



Jesuit
Social Services
Building a Just Society

Response to the inquiry into racism, hate and violence directed at Aboriginal and Torres Strait Islander people

May 2026

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We acknowledge the Traditional Custodians of all the lands on which Jesuit Social Services operates and pay respect to their Elders past and present. We express our gratitude for their love and care of people, community, land and all life.

For further information, contact:

Julie Edwards, CEO, Jesuit Social Services

T: 03 9421 7600

E: julie.edwards@jss.org.au

Jesuit Social Services: Who we are and what we do

Jesuit Social Services is a social change organisation working to build a just society where all people can live to their full potential. For almost 50 years, we have accompanied the most disadvantaged members of the community, delivering support services and advocating for improved policies, legislation and resources. We are a national organisation with a significant footprint in Victoria, New South Wales and the Northern Territory.

Jesuit Social Services has longstanding partnerships with Aboriginal communities and organisations in the places where we work. This is particularly the case in the Northern Territory, where we first began working nearly 20 years ago following an invitation to work collaboratively with the Central and Eastern Arrente people in Santa Terese (Ltyentye Apurte) and Alice Springs (Mparntwe). Our work with and alongside Aboriginal people and communities has since evolved to include delivery of youth justice programs, such as restorative youth justice group conferencing; partnering with communities to build capacity, including with the Katherine Justice Reinvestment initiative and Yeyekerte in Mparntwe; advocating alongside local organisations on climate justice; and delivering high-quality training across the community sector in foundational practice areas.

Our contribution to this inquiry

We recognise that this inquiry was in part prompted by the horrific attempted bombing, charged as a terror attack, at an Invasion Day rally in Boorloo/Perth earlier this year. This clearly points to the need to examine racially motivated acts of violence towards First Nations people. However, it is not possible to understand, let alone address, racism by only considering individual acts. Efforts to eliminate racism, hate and violence directed towards First Nations people must understand and address systemic racism – defined by the Australian Human Rights Commission as “the way a society or institution’s cultural norms, laws, ideologies, policies, and practices result in inequitable treatment and outcomes.”¹ Systemic racism creates the architecture around which other forms of racism are enabled, supported and justified, resulting in the widespread unfair treatment and oppression of First Nations people.

Jesuit Services sees the impacts of systemic racism against First Nations people through the experiences of our participants and practitioners, and in the data we collect. As such, our submission explores systemic racism directed at, and experienced by, First Nations people in Australia, with a focus on how it manifests in justice systems and housing/climate policies. We respond to item one of the terms of reference, *The nature, prevalence and impact of racism, hate and violence towards First Nations people*,

¹ Australian Human Rights Commission (AHRC) (n.d.). Key racism terms. ([Weblink](#))

including trends over time; and touch on item two, *The effect of online platforms on the reach, prominence and harm caused by racism and hate directed at First Nations people*. Our contribution regarding the online environment draws practice and research we have undertaken through [The Men's Project](#), including:

- exploring key influences in the lives of boys and young men, including online, and
- using online platforms to disrupt and deter harmful behaviour (in the specific context of online child sexual abuse offending) and offer support services to those seeking help. While we note the different context and factors driving racially motivated online hate and violence, our experience disrupting and deterring harmful behaviours which occur online may offer insights of interest to the Committee.

Should this be of assistance, we would welcome the opportunity to meet with the Committee to discuss our submission and recommendations and/or give evidence at the inquiry.

Our call to the Australian Government

We note that in 2024 the Australian Human Rights Commission published [The National Anti-Racism Framework: A roadmap to eliminating racism in Australia](#). The Framework made 63 recommendations aimed at driving both structural and cultural change, across Australia's legal, justice, health, education, media and arts sectors, as well as workplaces and data collection. It specifically called on the Australian Government to develop a dedicated implementation plan focused on First Nations peoples, and their distinct and enduring experiences of racism. Despite the urgency of this work, the Framework has received limited formal endorsement from governments.²

The National Agreement on Closing the Gap sought to introduce a new approach to overcome entrenched inequality faced by First Nations people, including by transforming government organisations (Priority Reform 3) – with a stated commitment to identify and eliminate racism and undertake system-focused efforts to eliminate institutionalised racism.

This submission outlines key examples of systemic racism in government policies and processes that are inhibiting progress towards key Closing the Gap targets, and denying First Nations people genuine self-determination. Further to the recommendations outlined in this submission, we call on all Australian governments to recommit to Priority Reform 3, transforming government institutions, and to undertake a process to identify and eliminate structural racism held up by governments in this country. We further call for governments to adopt and implement *The National Anti-Racism Framework* developed by the Australian Human Rights Commission in full.

² AHRC (2026). 40 stories for 40 Years | Anti-racism advocacy. ([Weblink](#))

Recommendations

Recommendation 1: Australian governments should adopt and implement the National Anti-Racism Framework developed by the Australian Human Rights Commission in full, prioritising efforts to:

- a) Raise the minimum age of criminal responsibility to at least 14 years in all jurisdictions, with no exceptions.
- b) Conduct an external audit that investigates systemic racism in all Australian jurisdictions, including police misconduct and negligence, and develop holistic reforms to institutional practices across all stages of the justice process from initial contact with law enforcement through to post-prison release.
- c) Review the adequacy and effectiveness of any anti-racism and cultural safety training within the justice system across all Australian jurisdictions, including for police, legal aid providers, first responders, support services, and the courts, and implement mandatory and ongoing anti-racism and First Nations cultural safety training for leadership and staff.

Recommendation 2: The implementation of the National Anti-Racism Framework should be driven by the Federal Government, beginning with the establishment of a National Anti-Racism Taskforce, with Australian governments to fund and work in partnership with the Taskforce to develop and implement the recommended National Anti-Racism Framework First Nations Implementation Plan (along with the National Anti-Racism Framework Implementation Plan).

Recommendation 3: The Federal Government should establish a dedicated investment stream for place-based, community-led approaches to prevention, early intervention, diversion and rehabilitation in First Nations communities with high rates of justice system contact, with funding contingent on genuine community co-design and independent evaluation.

Recommendation 4: The Federal Government should increase the availability of, and access to, trauma-informed, culturally safe programs that support healing and recovery for First Nations young people, including through increased resourcing for Aboriginal Community Controlled Organisations (ACCOs).

Recommendation 5: The Federal Government should invest in research to identify and synthesise the practice elements and techniques most likely to support culturally safe and effective recovery and healing for First Nations child victim-survivors, and inform strengthened service design and practice.

Recommendation 6: Federal, state and territory governments should commit to upgrading all social housing by 2030 to improve energy efficiency and climate resilience. First Nations housing energy upgrades should be prioritised, and the programs should be developed in partnership with First Nations communities.

Recommendation 7: The Federal Government should work with state and territory governments to reform pre-payment metering arrangements in consultation with First Nations people and communities, to provide hardship protections and reduce the high frequency of disconnection; and prohibit electricity disconnection during extreme heat (e.g. 40+ degrees).

Recommendation 8: The Federal Government should provide funding to support place-based, community-led climate adaptation and resilience that centres First Nations communities and organisations, for example through a dedicated stream under the Commonwealth's Disaster Ready Fund.

Recommendation 9: In designing the digital duty of care the Federal Government should have a clear focus on hate speech, ensuring it addresses the ways algorithmic recommender systems contribute to the spread of hate speech and that platforms can be used to facilitate hate-motivated offline attacks.

Recommendation 10: The Federal Government should provide funding to trial and evaluate online deterrence initiatives that seek to address online hate directed at First Nations people and other groups, as well as technological tools to identify and support people experiencing online abuse.

Submission

Systemic racism facing First Nations people in Australia's criminal justice systems

First Nations people face systemic discrimination and criminalisation which results in their significant overrepresentation across all Australian criminal justice systems. Despite the Closing the Gap agreement including targets to reduce incarceration of First Nations adults and young people, outcomes continue to worsen. This can be seen through:

- an increase of close to 33% in the rate of incarceration of First Nations adults between 2018 and 2025.³
- an increase of 50% in the number of First Nations deaths in custody between 2015–2016 and 2024–2025, with 2024–25 having the highest number (33) since 1979–80 when monitoring began under the National Deaths in Custody Program.⁴

We particularly draw your attention to the Northern Territory, where the Productivity Commission's Closing the Gap dashboard shows the rate of incarceration of First Nations people increased by approximately 56% from 2018 to 2025, reaching 4166.7 people per 100,000 population.⁵ The countries with the highest rates of incarceration worldwide, including El Salvador and the USA, do not begin to approach such figures. At the same time, the rate of incarceration for non-Indigenous people in the Northern Territory was 202.5 per 100,000 in 2018, and 225.4 in 2025.

These alarming trends have been driven by regressive and harmful policies introduced by state and territory governments in recent years which disproportionately impact First Nations people. This includes removing the principle of detention as a last resort for youth offenders – often on the grounds of 'community safety', despite strong evidence that incarceration in fact increases the likelihood of recidivism among children.⁶

Policies which target young people in particular include:

- Queensland '[Adult Crime, Adult Time](#)' laws (passed in 2024 and expanded in 2025): Requires that children as young as 10 receive adult penalties for crimes including burglary and theft.
- Northern Territory [lowering the age of criminal responsibility](#) (2024): After raising the age of criminal responsibility from 10 to 12 in 2022, the newly-elected Northern Territory Government lowered the age back to 10 in 2024.

³ Productivity Commission (2026). Closing the Gap Dashboard: Criminal justice. ([Weblink](#))

⁴ McAlister, M. et al (2025). Deaths in custody in Australia 2024–25. AIC. ([Weblink](#))

⁵ Productivity Commission (2026). Closing the Gap Dashboard: Criminal justice. ([Weblink](#))

⁶ AHRC (2024). Help way earlier!: How Australia can transform child justice to improve safety and wellbeing. ([Weblink](#))

- Victorian [bail reforms](#) (2025): Removed 'remand as a last resort' as a principle in sentencing children, and introduced new bail offences and stricter tests for 'high harm' offences including aggravated home invasion and carjacking.
- Victorian '[Adult Time for Violent Crime](#)' laws (2025): Enabled children aged 14 and over to face adult sentences for a range of crimes.
- New South Wales '[Post and Boast Laws](#)' (2024): Criminalised filming and sharing footage of crimes.

The overrepresentation of First Nations people in the justice system is the culmination of a history of colonisation and racism in Australia. The sections below outline specific examples of systemic racism experienced by First Nations people and communities which contribute to intergenerational cycles of justice system contact and entrenchment of disadvantage.

Failure to address intergenerational trauma and childhood victimisation

The overrepresentation of First Nations people in Australia's criminal justice system cannot be understood in isolation from the profound and ongoing impacts of intergenerational trauma. Colonisation — including the violent dispossession of land, the forced removal of children through the Stolen Generations, the suppression of language and culture, and the destruction of family and community structures — produced deep and enduring wounds that continue to be felt today. Research consistently shows that unresolved trauma significantly increases the likelihood of mental health challenges, substance use, family violence, and homelessness, all of which are themselves drivers of justice system contact. For First Nations people, this trauma is not simply historical: it is continuously compounded by ongoing experiences of racism, discrimination, poverty, and cultural dislocation.

Jesuit Social Services knows from internal program data and the experience of our practitioners that a high proportion of people involved with the criminal justice system are themselves victims of family violence and/or child abuse. In 2023–24, 74% of participants in our adult justice programs and 53% of participants in our youth justice programs reported being a victim-survivor of family violence at some stage in their lives (a figure that is likely underreported).⁷ The vast majority of the reported experiences involved exposure to violence in childhood. There remains a significant lack of support services available for child victim-survivors, and considerable gaps in what constitutes effective recovery and healing responses for children and young people who experience domestic, family and sexual violence. Without genuine investment in trauma-informed, culturally safe responses that address the root causes of violence, rather than punishing their symptoms, the cycle of justice system contact, incarceration and intergenerational harm will continue to deepen.

⁷ Internal Jesuit Social Services program data.

Racial profiling and over-policing of First Nations young people

Research on police stops in Victoria found strong evidence that racial appearance — not crime — is triggering police attention and subsequent conduct, particularly for Aboriginal, African, Pasifika and Middle Eastern-appearing people.⁸ Pre-emptive and risk-based policing tactics result in targeted monitoring and surveillance of culturally diverse young people, and uneven use of police discretion, including in decisions about cautions and diversion. The Jumbunna Institute for Indigenous Education and Research [Call It Out Annual Report](#) details instances of over-policing of First Nations people, in addition to inappropriate use of force by police and racist attitudes that extend to First Nations people who are themselves victims of crime. This racial profiling and over-policing draws First Nations young people deeper into the justice system. The dynamic is then compounded by media representations that racialise crime, generating fear and prejudice that shapes police behaviour and community responses.

Racial profiling has consequences that extend well beyond individual incidents. It erodes trust in police and services, meaning young people from these communities are less likely to seek help when they need it, and more likely to find belonging in networks that feel accessible, such as peers and/or adults engaged in anti-social and criminal behaviour. Unjustified police stops can also be a source of trauma to young people from communities that have historically experienced over-policing, and can compound previous traumatic experiences.⁹

Absence of cultural safety

Connection to culture is among the most consistently identified protective factors against reoffending for First Nations young people. Yet justice systems frequently fail to provide culturally safe and appropriate support. In New South Wales, our staff and partner organisations recognise a pattern across youth justice centres of cultural safety as a program 'add-on' — a NAIDOC event, a cultural meal, an optional Indigenous caseworker with a long waitlist — rather than as a core feature of the system. This matters, particularly given that over 60% of young people in NSW detention are First Nations.¹⁰ A system that undermines connection to culture through tokenistic cultural programming, insufficient Aboriginal staffing, and a workforce not trained in cultural safety, is actively working against the rehabilitation outcomes it claims to pursue.

A lack of cultural awareness and safety is also evident in decisions around parole conditions for First Nations people, which are too often set without sufficient regard for the reality of young people's lives. Conditions that may seem technically reasonable can be impossible to comply with in a practical sense, and the consequences of breach can be severe. For example, parole conditions often prohibit contact with anyone else

⁸ Hopkins, T. (2024). Do Australian police engage in racial profiling? A method for identifying racial profiling in the absence of police data. *Current Issues in Criminal Justice*. 37(1). ([Weblink](#))

⁹ Agnew-Pauley, W. et al. (2025). A realist review on the police use of stop and search powers. *European Journal of Criminology*. Vol. 22(3). ([Weblink](#))

¹⁰ BOCSAR (2025). NSW Closing the Gap Target 11 Quarterly Report. ([Weblink](#))

currently on parole, or with co-offenders. The broad application of such conditions without consideration of cultural or family context can have a particular impact on First Nations people given their overrepresentation in the justice system. It can result in a person being unable to contact close members of kin, unable to return to safe housing, or prevented from attending sorry business.

Recommendations

To address the systemic elements of adult and youth justice systems, policies and practices – police, courts, corrections, prisons – which perpetuate racist practices and experiences of racism by First Nations individuals and communities we recommend:

1. Australian governments should adopt and implement the National Anti-Racism Framework developed by the Australian Human Rights Commission in full, prioritising efforts to:
 - a) Raise the minimum age of criminal responsibility to at least 14 years in all jurisdictions, with no exceptions.
 - b) Conduct an external audit that investigates systemic racism in all Australian jurisdictions, including police misconduct and negligence, and develop holistic reforms to institutional practices across all stages of the justice process from initial contact with law enforcement through to post-prison release.
 - c) Review the adequacy and effectiveness of any anti-racism and cultural safety training within the justice system across all Australian jurisdictions, including for police, legal aid providers, first responders, support services, and the courts, and implement mandatory and ongoing anti-racism and First Nations cultural safety training for leadership and staff.
2. The implementation of the National Anti-Racism Framework should be driven by the Federal Government, beginning with the establishment of a National Anti-Racism Taskforce, with Australian governments to fund and work in partnership with the Taskforce to develop and implement the recommended National Anti-Racism Framework First Nations Implementation Plan (along with the National Anti-Racism Framework Implementation Plan).

We further recommend the Federal Government:

3. Establish a dedicated investment stream for place-based, community-led approaches to prevention, early intervention, diversion and rehabilitation in First Nations communities with high rates of justice system contact, with funding contingent on genuine community co-design and independent evaluation.
4. Increase the availability of, and access to, trauma-informed, culturally safe programs that support healing and recovery for First Nations young people, including through increased resourcing for Aboriginal Community Controlled Organisations (ACCOs).

5. Invest in research to identify and synthesise the practice elements and techniques most likely to support culturally safe and effective recovery and healing for First Nations child victim-survivors, and inform strengthened service design and practice.

Systemic racism in environmental and climate policies

First Nations communities across Australia have long faced systemic environmental discrimination, where decisions about land use, resource extraction, and environmental protection have been made without meaningful consent and at significant health, social and cultural costs to First Nations peoples. Mining and resource projects have repeatedly been approved on or near sacred sites and traditional lands, and despite the existence of heritage protection frameworks, these laws have consistently failed to centre First Nations voices. The [Environment Centre NT](#) has set out the long history of the McArthur River Mine in the Northern Territory, and efforts by Traditional Owners over decades to stop the damage caused by the mine.

First Nations communities are also disproportionately exposed to environmental health hazards, a pattern that reflects broader structures of racial inequality. We point to evidence provided by the National Aboriginal Community Controlled Health Organisation (NACCHO) to the federal inquiry into the [extent, regulation and management of PFAS](#). NACCHO illustrates how the PFAS contamination crisis in First Nations communities is a form of environmental racism, and highlights “the disproportionate exposure of racialised communities to environmental hazards, often due to systemic neglect, lack of consultation, and unequal access to remediation and justice”.¹¹

While Jesuit Social Services is not best placed to comment in detail on these issues, we urge the committee to ensure Traditional Owners and First Nations communities are adequately consulted in the course of this inquiry, including in relation to racism perpetuated by environmental and climate policies and practices.

Facing the impacts of climate change

First Nations peoples are also on the frontlines of climate change, with Torres Strait Island communities facing sea level rise and inundation, and communities in northern Australia already experiencing prolonged extreme heat. These impacts are not incidental and are shaped by systemic racism and ongoing discrimination, rooted in colonisation, which have produced entrenched inequities in housing, infrastructure, health, and access to decision making. These same structural barriers continue to exclude First Nations communities from the policy and funding decisions that shape climate responses, with limited investment in community-led and self-determined solutions.

Through our work in the Northern Territory we see firsthand how First Nations communities are already living with the compounding impacts of climate change, such

¹¹ NACCHO (2025). Submission to the Inquiry into the extent, regulation and management of PFAS. ([Weblink](#))

as extreme heat, flooding, power outages and limited service availability. In 2019 we helped establish the [Climate Justice Alliance](#), a Territory-based collective of climate, environmental, union, and community-led organisations committed to justice for people and planet. [Temperature projections](#) released by the Alliance last year show that the Northern Territory could become unliveable in less than 40 years. This analysis complements findings from the Australian Council of Social Services' Summer Heat Survey 2024, which highlighted that First Nations people are at heightened risk of heat-related impacts from a range of factors including: being more likely to be living in social housing; more likely to experience overcrowding in the home; and more likely to be on a low income and in receipt of income support.¹²

The increased risk of extreme heat facing many First Nations communities is compounded by failures by governments to ensure public housing meets thermal-efficiency standards. In the Northern Territory there is currently no legal requirement for new or existing remote housing to meet nationally-recognised thermal safety standards. The Northern Territory has a tiered building certification system that only mandates houses in some regions, such as Darwin and Alice Springs, to be built to code. This means First Nations people are disproportionately impacted by poor quality housing stock, given the majority of the population of remote and very remote areas in the Northern Territory are Indigenous (63.8%).¹³ Community members are pushing for the Northern Territory Government to take action to improve the energy efficiency of public housing, with residents of the remote community of Papunya filing a Federal Court case in April this year, alleging the Northern Territory Government has failed in its duty as a landlord to protect tenants from extreme heat exacerbated by climate change.¹⁴

The risks facing First Nations people in remote communities due to extreme heat are further compounded due to higher rates of households accessing electricity via prepayment supply arrangements. Under these arrangements, when credit runs out the home is automatically disconnected, cutting off access to lights, power, refrigeration and cooling. Research conducted by Original Power and the First Nations Clean Energy Network found First Nations energy customers using prepayment are among the world's most energy insecure, experiencing an average of 49 disconnections a year – or nearly one a week.¹⁵ This has wide-ranging impacts including the inability to safely store medicines and food or keep homes at safe temperatures.

Despite the Federal Government's own [National Climate Risk Assessment](#) (NCRA) noting 'Aboriginal and Torres Strait Islander peoples disproportionately experience the effects of climate change', the Government is not providing adequate support for climate

¹² Australian Council of Social Services (2024). ACOSS Summer Heat Survey 2024. ([Weblink](#))

¹³ Centre for Independent Studies (2022). The Territory Gap: comparing Australia's remote Indigenous communities. ([Weblink](#))

¹⁴ Human Rights Law Centre (2026). Tackling extreme heat in housing in the NT. ([Weblink](#))

¹⁵ Original Power (2025). The Right To Power: Keeping First Nations communities on prepayment connected. ([Weblink](#))

adaptation in First Nations communities. This failure to invest in place-based adaptation means the impacts of climate change will continue to fall disproportionately on those least responsible for contributing. It will also further entrench deep inequalities in relation to health outcomes, housing, energy security, and water security, which are all evidence of historic and ongoing systemic racism across other policy domains. The government must urgently accelerate coordinated, evidence informed, community led climate adaptation, prioritising communities facing the greatest risk due to structural inequality, so that these communities do not continue to face escalating heat and climate impacts alone.

Recommendations

To address the systemic and institutional racism embedded in environment, housing and climate change policies and practices that results in inequitable treatment and outcomes for First Nations people, we recommend:

6. Federal, state and territory governments should commit to upgrading all social housing by 2030 to improve energy efficiency and climate resilience. First Nations housing energy upgrades should be prioritised, and the programs should be developed in partnership with First Nations communities.
7. The Federal Government should work with state and territory governments to reform pre-payment metering arrangements in consultation with First Nations people and communities, to provide hardship protections and reduce the high frequency of disconnection; and prohibit electricity disconnection during extreme heat (e.g. 40+ degrees).
8. The Federal government should provide funding to support place-based, community-led climate adaptation and resilience that centres First Nations communities and organisations, for example through a dedicated stream under the Commonwealth's Disaster Ready Fund.

Addressing the role of online platforms

Algorithmic recommender systems on social media platforms play a role in actively amplifying racist content and hate speech. The 2024 statutory review of the *Online Safety Act* recognised that "online hate has the potential to cause significant harm to individuals and impact community safety more broadly," and that further regulatory intervention is needed to address the harms arising from online hate. The review made a range of recommendations to address online hate, including defining online hate material, making improvements to the complaint schemes and enhancing online service providers' obligations in relation to systems or processes through an overarching duty of care and due diligence.¹⁶

The Federal Government's response to the review, released in April 2026, reiterated the Government's commitment to legislate a digital duty of care, but only "noted" the

¹⁶ Rickard, D. (2024). Report of the statutory review of the *Online Safety Act 2021*. ([Weblink](#))

recommendations specifically aimed at strengthening the online safety framework's ability to address hate speech. The Government response further noted the goal is "finding the balance between the future focus of harms prevention through a systemic duty of care and reforms to the Act to strengthen reactive powers".¹⁷

While online platforms can be used to amplify hate and facilitate harm, they also offer opportunities to disrupt and deter people from engaging in harmful behaviour, and to provide support to victims of harm and abuse. As an example of such an approach, Jesuit Social Services is collaborating with the University of Tasmania on the Child Sexual Abuse Material (CSAM) Deterrence Centre, which involves partnering with technology companies and other organisations with a digital footprint (e.g. hotels, free wifi providers) to design effective deterrence messaging and other strategic interventions aimed at deterring online sexual offending against children and raising awareness of support services. Evidence shows warning messages are an effective deterrent that can disrupt online child sexual abuse offending and reduce the volume of attempts to access child abuse material.

There is there is an opportunity to work with technology platforms to trial deterrence messaging in the context of preventing other harmful online behaviours, including hate speech directed at First Nations people (or towards other cohorts who may be targeted, such as migrants or members of the LGBTQIA+ community). To be clear, we are not equating racism and hate speech with child sexual abuse offending, but pointing to an opportunity which warrants further exploration for technology to be used to disrupt online behaviour which is harming a group of people in our society. This could involve working with affected communities to understand the specific context in which hate, racism and violence manifests online, and using social norming messaging or other behaviour change tactics to reduce the acceptance of hate speech and willingness to share or spread online hate. Technological tools could also be used to identify people experiencing online abuse, disrupt the behaviour, and direct them to supports (or make a report to the platform itself or to the eSafety Commissioner).

Recommendations

9. In designing the digital duty of care the Federal Government should have a clear focus on hate speech, ensuring it addresses the ways algorithmic recommender systems contribute to the spread of hate speech and that platforms can be used to facilitate hate-motivated offline attacks.
10. The Federal Government should provide funding to trial and evaluate online deterrence initiatives that seek to address online hate directed at First Nations people and other groups, as well as technological tools to identify and support people experiencing online abuse.

¹⁷ Australian Government (2026). Government Response to the Independent Review of the *Online Safety Act 2021*. ([Weblink](#))