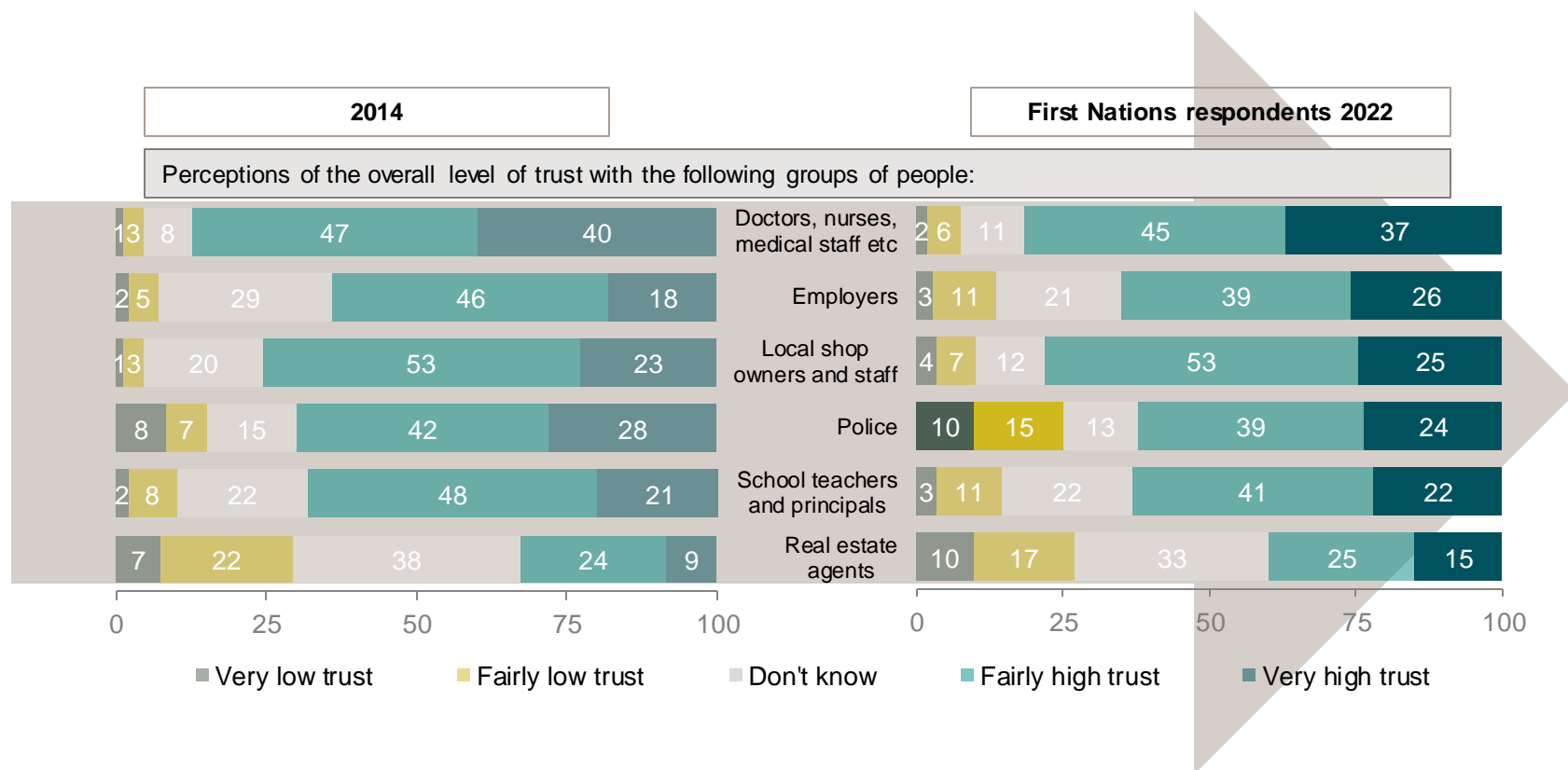
First Nations trust has mostly decreased with all groups of professions since 2020



Among Aboriginal and Torres Strait Islander people, there has largely been a decrease regarding levels of trust shared with professional groups, compared with 2020.

Notably, while more First Nations Australians now feel there is high trust shared with employers, there has been a fall in perceptions of shared trust with medical staff, police and school staff.

First Nations trust with most professions is now more mixed than in 2014



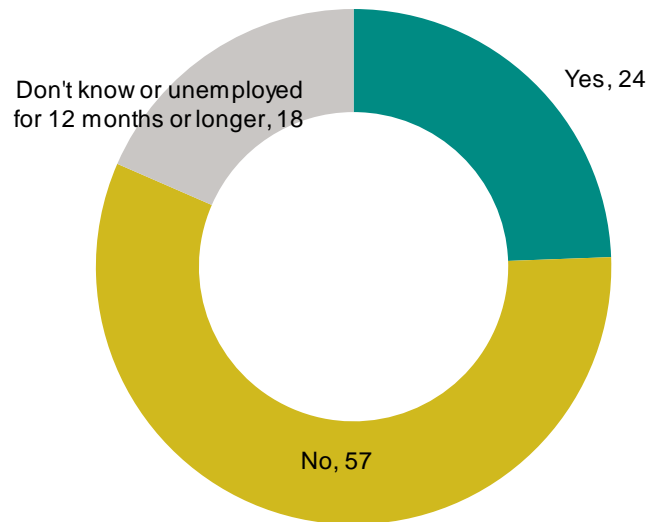
More Aboriginal and Torres Strait Islander people now feel there is low trust shared with all professional groups (except for estate agents), compared with 2014. In particular, First Nations respondents are currently more likely to feel there is a low level of trust between them and police (22%), employers (14%) and local shop staff (11%), than in 2014.

However, perceptions of very high trust with some professions have also increased since 2014, especially with employers and real estate agents.

In the past year, 1 in 4 non-Indigenous Australians has worked with First Nations colleagues

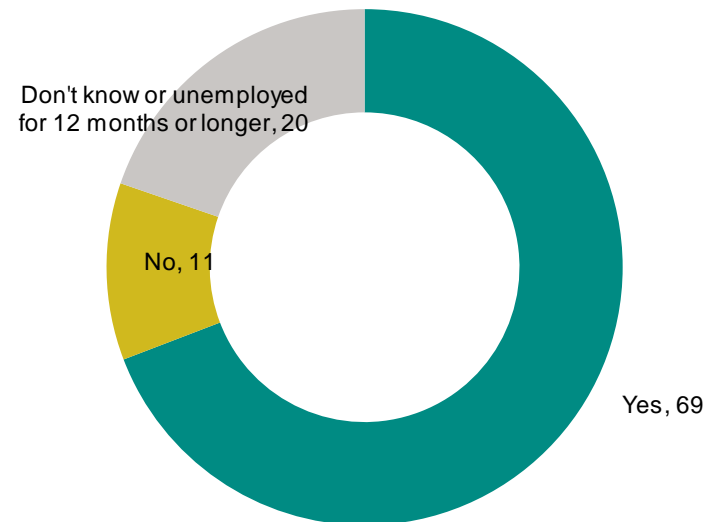
Non-Indigenous respondents

Have you worked with any First Nations people in the past 12 months?



First Nations respondents

Have you worked with any non-Indigenous people in the past 12 months?



Few non-Indigenous Australians (24%) have work contact with Aboriginal and Torres Strait Islander Australians. Conversely, most First Nations Australians (69%) do have work contact with non-Indigenous people.

A note about the following trust measures (for more details, see p.8):

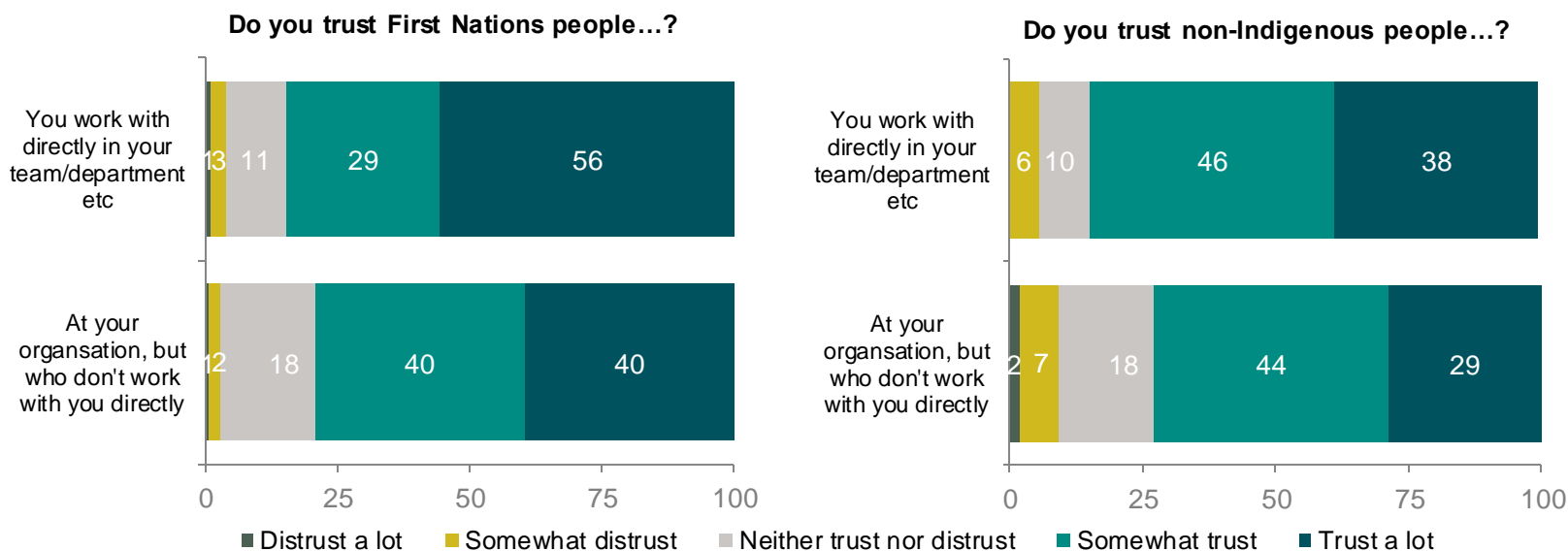
The following trust measures (p.57) are designed to capture trust-distrust levels based on 'proximity' vs 'distance' in a work setting. In this way, the expectation is that trust should be more prevalent where people and groups have had interaction, compared to where there has been less or no contact. The Barometer, then, is focused on finding higher trust based on interaction and, moving forward, to see that trust level increasing. The measures are less concerned with any absence of trust in the respondents with little to no contact.

Direct work contact helps build trust between non-Indigenous and First Nations colleagues

Non-Indigenous respondents

First Nations respondents

Respondents who have worked with First Nations/non-Indigenous people in the past 12 months:



Of the non-Indigenous and First Nations Australians who work together directly, both groups are more likely to trust each other a lot, compared to people who work at the same organisation but not together.

Notably, First Nations people are more likely to distrust non-Indigenous colleagues they don't work with directly (9%), compared with non-Indigenous people (3%).

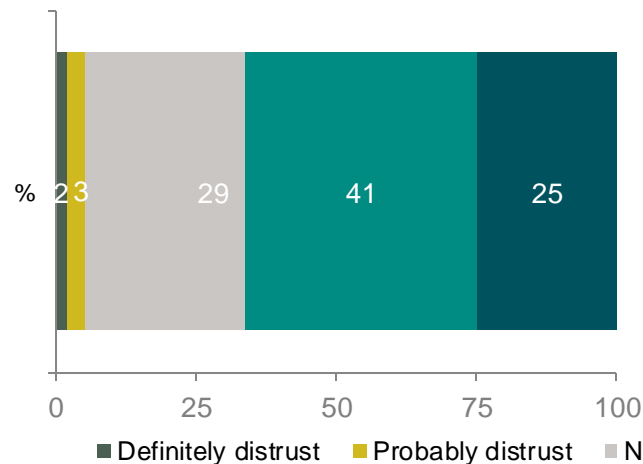
Most non-Indigenous and First Nations Australians believe they would trust the other, if they worked together

Non-Indigenous respondents

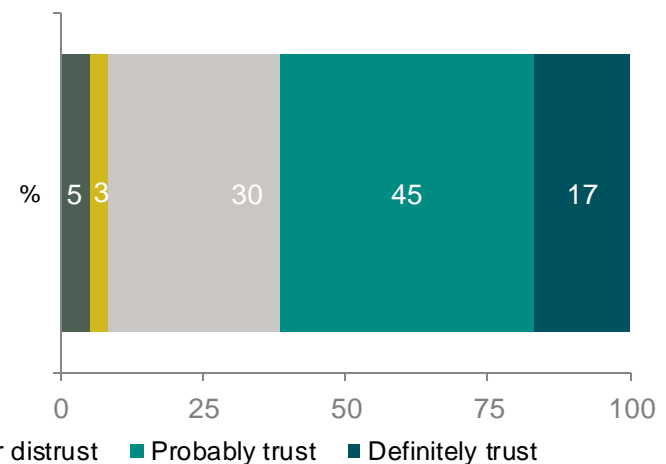
First Nations respondents

Respondents who have NOT knowingly worked with First Nations/non-Indigenous people in the past 12 months:

Would you trust First Nations people if you worked with them?



Would you trust non-Indigenous people if you worked with them?



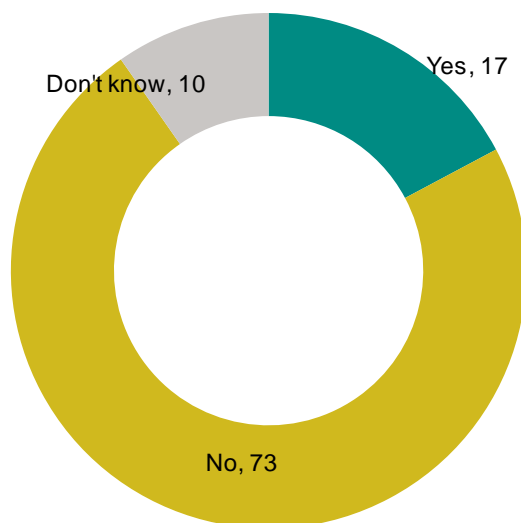
Of the non-Indigenous and First Nations Australians who have not worked together in the past year, most are still likely to believe they would trust the other.

Notably, non-Indigenous Australians are more likely to believe they would definitely trust First Nations colleagues (25%), compared with First Nations people (17%).

In the past year, most non-Indigenous Australians have not socialised with First Nations Australians

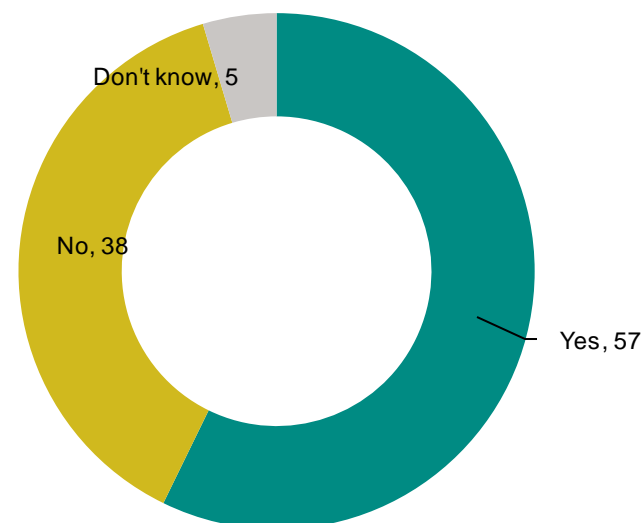
Non-Indigenous respondents

Have you socialised with any First Nations people in the past 12 months?



First Nations respondents

Have you socialised with any non-Indigenous people in the past 12 months?



Few non-Indigenous Australians (17%) have 'socialising' contact with Aboriginal and Torres Strait Islander Australians (who were not close acquaintances at the time). Conversely, most First Nations Australians (57%) do have social contact with non-Indigenous people (who were not close acquaintances at the time).

A note about the following trust measures (for more details, see p.8):

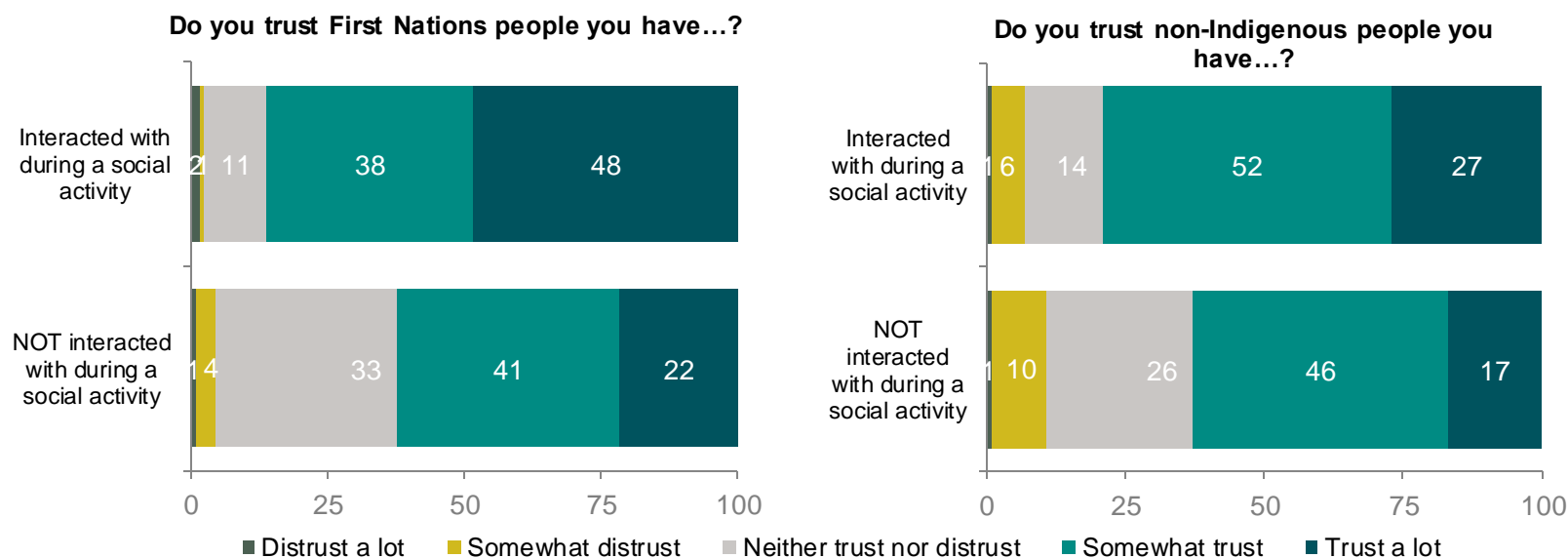
The following trust measures (p.60) are designed to capture trust-distrust levels based on 'proximity' vs 'distance' in a social setting. In this way, the expectation is that trust should be more prevalent where people and groups have had interaction, compared to where there has been less or no contact. The Barometer, then, is focused on finding higher trust based on interaction and, moving forward, to see that trust level increasing. The measures are less concerned with any absence of trust in the respondents with little to no contact.

Direct social contact helps build trust between non-Indigenous and First Nations Australians

Non-Indigenous respondents

First Nations respondents

Respondents who have socialised with 'unknown' First Nations/non-Indigenous people in the past 12 months:



Of the non-Indigenous and First Nations Australians who have socialised together directly, both groups are more likely to trust each other a lot, compared to people who haven't interacted while at the same social event.

Notably, First Nations people are more likely to distrust non-Indigenous people they don't interact with directly while socialising (11%), compared with non-Indigenous people (5%).

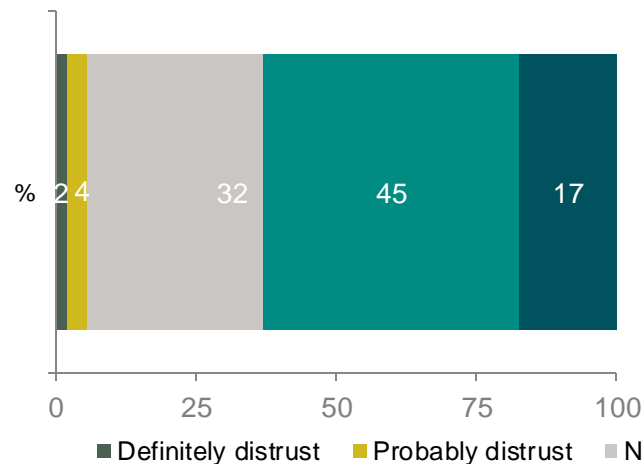
Most non-Indigenous and First Nations Australians believe they would trust the other, if they socialised together

Non-Indigenous respondents

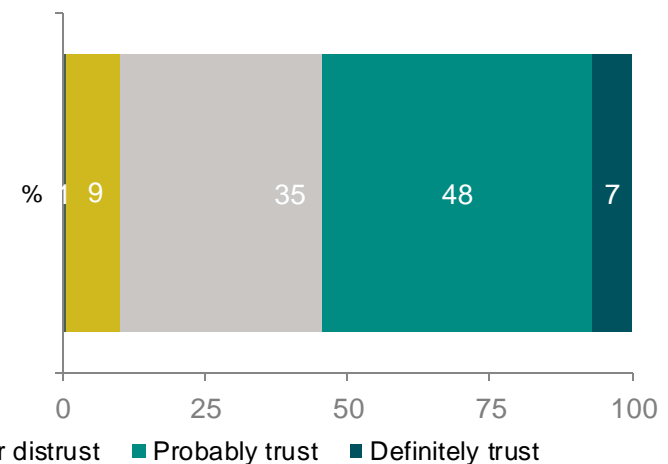
First Nations respondents

Respondents who have NOT knowingly socialised with First Nations/non-Indigenous people in the past 12 months:

Would you trust First Nations people if you socialised with them?



Would you trust non-Indigenous people if you socialised with them?



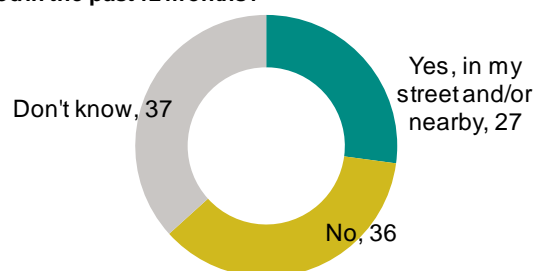
Of the non-Indigenous and First Nations Australians who have not socialised together in the past year, most are still likely to believe they would trust the other.

Notably, non-Indigenous Australians are more likely to believe they would definitely trust First Nations people they socialised with (17%), compared with First Nations people (7%).

In the past year, 1 in 4 non-Indigenous Australians lived near First Nations neighbours

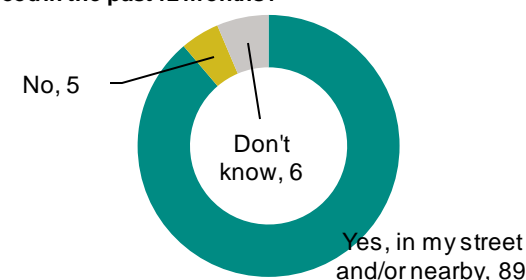
Non-Indigenous respondents

Have you had any First Nations people living in your neighbourhood in the past 12 months?

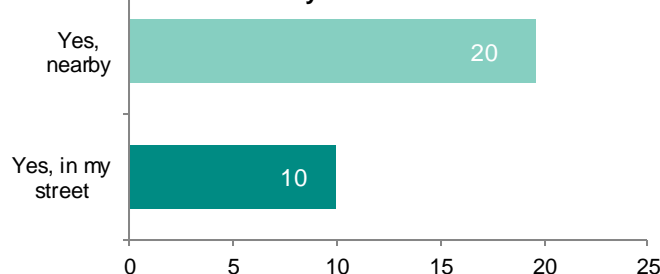


First Nations respondents

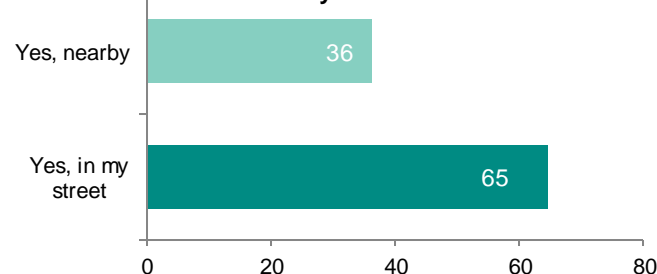
Have you had any non-Indigenous people living in your neighbourhood in the past 12 months?



First Nations people living in your street and/or nearby:



Non-Indigenous people living in your street and/or nearby:



Few non-Indigenous Australians (27%) currently share a neighbourhood with Aboriginal and Torres Strait Islander Australians. Conversely, most First Nations Australians (89%) do share a local area with non-Indigenous people.

A note about the following trust measures (for more details, see p.8):

The following trust measures (p.63) are designed to capture trust-distrust levels based on 'proximity' vs 'distance' in a neighbourhood setting. In this way, the expectation is that trust should be more prevalent where people and groups have had interaction, compared to where there has been less or no contact. The Barometer, then, is focused on finding higher trust based on interaction and, moving forward, to see that trust level increasing. The measures are less concerned with any absence of trust in the respondents with little to no contact.

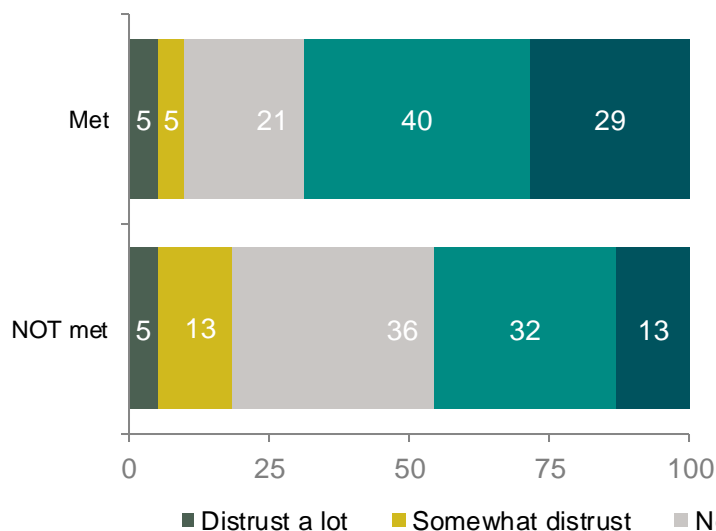
Direct neighbourhood contact helps build trust between non-Indigenous and First Nations Australians

Non-Indigenous respondents

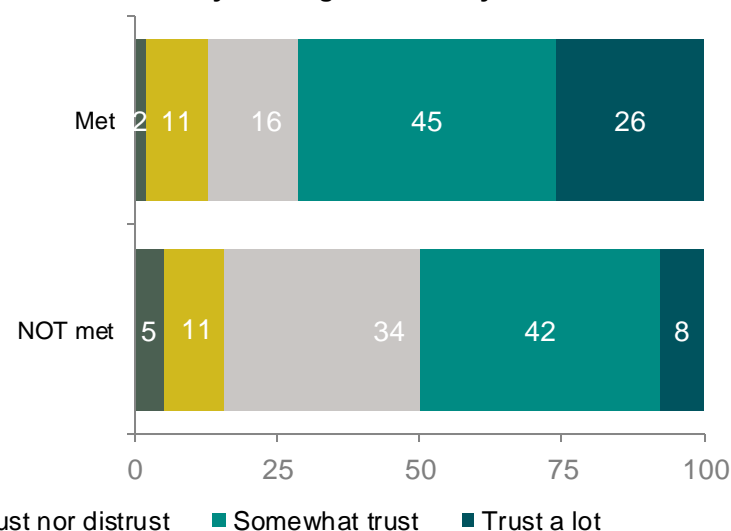
First Nations respondents

Respondents who have had First Nations/non-Indigenous neighbours in the past 12 months:

Do you trust First Nations people living in your neighbourhood you have...?



Do you trust non-Indigenous people living in your neighbourhood you have...?



Of the non-Indigenous and First Nations Australians who have met each other while living together in the same neighbourhood, both groups are more likely to trust each other a lot, compared to people they haven't met while living in their neighbourhood.

Notably, non-Indigenous people (18%) and First Nations people (16%) are equally likely to distrust the other in their local area, when they haven't met.

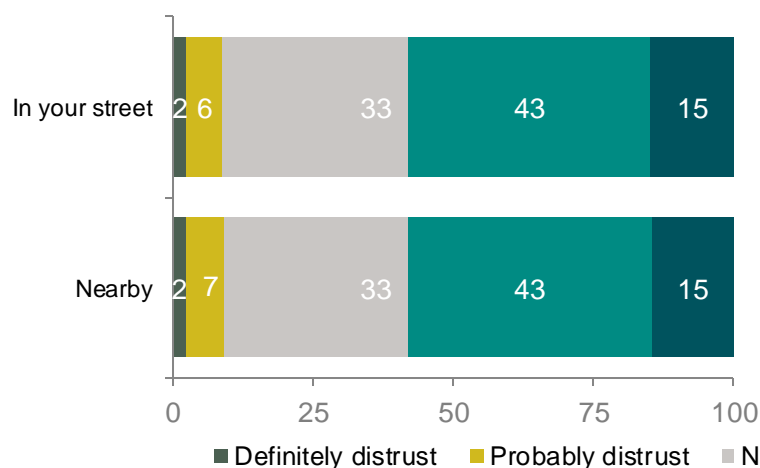
Many non-Indigenous and First Nations Australians believe they would trust the other, if they lived in the local area

Non-Indigenous respondents

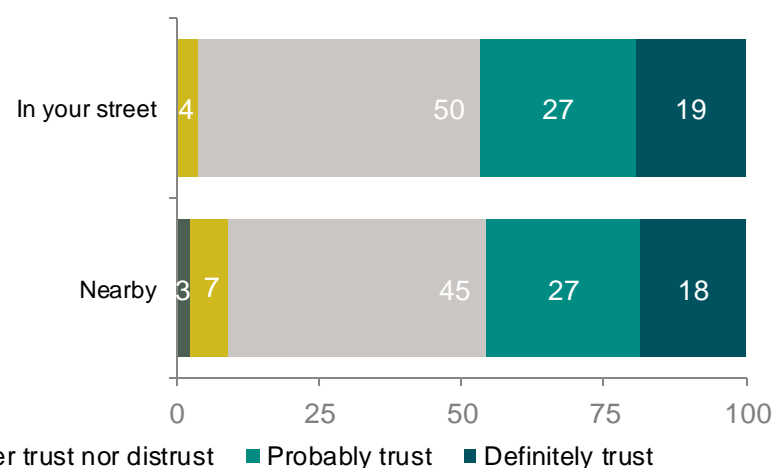
First Nations respondents

Respondents who have NOT knowingly had First Nations/non-Indigenous neighbours in the past 12 months:

Would you trust First Nations people if they lived...?



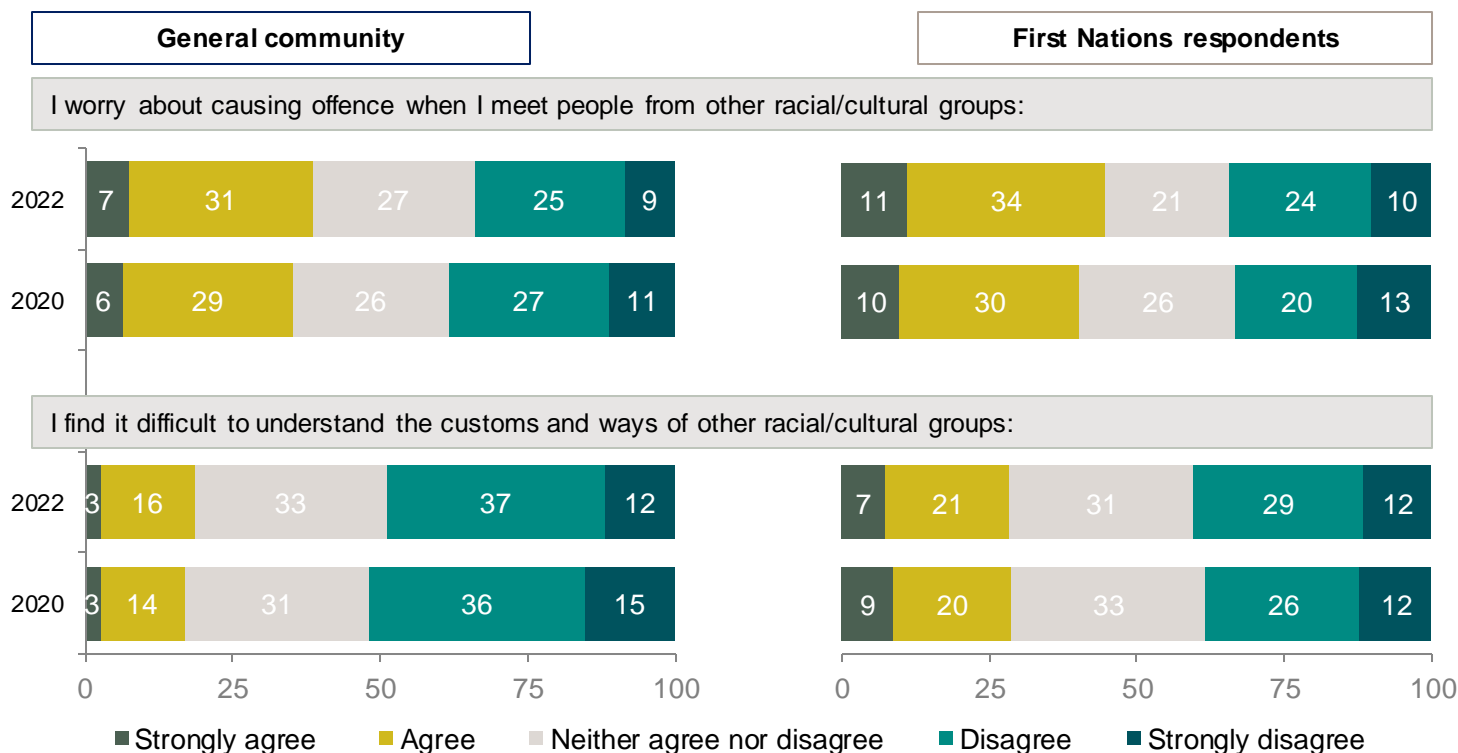
Would you trust non-Indigenous people if they lived...?



Of the non-Indigenous and First Nations Australians who have not shared a neighbourhood in the past year, many are still likely to believe they would trust the other.

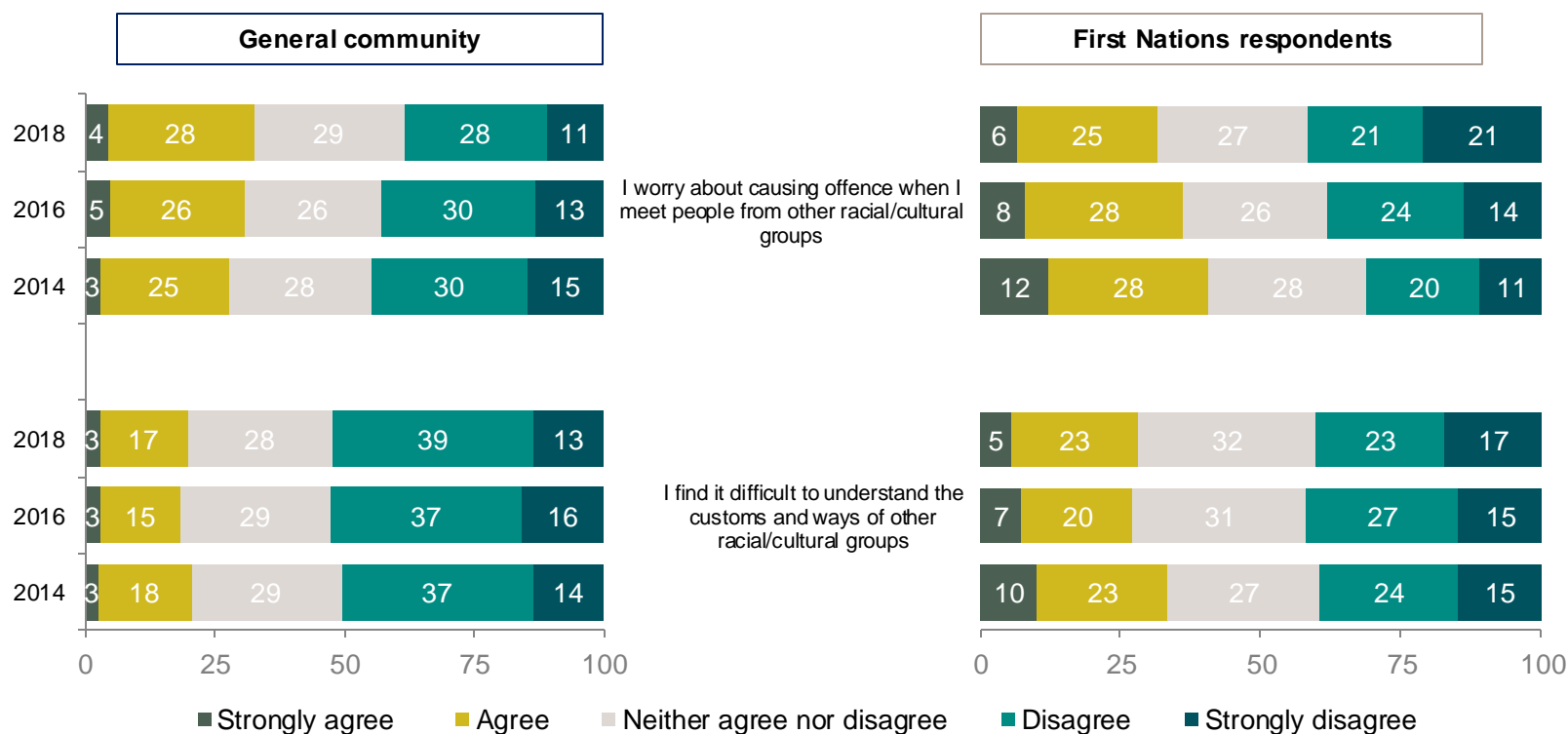
Notably, non-Indigenous Australians are more likely to believe they would trust First Nations people they shared a neighbourhood with, compared with First Nations Australians. However, non-Indigenous people are also more likely to believe they would distrust First Nations neighbours living in their street (8%), compared with First Nations people (4%).

First Nations Australians remain more likely to worry about other cultures



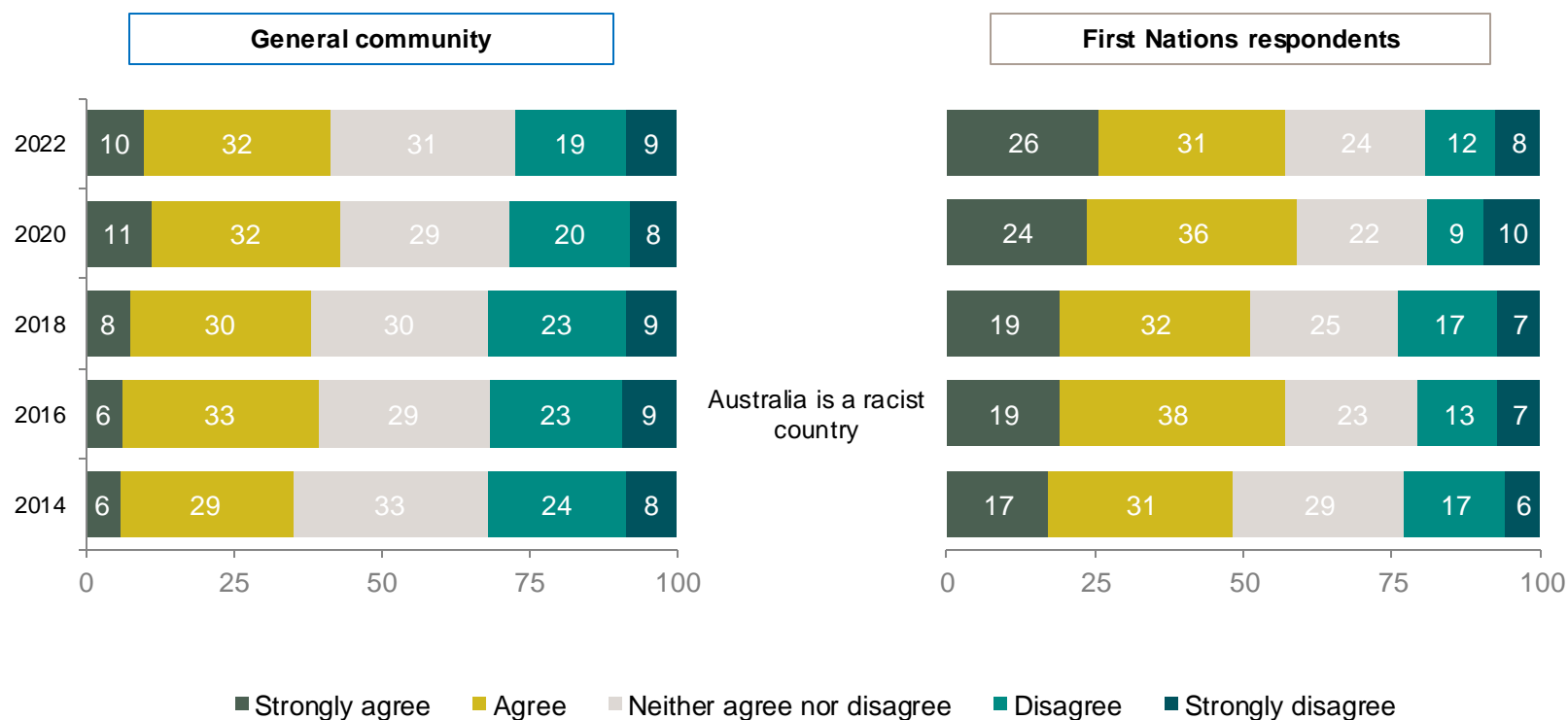
Aboriginal and Torres Strait Islander people continue to be more likely to worry about causing offence to people from another racial/cultural group (45%) and to find other racial/cultural groups difficult to understand (28%), than the general community.

Worry about other cultures 2014-18:



Aboriginal and Torres Strait Islander people continued to be more likely than the general community to worry about causing offence to people from another racial/cultural group, and to find other racial/cultural groups difficult to understand, between 2014 and 2018.

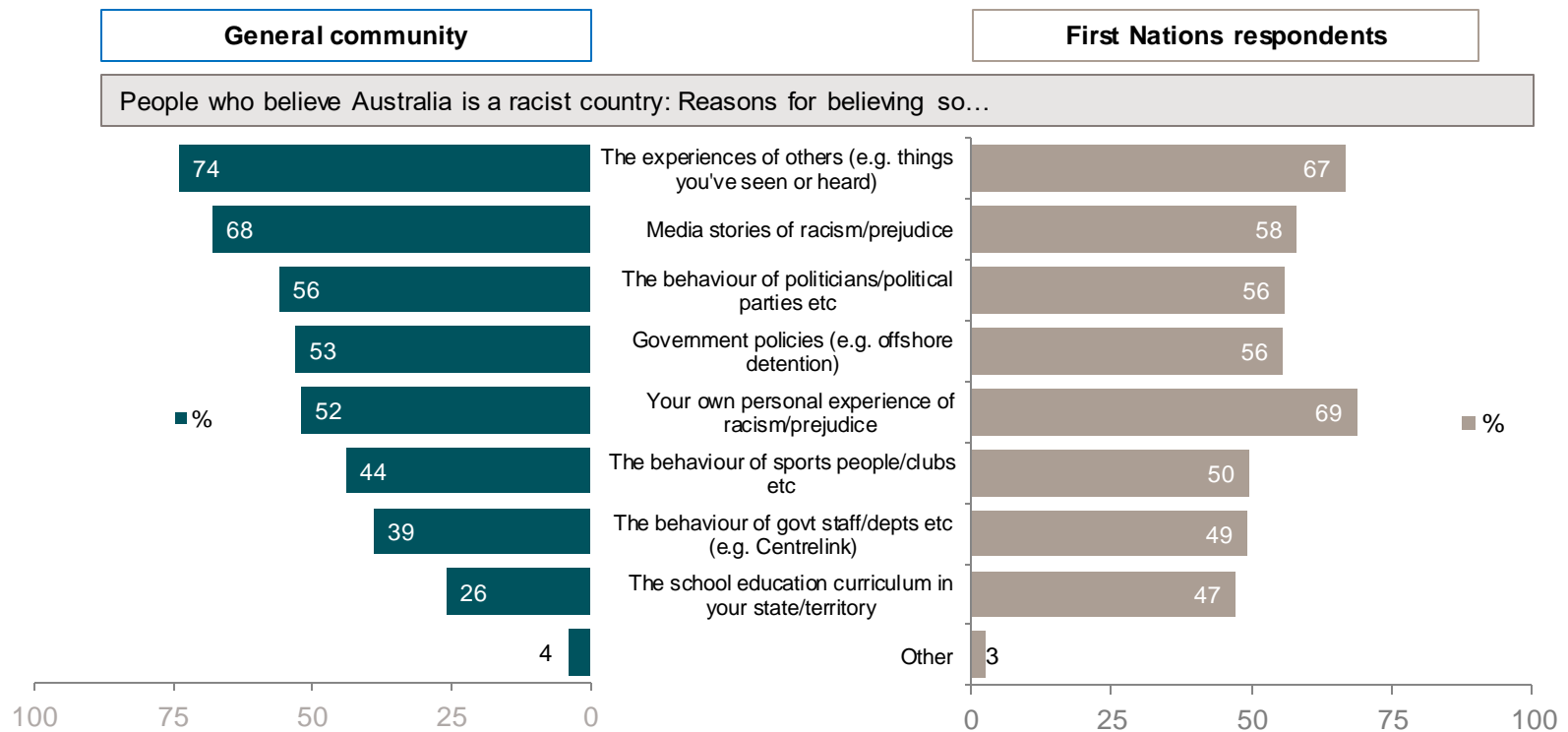
More First Nations Australians still believe Australia is a racist country



Aboriginal and Torres Strait Islander people are still more likely to agree Australia is a racist country (57%), than the general community (42%).

Most notably, 1 in 4 First Nations respondents continue to strongly agree Australia is a racist country, up markedly since 2018 (19%). This may reflect the ongoing negative impacts from COVID-19 stresses of the past two years, but also raised awareness of the ongoing systemic injustices First Nations Australians face every day.

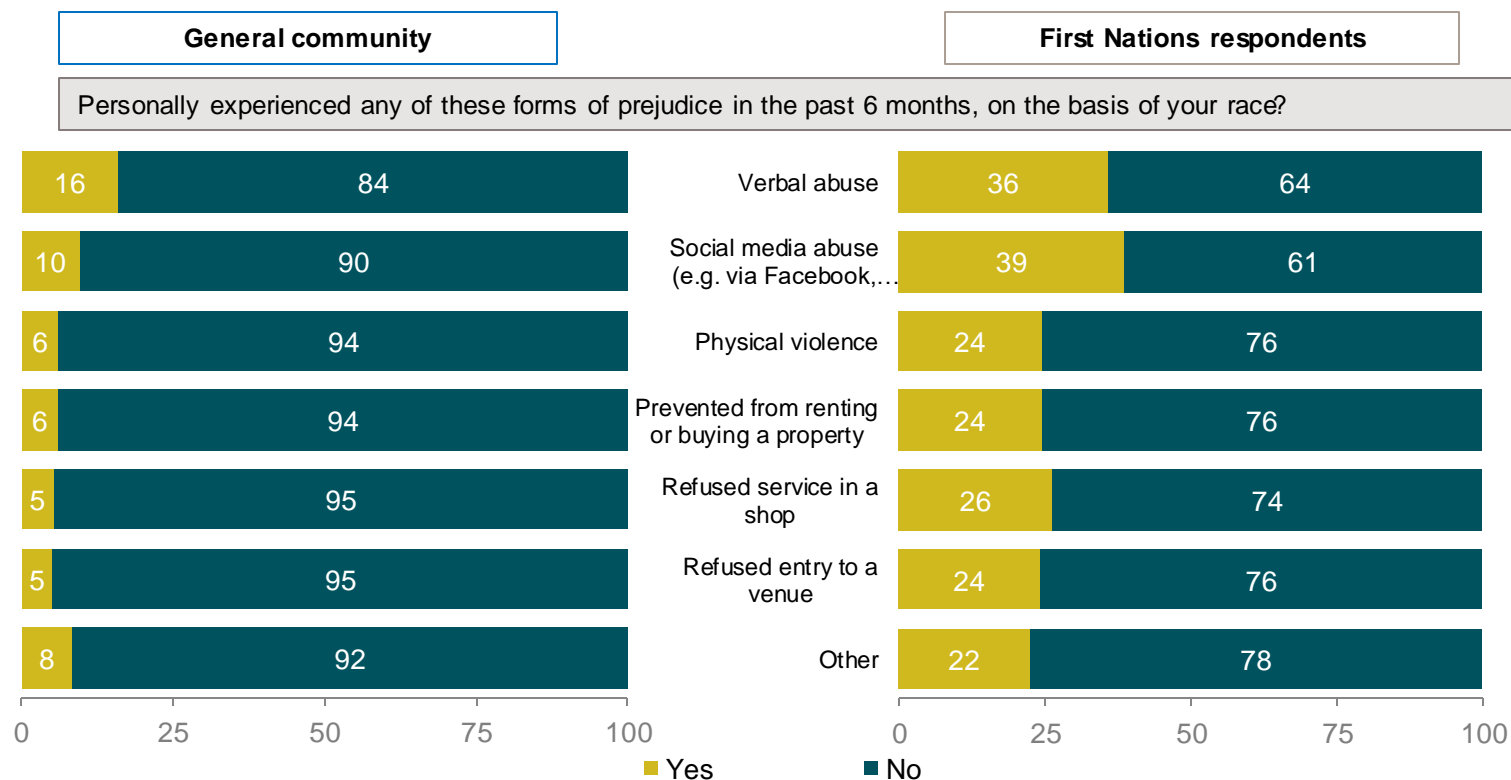
The experiences of others and media stories are the main reasons we think Australia is racist



For both the general community and First Nations respondents, the same key reasons widely underwrite their views that Australia is a racist country. These include things they've seen or heard, media stories and the behaviour and policies of governments.

Most notably, Aboriginal and Torres Strait Islander people are much more likely to base their view on personal experience of racism/prejudice (69%), compared to the general community (52%).

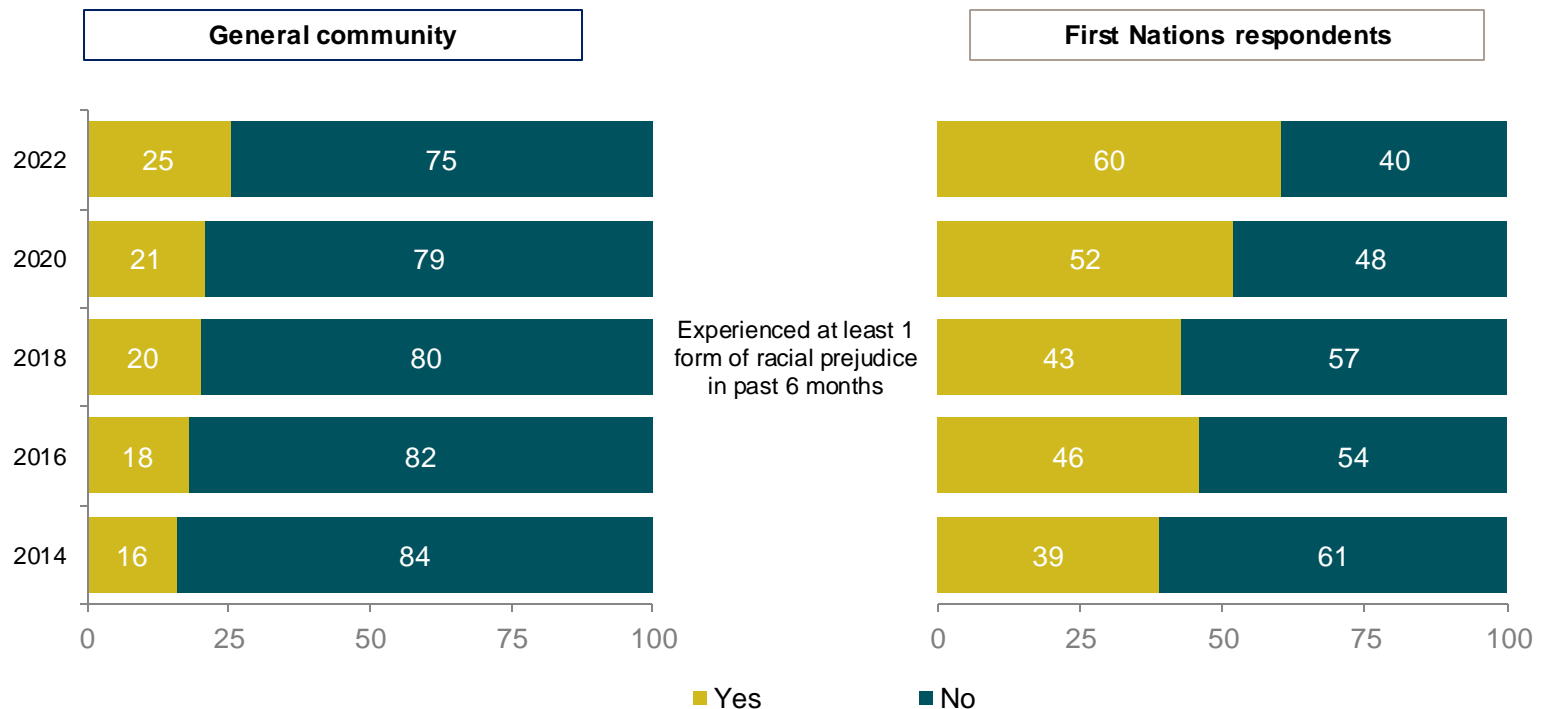
First Nations Australians are much more likely to have experienced racial prejudice



Aboriginal and Torres Strait Islander people are considerably more likely to have experienced racial prejudice in Australia during the past six months, than the general community.

This is especially evident as verbal abuse (36%) and social media abuse (39%), but First Nations respondents are also four-times more likely to have experienced other forms of prejudice, on the basis of their race.

First Nations Australians continue to be much more likely to experience recent racism, than the general public

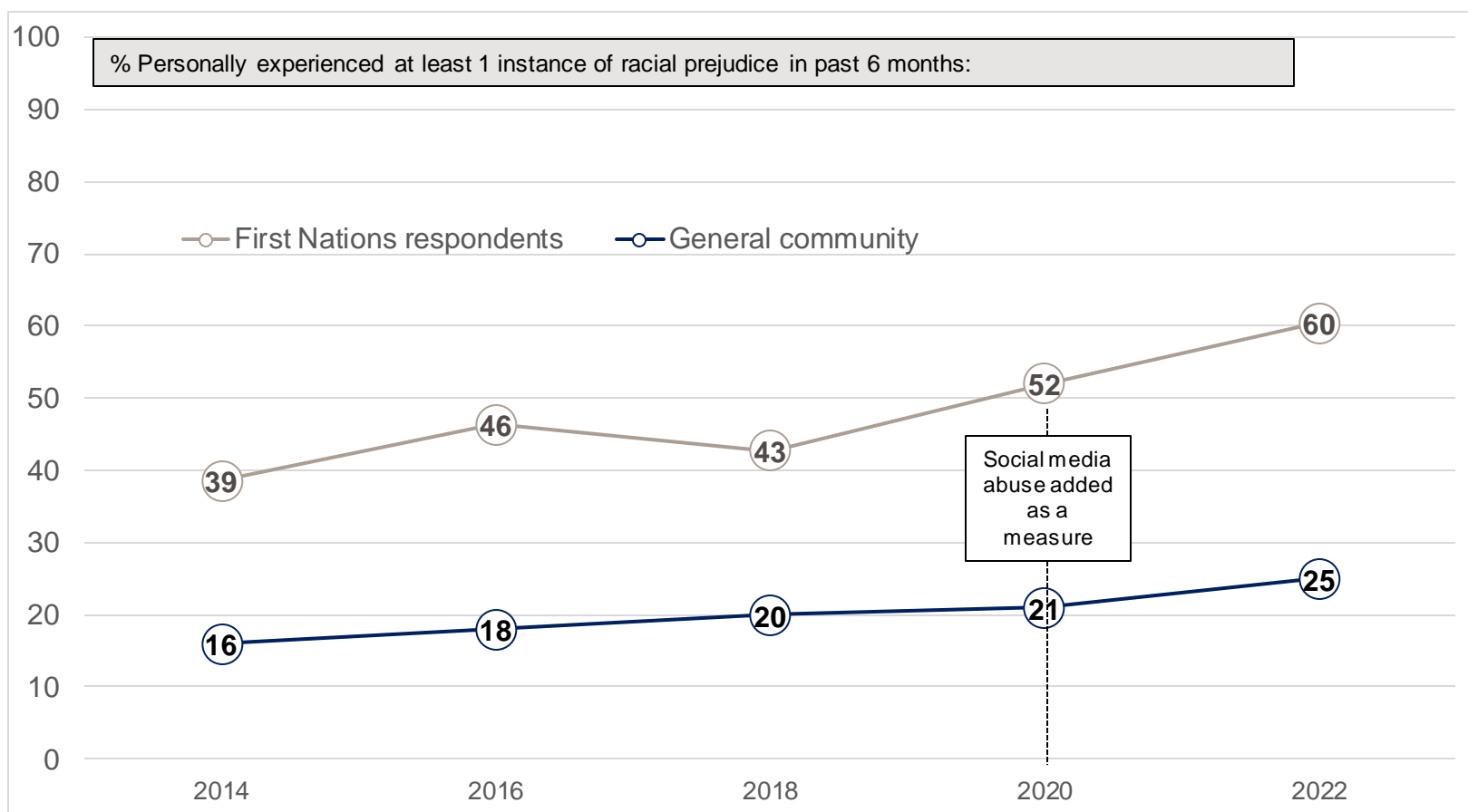


More First Nations people have experienced racial prejudice in the past six months, compared with the same period in any of the years since 2014. However, it is notable the prevalence of such prejudice experienced in the general community has also increased since 2014.

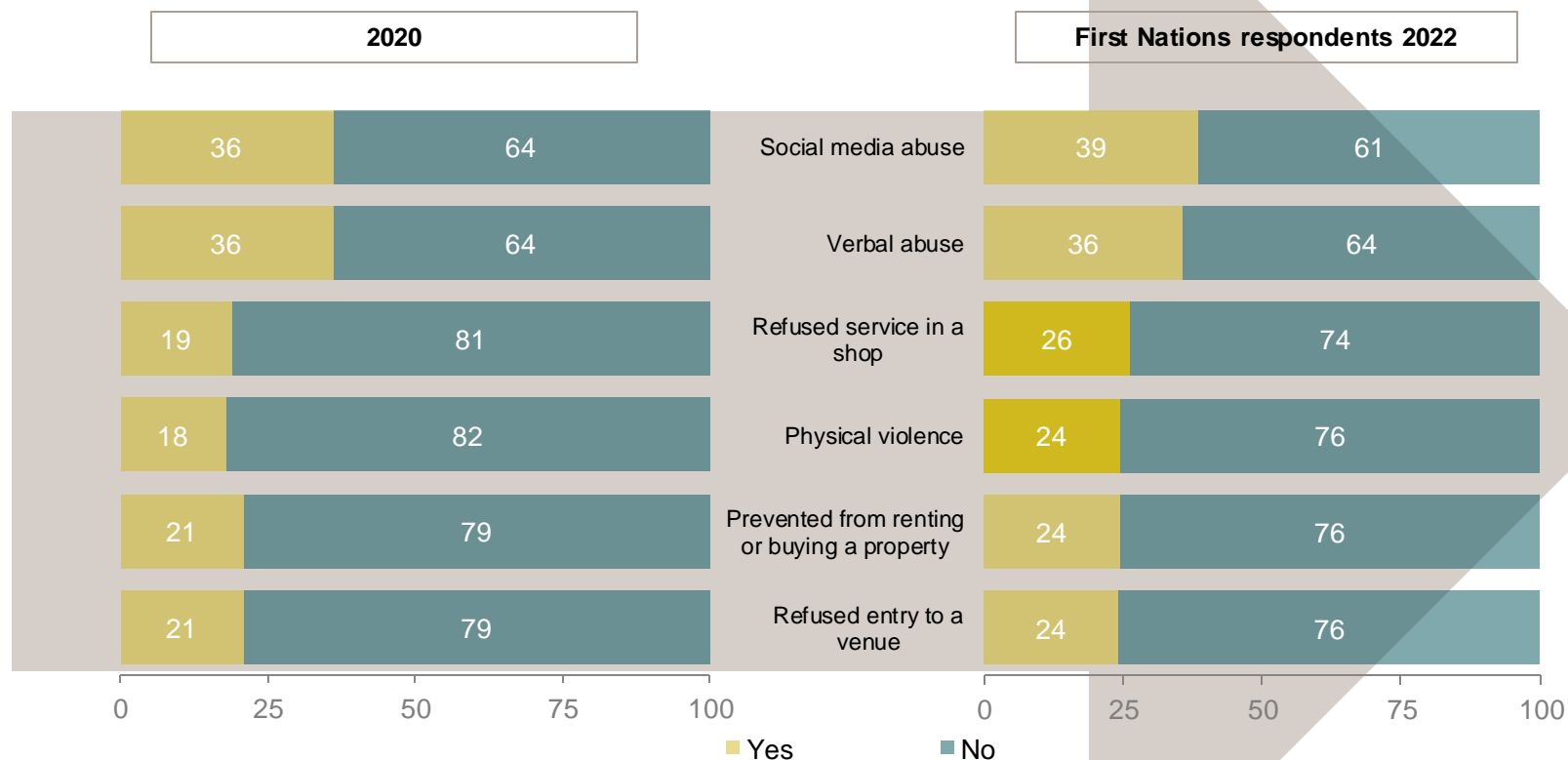
This increase of discrimination across the general community may indicate how the stresses of the COVID-19 pandemic may have continued throughout 2021-22, but that Aboriginal and Torres Strait Islander Australians have been more widely affected (as in 2020). It is also possible that, with the election of the new ALP government and the strong commitment to a First Nations Voice, a backlash may have begun from some sections of Australian society.

Tracking First Nations experiences of racism 2014-2022:

First Nations Australians are increasingly indicating at least one experience of racial prejudice, since 2014. While it is not possible to determine if this is due to more instances of racism occurring, or more awareness (for example, of subtle forms of racism), or simply more reporting of this happening, this has been a very unacceptable trend over the past eight years.



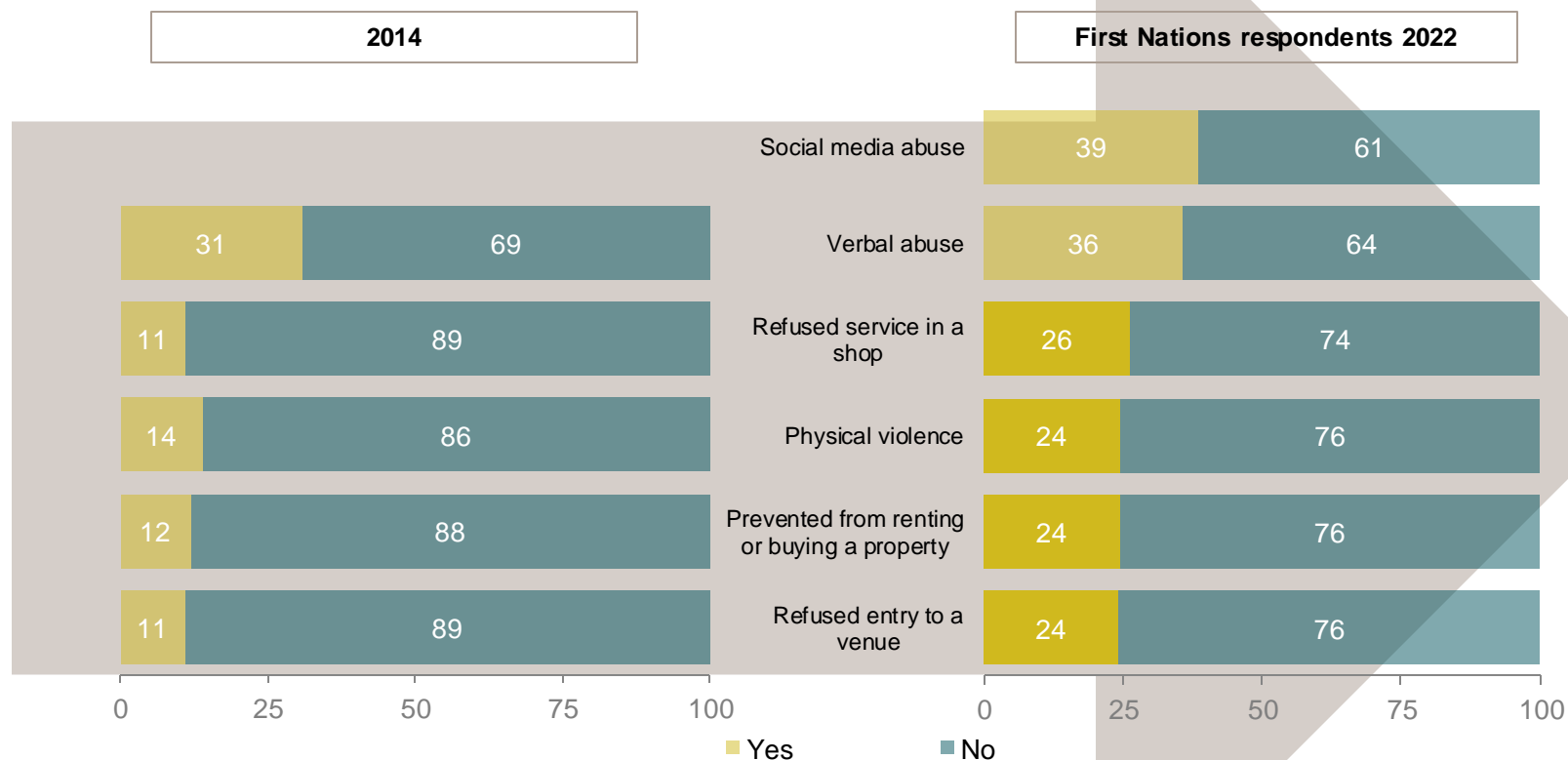
First Nations experiences of racial prejudice have increased since 2020



There has been a notable increase in Aboriginal and Torres Strait Islander people experiencing racial prejudice in the past six months, compared to 2020.

In particular, there have been increases among First Nations respondents experiencing physical violence (24%) and refused shop service (26%) racist prejudice, since 2020. Again, this may reflect ongoing negative impacts from COVID-19 stresses, over the past two years.

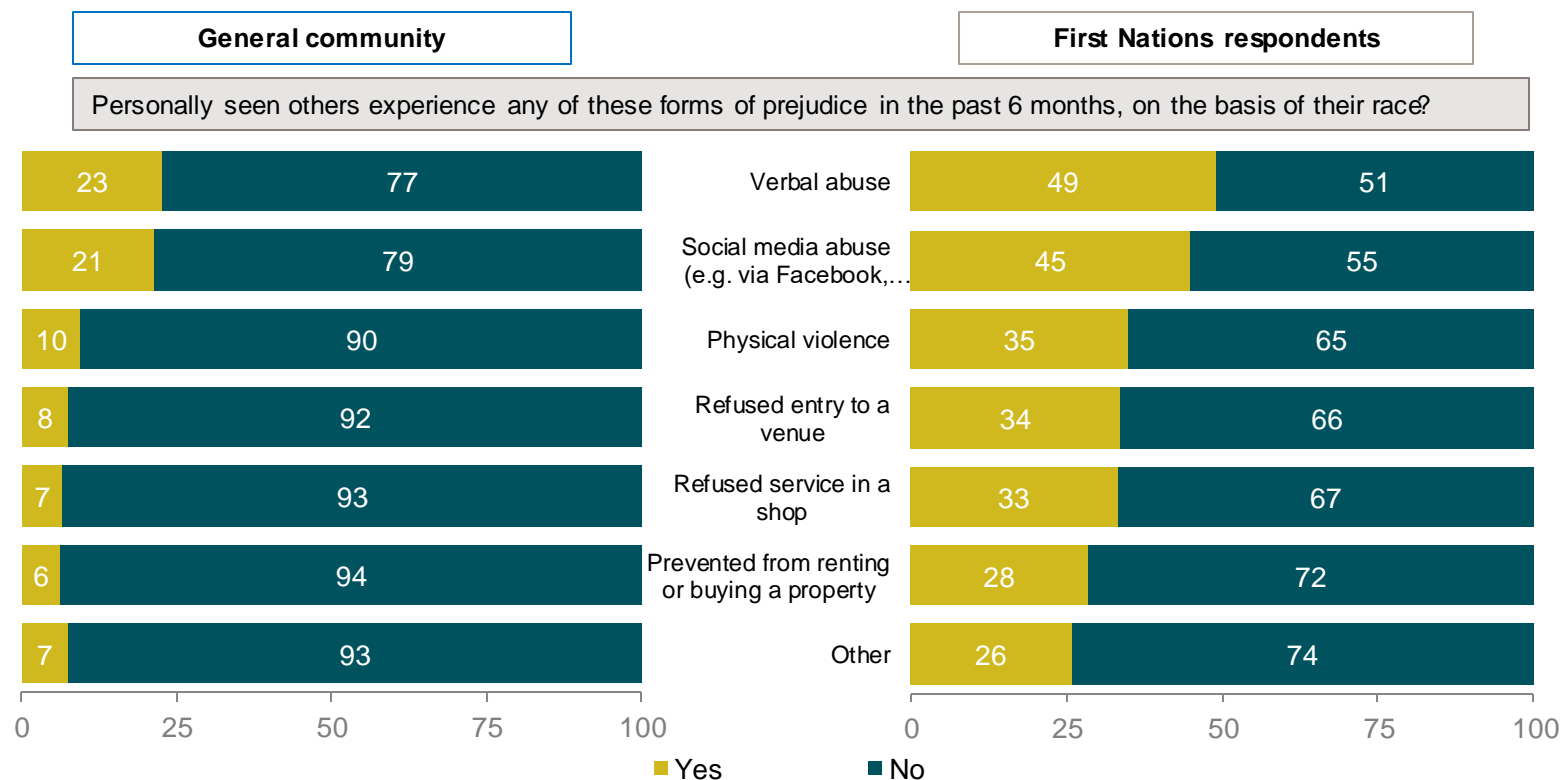
First Nations experiences of racial prejudice have increased significantly since 2014



There has been a worsening of Aboriginal and Torres Strait Islander people's experiences of race-based prejudice in the past eight years.

Most notably, the issue appears to be getting worse in terms of First Nations Australians trying to rent or buy property or gaining entry to a venue or being served in shops, but also abuse and physical violence.

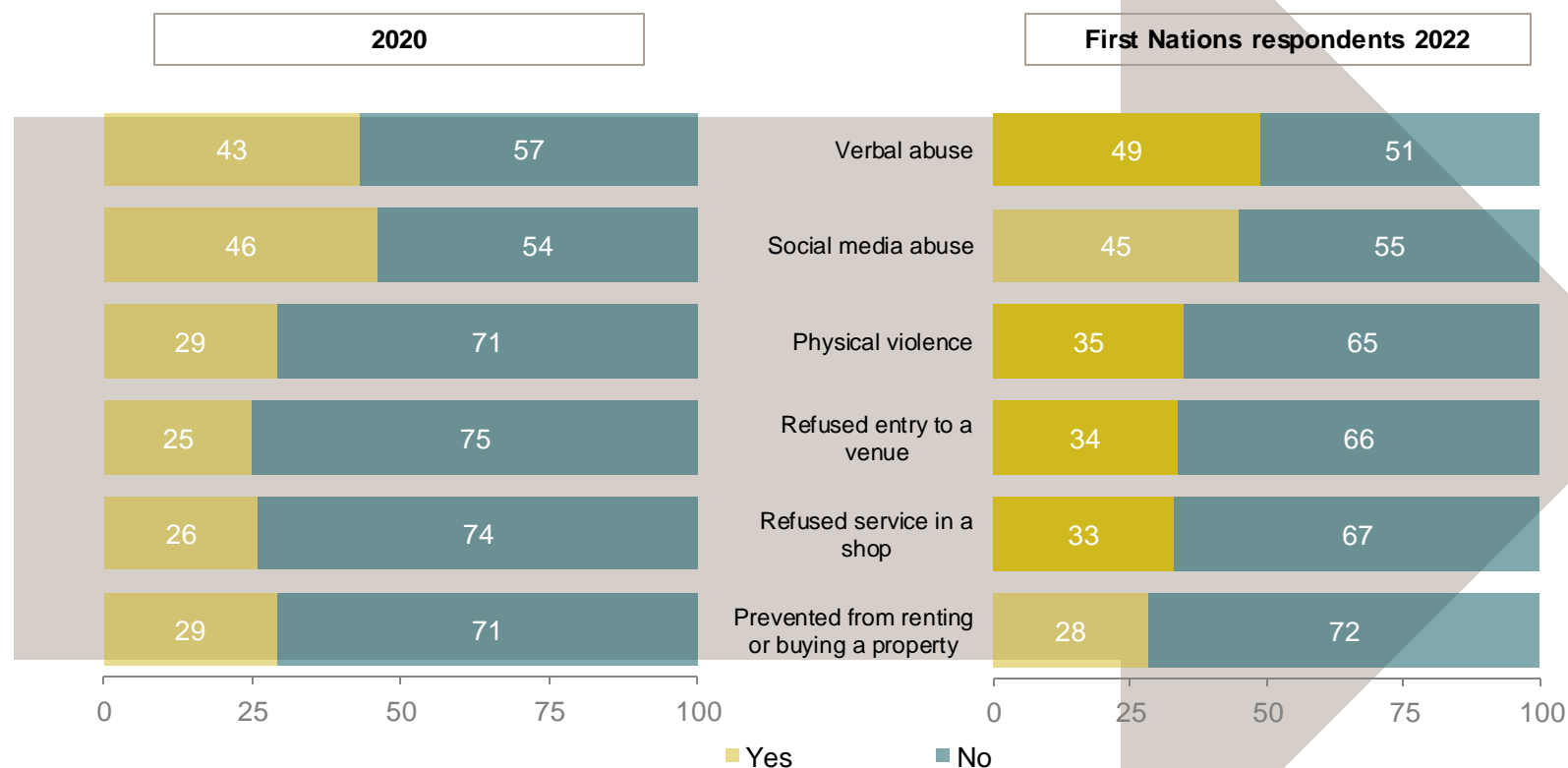
First Nations Australians are much more likely to have witnessed racial prejudice



More Aboriginal and Torres Strait Islander people have witnessed verbal abuse (49%) or social media abuse (45%) of another person in the past six months, than in the general community (23% and 21%).

Notably, First Nations respondents are nearly four-times more likely to have witnessed other forms of prejudice, on the basis of a person's race, compared to the general public.

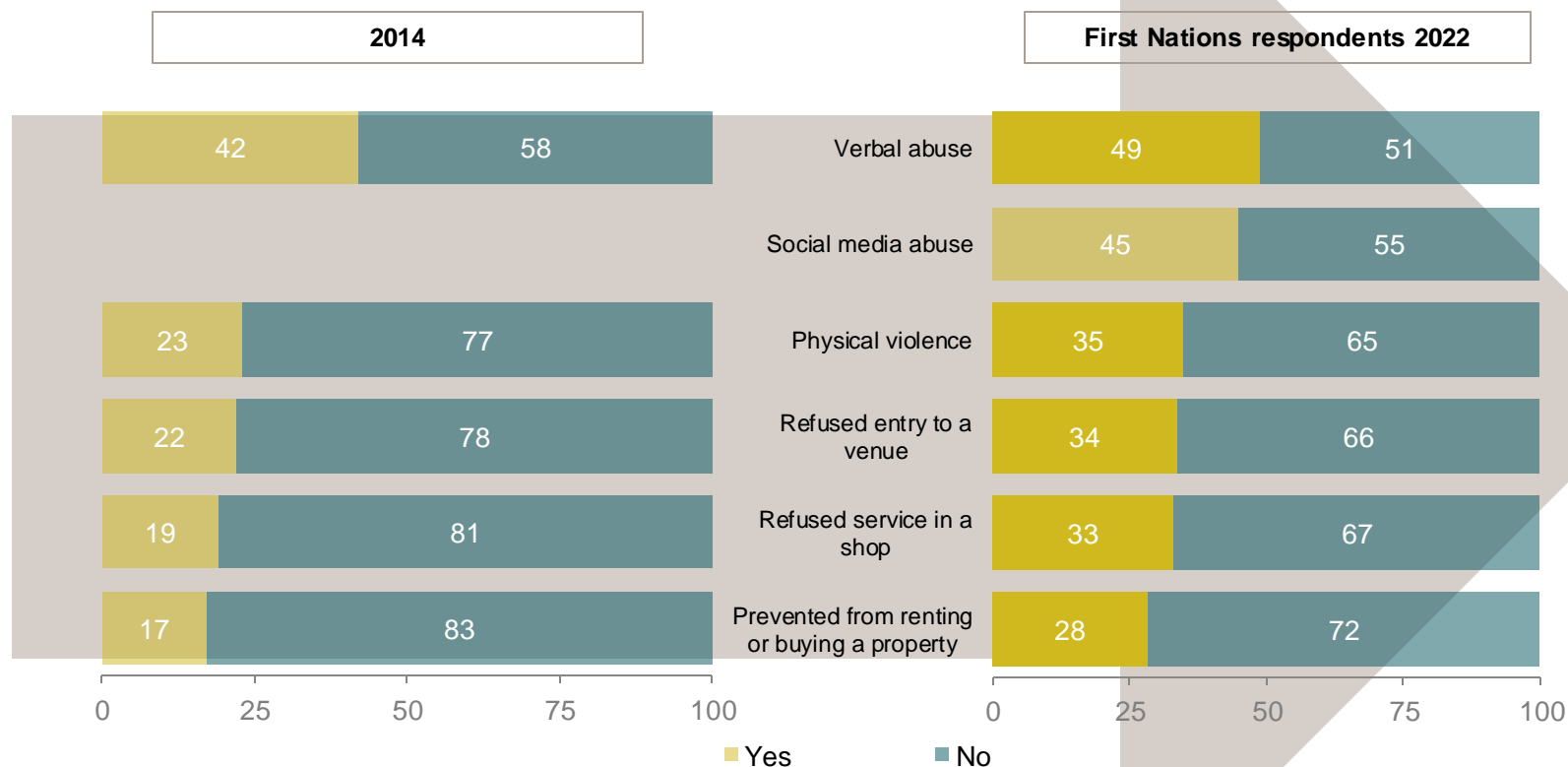
First Nations witnessing of racial prejudice has mostly increased since 2020



Since 2020, there has been a marked increase in Aboriginal and Torres Strait Islander people witnessing most forms of race-based prejudice.

Most notably, more First Nations respondents have witnessed prejudice towards others in the context of refused entry to a venue (34%), refused service in a shop (33%), physical violence (35%) and verbal abuse (49%), than two years ago. Again, this may well have been exacerbated by COVID-19 lock down stresses, continuing throughout 2021-22.

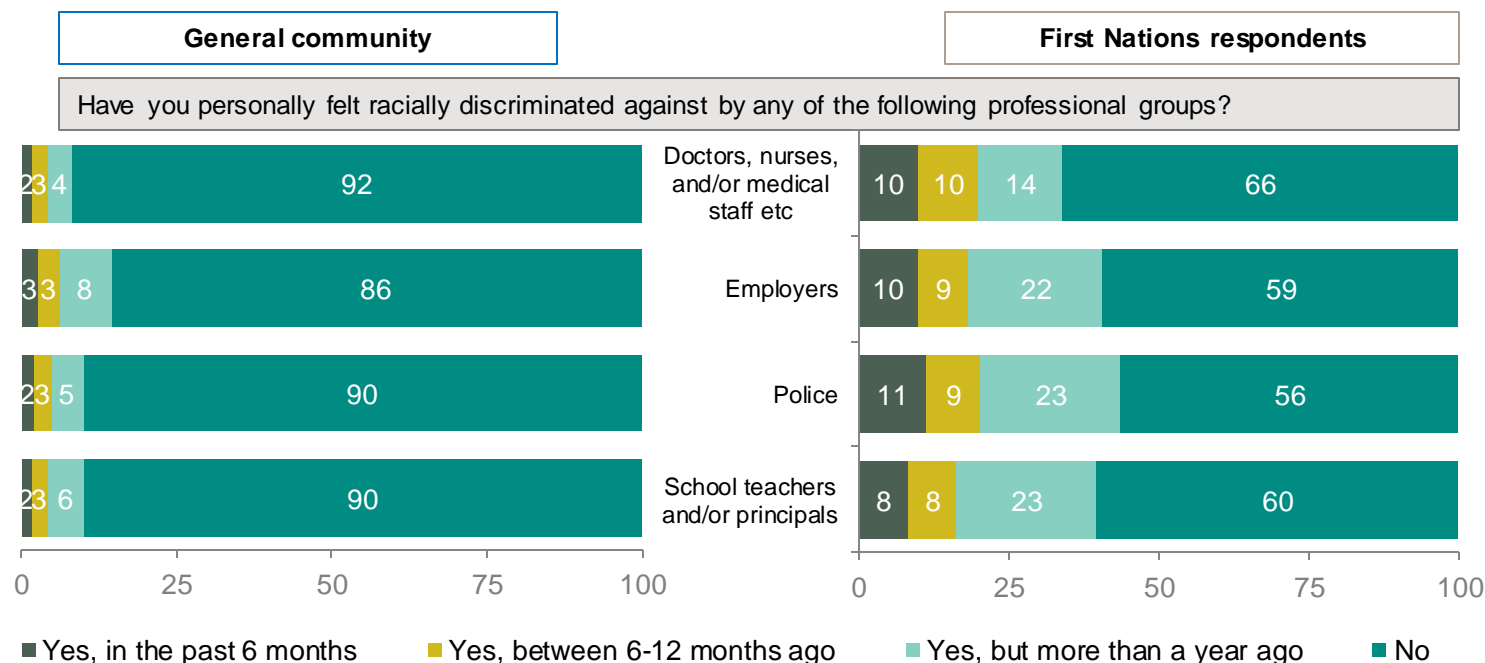
First Nations witnessing of racial prejudice has increased significantly since 2014



More Aboriginal and Torres Strait Islander people (33%) have witnessed others being refused service in a shop in the past six months, up from 2014 (19%).

Notably, they are also much more likely to have witnessed other forms of race-based prejudice, compared to 2014.

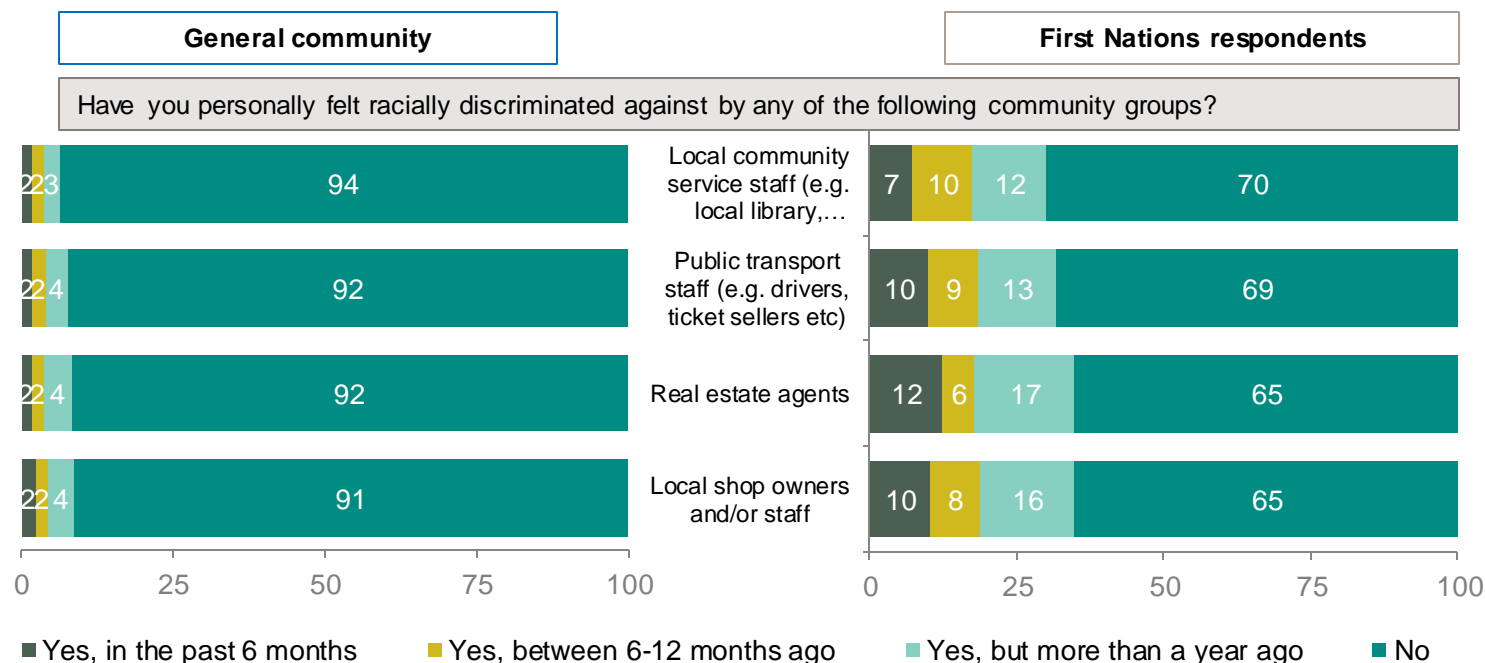
First Nations Australians are more likely to experience discrimination in professional contexts



Aboriginal and Torres Strait Islander respondents are much more likely to have experienced racial discrimination by healthcare staff, employers, police and teachers and principals, compared to the general community.

Most notably, 20% of First Nations respondents have experienced discrimination from healthcare staff in the past year, compared with only 5% of the general community.

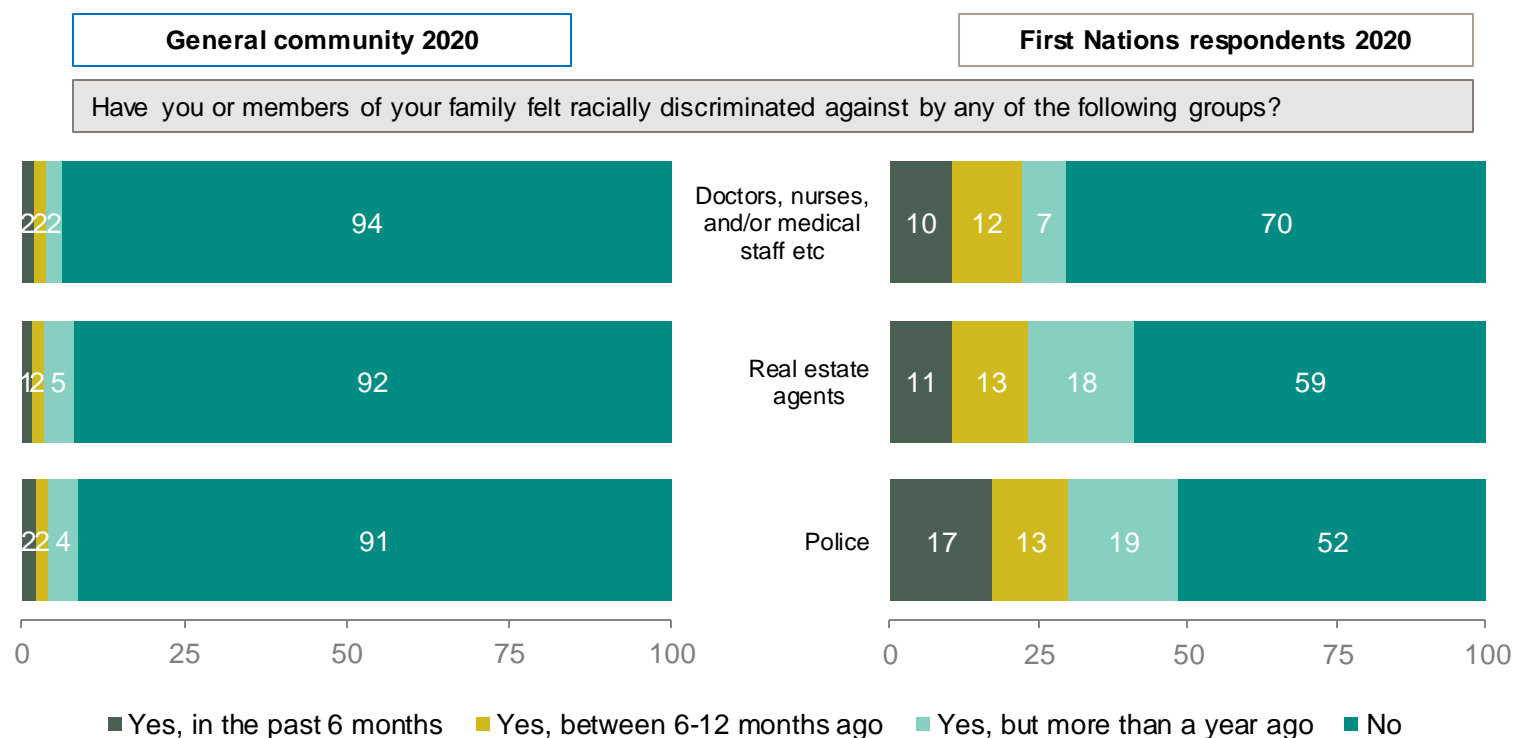
First Nations Australians are more likely to experience discrimination in community contexts



Aboriginal and Torres Strait Islander respondents are much more likely to have experienced racial discrimination by local community staff, public transport staff, real estate agents and local shop staff, compared to the general community.

Most notably, 19% of First Nations respondents have experienced discrimination from public transport and local shop staff in the past year, compared with only 4% of the general community.

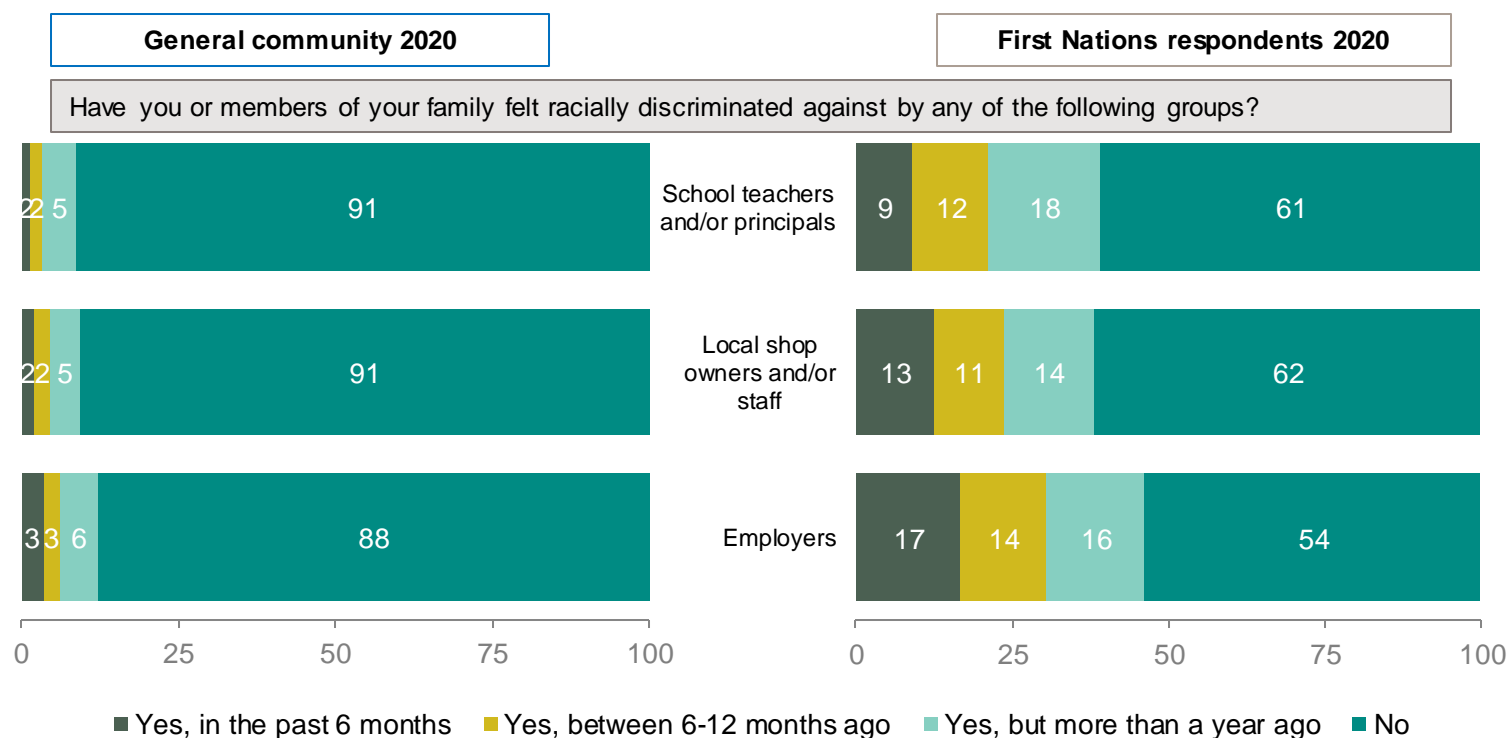
Experiences of racial discrimination in professional/community contexts 2020:



In 2020, 10% of Aboriginal and Torres Strait Islander people had felt racially discriminated against by healthcare professionals in the past six months, compared to only 2% of the general community.

First Nations Australians were also more likely to have experienced racial discrimination recently from police (17%) and real estate agents (11%), than the general community. At the time, this may have been due to the negative impacts of COVID-19 stresses, especially during lockdowns.

Experiences of racial discrimination in professional/community contexts 2020 (cont.):

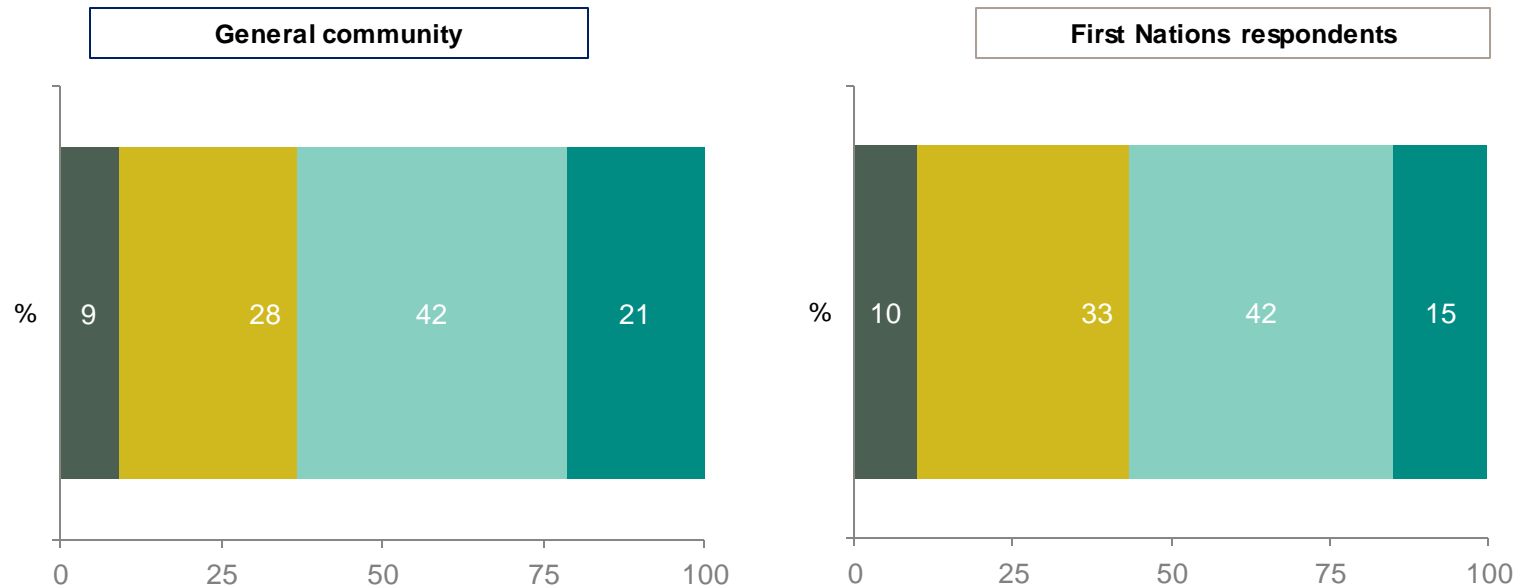


In 2020, 9% of Aboriginal and Torres Strait Islander people had felt racially discriminated against by school staff in the past six months, compared to only 2% of the general community.

Similarly, more First Nations respondents had experienced racial discrimination recently by local shop staff (13%) and employers (17%), compared to the general community. At the time, this may have been due to the negative impacts of COVID-19 stresses, especially during lockdowns.

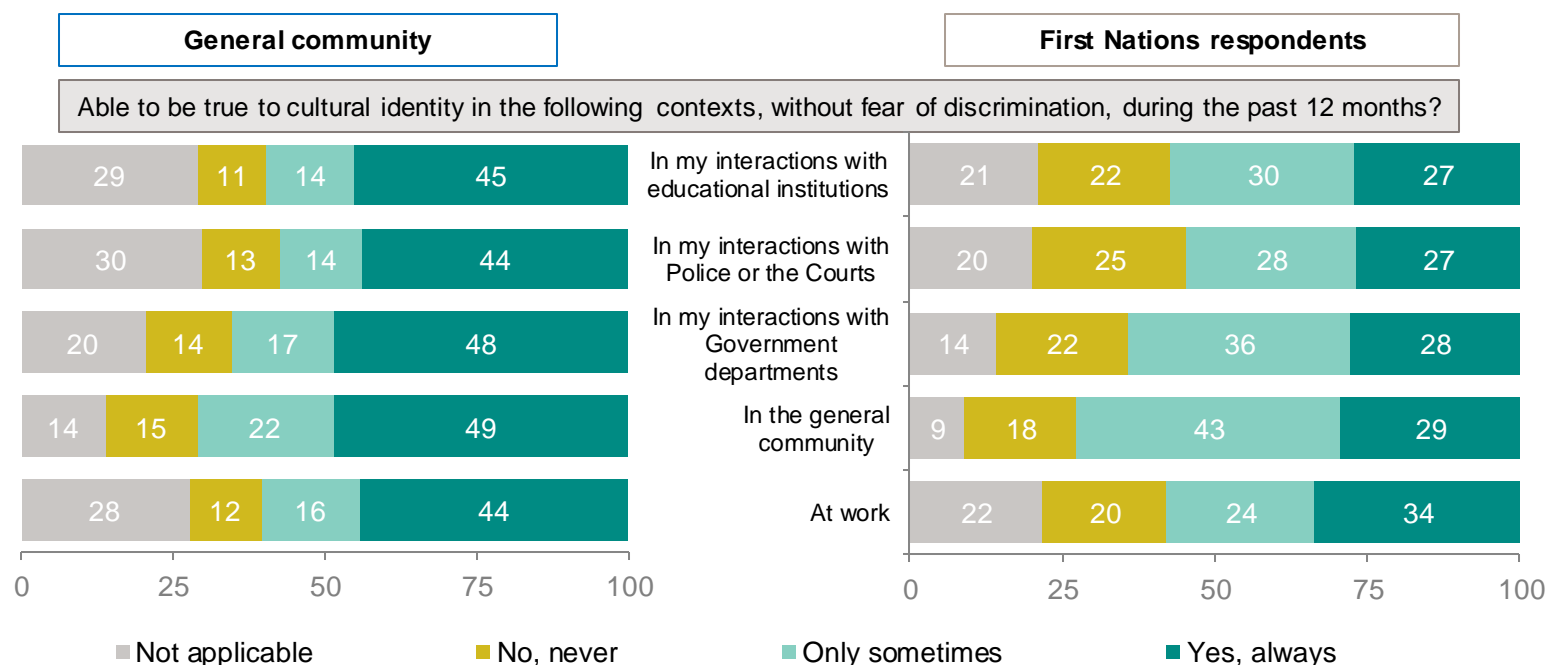
We mostly see that 'white' people enjoy advantages in Australia, more than people of colour

Aboriginal and Torres Strait Islander people more widely feel that 'white' people (typically colonial-descendants with Anglo-European heritage and values) have social and economic advantages *throughout society* in Australia (33%) because of their race or skin colour, compared with the general community (28%).



■ No, it's never been that way ■ Yes, throughout society ■ Yes, in some areas of society ■ No, because things have improved

First Nations Australians are less likely to feel they can *always* be true to their cultural identity



The general community largely feel they are able to be true to their cultural identity in various contexts, during interactions in the past year.

Conversely, First Nations respondents are twice as likely to feel they could never be true to their cultural identity during interactions in each context. In particular, 25% of First Nations people couldn't be themselves at any time in their interactions with police.

EQUALITY & EQUITY

Aboriginal and Torres Strait Islander peoples participate equally in a range of life opportunities and the unique rights of Aboriginal and Torres Strait Islander peoples are recognised and upheld.

How do we feel about First Nations empowerment?

Key Findings:

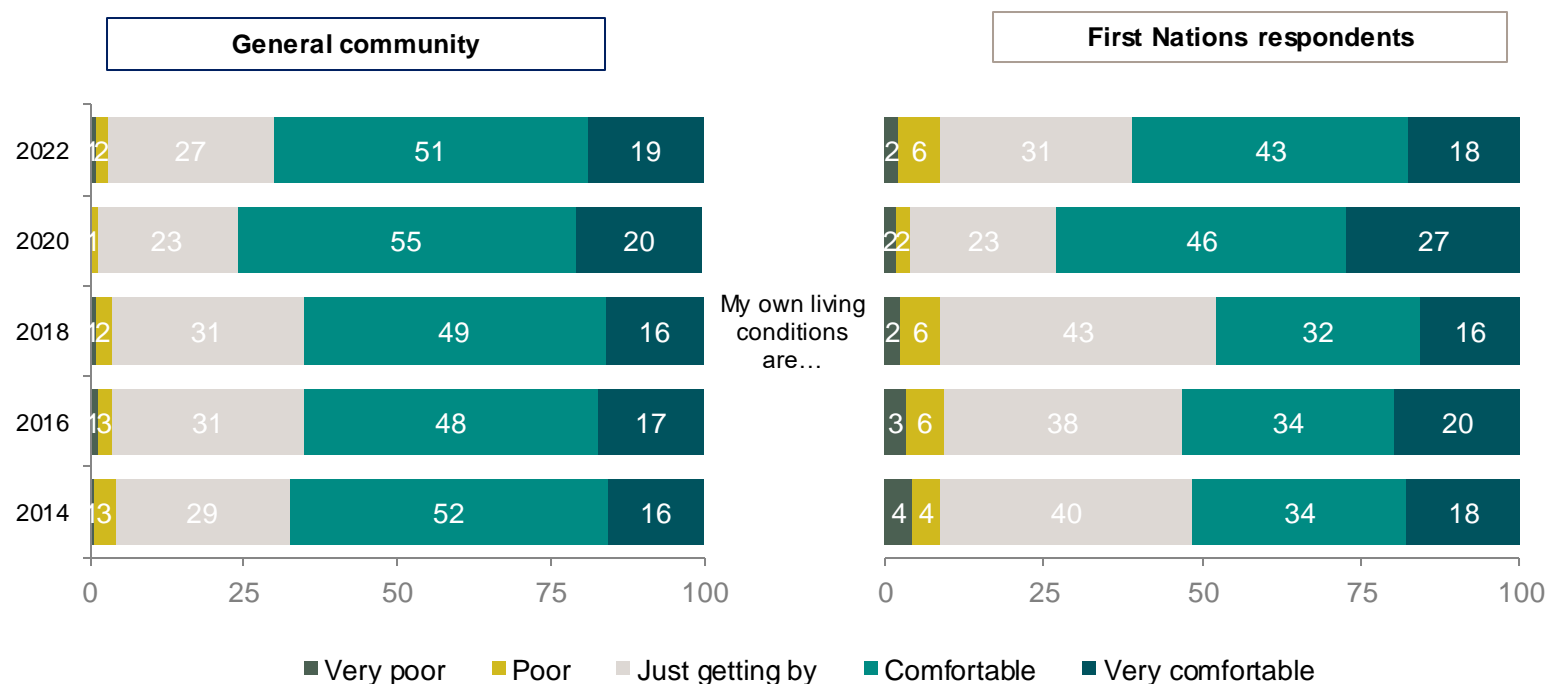
32% of the general community strongly agree the Federal Government should help improve reconciliation, compared to 40% of First Nations Australians

94% of Aboriginal and Torres Strait Islander respondents and of the general community believe it is important for Aboriginal and Torres Strait Islander people to have a say in their affairs, in line with 2020

51% of First Nations respondents believe it's very important to establish a First Nations representative Body, compared to 41% of the general community

57% of First Nations respondents believe it's very important to protect a First Nations representative Body in the Constitution, compared to 42% of the general community

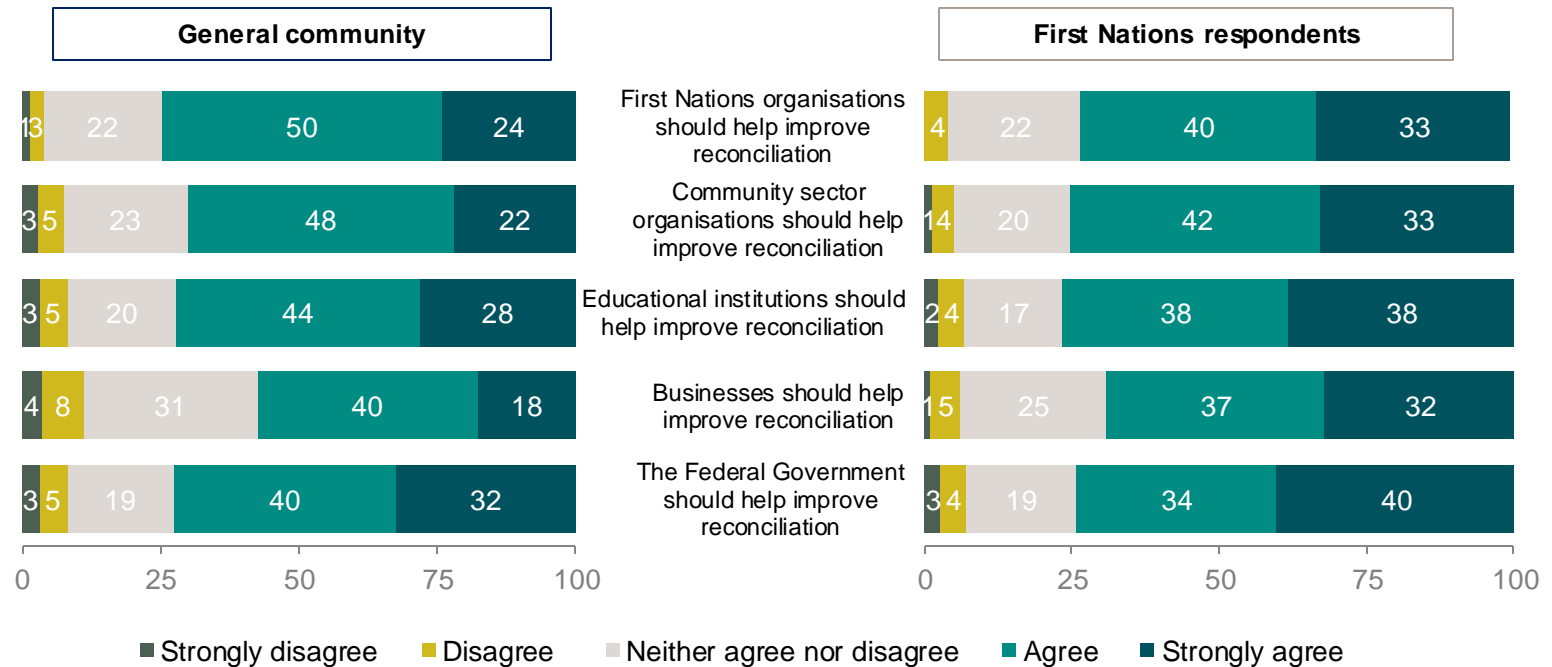
First Nations Australians remain more likely to consider their living conditions are less comfortable



Most (70%) of the general community and 61% of Aboriginal and Torres Strait Islander people consider their own living conditions to be comfortable/very comfortable. This 'gap' has grown since 2020, with more First Nations respondents now "just getting by", but nevertheless remains lower than 2014-18.

Notably, while only 3% of the general public consider their own living conditions to be very poor or poor, 8% of First Nations respondents feel that way, more in line with 2014-18.

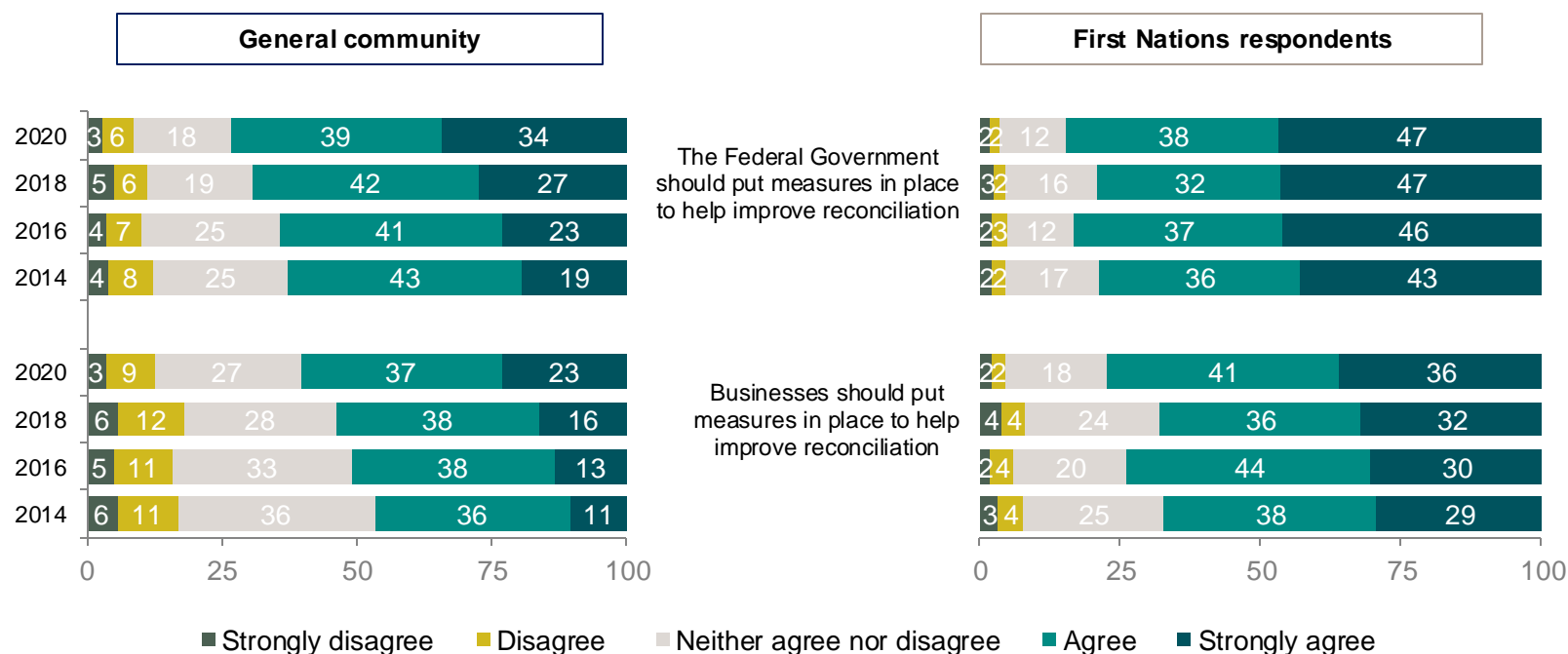
Most Australians believe institutions should help to improve reconciliation



Both the general community and Aboriginal and Torres Strait Islander people are more likely to strongly agree the Federal Government should help improve reconciliation, compared to other sectors of Australia.

Notably, First Nations respondents are more likely to strongly agree all sectors should help, compared to the general public.

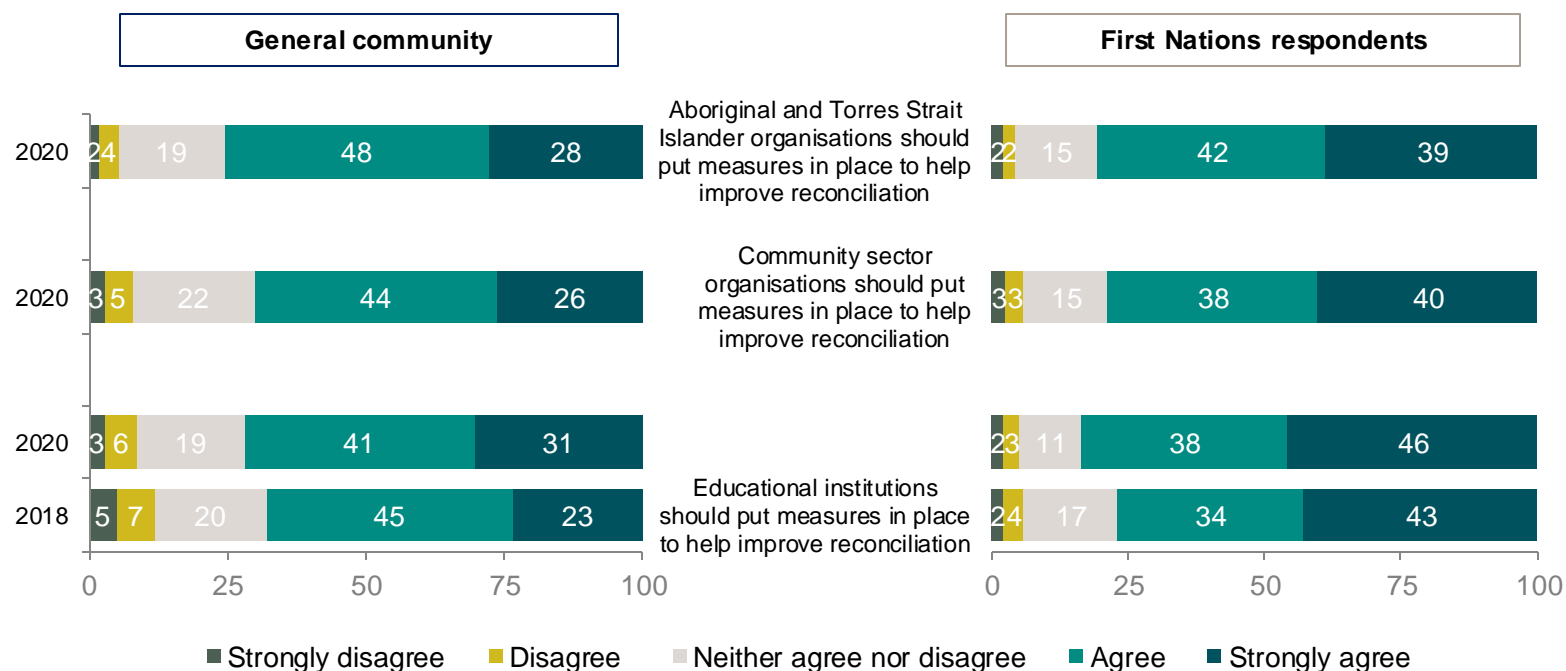
Sectors should initiate measures to improve reconciliation 2014-20:



In 2020, there continued a steady increase in both communities since 2014 of people who strongly agreed the Federal Government and businesses should do something to help improve reconciliation.

However, First Nations respondents remained more likely to strongly agree with these notions, compared to the general public.

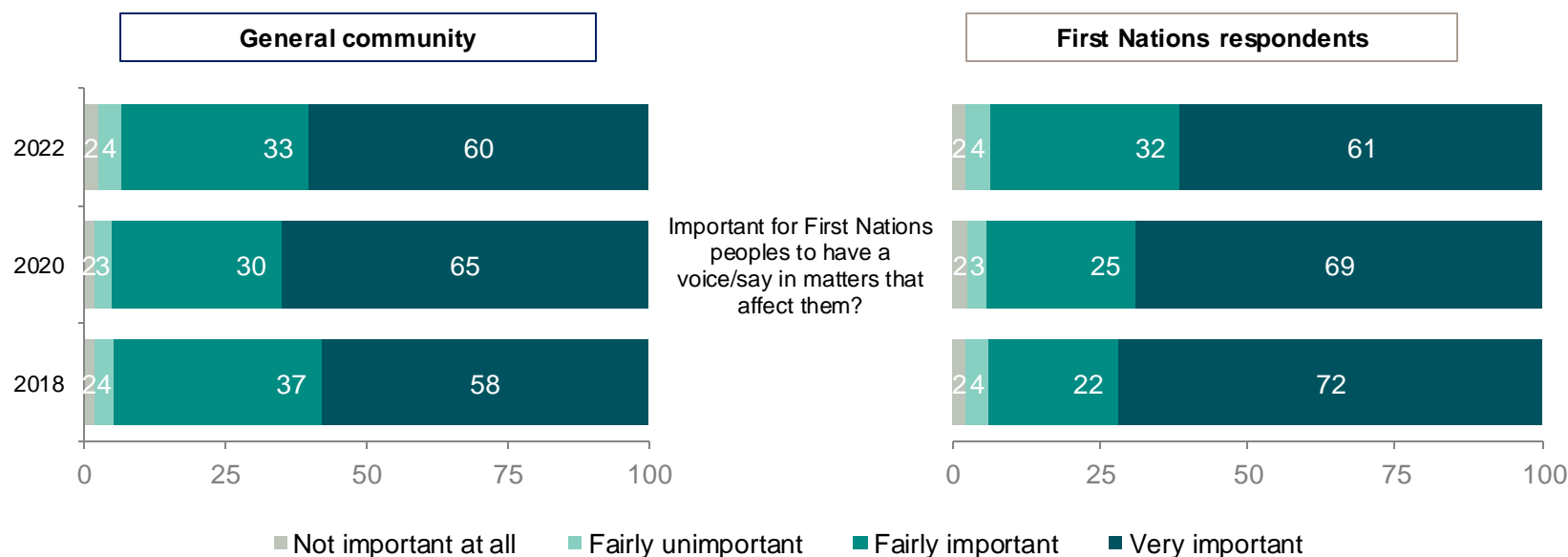
Sectors should initiate measures to improve reconciliation (cont.) 2018-20:



In 2020, there had been an increase in both communities since 2018 of people who strongly agreed the education sector should do something to help improve reconciliation.

There was also widespread agreement that Community sector and First Nations organisations should adopt a leading role. However, First Nations respondents were more likely to strongly agree with these notions, compared to the general public.

We mostly believe it is very important for First Nations peoples to have a say in their affairs

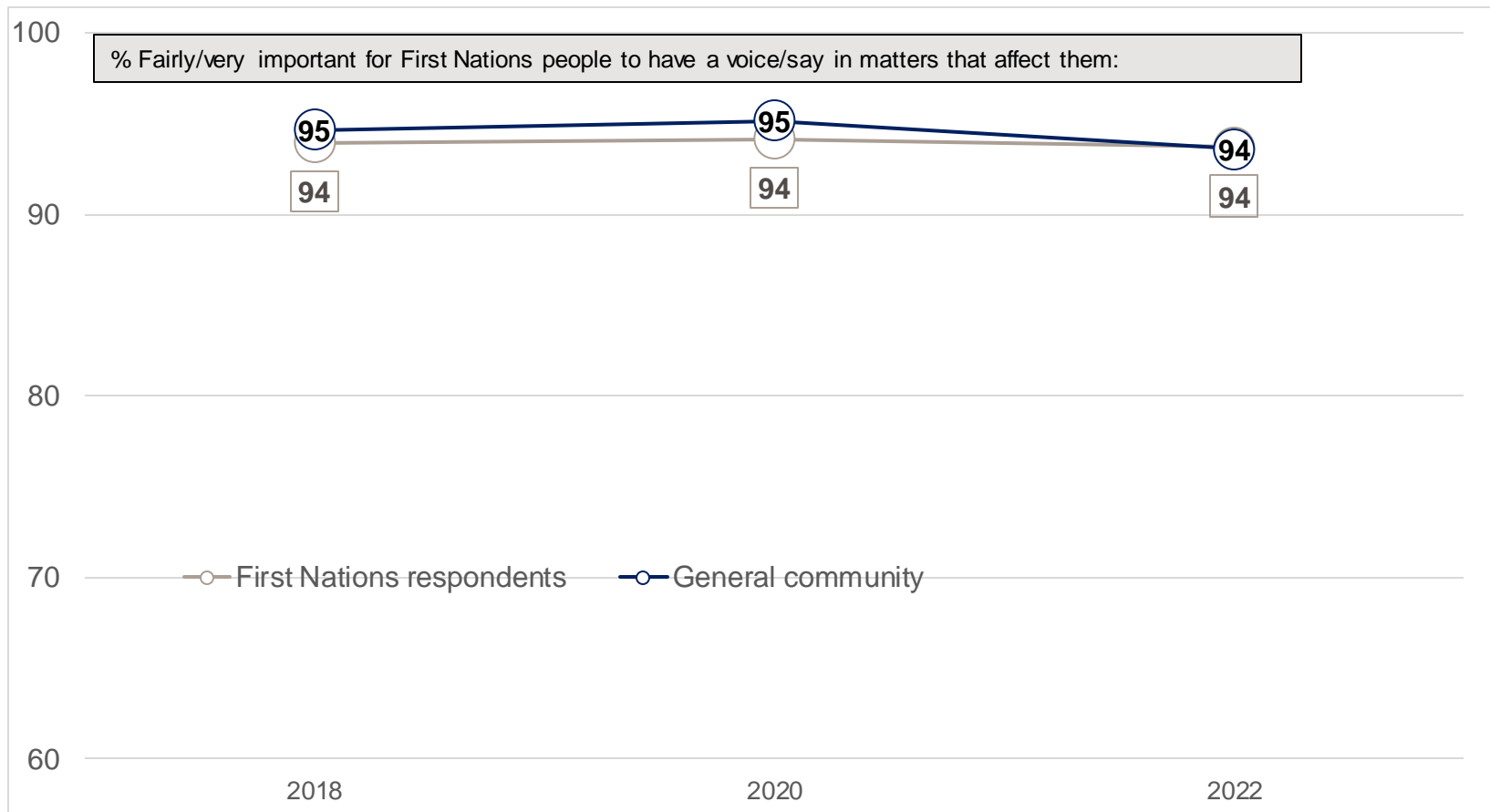


The general community (93%) and First Nations respondents (93%) widely continue to believe it's important for Aboriginal and Torres Strait Islanders to have a say in matters that affect them. This level of overall support remains constant since 2018.

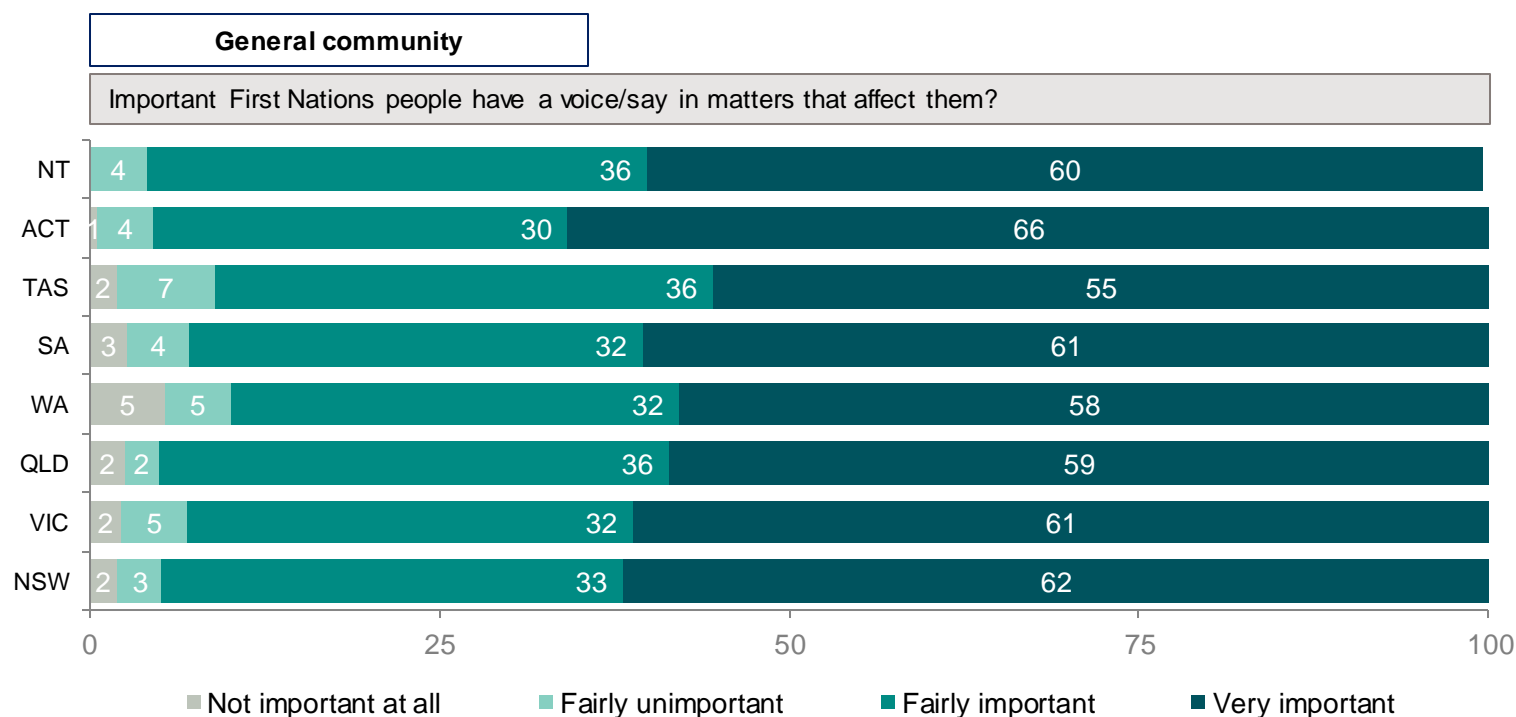
However, there has been a softening in both communities since 2020, of those who think this is very important.

Tracking importance of a First Nations Voice 2018-2022:

The vast majority of the general community and First Nations respondents continue to think it is important for Aboriginal and Torres Strait Islander Australians to have a say in matters that affect them, since 2018.



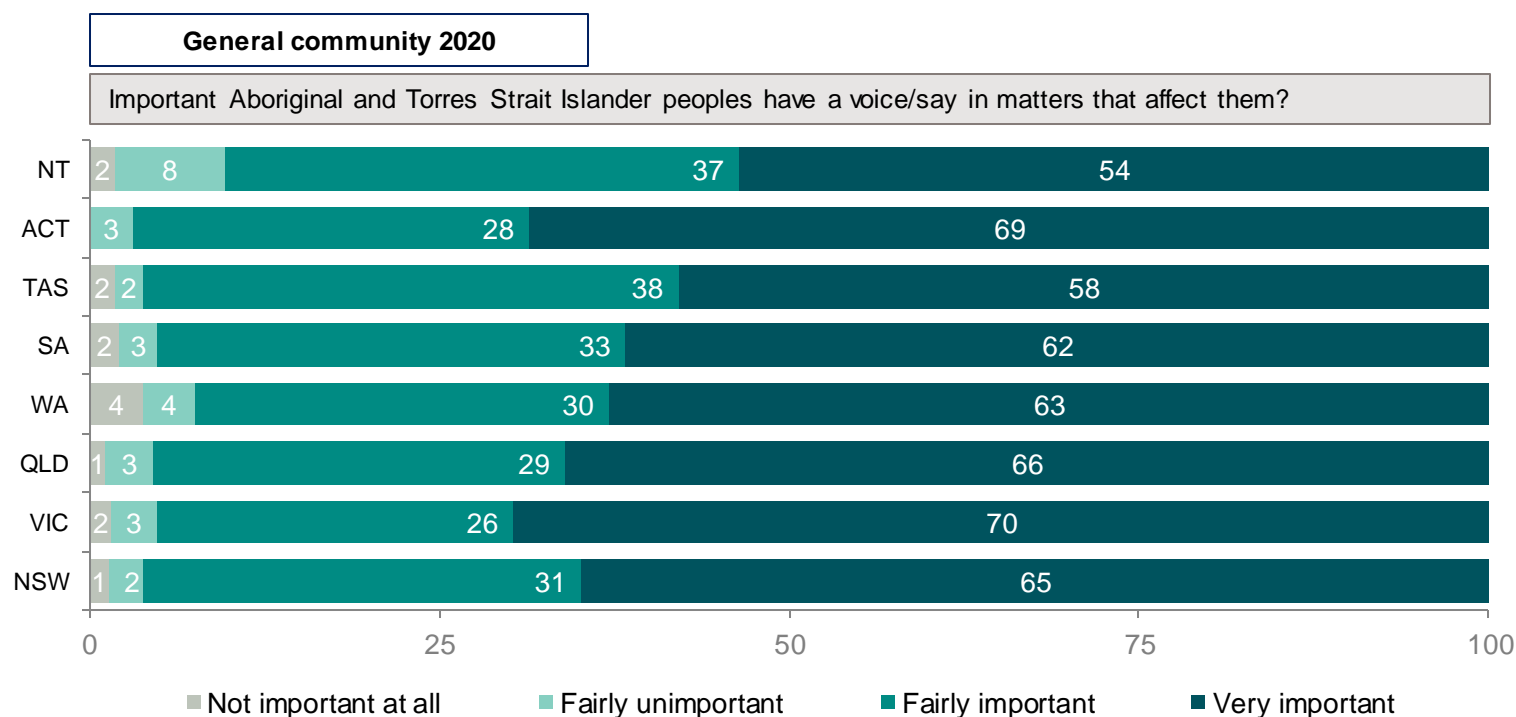
Most people in all States/Territories believe it is very important for First Nations peoples to have a Voice



The general community in ACT (66%) mostly believe that it's very important for Aboriginal and Torres Strait Islander peoples to have a say in matters that affect them. Conversely, only 55% of people in Tasmania think this is very important.

However, strong majorities in all States and Territories believe this is important.

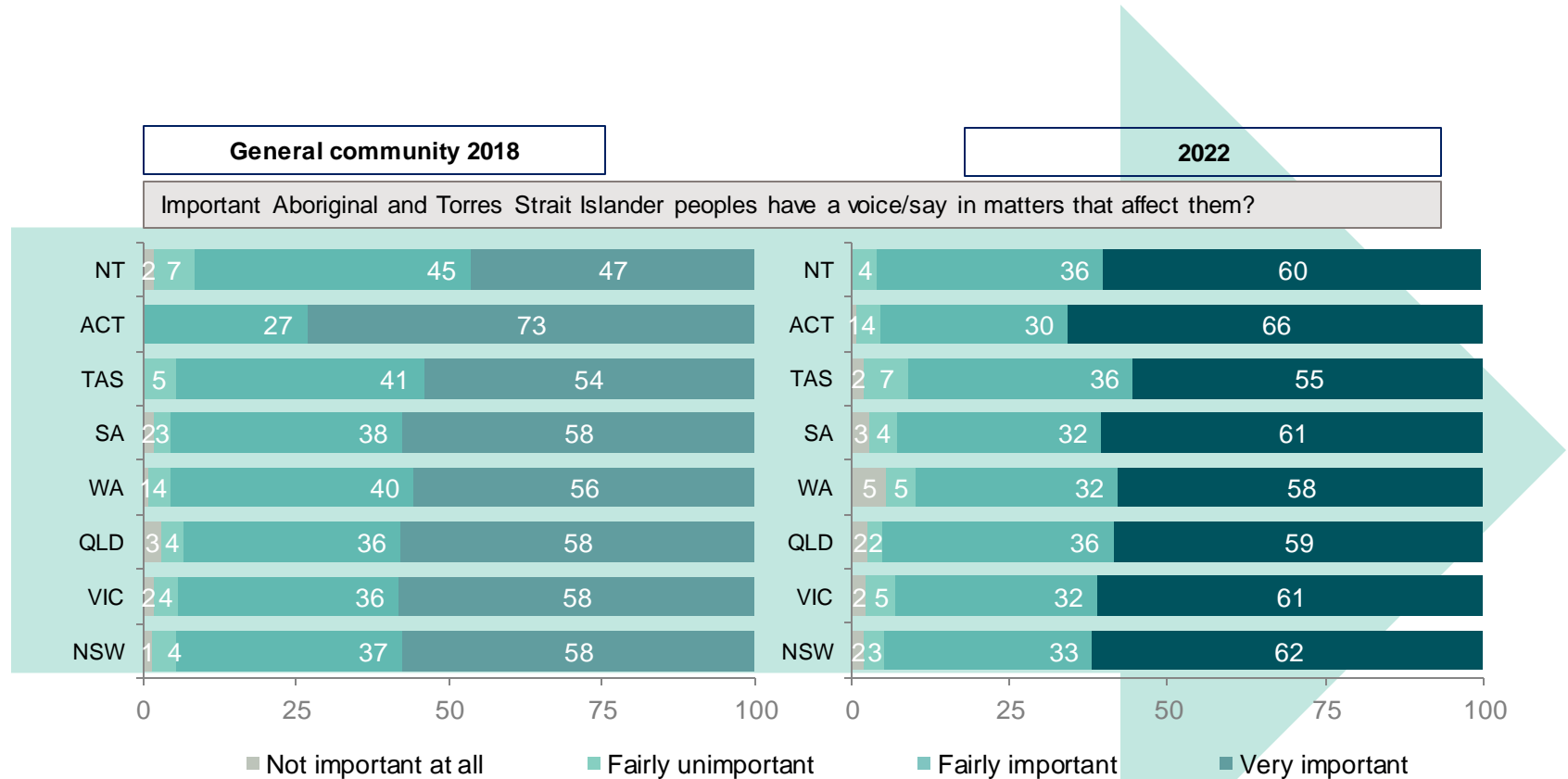
Importance of First Nations people to have a Voice 2020:



Two years ago, the general community in Victoria mostly believed (70%) it was very important for Aboriginal and Torres Strait Islander peoples to have a say in matters that affect them. Conversely, only 54% of people in Northern Territory said this was very important.

However, strong majorities in all States and Territories believed this important.

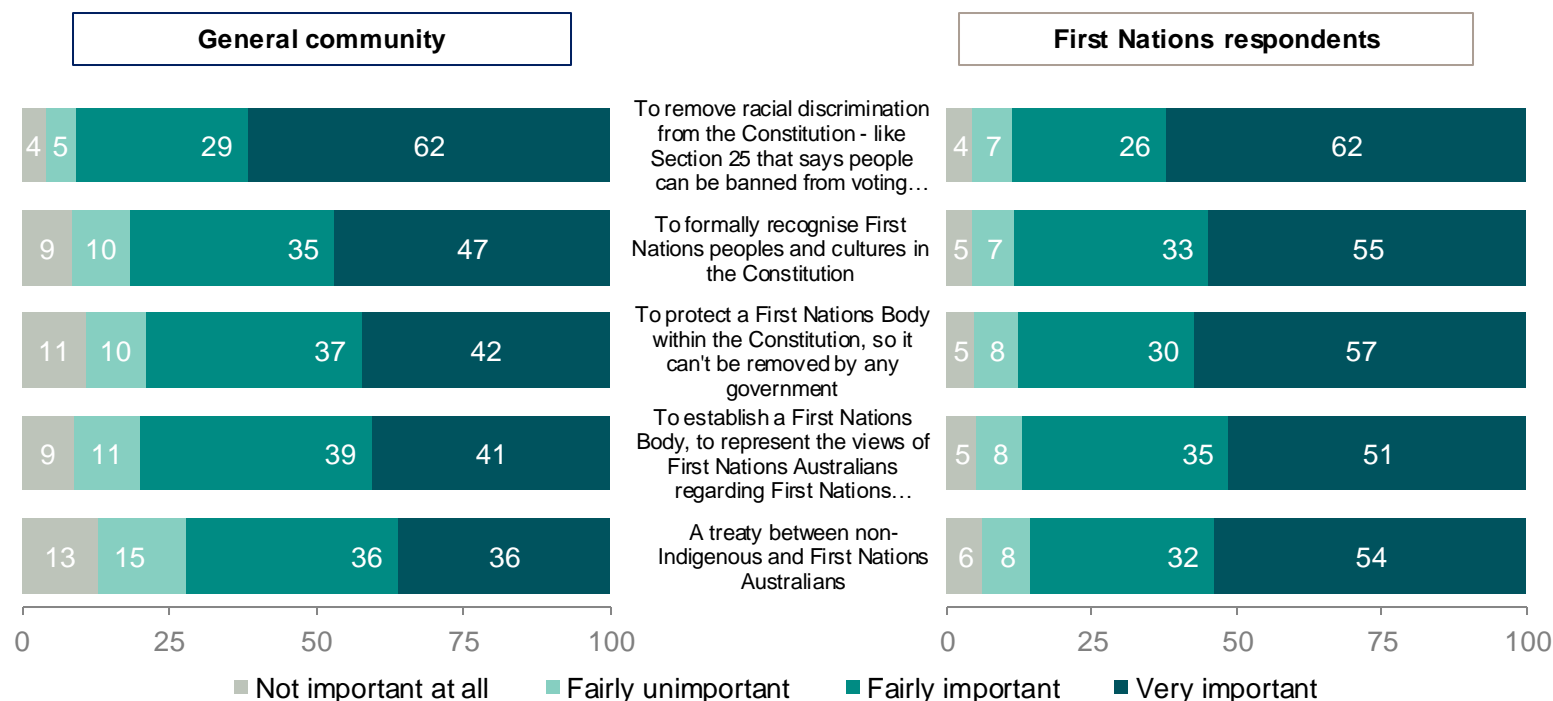
More people in most States/Territories now believe it is very important for First Nations people to have a Voice



More people in the general community in all States and Territories (except ACT) now believe that it's very important for Aboriginal and Torres Strait Islander Australians to have a say in matters that affect them, compared to 2018.

This increase has been most notable in Northern Territory (60%), since four years ago (47%).

We believe it is very important for key constitutional changes to happen

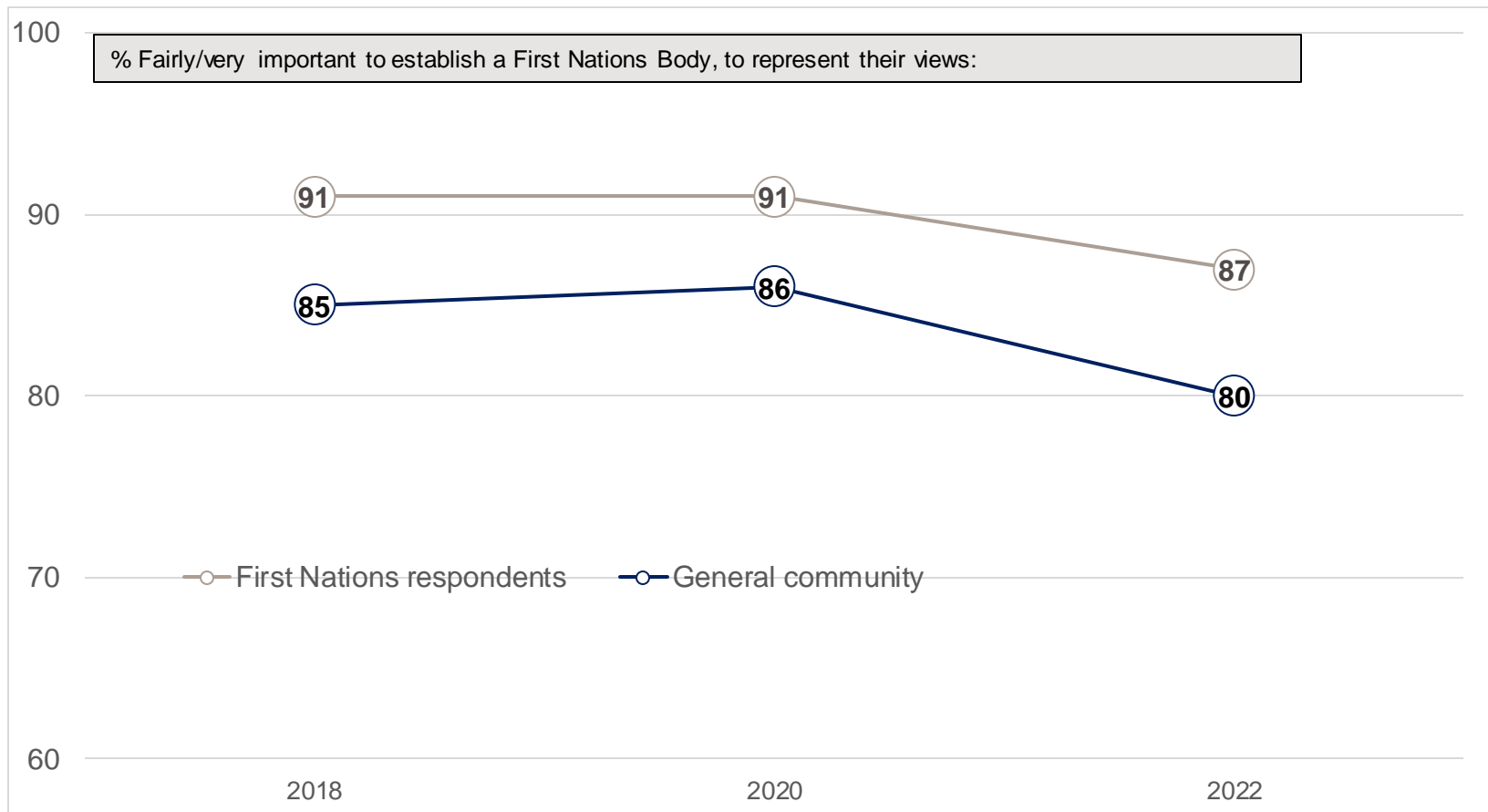


The general community and First Nations communities widely believe it's important to implement the key constitutional changes that have been proposed in Australia.

In particular, strong majorities of both groups feel it's very important to remove racial discrimination from the Constitution.

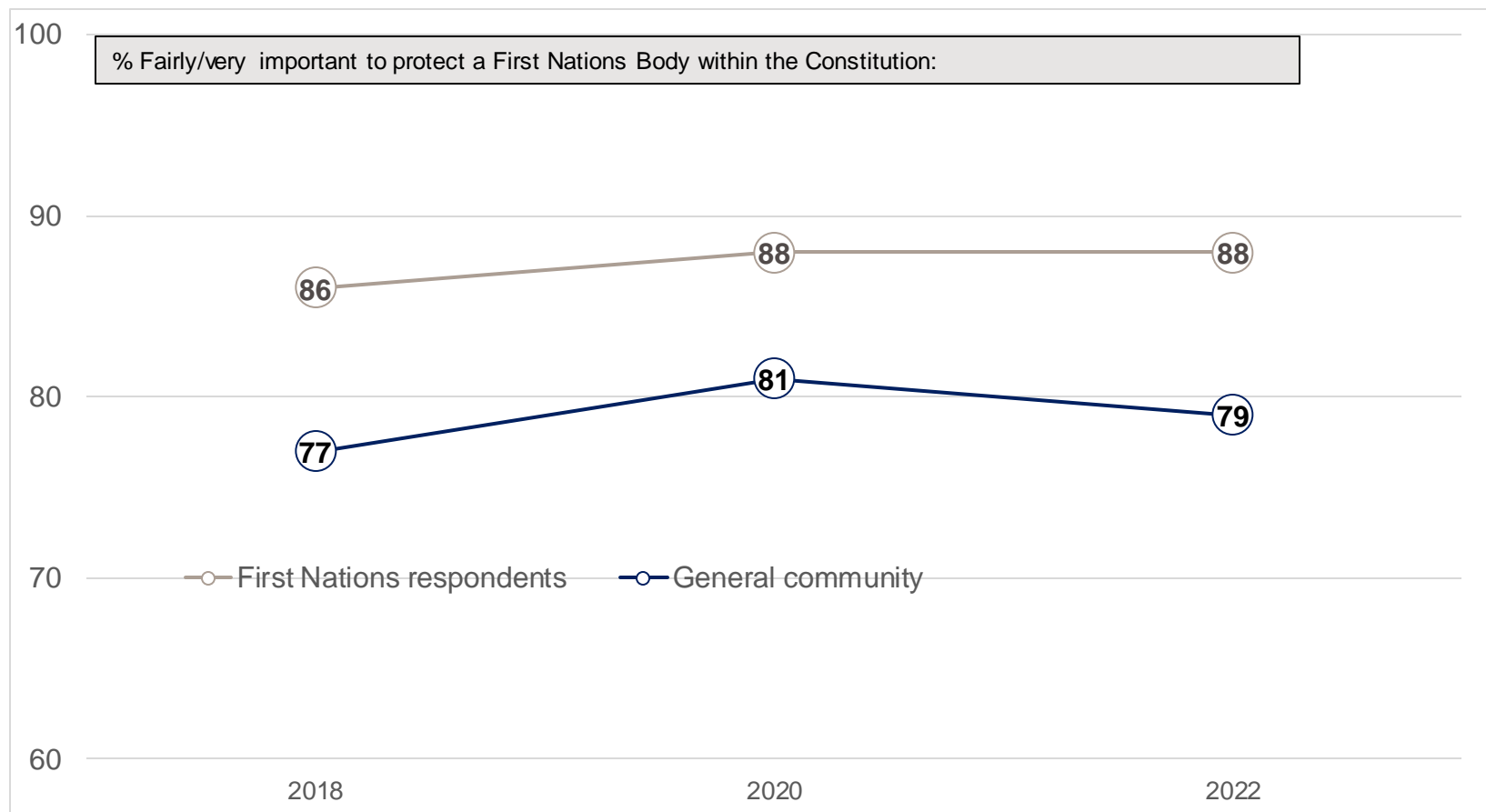
Tracking importance of *establishing* a First Nations Voice 2018-2022:

The vast majority of the general community and First Nations respondents continue to think it is important to establish a First Nations Body, to represent the views of Aboriginal and Torres Strait Islander Australians, since 2018.

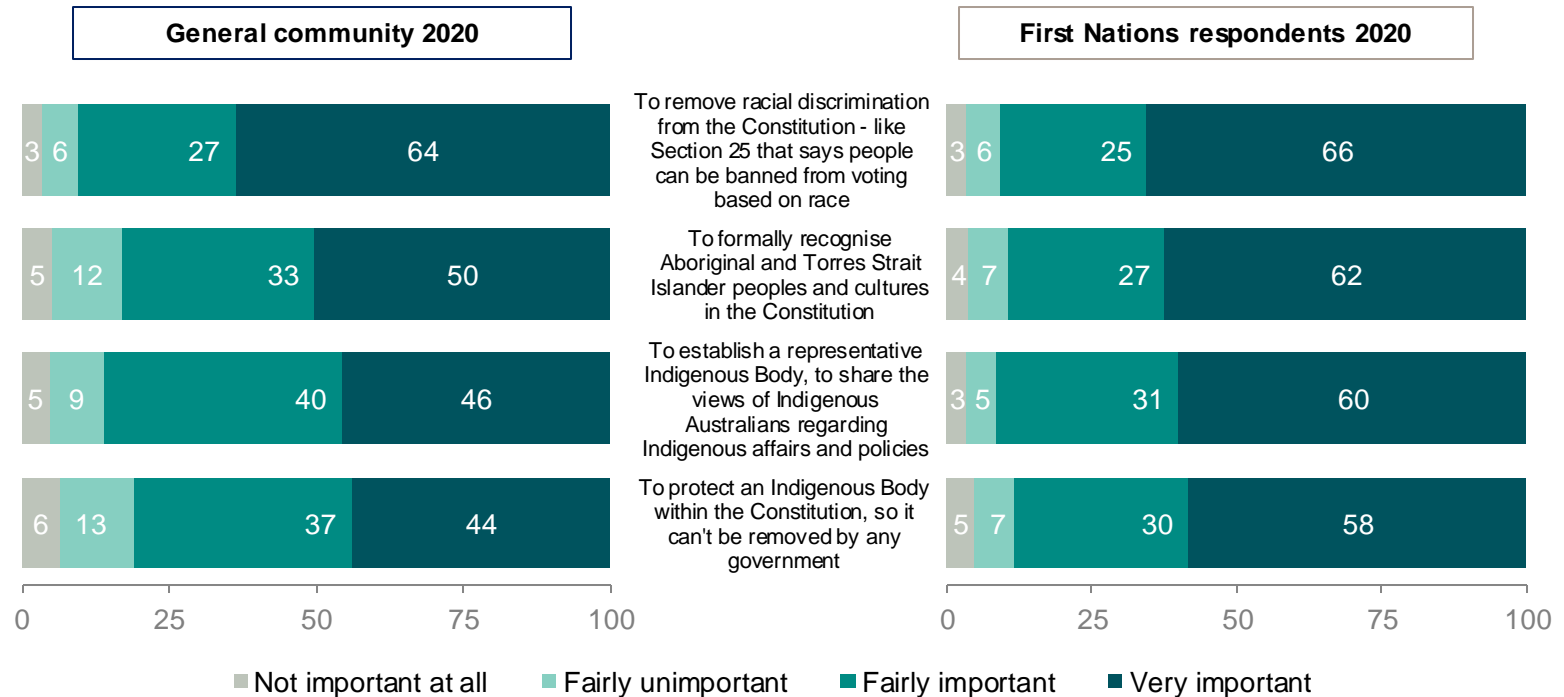


Tracking importance of *protecting* a First Nations Voice 2018-2022:

The vast majority of the general community and First Nations respondents continue to think it is important to protect a First Nations Body, within the Constitution, since 2018.



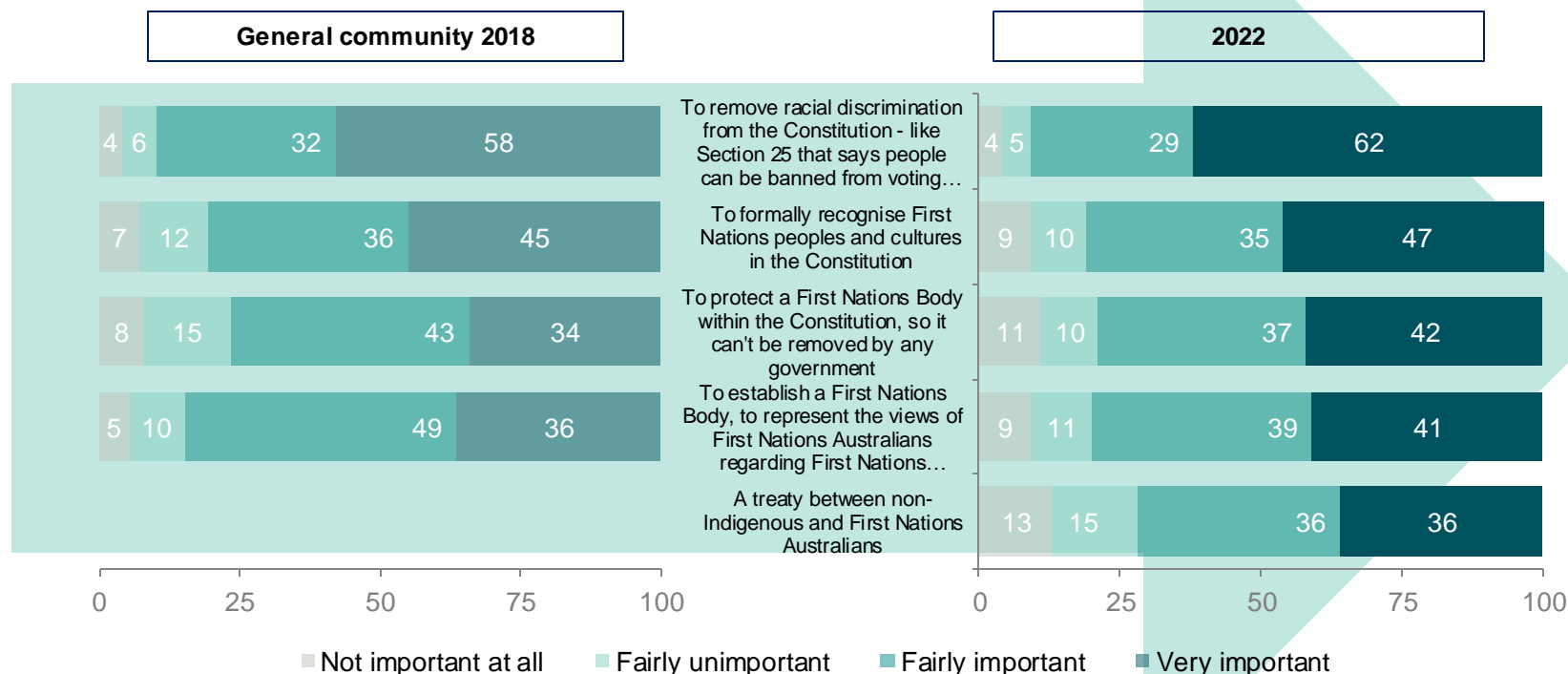
Importance of key constitutional changes 2020:



The general community and First Nations communities widely believed it was important to implement the key constitutional changes that have been proposed in Australia.

In particular, strong majorities of both groups felt it was very important to remove racial discrimination from the Constitution.

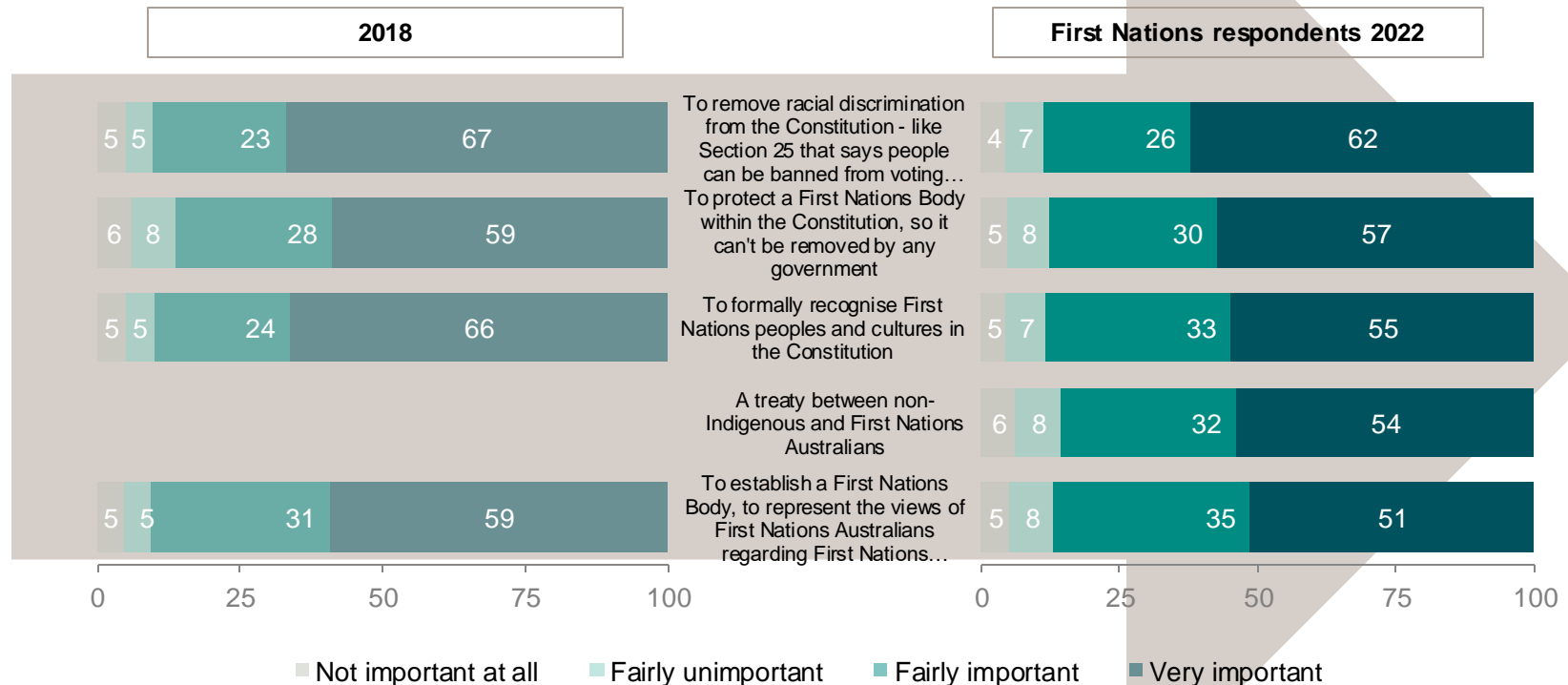
More Australians now believe it is very important for key constitutional changes to happen



There has been a solid increase in the general community of people who think that it's very important to implement the key constitutional changes that have been proposed in Australia, since 2018.

In particular, more Australians now believe we should establish a representative First Nations Body (41%) and protect that Body in the Constitution (42%), compared to four years ago.

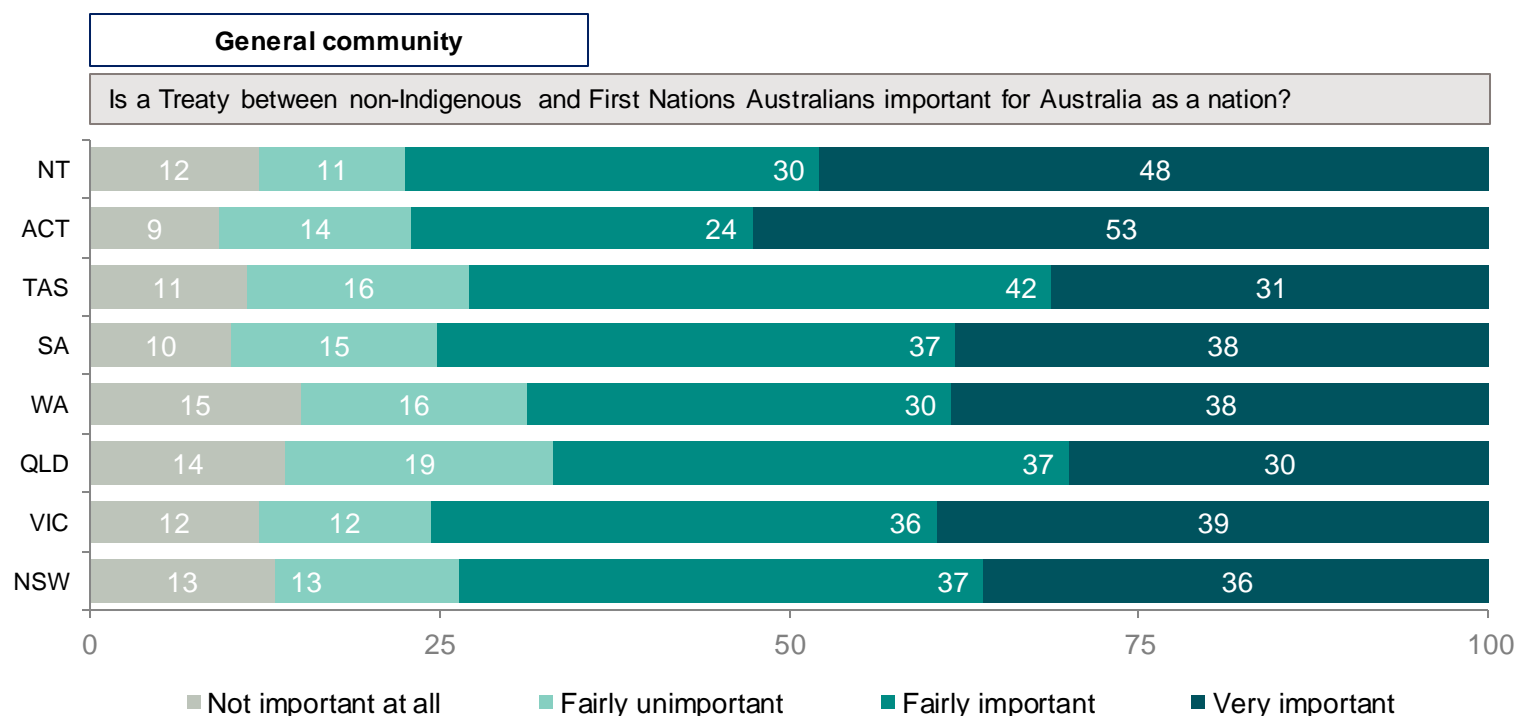
Most First Nations Australians continue to believe it is important for key constitutional changes to happen



The vast majority of Aboriginal and Torres Strait Islander people continue to feel it's important to implement the key constitutional changes that have been proposed in Australia, since 2018.

However, there has been a softening in First Nations respondents who believe these changes are very important.

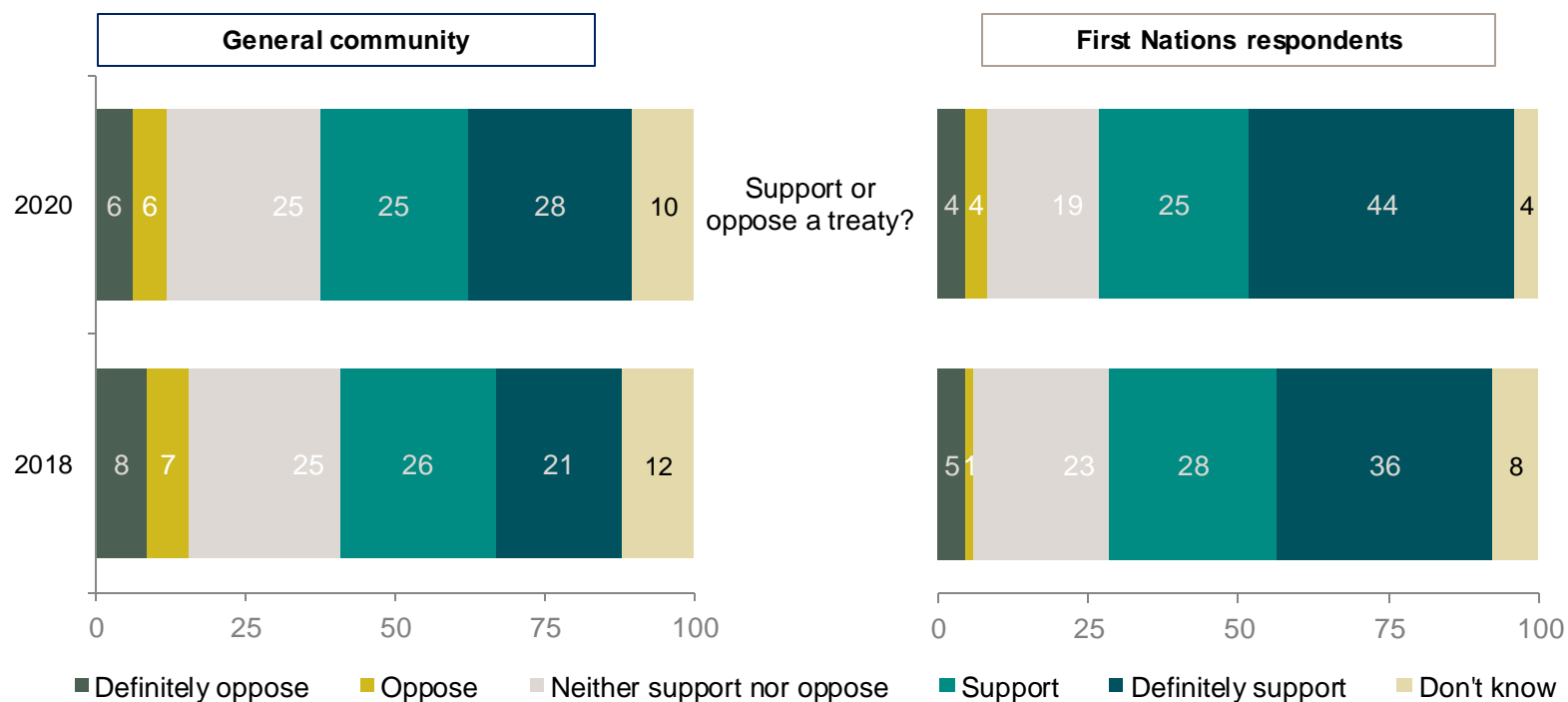
Most people in all States/Territories believe a Treaty is important



The general community in ACT (53%) mostly believe that it's very important to have a Treaty between Aboriginal and Torres Strait Islander and non-Indigenous Australians. Conversely, only 30% of people in Queensland think this is very important.

However, strong majorities in all States and Territories believe this is important.

Support for a Treaty 2018-20:



Aboriginal and Torres Strait Islander people more widely supported a Treaty (69%) between First Nations and non-Indigenous Australians in 2020, compared to the general public (53%).

However, it was notable that support among both communities had increased since 2018.

UNITY

An Australian society that values and recognises Aboriginal and Torres Strait Islander cultures and heritage as a proud part of a shared national identity

How much do we all value Aboriginal and Torres Strait Islander cultures?

Key Findings:

81% of the general community and 89% of Aboriginal and Torres Strait Islander respondents believe it's important for First Nations histories and cultures to be taught in schools

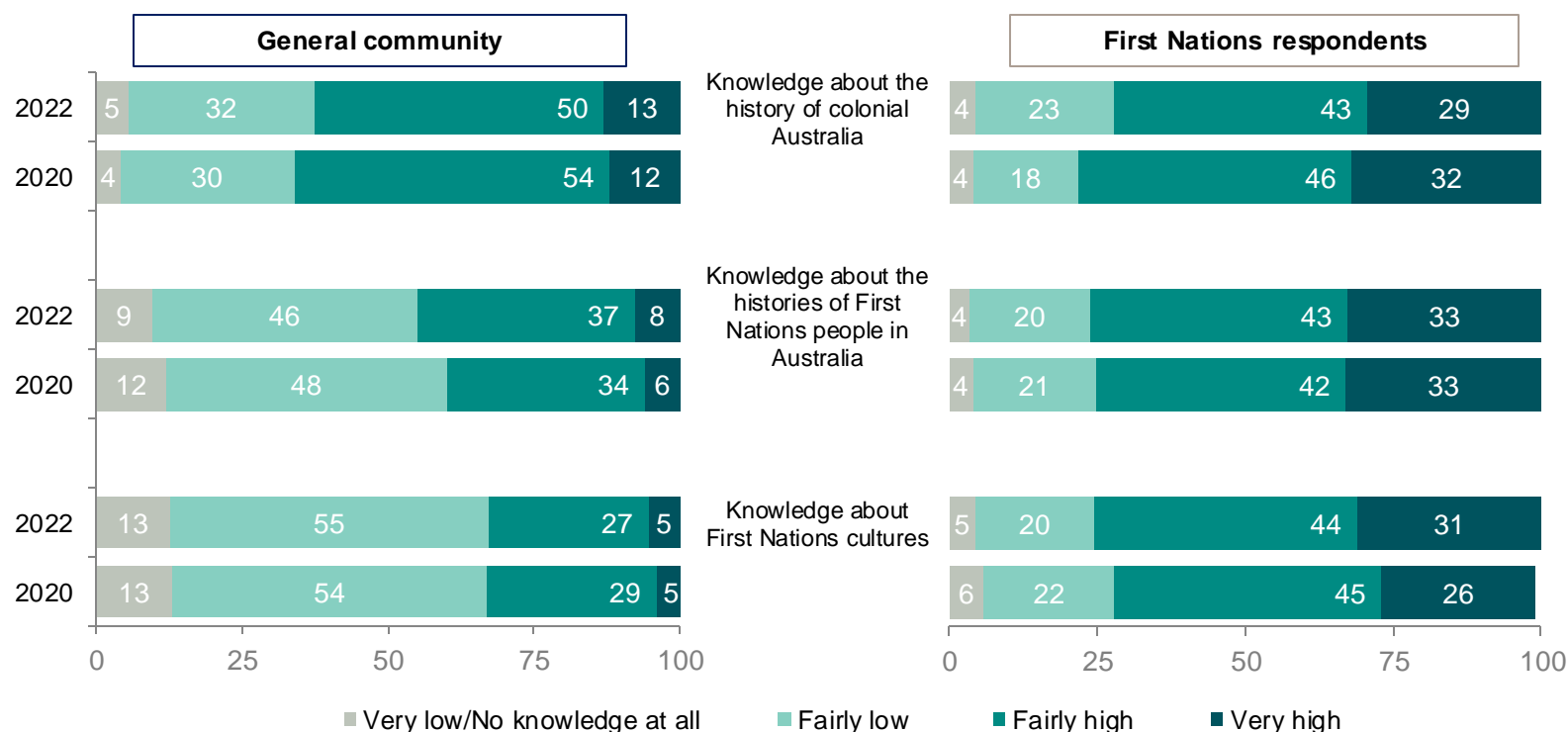
76% of the general community agree First Nations cultures are important to Australia's national identity, compared to 83% of Aboriginal and Torres Strait Islander respondents

55% of non-Indigenous Australians have participated in at least one First Nations-related social activity in the past year

43% of Aboriginal and Torres Strait Islander respondents have participated in a local Truth-telling activity in the past year, compared to just 6% of non-Indigenous people

Only 14% of First Nations respondents feel that non-Indigenous Australians *always* approach Aboriginal and Torres Strait Islander cultural learning respectfully

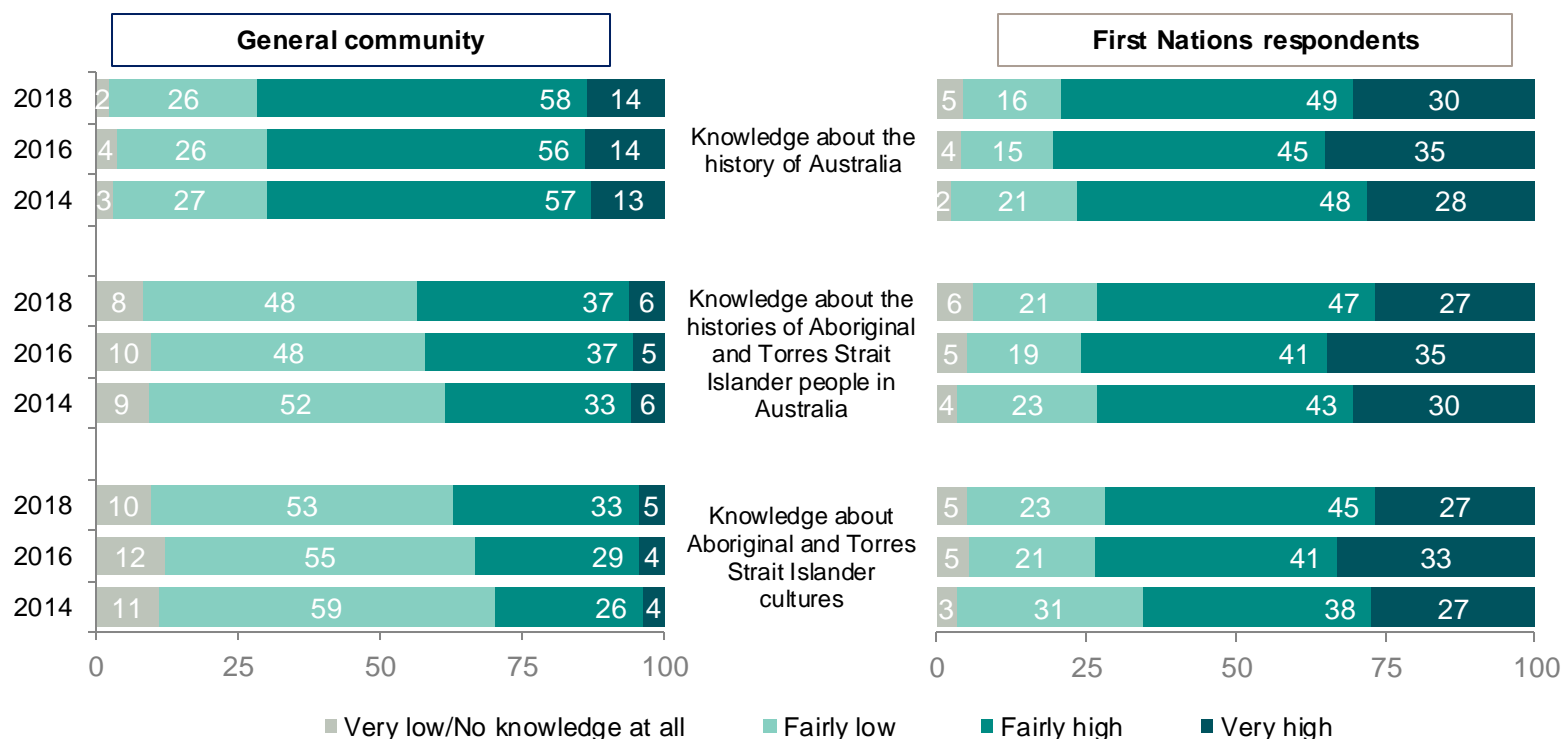
We continue to have limited knowledge of First Nations histories and cultures



While 63% of the general community believe they have a high level of knowledge about the history of colonial Australia, only 45% believe so about Aboriginal and Torres Strait Islander histories and only 32% do so about First Nations cultures. This represents little change from 2020.

Conversely, 72% of First Nations respondents feel they have a high level of knowledge about the history of colonial Australia, but are also more likely to have a high level of knowledge about the histories of their people (76%) and their cultures (75%). Again, this is in line with two years ago.

Our knowledge of Australia's histories and cultures 2014-18:



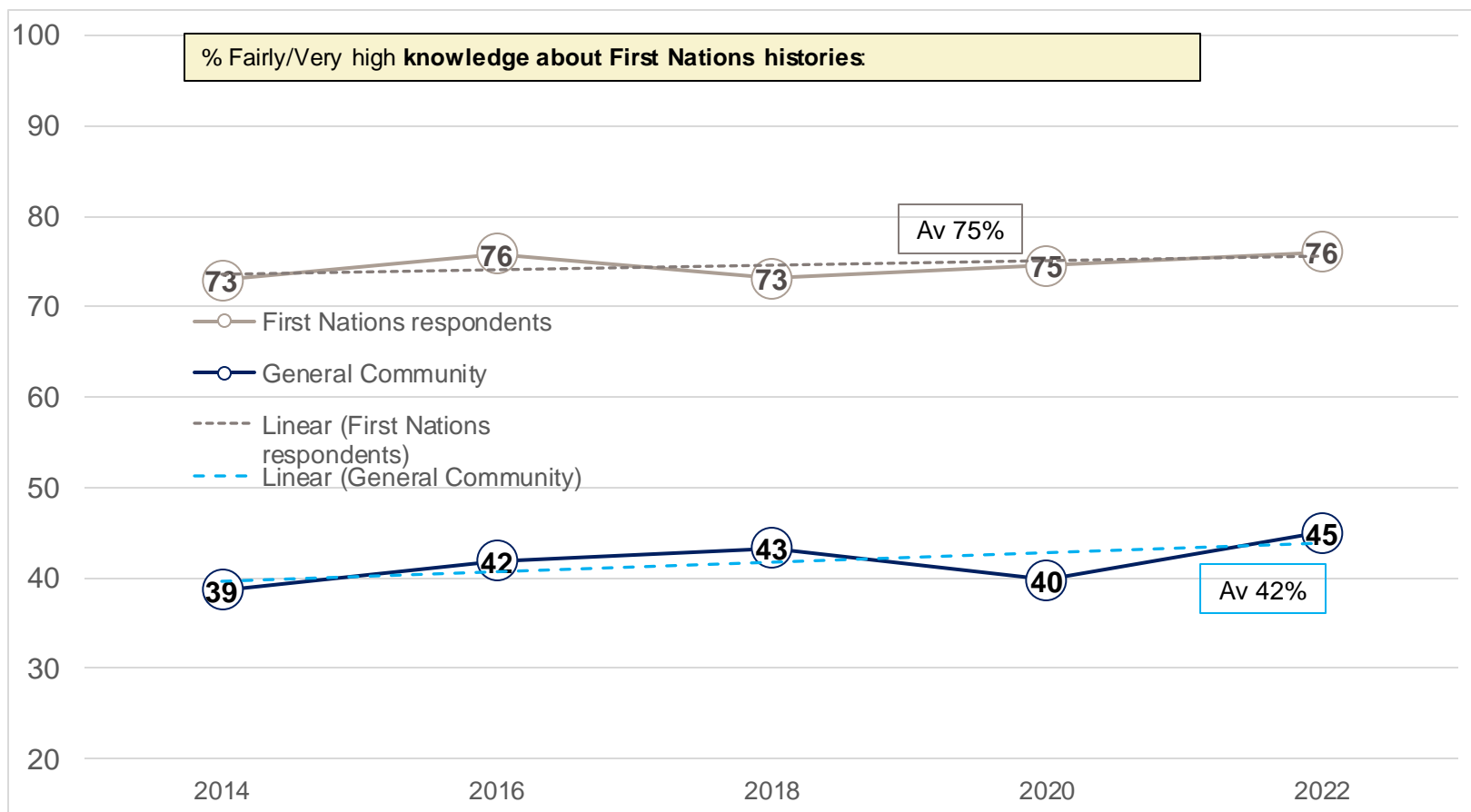
Aboriginal and Torres Strait Islander people continued to be more likely to have a high level of knowledge about the histories of their people or their cultures, than the general community, from 2014 to 2018.

However, it was notable that higher knowledge levels of First Nations histories and cultures increased steadily among the general public, since 2014.

ARB tracking: Knowledge about First Nations histories

Since 2014, the prevalence of high knowledge about Aboriginal and Torres Strait Islander histories has remained steady, within the First Nations community (long term average of 75%).

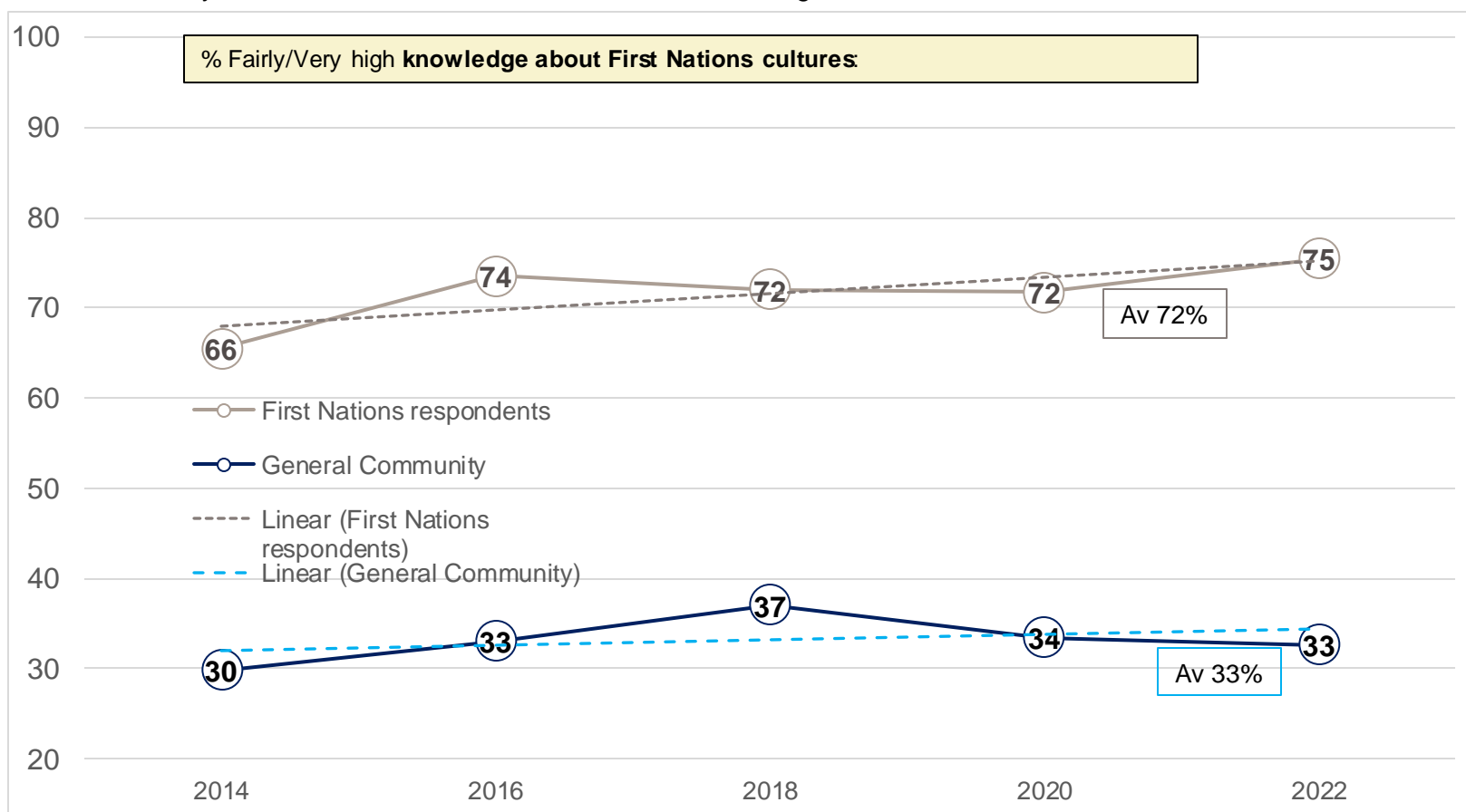
Notably, high knowledge has steadily increased within the general public (long term average of 42%).



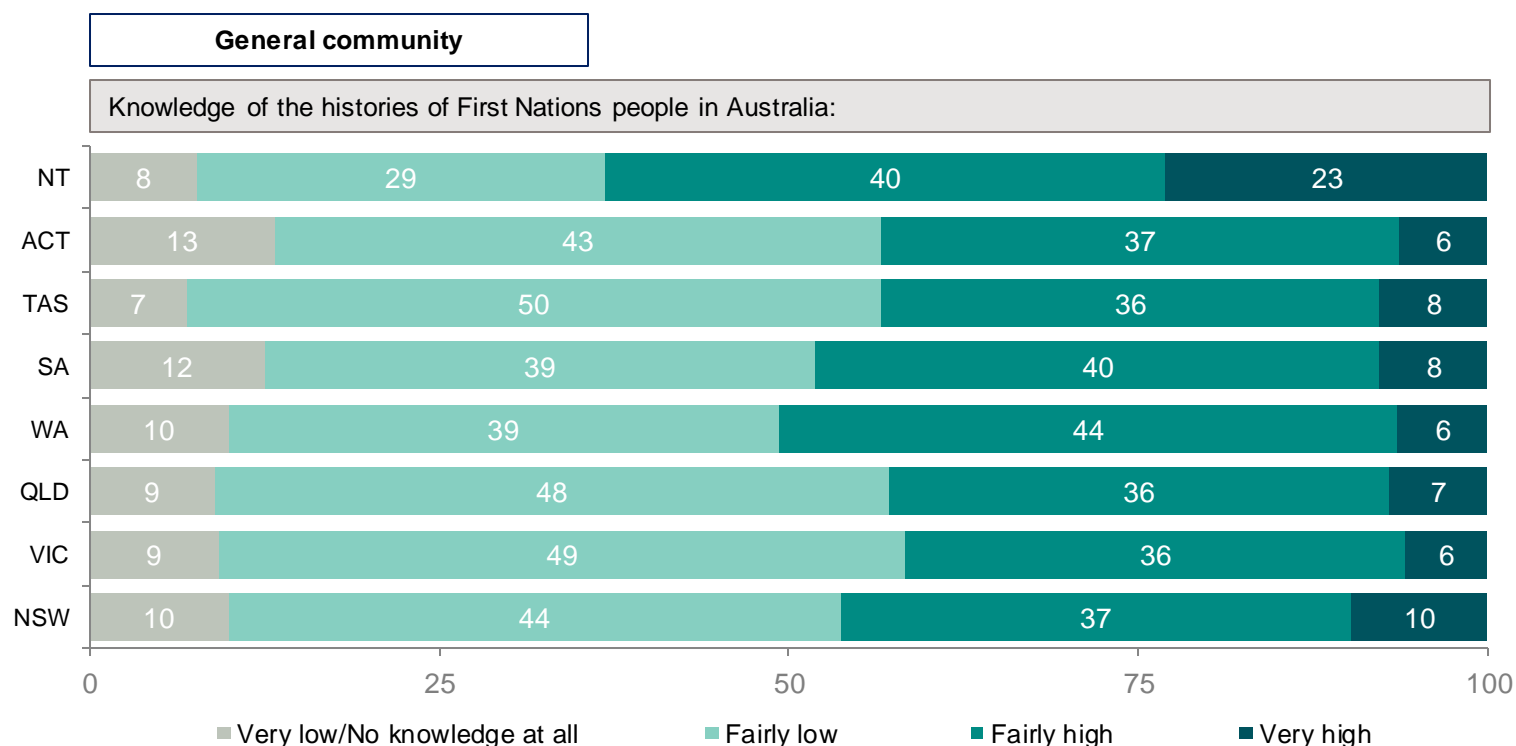
ARB tracking: Knowledge about First Nations cultures

Since 2014, the prevalence of high knowledge about Aboriginal and Torres Strait Islander cultures has steadily increased within the First Nations community (long term average of 72%), while increasing slightly within the general public (long term average of 33%).

However, notably, both communities have seen increased knowledge levels since 2014.



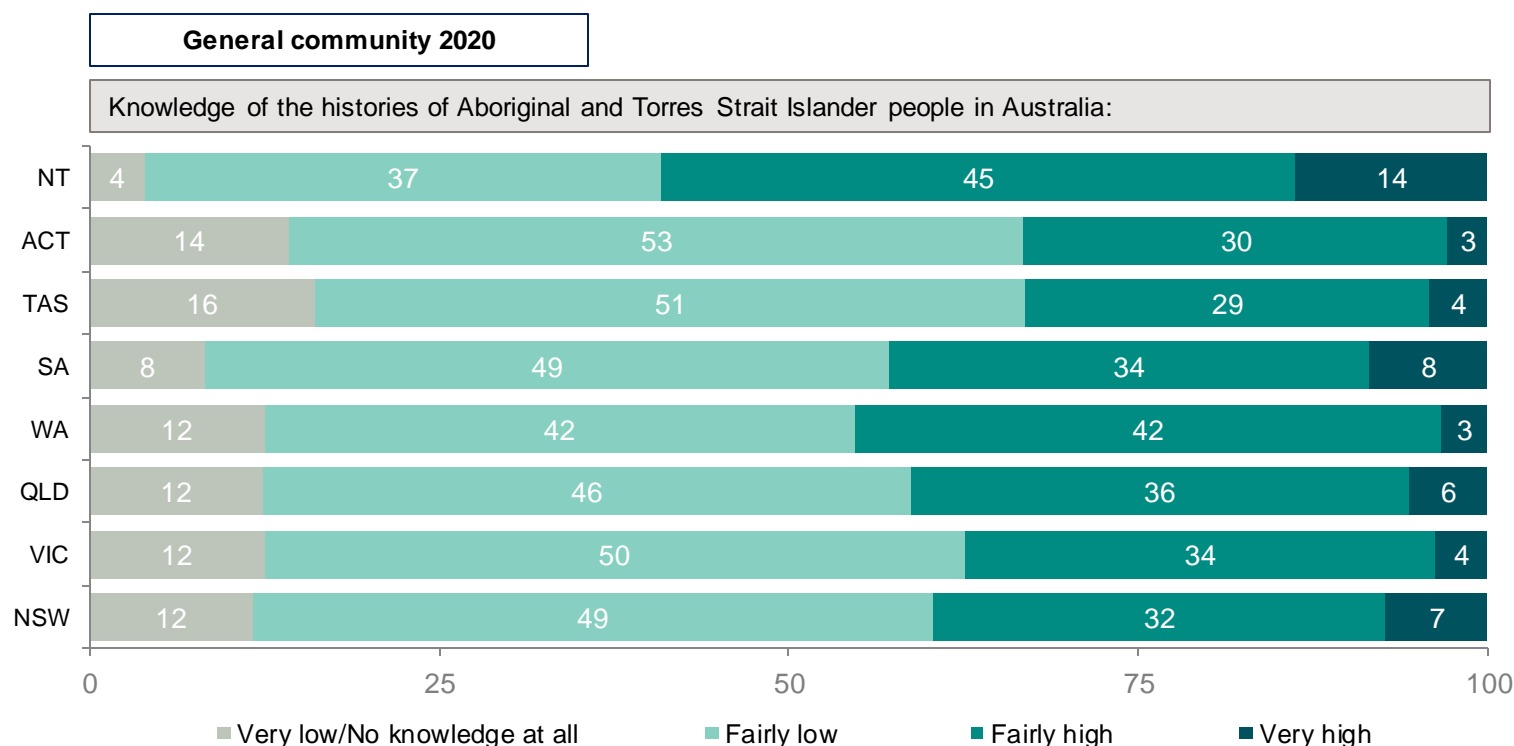
Most Northern Territorians feel they have high knowledge about First Nations histories



More people in the general community in NT (23%) believe they have a very high level of knowledge about the histories of Aboriginal and Torres Strait Islander people.

Conversely, Capital Territorians (13%) and South Australians (12%) are most likely to feel they have a very low/no knowledge about the histories of First Nations people in Australia.

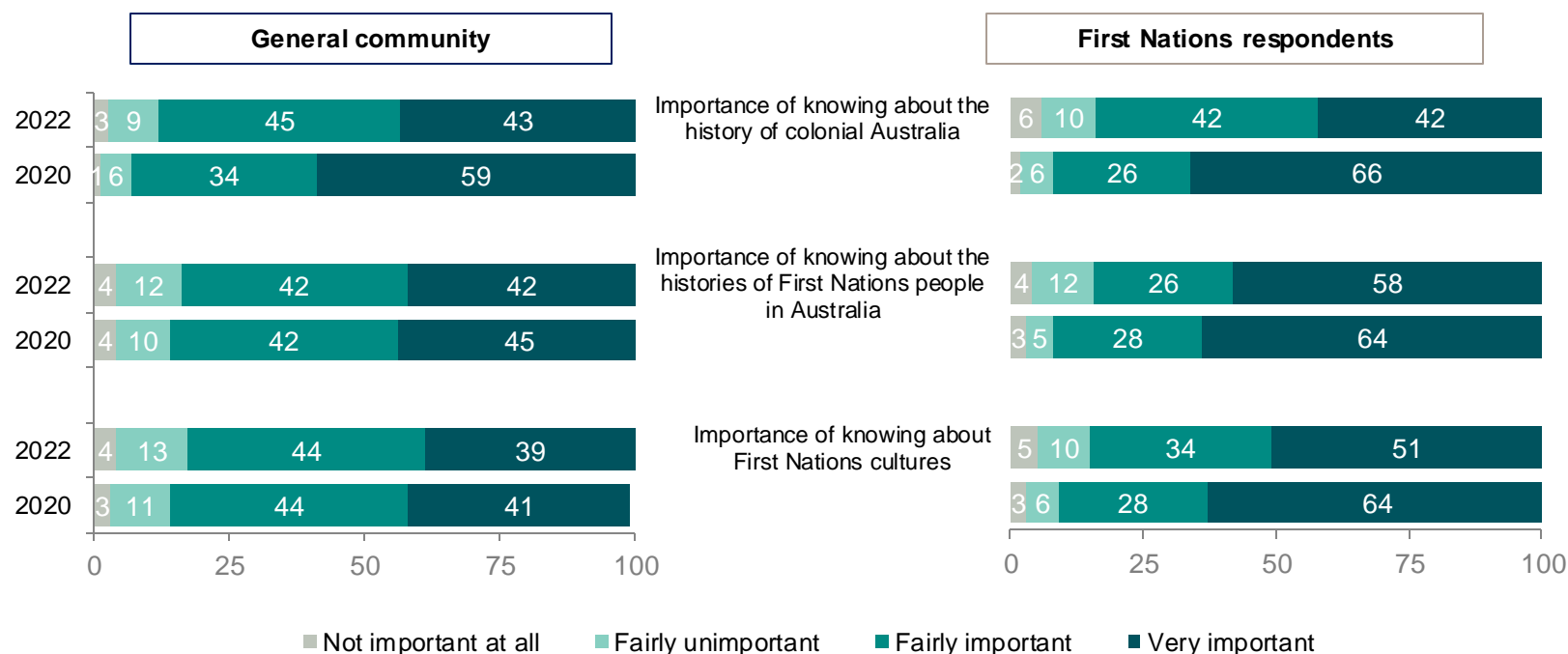
Knowledge levels about First Nations histories 2020:



Two years ago, 59% of the general community in NT believed they had a fairly high/very high level of knowledge about the histories of Aboriginal and Torres Strait Islander people.

Conversely, Capital Territorians and Tasmanians were least likely to feel they had a high level of knowledge about the histories of First Nations people in Australia (both 33%).

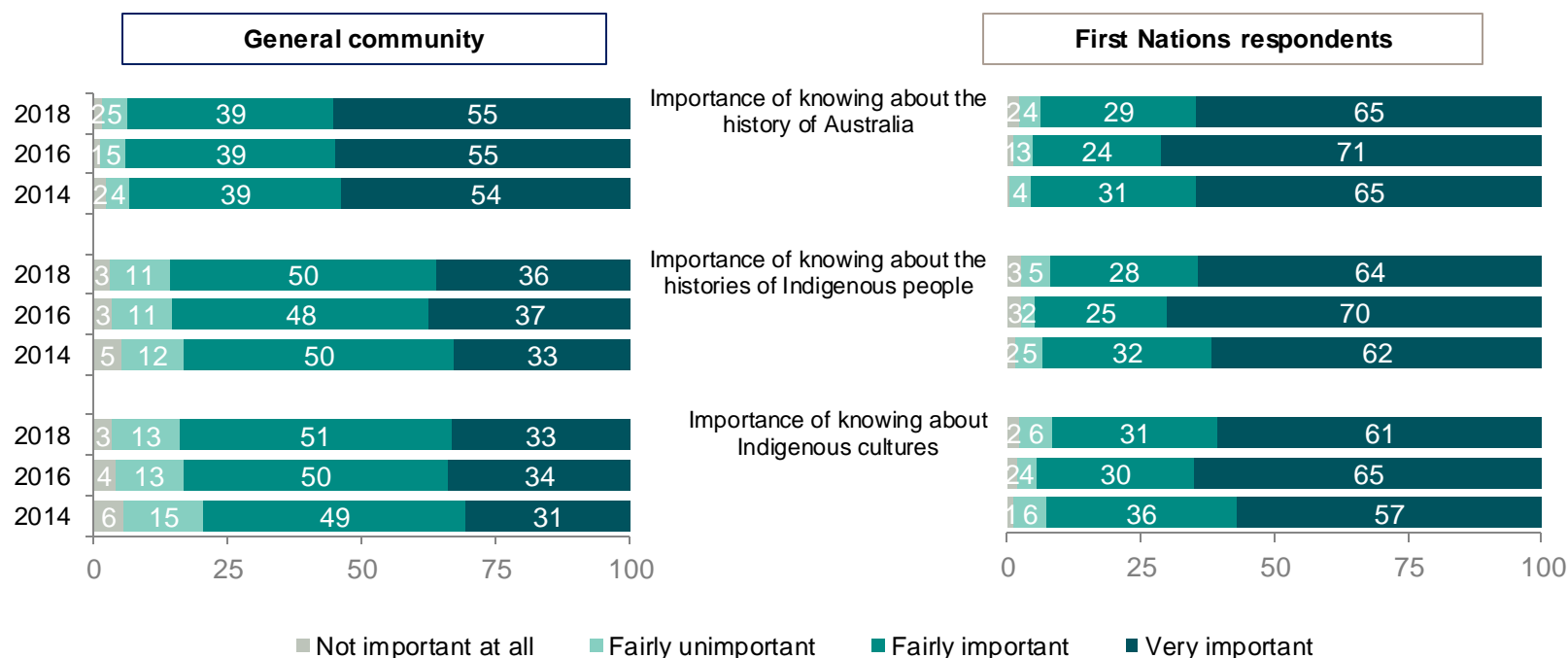
We widely believe knowing about First Nations histories and cultures is important



Both the general community and Aboriginal and Torres Strait Islander people widely believe it is important for all Australians to learn about the histories of First Nations people or their cultures. However, it is notable there has been a softening in these sentiments of those who think it's very important, since 2020.

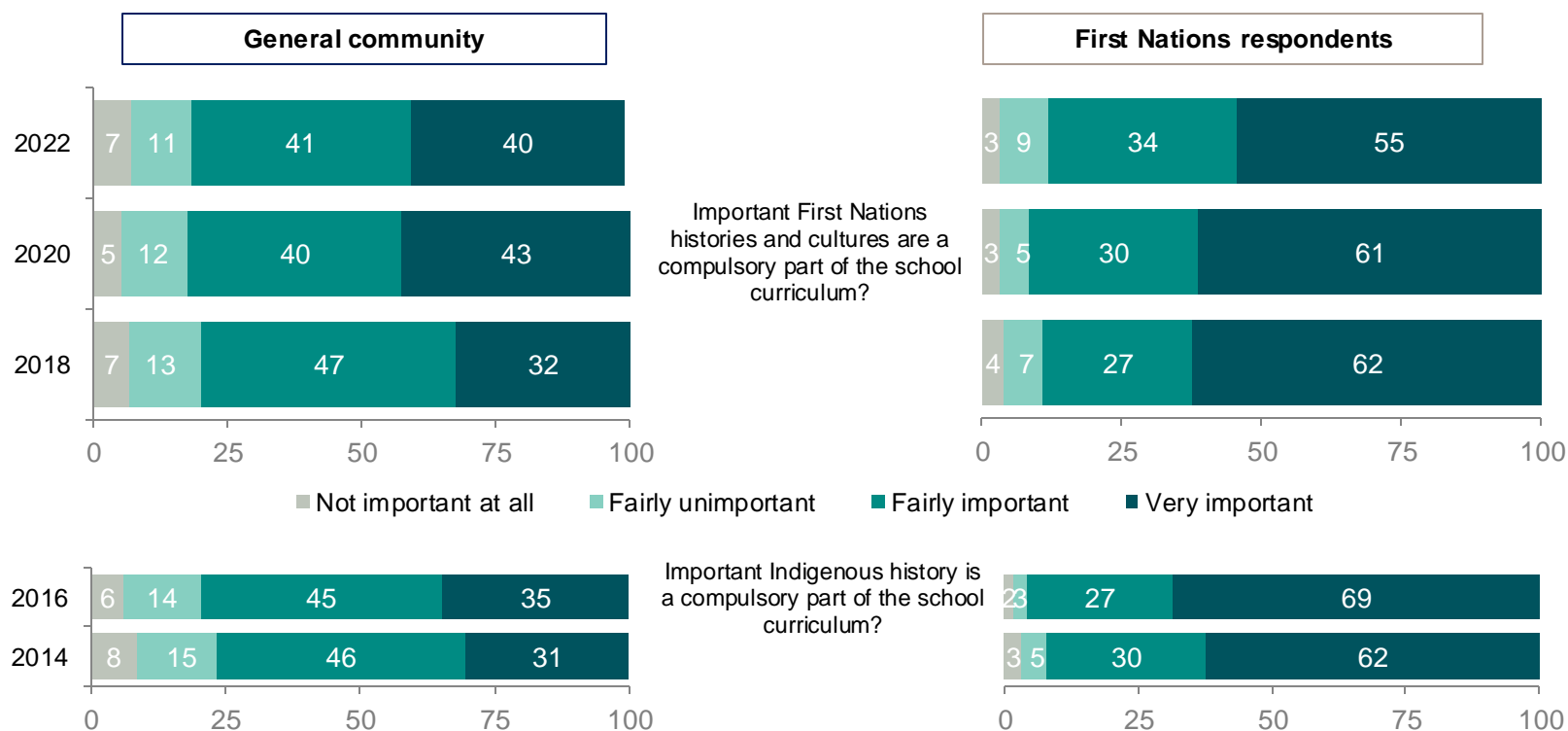
Most notably, First Nations respondents are now less likely to feel that learning about their histories (58%) and cultures (51%) are very important, compared to two years ago.

The importance of knowing about First Nations histories and cultures 2014-18:



Aboriginal and Torres Strait Islander people remained more likely to believe it was very important for all Australians to learn about the histories of First Nations people or their cultures, from 2014 to 2018.

We continue to see that teaching and learning about First Nations histories and cultures is important

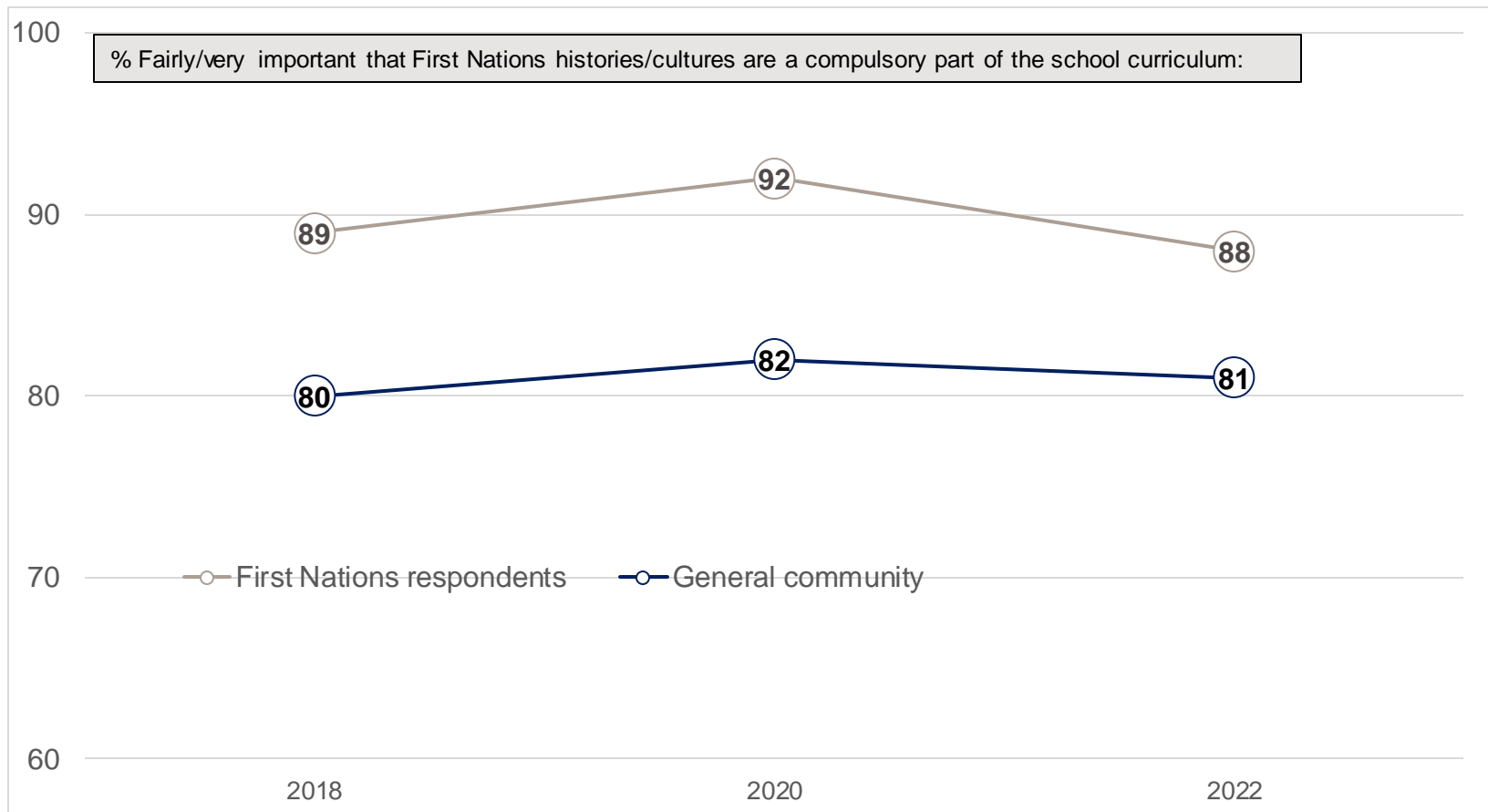


Both the general community (81%) and Aboriginal and Torres Strait Islander people (89%) widely believe it is important that First Nations histories and cultures are compulsory in school. However, First Nations respondents remain more likely to think this is very important, compared to the general public.

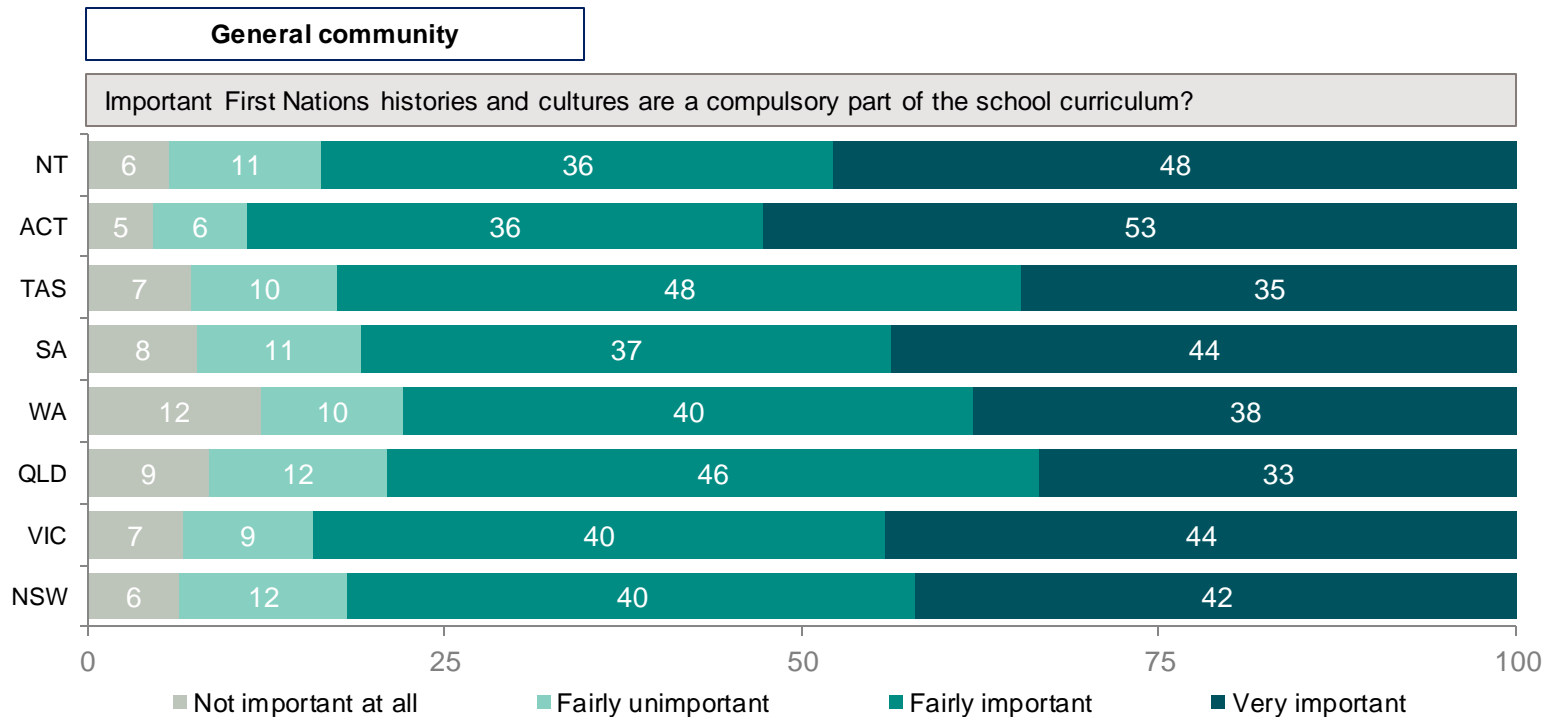
Nevertheless, there has been a softening among First Nations respondents who now consider this very important, since 2018.

Tracking importance of First Nations histories & cultures in the school curriculum 2018-2022:

The vast majority of the general community and First Nations respondents continue to think it is important to teach First Nations histories and cultures as a compulsory part of the school curriculum, since 2018.



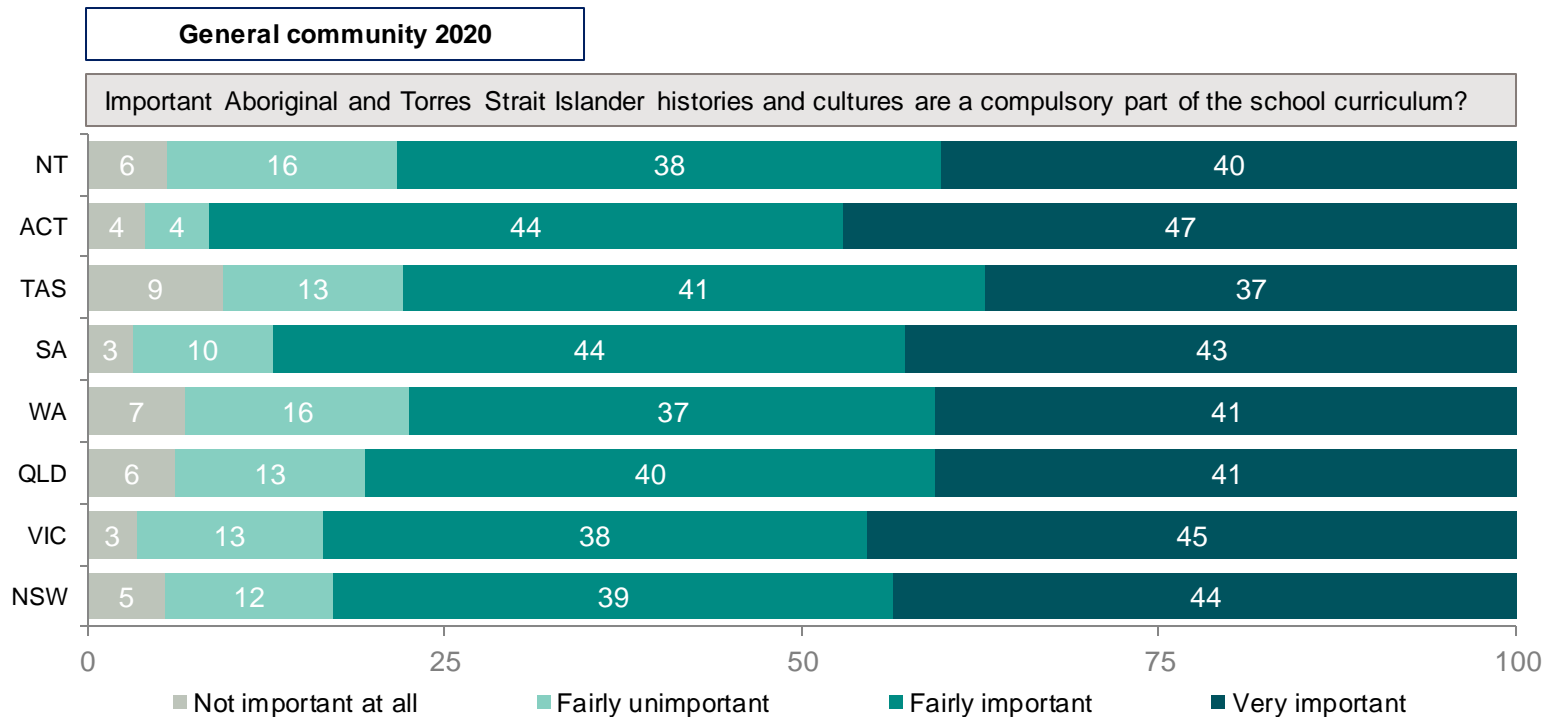
There is widespread support in ACT for First Nations histories and cultures to be formally taught in schools



People in ACT (53%) are most likely to believe it is very important for First Nations history to be compulsory in school.

It is notable that WA is where the general community is most divided on the importance of this, with 38% saying it's very important but 22% saying its unimportant.

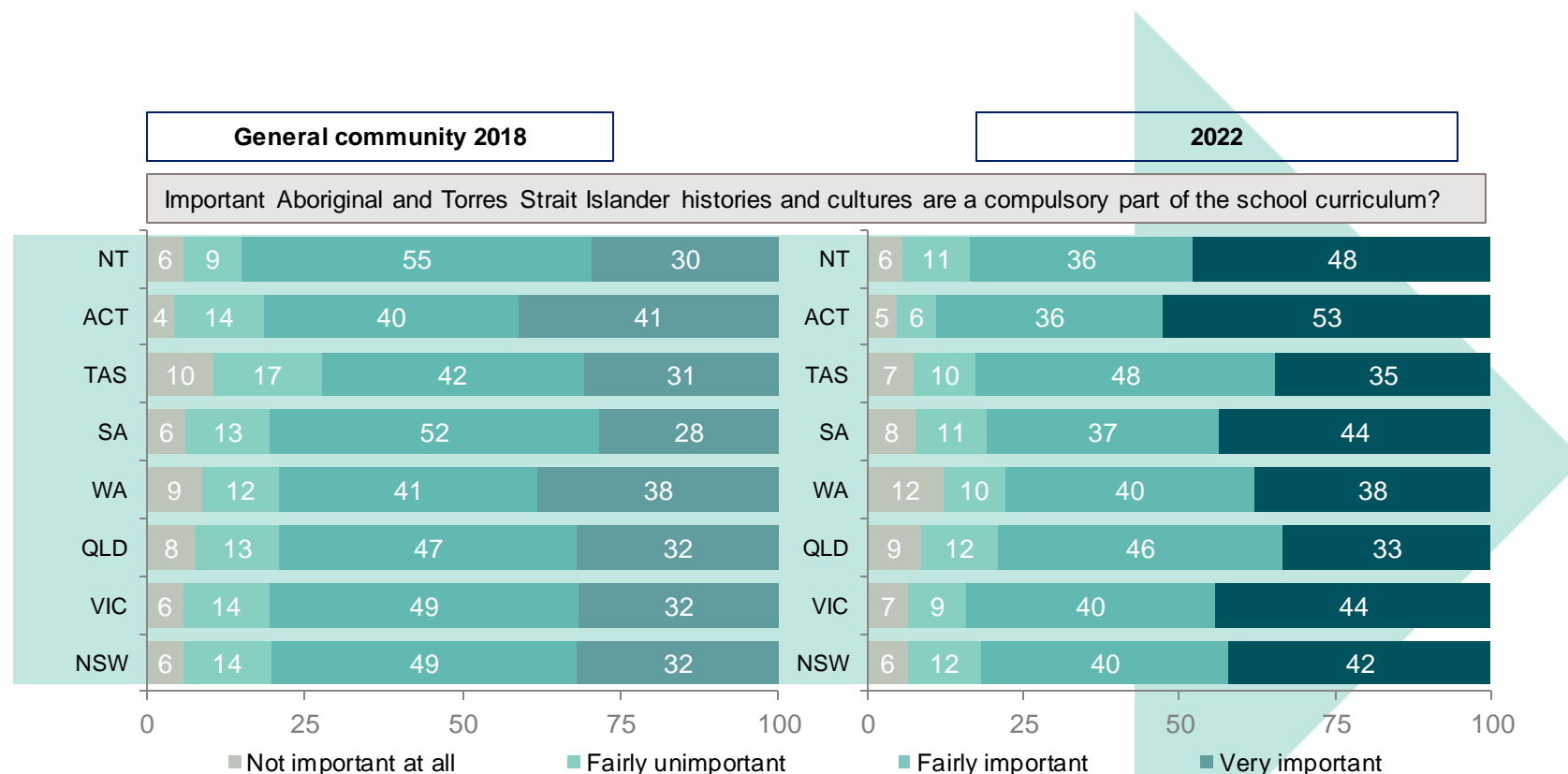
Importance of First Nations histories and cultures to be formally taught in schools 2020:



Two years ago, people in ACT were most likely to believe it was very important for First Nations history to be compulsory in school (47%).

It was notable that WA is where the general community was most divided on the importance of this, with 41% saying very important but 23% saying unimportant.

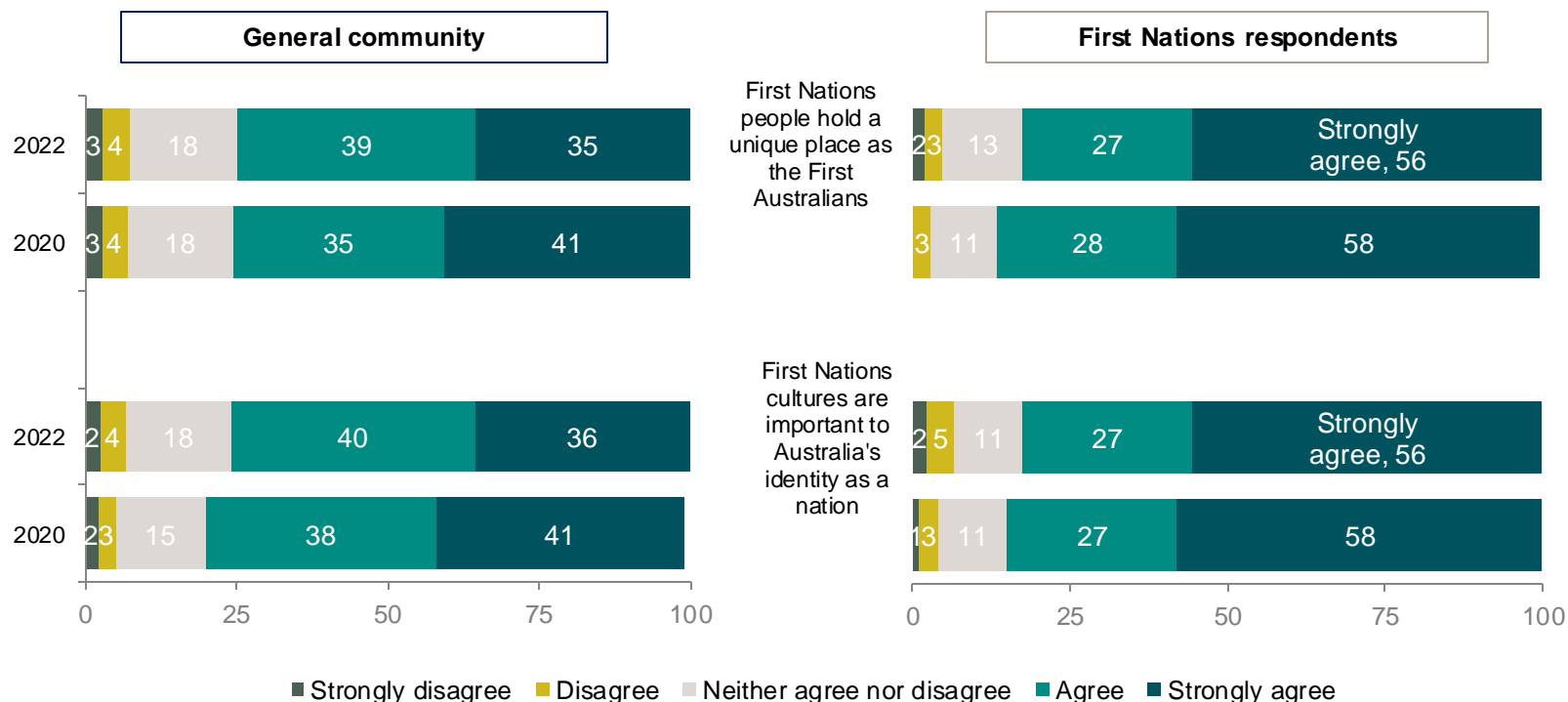
There is growing support in most States/Territories for First Nations histories and cultures to be formally taught in schools



More people in all States and Territories (except WA) now believe it is very important for First Nations histories and cultures to be compulsory in school, compared to four years ago.

This increase is most notable in NT (48%), since 2018 (30%).

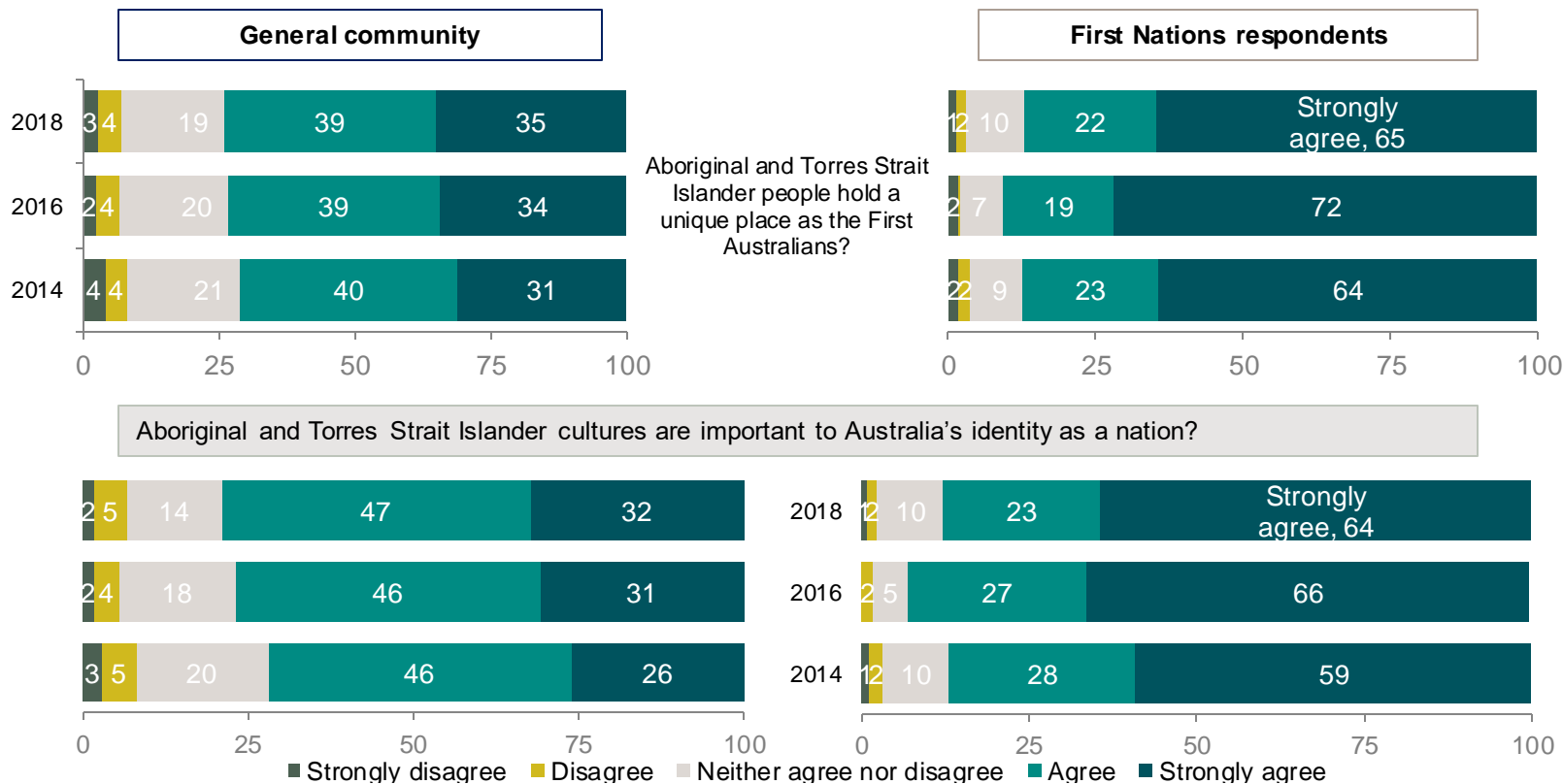
We widely agree First Nations people hold a unique and important place in the national identity



Both the general community (76%) and Aboriginal and Torres Strait Islander people (83%) widely agree that First Nations cultures are important for Australia's national identity. Similarly, both communities agree that Aboriginal and Torres Strait Islander people hold a unique place as the First Australians.

However, First Nations respondents are more likely to strongly agree with these sentiments, than the general community.

First Nations people hold a unique and important place in the national identity 2014-18:



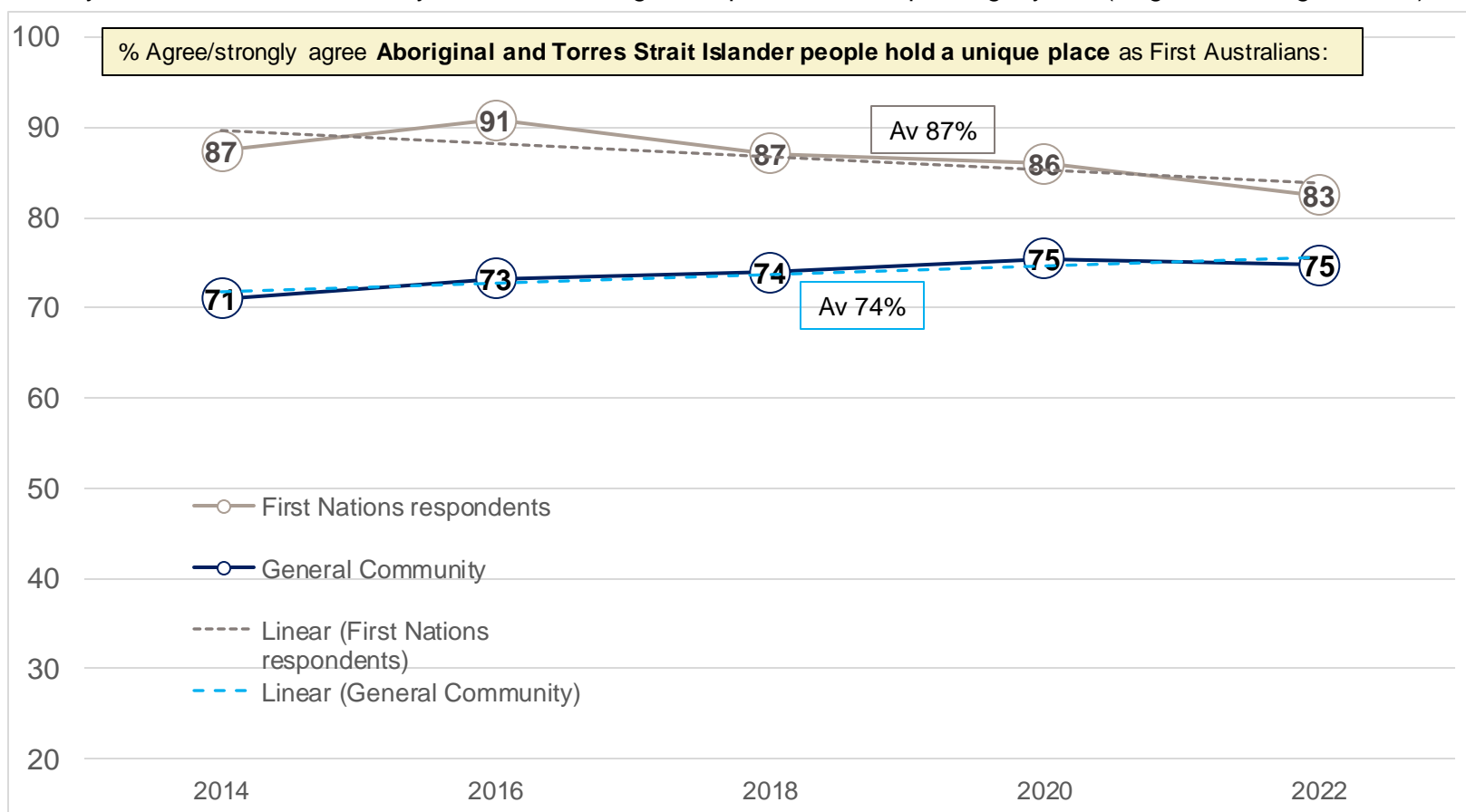
Aboriginal and Torres Strait Islander people continued to be more likely to strongly agree that their cultures are important for Australia’s national identity, compared to the general community. Similarly, First Nations respondents were more likely to strongly agree that Aboriginal and Torres Strait Islander people hold a unique place as the First Australians.

However, there was an encouraging increase in both sentiments in the general community, since 2014.

ARB tracking: First Nations people hold a unique place

Since 2014, agreement that Aboriginal and Torres Strait Islander people hold a unique place has remained considerably higher within the First Nations community (long term average of 87%). However, there has been a decrease in this sentiment since 2020.

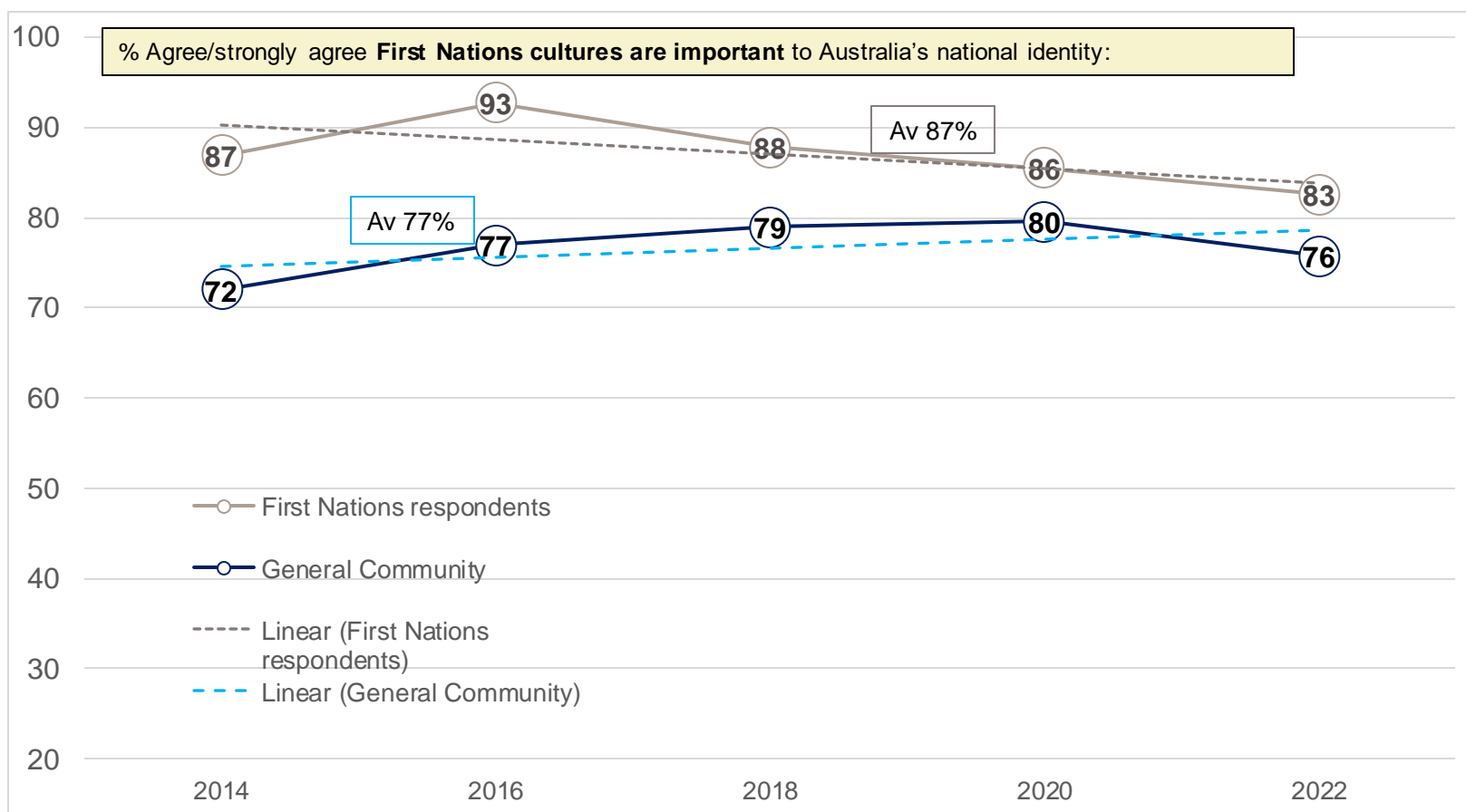
Notably, this sentiment had steadily increased in the general public over the past eight years (long term average of 74%).



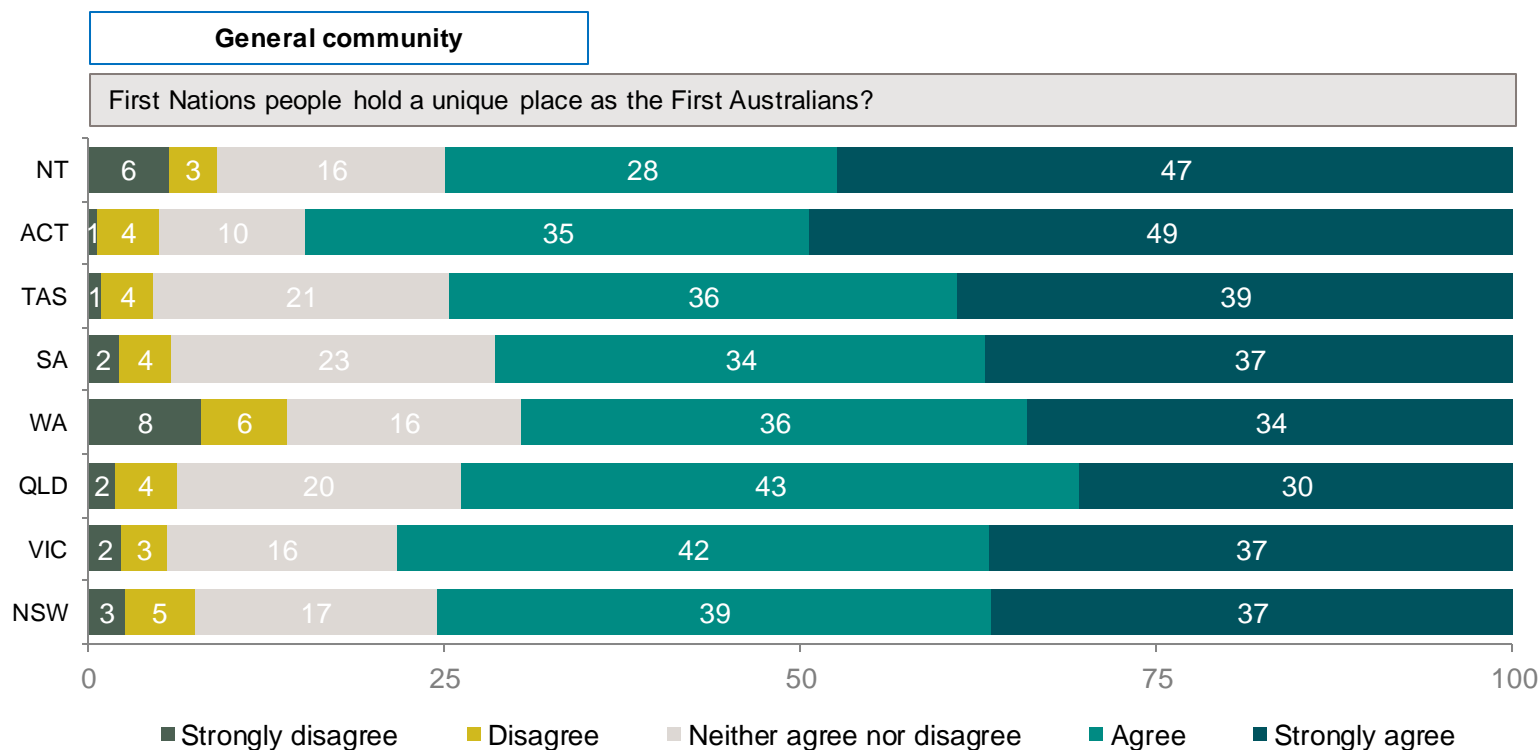
ARB tracking: First Nations cultures are important to Australia's national identity

Since 2014, agreement that Aboriginal and Torres Strait Islander cultures are important to Australia's identity, as a nation, has remained considerably higher within the First Nations community (long term average of 87%).

Notably, this sentiment had steadily increased in the general public over the past eight years (long term average of 77%). However, there has also been a decrease in this sentiment since 2020.



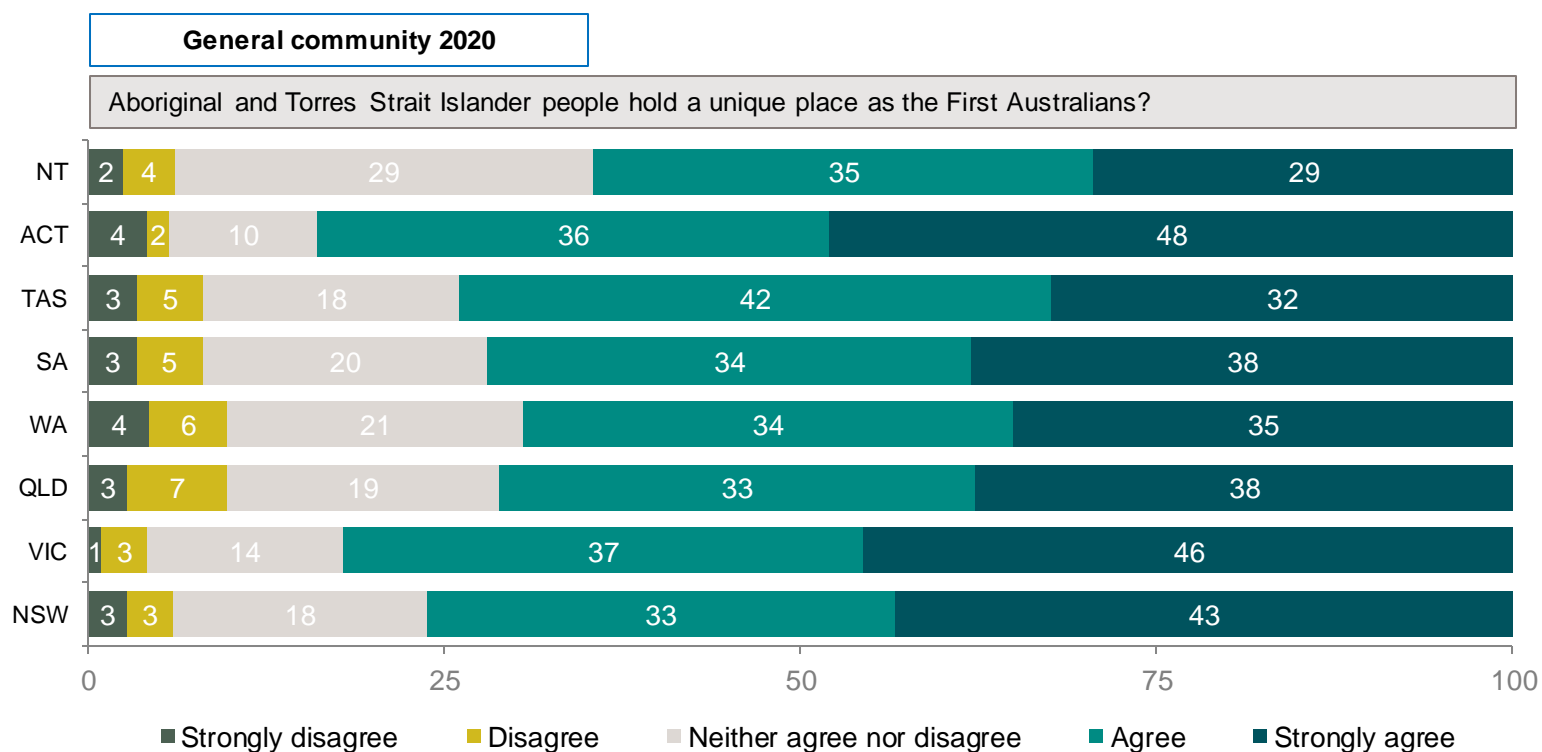
People in ACT widely agree First Nations people hold a unique place as the First Australians



More people in ACT (49%) strongly agree Aboriginal and Torres Strait Islander Australians have a unique standing as the First Australians, than in other areas.

Conversely, people in WA are most likely to disagree (14%) that First Nations people hold a unique place.

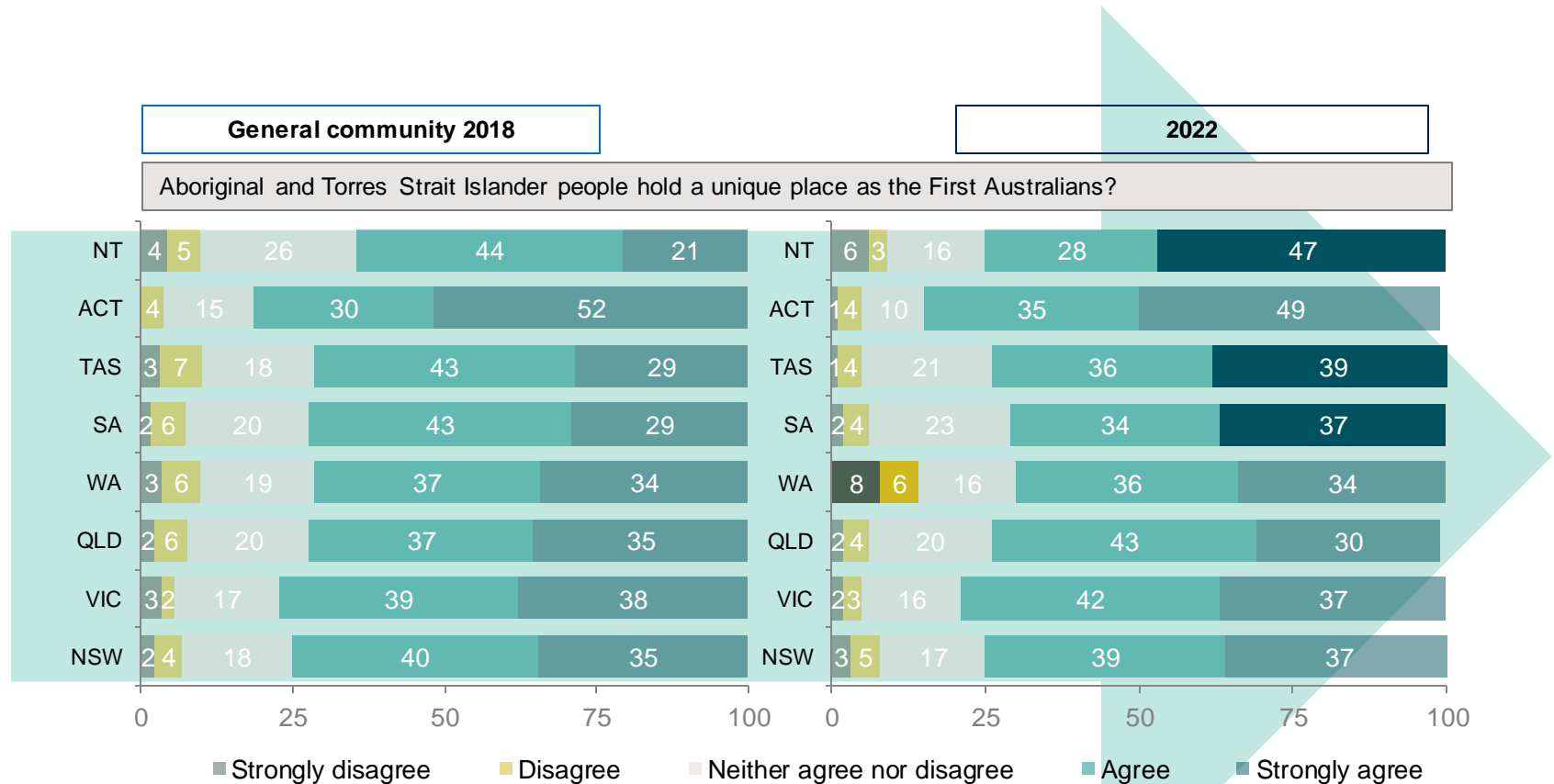
First Nations people hold a unique place as the First Australians 2020:



Two years ago, more people in ACT strongly agreed Aboriginal and Torres Strait Islander Australians have a unique standing as the First Australians (48%), than in other areas.

Conversely, people in WA and Queensland were most likely to disagree (10%) that First Nations people hold a unique place.

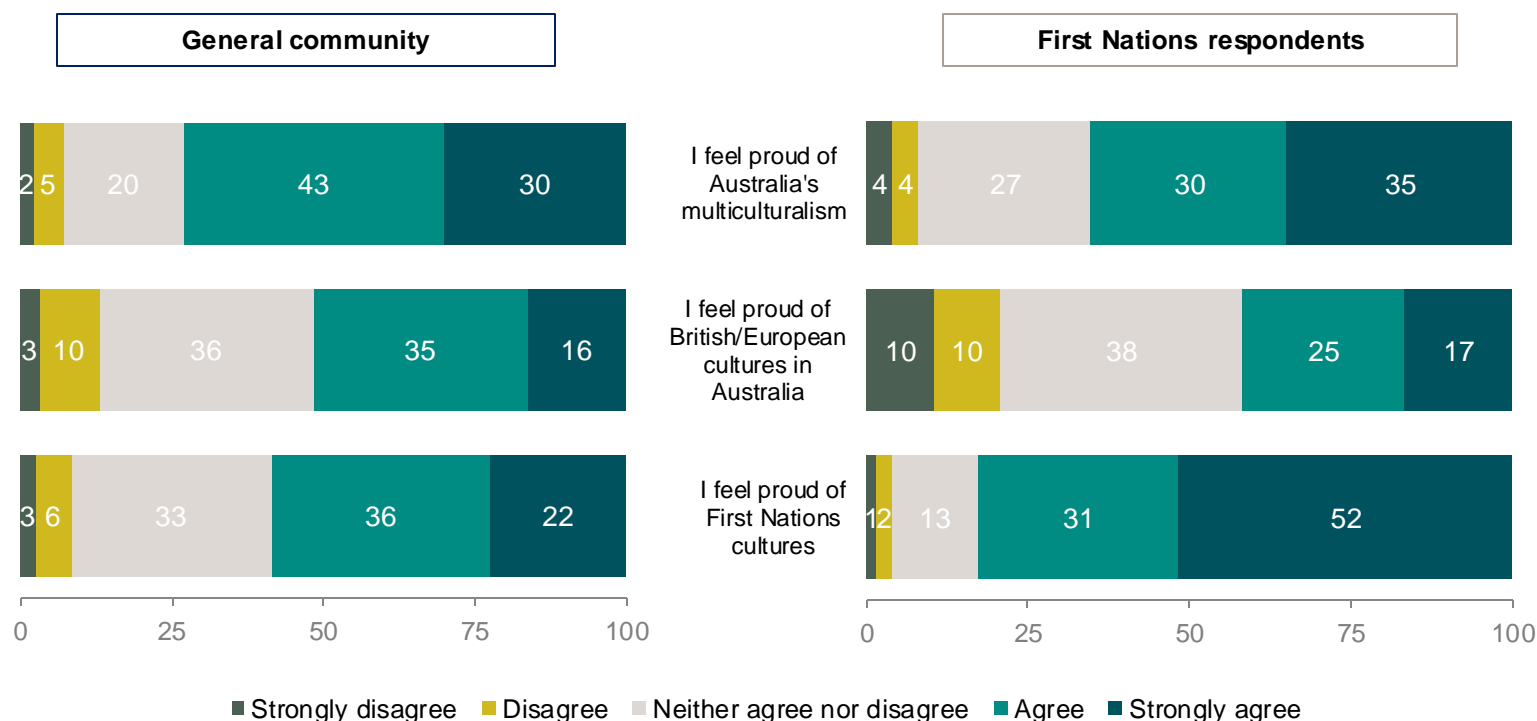
More people in NT, SA and Tasmania now strongly agree First Nations peoples hold a unique place



More people in Northern Territory (47%), South Australia (37%) and Tasmania (39%) strongly agree Aboriginal and Torres Strait Islander people have a unique standing as the First Australians, compared with 2018.

Notably, more people in WA (14%) now disagree with this sentiment, since four years ago (9%).

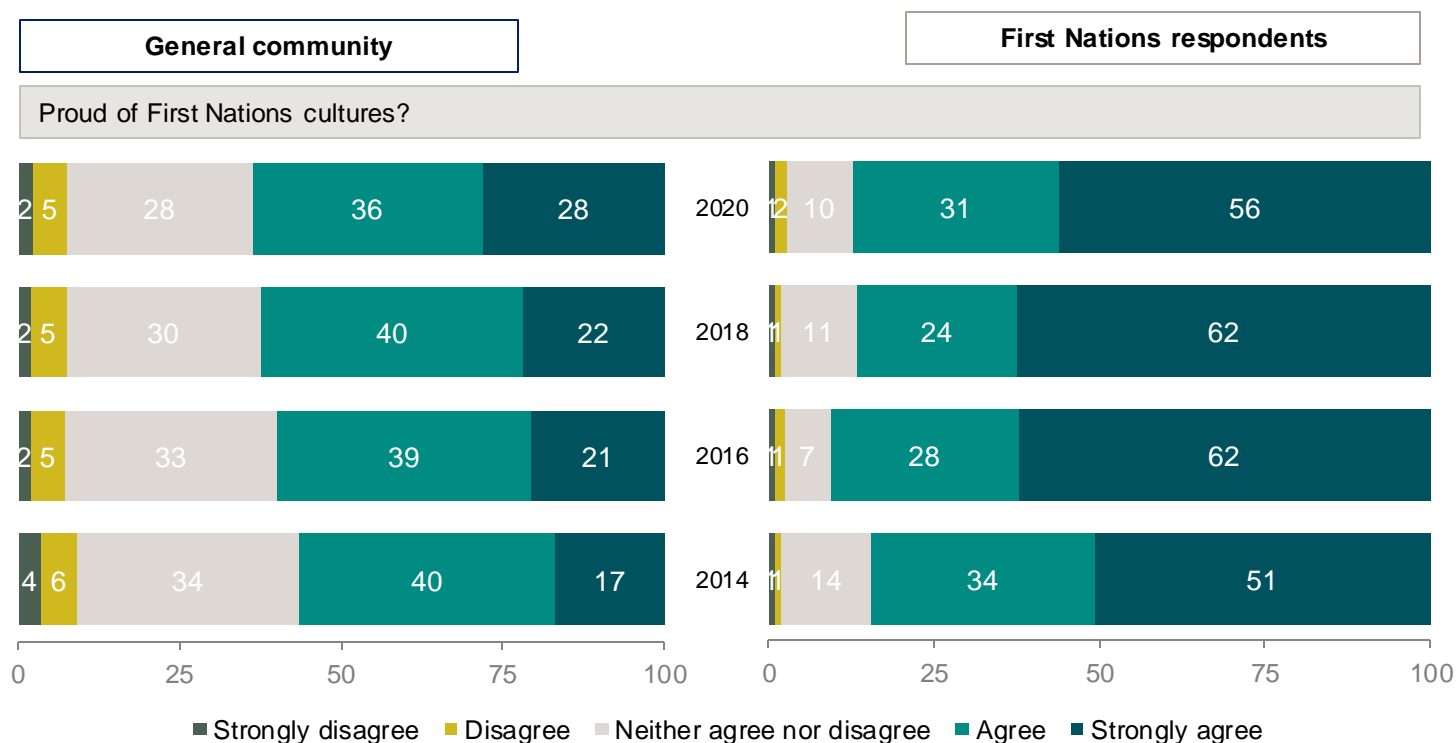
We widely agree we are proud of Australia's multiculturalism



Both the general community (73%) and Aboriginal and Torres Strait Islander people (65%) widely agree they are proud of Australia's multiculturalism.

However, First Nations respondents (83%) are much more likely to feel proud of their cultures, compared to the general community (58%), especially in terms of strongly agreeing.

Proud of our Aboriginal and Torres Strait Islander cultures 2014-20:



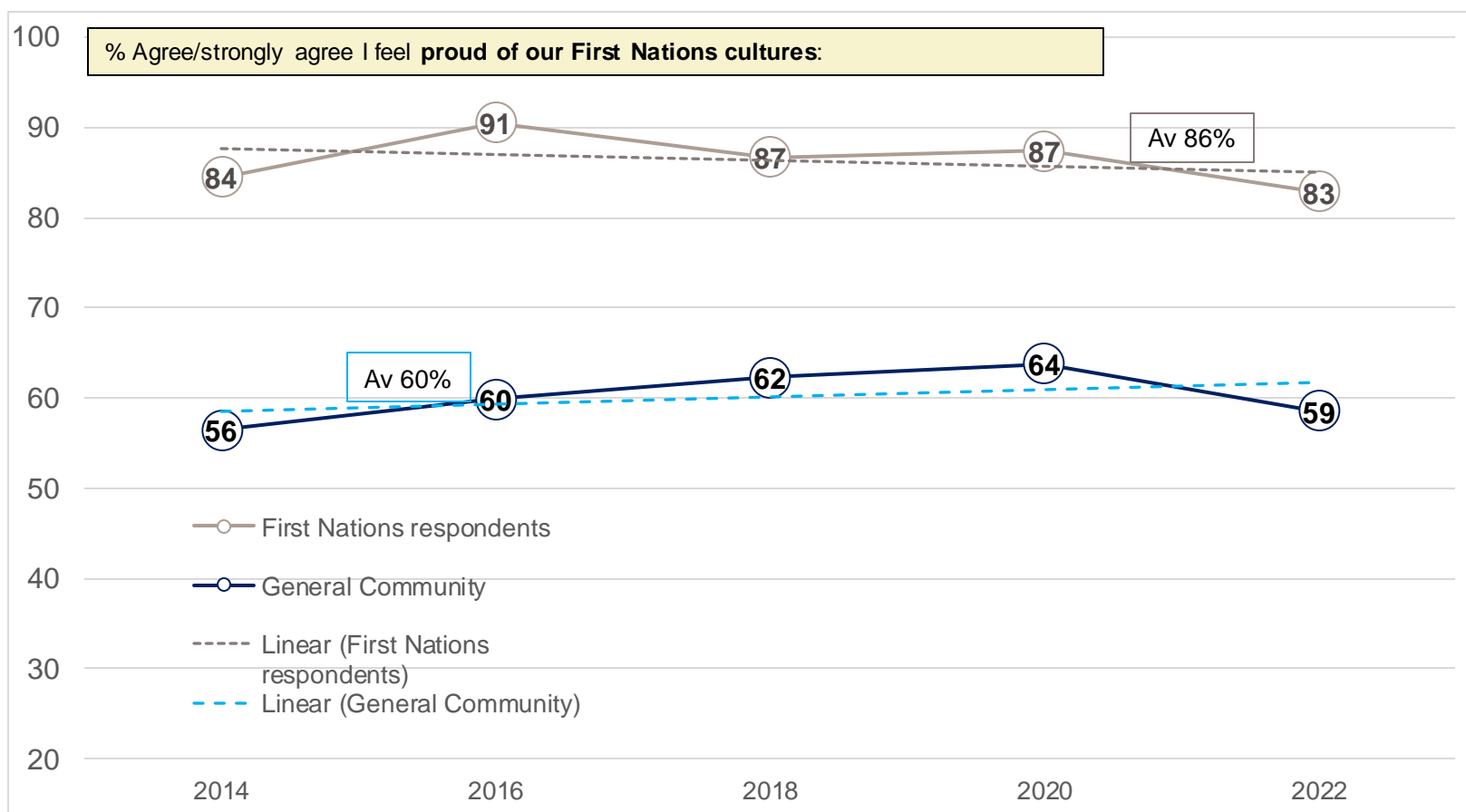
Most people in the general community agreed they are proud of Australia's Aboriginal and Torres Strait Islander cultures, between 2014 and 2020. However, this continued to lag behind the prevalence among Aboriginal and Torres Strait Islander people who agreed they are proud of their cultures.

Nevertheless, this sentiment increased in the general community, since 2014, especially people who strongly agreed.

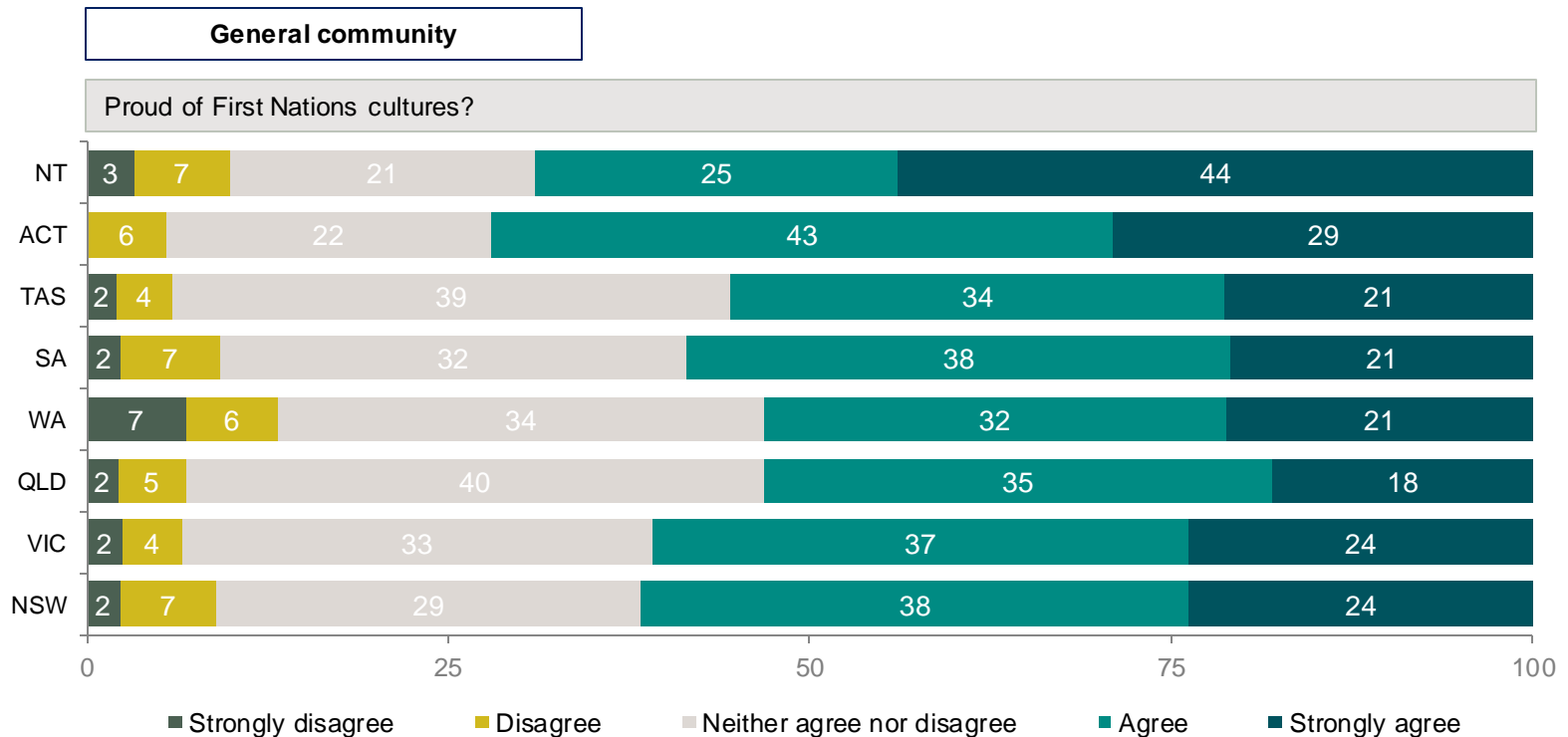
ARB tracking: Pride in our First Nations cultures

Since 2014, pride in Aboriginal and Torres Strait Islander cultures has remained considerably higher within First Nations communities (long term average of 86%).

Notably, this sentiment had steadily increased within the general public (long term average of 60%). However, there has been a sharp decrease in the general public since 2020.



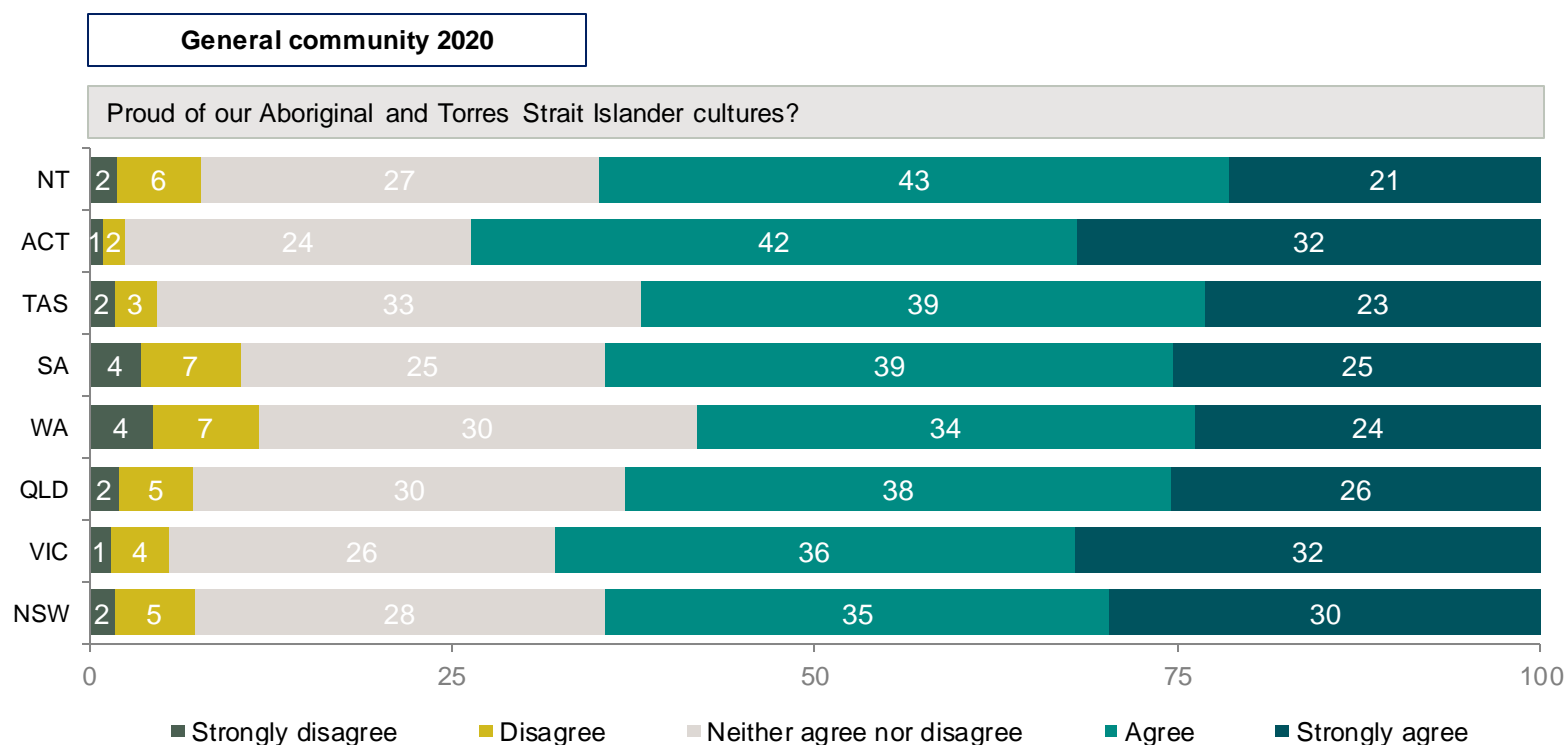
More people in NT and ACT are strongly proud of Australia's First Nations cultures



More people in the general community in NT (44%) and ACT (29%) strongly agree they are proud of Australia's Aboriginal and Torres Strait Islander cultures (32%), than in other areas.

Conversely, more people in WA (13%) disagree they are proud of First Nations cultures.

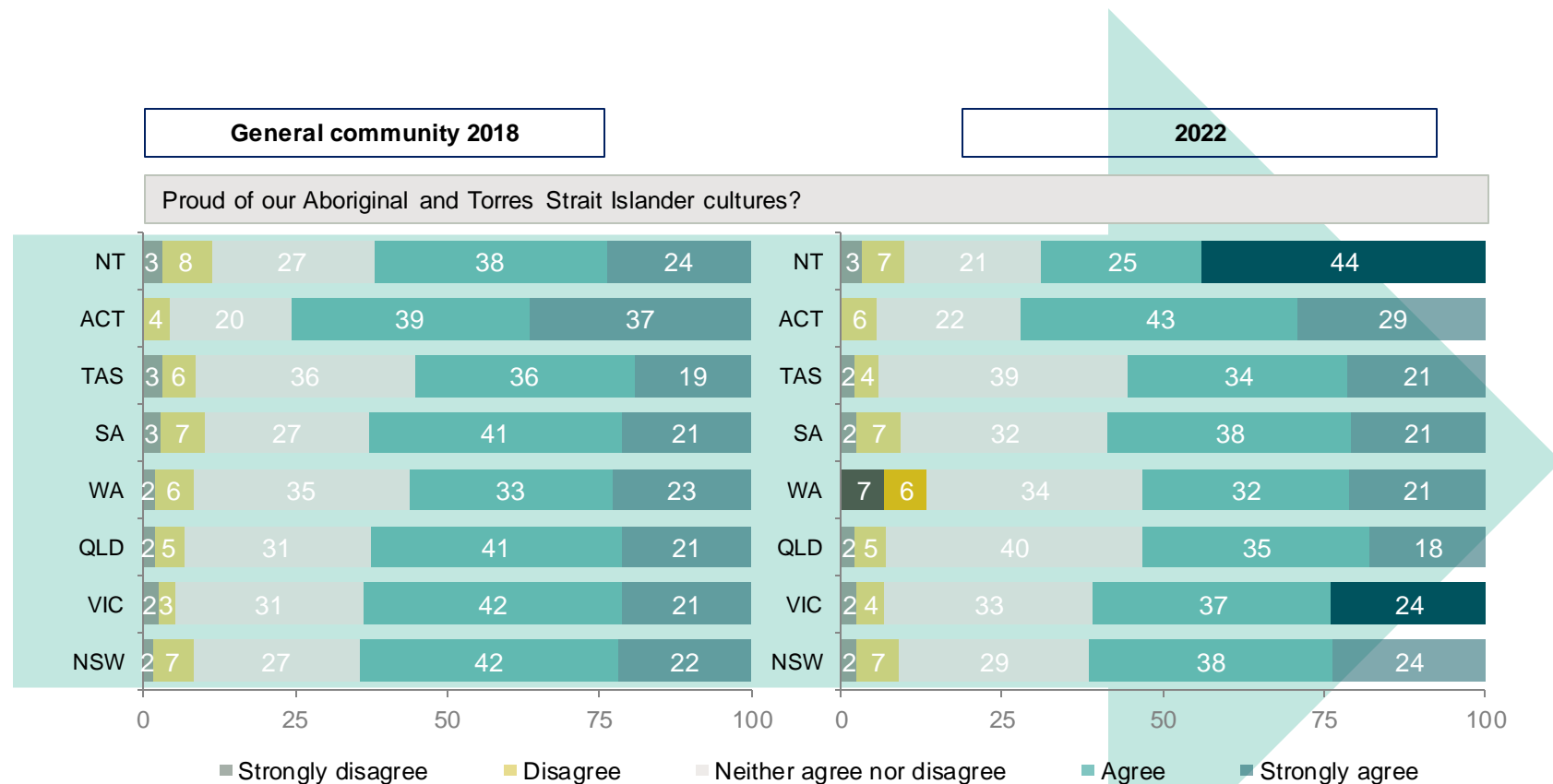
Proud of our Aboriginal and Torres Strait Islander cultures 2020:



Two years ago, more people in the general community in ACT and Victoria strongly agreed they were proud of Australia's Aboriginal and Torres Strait Islander cultures (32%), than in other areas.

Conversely, more people in WA and SA disagreed they were proud of First Nations cultures.

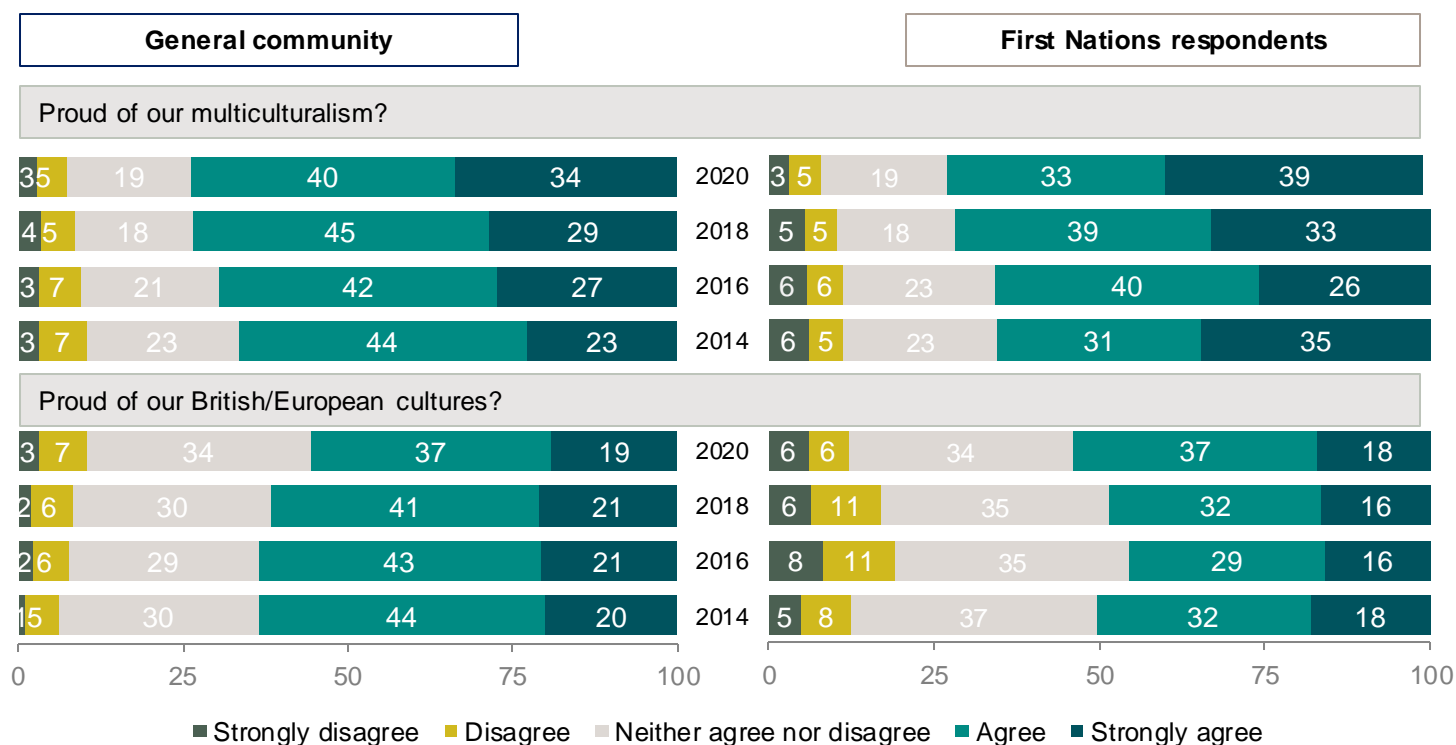
More people in NT and Victoria are now strongly proud of First Nations cultures



More people in Northern Territory (44%) and Victoria (24%) now strongly agree they are proud of Australia's Aboriginal and Torres Strait Islander cultures, than in 2018.

Conversely, more people in WA (13%) now disagree with this sentiment, compared with four years ago (8%).

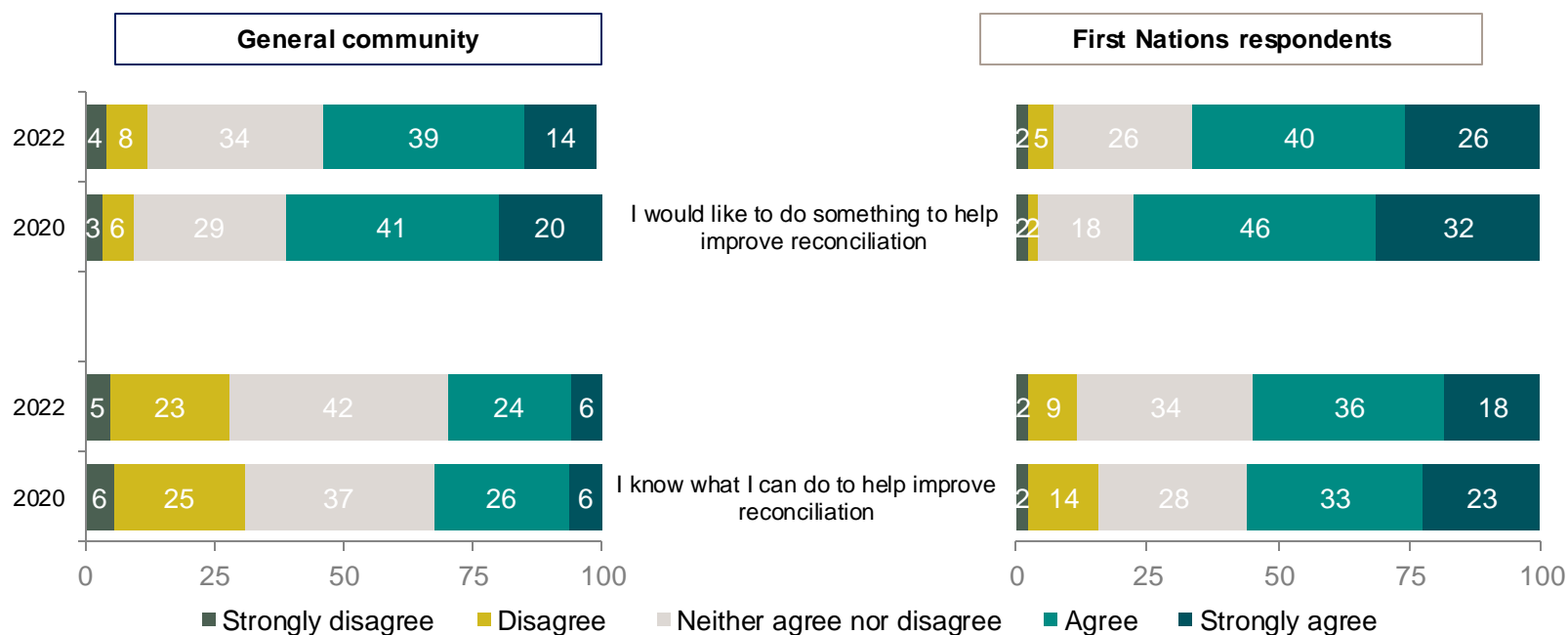
Proud of our multiculturalism and British/European cultures 2014-20:



The general community and Aboriginal and Torres Strait Islander people both agreed they are proud of Australia's multiculturalism, between 2014 and 2020. Notably, there was a steady increase in both communities of people who strongly agreed with this sentiment, since 2014.

For both communities, there was less agreement in holding pride for our British/European cultures, especially in terms of strongly agreeing.

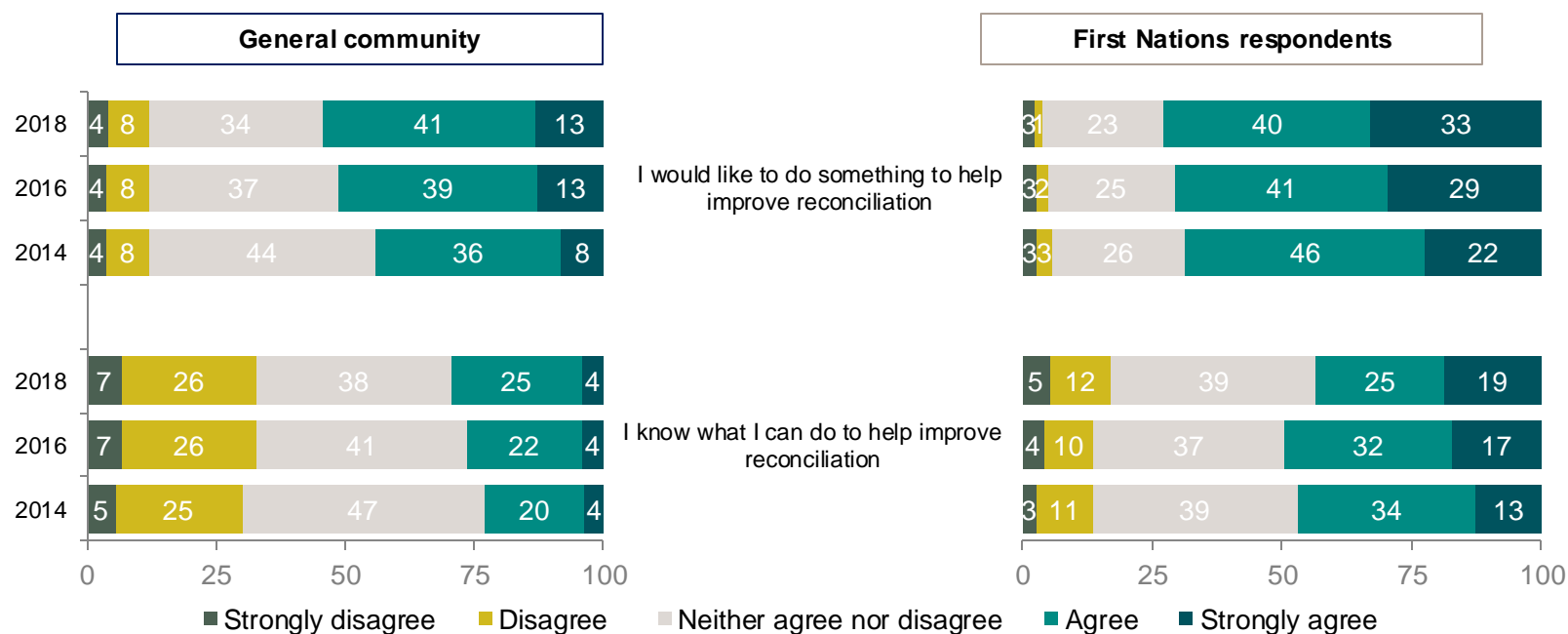
Most Australians would like to do something to improve reconciliation



Most people in the general community (53%) and among First Nations respondents (66%) agree they want to help improve reconciliation. However, both groups are still more likely to *want* to help than they are to *know* exactly what they can do, a gap that has remained since 2014.

Notably, there has been a slight decrease in those who would like to help, since 2020, with more people in both the general community (34%) and among Aboriginal and Torres Strait Islander people (26%) indicating indifference (neither agree nor disagree) compared to two years ago.

Australians who would like to help improve reconciliation and know what to do 2014-18:



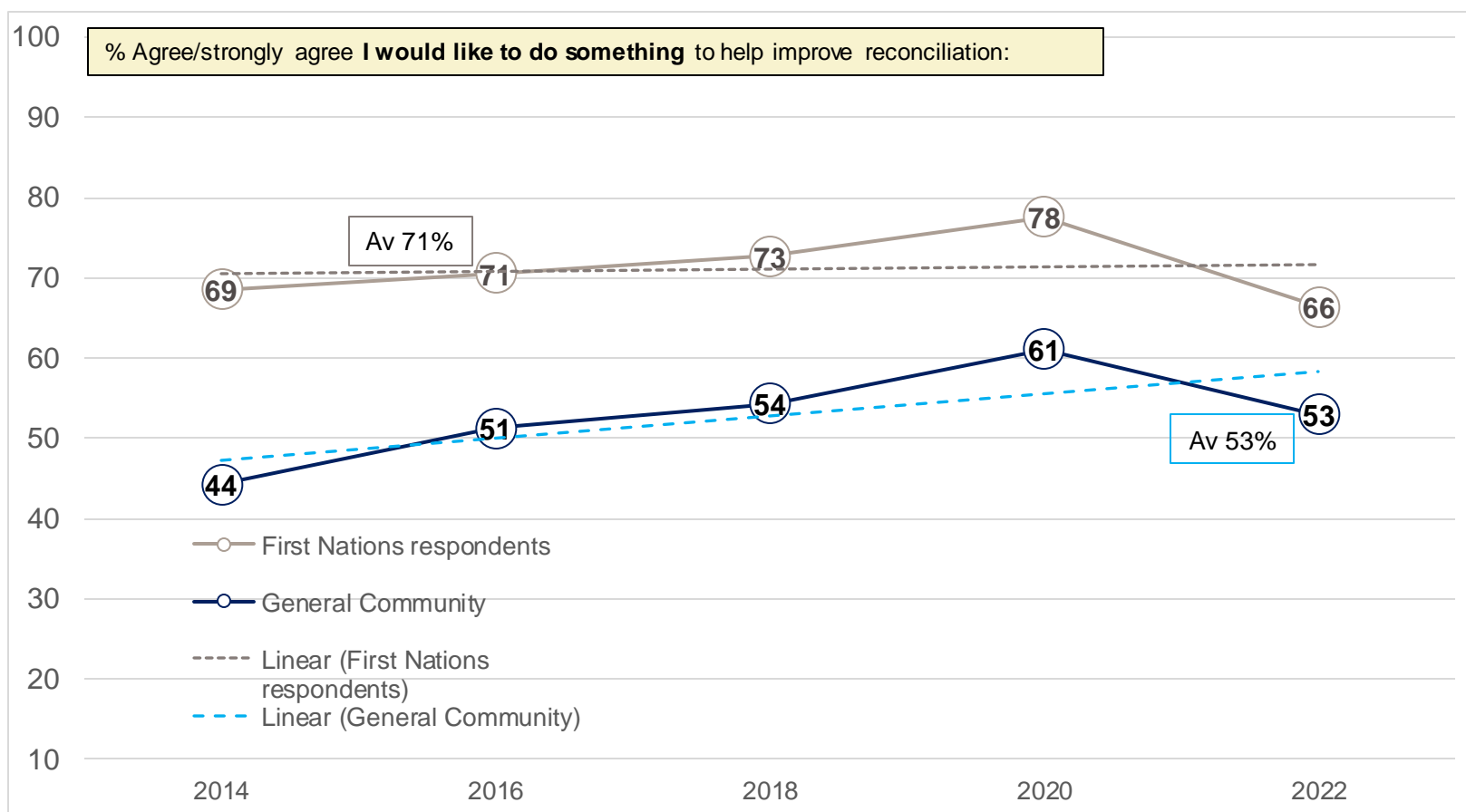
There was a steady increase in both communities since 2014 of people who would like to help improve reconciliation, and in the general community of those who felt they knew what they could do.

However, both groups remained more likely to *want* to help than to *know* exactly what they could do.

ARB tracking: Australians who would like to do something to help improve reconciliation

Since 2014, the intention among Aboriginal and Torres Strait Islander people to do something to help improve reconciliation has remained consistently high (long term average of 58%), though there has been a sharp decrease since 2020.

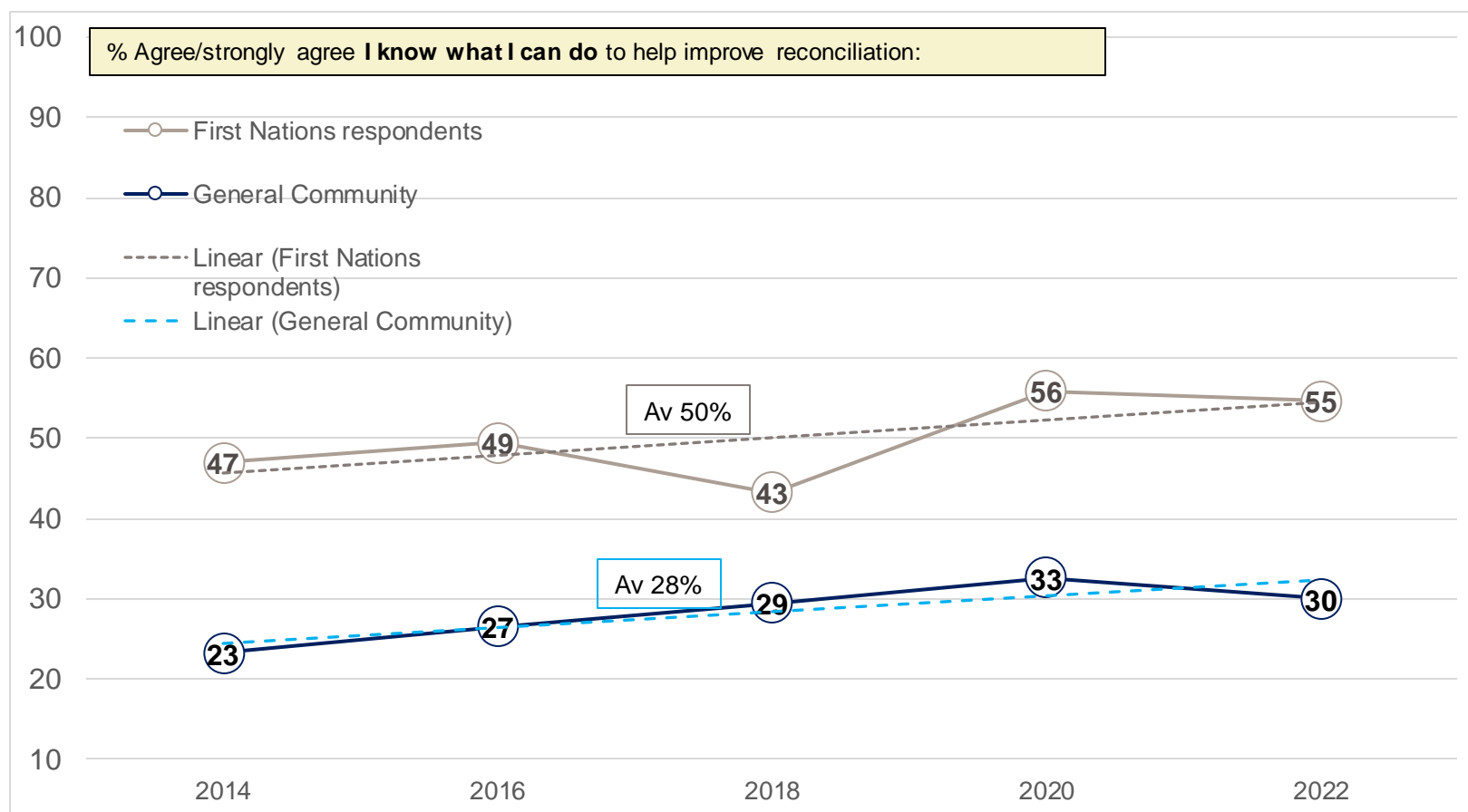
Conversely, this sentiment had steadily increased within the general public (long term average of 53%). However, there has also been a sharp decrease in the general public since 2020.



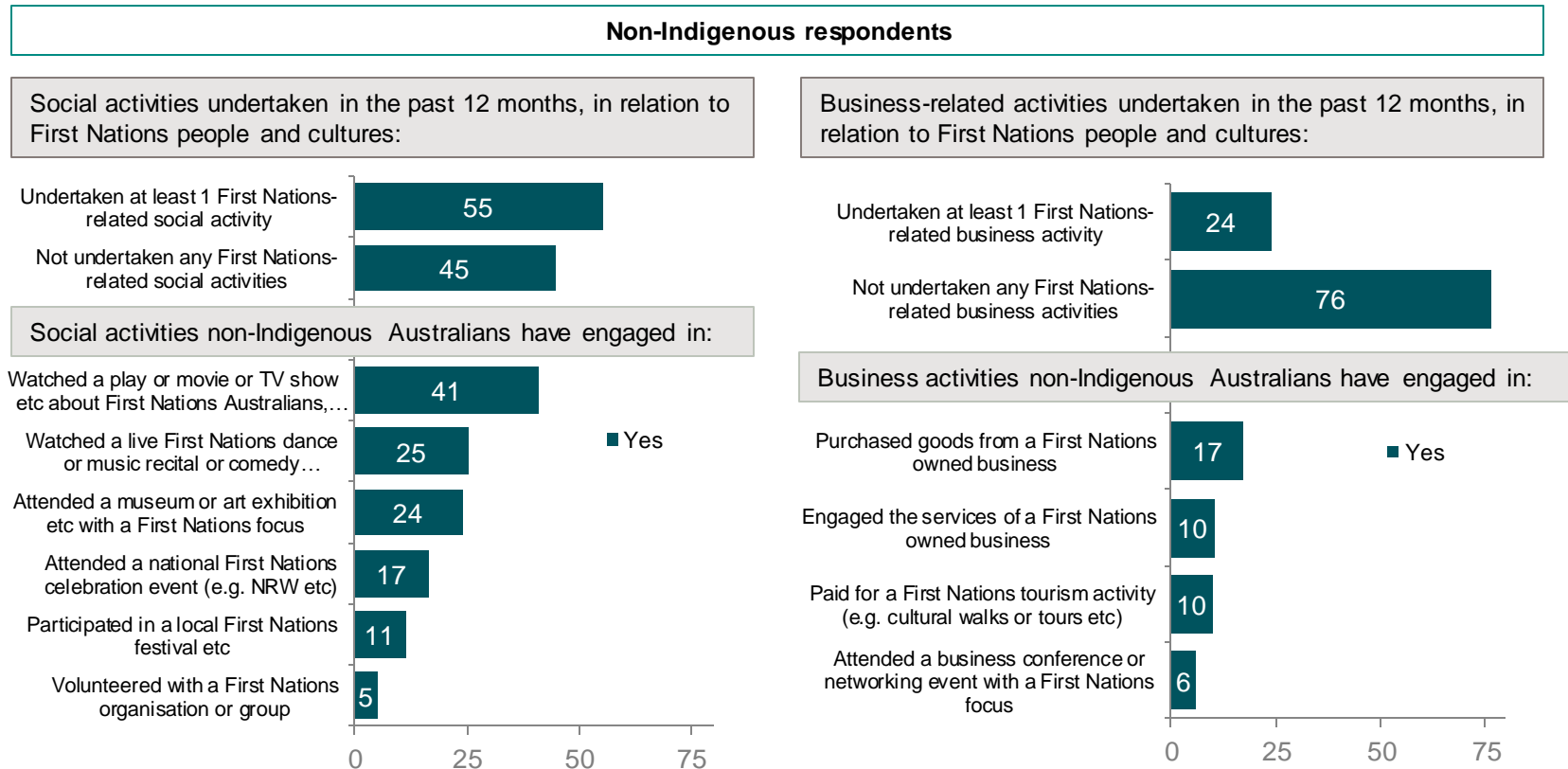
ARB tracking: Australians who *know* what to do to help improve reconciliation

Since 2014, the sense among Aboriginal and Torres Strait Islander people that they know what to do to help improve reconciliation has remained steady (long term average of 50%).

Conversely, this sentiment had steadily increased within the general public (long term average of 28%), but remains more limited than among First Nations respondents



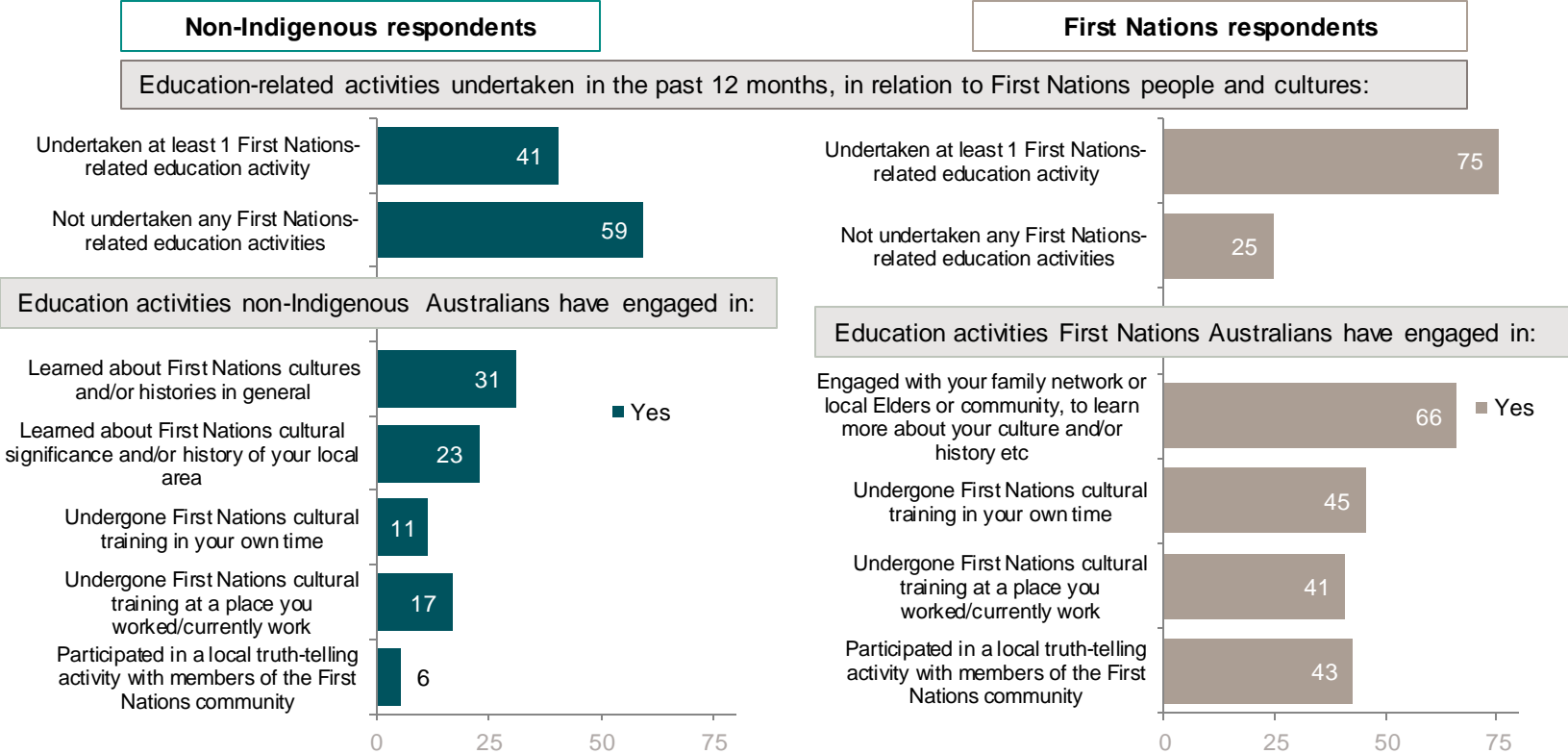
Most non-Indigenous Australians have participated in a First Nations-related social activity in the past 12 months



Most non-Indigenous people (55%) have undertaken at least one social activity related to First Nations people and cultures, in the past year. In particular, most have watched a relevant play or movie or TV show (41%).

Conversely, one in four (24%) have undertaken a relevant business-related activity, especially purchasing goods from First Nations owned businesses (17%).

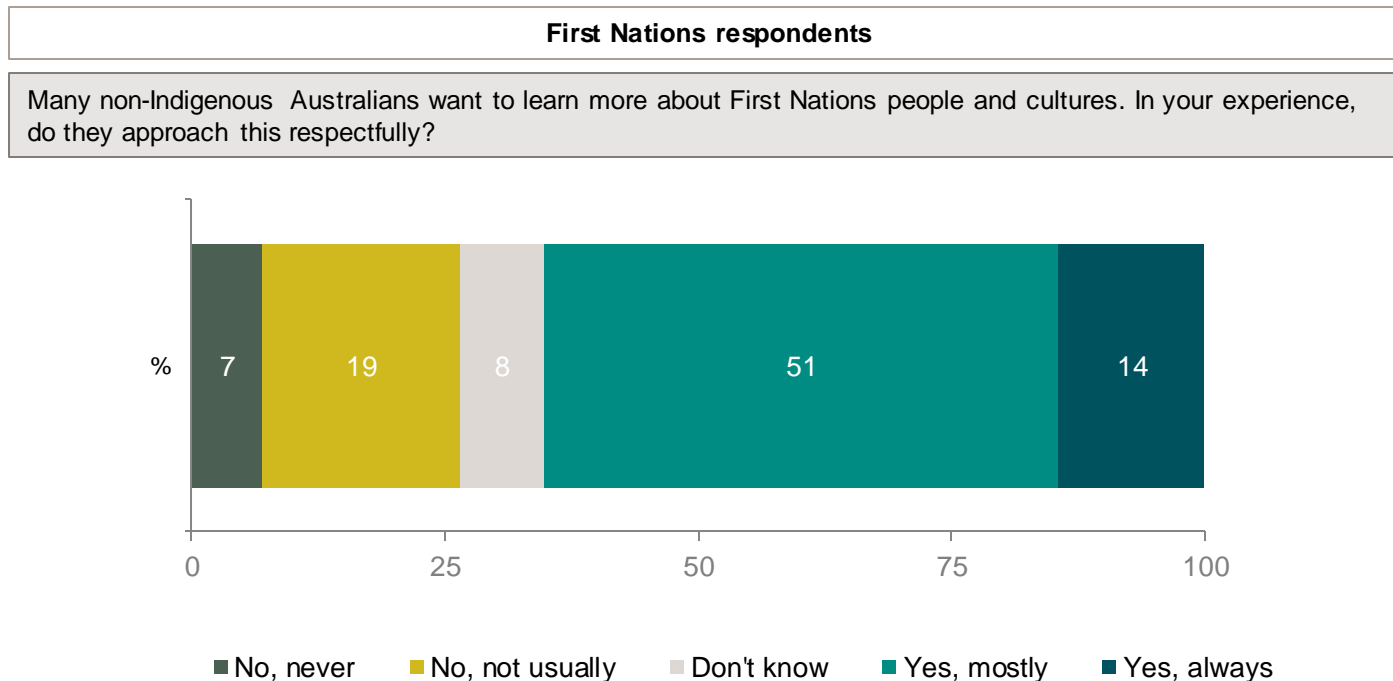
Many First Nations Australians have participated in a First Nations-related education activity in the past 12 months



Most First Nations respondents (75%) have undertaken at least one education activity related to First Nations people and cultures, in the past year. In particular, most have engaged with their family network or local Elders/community to learn more (66%). Many non-Indigenous people (41%) have also undertaken a relevant education-related activity, especially to learn about First Nations cultures or histories in general (31%).

Most notably, 43% of First Nations Australians have participated in a local Truth-telling activity, compared to only 6% of non-Indigenous Australians.

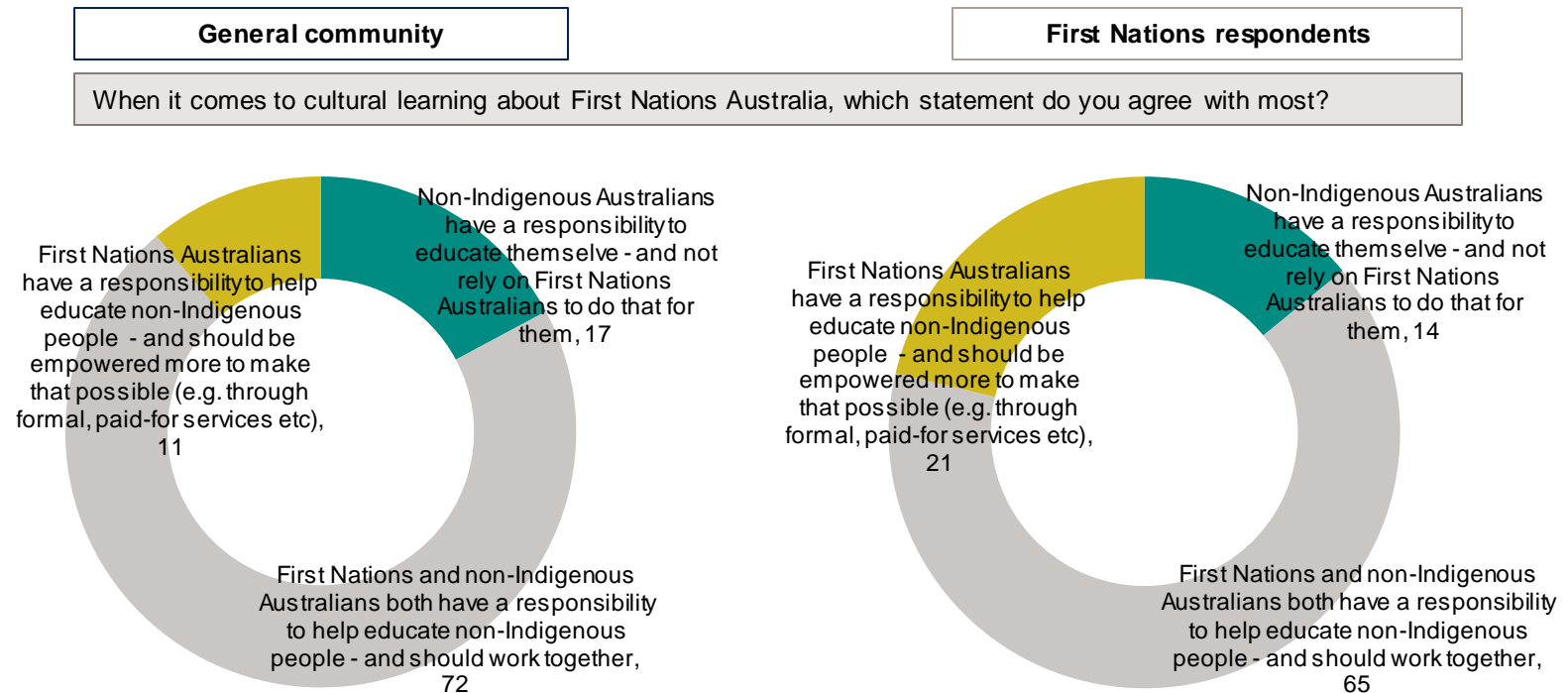
Most First Nations Australians feel that non-Indigenous people do not always learn about their culture respectfully



For most First Nations respondents, non-Indigenous people are not *always* respectful in their approach to learning about Aboriginal and Torres Strait Islander people and cultures.

While the majority feel non-Indigenous Australians are mostly respectful (51%), around 1 in 4 believes that, in their experience, non-Indigenous people are not usually (19%) or never (7%) respectful, in the way they seek to learn.

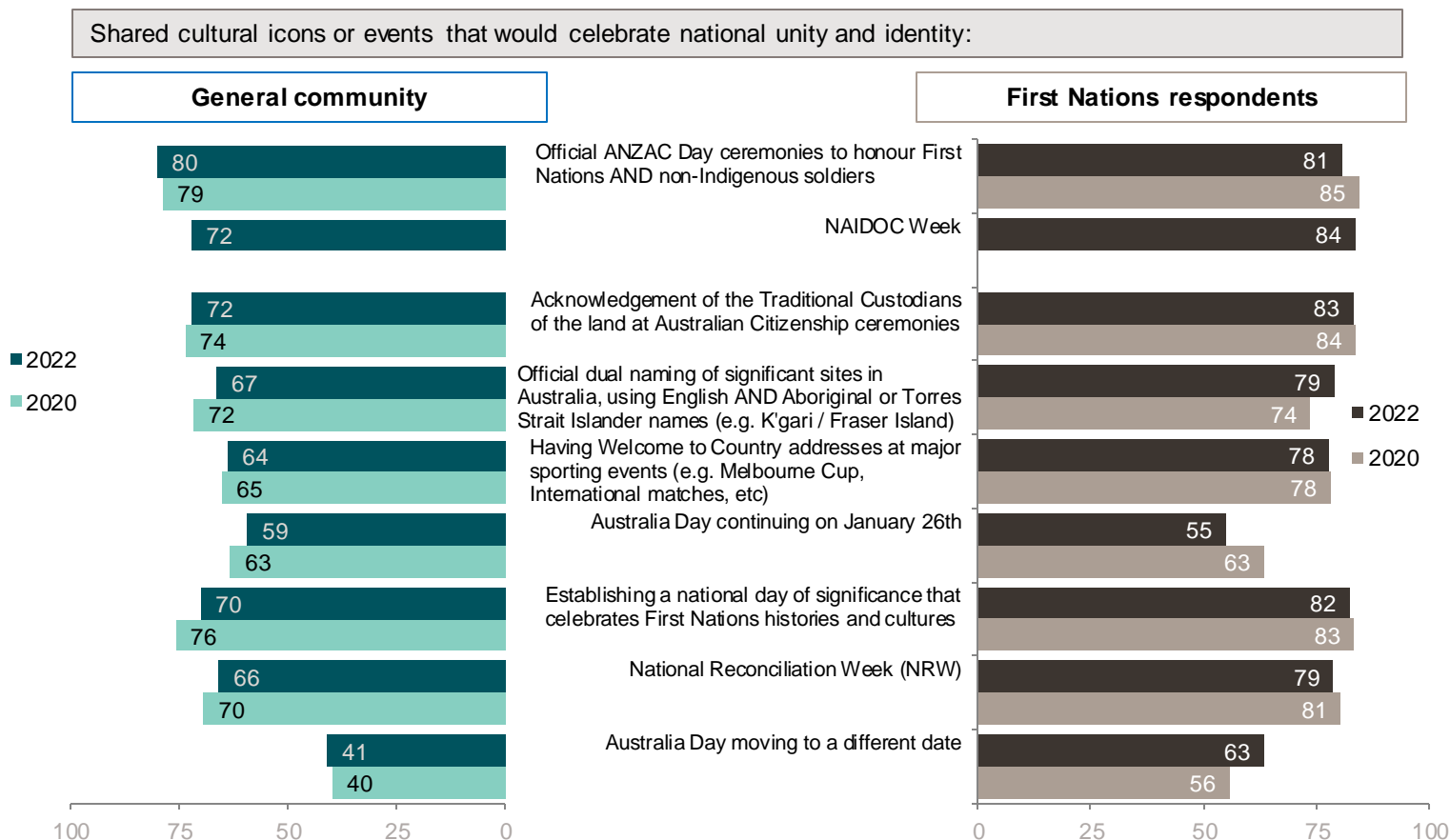
Most Australians think we should all work together to learn more about First Nations Australia



Most Australians (72%) feel non-Indigenous and First Nations people have a shared responsibility to help educate non-Indigenous people about Aboriginal and Torres Strait Islander people, cultures and histories.

Notably, while First Nations respondents widely hold a similar view (65%), they are more likely to think that their community has a greater responsibility, but should be empowered more to make it possible (21%), compared to the general community (11%).

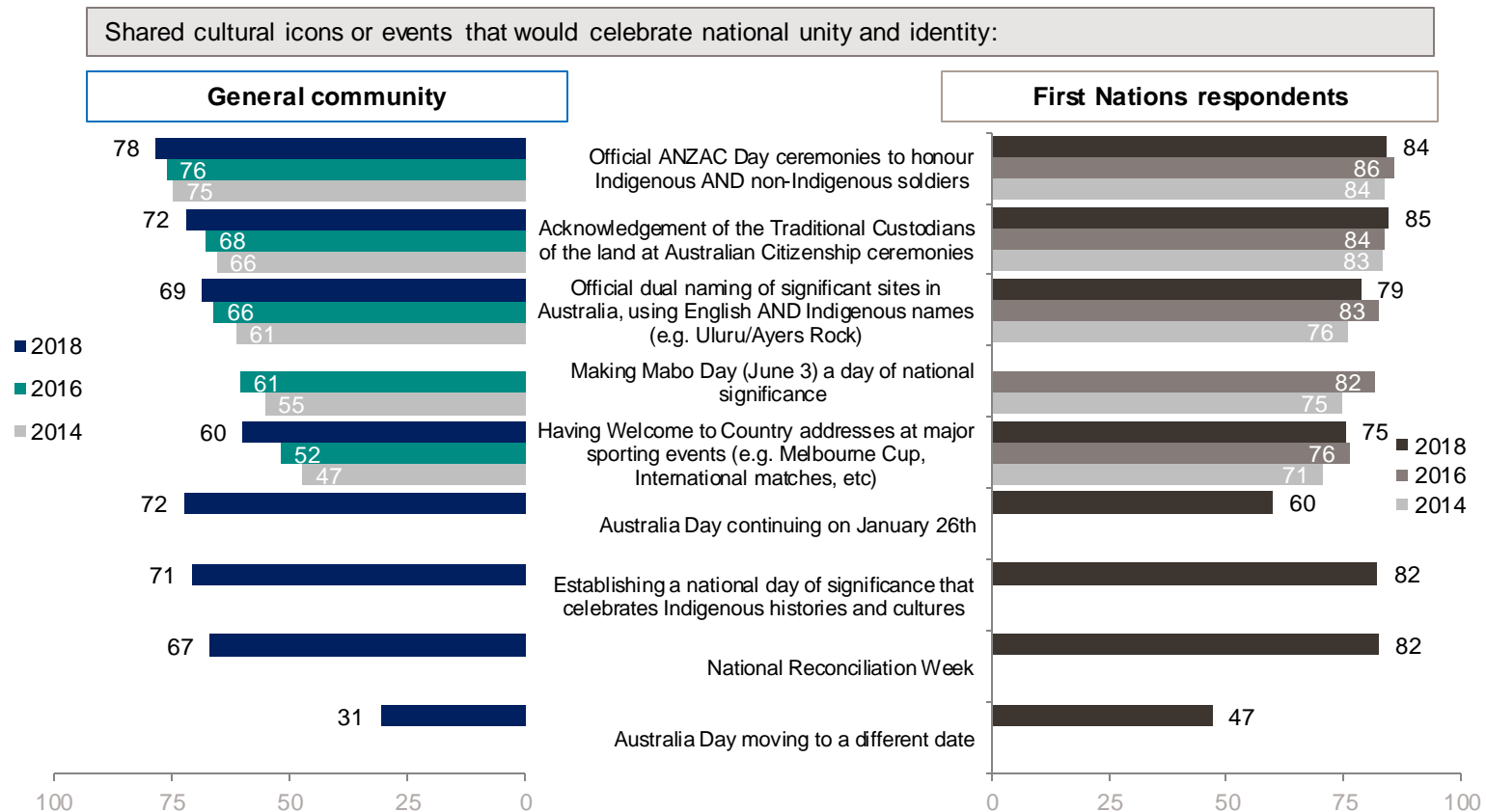
We most agree ANZAC Day ceremonies could celebrate Australia's national unity



Both the general community and Aboriginal and Torres Strait Islander people continue to believe a range of things could become shared icons that celebrate a national unity and identity, particularly official ANZAC ceremonies to honour both non-Indigenous and First Nations soldiers.

It is also notable that support for NAIDOC Week is widespread in both communities, as is establishing a national day of significance. However, agreement with most potential cultural icons/events remains more widespread among First Nations Australians.

Events to celebrate Australia's national unity with more shared ceremonies 2014-18:



For both the general community and First Nations respondents, official ANZAC ceremonies to honour both non-Indigenous and Aboriginal and Torres Strait Islander soldiers remained the most widely agreed opportunity for national unity, between 2014 and 2018.

INSTITUTIONAL INTEGRITY

The active support of reconciliation by the nation's political, business and community structures.

What role do we think institutions play in reconciliation?

Key Findings:

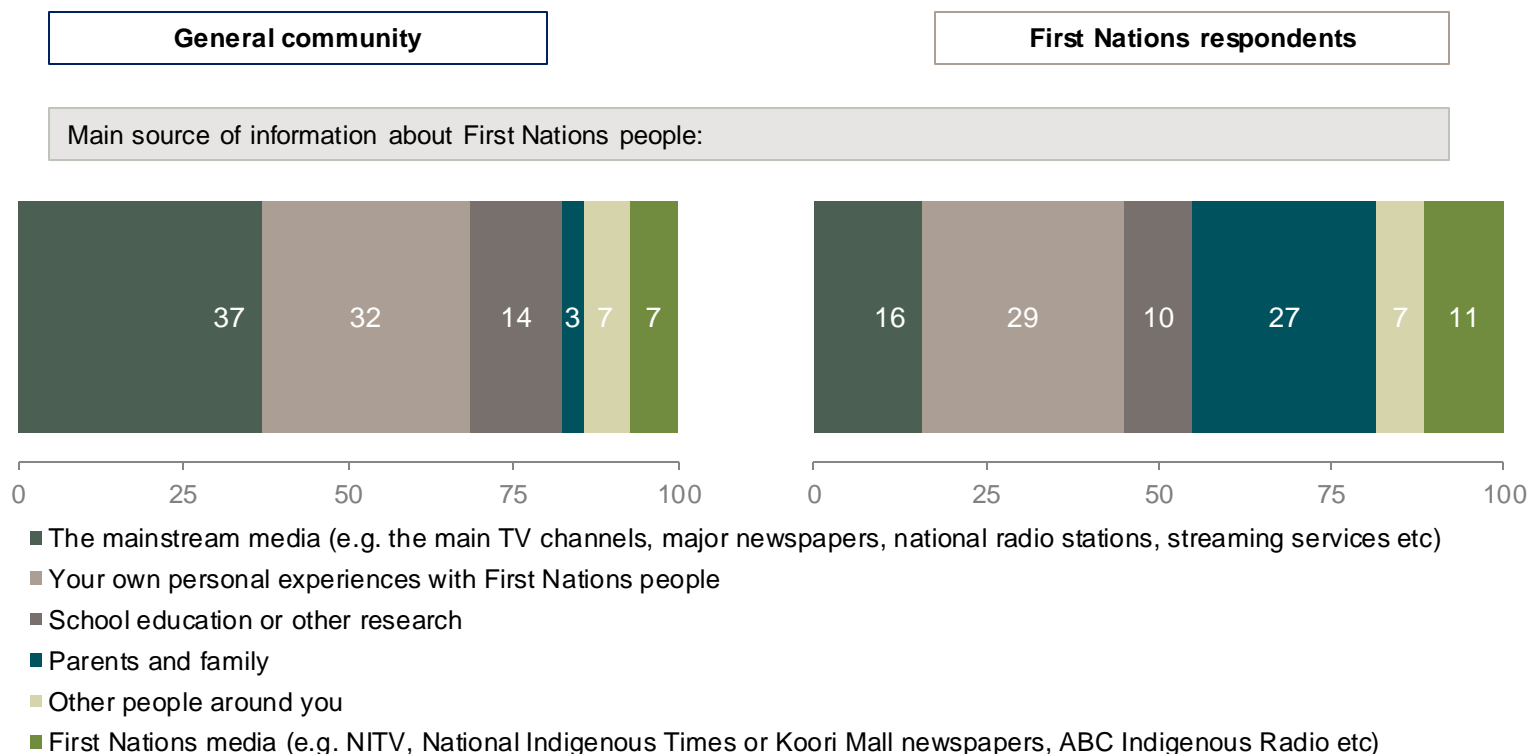
49% of the general community and 48% of First Nations respondents believe the media usually portrays a balanced view of Aboriginal and Torres Strait Islander Australians (44% and 35% respectively in 2020)

43% of Aboriginal and Torres Strait Islander people feel Governments need to do a lot more to close the gap in education, compared to 33% of the general community

47% of Aboriginal and Torres Strait Islander people feel Governments need to do a lot more to close the gap in health, compared to 35% of the general community

39% of Aboriginal and Torres Strait Islander people feel Governments need to do a lot more to close the gap in areas of justice, compared to 33% of the general community

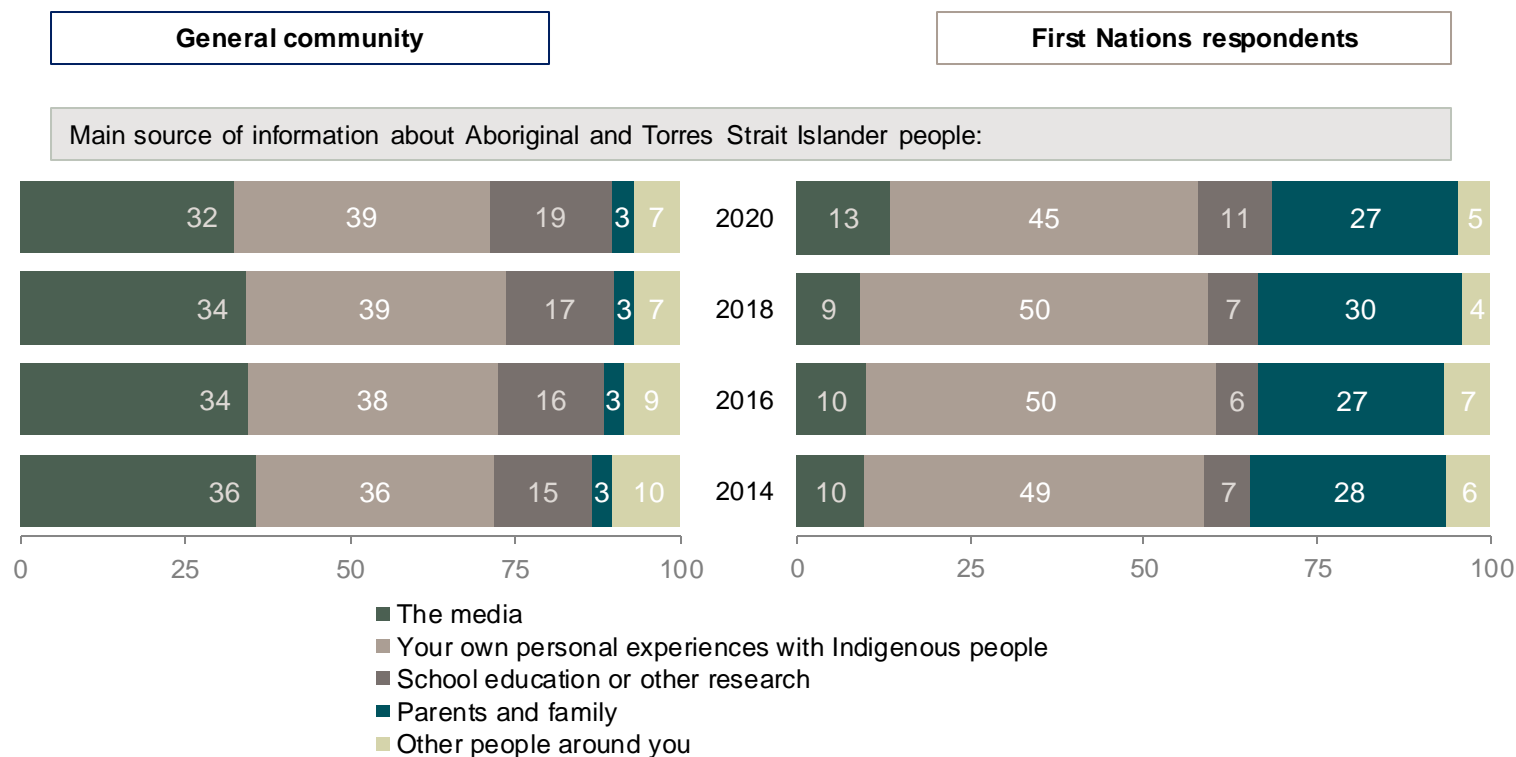
Personal experience is a main source of information about First Nations people



The general community are more likely to cite the mainstream media (37%) as their main source of information about Aboriginal and Torres Strait Islander people, than any other source listed. However, personal experiences are also a widespread source (32%).

Unsurprisingly, Aboriginal and Torres Strait Islander respondents learn about their people mostly from their own personal experiences with their communities (29%) and families (27%).

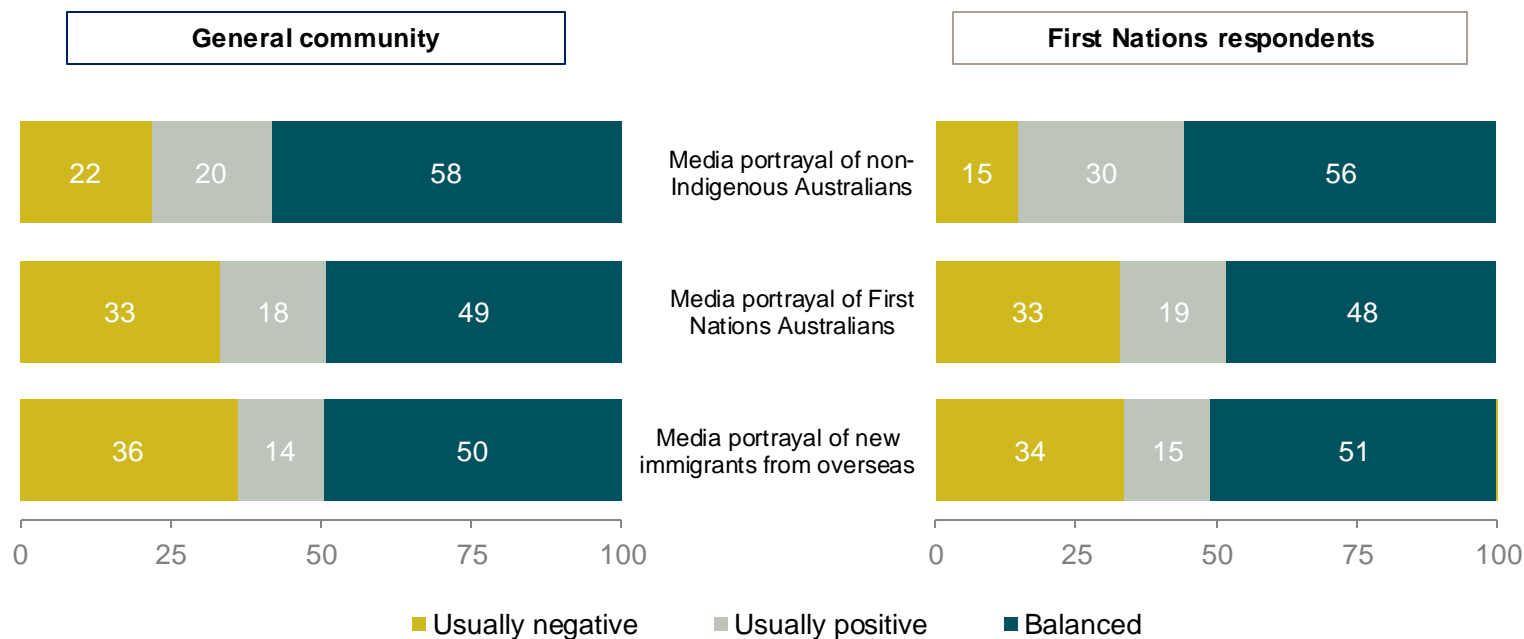
Main source of information about First Nations people 2014-20:



The general community continued to be less likely to cite the media as their main source of information about Aboriginal and Torres Strait Islander people, between 2014 and 2020. Conversely, personal experiences steadily increased as a key source.

Unsurprisingly, Aboriginal and Torres Strait Islander respondents continued to learn about their people mostly from their own personal interactions with their communities and families.

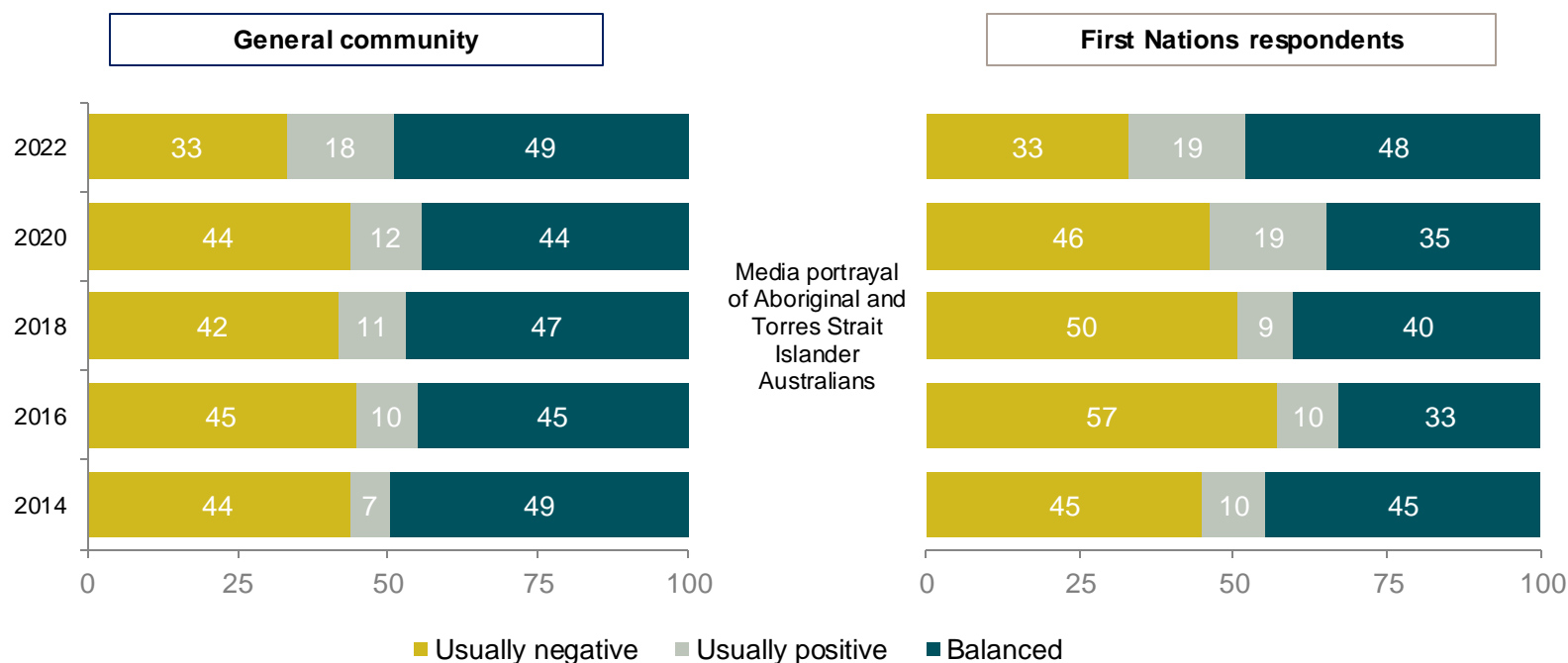
We mostly believe the media usually portrays First Nations people in a balanced way



Both the general community (49%) and First Nations respondents (48%) widely believe the media usually portrays Aboriginal and Torres Strait Islander people in a balanced way.

Notably, First Nations respondents are more likely to believe the media usually portrays non-Indigenous Australians positively (30%), rather than in a negative way (15%).

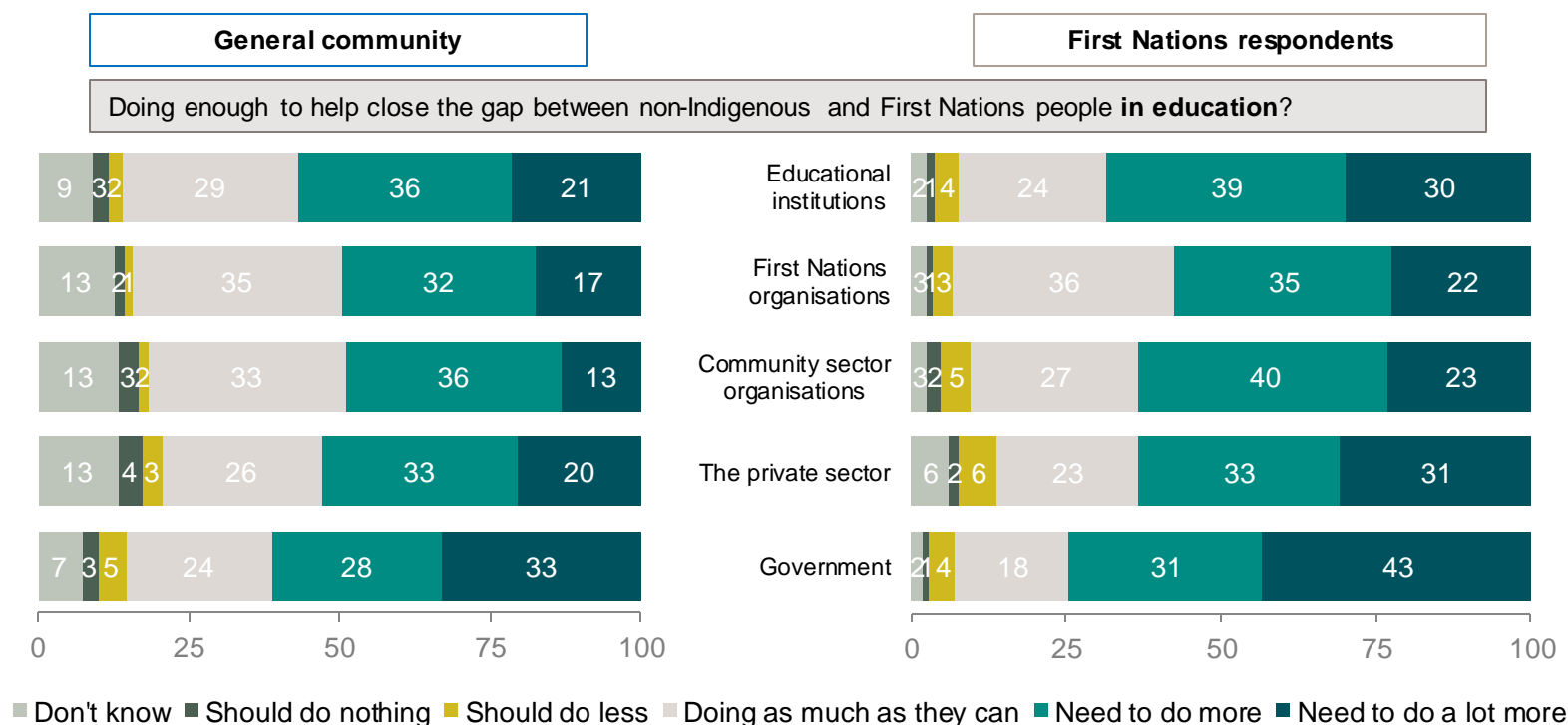
First Nations people continue to be less sceptical about media portrayal



The general community now believes more widely that the media usually portrays Aboriginal and Torres Strait Islander people in a positive way (18%), than in previous years.

Similarly, First Nations Australians are now more likely to believe the media usually portrays them in a balanced way (48%), than at any time since 2014.

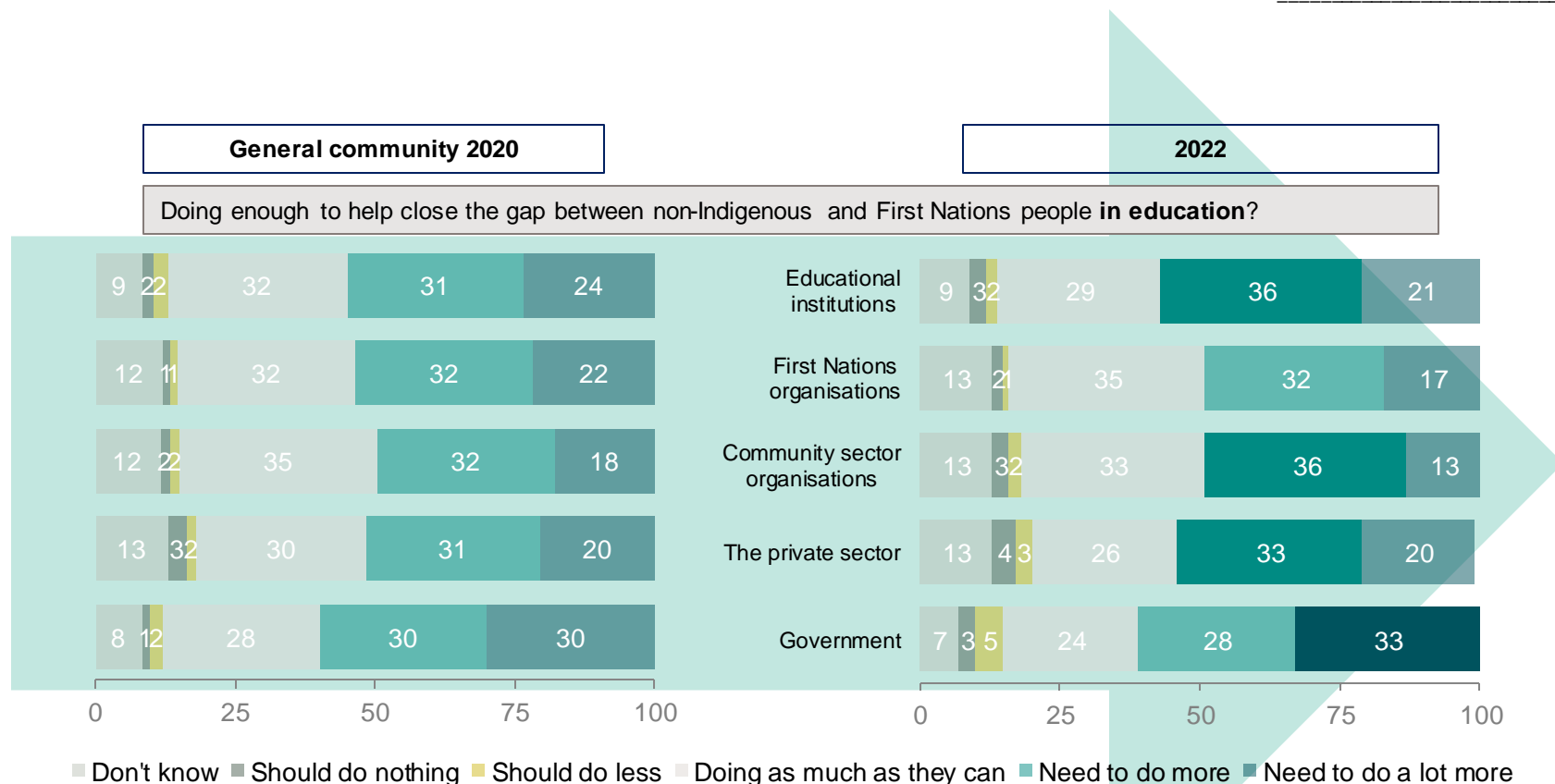
We mostly think more needs to be done in areas of education to close the gap



Aboriginal and Torres Strait Islander people are more likely to think that various organisations need to do more in areas of education, to help close the gap, than the general community.

In particular, First Nations respondents more widely believe government (43%), the education sector (30%) and the private sector (31%) need to do a lot more.

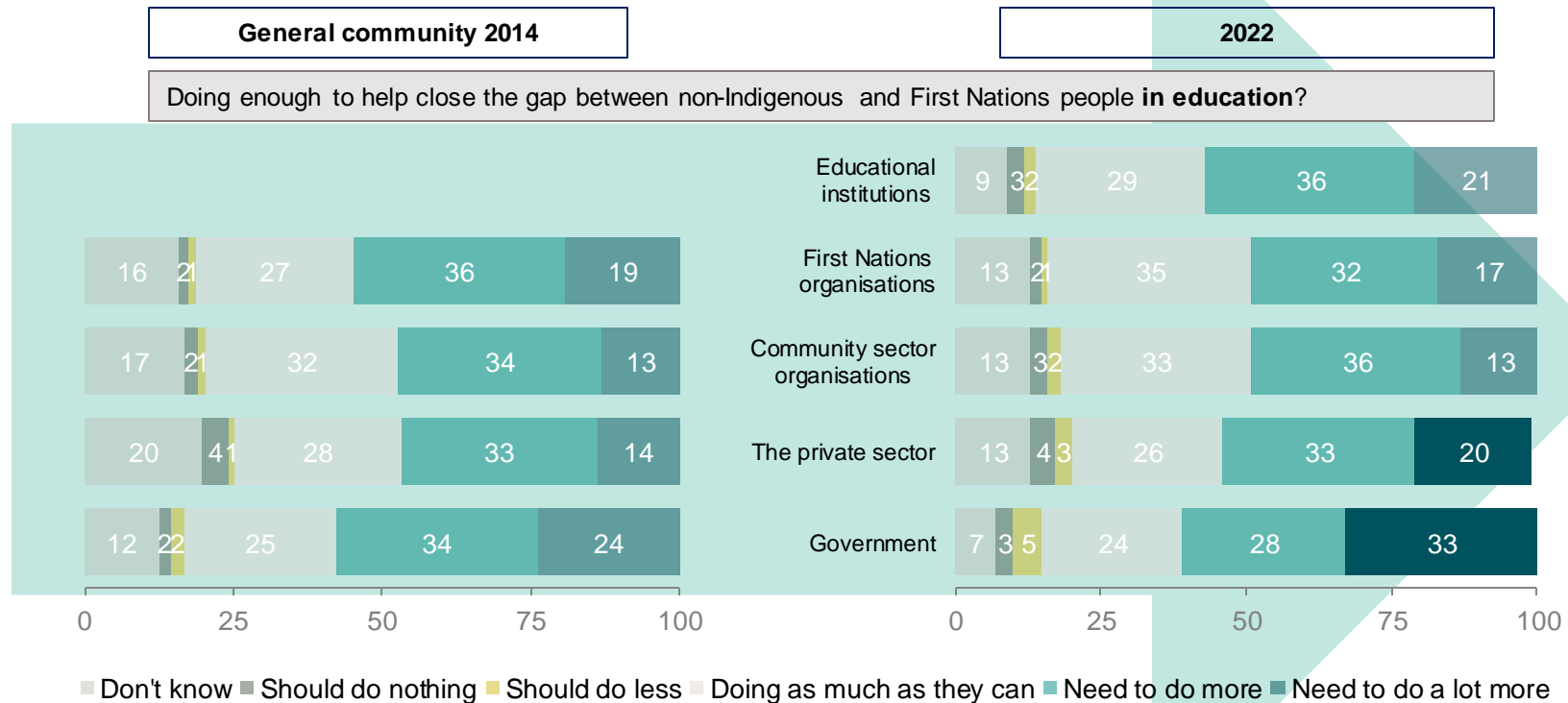
More Australians think organisations need to do more in areas of education



There has been an increase in the general community of people who think that governments in Australia need to do a lot more in areas of education, to help close the gap, since 2020.

However, overall there has been a softening in sentiments in the last two years, with more people thinking various organisations only need to do more, rather than a lot more.

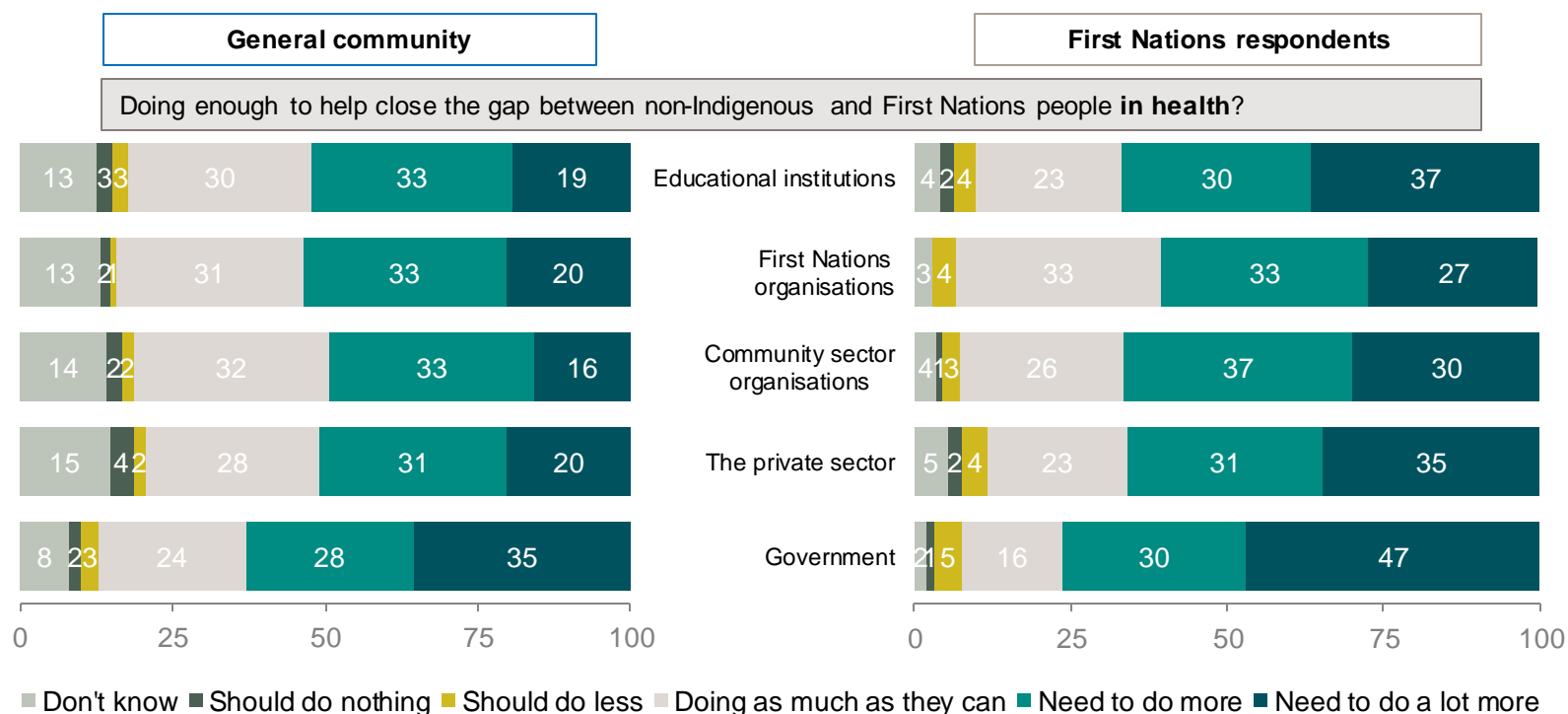
More Australians think governments need to do a lot more in areas of education, than in 2014



There has been an increase in the general community regarding how government and private sector organisations need to do a lot more in areas of education, to help close the gap, since 2014.

However, overall there has been a softening in sentiments in the last two years, with less people thinking various organisations need to do more or a lot more.

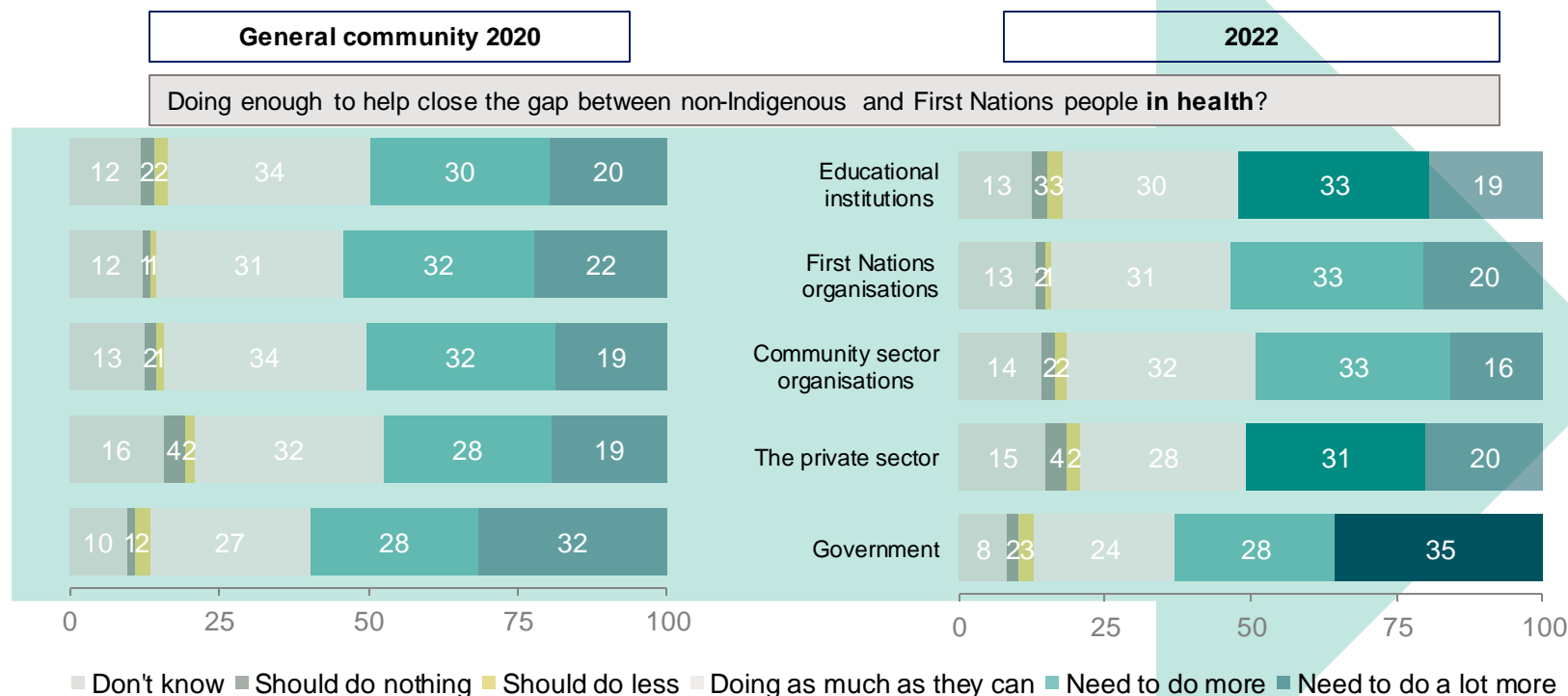
We mostly think more needs to be done in areas of health to close the gap



Aboriginal and Torres Strait Islander people are more likely to think that various organisations need to do more in areas of health, to help close the gap, than the general community.

In particular, First Nations respondents more widely believe educational institutions (37%), the private sector (35%) and the government sector (47%) need to do a lot more.

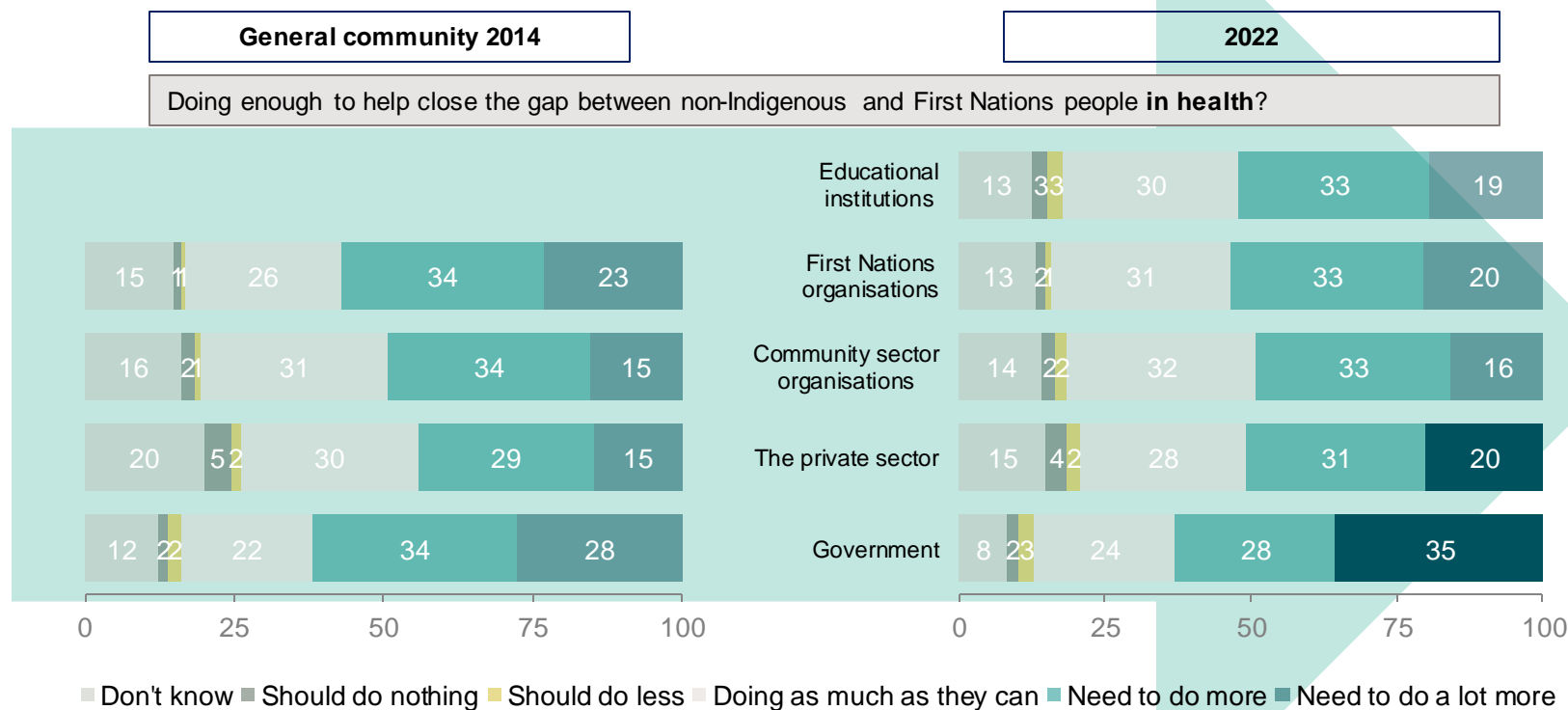
More Australians think organisations need to do more in areas of health



There has been an increase in the general community of people who think that governments in Australia need to do a lot more in areas of health, to help close the gap, since 2020.

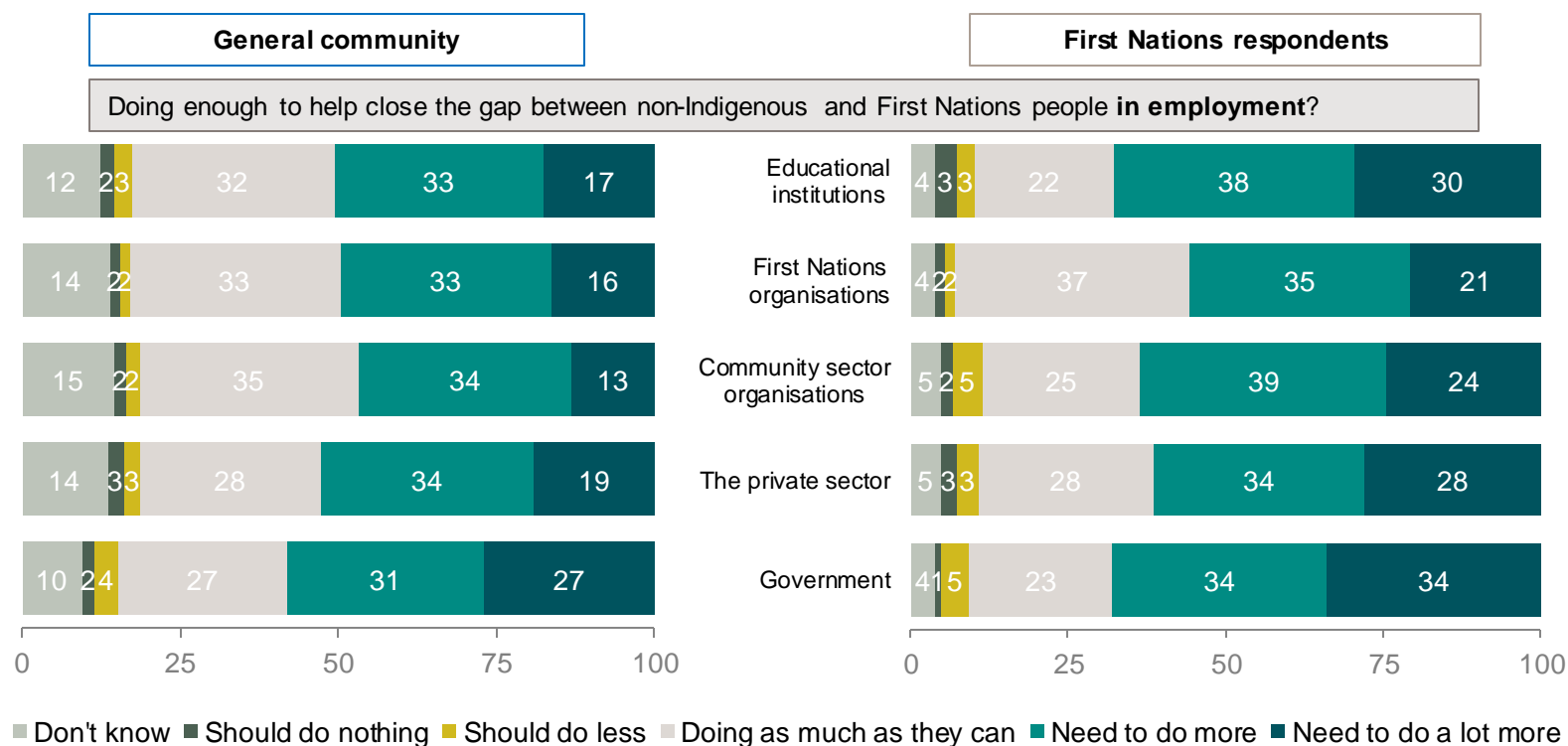
However, overall there has been a softening in sentiments in the last two years, with more people thinking various organisations only need to do more, rather than a lot more.

More Australians think governments need to do a lot more in areas of health, than in 2014



There has been an increase in the general community of people who think that government and private sector organisations need to do a lot more in areas of health, to help close the gap, since 2014.

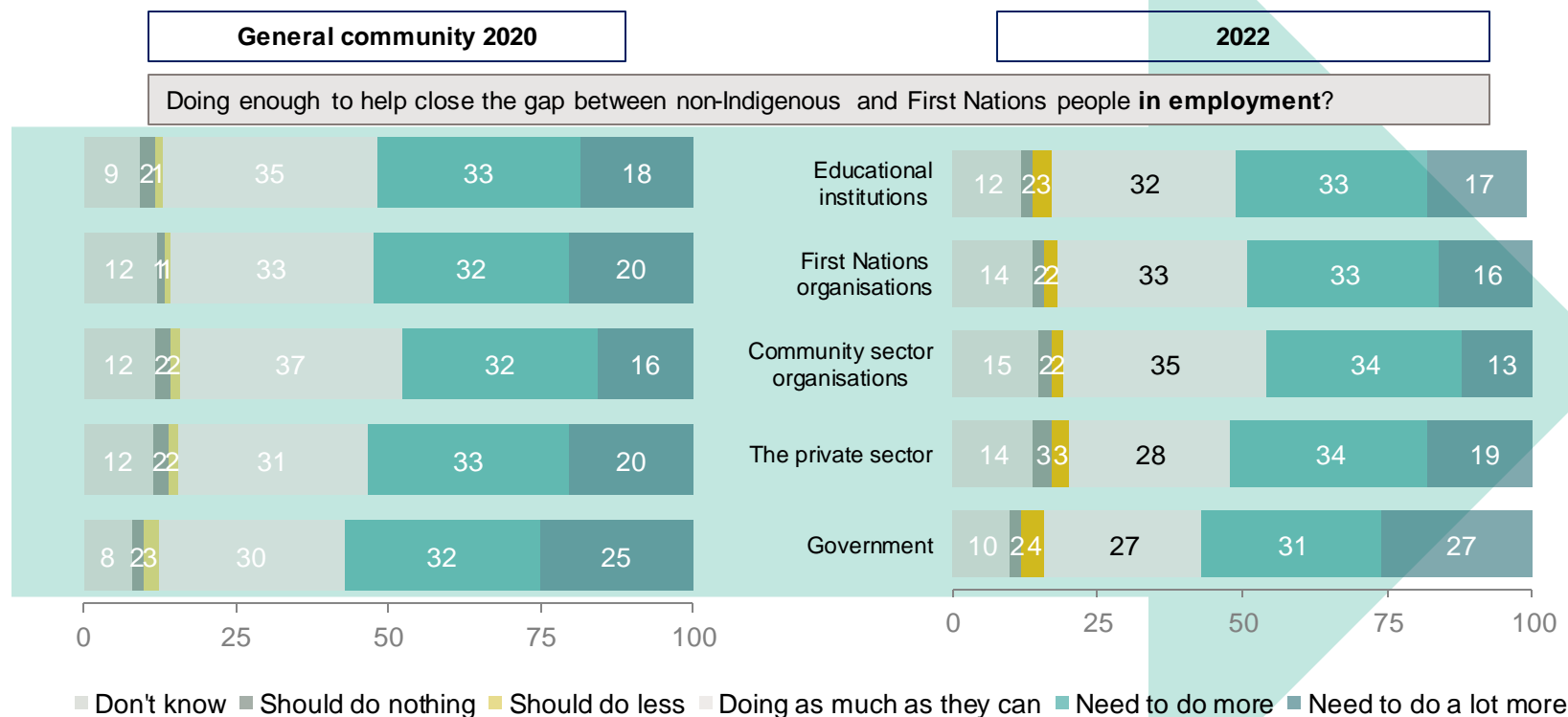
We mostly think more needs to be done in areas of employment to close the gap



Aboriginal and Torres Strait Islander people are more likely to think that various organisations need to do more in areas of employment, to help close the gap, than the general community.

In particular, First Nations respondents more widely believe the education sector (30%), the government sector (34%) and the private sector (28%) need to do a lot more.

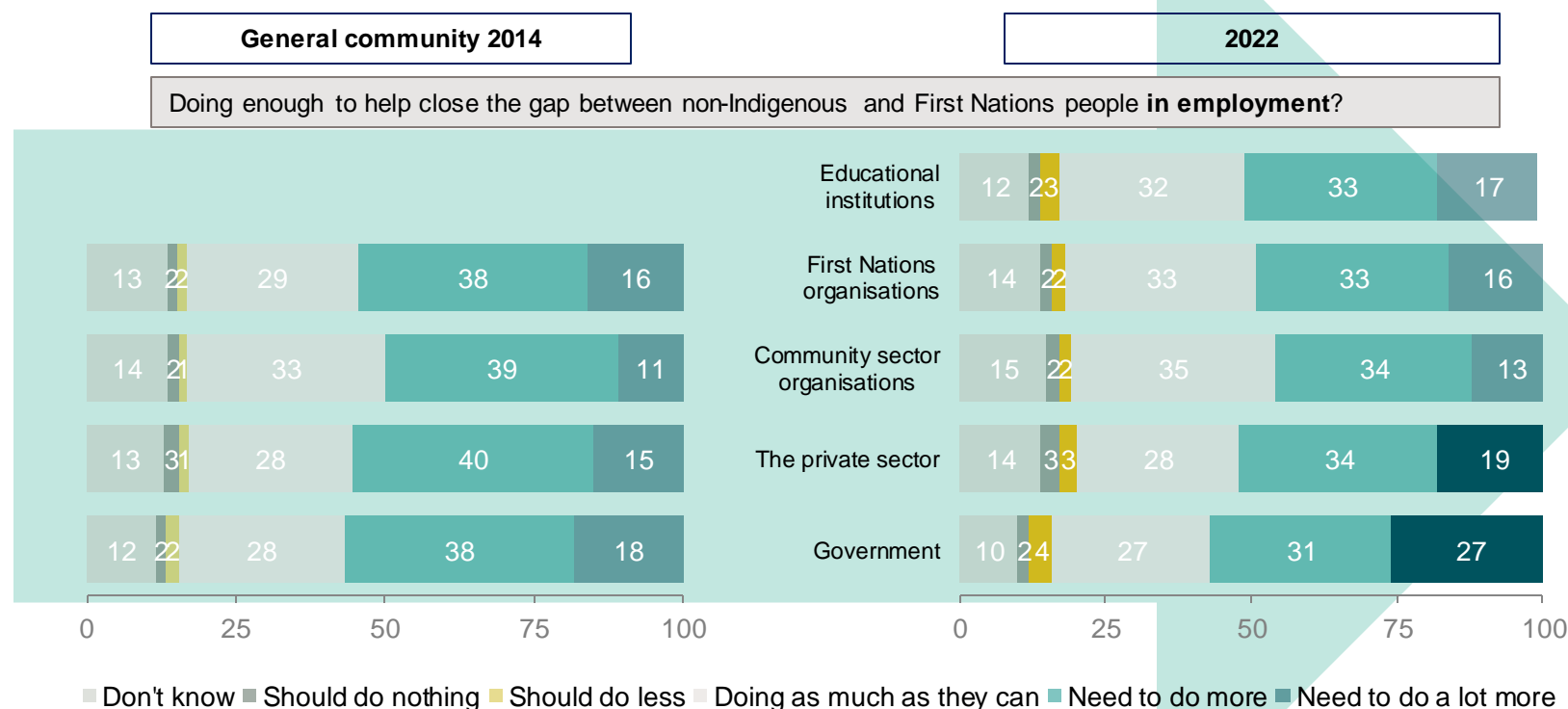
Most Australians still think organisations need to do more in areas of employment



While the majority still think various organisations should do more to help close the gap in areas of employment, there has been little change in the general community regarding how much various organisations in Australia need to do, since 2020.

Overall, there has been a softening in sentiments in the last two years, with less people thinking various organisations need to do more or a lot more.

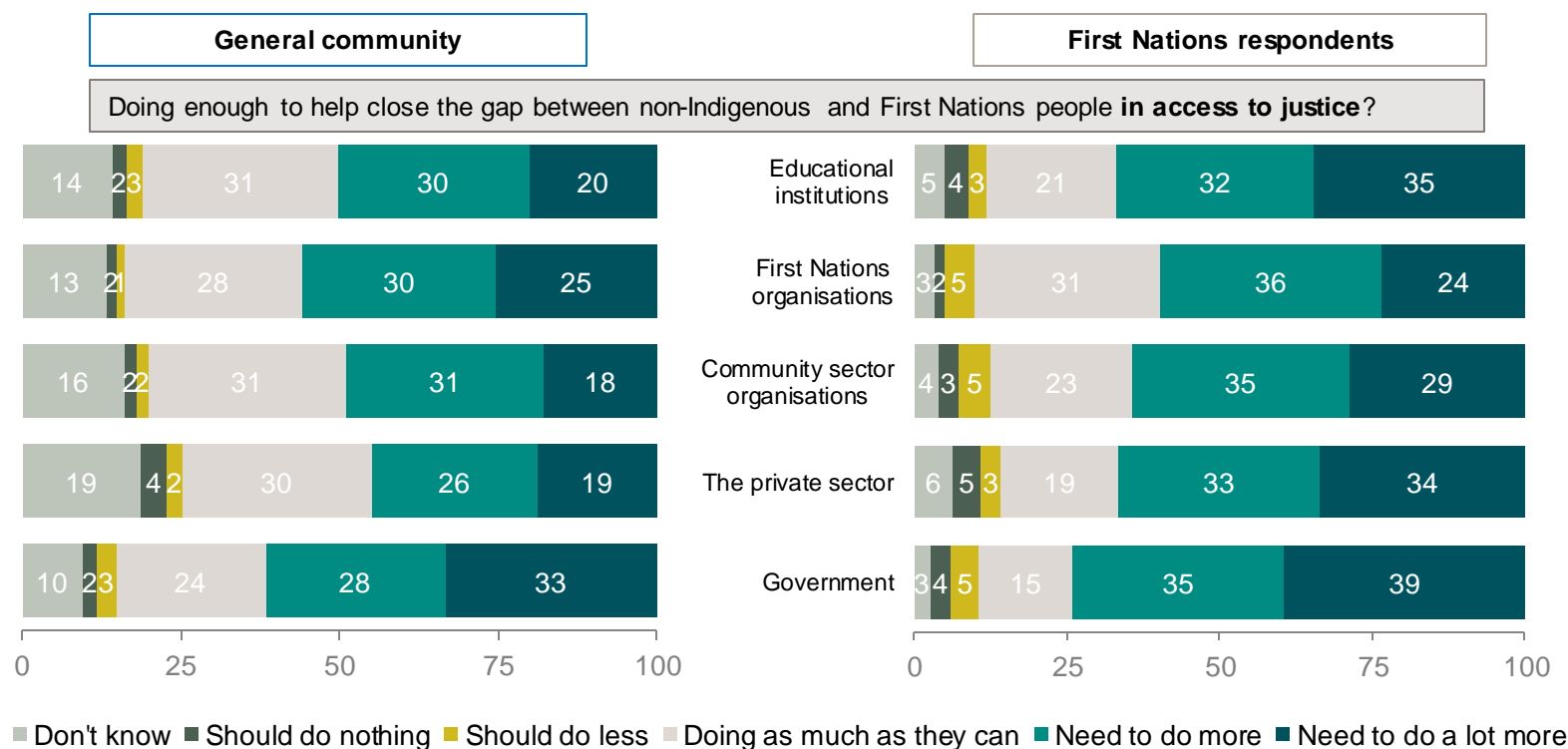
More Australians think governments need to do a lot more in areas of employment, than in 2014



There has been an increase in the general community of people who think that government and private sector organisations need to do a lot more in areas of employment, to help close the gap, since 2014.

However, overall there has been a softening in sentiments in the last eight years, with less people thinking various organisations need to do more.

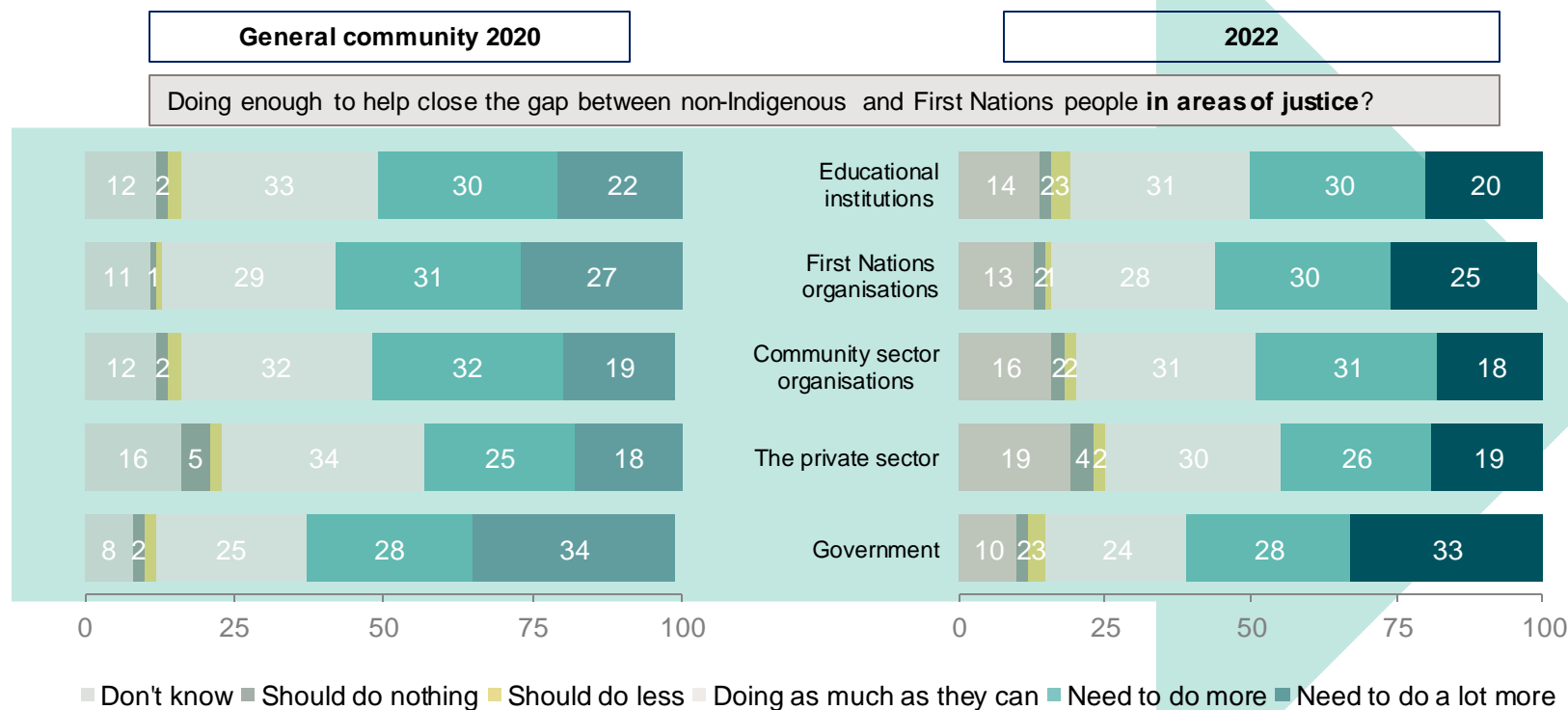
We mostly think more needs to be done in areas of justice to close the gap



Aboriginal and Torres Strait Islander people are more likely to think that various organisations need to do more in areas of justice, to help close the gap, than the general community.

In particular, First Nations respondents more widely believe the educational sector (35%), the private sector (34%) and the government sector (39%) need to do a lot more.

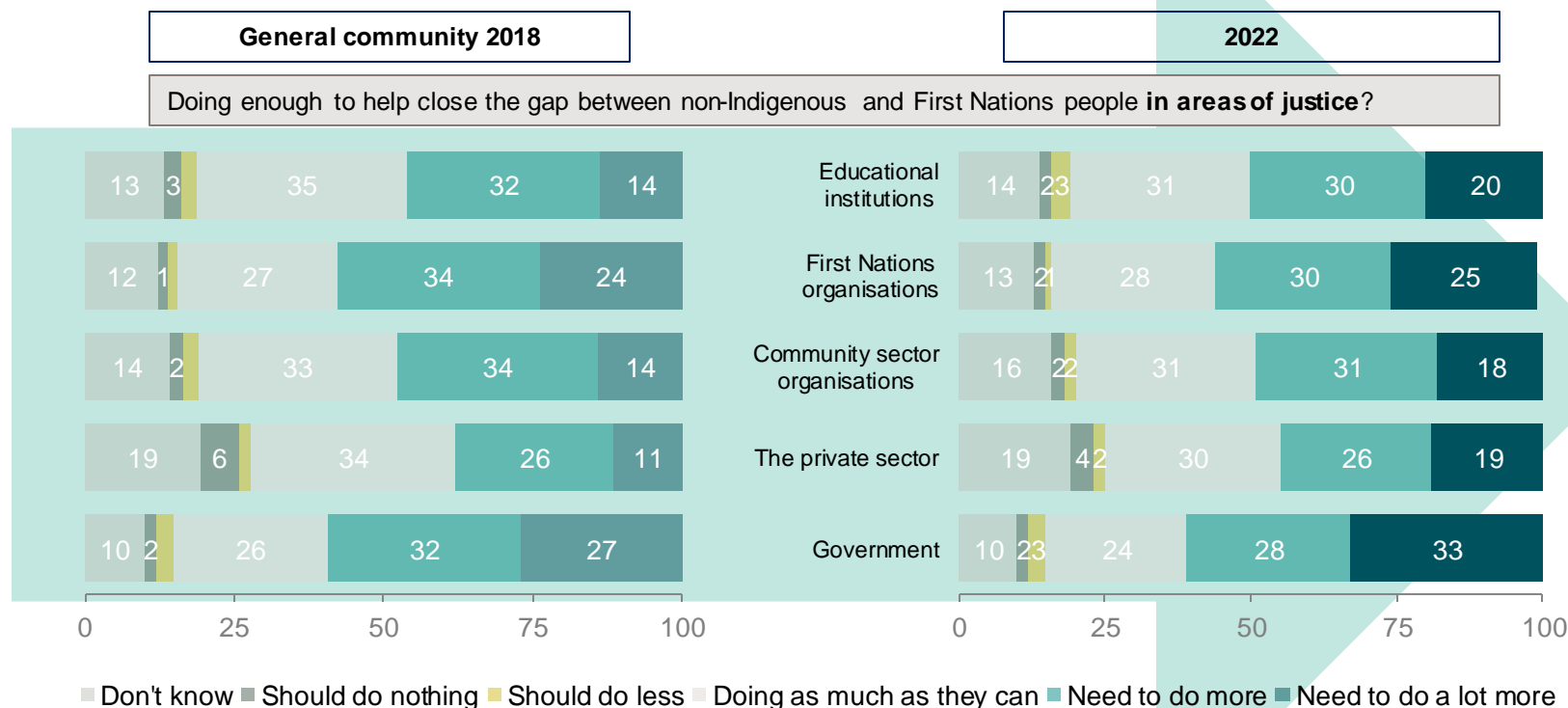
Most Australians still think organisations need to do more in areas of justice



While the majority still believe more needs to be done in areas of justice to help close the gap, there has been a stable level in the general community of people who think that various organisations need to do a lot more, since 2020.

In particular, more Australians now believe they 'don't know' what organisations should be doing, compared to two years ago.

More Australians think organisations need to do a lot more in areas of justice



There has been an increase in the general community of people who think that various organisations need to do a lot more in areas of justice, to help close the gap, since 2018.

In particular, more Australians now believe the government sector (33%), the private sector (19%) and educational organisations (20%) need to be doing a lot more, compared to four years ago.

Historical Acceptance

All Australians understand and accept the wrongs of the past and the impact of these wrongs. Australia makes amends for the wrongs of the past and ensure these wrongs are never repeated.

How much do we accept the wrongs of the past?

Key Findings:

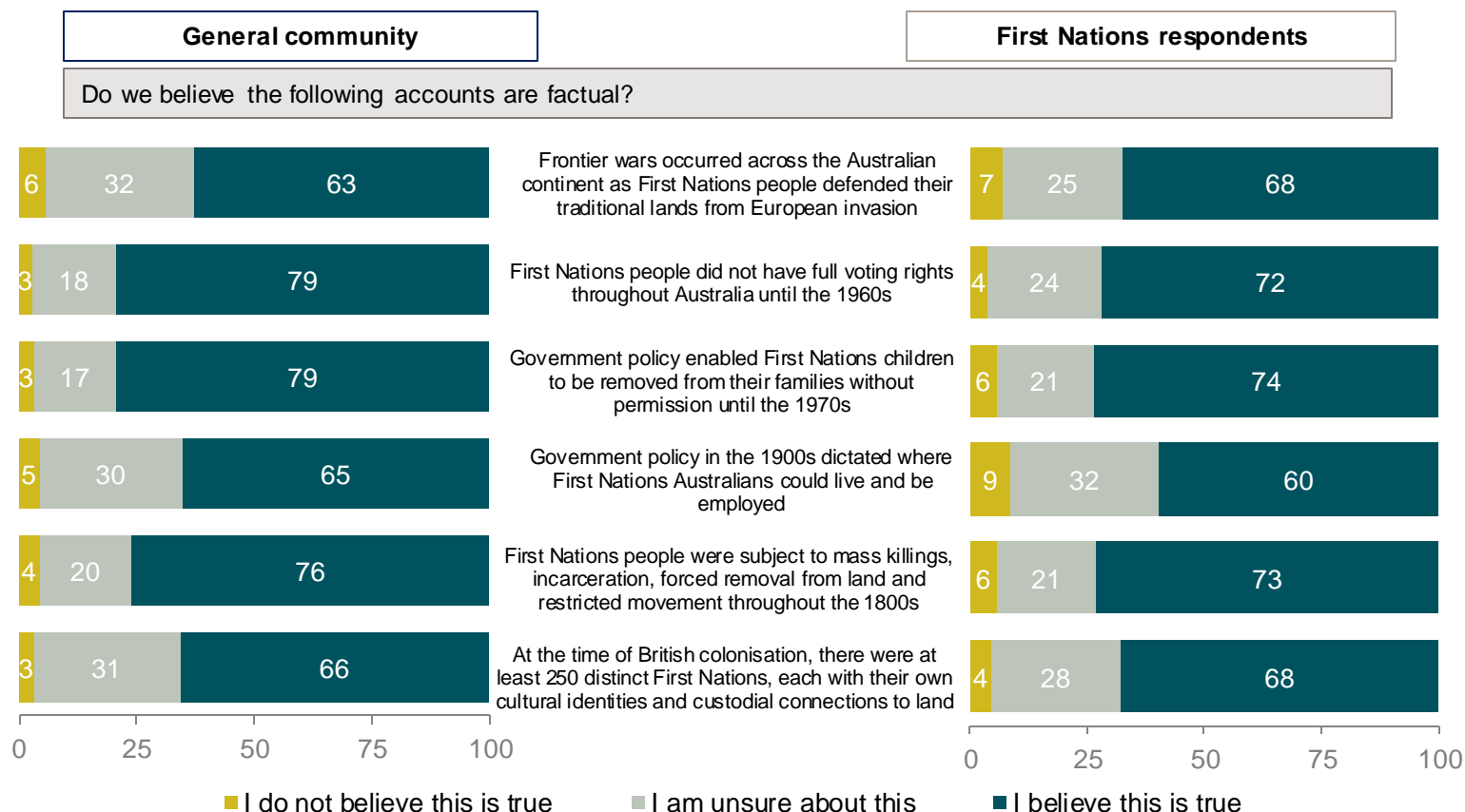
86% of the general community agree it is important for all Australians to learn about past issues, compared to 89% of First Nations respondents

Both the general community (60%) and First Nations respondents (69%) widely agree that past government policies are responsible for many forms of disadvantage experienced by Aboriginal and Torres Strait Islander people today

83% of the general community and 87% of Aboriginal and Torres Strait Islander respondents believe it is important to undertake formal truth-telling processes in Australia

27% of the general community and 38% of First Nations respondents believe past injustices must be rectified, before we can all move on (29% and 35% respectively in 2020)

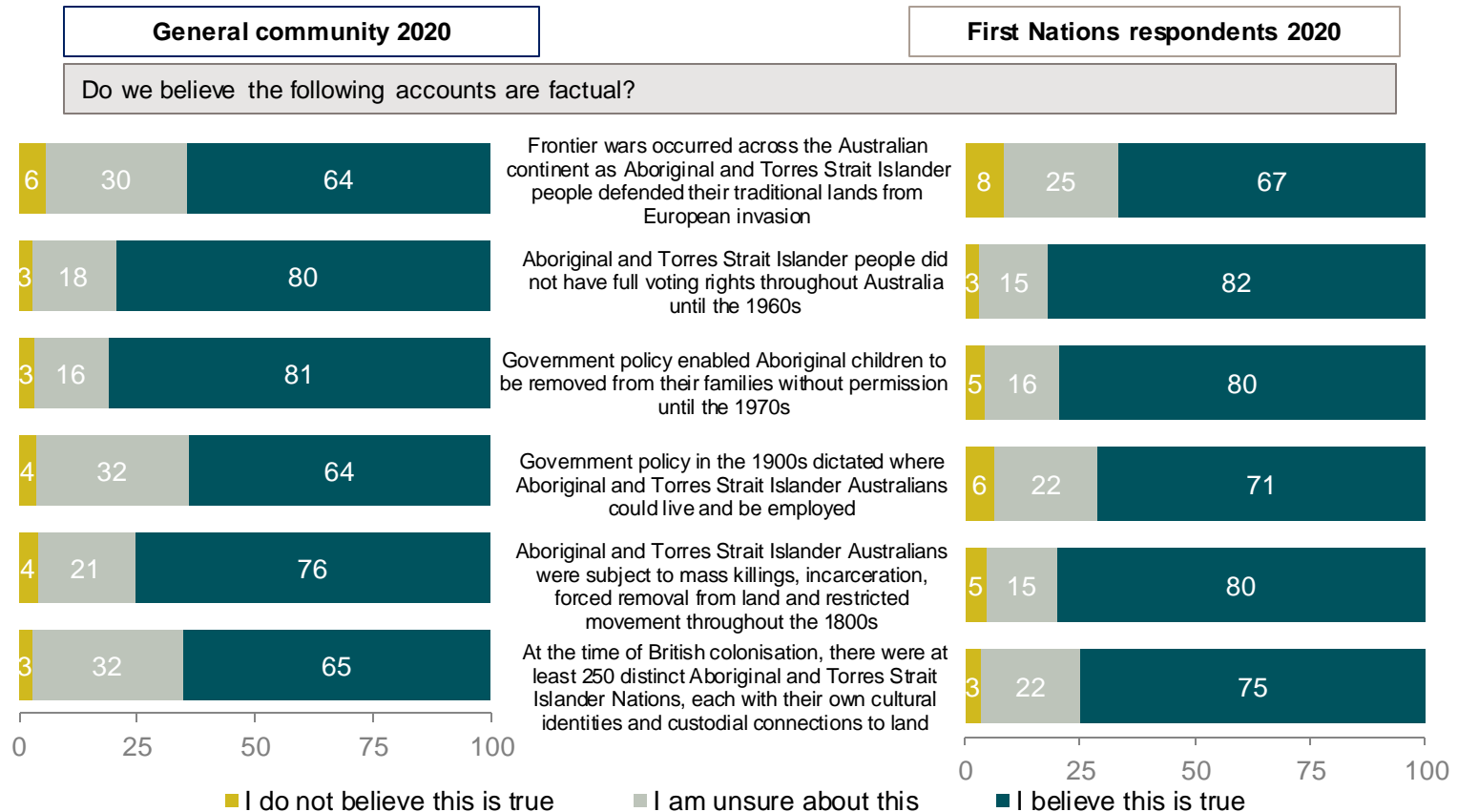
We mostly believe key facts about Australia's colonial past and injustices are true



Both the general community and First Nations respondents largely believe a number of key facts about historical realities and Australia's past institutional prejudices against Aboriginal and Torres Strait Islander people.

However, the greatest uncertainty across the groups regards the fact that government policy in the 1900s dictated where First Nations Australians could live and work, with around 1 in 3 people unsure if this is true.

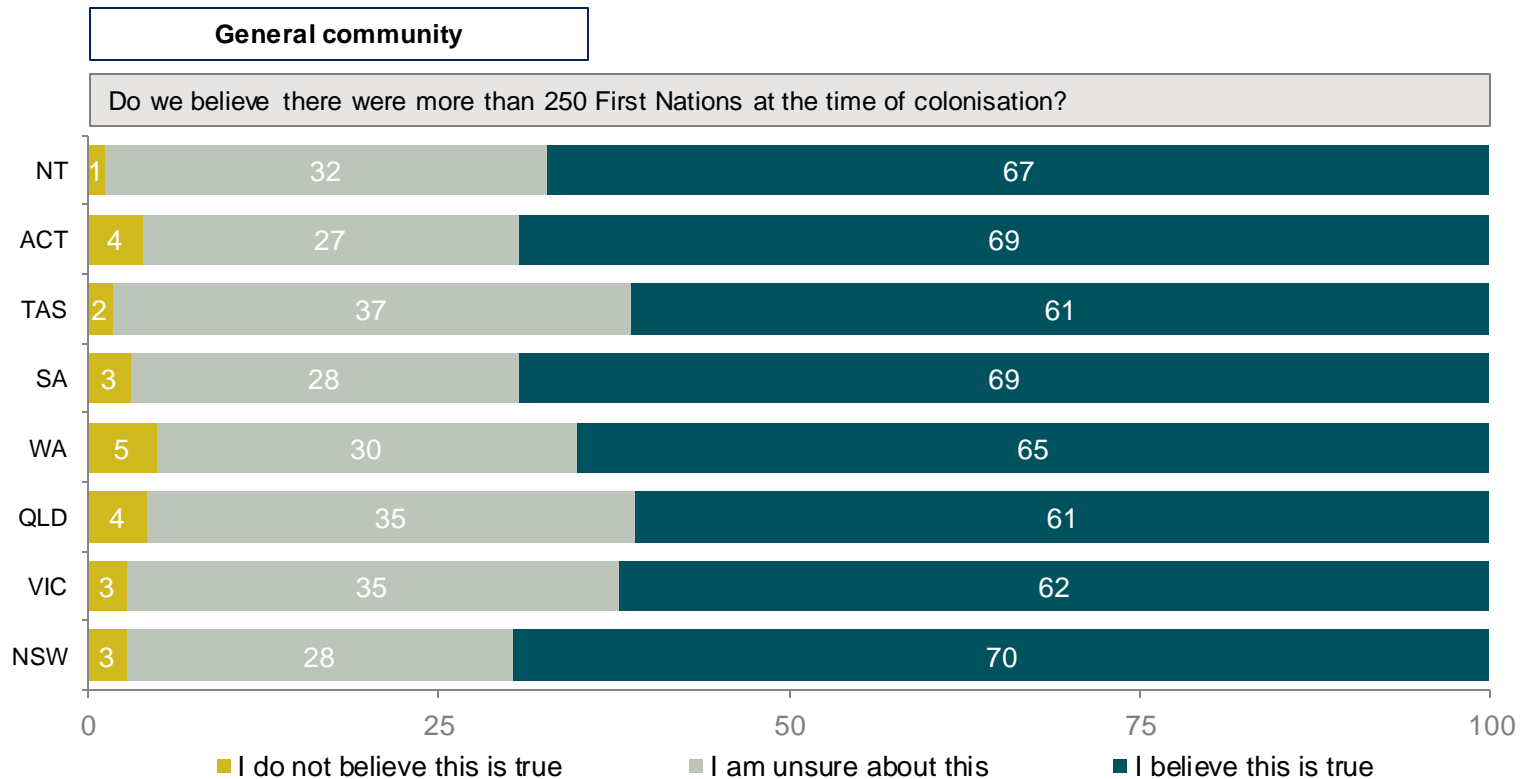
Belief in key facts about the past 2020:



Both the general community and First Nations respondents largely believe a number of key facts about historical realities and Australia's past institutional prejudices against Aboriginal and Torres Strait Islander people.

However, the greatest disparity between the groups regards the fact that Australia was inhabited by First Nations Nations at the time of British colonisation, which First Nations Australians are more likely to agree is true.

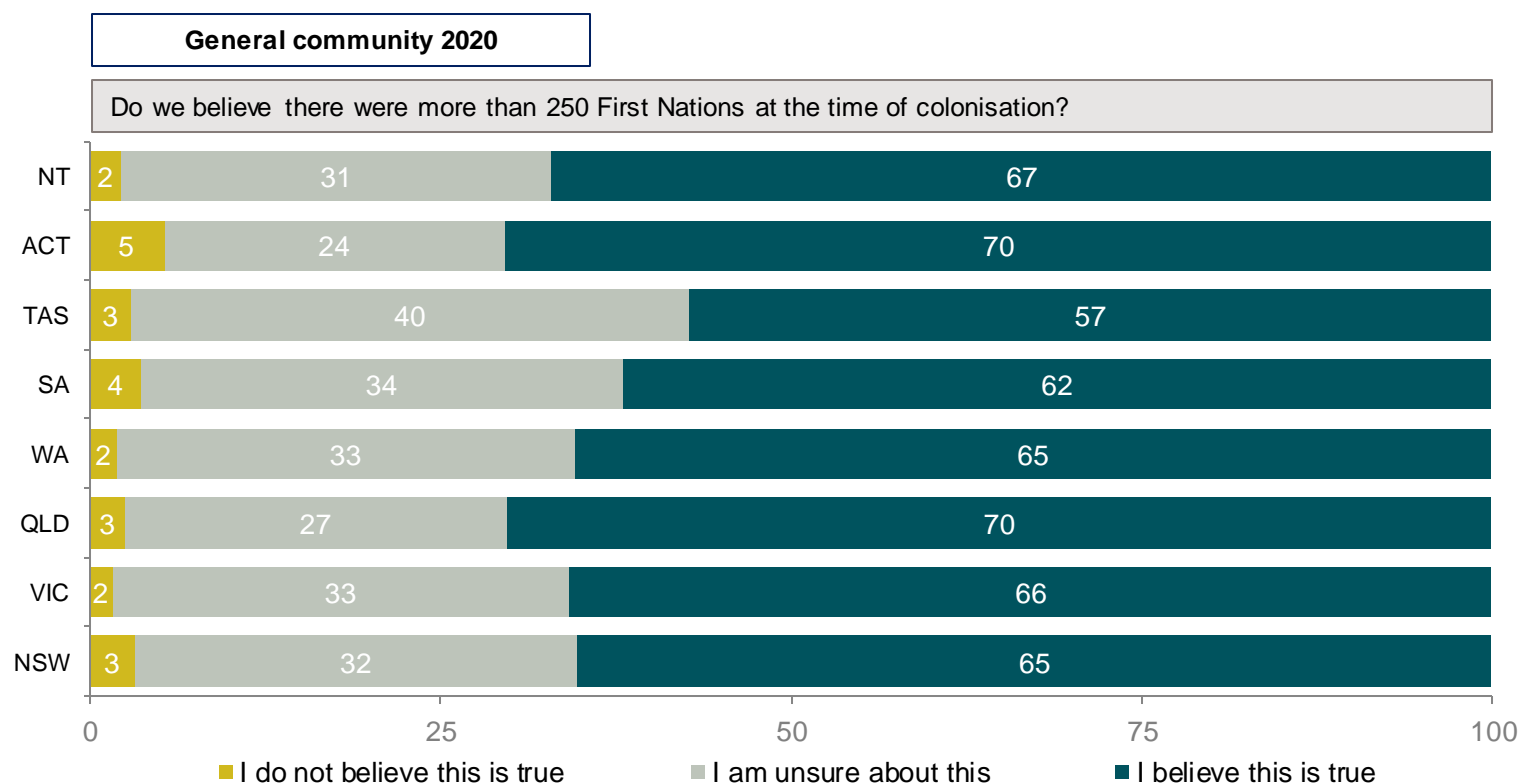
Most people in NSW accept that pre-colonial Australia *was* inhabited by First Nations



The general community of NSW most widely believes the fact that Australia was inhabited by First Nations at the time of British colonisation, compared to other areas of Australia.

Conversely, more people in WA (5%) do not believe this is factual.

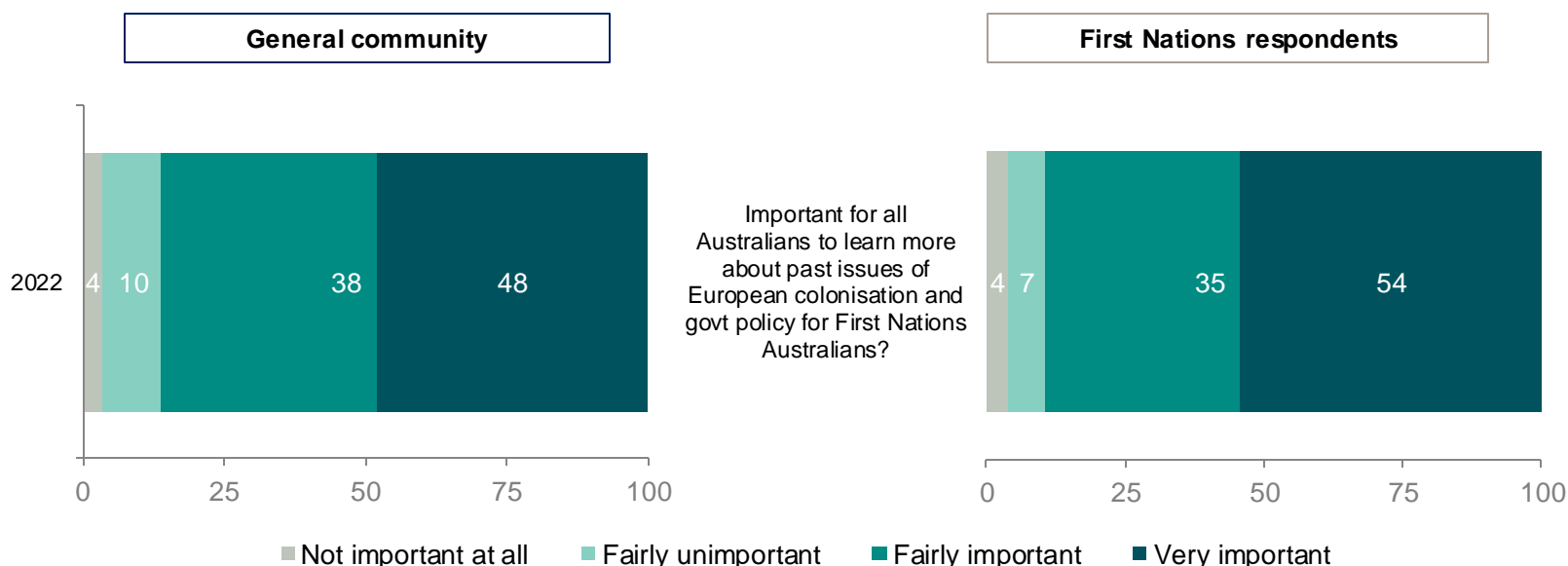
Belief that pre-colonial Australia *was* inhabited by First Nations 2020:



Two years ago, the general communities of ACT and Queensland most widely agreed with the fact that Australia was inhabited by First Nations at the time of British colonisation.

Conversely, more people in Tasmania did not believe or were unsure this is factual, compared to other areas of Australia.

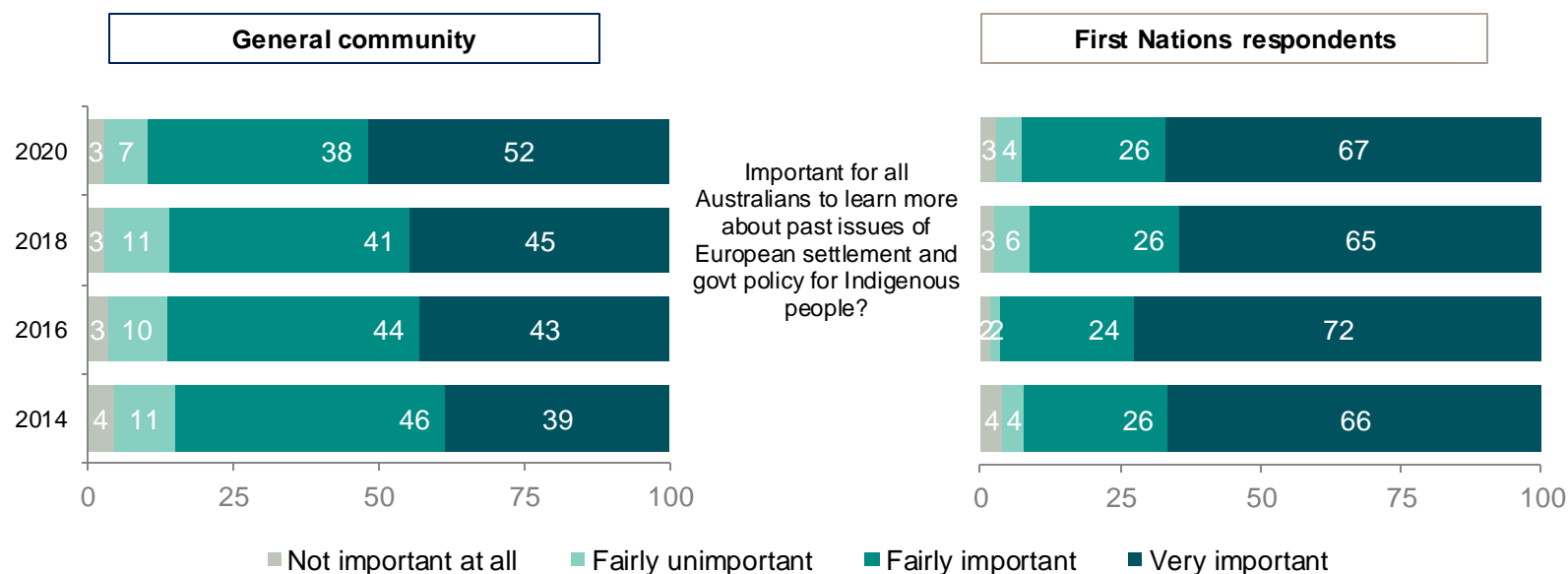
We widely agree it is important for all Australians to learn more about past issues of colonisation



Both the general community (86%) and First Nations respondents (89%) widely believe it's important to learn about the past issues of European colonisation and government policies experienced by Aboriginal and Torres Strait Islander people.

However, First Nations respondents (54%) are more likely to feel that it's very important, compared with the general public (48%).

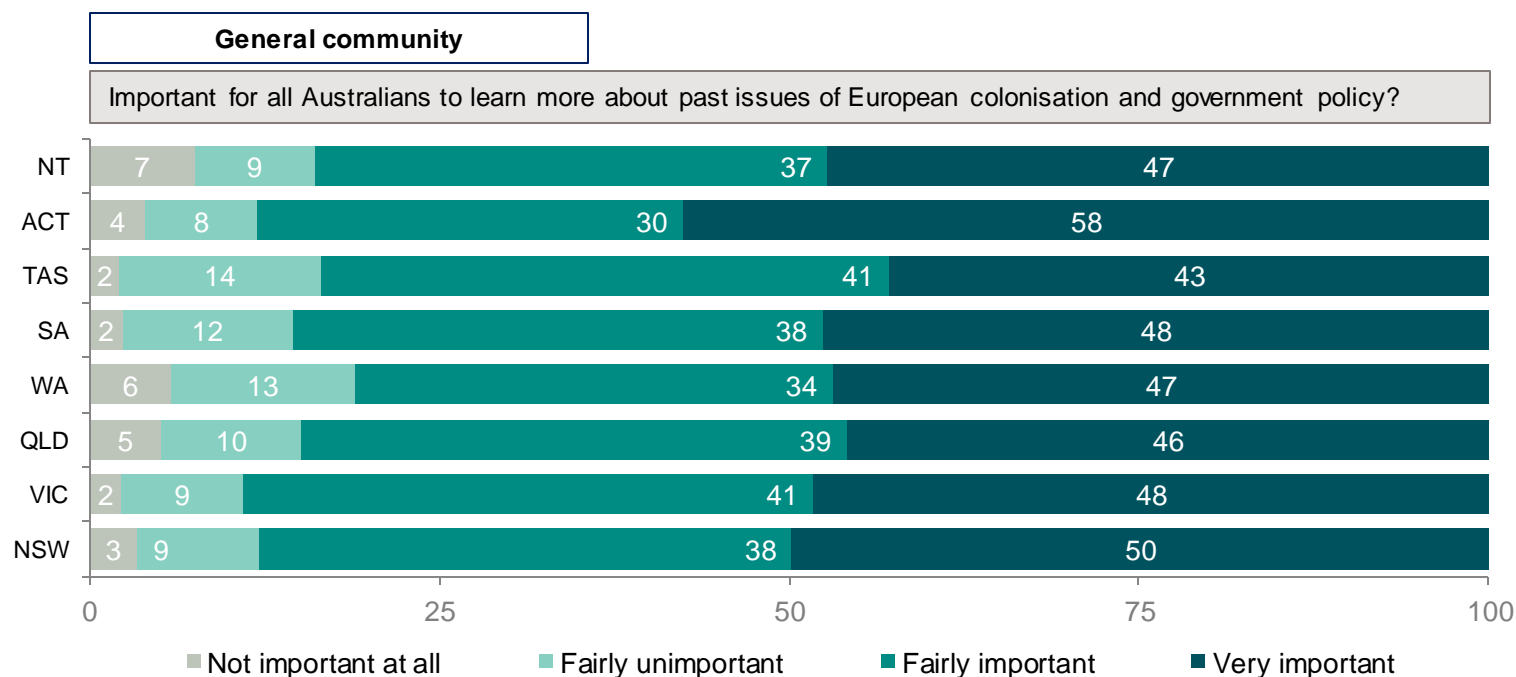
Important for all Australians to learn more about past issues 2014-20:



From 2014-2020 the general community remained less likely to feel that it's very important to learn about the past issues of European settlement and government policies experienced by Aboriginal and Torres Strait Islander people, than First Nations respondents.

However, for the first time in 2020, a majority in the general community believed that it was very important.

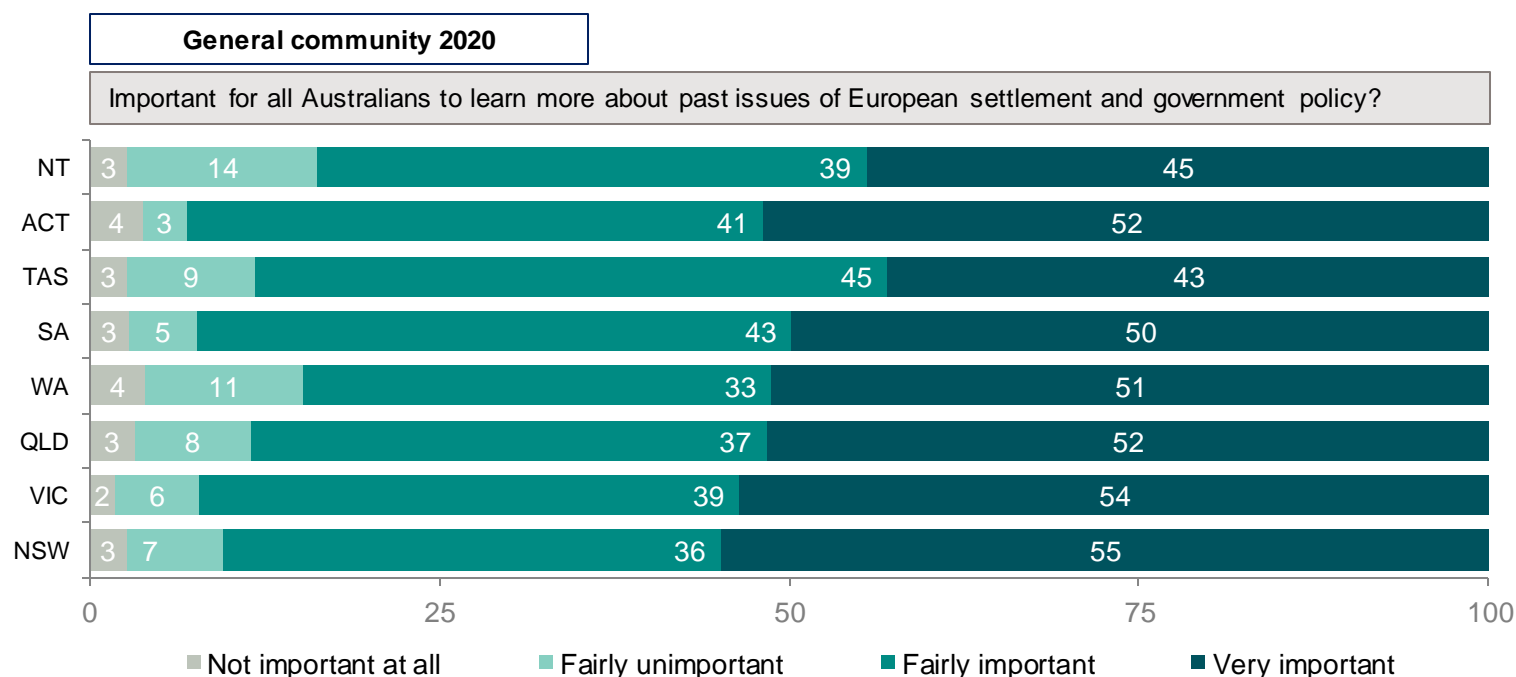
Most people in all States/Territories feel it's important for all Australians to learn more about past issues



The general community in all States and Territories say it's important to learn about the past issues of European settlement and government policies experienced by Aboriginal and Torres Strait Islander people. Most notably, 58% of people in ACT think it's very important.

WA has the most widespread indifference on this, with 19% saying it's not important.

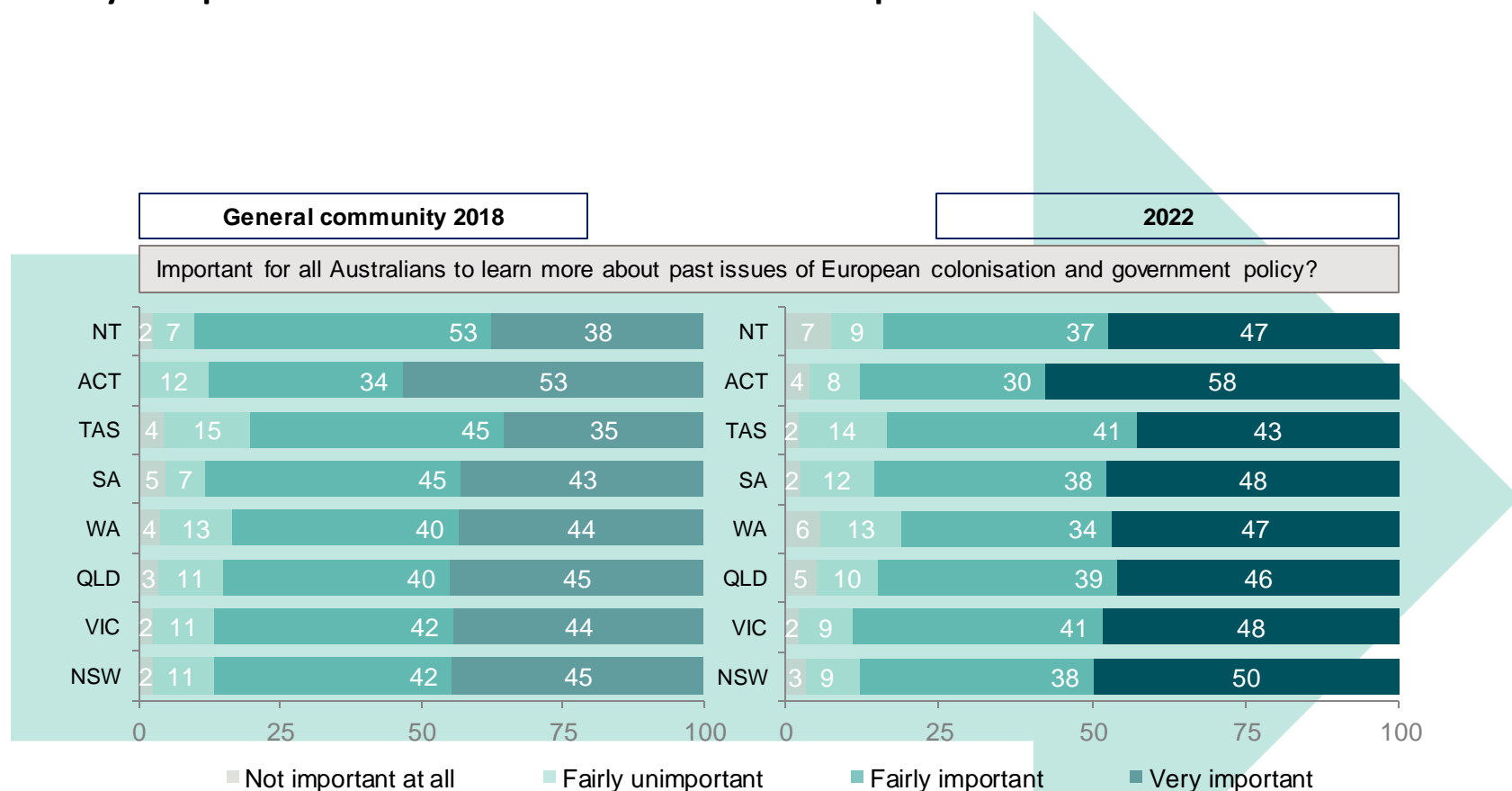
Importance for all Australians to learn more about past issues 2020:



Two years ago, the general community in NSW mostly believed (55%) that it was very important to learn about the past issues of European settlement and government policies experienced by Aboriginal and Torres Strait Islander people. Conversely, only 43% of people in Tasmania felt this way.

The NT had the most widespread indifference on this, with 17% saying it was not important.

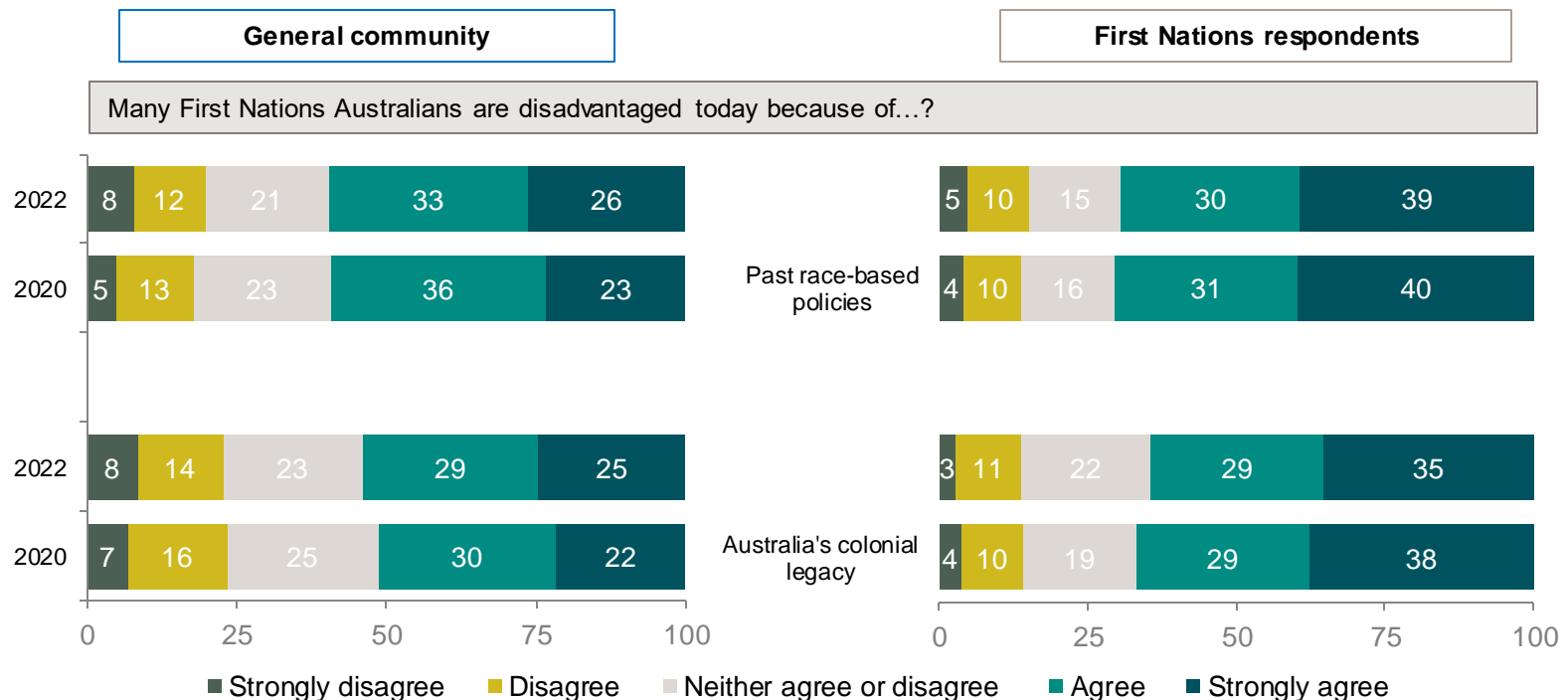
More people in all States/Territories now believe it is very important to learn more about past issues



More of the general community across all States and Territories now believe that it's very important to learn about the past issues of European colonisation and government policies experienced by Aboriginal and Torres Strait Islander people. This is notably higher in NT (47%), than in 2018 (38%).

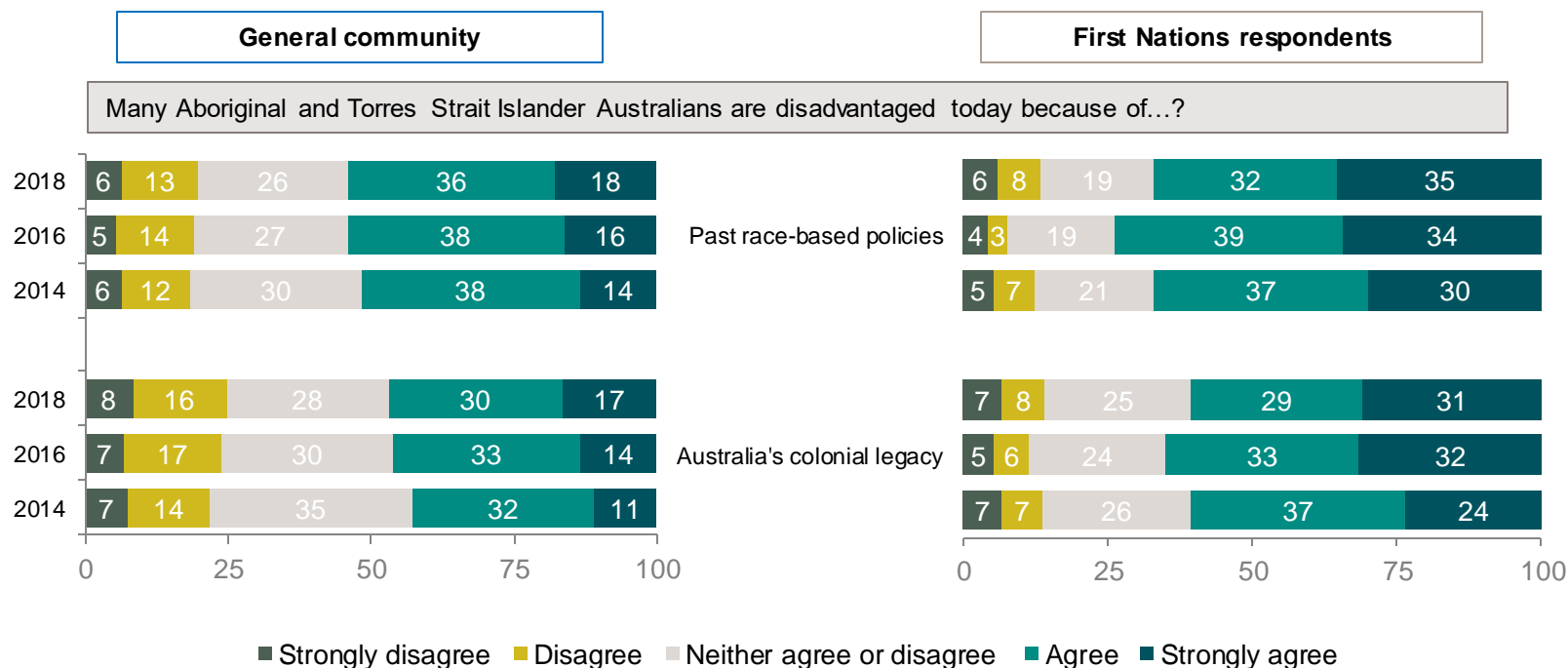
However, more people in all areas (except NSW and Victoria) now also say it's not important, compared to 2018.

We agree that many First Nations people are disadvantaged today because of past race-based policies and colonial legacy



The majority of both the general community and First Nations respondents continue to agree that many Aboriginal and Torres Strait Islander people are disadvantaged today because of past race-based policies and Australia's colonial legacy. Notably, there has been an increase in the general public of those who strongly agree this is the case, since 2020.

The past is responsible for First Nations disadvantages today 2014-18:



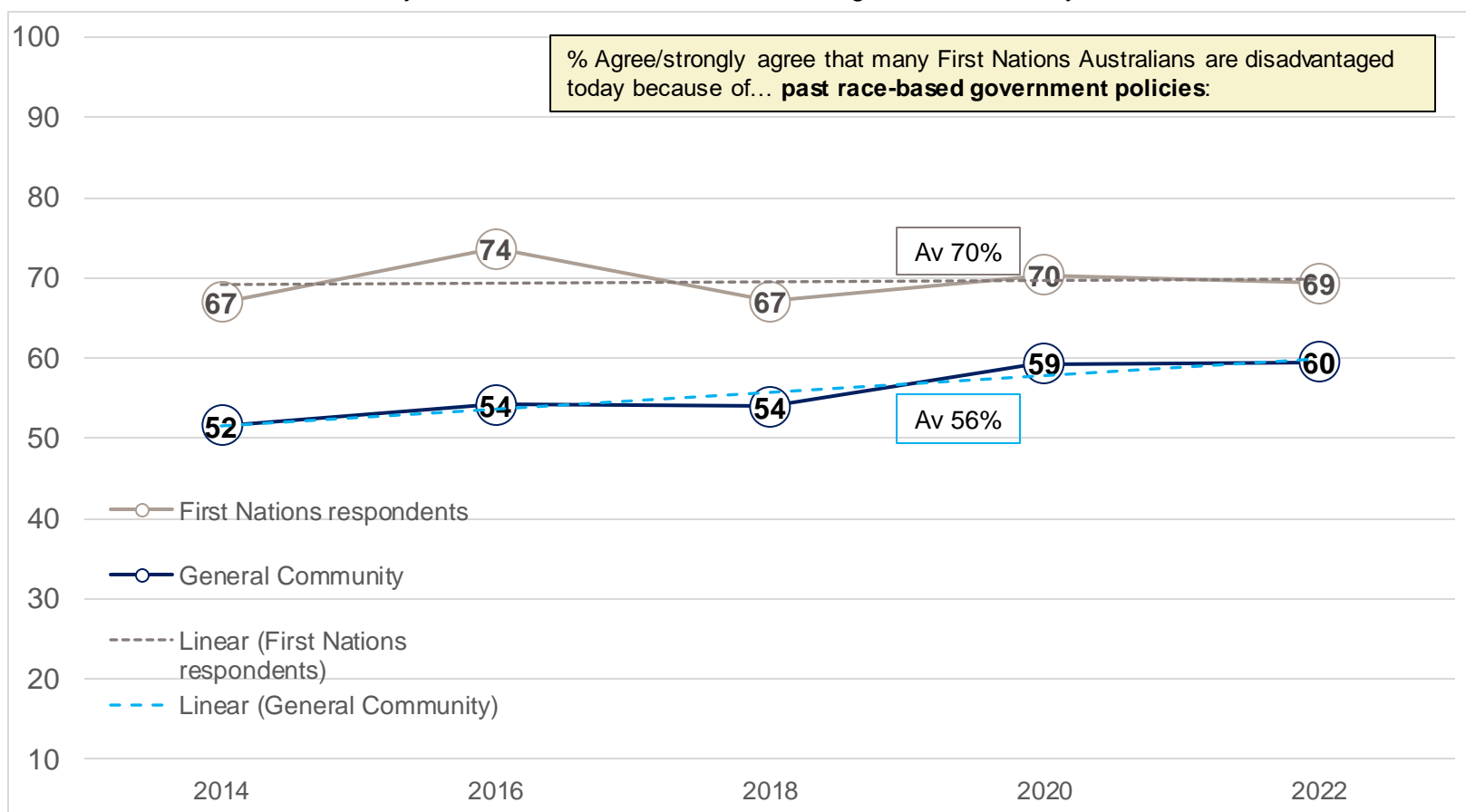
The general community and First Nations respondents mostly agreed that many Aboriginal and Torres Strait Islander people are disadvantaged today because of past race-based policies and Australia's colonial legacy, between 2014 and 2018.

Notably, there was a steady increase in those who strongly agreed among both groups, since 2014.

ARB tracking: Past race-based policies are responsible for First Nations disadvantages today

Since 2014, Aboriginal and Torres Strait Islander Australians have remained more likely to agree that many First Nations Australians are disadvantaged today because of past race-based government policies (long term average of 70%), compared to the general public (long term average of 56%).

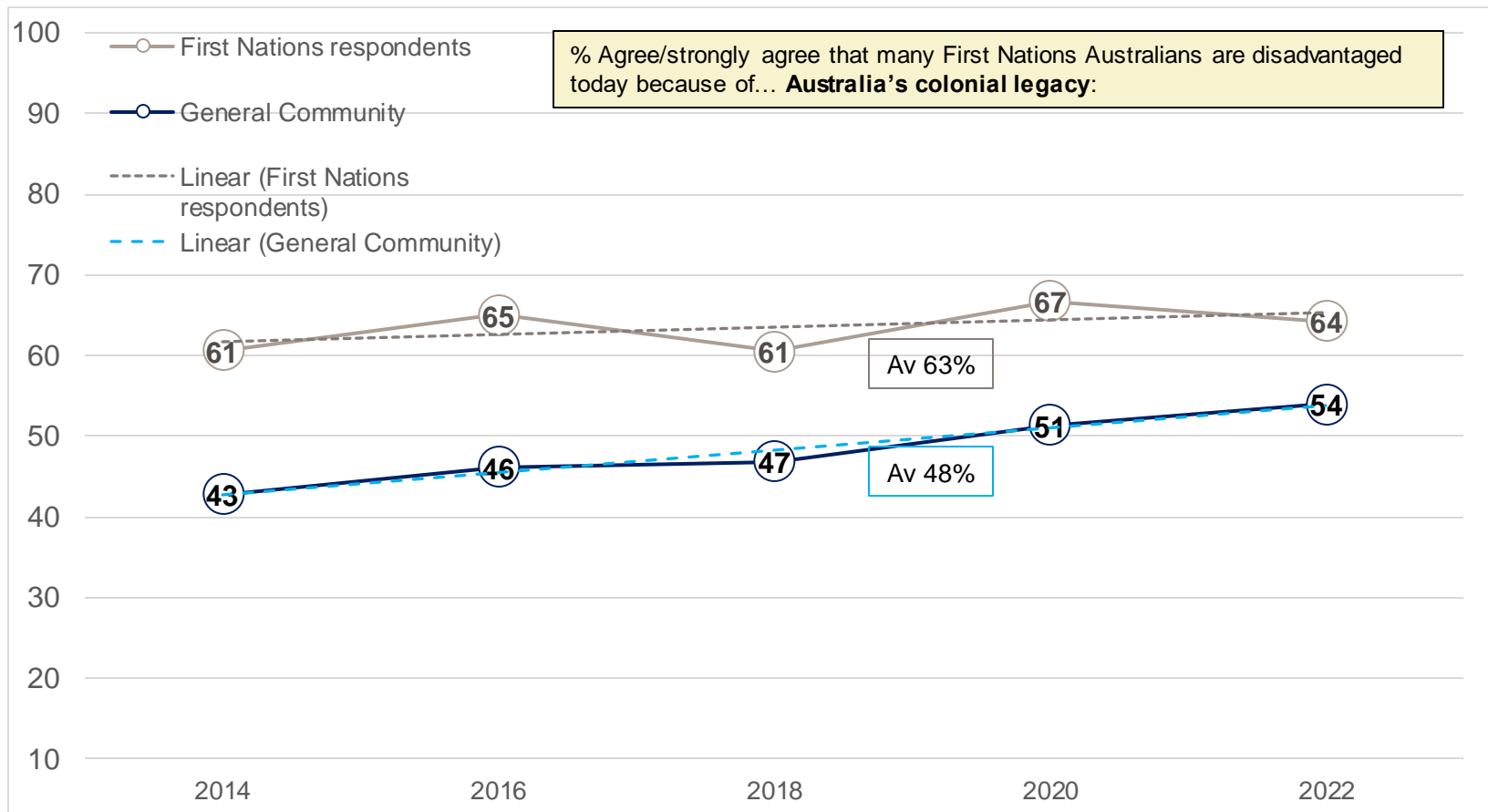
However, there has been a steady increase in this sentiment within the general community.



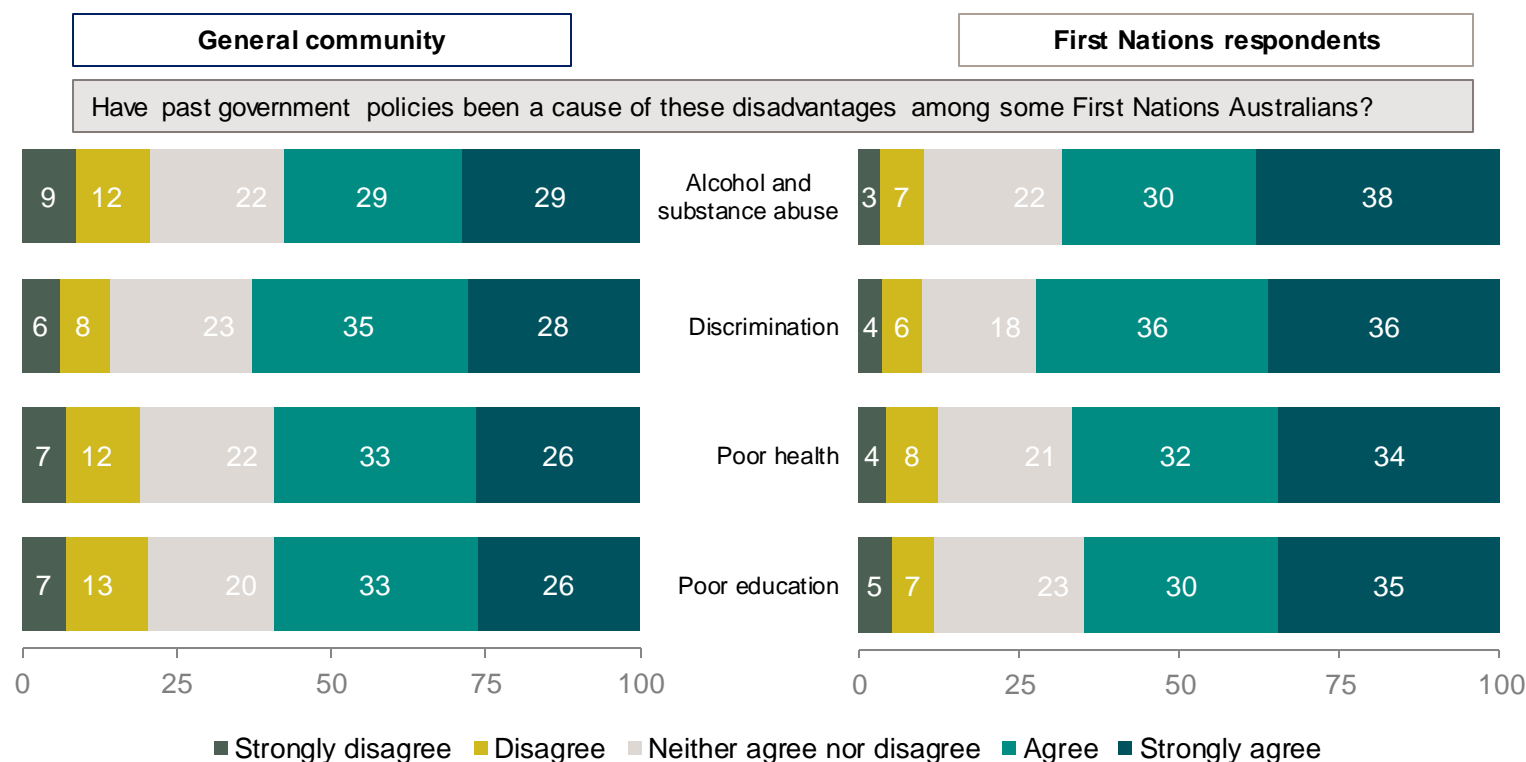
ARB tracking: The colonial past is responsible for First Nations disadvantages today

Since 2014, Aboriginal and Torres Strait Islander Australians have remained more likely to agree that many First Nations Australians are disadvantaged today because of Australia's colonial legacy (long term average of 63%), compared to the general public (long term average of 48%).

However, there has been a steady increase in this sentiment within the general community.



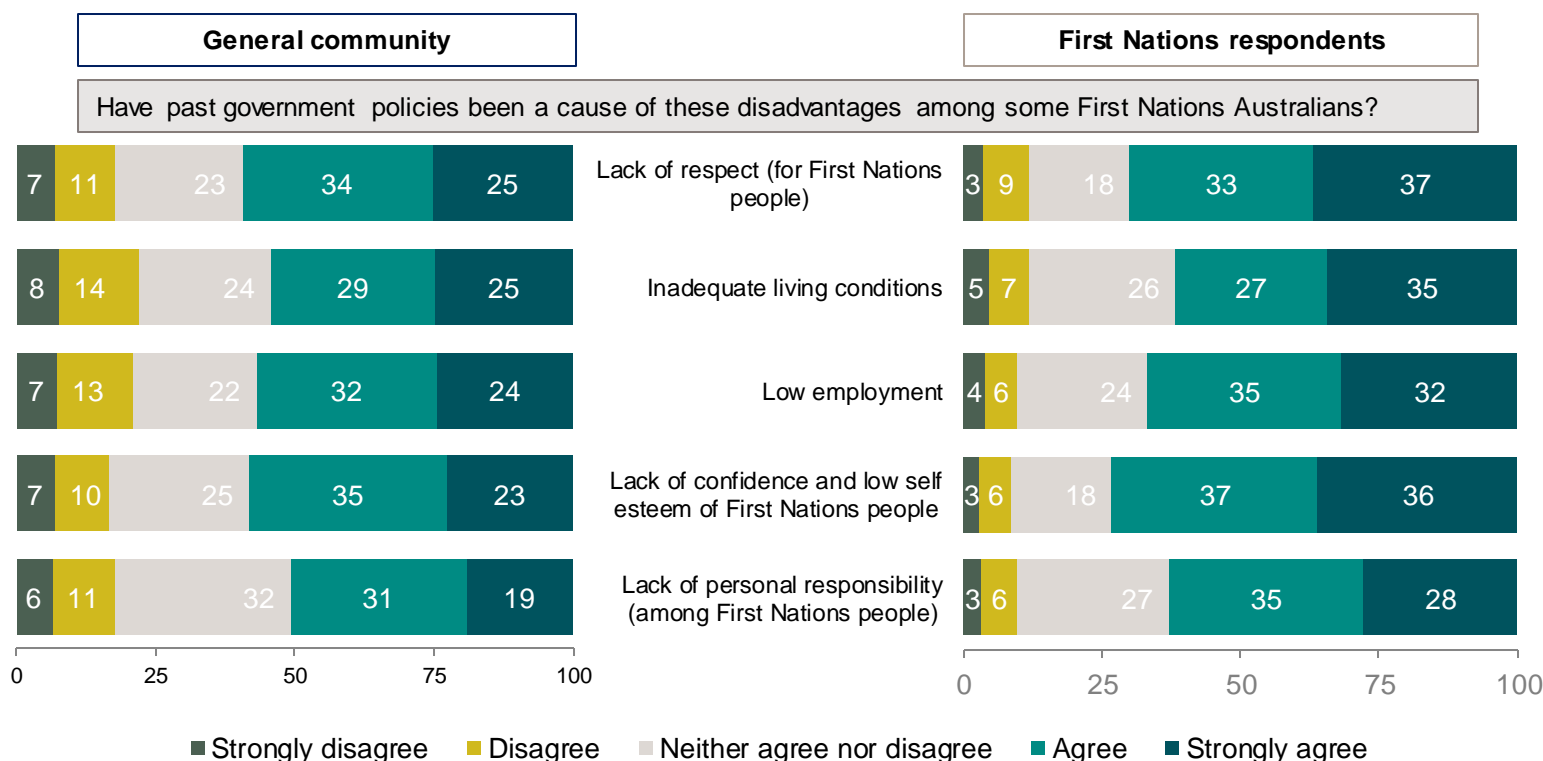
We mostly agree that past policies have been a cause of many forms of First Nations disadvantage



Both the general community and First Nations respondents mostly agree that past government policies are responsible for many forms of disadvantage experienced by Aboriginal and Torres Strait Islander people today. However, the general public are less likely to strongly agree, than First Nations people.

It is also notable that the general public more widely *disagree* past policies have been a cause of alcohol and substance abuse (21%) or poor education (20%), compared to just 10% and 12% of First Nations respondents respectively.

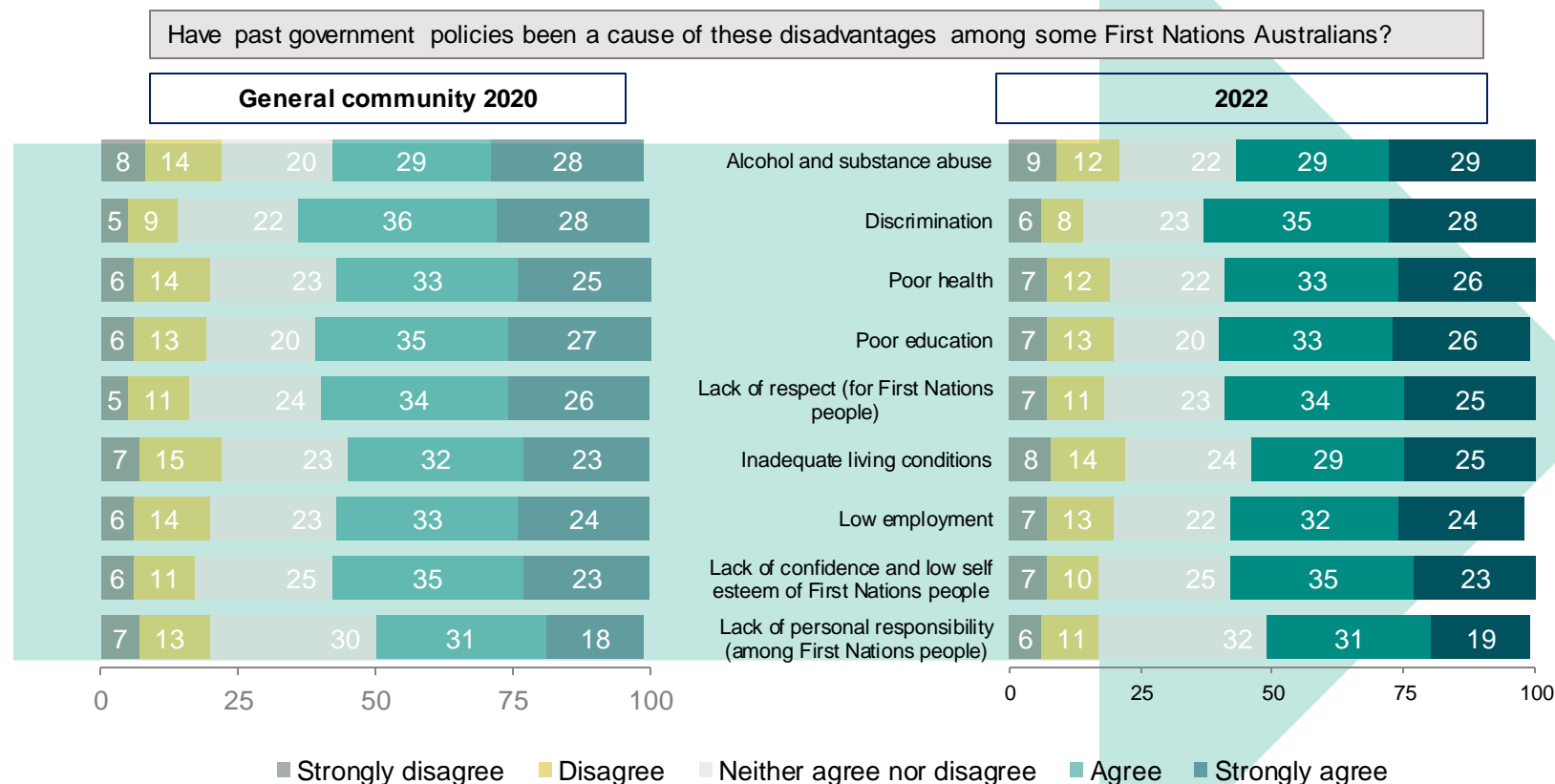
We agree that past policies have been a cause of many forms of First Nations disadvantage (cont.)



Both the general community and First Nations respondents mostly agree that past government policies are responsible for many forms of disadvantage experienced by Aboriginal and Torres Strait Islander people today. However, the general public are far less likely to strongly agree, than First Nations people.

It is also notable that the general public more widely *disagree* past policies have been a cause of inadequate living conditions (22%) and low employment (20%), compared to just 12% and 10% of First Nations respondents respectively.

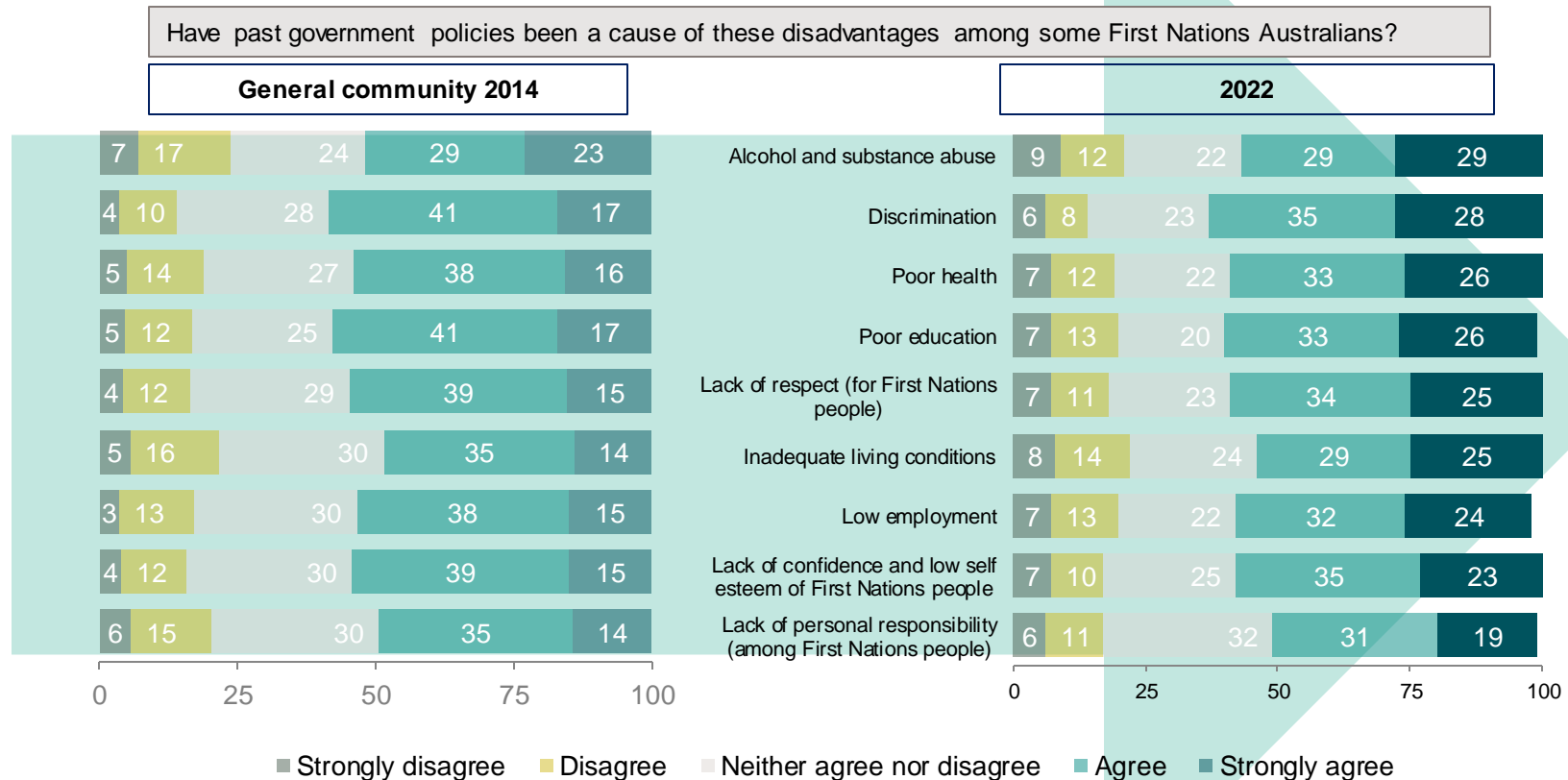
Most Australians still agree that past policies have been a cause of many First Nations disadvantages today



Most people in the general community continue to agree that past race-based government policies are responsible for many forms of disadvantage experienced by Aboriginal and Torres Strait Islander people today.

However, there has been little change in levels of agreement since 2020.

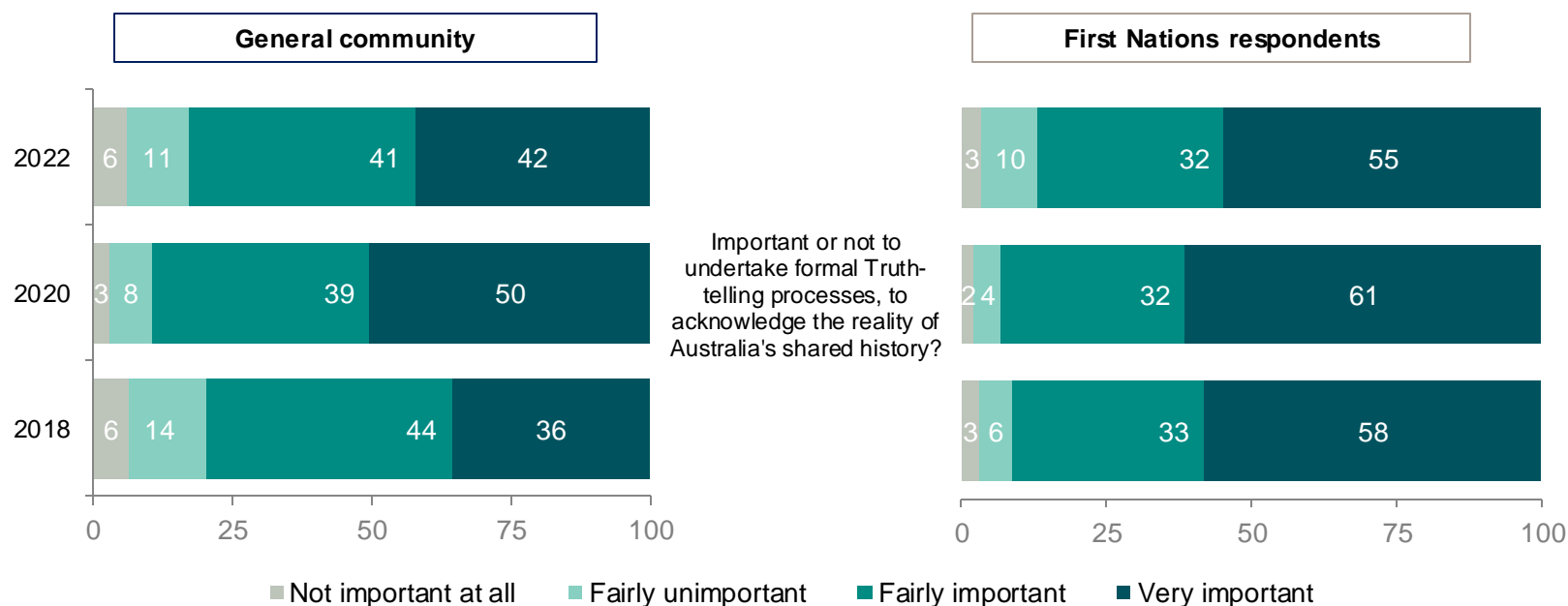
More of us now strongly agree that past policies have been a cause of First Nations disadvantages since 2014



More people in the general community now strongly agree that past government policies are responsible for many forms of disadvantage experienced by Aboriginal and Torres Strait Islander people today, than in 2014.

In particular, more Australians now strongly agree past policies have been a cause of inadequate living conditions, lack of respect, discrimination and poor health for some First Nations people, than eight years ago.

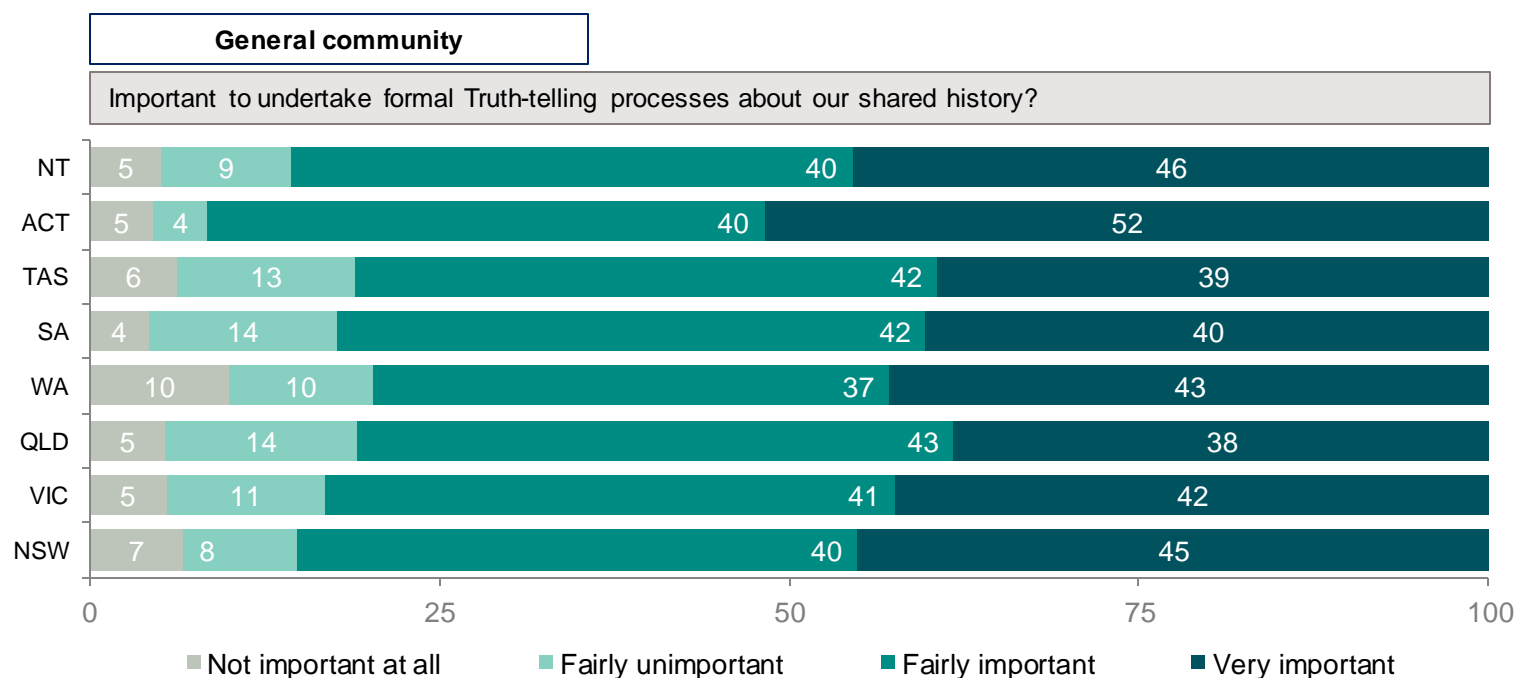
Most Australians still believe it is important to undertake formal Truth-telling processes



The general community (83%) and First Nations respondents (87%) widely believe it's important to undertake formal truth telling processes, in relation to Australia's shared history. However, First Nations respondents remain more likely to feel this is very important, compared to the general public.

However, there has been a notable decrease in both communities of people who think it's very important, since 2020.

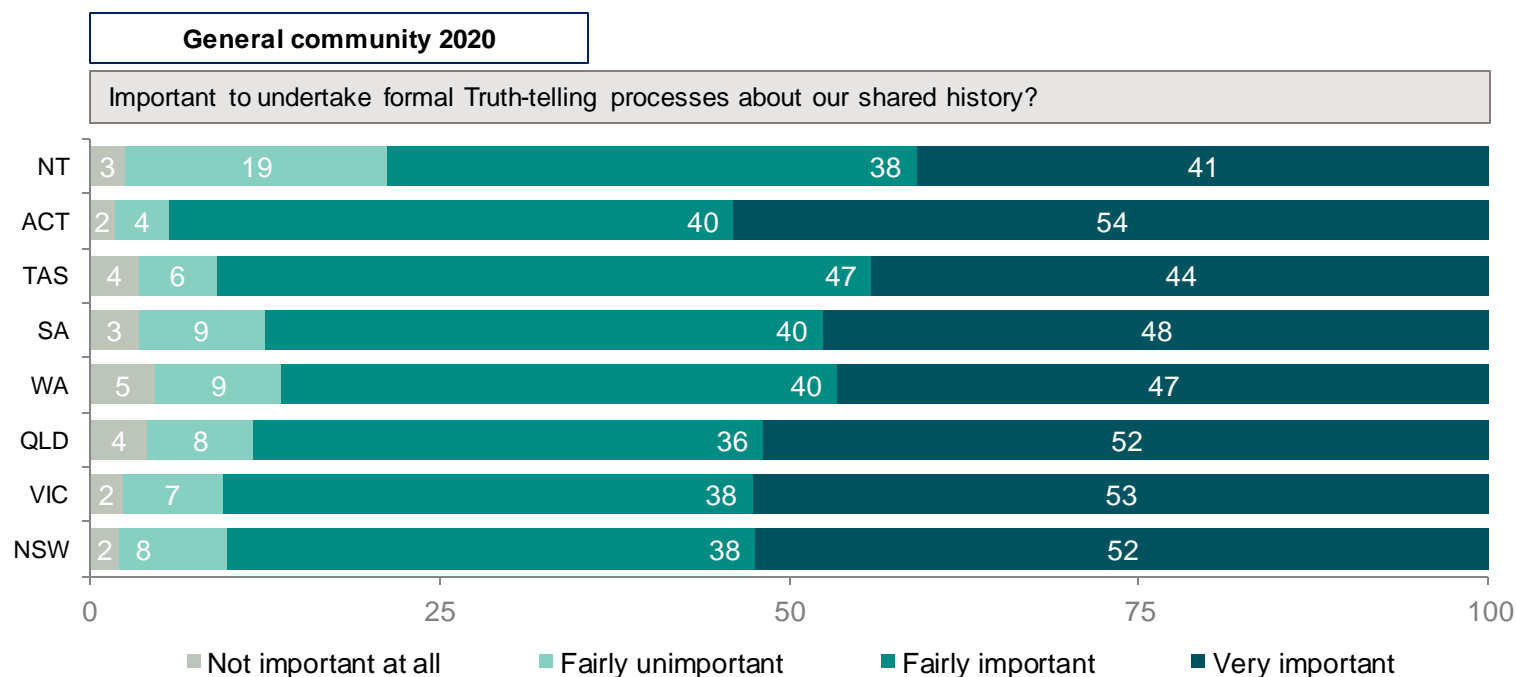
Most people in all States/Territories believe it is important to undertake formal truth-telling processes



The general community in all States and Territories widely say it's important to hold formal truth-telling processes, to acknowledge the reality of Australia's shared history. This is most notable in ACT , with 52% believing it's very important

Conversely, more people in WA (20%) feel it's not important, than in other areas.

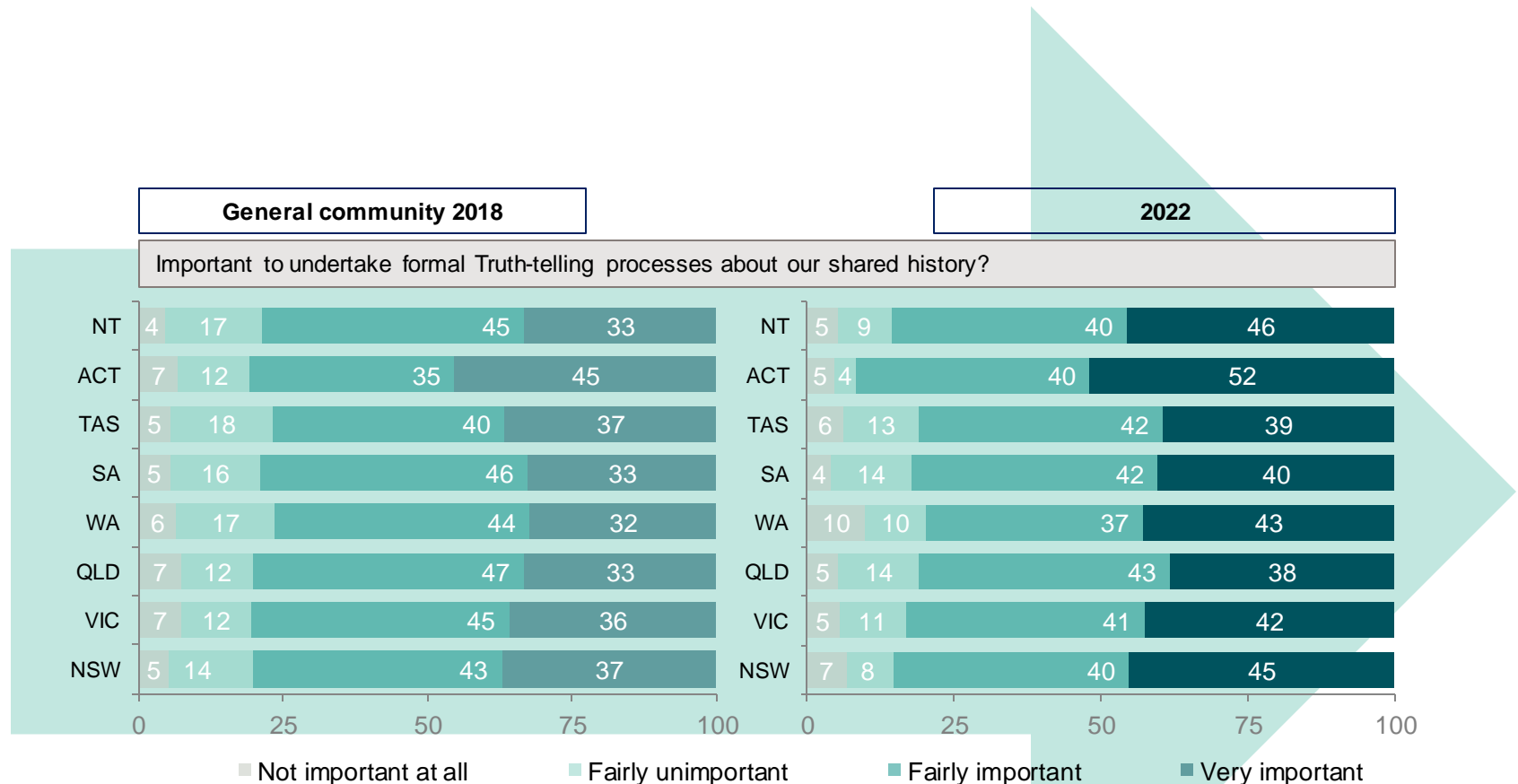
Importance to undertake formal truth-telling processes 2020:



Two years ago, the general community in ACT mostly believed (54%) that it was very important to hold formal truth-telling processes about the past.

Conversely, more people in Northern Territory (22%) believed it was not important, than in other areas.

More people in all States/Territories now believe it is very important to undertake formal truth-telling processes

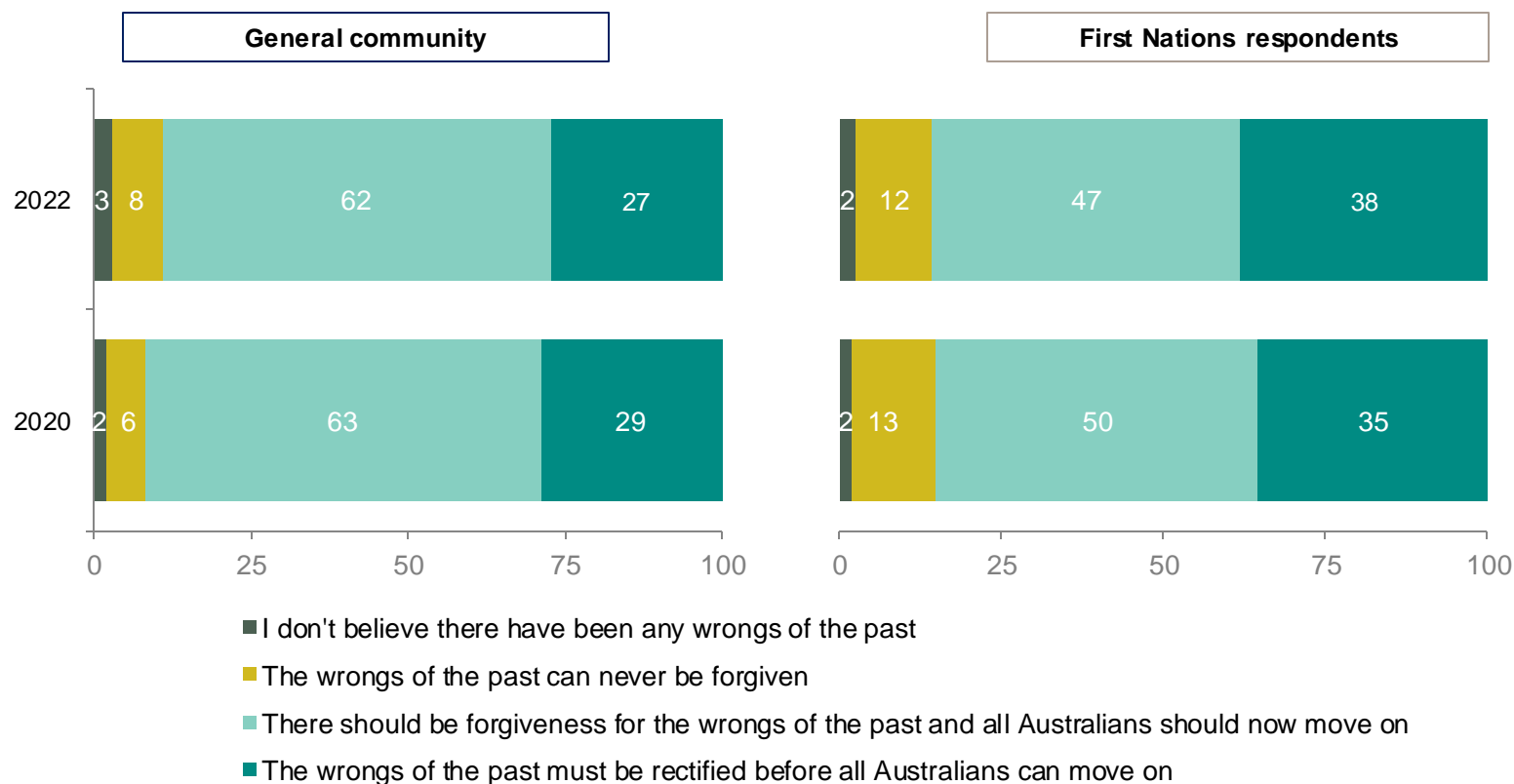


More people in the general community across all States and Territories now believe that it's very important to hold formal truth-telling processes about the reality of our shared history, compared to four years ago.

This is notably higher in NT (46%), than in 2018 (33%).

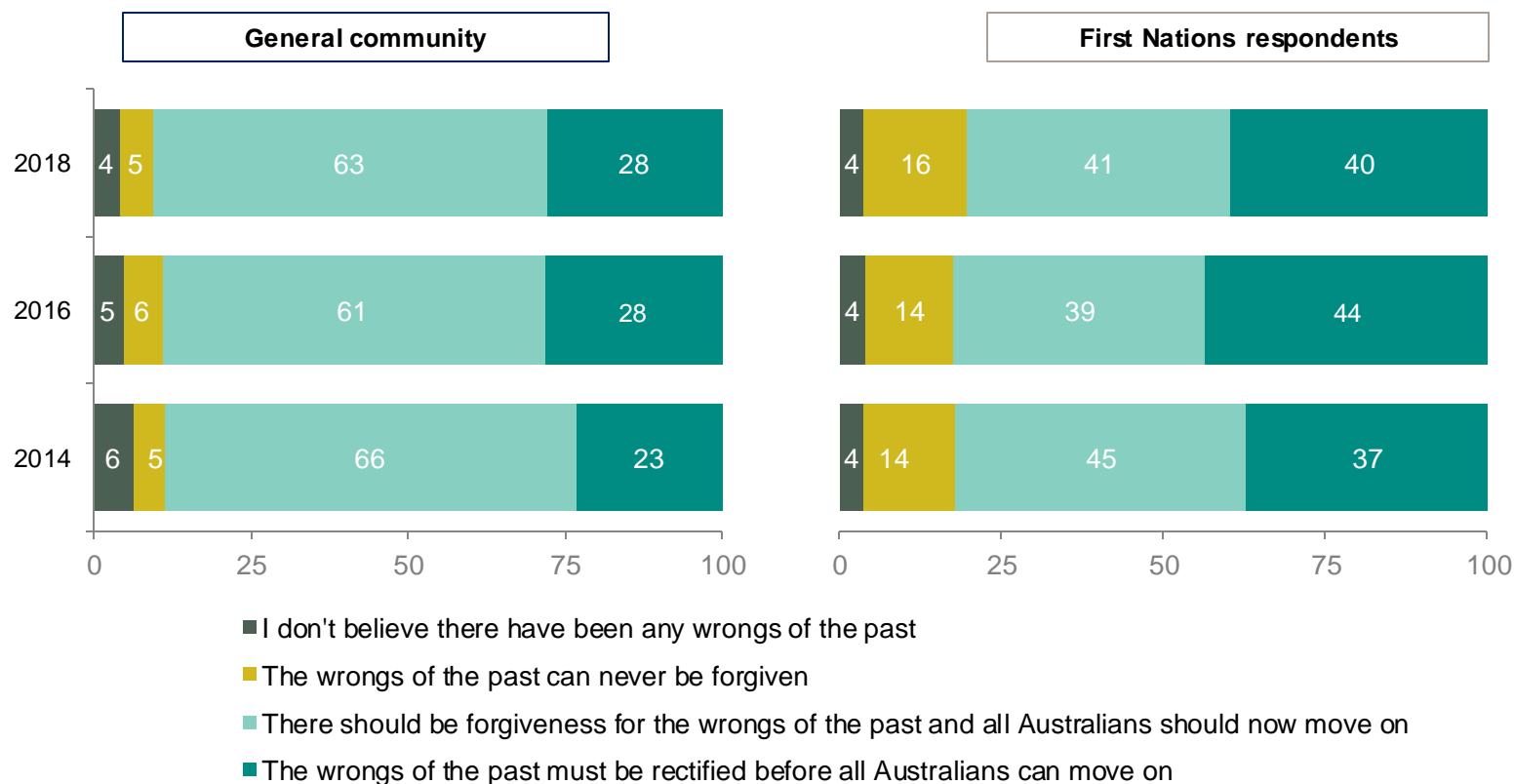
We mostly continue to believe that past issues should be forgiven and all of us should move on

First Nations respondents remain more likely to feel the wrongs of the past must be rectified before we can move on with reconciliation (38%), compared with the general community (27%).



How should all of us move on 2014-18:

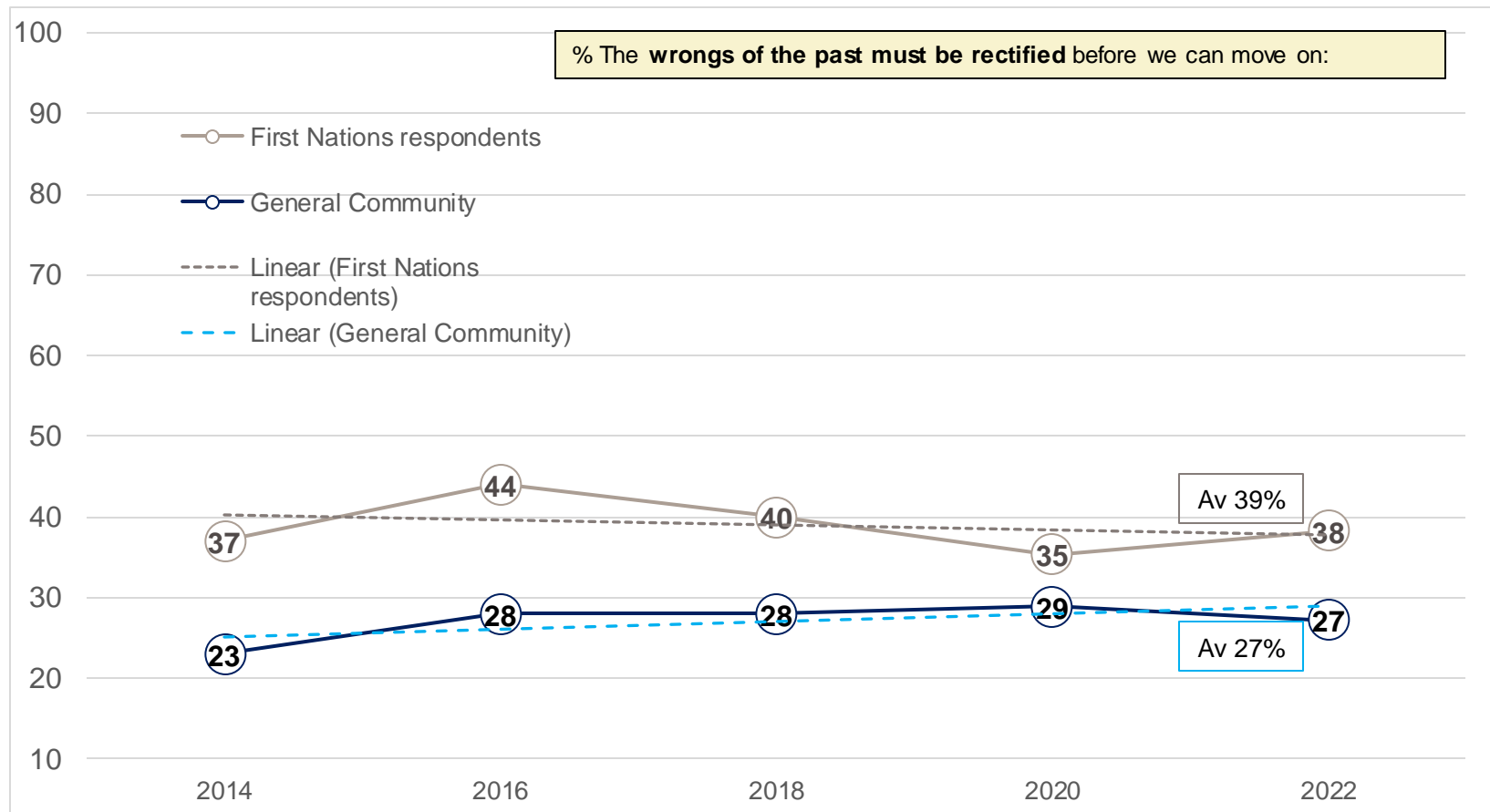
Aboriginal and Torres Strait Islander people remained more likely to feel the wrongs of the past must be rectified before we can move on with reconciliation, compared with the general community, between 2014 and 2018.



ARB tracking:

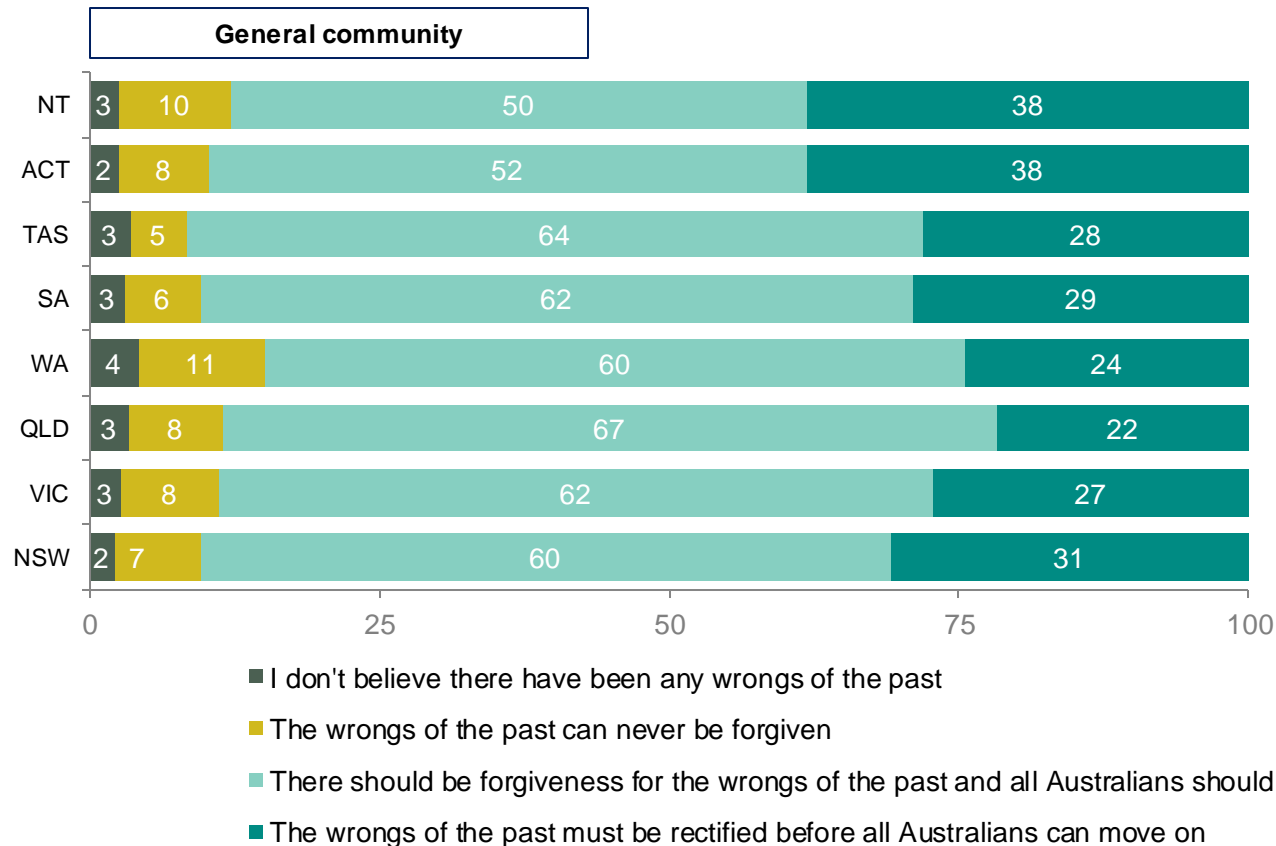
Since 2014, Aboriginal and Torres Strait Islander Australians have remained more likely to believe that the wrongs of Australia's past must be rectified, before the country can move on with reconciliation (long term average of 39%), compared to the general public (long term average of 27%).

However, there has been a steady increase in this sentiment within the general community.



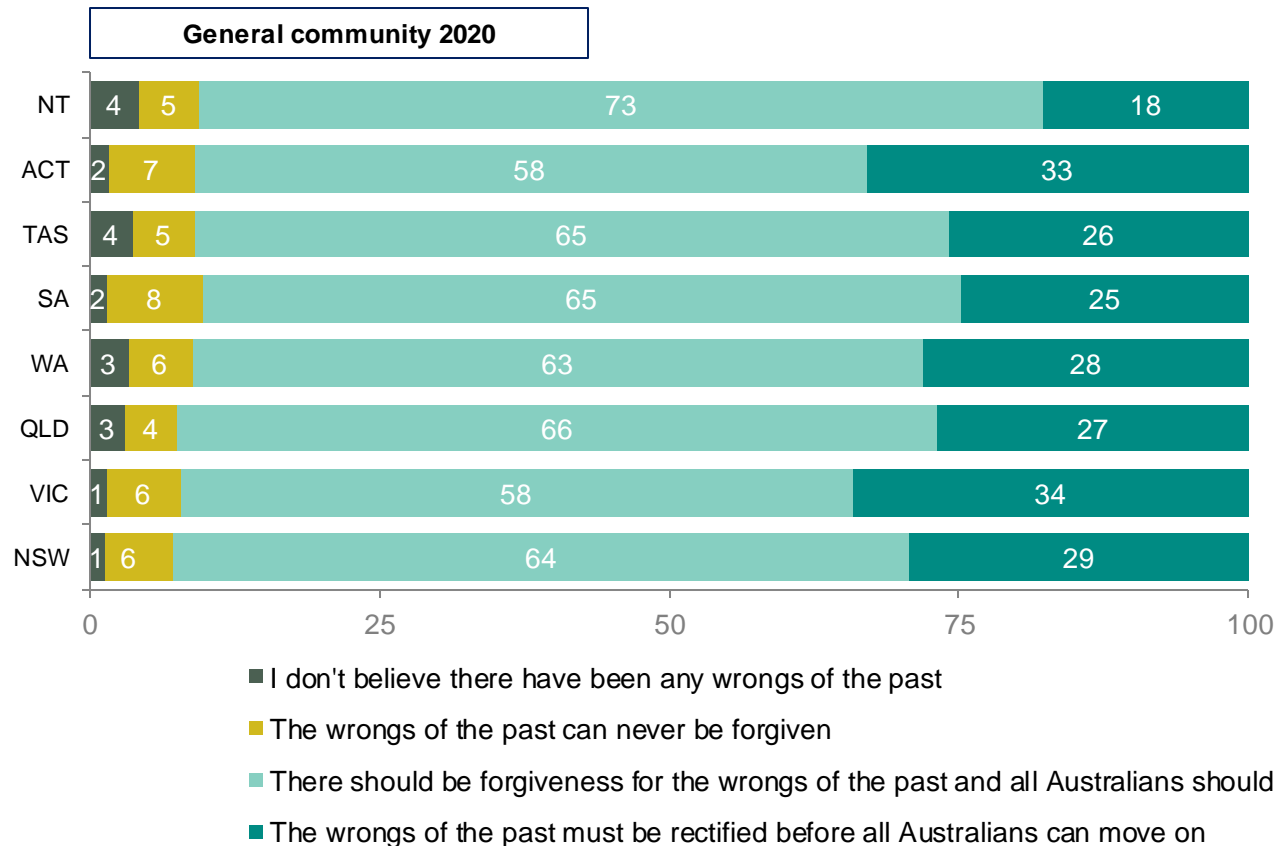
Northern and Capital Territorians are most likely to feel past issues must be rectified

NT and ACT have the largest percentage of people who feel past wrongs must be rectified (38%), while the Queensland has the largest percentage of people in the general community who believe “there should be forgiveness” so we can now move on (67%), compared to other States and Territories.



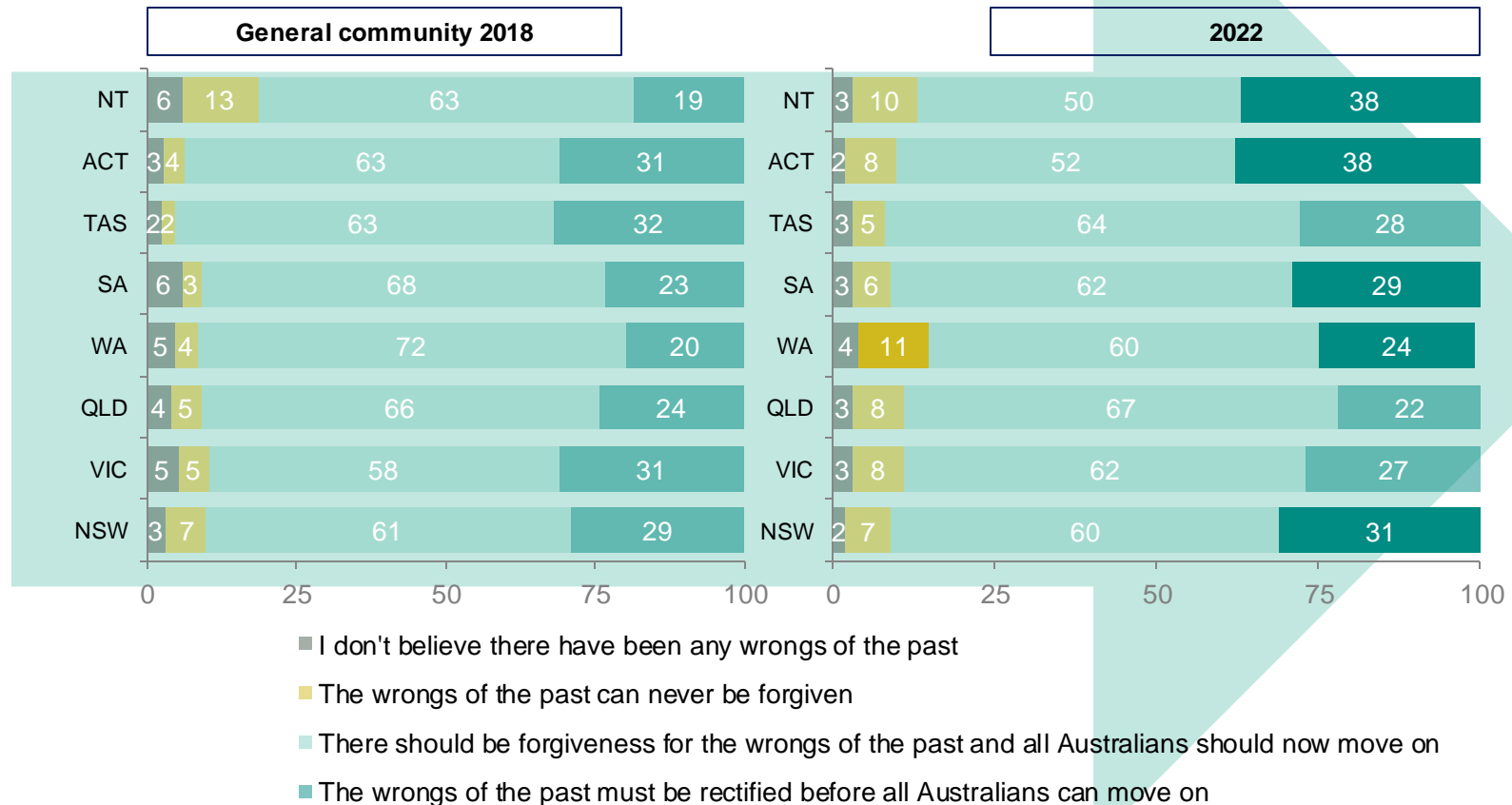
Past issues must be rectified 2020:

Two years ago, Victoria had the largest percentage of people who felt past wrongs must be rectified (34%), while the NT had the largest percentage of people in the general community who believed “there should be forgiveness” so we can now move on (73%), compared to other States and Territories.

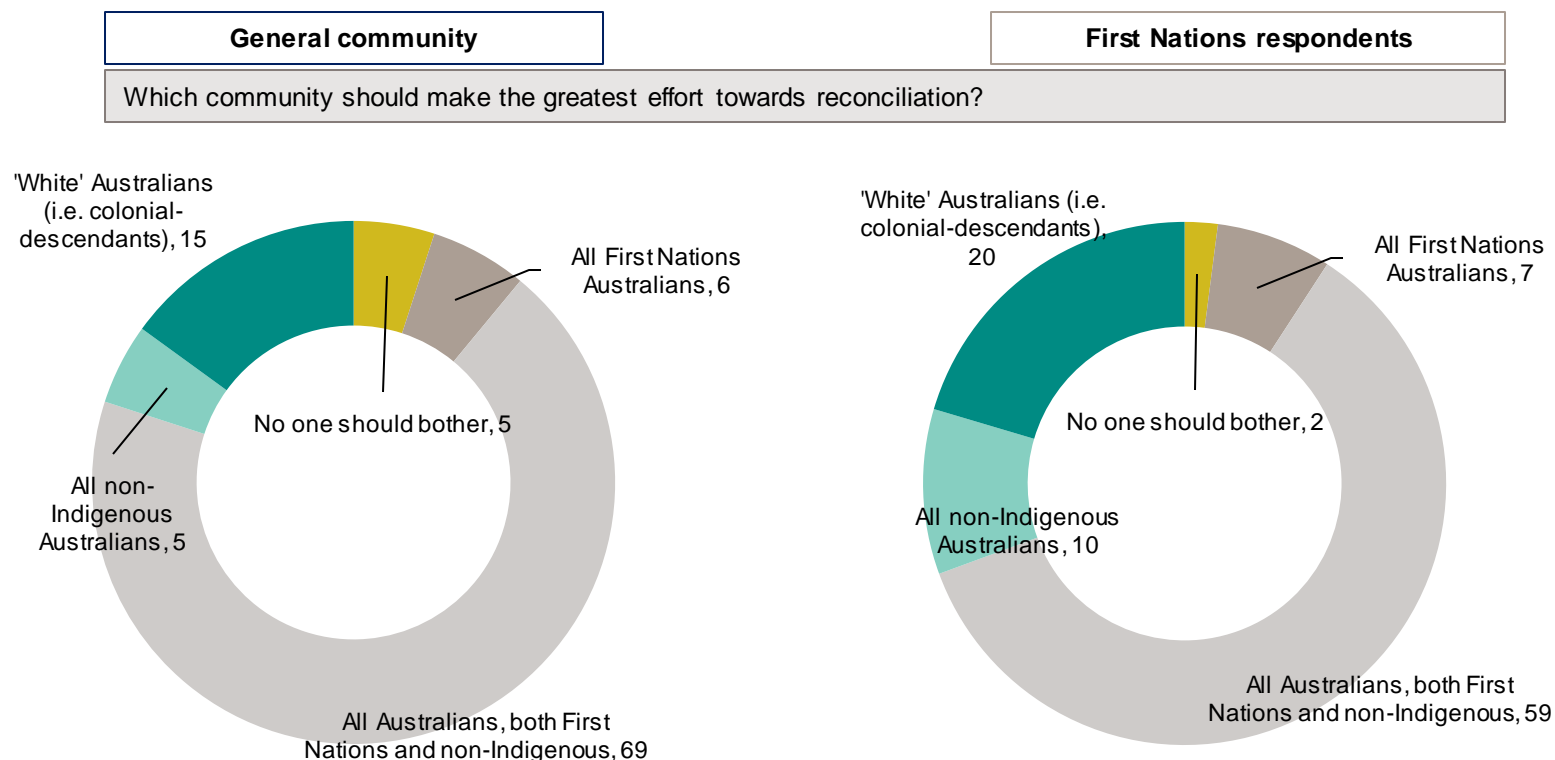


More people in NT now believe past issues must be rectified before we can move on

More people in many areas now feel “past wrongs must be rectified”, than in 2018, particularly in NT, ACT, SA and WA. Notably, more people in WA now believe past wrongs can never be forgiven (11%), compared to 2018 (4%).



The majority of us believe it's the responsibility of *all* Australians to further reconciliation



Both the general community (69%) and First Nations respondents (59%) mostly feel it's the responsibility of everyone to make the effort towards reconciliation.

However, it is notable that First Nations Australians (20%) are more likely than the general community (15%) to believe that 'white' Australians, typically of colonial descent, should make the greatest effort.

Appendix

Respondent profiles

Sample characteristics:

Gender and age	General community weighted %	General community (raw numbers)	First Nations community weighted %	First Nations community (raw numbers)
Male	49%	1221	49%	230
Female	51%	1301	51%	302
Non-binary/other gender	0%	(10)	0%	(19)
18-24 years old	11%	234	20%	111
25-34	18%	404	24%	164
35-44	18%	473	18%	128
45-54	16%	439	16%	57
55-64	15%	421	12%	49
65+	22%	551	10%	23
Employment	General community weighted %	General community (raw numbers)	First Nations community weighted %	First Nations community (raw numbers)
Working full-time	38%	992	43%	267
Working part-time	20%	493	17%	103
Unemployed/not working	5%	155	13%	55
Student	7%	112	4%	24
Retired	20%	536	13%	30
Manage household/ family	6%	174	9%	40
Other	3%	60	2%	13

General community total sample size = 2551. Aboriginal and Torres Strait Islander total base sample size = 532
Non-binary/other gender respondents do not figure in the weighted samples (General community base sample n=2522), due to the ABS census not yet including this data. Please note, percentages have been rounded and may not equal 100%.

Sample characteristics:

Workplace Reconciliation Action Plan (working respondents)	General community weighted %	General community (raw numbers)	First Nations community weighted %	First Nations community (raw numbers)
Current employer has a RAP	24%	445	50%	194
Current employer does NOT have a RAP	25%	354	19%	69
Unsure/don't know	52%	686	31%	107

Education level	General community weighted %	General community (raw numbers)	First Nations community weighted %	First Nations community (raw numbers)
Postgraduate degree	14%	338	10%	71
Graduate diploma or graduate certificate	6%	189	9%	47
Bachelor degree	28%	592	14%	106
Advanced diploma or diploma	11%	273	11%	46
Certificate I, II, III or IV	18%	493	26%	119
Secondary education	18%	468	21%	89
Primary/Part of secondary education	4%	152	9%	47
Other	0%	17	2%	7

General community total base sample size = 2522. Aboriginal and Torres Strait Islander total base sample size = 532
Please note, percentages have been rounded and may not equal 100%.

Sample characteristics:

State	General community weighted %	General community (raw numbers)	First Nations community weighted %	First Nations community (raw numbers)
NSW	32%	557	34%	159
VIC	26%	486	8%	95
QLD	20%	510	29%	108
WA	10%	232	11%	32
SA	7%	235	5%	37
TAS	2%	230	4%	29
ACT	2%	139	1%	37
NT	1%	133	8%	35

Metro/Regional	General community weighted %	General community (raw numbers)	First Nations community weighted %	First Nations community (raw numbers)
Metro	68%	1830	38%	368
Regional	31%	618	51%	134
Rural	1%	74	11%	30

General community total base sample size = 2522. Aboriginal and Torres Strait Islander total base sample size = 532
Please note, percentages have been rounded and may not equal 100%. Metro/Regional/Rural locations are based on postcodes.

Sample characteristics:

First Nations Heritage	General community weighted %	General community (raw numbers)	First Nations community weighted %	First Nations community (raw numbers)
Non-Indigenous	97.4%	1990.0	0%	0
Australian Aboriginal	2.1%	421.0	91.4%	421.0
Torres Strait Islander	0.2%	31.0	4.2%	31.0
Aboriginal AND Torres Strait Islander	0.3%	80.0	4.4%	80.0

Family includes both non-Indigenous & First Nations members	General community weighted %	General community (raw numbers)	First Nations community weighted %	First Nations community (raw numbers)
Yes, within my close family circle/network	10%	541	70%	358
Yes, but not within my close family circle/network	7%	263	22%	136
No	80%	1662	10%	56
Don't know/unsure	4%	96	2%	14

General community total base sample size = 2522. Aboriginal and Torres Strait Islander total base sample size = 532
Please note, percentages have been rounded and may not equal 100%.

Sample characteristics:

Birth/Language	General community weighted %	General community (raw numbers)	First Nations community weighted %	First Nations community (raw numbers)
Born in Australia	69%	1906	98%	517
Not born in Australia	31%	616	2%	15
English-speaking at home	90%	2309	94%	493
Non-English speaking at home	10%	213	6%	39

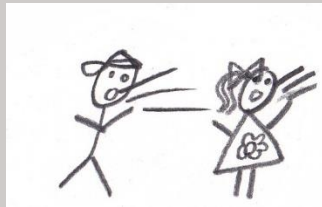
Cultural Ancestry	General community weighted %	General community (raw numbers)	First Nations community weighted %	First Nations community (raw numbers)
Anglo-European MESB	60%	1337	6%	50
ANZ Indigenous MESB	1%	247	47%	247
European non-MESB	6%	132	0%	1
Mixed Heritage	18%	535	46%	233
CALD	13%	241	0%	0
Not listed/unknown	2%	30	0%	1

General community total base sample size = 2522. Aboriginal and Torres Strait Islander total base sample size = 532
Please note, percentages have been rounded and may not equal 100%. Cultural Ancestry is based on selection of 1 or 2 ABS categories. MESB refers to 'main English speaking background'. CALD refers to 'culturally and linguistically diverse'.

Sample characteristics:

Accommodation	General community weighted %	General community (raw numbers)	First Nations community weighted %	First Nations community (raw numbers)
Single with dependent children living at home	6%	212	19%	95
Single without dependent children living at home	29%	678	24%	133
Married/defacto with dependent children living at home	26%	710	34%	197
Married/defacto without dependent children living at home	30%	737	16%	69
Other	8%	185	7%	38
Household income (annual gross)	General community weighted %	General community (raw numbers)	First Nations community weighted %	First Nations community (raw numbers)
Less than \$30,000	14%	361	27%	99
\$30,000 - \$49,999	14%	366	10%	56
\$50,000 - \$69,999	12%	330	13%	74
\$70,000 - \$89,999	9%	238	11%	56
\$90,000 - \$119,999	12%	288	13%	61
\$120,000 - \$149,999	10%	246	5%	48
\$150,000 - \$249,999	11%	282	8%	68
\$250,000 or more	3%	91	3%	22
Don't know/prefer not to say	14%	320	10%	48

General community total base sample size = 2522. Aboriginal and Torres Strait Islander total base sample size = 532
Please note, percentages have been rounded and may not equal 100%. Household income refers to combined spouse or parental income (if living at home and not working) or personal income if not in a relationship.



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