

**Submission
No 81**

MEASURES TO PROHIBIT SLOGANS THAT INCITE HATRED

Organisation: Institute for Collaborative Race Research

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Parliament of New South Wales

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*Submission to the NSW Parliamentary inquiry into banning protest
slogans*

Institute for Collaborative Race Research opposes the proposal to ban or criminalise political slogans, including phrases such as “globalise the intifada” and “from the river to the sea”.¹

We engage with this Inquiry because it is vital to expose the dangers of the proposed ban and how it will function to reinforce rather than challenge racial violence and hatred. This proposed Inquiry contributes to a well-established strategy to weaponise tragedy to enable repressive law-making and distract from overwhelming state violence by so-called ‘Australia’ and ‘Israel’.

We continue to witness how interconnected systems of politics, media and the legal system attempt to shut down vital criticism of Israel’s genocide of Palestinians. It has become routine for politicians and media to claim that those who stand up against the state of Israel are antisemitic, racist and threats to peace. This strategy uses a well-worn conflation of antisemitism and anti-Zionism to confuse and distract the public from genuine hatred and violence – Israel’s genocide and the complicity of the Australian Government. This inquiry attempts to convince the public that standing up against genocide – the most extreme and violent form of racist hate – is in fact, racist and

¹ For definitions, we refer to the submission by the Institute for the Critical Study of Zionism, “These phrases are expressions of multiracial, transnational political organizing in collective pursuit of globally-recognized rights, and to resist militarism and state violence. These facts have been repeatedly affirmed by scholars of colonialism, political science, Palestine studies, critical Zionism studies, Holocaust studies, and genocide studies, and most importantly by the community organizations who often use the phrase in political expression.”

hateful. This is no surprise from a state committing ongoing genocide against Indigenous people.

Politicians and media frame criticism of the state as a political and moral threat, arguing suppression of political dissent is required for social cohesion and safety. Campaigns that label people speaking out against Israel as racist and hateful also pose a danger to Indigenous people and anyone challenging the violence of ongoing settler-colonialism. If Palestinians are silenced and vilified by Australian politicians and media for speaking out against Israel, what does this mean for Blackfullas directly challenging the Australian state? This question is articulated in the submission by the Baramadagal Darug Tribal Governing Council, who draw links to NSW's history of outlawing Indigenous resistance and the "real risk that these reforms could be used to suppress Aboriginal and Torres Strait Islander advocacy challenging state authority, including protest relating to land, water, policing, incarceration, deaths in custody, and international solidarity."²

One of the key ways that governments and mainstream media introduce repressive and racist policies is by characterising them as 'protection'. Historically, this strategy has been used to normalise violence against marginalised communities: forcing Aboriginal people into missions 'for their own good', sending the military into NT Aboriginal communities to 'save the children', turning back boatloads of refugees to 'prevent deaths at sea'. These policies required an increase in government and military powers that is characteristic of rising authoritarianism. As a result, state powers that were once seen as extreme became normal, and everyday rights were taken that have never been regained.

Today, the increase of state powers under the guise of 'care' and 'safety' is rising. Laws to criminalise protest have also been proposed for the supposed 'safety' of Jewish communities with no concern for the anti-Zionist Jews who protest alongside Palestinians. Also in the name of 'safety', the Queensland government has passed youth justice laws that breach human rights and suspended health services for trans children in the name of 'care'. As governments attempt to normalise these policies, it is integral we clearly see and resist the violent, repressive strategy that lies behind the language of safety, care and cohesion.

² <https://img1.wsimg.com/blobby/go/ae9b4a7b-a09f-4912-bf54-978714aba48b/downloads/8e86a10d-c322-41eb-a745-1522bdc1d7a8/Submission%20to%20the%20NSW%20Parliament%20Inquiry%20into%20.pdf?ver=1768025560545>