



25 February 2026

Mr Martin Hunt MP, Chair
Justice, Integrity and Community Safety Committee
Parliament of Queensland
George Street
Brisbane Qld 4000

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Dear Committee

Executive Council of Australian Jewry’s submission to the Justice, Integrity and Community Safety Committee’s ‘Fighting Antisemitism and Keeping Guns out of the Hands of Terrorists and Criminals Amendment Bill 2026’

Thank you for the opportunity to make a submission to the ‘Fighting Antisemitism and Keeping Guns out of the Hands of Terrorists and Criminals Amendment Bill 2026’ review (**the Review**). The Executive Council of Australian Jewry (**the ECAJ**) is the peak, elected, representative body of the Australian Jewish community. It was established for that purpose in 1944 by Australian Jewish organisations and their elected leaders. The ECAJ’s constituent organisations are the roof bodies of the Jewish community in each State and Territory.¹ Other Jewish organisations which operate nationally are Affiliates of the ECAJ.² Altogether, the ECAJ’s constituent and affiliated organisations, and their respective constituent and affiliated organisations, number approximately 200 major Jewish organisations across Australia.

¹ Namely, the NSW Jewish Board of Deputies, the Jewish Community Council of Victoria Inc, the Jewish Community Council of Western Australia Inc, the Queensland Jewish Board of Deputies, the Jewish Community Council of South Australia, the Hobart Hebrew Congregation, the ACT Jewish Community Inc and the Northern Territory Jewish Community Association.

² Namely, Australasian Union of Jewish Students, Union for Progressive Judaism, Australian Federation of WIZO, Maccabi Australia Inc, National Council of Jewish Women of Australia, B’nai B’rith District 21 of Australia and New Zealand, Jewish National Fund of Australia Inc, Joint Distribution Committee Australia.

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OBSERVERS
Council of Progressive Rabbis
Federation of Australian Jewish
Ex-Service Associations
New Zealand Jewish Council
Zionist Federation of Australia
Council of Orthodox Synagogues
of Australia

For decades, ECAJ has engaged constructively with governments, parliaments and law enforcement agencies to strengthen legal frameworks that protect Australians from antisemitism and extremism, while respecting democratic freedoms and the rule of law.

Although the ECAJ is a national organisation, any changes to the existing offences and powers in Queensland, or other states and territories, may have significant implications for the rights and security of the Australian Jewish community and may shape the direction of measures or legislative reform at the Federal level.

Introduction

This submission builds upon and integrates the Executive Council of Australian Jewry’s previous submissions in the areas of hate speech, prohibited symbols and extremism, and expands our analysis and recommendations in light of comparable state and Commonwealth legislative developments, and the significant escalation in antisemitic conduct across Australia since 2023.

Some of the ECAJ’s submissions that may assist the Committee are listed here:

<ul style="list-style-type: none"> Submission³ banning the public display of Nazi symbols and gesture – 20 April 2023
<ul style="list-style-type: none"> Submission⁴ to the Parliamentary Joint Committee on Intelligence and Security concerning its review of the Counter-Terrorism Legislation Amendment (Prohibited Hate Symbols and Other Measures) Bill 2023 – 21 July 2023
<ul style="list-style-type: none"> Submission⁵ to the Online Safety Act – 21 June 2024
<ul style="list-style-type: none"> Submission⁶ to the Senate Legal and Constitutional Affairs Legislation Committee’s Inquiry into the <i>Criminal Code Amendment (Hate Crimes) Bill 2024</i> – 29 October 2024
<ul style="list-style-type: none"> Submission⁷ to the Review of criminal law protections against the incitement of hatred following the introduction of the <i>Crimes Amendment (Inciting Racial</i>

³ <https://www.ecaj.org.au/ecaj-submission-banning-the-public-display-of-nazi-symbols-and-gesture/>

⁴ <https://www.ecaj.org.au/ecaj-submission-to-parliamentary-joint-committee-on-intelligence-and-security-review-of-the-counter-terrorism-legislation-amendment-prohibited-hate-symbols-and-other-measures-bill-2023/>

⁵ [ECAJ submission to Online Safety Act review 2024 - ECAJ](#) – this submission covered the prevalence of online antisemitic hate speech

⁶ [ECAJ calls for new Federal offence of serious vilification - ECAJ](#)

<i>Hatred) Act 2025 (Inciting Racial Hatred Act) (the Sackar Review).</i>
<ul style="list-style-type: none"> Submission⁸ to NSW Law Reform Commission Anti-Discrimination Act Review – 22 August 2025
<ul style="list-style-type: none"> Submission⁹ to the Independent National Security Legislation Monitor about the definition of ‘terrorist act’ under section 100.1 of the Criminal Code Act 1995 (Cth) (Criminal Code) – 30 October 2025
<ul style="list-style-type: none"> Submission¹⁰ to the <i>Combating Antisemitism, Hate and Extremism Bill 2026</i> (Cth) (Bill)
<ul style="list-style-type: none"> Submission¹¹ to the NSW Legislative Assembly Committee on Law and Safety about the measures to prohibit slogans that incite hatred

The ECAJ commends the Committee for acting quickly and introducing legal reform in response to the antisemitic massacre at Bondi Beach, which claimed 15 innocent lives. We also appreciate the clear link that the Committee has drawn between the targeted act of hatred directed at the Jewish community, and the ‘rising levels of antisemitic and other hate speech, violence and extremism in Australia.’¹² Although there are aspects of the bill that we would recommend that the Committee modify in order to ensure that the legislative change achieves its purpose, we support the initiative of the Queensland government to combat antisemitism.

As the ECAJ has stated in relation to other parliamentary inquiries concerning similar legislation, in order to address the conduct that creates an environment in which antisemitism is normative, it is necessary to:

- Introduce an intentional promotion of hatred offence that criminalises serious vilification of protected attributes;

⁷ This is not yet publicly available.

⁸ [Letter to Anti-Discrimination Act 1977 \(NSW\) review - ECAJ](#)

⁹ <https://www.ecaj.org.au/redefining-terrorism/>

¹⁰ <https://www.ecaj.org.au/wordpress/wp-content/uploads/ECAJ-Submission-Combating-Antisemitism-Hate-and-Extremism-Bill-15.1.2026.pdf>

¹¹ <https://www.ecaj.org.au/wordpress/wp-content/uploads/20260116-ECAJ-submission-on-measures-to-prohibit-slogans-that-incite-hatred.pdf>

¹² Fighting Antisemitism and Keeping Guns out of the Hands of Terrorists and Criminals Amendment Bill 2026, *Explanatory Notes*, available at: [Committee Details | Queensland Parliament](#)

- Criminalise the display of prohibited organisation symbols and prohibited Nazi symbols, and those which are sufficiently similar so as to promote support for hateful ideologies and/or prohibited organisations;
- Criminalise the use of expressions that intentionally promote hatred against individuals or groups on the basis of their protected attributes;
- Criminalise conduct that seeks to intimidate or prevent people from attending a place of religious worship, and conduct that intentionally damages a place of religious worship.

We wish to emphasise that laws in these areas should not be focused on the feelings of the general public or of a member of the targeted group in response to the conduct, but rather, on the conduct itself, which is intentionally hateful and ought to be unlawful.

The ECAJ has had the opportunity to review the submissions made by the Queensland Jewish Board of Deputies (**QBJD**) and Australia's Special Envoy to Combat Antisemitism (**ASECA**) and endorses the position outlined by both organisations. The ECAJ wishes to endorse the specific recommendations of ASECA with respect to the modifications that are necessary to achieve consistency with Commonwealth legislation and to reflect best practice and conformity with the approaches of some of the leading states.

The ECAJ will not be commenting on the parts of the bill that relate to weapons, as this is not an area of work in which we have expertise.

2. Context: Escalation of Antisemitism and Extremism

Australia has experienced a marked and sustained escalation in antisemitic incidents in the lead up to, and in the year following, October 2023.¹³ In the most recent reporting period, antisemitic incidents in Australia remain at historically high levels, at almost five times the average annual number before October 7, 2023.¹⁴ These incidents have

¹³ [Antisemitism report - ECAJ](#)

¹⁴ [Global Jewish leaders: Australia's antisemitism spike is a warning for democracies worldwide - ECAJ](#), 3 October 2025.

included threats, harassment, vandalism, violent rhetoric, and conduct that explicitly or implicitly glorifies terrorist violence. Queensland has not been immune to these trends.

The ECAJ Annual Anti-Jewish Incidents in Australia Report 2025 (**the Report**) recorded 1,654 anti-Jewish incidents logged by volunteer Community Security Groups (**CSGs**), official Jewish state roof bodies, and the ECAJ for the period from 1 October 2024 to 30 September 2025. Of these, incidents that involve a *hateful slogan or phrase* are best captured by the categories that explicitly record publicly displayed hate words / propaganda, namely:

- Graffiti (defined as “hate words and/or symbols on property”)
- Posters (includes “banners... placards... posters, and stickers... [and] public expressions, e.g. chants, speeches”).

These comprised approximately 45% of all reported incidents for the reporting period. In addition to this, the other categories of incidents, including the largest category of abuse, and the categories of assault and messages, were very frequently characterised by the use of hateful slogans or phrases. For example, in Fortitude Valley, Brisbane, an anti-Israel protester threw an item at a Jewish man as he attempted to enter the venue holding a Jewish religious event, while other protesters sought to intimidate him by coming within 15 cm of his face, shouting that he was a “baby killer” and he should be ashamed of himself and that all Zionists are terrorists.¹⁵

While the Report’s incident data is not segmented according to the use of slogans that promote or incite racial hatred, it is evident that antisemitism increasingly manifests through slogans, symbols and intimidation that fall short of explicit threats but nonetheless normalise hostility and implicitly endorse violence. Legislative frameworks must therefore be capable of addressing implicit, symbolic and coded forms of hatred, not only overt threats.

¹⁵ This incident occurred on 31 May 2025, and is reported on page 8 of the ‘Special Report: Anti-Jewish Incidents in Australia 2025’, available at: <https://www.ecaj.org.au/wordpress/wp-content/uploads/ECAJ-Report-Anti-Jewish-Incidents-Australia-2025.pdf>

The Report also identifies multiple vandalism, arson and intimidation incidents involving Jewish places of worship. Specific “vandalism” events highlighted in the Report include graffiti with Nazi symbols and anti-Jewish slogans on synagogue walls and attempted arson against synagogue buildings, indicating clear efforts to intimidate worshippers and disrupt religious practice.

The Report lists the firebombing that completely destroyed the Adass Israel Synagogue in Ripponlea, Melbourne (6 December 2024), incidents where synagogues in Sydney were defaced with swastikas and subjected to attempts to set them alight¹⁶, the arson attack on East Melbourne Synagogue, and an incident in Perth where several people in a car yelled "Heil Hitler" to people leaving a synagogue. These deliberate and nationwide attacks on places of religious worship and their congregants not only caused physical damage but also created an environment of fear and insecurity for Jewish worshippers, contributing to broader concerns about community safety. Many areas with synagogues now contain Hostile Vehicle Mitigation Barriers that inhibit regular activities such as children riding their bicycles; and are a physical reminder to the community of the ever-present risks to their security when nearby a Jewish institution.

Chillingly, at the time of writing this submission, Brisbane Hebrew Congregation’s fortified gates were intentionally rammed, and the perpetrator charged with wilful damage, serious vilification or hate crime.¹⁷ This has led to temporary closure of Queensland’s oldest and largest synagogue. In order to reverse this trend, it is necessary that the proposed legislation criminalise conduct that seeks to intimidate or prevent people from attending a place of religious worship, and conduct that intentionally damages a place of religious worship.

3. Serious Vilification Offences

The Bill proposes modest amendments to the serious vilification offence.

¹⁶ Allawah and Newtown Synagogues respectively: [Antisemitic incidents across Australia since 2023 – timeline | Bondi beach terror attack | The Guardian](#)

¹⁷ ['Attack on all of us': Jewish leader condemns alleged Brisbane synagogue ramming | SBS News](#)

The ECAJ is of the view that the offence ought to apply only to protected attributes that are immutable, such as race, ethnicity, nationality, gender, sex, or disability. While the expansion of protected attributes is welcome, we assume that ‘race’ has the meaning ascribed to it under the *Anti-Discrimination Act 1991*, and, as such, includes ethnicity and nationality. This ought to be more explicit. The offence also retains other limitations that have historically undermined its effectiveness.

ECAJ further recommends replacing the term 'incite' with 'promote', ensuring the offence captures contemporary extremist rhetoric that legitimises or normalises hostility without explicit exhortation. The ECAJ has consistently called upon States, Territories and the Commonwealth to adopt an intentional promotion of hatred offence so as to ensure that prosecutors do not need to satisfy the standard of incitement, which directs the focus of the inquiry to its intended effect on a particular audience, rather than to the impugned conduct. Many previous hate speech cases failed to result in prosecutions because of the impossibility of proving incitement beyond reasonable doubt.

The requirement to prove incitement has hindered the effectiveness of vilification offences for many years.¹⁸ For example, in 2021, following an outbreak of hostilities overseas between Israel and Hamas, Hizb’ut-Tahrir Australia held a demonstration at Lakemba which attracted about 200 people. During the demonstration, a prayer leader shouted ““O Allah, give us control over the necks of Jews!... Destroy, destroy the Jews! Destroy, destroy the Jews!”¹⁹ The conduct was referred to authorities, however no prosecution eventuated²⁰, presumably because intentional incitement could not be proven to the criminal standard.

The definition of 'public act' should also be clarified to include conduct occurring in venues accessible by invitation, membership or ticket, recognising that hatred promoted in such settings can have profound downstream impacts. Section 52A(3)

¹⁸ See [ECAJ submission to Cth Hate Crimes Bill](#).

¹⁹ NSW Jewish Board of Deputies Submission to the NSW Law Reform Commission Review, ‘*Serious racial and religious vilification*’, pp 3-4.

²⁰ NSW Jewish Board of Deputies Submission to the NSW Law Reform Commission Review, ‘*Serious racial and religious vilification*’, pp 3-4.

expressly states that ‘Conduct mentioned in subsection (2)(a) may be a *public act* even if it happens on private land or in a place that is not ordinarily accessed by the general public. However, greater precision is required in the wording of the bill. We note that phrases that promote hatred against Jews are often utilised in the context of meetings open only to a particular section of the community²¹, for example, union meetings, local branch meetings of political parties, meetings of congregants at religious institutions and meetings of charitable or activist organisations. It is important that any legislative response to serious vilification catches conduct that occurs amongst a limited number of persons, in a non-domestic setting.²²

ECAJ recommends removal of the requirement that vilification be carried out through threats of physical harm. Comparable jurisdictions do not impose this requirement. Hatred itself causes serious harm irrespective of whether a physical threat is articulated. For instance, in the Brisbane Hebrew Synagogue ramming incident that occurred on 20 February 2026, while Queensland Police are reported to have said that they believe the perpetrator acted alone and that there is no ongoing threat to the community, the crime has nevertheless resulted in the temporary closure of the synagogue, extensive efforts to ensure it and its congregation are adequately protected, and the triggering of trauma in many in the community.

4. Prohibited Symbols

ECAJ supports the prohibition on public display of symbols associated with extremist and terrorist ideologies. The new offence will apply to symbols used by a “prescribed organisation” or its member, to identify the organisation or any part of the organisation.²³ The proscription of such organisations seems to create a parallel regime of second-tier designation in Queensland, even though the Commonwealth has created

²¹ See, eg, See, *Wertheim v Haddad* [2025] FCA 720 at [41], [163]. In that case, the respondents maintained until after the close of evidence that speeches were not delivered “*other than in private*”, because they were delivered in a private setting to regular congregants of the Al Madina Dawah Centre, where non-Muslims would require specific permission to participate: Respondent’s [Opening Submissions](#) at pp 1-2 [4]-[5].

²² This proposed amendment reflects community views set out in the NSW Jewish Board of Deputies submission of 28 June 2024 to the NSW Law Reform Inquiry ‘*Serious racial and religious vilification*’.

²³ S 52C(1), Criminal Code (Qld)

a mechanism for second-tier listings of “prohibited hate organisations”. The ECAJ would recommend one consistent approach to second-tier listings.

Additionally, the requirement to prove that the symbol “might reasonably be expected to cause a member of the public to feel menaced, harassed or offended” distracts from the inherent harm of such symbols and should be removed or, at minimum, refocused on the targeted group.

The legislation should also address evasive symbolism, capturing symbols that, in substance and context, convey support for terrorist organisations even if altered to avoid exact replication. The ECAJ stated in its submission to the Combatting Antisemitism, Hate and Extremism Bill, that the Bill ought to explicitly cover symbols or gestures that are “so closely connected with a prohibited hate group that they are customarily used to identify the group or any part of the group or its ideology”.²⁴ This would include, for example, the portraits of identifiable leaders of these groups, the hand gestures associated with support for these organisations, and symbology. We note that in Germany, symbols associated heavily with Hamas such as the inverted red triangle have been banned since 2024, and all phrases related to the Nazi regime are prohibited.

Penalties should be strengthened to align with the seriousness of the conduct and with Commonwealth provisions. We note that it is the ECAJ’s strong preference that the offence does not require proof of the perpetrator’s knowledge of the commission of the offence. The purpose of the offence is to prevent hate groups from “using their most recognisable and intimidating symbols”, thereby robbing them of key recruitment tools and reducing their ability to spread fear and hatred.²⁵

5. Prohibited Expressions

²⁴ <https://www.ecaj.org.au/wordpress/wp-content/uploads/ECAJ-Submission-Combatting-Antisemitism-Hate-and-Extremism-Bill-15.1.2026.pdf>

²⁵ Hardy, Keiran, ‘Legal in one state, a crime in another: laws banning hate symbols are a mixed bag’, *The Conversation*, 23 October 2023, available at: [Legal in one state, a crime in another: laws banning hate symbols are a mixed bag](#)

ECAJ welcomes the introduction of a framework to address harmful expressions but cautions against overly narrow thresholds. The decisive criterion should be whether an expression promotes or legitimises violence or hatred, not whether it is widely known or frequently used.

Definitions should be sufficiently broad to prevent circumvention through minor wording changes, visual representations or symbolic substitutions. Reform must also address the inevitable reinvention or slight modification of hateful phrases, and the growth of symbology and gestures that convey the same or similar meanings to hateful phrases.

In the longer term, ECAJ recommends consolidating expression-based prohibitions within a strengthened serious vilification framework supported by authoritative enforcement guidance.

Use of specific phrases like ‘globalise the intifada’

Set out below are a collection of prominent phrases, their meaning and context, and real-world incidents of violence that they are linked to. We have reproduced the below item from the ECAJ’s submission to the NSW Legislative Assembly Committee on Law and Safety about the measures to prohibit slogans that incite hatred.²⁶

(Note: this is not an exhaustive list and there are numerous derivatives of these slogans)

Slogan	Meaning and Context
1. “Khaybar, Khaybar ya Yahud, jaish Muhammad soufa ya ‘oud!”	<p>Translation: “<i>Khaybar, Khaybar, O Jews, the army of Muhammad will return.</i>”²⁷</p> <p>The slogan refers to the Battle of Khaybar in 628 CE, where an Arab army led by Muhammad brutally massacred, expelled or subjugated the Jewish tribes living in Khaybar. The slogan was coined in the late 1980s during the First Intifada (“Uprising”) by Hamas encouraging Palestinians to remember the battle of</p>

²⁶ <https://www.ecaj.org.au/wordpress/wp-content/uploads/20260116-ECAJ-submission-on-measures-to-prohibit-slogans-that-incite-hatred.pdf>

²⁷ Antisemitism Policy Trust (UK), ‘Glossary of Antisemitic Terms’, available at: <https://antisemitism.org.uk/wp-content/uploads/2023/06/6847-Antisem-Glossary-2023-8-WEB-VERSION.pdf>.

Slogan	Meaning and Context
	<p>Khaybar.</p> <p>The slogan is widely recognized as a threat of violence and incitement to racial hatred of Jews.²⁸ The slogan – targeting Jews collectively and expressing hostility to and promotion of violence against Jews – would in most contexts fall within the globally agreed International Holocaust Remembrance Alliance Working Definition of Antisemitism.²⁹</p>
2. “Death to Israel, Death to the IDF” / “Death, death to the IDF”	<p>The slogan was used in June 2025 at the Glastonbury Music Festival in the UK, where the British punk-rap duo Bob Vylan introduced it during a live performance.</p> <p>This slogan is an explicit call for violence against Israel and the Israel Defence Force, often interpreted as a call for the death of every Israeli Jew irrespective of where they live, due to Israel’s universal conscription.³⁰</p>
3. “From the River to the Sea, Palestine Shall Be Free”	<p>The phrase was adopted by the Palestine Liberation Organisation (PLO) in the mid-1960s. It is derived from the original Arabic versions which translate as “<i>From the water to the water, Palestine is Arab</i>” and “<i>From the water to the water, Palestine is Islamic</i>”.</p> <p>The slogan has been used by Hamas and other terrorist leaders such as Osama Bin Laden, leader of Al Qaeda, Hassan Nasrallah, former leader of Lebanon-based terrorist organisation Hezbollah, and former Iraqi President Saddam Hussain. In this context, it is clearly an assertion that all land situated between the Jordan River and the Mediterranean Sea is</p>

²⁸ Anti-Defamation League, ‘Chant: Khaybar, Khaybar, oh Jews, the Army of Mohammed will Return’, 27 July 2022, available at: <https://www.adl.org/resources/glossary-terms/chant-khaybar-khaybar-oh-jews-army-mohammed-will-return>. See also Greg Bouwer, ‘Khaybar, Khaybar, O Jews: The Message of Hate Echoing Through Modern Protests’, 7 July 2025, available at: <https://israelinstitute.nz/2025/07/khaybar-khaybar-o-jews-the-message-of-hate-echoing-through-modern-protests/>.

²⁹ Antisemitism Policy Trust, ‘Antisemitism in Pro-Palestinian/Anti-Israel Demonstrations in the UK’ (Report, 2022), available at: <https://antisemitism.org.uk/wp-content/uploads/2023/02/6648-Antisemitism-Trust-Chants-Report-v4.pdf>. See also International Holocaust Remembrance Alliance, ‘Working Definition of Antisemitism’, 26 May 2016, available at: <https://holocaustremembrance.com/resources/working-definition-antisemitism>.

³⁰ UK Culture Secretary Lisa Nandy stated that chanting “Death to the IDF” effectively calls for the death of every Israeli Jew, given Israel’s universal conscription model. Lisa Nandy, ‘Death to the IDF’ Chants Are a Call for the Death of ‘Every Single Israeli Jew’, 1 July 2025, available at: <https://www.thejc.com/news/politics/death-to-the-idf-chants-are-a-call-for-the-death-of-every-single-israeli-jew-1.123456>.

Slogan	Meaning and Context
	<p>“Arab”, i.e. a call for the annihilation of the State of Israel and its Jewish population – either forcing all Israeli Jews out of the country, or killing them, to establish an Arab and/or Muslim state.</p> <p>In this context, the slogan rejects Israel’s right to exist and denies Jews the right to self-determination in their ancestral homeland. Notably in the current environment, this is also one of Hamas’s openly-declared goals.³¹</p> <p>We note that Australian Prime Minister Anthony Albanese has said that the statement “from the river to the sea [Palestine will be free]” <i>is extremely violent</i>.³²</p> <p>The Australian Senate (Upper House of Government) voted by an overwhelming majority of 56 to 12³³ in May 2023 to pass the following motion:</p> <ul style="list-style-type: none"> • that <i>the slogan “from the river to the sea, Palestine will be free” opposes Israel’s right to exist, and is frequently used by those who seek to intimidate Jewish Australians via acts of antisemitism;</i> • welcomes Prime Minister Albanese agreeing with comments from former Defence Department Secretary Dennis Richardson calling the slogan “<i>a very violent statement which could “easily flow into actions of violence against communities in our own country”;</i> • agrees with Prime Minister Albanese that “<i>it is a slogan that</i>

³¹ Antisemitism Policy Trust, ‘Antisemitism in Pro-Palestinian/Anti-Israel Demonstrations in the UK’ (Report, 2022), available at: <https://antisemitism.org.uk/wp-content/uploads/2023/02/6648-Antisemitism-Trust-Chants-Report-v4.pdf>.

³² According to former treasurer **Josh Frydenberg** in a Sky News Australia documentary, available at: <https://www.skynews.com.au/australia-news/politics/senate-votes-56-12-in-favour-of-condemning-from-the-river-to-the-sea-following-labor-senator-fatima-paymans-use-of-phrase/news-story/e4902cb251aff76bafbe53f53a49fd73>

³³ Harrison, James, ‘Senate votes 56-12 in favour of condemning ‘from the river to the sea’ following Labor Senator Fatima Payman’s use of phrase’, *Sky News*, 16 May 2024, available at: <https://www.skynews.com.au/australia-news/politics/senate-votes-56-12-in-favour-of-condemning-from-the-river-to-the-sea-following-labor-senator-fatima-paymans-use-of-phrase/news-story/e4902cb251aff76bafbe53f53a49fd73>

Slogan	Meaning and Context
	<p><i>calls for opposition to a two-state solution", and that "those people chanting, they're saying that one state should be Palestine".</i></p> <ul style="list-style-type: none"> • concurs with Prime Minister Albanese's statements in relation to recent university protests that "it's important that there be respectful debate in this country and <i>what we're seeing at the moment... what is hatred, what is ignorance, what is divisive...and it doesn't have a place</i>"; and calls on all senators to engage in debates and commentary respectfully, and to refrain from inflammatory and divisive comments, both inside and outside the chamber at all times.³⁴
<p>4. "Free Palestine"</p>	<p>During the British Mandate (1922–1948) Jews were identified as "Palestinians" with many Jewish institutions adopting the name "Palestine" in their titles like "<i>The Palestine Post</i>" (now the <i>Jerusalem Post</i>). Arab leaders rejected the term "Palestinian," identifying instead as Arab "Syrians". The original movement to 'free Palestine' was rooted in the Jewish quest to end the British mandate and establish Jewish national self-determination.³⁵</p> <p>After Israel's independence in 1948, Jews ceased being called "Palestinians" and became "Israelis". At this time, the Arab nationalist movements and the PLO adopted "Free Palestine" as a rallying cry against Israel, reversing its original meaning. and falsely framing Israel as a coloniser.</p> <p>In modern times and especially since the Hamas attack on Israel on 7 October 2023, the slogan "Free Palestine" has been used in anti-Israel protests and by those advocating on behalf of</p>

³⁴ Senator Simon Birmingham, Motion by leave, Australian Parliament, available at: <https://www.aph.gov.au/~media/8735D2EB863C43A29951C94C82EAEECC5>

³⁵ Greg Bouwer, "*Free Palestine*" — *The Forgotten Jewish Origin of a Hijacked Idea*, Israel Institute of New Zealand, 2 January 2026, available at: <https://israelinstitute.nz/2026/01/free-palestine-the-forgotten-jewish-origin-of-a-hijacked-idea/>. Steven E. Zipperstein, 'Back When Palestinians Insisted There's No Such Place as Palestine', Blog Post, *Times of Israel*, 4 Sept 2022, available at: <https://blogs.timesofisrael.com/back-when-palestinians-insisted-theres-no-such-place-as-palestine/>

Slogan	Meaning and Context
	<p>Palestinian rights on college campuses and elsewhere, and in numerous instances, it has been directed maliciously at Jews and others.³⁶</p> <p>While the slogan ‘Free Palestine’ is not inherently antisemitic, it is often paired with the phrase ‘from the river to the sea, Palestine will be free’, and it may also appear in other contexts where it is being used to promote racial hatred, for example, as graffiti on a Jewish school or synagogue.</p>
<p>5. “Globalise the Intifada”</p> <p>(Also “From Gadigal to Gaza, globalise the Intifada” / “The Only Solution is Intifada Revolution” / “There is one solution, intifada revolution” / “Long live the Intifada”)</p>	<p>Intifada means “Uprising” and is associated with the First and Second Intifadas, two periods in the late 1980s and 2000-2005 marked by widespread violence by Palestinians against Israelis, including suicide bombings, shootings and stabbings targeting Israeli civilians on city buses, in restaurants, shopping malls and nightclubs. Over 1,000 people were killed, including Australian schoolgirl Malki Roth who was blown up with friends in a pizza parlour.</p> <p>The slogan is widely interpreted as a call to replicate such violence against Jews and Jewish institutions worldwide.³⁷</p>
<p>6. “Resistance by any means necessary”</p>	<p>The phrase originates from revolutionary contexts and was used by Malcolm X as a slogan by Black separatists in the United States from the 1960s.</p> <p>In some contexts, it can imply endorsement of violent tactics. Its adoption in the context of the Israel/Gaza conflict often coincides with calls for harm (and justification for violence) against Jews and Israelis. When used in the context of Hamas’</p>

³⁶ Anti-Defamation League, ‘Slogan: Free Palestine’, 17 July 2025, available at: <https://www.adl.org/resources/backgrounder/slogan-free-palestine>.

³⁷ Anti-Defamation League, ‘Slogan: Globalize Intifada’, 16 January 2024, available at: <https://www.adl.org/resources/backgrounder/slogan-globalize-intifada>. Holocaust historian and US Special Envoy for Combating Antisemitism Ambassador Deborah Lipstadt has stated “the intifada meant the death and the maiming of thousands of thousands of Israelis, of Jews, of people in Israel”. *The Washington Post*, ‘Transcript: State of Antisemitism with Deborah Lipstadt’, 11 June 2024, available at: <https://www.washingtonpost.com/washington-post-live/2024/06/11/transcript-state-antisemitism-with-deborah-lipstadt/>.

Slogan	Meaning and Context
	<p>terrorist attack on 7 October 2023, it is justifying murder and kidnapping of babies, the elderly, men, women and children that occurred that day as well as other forms of terrorism used against Israel – including suicide bombings, shootings, stabbings and rocket fire directed at civilian areas.³⁸</p> <p>This slogan has been used on anti-Israel merchandise and appeared on posters during a rally outside of Victoria’s Parliament House.</p>

Examples of acts of violence against Jews that have been associated with slogans:

Slogan	Linked Incident
“Khaybar, Khaybar ya Yahud, jaish Muhammad soufa ya ‘oud!”	<ul style="list-style-type: none"> • Toulouse School Shooting (March 2012): On 19 March 2012, a gunman opened fire at a Jewish day school in Toulouse. The attacker referenced Khaybar while murdering Jewish children and a Rabbi. • Bali Bombings (October 2002): On 12 October 2002, a series of bombs at a crowded nightclub area were set off killing 202 people. One of the terrorists, Amrozi bin Nurhasin, shouted the Khaybar slogan in court before being sentenced to death. • Usage has been documented alongside other violent confrontations and threats during demonstrations.³⁹
“Death to Israel, Death to	<ul style="list-style-type: none"> • Glastonbury Festival (June 2025): On 28 June

³⁸ Anti-Defamation League, ‘Slogan: Resistance by any means necessary’, Backgrounder, 16 January 2024, available at: <https://www.adl.org/resources/backgrounder/slogan-resistance-any-means-necessary> and

‘Anti-Israel Activists Celebrate Hamas Attacks that Have Killed Hundreds of Israelis’, *ADL*, 7 October 2023, available at: <https://www.adl.org/resources/article/anti-israel-activists-celebrate-hamas-attacks-have-killed-hundreds-israelis>.

³⁹ Anti-Defamation League, ‘Audit of Antisemitic Incidents 2024’, Report, 2024, available at: <https://www.adl.org/resources/report/audit-antisemitic-incidents-2024>.

Slogan	Linked Incident
the IDF” / “Death, death to the IDF”	<p>2025 at the Glastonbury Festival, rap punk duo Bob Vylan led chants of “<i>Death, death to the IDF</i>” and “<i>Hell yeah, from the river to the sea, Palestine must be, will be, free</i>” before 30,000 people, which was broadcast by the BBC.⁴⁰ Following this event:</p> <ul style="list-style-type: none"> Multiple UK reports and news articles explicitly note that there was a dramatic spike in antisemitic incidents immediately after the Glastonbury chants and the broadcast of it. The Community Security Trust (CST) reported 26 incidents on 29 June alone (the next day) being the worst day for anti-Jewish activity in the first half of 2025 in the UK.⁴¹ In Melbourne, a few days after the Glastonbury chants on Friday night 4 July 2025: <ul style="list-style-type: none"> Attack on an Israeli restaurant: 20 anti-Israel demonstrators chanted “<i>Death to the IDF</i>” as they attacked an Israeli restaurant Miznon, allegedly flipping over tables and smashing a window. Arson attack on a synagogue: an arson attack took place at the East Hebrew Congregation Synagogue which was hosting a Shabbat dinner at the time.⁴²

⁴⁰ Callum Sutherland, ‘The Rise of Antisemitism and Political Violence in the U.S.’, 2 June 2025, available at: <https://time.com/7287941/rise-of-antisemitism-political-violence-in-united-states/>.

⁴¹ Community Security Trust, ‘Antisemitic Incidents Report January–June 2025’, 6 August 2025, available at: <https://cst.org.uk/news/blog/2025/08/07/antisemitic-incidents-report-january-june-2025>. The report notes “*The highest daily total for antisemitic incidents in the first half of 2025 was 26 incidents reported on 29 June, the day after the punk-rap group, Bob Vylan, had led mass chanting of “Death, Death to the IDF” at the Glastonbury Festival*”. See also Tol Staff and Agencies, ‘Death to the IDF’: Palestine Takes Center Stage at Glastonbury Music Festival’, 29 June 2025, available at: <https://www.timesofisrael.com/death-to-the-idf-palestine-takes-center-stage-at-glastonbury-music-festival/>.

⁴² Bruce Ticker, ‘Column: The ‘Death to the IDF’ Chant Heard ‘Round the World, All the Way to Down Under’, 10 July 2025, available at: <https://boulderjewishnews.org/2025/column-the-death-to-the-idf-chant-heard-round-the-world-all-the-way-to-down-under/>; Rothwell, James, ‘Death to IDF’: Pro-Palestine protesters storm Jewish restaurant: Glastonbury chant spreads to Australia in ‘return to anti-Semitic terror’; *The Telegraph*, 5 July 2025, available at: [‘Death to IDF’: Pro-Palestine protesters storm Jewish restaurant](https://www.telegraph.co.uk/news/2025/07/05/death-to-idf-pro-palestine-protesters-storm-jewish-restaurant/)

6. Protection of Places of Worship

ECAJ strongly supports enhanced protections for ministers of religion and individuals accessing places of worship. These protections should extend beyond formal worship services to include personal prayer, pastoral care, religious education and community religious events.

The concept of conduct occurring 'in the vicinity of' a place of worship should be clarified to ensure intimidation that effectively deters attendance is captured.

Consideration should also be given to deterrence-based models similar to safe access zone legislation.

7. Damage to Religious Property

Increasing penalties for wilful damage to places of worship is welcome but insufficient. Attacks on religious property are attacks on community safety and pluralism and warrant penalties comparable to serious hate-motivated property offences in other jurisdictions.

8. Review Mechanism

ECAJ recommends that the Bill be subject to a statutory review within two years of commencement to assess effectiveness, enforcement outcomes and the need for further reform.

9. Conclusion

The Bill represents an important step in addressing antisemitism and extremist conduct in Queensland. With targeted amendments, it can become a robust and enforceable framework that protects Queenslanders while upholding democratic values.



ECAJ thanks the Committee for the opportunity to contribute and remains available to assist further.

We consent to this submission being made public and wish the Committee well in its deliberations.

Yours sincerely,

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Co-CEO**

**Simone Abel
Head of Legal**