

SUBMISSION AND PROPOSALS IN RELATION TO THE

Online Safety Bill (Exposure Draft)

12 February 2021



AMAN

AUSTRALIA MUSLIM ADVOCACY NETWORK

**Submission to the Australian Government
Exposure Draft of the Online Safety Bill
February 2021**

1. The Australian Muslim Advocacy Network welcomes this opportunity to comment on the Online Safety Bill exposure draft.
2. We contributed to the submission of the Australian Hate Crime Network, which welcomes many aspects of the Bill, as well as arguing that the policy frame of Online Safety needs to be expanded to recognise the full continuum of violence experienced by Australians online – including vilification, incitement to violence, the glorification of genocide made against persons on the basis of protected characteristics. AMAN supports the recommendations made in the AHCN's submission.
3. This submission builds further to recommend ways that the Online Safety Act ought to become a vehicle to mitigate against the public harm of dehumanisation, identified within Australian research on right-wing extremism¹ and ISIS' genocidal practices². The recommendations proposed here would apply universally and not be ideology-constrained.
4. Dehumanisation is a type of vilification, that convinces someone to overcome ordinary moral objections they might otherwise have to hurting or killing someone because the class of persons has been portrayed as less than human and as a threat to the existence or health of a society.³
5. From our observations, dehumanisation is usually enacted in insidious ways that circumvent platform policies on hate speech. While much of it appears to skirt beneath the threshold for vilification or incitement⁴ if examined post by post, over time, it creates serious aggregate harm by socialising individuals towards the violent denial of that group's right to co-exist peacefully.⁵ The challenge is to

¹ Department of Security Studies and Criminology. (2020, October 9). Mapping Networks and Narratives of Online Right-Wing Extremists in New South Wales (Version 1.0.1). Sydney: Macquarie University.

² Marczak N. (2018) A Century Apart: The Genocidal Enslavement of Armenian and Yazidi Women. In: Connellan M., Fröhlich C. (eds) A Gendered Lens for Genocide Prevention. Rethinking Political Violence. Palgrave Macmillan, London.

³ Dehumanisation is a concept recognised in international genocide prevention law and expounded in literature:

Jonathan Leader Maynard and Susan Benesch, 'Dangerous Speech and Dangerous Ideology: An Integrated Model for Monitoring and Prevention' (2016) 9(3) *Genocide Studies and Prevention: An International Journal* 70.

Nick Haslam. (2006). Dehumanization: An Integrative Review. *Personality and social psychology review: an official journal of the Society for Personality and Social Psychology*, 257.

⁴ Will Baldet, "How 'Dangerous Speech' Is The Mood Music For Non-Violent Extremism: How do we define websites, groups and individuals who stay the right side of our hate crime laws but whistle the tune which advances the rhetoric of violent extremism?", *Huffpost*, 9 May 2018.

⁵ Khalifer Ihler Global Institute define violent extremism as the violent denial of diversity: "Unifying all violent extremists, regardless of their beliefs or ideological objectives is their beliefs that peaceful coexistence with someone different from them is impossible, and that violently enforcing this either through forced

competently measure and identify it in a way that is consistent and ideology-neutral.

The role and effects of anti-Muslim propaganda in extremism

6. Before the attack in Christchurch, much of the broader population were not aware that anti-Muslim propaganda already permeated right-wing discourse online, or in part, inspired the Oslo terrorist, Anders Behring Breivik, who murdered seventy-seven (77) people in 2011.⁶
7. Anti-Muslim content is considered to be a gateway to 'gradually introducing more racially and politically extremist messages to a large audience of potential supporters'.⁷ Canadian,⁸ Australian,⁹ US,¹⁰ and UK¹¹ research has found Muslims to be a favoured 'out-group' around which radical right-wing activism or extremism coalesces.
8. Of increasing concern is that the 'highly volatile nature' of the far-right milieu means that escalation from extremist thinking to action is not uncommon.¹²
9. Anti-Muslim hate organisations are also more able to publicly raise funds compared to white supremacist or nationalist organisations¹³.

Our observations of Facebook and Twitter

submission or through eradication of diversity is the solution." Khalifa Ihler Institute, 'Hate Map: Definitions, Scope, Terms', < <https://www.khalifahiler.org/hate-map>>.

6. Toby Archer, 'Breivik's Mindset: The Counterjihad and the New Transatlantic Anti-Muslim Right' in Max Taylor, P M Currie and Donald Holbrook (eds), *Extreme Right Wing Violence and Political Terrorism* (London, 2013) 149-169. See also Andrew Brown, 'The myth of Eurabia: how a far right conspiracy theory went mainstream', *The Guardian* [online newspaper], 16 August 2019, accessed online via <<https://www.theguardian.com/world/2019/aug/16/the-myth-of-eurabia-how-a-far-right-conspiracy-theory-went-mainstream>>.
7. Mario Peucker, Debra Smith and Muhammad Iqbal, 'Mapping Networks and Narratives of Far-Right Movements in Victoria' (Project Report, Institute for Sustainable Industries and Liveable Cities, Victoria University, November 2018).
8. Jacob Davey, Mackenzie Hart and Cécile Guerin, 'An Online Environmental Scan of Right-Wing Extremism in Canada: An Interim Report' (Institute of Strategic Dialogue, June 2020). Anti-Muslim and anti-Trudeau rhetoric are the most salient topics of conversation among RWE actors in Canada. On Twitter we found that highly prolific extremist users were more likely to be engaged in anti-Muslim conversation, and spikes in activity often contained anti-Muslim conversation. Similarly, on Facebook we found that Muslims were the most widely discussed minority community, and the most common target of posts containing explicit hate speech (23%), with anti-Semitism being the second largest grouping of hate speech (16%).
9. Peucker, Smith, & Dr Muhammad Iqbal, above n 7, 7.
10. The Institute for Strategic Dialogue conducted weekly analysis of online hate communities in the lead up to US 2020 election called 'Lens on Hate'. From these records, they frequently identified anti-Muslim communities to be the top five most active hate communities.
11. William Allchorn and Andres Dafnos, 'Far Right Mobilisations in Great Britain: 2009-2019' (Center for the Analysis of the Radical Right, October 2020).
12. Mario Peucker, "Should we stop referring to some extremists as right-wing?", *ABC Religion and Ethics*, 20 October 2020.
13. Institute for Strategic Dialogue and Global Disinformation Index (2020) *Bankrolling Bigotry: An overview of the online funding strategies of American hate groups*.

10. Our research has found explicitly dehumanising language ('invaders,' 'disease,' 'savages') directed at Muslims is frequently not detected by Facebook's and Twitter's tools.
11. Most of the vilification, incitement to violence and glorification of genocide we observed in comment threads within 'echo chamber' environments were undetected by autodetection frameworks of Facebook and Twitter. This is a common constraint of autodetection frameworks. Examples are provided at **Annexure C**.
12. We found that platform attempts to weed out hate speech and incitement to violence are occurring too late in the cycle when the targeted group has already been dehumanised in the reader's mind by dehumanising materials.
13. Users within an echo chamber are often responding to materials that seek to dehumanise an outgroup to the in-group audience. The materials, constituted mainly of links to stories on third party websites, did not trigger platforms' consequences. Examples of these materials and user reactions are included in a paper that is under publication by AMAN. There are 5 actors we have been observing. One appears to have multiple related websites.
14. In August 2020, we reported 30 public pages to Facebook that were routinely sharing the material of three actors. Facebook's investigation of these pages, including the process and criteria used was ambiguous. Only one page was removed. Previously, when we sought national media attention with evidence about the series of violations in pages and groups, Facebook has acted immediately.
15. At the same time, we reported several accounts to Twitter, to which no action has been taken, although Twitter has advised it is under ongoing consideration. There seems to be some early awareness about aggregate harm and how its current policies are not equipped to identify it.
16. It appears the only way we can currently get Facebook and Twitter to act is to document extensive evidence of violations within the comment threads on every new or existing account, page or group, to make an argument that the account or page admin is failing to moderate. This is beyond our resources and psychologically harmful to the community to continually peruse this material.
17. AMAN continues to engage with Facebook and Twitter on their policies and values the working relationships we have with their staff. Still, we believe the core of the resistance from platforms is an understanding that contextualised analysis of pages and groups takes human expertise, which costs money that they are not incentivised to spend.
18. The Online Safety Act provides an optimum framework for incentivising platforms to escalate these echo chamber environments for competent assessment and to clarify the criteria used.

Significance to the safety of Australian users

19. It may be argued that because the targets of dehumanising discourse within these echo chambers are not usually in those echo chambers, that the targeted community is not experiencing harm or danger as online users. This does not take into account:
- a. That users within these echo chambers also frequent the comment threads of mainstream news services in Australia, directly exposing members of our community and other targeted communities to these dehumanising conceptions and hatred and further mainstreaming them.
 - b. Users within those echo chambers, including many young, child, and mentally unwell¹⁴ users, are experiencing harm in being exposed to certain conspiracy theories and introduced to a social environment that can be a gateway to violent extremism.
 - c. Users who are socialised within these echo chambers are more likely to express hatred to Muslims (or whichever other targeted community member) online or offline, leading to direct harm to Australians.
 - d. When it graduates to violent extremism, it can lead to violence against Australians of many backgrounds.

Cohesive policy needed

20. As pointed to in the ACHN submission, the machinery of government has yet to evolve to be able to fully comprehend online dehumanisation. Vilification laws, under the Attorney General, are of minimal use in this context.¹⁵ States and territories, and to an extent the Federal Attorney-General, have responsibility with hate crimes, which are inconsistently defined and patchy across Australia. Home Affairs has responsibility for violent extremism, including promoting social cohesion.
21. The Online Safety Act is the legislative vehicle to drive platforms to embrace 'Safety by Design.' That remit of online safety must be expanded to include the objective of mitigating against echo chambers and actors who socialise individuals towards the violent denial of diversity.

¹⁴ For example, Moonshot CVE tracked high levels of anxiety and fraying mental health among former & current QAnon support base. This points to a genuine risk of suicide/self-harm, and shows vulnerability of audiences caught up in this web of lies online.

¹⁵ AMAN can provide further evidence on this from its experience of using vilification avenues to remove online content. It takes significant resources and time (more than a year), and is very cumbersome for dealing with serial actors.

Existing research on this problem

22. The problematic materials we have identified are part of the 'counter jihad movement.' According to scholars like Benjamin Lee, Melagrou-Hitchens and Brun, and others, the 'counter-jihad' movement is classified as an extreme-right movement.¹⁶ Unlike some extreme-right movements, however, the counter-jihad movement tends to avoid placing itself firmly within the white supremacist space by engaging in superficially liberal critiques of Islam, all while maintaining a steady diet of anti-Muslim stories. By giving false ideological context to contemporary events, Muslims are a 'hostile and homogenised mass' that seeks to overtake the West.¹⁷
23. The practice of sharing disinformation to vilify or dehumanise an identified group over time will be an issue to other segments of the community, however, an online scan would be needed to analyse permeations in a range of contexts.

How these materials avoid platform detection or penalty

24. Mainstream platforms like Facebook and Twitter have dehumanisation policies, but they focus on explicitly dehumanising language, a feature that 'auto-detection' systems can detect. However, our studies have found the presence of blatantly dehumanising terms is not necessary to effectively dehumanise 'the other' – in this case, Muslims.
25. Actors conveyed dehumanising conceptions by the headlines and content of 'stories' published to Facebook and Twitter via third party link.
26. It would appear that Facebook and Twitter are *still unclear* on whether conceptions from 'counter jihad' ideology – including propagating that (1) personal religiosity in Islam in itself leads to sub-humanity and extremism, and (2) Islam/Muslims are invading the West to take over through immigration and higher fertility rates, and (3) Islam/Muslims are in a clash-of- civilisations style violent 'jihad' war with the West – are harmful and dehumanise Muslims.
27. The latter narrative is also part of ISIS-inspired propaganda, showing the two directions in which this narrative is coming. But while ISIS propaganda is treated as violent and extremist content, the Western extreme right's propaganda is not.

¹⁶ Benjamin Lee, 'A Day in the "Swamp": Understanding Discourse in the Online Counter-Jihad Nebula' (2015) 11(3) *Democracy and Security* 248, 251-3; Alexander Meleagrou-Hitchens and Hans Brun, *A Neo-nationalist Network: The English Defence League and Europe's Counter-jihad Movement* (London, 2013).

¹⁷ Lee, *ibid*, 252.

28. Demographic invasion and replacement theories about Islam and Muslims are grounded in dehumanising conceptions of Muslims, as evidenced by the responses they illicit. This included the portrayal of Muslims as:

- a. mechanically inhuman⁴⁶ 'theological automatons' who are 'unified in thought and deed' to carry out demographic invasion.⁴⁷ Significantly, it follows that there is no way to tell if Muslims are truly peaceable or not, and therefore all Muslims are a threat.
- b. Subhuman in their inherent violence, barbarism, savagery, or in their plan to infiltrate, flood, reproduce and replace (like disease, vermin without explicitly using those terms).

29. We have identified Islam as a proxy for Muslims in 'counter jihad' contexts, which is uncovered through the language technique of personification. For example:

'Islam exists in a fundamental and permanent state of war with non-Islamic civilizations, cultures, and individuals (a group of people, not a religion, can be in a state of war with civilisation)'

'A halt to terrorism would simply mean a change in Islam's tactics — perhaps indicating a longer-term approach that would allow Muslim immigration and higher birth rates to bring Islam closer to victory before the next round of violence'

'Islam proper remains permanently hostile'

'Islam's violent nature must be accepted as given'

In counter jihad context, Islam is attributed human actions and qualities as a seemingly more liberal route to vilify and dehumanise Muslims as both subhuman and mechanically inhuman species.

30. Even labels such as cancer and disease imply that Islam is growing, which again points to Muslims, the religion's followers, as the existential threat. This is revealed by the solutions that users also point to for this cancer or disease, including the deportation, extermination, or forced conversion of people of Islamic faith.

31. Our studies also showed that while digital platform may be looking for dehumanising descriptors (*adjectives or synonyms*), dehumanising discourses are also cumulatively and powerfully conveyed in headlines through

- a. *verbs* associated with the subject 'Muslim' (eg., 'stabs,' 'sets fire') and
- b. *essentialising the target identity* through implicating a wide net of Muslim identities (eg., 'Niqab-clad Muslima,' 'boat migrants,' 'Muslim professor,' 'Muslim leader', 'Iran-backed jihadis', 'Ilhan Omar') to suggest they are acting in concert.

32. Social media companies may rightly question how to identify whether a 'news story' is merely reporting news or opinion about human rights abuses, foreign affairs or violent extremism, rather than operating as part of a concerted dehumanisation project by a specific actor. This behaviour needs to be analysed with regard to contextual factors, which ought to be distilled in a transparent and explicable way to guide more competent and consistent assessments. The aim is to articulate how even lawful but harmful speech can cause serious harm in aggregate over the long-term in certain contexts.
33. It is a challenge to consider the dispersed social harm that stems from dehumanisation into an individualistic frame. Our recommendations have focused on the vectors of this harm, that being individuals who serially post dehumanising material; and through setting an industry standard for digital platforms when making detailed and contextualised assessments about individual accounts, pages, groups and channels. As civil provisions, this would create a consequence for both individuals serially engaged in this practice, along with platforms that disregard it. As civil provisions, it is also possible to set aside the requirement often put forward in criminal contexts that there be evidence of foreseeable or imminent physical harm.
34. The Rabat Plan also emphasises context: of the speaker's power, their intent, the content and form, spread, and likelihood and imminence of harm. While imminence of harm would not be a necessary threshold requirement for the civil penalty we have proposed, the other contextual factors would be considered. It is also vital that targeted communities are consulted on their particular contexts as otherwise decision-makers will fail to make fully competent judgements.
35. The Rabat Plan of Action noted the importance of distinguishing not just criminal and civil prohibitions, but on a broader class that will "still raise concerns in terms of tolerance, civility and respect for the convictions of others." If we limit civil prohibitions to the most severe end of spectrum (serial and clear-cut examples) and invoke the Basic Online Safety Expectations and an Industry Standard as levers to engender platform accountability on a broader range of dehumanising speech or discourse, this will go a long way to satisfy Australia's obligations under international human rights law in terms of protecting freedom of expression.
36. In Australia there is disproportionate attention on ISIS and Al-Qaeda inspired propaganda because our current legal frameworks define extremist or terrorist content in line with official proscription lists, and rely heavily on the identification of organisational symbols. However fixing this problem is not straightforward. Discerning 'extremist ideology' could be politically fraught. Given the difficulties in determining the bounds of 'extremist material' as per the Criminal Code, proscribing dehumanising materials through the Online Safety Act is a way of

taking action on conspiracy theory propaganda without intruding upon legitimate speech that is otherwise regarded as extreme, unpopular or fringe.

37. The framing of Australia's response ought not be constrained to counter-terrorism, but aim to mitigate against the socialising of individuals towards the violent denial of diversity – as that will capture the full spectrum of violence, whether it be terrorism, hate crime, hate incidents or incitement.

RECOMMENDATION

Make **dehumanising material** unlawful and harmful content in the Online Safety Act (OSA). There are several steps to doing this:

- (1) Define dehumanising material in the Act. Defining a distinct concept of harm within the Bill has a precedent in the Bill as it defines intimate images at length for example. Wording has been proposed in **Annexure A** to start discussion.
- (2) Include an additional and distinct civil penalty in relation to the *serial publication of dehumanising material* within the Online Content Scheme, thereby integrating it within the reporting requirements attached to the Basic Online Safety Expectations, as well as opening the possibility for an Industry Standards. Initially, potential targets for this penalty include:
 - a. Groups that in the aggregate are spreading large amounts of serious negative dehumanising discourse (also referred to as 'echo chambers')
 - b. Individuals who are intentionally carrying on a campaign
 - c. Platforms that implicitly or explicitly allow either of the previous
- (3) The e-Safety Commissioner creates an industry standard regarding the assessment framework platforms ought to use to consistently and competently identify an individual or individuals who are engaged in dehumanisation over time (creating an aggregate harm).

This would include the serial publication of 'stories' where a nexus with dehumanisation can be established. Our research has analysed the actor behaviour with regard to contextual factors, which is distilled into a proposed industry standard at **Annexure B**.

ANNEXURE A

Possible definition for “dehumanising material” within the Online Safety Act

- (1) This section sets out the circumstances in which material is dehumanising of a class of persons for the purposes of this Act.

Dehumanising language

- (2) Material is dehumanising of a class of persons if:

- (a) The material presents the class of persons to have the appearance, qualities or behaviour of an animal, insect, form of disease or bacteria; or
- (b) The material presents the class of persons be inanimate or mechanical objects, which are incapable of human thought or feeling; or
- (c) The material presents the class of persons to be supernatural threat

In circumstances in which a reasonable person would conclude that the material was intended to cause others to see that class of persons as less deserving of being protected from harm or violence.

Implicitly dehumanising disinformation or discourse

- (3) Material is dehumanising of a class of persons if:

- (a) The material presents that evidence of a person committing a heinous crime is proof that this person's entire group, on the basis of a protected characteristic, has subhuman qualities; or
- (b) The material presents that a class of persons are to be held responsible for, and deserving of collective punishment for the specific crimes, or alleged crimes of some of their 'members'; or
- (c) The material expresses that the whole class of persons are polluting, despoiling or debilitating¹⁸ society

In circumstances in which a reasonable person would conclude that the material was intended to cause others to see that class of persons as less deserving of being protected from harm or violence.

¹⁸ Maynard and Benesch, above n 2, 80.

- (4) Context may be considered to determine if the conditions in subsections (2) and (3) have been satisfied, including the
 - a. Form of the material
 - b. Speaker's power or influence
 - c. Audience responses to the material
 - d. Forum or forums where it is posted
 - e. The content contained on a website or social media page that is publicly linked to a forum where the material is shared
- (5) It is not necessary to establish the risk or imminence of physical harm to satisfy conditions in subsections (2) and (3).
- (6) *Class of persons* means a group identified on the basis of a protected characteristic, such as religion, ethnicity, nationality, race, colour, descent, gender or other identity factor.¹⁹
- (7) Dehumanising material that is not directed at a protected characteristic is not included.

¹⁹ Taken from the UN Definition of hate speech: United Nations Strategy and Plan of Action on Hate Speech Detailed Guidance on Implementation for United Nations Field Presences, September 2020, https://www.un.org/en/genocideprevention/documents/UN%20Strategy%20and%20PoA%20on%20Hate%20Speech_Guidance%20on%20Addressing%20in%20field.pdf. This ought to be considered in context with existing categories of protection in Australia, and include some consultation in regard to most targeted groups. The Australian Hate Crime Network also highlights disability as a targeted group.

ANNEXURE B

Industry Standard for determining whether an actor has over time dehumanised a group of persons identified on the basis of a protected characteristic.²⁰

The following predictors could be used to assess aggregate conduct that has dehumanised an identified group. This conduct may include the posting of links to content on third party websites:

1. *Dehumanising conceptions on the actor's third party website in relation to an identified group.* This may be expressed explicitly on the external website through language or narratives that portray the identified group as subhuman, mechanically inhuman or supernaturally inhuman.²¹
2. *The features of the headlines of stories or content that are serially posted, specifically*
 - i) *The subjects or participants routinely identified in the headlines of stories or content that they post.* Analysts will be looking for signs of essentialising an identity as part of a dehumanising discourse about an 'outgroup'. For example, their identity is routinely emphasised in headlines to collectively attribute guilt for specific members' heinous crimes within that identified group.
 - ii) *Verbs or actions attributed to those subjects to achieve cumulative association with sub- humanity, barbarism, or serious threat to the in-group.*
 - iii) *Use of explicitly dehumanising descriptive language or coded extremist movement language with dehumanising meaning in headlines.*
 - iv) *Proportion of headlines that act as 'factual proofs' to particular narratives about this identified group.* Here, narratives could be defined as narratives that have been used previously to justify atrocities or violence against this identified group.
 - v) *Presence of 'baiting' headlines to in-group audience.* Those are headlines that use rhetorical techniques like irony to draw an even more hateful response towards the identified group.
3. *Evidence in the user comment threads of a pattern of hate speech against a group on the basis of a protected characteristic.* This would include blatantly dehumanising remarks, iteration of extremist ideology concerning the target

²⁰ Ibid; The Australian Hate Crime Network generally recommends that the list include identity based on race, religion, gender, gender identity, sexuality or disability.

²¹ Where an ideology is not explicitly identified by the site, as the Institute for Strategic Dialogue has done in these circumstances, a sample of the site's produced material could be subjected to qualitative assessment. The other factors listed above would assist in that assessment.

group as an existential threat to white or western civilisation, or glorification of, or incitement towards, violence against the target group. Where that pattern is evident in relation to a high proportion of links shared from one host website, this can be taken as a primary sign that the website is engaged in a project of hatred or dehumanisation. However, the absence of comments does not signify that dehumanisation has not been successfully enacted in the user's mind.

Sample of user responses (echo chamber discussion) not detected by auto-detection on Facebook and Twitter

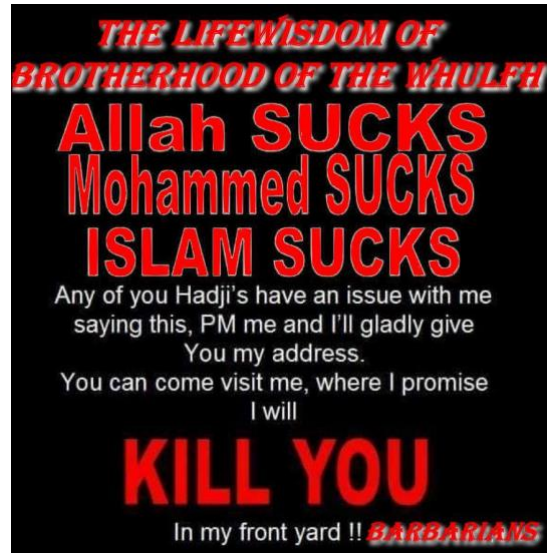
- (1) Audience responses to the article 'Paris update: Muslim beheaded teacher in street because he had shown Muhammad cartoons in class', shared on this actor's Twitter account, included dehumanising references to Muslims (separate to the murderer) as a cancer, virus, animals, and savages, and spawned significant commentary on the 'existential crisis' faced by France and the Western world from Islamic invasion, aided by liberals and the political establishment (with exception of Trump).

Audience responses to the same article on Facebook also revealed how these captured audiences interpret acts of terrorism and extremism conducted by ideologically motivated Muslims, and the frequent tendency to attribute blame to all Muslims and Islam, rather than the perpetrators alone. However, in this example on Facebook, it also escalated quickly to fantasies about violence. On Actor A's Facebook page, users responded with *dehumanising insults* ('They are worse than rabid animals, no brains of their own and vile to the core,' 'MOSLEMS ARE INCOMPATIBLE WITH HUMANKIND,' 'never trust them they are two faced. Like two people in one being. Ultimately their loyalty is towards Islam which is evil. If they never change their views on Islam no Matter how friendly, caring, compassionate they seem. If it came down to it they can become the most evil vile & depraved creature'); *calls to expunge Muslims* ('Do not let this atrocity happen in the US, vote the squad out, they are the enemy of mankind'); *repetition of demographic invasion/white genocide theory* ('They don't come to assimilate into western society, they come to dominate and conquer the infidels!! Wake up sheeple, these are barbarians!!', 'The ppl of Europe have to be detoxified from the twin evils of multiculturalism and diversity and then get rid of the leaders that spew lies and willingly put their own citizens to danger and evil'); *glorification of genocide of Muslims* ('The muslims are the only people on Earth who will earn their genocide, but they will be the only genocided people for whom nobody will have a drop of tear'); *calls to war* ('Europe has been Invaded and occupied by Muslims, who have claimed Europe as theirs, since they have Proclaimed Sharia Law!

NATO will have to declare War on the European Islamic Caliphate and Attack European Muslim Strongholds, if they want to become an Independent Europe again?', 'this cult should have its head cut off before it is too late ,have you ever thought about when the oil runs out this cult will be looking at us ,and they will show no mercy'); and *calls to vigilante violence*

'Servicemen only ask: CAN WE

GO KILL THESE ██████████ YET Barbarians/E.F.Whulfh' posted by a user along with the meme to the right)



In one Australian Facebook page that routinely shares this actor's articles, the users responded to this article about the Paris beheading with: 'Go in hot an shoot the lot' (which attracted 7 'like' and 'love' reactions), 'U let them in, they multiply rapidly n impose their will on you. High time France takes the upper hand. Learn from China n Russia.' and 'Time to behead all paedophile moslems. NOW....'.

- (2) A story headline from the same actor, 'Muslims migrate to Australia, file complaint with Human Rights Commission because food they're given isn't halal' produced numerous responses expounding on demographic invasion and replacement. Common dehumanising conceptions from those on Twitter were that Muslims originate from 'cesspools,' 'toilet bowl countries', and 'shitholes', and that resisting their plot had to be done for the sake of 'civilised world and culture.' It appeared to 'trigger' users who saw this as an attempt to 'placate the Moslem invaders'. One user commented, 'Physical appearance of mooslems is like normal human being but mentally like cold blooded demon, Ogre.' The world 'infiltrate' was preferred to migrate. Many spoke about the 'stages' of 'jihad' in taking over a country: 'It starts with halal food, next is burning cities and killing infidels.' While others lamented that the west was contributing to its defeat: 'A secularism & multiculturalism is a breeding ground for deadly peaceful community virus (Islam).' The disgust prompted by this headline also led to calls to expunge: 'What are the options available with Australia? Will they let the cancer spread there also like it has in Europe?'

(3) Another significant sized Australian Facebook page, with more than 120 000 followers, routinely shares third party links from an Australian based 'counter-jihad' actor. In 2019 they posted a cartoon meme explaining the premise of the 'great replacement theory.' It compared a Muslim and non-Muslim family in terms of their number of children. The meme was accompanied by similar derogatory statements implying that Muslims plan to conquer countries like Australia through higher fertility rates. The intense reactions to this poster were revealed in the extensive comments, with a significantly high proportion employing dehumanising language, as well as expressions of wanting to kill or see Muslims dead. Some responses included: 'Shoot the [REDACTED]', 'Islam is a cancer on global society for which there is no cure', 'You import the 3rd world you become the 3rd world. And when they become the majority then what next? They won't have whitey to leech off. Just like locusts, infest & strip everything until there is nothing left', 'Deport the PEDO crap', 'They breed like rats', 'Disgusting religion. Ugh On the outside they hide their bodies but under cover they turn into raging sex addicts, breeding faster than rabbits. Tarts in hidden cloth', 'if we get our guns back we can take back parliament and force these idiots out,' 'Drown em at birth', 'Fun those scumbags.muslims....reminds me of aids', 'Society should start culling the Muslims,' 'I think I now understand why during the serbian / croat the serbs culled the women,' 'I'm going out tonight to do as much as i can to solve this problem.'