

**Submission
No 8**

MEASURES TO COMBAT RIGHT-WING EXTREMISM IN NEW SOUTH WALES

Organisation: Periyar Ambedkar Thoughts Circle of Australia

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**Periyar Ambedkar Thoughts Circle of
Australia**

**SUBMISSION TO
NSW PARLIAMENTARY
COMMITTEE ON LAW AND SAFETY**

December 2025



PERIYAR AMBEDKAR THOUGHTS CIRCLE OF AUSTRALIA

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Our Submission

Committee on Law and Safety

Measures to combat right-wing extremism in New South Wales

Submitted by:

Periyar Ambedkar Thoughts Circle of Australia (PATCA)

Representing: *Caste-oppressed Hindu communities in Australia*

1. About PATCA

The Periyar Ambedkar Thoughts Circle of Australia (PATCA) is a grassroots advocacy organisation committed to dismantling caste-based discrimination and advancing social justice in Australia.

Inspired by the teachings of Periyar E.V. Ramasamy and Dr B.R. Ambedkar, PATCA works across education, public policy, community safety, and human rights to confront and remedy the structural exclusion experienced by caste-oppressed communities.

PATCA has contributed to national and state-level consultations and reform processes, including submissions to the Australian Human Rights Commission, the Federation of Ethnic Communities' Councils of Australia (FECCA), the NSW Government's review of the Anti-Discrimination Act 1977, and parliamentary processes concerning education, multiculturalism, and social cohesion

2. Executive Summary

The Periyar Ambedkar Thoughts Circle of Australia (PATCA) welcomes the opportunity to make this submission to the NSW Parliament's Committee on Law and Safety inquiry into measures to combat right-wing extremism in New South Wales.

PATCA makes this submission on the basis that **far-right Hindu extremism—rooted in Hindutva ideology and sustained through caste-based supremacy and religious majoritarianism—constitutes a distinct, identifiable, and ongoing form of right-wing extremism in Australia.**

This extremism is not hypothetical, marginal, or confined to overseas contexts. It is **actively present within New South Wales**, operating through diaspora networks, cultural organisations, educational programs, religious instruction, and publicly funded institutions.

Unlike some other forms of right-wing extremism, **far-right Hindu extremism rarely manifests through overtly violent cells.**

Instead, it operates through **institutional capture, ideological normalisation, and the systematic reproduction of caste hierarchy, religious dominance, and anti-minority hostility.**

This mode of operation allows extremist ideas to circulate with legitimacy and durability, making them harder to detect through conventional extremism frameworks, but no less dangerous in their cumulative social impact.

Caste-based supremacist ideology—particularly when combined with religious majoritarian narratives—functions as an enabling framework for far-right Hindu extremism. It provides moral and social justification for the **dehumanisation, exclusion, and silencing of Dalit, Bahujan, Adivasi, Muslim, Christian, Sikh, Tamil, South Indian, and other marginalised communities**, both within diaspora settings and in public life.

This submission centres the lived experiences of caste-oppressed, Dalit, Bahujan, Adivasi, Muslim, Christian, Sikh, Tamil, South Asian, and other marginalised communities who are disproportionately harmed by these ideologies.

It draws on parliamentary records, academic research, documented incidents in education and public life, and extensive community engagement.

PATCA submits that **any serious strategy to combat right-wing extremism in New South Wales must explicitly name, analyse, and address far-right Hindu extremism and caste-based supremacist ideology**, rather than treating these harms as cultural issues, intra-community disputes, or matters external to Australia.

3. Key recommendations at a glance

PATCA recommends that the NSW Government:

1. **Formally recognise far-right Hindu extremism as a form of right-wing extremism** within NSW policy, intelligence, and prevention frameworks
2. **Explicitly incorporate caste-based ideology into extremism risk assessment models**, early-warning indicators, and prevention strategies
3. **Apply funding, governance, and probity safeguards** to publicly supported religious, cultural, and educational organisations with transnational extremist linkages
4. **Establish independent oversight of Special Religious Education and faith-based programs**, including curriculum review and community accountability mechanisms
5. **Resource community-led monitoring and reporting pathways** for non-violent extremist harm, including caste-based exclusion and religious vilification
6. **Reform NSW anti-discrimination and multicultural governance frameworks** to recognise caste as a protected attribute and a vector of extremist harm

4. Response to the Terms of Reference

(a) The threat posed by right-wing extremist movements in NSW

PATCA submits that right-wing extremism in NSW must be understood as **plural, transnational, and ideologically adaptive**.

The conceptual framework for understanding far-right Hindu extremism in New South Wales is set out in **Annexure A**.

While white supremacist movements are rightly scrutinised, this inquiry will be incomplete—and ineffective—unless it explicitly addresses **far-right Hindu extremism**.

Far-right Hindu extremism is anchored in **Hindutva**, a political ideology that seeks to establish Hindu majoritarian dominance, and Brahminism, the caste-based system that legitimises social hierarchy, exclusion, and inherited inequality.

Together, these ideologies form a coherent extremist worldview characterised by:

- Religious majoritarianism and ethno-nationalism
- Normalisation of caste hierarchy and descent-based discrimination
- Historical revisionism and denial of structural violence
- Dehumanisation of Muslims, Christians, Sikhs, and caste-oppressed Hindus
- Justification of symbolic and, at times, physical violence
- Transnational funding, training, and narrative pipelines

These features align with internationally recognised indicators of right-wing extremism, notwithstanding their expression through culturally specific idioms rather than overt paramilitary forms.

In the NSW context, this extremism manifests through **diaspora organisations that present as cultural, educational, or charitable bodies**, rather than through explicitly violent groups.

This mode of operation allows extremist ideas to circulate with institutional legitimacy and public funding, while evading scrutiny typically applied to right-wing extremism.

The harm is cumulative and structural.

Communities experience:

- Normalisation of hate and exclusion
- Social and economic boycotts
- Psychological harm and identity erasure
- Chilling effects on speech and participation
- Intergenerational transmission of fear and stigma

These outcomes meet internationally recognised indicators of extremist harm, even where criminal thresholds are not crossed.

Credibility and evidentiary basis: The Australian Human Rights Commission has formally recognised caste discrimination as an intersectional form of racism affecting Australians across education, employment, and public life, underscoring the need for government-led preventive and regulatory responses.

(b) Impact on particular members of the community, including recruitment pathways

Young people and recent migrants

PATCA submits that young people and recent migrants are primary targets for recruitment and ideological grooming by far-right Hindu extremist networks.

These networks deliberately exploit:

- Identity insecurity among second-generation youth
- Experiences of racism or marginalisation in broader society
- Desire for belonging, pride, and cultural affirmation

Documented community impacts and lived experiences are detailed in **Annexure B**.

Recruitment pathways include youth camps, cultural classes, religious education programs, leadership initiatives, and online spaces that:

- Portray Hindu identity as under existential threat
- Reframe Brahminical dominance as cultural or spiritual tradition
- Legitimate caste hierarchy while denying caste oppression
- Promote Islamophobic and anti-Christian conspiracy narratives • Discourage critical inquiry, dissent, or pluralist history

This is not benign cultural education. It aligns closely with global right-wing radicalisation patterns, differing only in cultural vocabulary rather than structure or intent.

(c) Australian and international examples of best practice

Australian and international best practice demonstrates that effective responses to right-wing extremism:

- Focus on networks, patterns, and cumulative harm, not isolated incidents
- Recognise that extremism may operate through legitimate-appearing institutions
- Incorporate early-warning indicators such as dehumanisation, threat construction, and historical revisionism
- Apply funding and partnership safeguards as preventive tools
- Centre affected communities in policy design and evaluation

Jurisdictions that wait for overt violence before acting consistently incur higher social, legal, and economic costs.

(d) Methods and practices the Government might adopt

Institutional pathways and governance risks through which far-right Hindu extremism operates are examined in *Annexure C*.

1. Community building programs : PATCA supports community-building initiatives that

- Are led by affected communities, not dominant groups claiming representative authority
- Explicitly address caste, religion, and intersectional discrimination
- Include safeguards against ideological capture by extremist networks
- Prioritise culturally safe, trauma-informed engagement

2. Deradicalisation and prevention : Deradicalisation frameworks must be expanded beyond individualised models to address institutional and cultural radicalisation pathways.

This includes:

- Oversight of diaspora religious and cultural education programs
- Monitoring of transnational ideological content
- Training for educators and public servants on non-Western extremism typologies

3. Other mechanisms

- Independent audits of publicly funded faith and cultural programs
- Mandatory disclosure of foreign affiliations for organisations receiving public funding •
- Community reporting pathways for non-violent extremist harm

(e) Existing offences and powers

PATCA submits that existing offences relating to vilification, public order, and discrimination are necessary but insufficient.

Many harms associated with far-right Hindu extremism fall below criminal thresholds while still causing profound community harm.

There is a critical gap between criminal law and preventive regulation, particularly in education, funding, and multicultural governance.

(f) Other related matters – caste and Brahminism as vectors of extremist harm

PATCA submits that **caste-based ideology (Brahminism) is not incidental to far-right Hindu extremism—it is foundational to it.**

Brahminism functions as:

- An ideological system that naturalises hierarchy and exclusion
- A mechanism for social control within diaspora communities
- A gateway ideology that conditions acceptance of dehumanisation and inequality

In NSW, the failure to explicitly recognise caste and Brahminism within extremism and anti-discrimination frameworks has resulted in:

- Caste-based exclusion in schools and educational programs
- Casteist religious instruction and curriculum content
- Social boycotts and community intimidation
- Silencing of victims through denial and gaslighting • Inability of regulators to intervene before serious harm occurs

Treating caste discrimination as a purely cultural issue obscures its role in extremist radicalisation and community harm.

Recognition of caste—and the political function of Brahminism—is therefore a preventive necessity, not a symbolic gesture.

Proposed preventive, regulatory, and legislative measures are outlined in **Annexure D**.

Conclusion

Right-wing extremism in New South Wales cannot be effectively addressed without recognising its diverse, transnational, and culturally embedded forms.

Far-right Hindu extremism poses a real but under-acknowledged risk to social cohesion, democratic values, and the safety of marginalised communities.

PATCA urges the Committee to adopt a forward-looking, evidence-based, and community-centred approach that moves beyond reactive criminalisation toward structural prevention, accountability, and inclusion.

Submitted by Periyar Ambedkar Thoughts Circle of Australia (PATCA)



PERIYAR AMBEDKAR THOUGHTS CIRCLE OF AUSTRALIA

ANNEXURES – PATCA SUBMISSION

Measures to Combat Right-Wing Extremism in New South Wales

Date : January 2026

Submitted by:

Periyar Ambedkar Thoughts Circle of Australia (PATCA)

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Annexure A : Conceptual Framework: Far-Right Hindu Extremism in Australia

This Annexure provides supporting analysis for the PATCA submission to the NSW Parliament Committee on Law and Safety.

1. Purpose

To define far-right Hindu extremism as a form of right-wing extremism operating in NSW, and to explain why traditional extremism frameworks often fail to detect it.

2. Key Points

Far-right Hindu extremism is **not confined to violent cells**; it operates through:

- Cultural legitimacy
- Educational influence
- Institutional embedding

It is **diaspora-based, transnational, and adaptive**, aligning with global far-right trends.

Harm is **cumulative**, including:

- Dehumanisation
- Social exclusion
- Psychological injury
- Silencing and intimidation

3. Analytical Indicators

Far-right Hindu extremism is characterised by:

- Normalisation of caste hierarchy and descent-based discrimination
- Dehumanisation of Caste-oppressed Hindus, Muslims, Christians and Sikhs
- Historical revisionism and denial of structural violence
- Religious majoritarianism and ethno-nationalism
- Justification of symbolic and, at times, physical violence
- Transnational funding, training, and narrative pipelines

4. Relevance to NSW

In the New South Wales context, this extremism manifests through diaspora organisations that present as cultural, educational, or charitable bodies, rather than through explicitly violent groups.

This mode of operation allows extremist ideas to circulate with institutional legitimacy and access to public funding, while evading the scrutiny typically applied to right-wing extremism.

These dynamics operate within New South Wales through:

- Diaspora organisations
- Religious and cultural education programs
- Publicly funded or regulated institutions

These dynamics fall within NSW Government regulatory responsibility in education, funding oversight, and community safety.

Annexure B : Community Impact and Lived Experience

This Annexure provides supporting analysis for the PATCA submission to the NSW Parliament Committee on Law and Safety.

1. Purpose

To document the real-world impacts of far-right Hindu extremist ideologies on affected communities in NSW.

2. Affected Communities

- Caste-oppressed Hindus and religious minorities
- Tamil and South Indian communities
- Dalit, Bahujan, and Adivasi communities
- Muslim, Christian, and Sikh communities

3. Documented Harms

- Caste-based discrimination in educational settings
- Exclusion from cultural and religious spaces
- Silencing through denial and gaslighting
- Social and economic boycotts
- Psychological harm, fear, and self-censorship

4. Special Focus: Children and Young People

- Exposure to caste hierarchy and religious dominance narratives
- Identity-based bullying and exclusion
- Grooming through “cultural pride” and grievance narratives
- Long-term impacts on wellbeing and participation

Annexure C : Institutional Pathways and Risk Factors

1. Purpose

To demonstrate how far-right Hindu extremism operates through **legitimate-appearing institutions**, rather than overtly violent structures.

2. Identified Pathways

- Religious and cultural education programs
- Youth leadership and identity initiatives
- Faith-based schooling and curriculum influence
- Cultural festivals and symbolic practices
- Charitable and community organisations

3. Key Risk Factors

- Lack of transparency around governance and affiliations
- Absence of curriculum oversight
- Public funding without probity safeguards
- Failure to recognise caste-based harm as extremist risk

4. Governance Gap

Extremist narratives persist due to

- Regulatory blind spots
- Over-reliance on “community harmony” framing
- Reluctance to scrutinise non-Western extremist forms

Annexure D : Policy, Legislative, and Preventive Measures

1. Purpose

To outline practical, lawful measures available to the NSW Government to prevent and address far-right Hindu extremism.

2. Preventive Measures

- Recognition of diaspora-based far-right extremism within NSW frameworks
- Early-warning indicators for non-violent extremist harm
- Independent oversight of religious and cultural education programs
- Funding and governance safeguards for publicly supported organisations

3. Legislative and Policy Gaps

- Absence of caste recognition in NSW anti-discrimination law
- Limited mechanisms to address non-criminal extremist harm
- Insufficient integration of community evidence into risk assessments

4. PATCA Position

- Recognition of caste-based ideology as an extremist vector is **preventive, not symbolic**
- Community-led monitoring and reporting must be resourced
- Action must occur **before** escalation into overt violence