

Fighting Antisemitism and Keeping Guns out of the Hands of Terrorists and Criminals Amendment Bill 2026

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Queensland Jewish Board of Deputies Inc.

PO Box 1778, MILTON QLD 4064

ABN: 80 481 321 068

The Voice of Queensland Jewry since 1948

17 February 2026

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

Sent by email: jicsc@parliament.qld.gov.au

Dear Committee

Queensland Jewish Board of Deputies submission to the Justice, Integrity and Community Safety Committee on the *Fighting Antisemitism and Keeping Guns Out of the Hands of Terrorists and Criminals Amendment Bill 2026*

A. Introduction

Thank you for the opportunity to provide a submission on the 'Fighting Antisemitism and Keeping Guns Out of the Hands of Terrorists and Criminals Amendment Bill 2026' (the Bill). The Queensland Jewish Board of Deputies (QJBD) is the peak, representative roof-body of the Jewish community in Queensland. It consists of 25 Affiliate organisations. Recognised by the Queensland State Government and its agencies, the media and interfaith organisations, the QJBD advocates on behalf of the Jewish community, ensuring its interests, welfare and status are safeguarded. The QJBD is dedicated to fostering unity and connection within the Jewish community while also building bridges with the wider Queensland society. Safety, security and advocacy are at the forefront of its efforts.

The QJBD welcomes the government's proposal to strengthen laws in relation to antisemitism and hatred in the immediate aftermath of the Bondi Beach terrorist attack by Islamic extremists on 14 December 2025. This deadliest act of terrorism on Australian soil was the largest loss of Jewish life since the Hamas attack on innocent civilians in Israel on 7 October 2023.

Landscape of rising antisemitism in Queensland and Australia

Since the 7 October 2023 Hamas terrorist attack in Israel, antisemitic activity has reached peak levels in Australia. While antisemitism has always existed, for the past two and a half years, Queensland, like the rest of the nation, has witnessed a surge of antisemitism. Jews have experienced repeated vilification, intimidation, threats to physical safety and discrimination. The Jewish community has endured unprecedented levels of hate, intimidation and fear. The reforms included in the Bill send a clear message that antisemitism and hate have no place in Queensland.

The percentage increase in anti-Jewish incidents in Queensland reported to QJBD from 2022 to 2025 is 188%. The Executive Council of Australian Jewry (ECAJ) 'Report on Antisemitism in Australia 2024' shows the total of anti-Jewish incidents in Queensland for 2023 was 47 incidents (1 October 2022 – 30 September 2023). In the same period for 2024, incidents rose by 49% to 70¹, and they rose again in 2025 to 72 incidents². Comparatively, the 2022 report shows only 25 incidents in Queensland. It is important to note that many incidents go unreported for fear of retribution or professional/personal consequences. Anti-Jewish racism is becoming increasingly normalised within Australia. Nationwide, the total number of incidents has risen from 2022 to 2025 by 246%.³ Once confined to the margins, it has entered mainstream discourse, evident in the rise in both the intensity and frequency of antisemitic speech and incidents, many of which feature hateful slogans.

The slogans, 'From the river to the sea' and 'Globalise the intifada', play a key role in incidents designed to intimidate Jewish individuals, while also undermining social cohesion more broadly. It is essential the use of slogans promoting Jew-hatred or violence is addressed through reasonable and proportionate legal measures, and fully consistent with the implied freedom of political communication under the Australian Constitution.

While the QJBD recognises that it is impossible to legislate the eradication of all hate, outlawing symbols and slogans that are *used by 'prohibited organisations'* including terrorist organisations and are inherently hateful to Jews, such as the ones identified by the Bill, sends a powerful message that this type of hateful ideology, which ultimately results in violence, will not be tolerated in Queensland. That signal from the government is vital to help the Queensland community determine the types of behaviours that are acceptable in our state. It demonstrates unequivocally that the government prioritises social cohesion, harmony and non-violence, and recognises the right of all Queenslanders to live, work and study without threats of violence and intimidation. Additionally, these legislative reforms may act as an example to shape the direction of reforms in other jurisdictions.

Ahead of the 2032 Olympics, the Bill provides Queensland with an opportunity to strengthen the safety and security of our state.

Context for the proposed reforms

In the wake of the Bondi terrorist attack, the Queensland Premier announced his intention to specifically ban the phrase "globalise the intifada" and "from the river to the sea". The Premier's announcement triggered immediate resistance from anti-Israel activists such as 'Students for Palestine UQ' and 'Justice for Palestine Magandjin', who asserted that phrases such as "from the river to the sea" should not be banned because 'this is a blatant attempt to stifle political speech'.

The fact that prominent anti-Israel activist groups oppose the reforms, and argue that continued use of slogans are appropriate, even after the Bondi terrorist attack, only serves to emphasise the need for reform that outlaws specific phrases.

The reactions of the anti-Israel activist groups in Queensland show a number of things that demonstrate the need for reform:

- a) those activists do not believe the hateful phrases they use breach the law, or consider there to be sufficient ambiguity to afford them protection;
- b) the current laws have proven ineffective in abating hate speech. That remains the case even after the Bondi terrorist attack.

¹ Page 31, Executive Council of Australian Jewry (ECAJ) 'Report on Antisemitism in Australia 2024', available here: <https://www.ecaj.org.au/wordpress/wp-content/uploads/ECAJ-Antisemitism-Report-2024.pdf>

² Page 6, Executive Council of Australian Jewry (ECAJ) 'Anti-Jewish Incidents: Report 2025', available here: <https://www.ecaj.org.au/wordpress/wp-content/uploads/ECAJ-Report-Anti-Jewish-Incidents-Australia-2025.pdf>

³ Page 5, Executive Council of Australian Jewry (ECAJ) 'Anti-Jewish Incidents: Report 2025', available here: <https://www.ecaj.org.au/wordpress/wp-content/uploads/ECAJ-Report-Anti-Jewish-Incidents-Australia-2025.pdf>

B. Summary of recommendations

The Bill makes a number of changes to the *Criminal Code Act 1899* (Qld) to combat antisemitism, namely:

- Introducing the regulation of prohibited expressions, and criminalising the recital, distribution, publication or display of those prohibited expressions;
- Strengthening the current regulation of prohibited hate symbols including those of a state sponsor of terrorism or terrorist organisation;
- Strengthening the offences regime surrounding places of worship, including increasing imprisonment periods for section 206 (Offering violence to officiating ministers of religion) and section 207 (Disturbing religious worship), introducing a new offence to criminalise intimidating or obstructing persons entering or leaving places of religious worship, and adding a new special case of punishment for wilful damage against religious places of worship; and
- Introducing a new offence for acts committed in preparation to cause death or grievous bodily harm.

The QJBD supports the amendments as currently drafted, and in doing so acknowledges the various protections implemented around the provisions, including the addition of reasonable excuses for the commission of offending against the new section 52D.

Potential other amendments

In supporting the above amendments, the QJBD notes that no amendments outlined in the Bill were recommended in respect to section 52A (Offence of serious racial, religious, sexuality, sex characteristics or gender identity vilification).

The QJBD submits however that consideration should be given to replacing the term '*incite*' in section 52A with the term '*promote*' so that subsection (1) of the provision would read:

*(1) A person must not, by a public act, knowingly or recklessly **promote** hatred towards, serious contempt for, or severe ridicule of, a person or group of persons on the ground of the race, religion, sexuality, sex characteristics or gender identity of the person or members of the group in any given way.*

We have recommended that sub-paragraph (a) and (b) be removed, such that the offence does not require proof that the conduct involved a threat, or incitement to a threat of physical harm. This would bring Queensland into alignment with the serious vilification offences in Victoria and New South Wales, and reflects the harm caused by the promotion of hatred against a person or group on the basis of a protected attribute.

While the QJBD acknowledges that the amendments proposed in this Bill do not require amendment of section 52A to operationalise, there is merit in considering this minor yet meaningful amendment in tandem with the amendments proposed.

The usage of the term '*incite*' in section 52A presents a high bar for prosecutors to meet, with it potentially needing to be proved beyond a reasonable doubt that the individual intended their actions to urge, stimulate or prompt action. The context of the provision requires that a prosecutor show that the actions of an individual intended the actions to lead to a particular result.

In the context of antisemitism, an example would be someone yelling [REDACTED] in a public place. Under the current construction of section 52A it arguably would need to be proved that the potential offender intended for their actions to result in someone taking their calls seriously or result in a particular action occurring.

This situation was highlighted by the ECAJ in their submission to the Inquiry into the *Criminal Code Amendment (Hate Crimes) Bill 2024* (which imposed a similarly high threshold of intentionally urging others to use force or violence):

“A message to members of an audience urging them to engage in violence is most often conveyed by verbal signals and symbolism employing vague language and allusions to a particular cultural, religious or ideological context, where the message is subliminally suggested, but is not stated expressly. This makes it difficult to prove the first mental element to the criminal standard, and all but impossible to prove the second. Even in some of history’s most extreme and paradigmatic examples of incitement of racially or religiously motivated violence, evidence to the criminal standard of the first, and especially the second, mental element has been missing, and this remains true in the contemporary context.”

Amendment of section 52A to replace the word ‘incite’ with ‘promote’ would reduce the potential burden of proof for commissioning of this offence, and work in tandem with the amendments proposed in this legislation.

C. The link between antisemitic/antizionist discourse and incidents targeted at Jews

‘Antisemitism’ is the overarching term used to describe the hateful targeting of Jews. It is a form of racism. All forms of racism are destructive and must be addressed so they do not become normalised in our society. When societies begin to feature significant, mainstreamed, or institutionalised anti-Jewish racism, it is rarely confined exclusively to the Jewish population. Once such hatred becomes socially acceptable, it also begins to be applied to, and negatively affects, broader society, including other minority and vulnerable groups. Antisemitism is not only a Jewish problem but a threat to democratic values and pluralistic societies, because the conspiracy thinking and hatred it fosters undermine trust and social cohesion⁴.

Antisemitism is a specific form of racism that uses libels and conspiracy theories to mirror the qualities that societies deem as the worst aspects about themselves at any given point in time. As morality changes, so too do the accusations. Jews have experienced three main antisemitic hate movements:

1. Anti-Judaism in the Middle Ages, a fixation on Jewish religious belief at a time when the highest source of authority was religion.
2. Antisemitism during the early twentieth century, a fixation on Jews as a race, spearheaded by the Nazis. It relied on concepts of race ‘science’ and Social Darwinism to justify mass extermination of Jews, when the highest source of authority was science.
3. The third, which we are currently living through, is antizionism⁵. It is a hateful fixation on the Jewish State, Israel. It uses the language of human rights and social justice to provide a permission structure to (collectively) target Jews, during a post-colonial era in which ‘ethics’ are most prized.

The movements are all distinct, but the outcome of each is the same - all ultimately target Jews.

Antizionism is an ideology developed by the Soviets in the 1960s and promoted in widespread propaganda campaigns⁶. It was purposefully constructed to resemble legitimate criticism of a state and mask vilification.⁷ Antizionism cloaks hate speech and incitement in ‘free speech’, and demonisation in the language of human rights and humanitarianism. It has transformed collective Jew-targeting into an acceptable ‘political belief’. Yet, *in the same way that antisemitism is not ‘criticism’ of Jews, antizionism is not ‘criticism’ of Israel*. Like the two major hate movements before it, antizionism relies on libels, of genocide, coloniser and apartheid, to dehumanise Jews to the point that it becomes socially acceptable to exclude and persecute them.

⁴ Page 3, Lipstadt, Deborah E. *Antisemitism: Here and Now*. New York: Schocken, 2019

⁵ Antizionism is a form of hate speech, and does not connote the negation of Zionism, but rather, is its own phenomenon: [What is Antizionism? — Movement Against Antizionism](#); Klein, Adam Louis, ‘Bondi Beach and the Long History of Anti-Zionist Violence’, *The Free Press*, 15 December 2025, available at: [Bondi Beach and the Long History of Anti-Zionist Violence](#)

⁶ Izabella Tabarovsky, *Soviet Anti-Zionism and Contemporary Left Antisemitism*, May 2019, available at: https://fathomjournal.org/soviet-anti-zionism-and-contemporary-left-antisemitism/?fbclid=PAZnRzaANnKX9leHRuA2FlbQlxMQABpxGqN7ImZgf732PuRqlW9PvgEo9sv0K_ImBBOk35XJXD-O7z3wG3qnIhvqwV_aem_7k4bL98_WAL1AsiqnqkToA

⁷ Lekht, Naya, ‘The A-Word: On Resisting to Name Antizionism’, 28 October 2025, The Times of Israel, available at: <https://blogs.timesofisrael.com/the-a-word-on-resisting-to-name-antizionism/>

There is a large body of evidence which demonstrates that normalising and legitimising hateful speech, slogans and the promotion of related propaganda material precedes violent hate crime and other negative outcomes, including declining social cohesion.⁸ Violent acts of racial hatred are more likely to occur in a social climate in which expressions of racism are free to proliferate.⁹ Three national inquiries in Australia have concluded that this is the case.¹⁰

In September 2020, the United Nations published the “United Nations Strategy and Plan of Action on Hate Speech Detailed Guidance on Implementation for United Nations Field Presences”.¹¹ The introduction (footnotes omitted) observed:

“Hate speech has been identified as a common “precursor to atrocity crimes, including genocide” in many situations, “from Rwanda to Bosnia to Cambodia”. A campaign of hate speech that included language dehumanizing the Rohingya, combined with the active silencing of critical voices, has been linked to the commission of grave human rights violations in Myanmar, more recently. Moreover, the coronavirus disease (COVID-19) pandemic has given rise to a new wave of hate speech and discrimination across the world. Hate speech has been shown to result in a range of real harms, attacking tolerance, inclusion, social cohesion and shared values.”

When hateful slogans are deployed and repeated in public, especially at large protests and mass gatherings, they serve to normalise hostility towards their targets. The constant repetition of calls for intifada or for the ethnic cleansing of Jews spreads division and animosity. When megaphones and banners are used to call for violence or death against Jewish people, it sends a clear message to participants and the wider public that such violence is socially acceptable. It is not. Chants and banners advocating physical harm or death to Jewish people should have no place on the streets of Queensland.

Opponents of the amendments included in the Bill may make various arguments, including that they are not necessary, over-reach, or will be ineffective. However, we know that, historically, criminalising hateful, and inciteful language has been absolutely critical to dismantling hate movements and reducing anti-Jewish violence and hate-crimes. In post-World War 2 Germany, Germany’s Criminal Code was amended to include a ban on the public use or distribution of symbols of unconstitutional organisations, such as flags, insignia, uniforms, slogans and forms of greeting associated with Nazism and other prohibited groups. These legal measures reflect an understanding, developed in post-war Germany, that restricting the public use of extremist symbols, slogans and propaganda is critical to preventing the resurgence of movements that once led to genocide and widespread violence. These legislative changes were key to de-radicalising German society following the Holocaust.

⁸ Bathurst Report (as defined in the footnote below) at [3.6]; [3.12] – [3.19]; [3.23] - [3.29]; United Nations Press Release 18 June 2019: “Secretary-General Launches United Nations Strategy and Plan of Action against Hate Speech, Designating Special Adviser on Genocide Prevention as Focal Point” <https://press.un.org/en/2019/pi2264.doc.htm>. Otherwise, see summary in Appendix A to this Submission.

⁹ Mari Matsuda, 1993. “Public Response to Racist Speech: Considering the Victim’s Story”. In *Words that Wound: Critical Race Theory, Assaultive Speech, and the First Amendment*, M. Matsuda, C. Lawrence, R. Delgado and K. Crenshaw (eds.), pp. 17-52. Colorado: Westview Press, at pp.17 and 22.

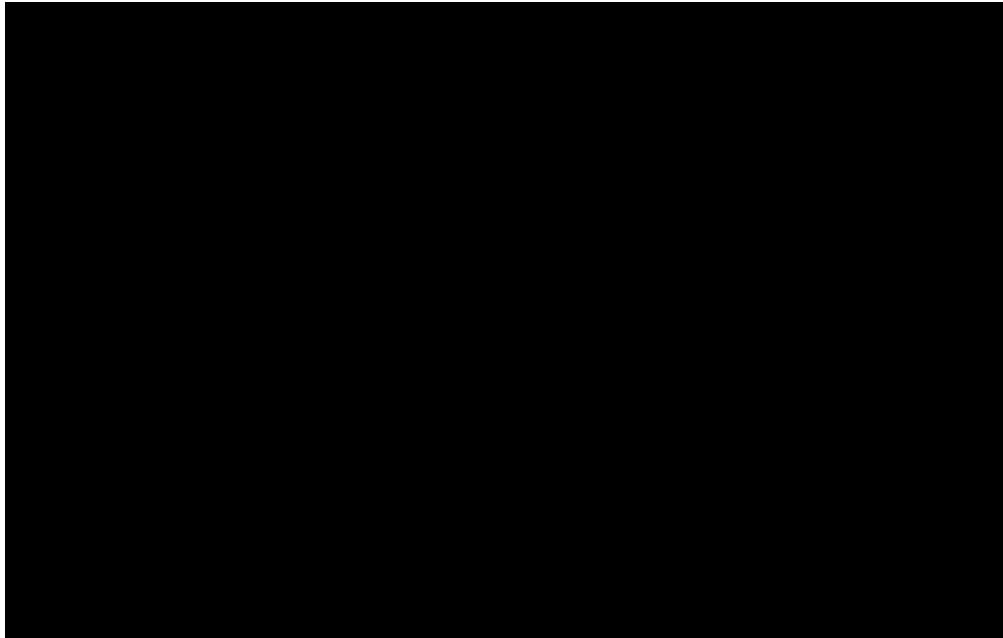
¹⁰ The **National Inquiry into Racist Violence** conducted by the Human Rights and Equal Opportunity Commission (the predecessor of the present Australian Human Rights commission) in 1991, concluded that “the evidence presented to the Inquiry also supports the observation that there is a connection between inflammatory words and violent action”: Human Rights and Equal Opportunity Commission, *Report of National Inquiry into Racist Violence in Australia* (1991), p. 144; <http://www.humanrights.gov.au/publications/racist-violence-1991> (viewed 17 August 2014). The **Royal Commission into Aboriginal Deaths in Custody** (1991) also concluded that there is a clear nexus between racist language and violence and that expressions of racism are both a ‘form of violence’ and a promoter of subsequent violence against Aboriginal people. Like the report of the National Inquiry into Racist Violence, it recommended that the government legislate to provide civil remedies to victims of racial vilification and also provide a conciliation mechanism for complaints, with exemptions for “publication or performance of works of art and the serious and non-inflammatory discussion of issues of public policy”. Royal Commission into Aboriginal Deaths in Custody, National Report Volume 4 (1991), at 28.3.34 and 28.3.49

¹¹ https://www.un.org/en/genocideprevention/documents/UN%20Strategy%20and%20PoA%20on%20Hate%20Speech_Guidance%20on%20Addressing%20in%20field.pdf

D. The lived experience of Jews in Queensland

The below are examples of antisemitism here in Queensland. While the majority relate to the Bill, some have been included to demonstrate the hate that flourishes in an environment where the slogans and flags are allowed to be shared publicly.

Recent protests and incidents

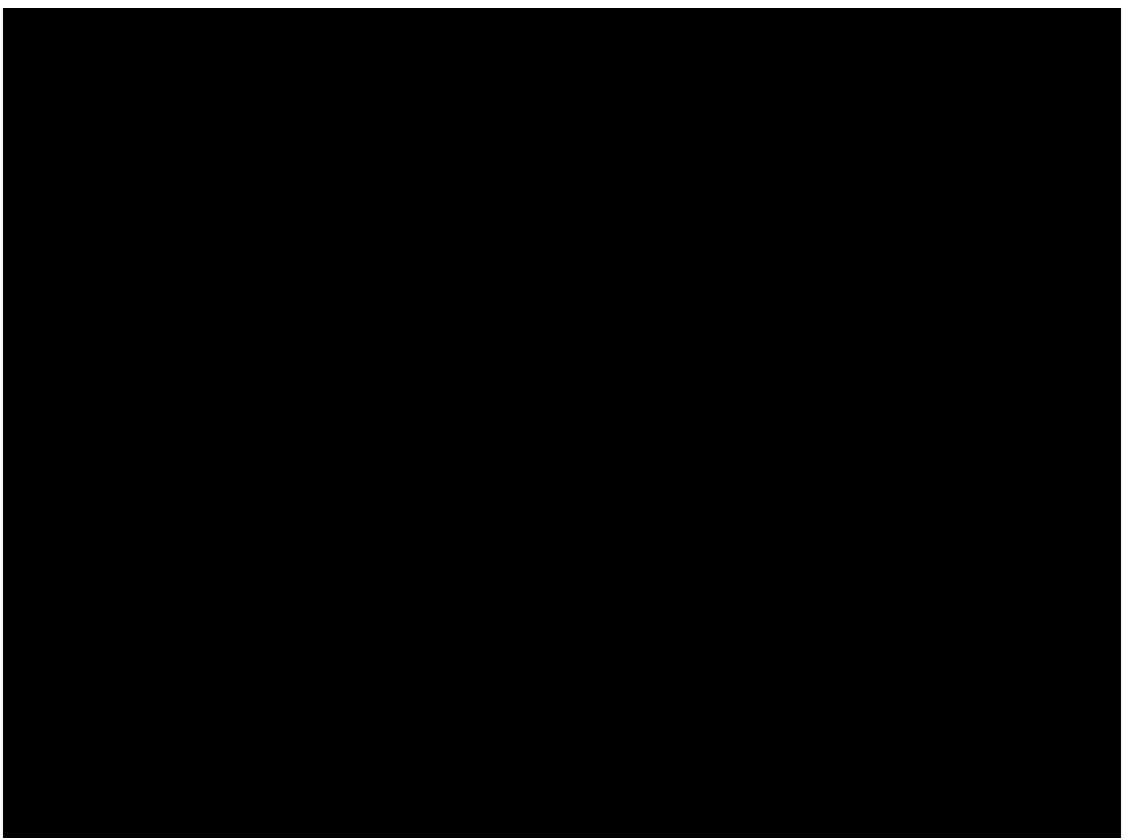


CBD Brisbane rally on 9 Feb 2026

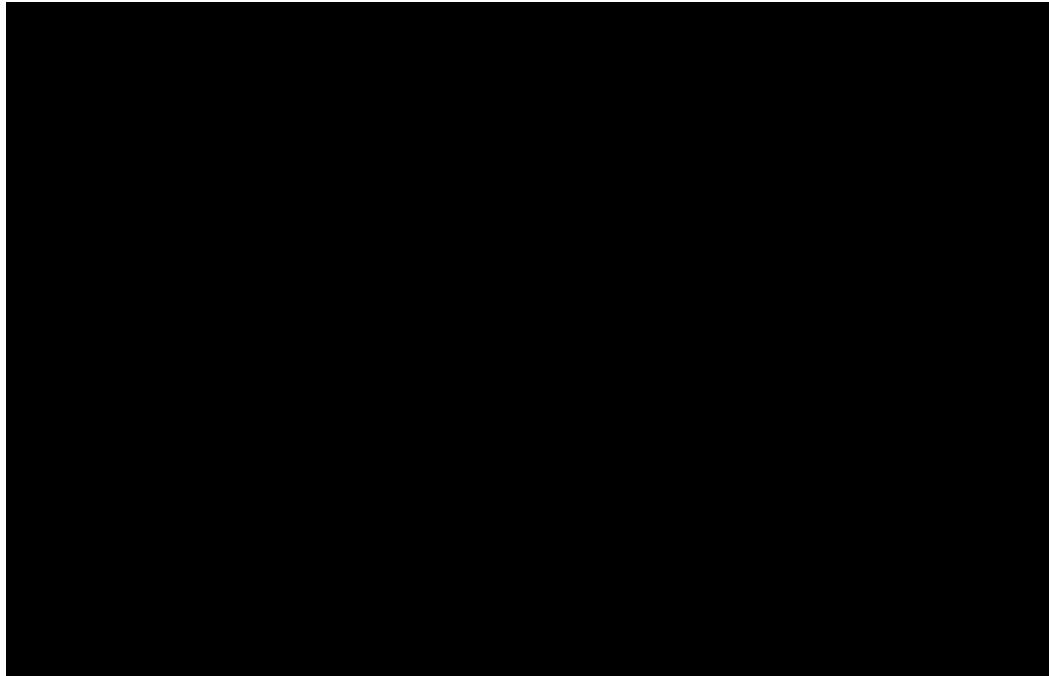


CBD Brisbane rally 24 August 2025:

<https://www.australianjewishnews.com/jewish-leaders-outraged-over-hamas-flag-loophole/>



“From the river to the sea” graffiti and keffiyeh image, South Brisbane, 17 October 2025



Surfers Paradise, 7 Jan 2026

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School-based incidents

Again, while some of these school-based incidents do not relate directly to the slogans and flags, this hatred in schools has been allowed to flourish in this environment of antisemitism.

Abuse of a female Jewish student in year 8 at a public school by other students who often give her Nazi salutes, shouts of [REDACTED] and call her [REDACTED] Queensland (19 Oct. 2023).

Harassment of Jewish school students in Brisbane, between 7 October 2023 and 30 June 2024, include: regularly being called [REDACTED] (at high school), regularly being told [REDACTED] (at high school), being called a [REDACTED], Nazi salutes performed, being spat at, a Nazi swastika sewn into a student's hat is shown regularly to Jewish students, text message to a Jewish student saying: [REDACTED] teacher at a school, that has Jewish students, yelling 'From the river to the sea'.

At a cultural day at a state high school, a group of Muslim students ripped down the Israeli flag in front of a Jewish student, then replaced it with a Palestinian flag, while calling slurs out to the Jewish student, then the Muslim students pulled out water pistols and shot the Jewish student while saying [REDACTED] Brisbane (17 March 2024).

Harassment of two Jewish boys with shouts of 'Free Palestine', [REDACTED] and other slogans directed at them on multiple occasions in a state high school, Brisbane (Oct. 2023).

While walking alone, two students called out to a fellow student they knew to be Jewish 'Free Palestine, fuck Israel.' The Home Group teacher briefly mentioned the incident and told all students to be kind to each other. While the teacher said this, another child called out 'Free Palestine' (13 Oct. 2023).

A student held a chair against a Jewish student's neck while chanting 'Free, free Palestine' (8 Nov. 2023).

Students and friends told a Jewish student they would beat them up; gave Nazi salute; said: [REDACTED]

A teacher of Year 10 Humanities shared experience of participating in a pro-Palestinian protest and mentioned their support for the Palestinians several times. A student shared his experience going to the protest as well. A Jewish student spoke to the teacher after the lesson and explained it had upset them. Teacher then asked the student: 'Are you Jewish?' (12 Feb 2024).

A Year 10 history teacher talked to the class about Hitler's concept of an Aryan race '*not being a bad one*'. (Feb. 2024).

Two students tried to coerce a Jewish student into talking about Gaza. Jewish student replied that they didn't want to talk about politics, but students continued and said '*Allahu Akbar*' a few times.

A Jewish student was subjected to ongoing antisemitic bullying including intimidation, humiliation and insults from Grade 7 to Grade 11, including anti-Jewish text messages with accusations that she is [REDACTED], Nazi swastikas displayed at school and Nazi salutes performed in her presence. A group of male teenagers banged doors and physically intimidated her while she was in the bathroom, calling her names like [REDACTED] Deodorant cans were thrown at her while students yelled [REDACTED]

University incidents

Discrimination: University of Queensland (UQ) Dental Students' Association, for its Industry Tradeshow, invited Byron Medical, an Australian company specialising in Loupes magnifying lenses (usually worn by dentists, surgeons and others) which are produced by Admetec in Haifa Israel. After the UQ Muslim Students for Palestine organised a protest at the tradeshow, on the grounds that '*Racist rhetoric, Zionist speakers, and Israeli ties have no place on our campus*', Byron Medical's invitation was cancelled due to '*safety reasons*'. Brisbane. (22 Aug. 2024).

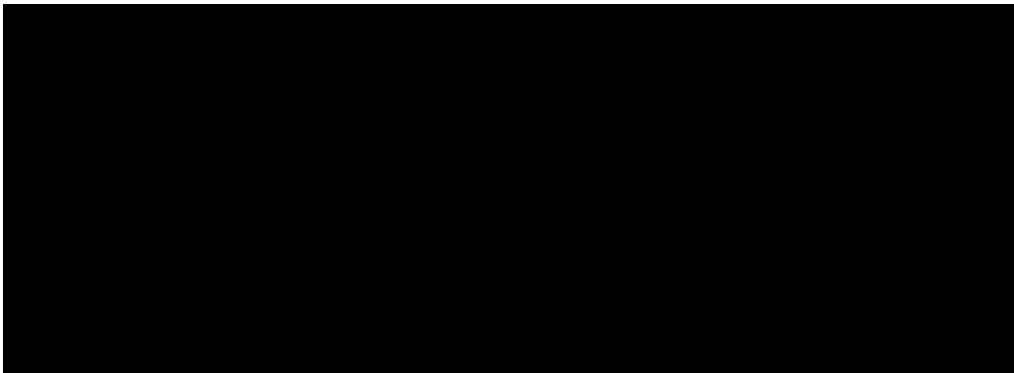
Two males were interviewed at UQ during the pro-Palestinian encampment and made several antisemitic statements, including that Israel should be de-Nazified, that [REDACTED] [REDACTED] *Zionism has no place in Palestine.*' University of Queensland, St Lucia, Brisbane. (8 May 2024).

Banner of '*Free Palestine! From the River to the Sea. Smash Imperialism with World Revolution. Revolutionary Communist Organisation*', on red cloth, University of Queensland, Brisbane. (9 May 2024).

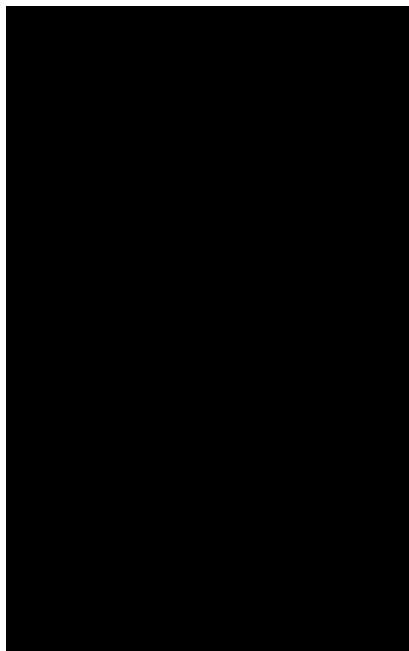


Banner, University of Queensland,
Brisbane, 9 May 2024

A woman was charged for allegedly breaking into a Jewish academic's office, urinating on the floor and writing 'RESIGN'. (May 2024, University of Queensland)



Posters glorifying violence, displaying weapons and explicitly saying: 'No to Zionism' in a public corridor accessed by Jewish students and staff were defended by university management. (University of Queensland).



Badges calling for intifada, UQ

Attendance at and promotion of UQ encampment, and encouragement of BDS movement by Greens politicians, with Greens Jonathan Sriranganathan promoting the camp on social media and saying 'All welcome! (except zionists, terfs etc)' (May 2024). (University of Queensland)

Student Council vote on anti-Israel motions where a crowd harassed and yelled at a Jewish presenter and were filmed calling the small Jewish contingent [REDACTED] (May 2024). (University of Queensland).

Other examples from UQ here: <https://yoninazarathy.com/uq-2024-hate-events/>

<https://www.australianjewishnews.com/qut-anti-racism-conference-anger-2/>

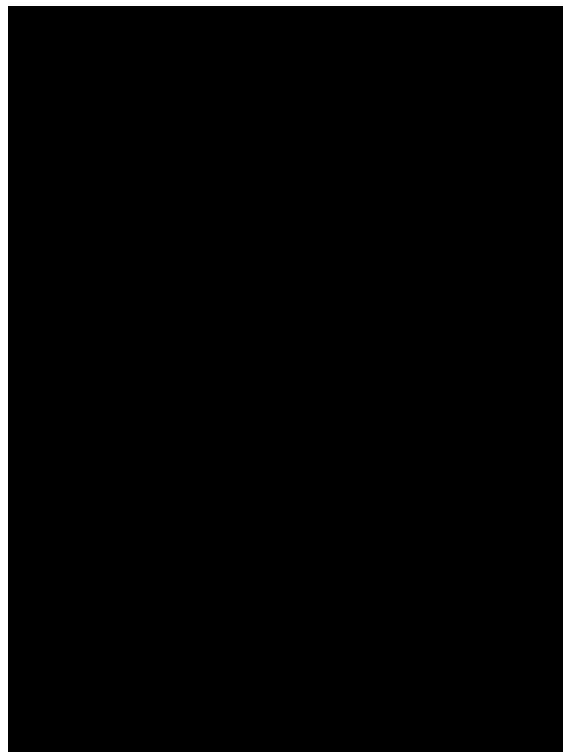
<https://overland.org.au/2025/02/open-letter-from-attendees-of-the-national-anti-racism-symposium-at-the-queensland-university-of-technology/>

Book launch Deborah Conway 13 April 2024

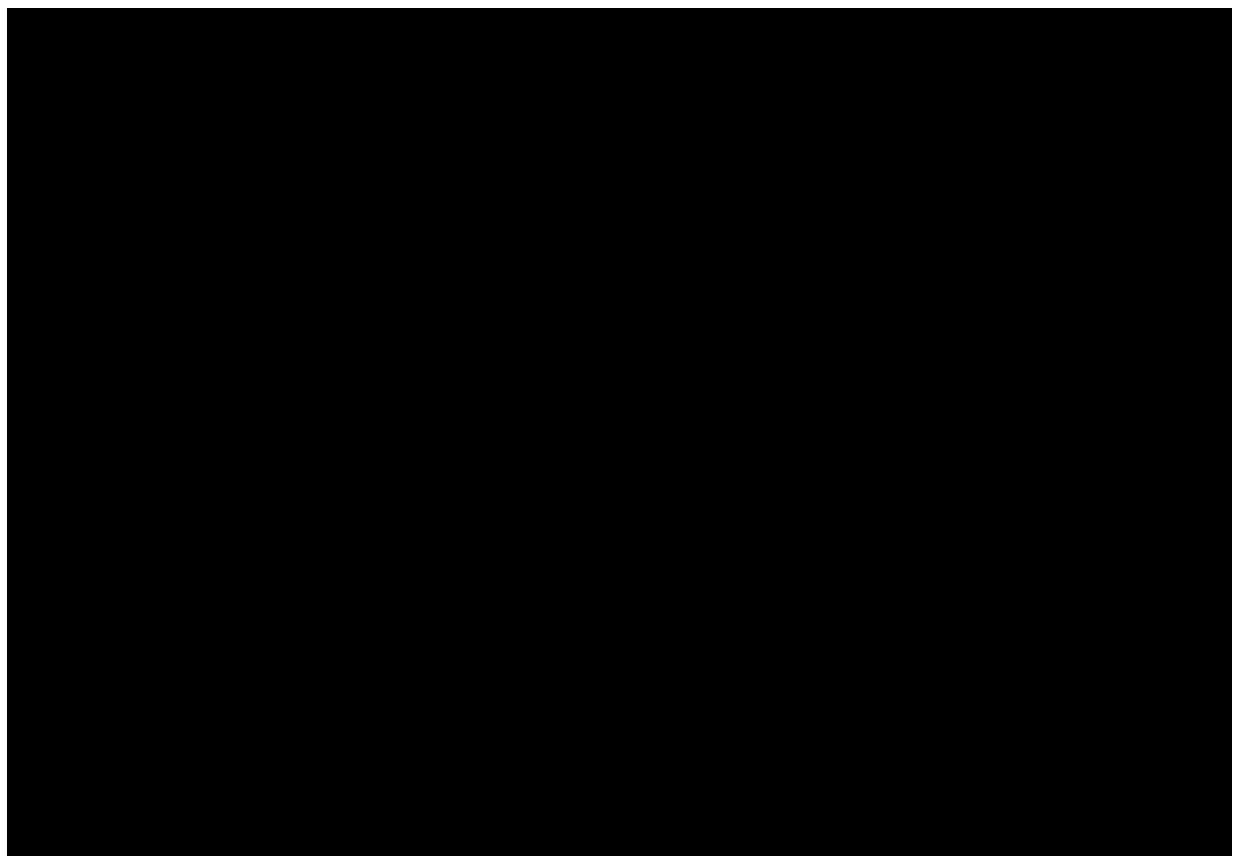
Protesters blocked the entrance to the book event featuring Deborah Conway, a Jewish singer launching her book publication, continued to yell loudly at around 20-30 predominantly Jewish attendees and bang loudly on the glass shopfront. Police physically held the door and prevented them entering. Protesters intimidated and threatened people arriving and leaving with a range of slogans including 'No pride in genocide'.

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Protest photos Brisbane



'Killing the World. Zionist Empire'



'Long live the intifada'

Other incidents

Australian Mayor's antisemitism summit Gold Coast

A woman wearing keffiyeh and with two dogs on a footpath said to a Jew [REDACTED] *Long Live the Resistance!* then raised her middle finger, then showed the back of the black t-shirt she was wearing that read *'Death Death to the IDF'* with Hamas red inverted triangle above *'IDF'*, then added [REDACTED] repeatedly, then [REDACTED] Gold Coast. (7 Sep. 2025).

This is an important example of how demonstrators convey a message that may be a prohibited slogan if expressed in words, using a combination of words and some easily identified imagery to potentially circumvent legislation. That method of sloganeering is also something a member of the targeted group may identify immediately, but a member of the public may not.

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Discrimination: A Jewish female singer, booked in for a gig for 2 August, had her booking cancelled due to her *'political views'* (a post on Instagram on 12 Oct. 2023 condemning the Hamas massacre in Israel), which she was told made people feel *'unsafe'* around her. The owner of the venue refuted that Hamas are a terrorist group. Bearded Lady, West End, Brisbane. (1 Aug. 2024).

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Two neo-Nazi, National Socialist Network (NSN) members, Nathan Bull and Joel Davis, both from Melbourne, stood outside a synagogue and posed for photos, Brisbane (12 Aug. 2024).

Email via website contact form to a synagogue composed of [REDACTED]

[REDACTED] Brisbane. (10 June 2024).

Antisemitic statements made by various speakers at Queensland Greens 7th Annual Iftar Community Dinner in Brisbane on 14 March 2024 including [REDACTED]

Trina Massey, Brisbane Greens councillor antisemitic newsletter, including: *'In just the first four months of the genocide, Israel killed more children in Gaza than the number of children killed in all conflicts around the world combined throughout the preceding four years...'*

<https://www.abc.net.au/news/2024-09-04/brisbane-councillor-trina-massey-refund-newsletter-gaza/104304744>

Trina Massey, Brisbane Greens councillor: in response to Palestinian flag graffiti In January 2024, a Jewish ratepayer in Brisbane wrote to local councillor, Trina Massey of The Greens, about a Palestinian flag painted on road in West End, Brisbane, on 21 December 2023, which made her feel unsafe in the area. Taylor Redwood, advisor to Cr Trina Massey, dismissed her concerns, and responded: *'We take leadership from Jewish voices who call out Zionism itself as antisemitic.'*: thus, denying the mainstream Jewish community a voice, and only listening to a minuscule minority of Jews who are anti-Israel.

Graffiti of Nazi swastika on an overpass on Sandgate Road, Toombul, Nundah, Brisbane. (16 June 2024).

Graffiti of *'Israel ='* followed by a Nazi swastika in red on a concrete path at Dog Park, Woolloongabba, Brisbane. (30 June 2024).

Graffiti of [REDACTED], on a board, Boundary Street, West End, Brisbane. (18 Sep. 2024).

Chant of *'From the river to the sea Palestine will be free'* at an anti-Israel protest, protesting Israeli company V-Garden and Cale & Daughters ('vegan companies are contributing to the ongoing occupation of Palestine and add to the Israeli state's greenwashing of genocide') Brisbane. (7 Dec. 2023).

Leaflets entitled ‘*Calling all White Australians*’ by neo-Nazi group European Australian Movement (EAM) letterboxed in Kelvin Grove, Brisbane. (5 Jan. 2024).

Sticker of [REDACTED] on the Israeli flag, with Star of David on the forehead of a skull, shopping centre frequented by Jews, Brisbane. (6 Jan. 2024).

Poster of ‘*Free Palestine From the River to the Sea*’ on Boundary Street, West End, Brisbane. (8 Jan. 2024). Many Jewish residents live in West End and this poster, and many more like it, make Jewish West Enders feel particularly unsafe.

Red Flag magazine with front cover of ‘*Free Palestine from the River to the Sea*’ being handed out in West End, Brisbane. (10 Jan. 2024).

Banner of ‘From the River to the Sea’ at a protest, CBD Brisbane (2 May 2024). Chants of ‘Intifada, Intifada’ at a protest, CBD Brisbane. (2 May 2024).

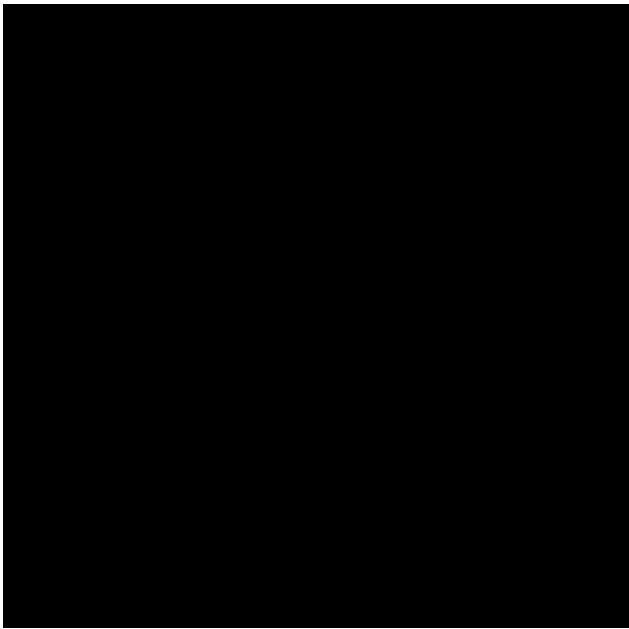
Banner of ‘From the river to the sea’ at a protest outside The Greek Club, where the PM Anthony Albanese was dining, Brisbane. (12 July 2024).



Anti-Israel Rally, Queens Park, Brisbane CBD. Sunday 24 August 2025

Greens supporter abused Jewish woman accusing her of ‘killing innocent babies’, polling booth, Surfers Paradise, Gold Coast, Queensland. (26 Oct. 2024).

Verbal abuse by shopkeeper, holding a shovel, of [REDACTED] But I do care about ... [REDACTED] towards two Israeli Jewish backpackers, at Flinders Tobacco, Townsville, regional Queensland. (23 Nov. 2024).



Graffiti of [REDACTED] and Nazi swastika and caricature image of a Jew, on bridge retaining wall, Robina, Gold Coast, Queensland. (27 May 2025).

Graffiti of 'Free Palestine!!' with a Nazi swastika in between two horizontal lines representing the Israeli flag, Sunshine Coast, Queensland. (13 Dec. 2023).

Stickers of 'Boycott Israeli Apartheid' on windows of a Jewish-owned business, Max Brenner, Surfers Paradise, Queensland. (25 Dec. 2023).

In May 2025 a Canberra man was arrested for a Nazi salute outside the Gold Coast Hebrew Congregation in Surfers Paradise.

<https://afp.gov.au/news-centre/media-release/special-operation-avalite-charges-canberra-man-over-all-eged-nazi-salute>

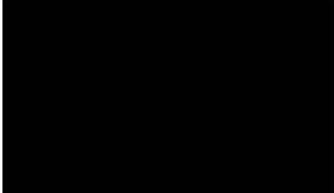
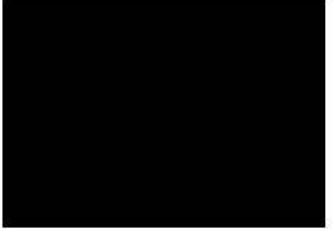
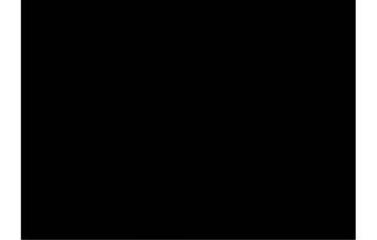
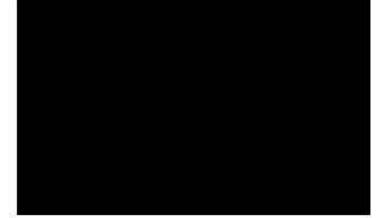
In October 2025 a Queensland man was arrested for a Nazi salute during the AFL semi finals.

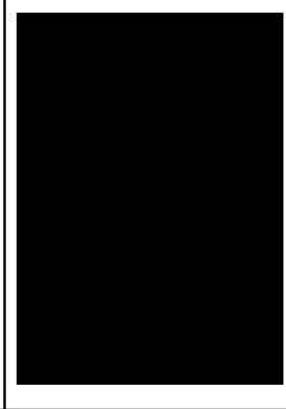
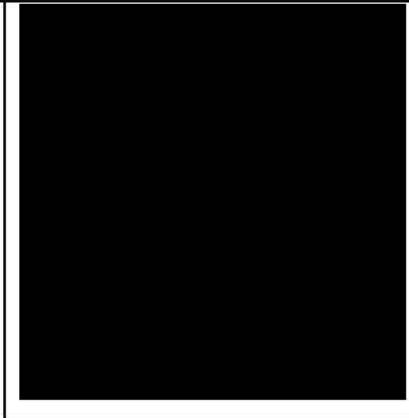
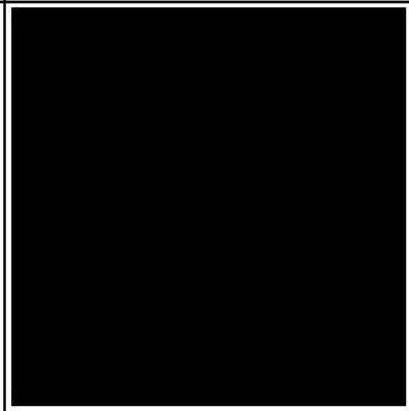
<https://www.abc.net.au/news/2025-09-15/qld-man-charged-nazi-salute-at-afl-game-banned/10577352>
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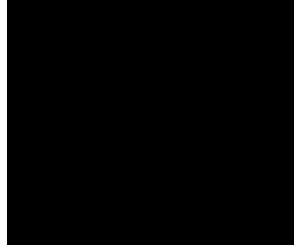
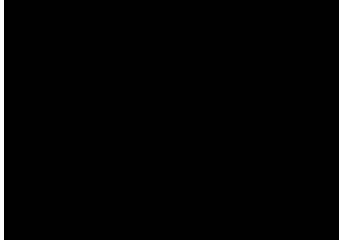
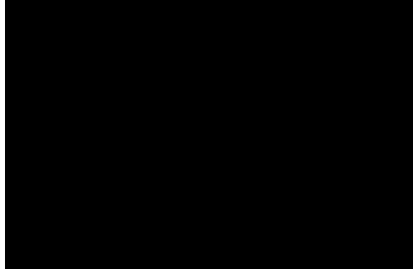
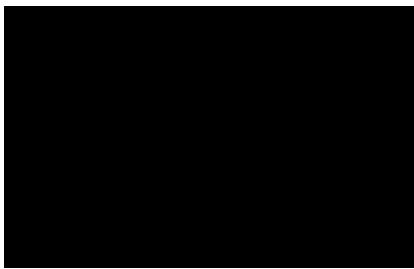
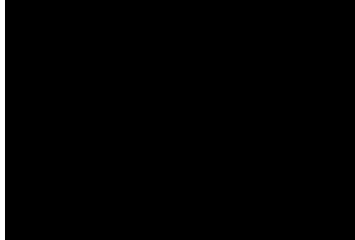
E. Justification for the selection of proposed proscribed symbols and phrases

The QJBD has identified particular symbols and phrases that are antisemitic and cause harm to our community by promoting the extreme ideologies of specific groups (including listed terrorist organisations and Neo-Nazis).

Symbols

<i>Islamic State flags</i>		
<i>Hamas flags</i>		
<i>Al-Qassam Brigades emblem</i>		
<i>Hizballah flag</i>		
<i>Islamic Revolutionary Guard Corps Ground Forces flag</i>		

Houthis emblem		The slogan and emblem of the Houthis translated as: God is great  Victory to Islam
Popular Front for the Liberation of Palestine (PFLP)		
Islamic Jihad Movement in Palestine or Palestinian Islamic Jihad (PIJ)		

<i>Nazi double sig-rune</i>		
<i>Nazi Totenkopf</i>		
Afrikaner Weerstandsbeweging <i>Afrikaner Resistance Movement, AWB</i> Symbol of a South African far-right, neo-Nazi separatist movement. Seen displayed in Qld.		
<i>Sonnenrad</i>		

The slogan 'From the river to the sea'

The phrase 'From the river to the sea', refers to the area between the Jordan River and the Mediterranean Sea. It includes the entirety of the State of Israel and the West Bank and Gaza.¹² The phrase was adopted by the terrorist organisation known as the *Palestine Liberation Organisation* (PLO) in the mid-1960s. It is derived from the original Arabic versions which translate as '*From the water to the water, Palestine is Arab*' and '*From the water to the water, Palestine is Islamic*'.

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 Hussein. In this context, it is clearly an assertion that all land situated between the Jordan River and the Mediterranean Sea is '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.

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.¹³

On December 8, 2012, Khaled Mashaal, then the top leader of Hamas's political bureau, delivered a speech in Gaza City during a rally celebrating the 25th anniversary of the founding of Hamas, where he stated:

"Palestine is ours from the river to the sea and from the south to the north. There will be no concession on any inch of the land".¹⁴

The 2017 Hamas "Document of General Principles and Policies"¹⁵ (often described as a revised charter) includes a direct reference to "from the river to the sea" to outline their territorial claim. Specifically, the document states:

"Hamas rejects any alternative to the full and complete liberation of Palestine, from the river to the sea".

The Australian Prime Minister Anthony Albanese has said that the statement "from the river to the sea [Palestine will be free]" is extremely violent.¹⁶

The Australian Senate voted by an overwhelming majority of 56 to 12¹⁷ in May 2023 to pass the following motion:

- that 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;
- welcomes Prime Minister Albanese agreeing with comments from former Defence Department Secretary Dennis Richardson calling the slogan '*a very violent statement*' which could '*easily flow into actions of violence against communities in our own country*';
- agrees with Prime Minister Albanese that '*it is a slogan that calls for opposition to a two-state solution*', and that '*those people chanting, they're saying that one state should be Palestine*'.
- 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 'what we're seeing at the moment... what is*

¹² "From the River to the Sea", American Jewish Committee, available here: <https://www.aic.org/translatehate/From-the-River-to-the-Sea>

¹³ 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-Charts-Report-v4.pdf>

¹⁴ 'Tens of thousands celebrate Hamas 'victory' rally as exiled leader returns', The Guardian, 9 December 2012, available here: <https://www.theguardian.com/world/2012/dec/08/hamas-gaza-palestine-khaled-mashaal-israel#~text=%22Palestine%20is%20ours%2C%20from%20the%20long%20it%20will%20take%22>

¹⁵ 2017 Charters of Hamas, available here: <https://journals.sagepub.com/doi/10.1177/2347798917727905>

¹⁶ According to former treasurer Josh Frydenberg in a Sky News Australia documentary, available at: <https://www.skynews.com.au/australia-news/politics/senate-votes-5612-in-favour-of-condemning-from-the-river-to-the-sea-following-labor-senator-fatima-paymans-use-of-phrase/news-story/e4902cb251aff76bafbe53f53a49fd73>

¹⁷ 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-5612-in-favour-of-condemning-from-the-river-to-the-sea-following-labor-senator-fatima-paymans-use-of-phrase/news-story/e4902cb251aff76bafbe53f53a49fd73>

*hatred, what is ignorance, what is divisive...and it doesn't have a place'; 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.*¹⁸

The slogan 'Globalise the Intifada'

'Globalise the Intifada' is a slogan commonly used at pro-Palestinian demonstrations that calls for resistance against Israel and its supporters. In practice, the most prominent historical expressions of intifada have involved significant violence, which means the phrase is often understood - by both those chanting it and those hearing it - as a call for violence against Israelis, Jews, and institutions connected to Israel. Whatever the intention of the individual using the slogan, its effect on the Jewish community is largely the same.¹⁹

While the literal translation of the Arabic word 'intifada' means 'uprising' or 'shaking off', the term has long been used by Palestinian militant factions, including Hamas and PIJ, to describe or encourage uprisings against Israel. Historically, it refers most prominently to the First Intifada (1987–1990) and the Second Intifada (2000–2005). While these periods included protests and civil unrest, they were also marked by sustained campaigns of terrorism against Israeli civilians. The Second Intifada in particular saw suicide bombings, shootings and stabbings carried out in buses, restaurants, shopping centres and nightclubs.²⁰ Close to 1,000 Israelis were killed in these attacks. Among the victims was Australian schoolgirl Malki Roth, murdered in a suicide bombing at a Jerusalem pizzeria.

A widely cited example of the use of 'intifada' comes from 2015, when a senior Hamas leader publicly called for an intifada. Hamas leader in Gaza, Ismail Haniyeh said:

*"We are calling for the strengthening and increasing of the intifada. It is the only path that will lead to liberation. Gaza will fulfil its role in the Jerusalem intifada and it is more than ready for confrontation."*²¹

This was reported during a period of stabbing attacks and unrest, with Haniyeh urging escalation.

Haniyeh called on Palestinians to step up their fight against Israel, describing the surge in violence in Jerusalem and the occupied West Bank as the beginning of a new uprising, or intifada. Haniyeh told followers after Friday prayers:

*"This is Friday, this is the day of rage... It is a day that will represent the start of a new intifada in all of the land of Palestine... "We give souls and blood for Jerusalem, Jerusalem and Aqsa is part of the religion..."Gaza stands beside the battle in Jerusalem... Gaza is fully ready."*²²

Haniyeh described Palestinians who have carried out stabbings against Israelis as 'heroes'. The 2015 violence was characterised by spontaneous 'lone wolf' stabbing, car-ramming, and shooting attacks, distinct from the organized, armed uprisings of the first and second intifadas.

Against that historical backdrop, calls to '*globalise the Intifada*' are widely understood as urging the internationalisation of that model of resistance. Given that the most recognisable expressions of the Intifadas involved violence directed at civilians, the slogan is commonly interpreted as encouraging similar acts beyond Israel's borders – targeting individuals and institutions perceived to support Israel.

¹⁸ Senator Simon Birmingham, Motion by leave, Australian Parliament, available at: <https://www.aph.gov.au/~/media/8735D2EB863C43A29951C94C82EAEC5>

¹⁹ 'What Does "Globalise the Intifada" Mean and How Can it Lead to Targeting Jews with Violence?', American Jewish Committee, 18 December 2025, available here: <https://www.aic.org/news/what-does-globalize-the-intifada-mean-and-how-can-it-lead-to-targeting-jews-with-violence>

²⁰ What Does "Globalise the Intifada" Mean and How Can it Lead to Targeting Jews with Violence?, American Jewish Committee, 18 December 2025, available here: <https://www.aic.org/news/what-does-globalize-the-intifada-mean-and-how-can-it-lead-to-targeting-jews-with-violence>

²¹ 'Hamas leader in Gaza declares intifada as deadly attacks continue', The Guardian, 10 October 2015, available at: <https://www.theguardian.com/world/2015/oct/09/hamas-leader-gaza-declares-intifada-deadly-attacks-continue>

²² 'Hamas leader in Gaza declares intifada amid escalating violence', 10 October 2015, SBS News, available at:

<https://www.sbs.com.au/news/article/hamas-leader-in-gaza-declares-intifada-amid-escalating-violence/64sebair>

As the overwhelming majority of Jews worldwide identify with or are connected to Israel in some way, such rhetoric is experienced as a threat to Jewish communities more broadly.

The Bondi terror attack and other antisemitic attacks on synagogues, Jewish homes, cultural centres and individuals underscore the real-world consequences of language that invokes violent historical movements. For those advocating Palestinian rights, this history makes it essential to exercise care and responsibility in the language used, particularly where slogans may be heard not as political expression, but as a call to violence.

The meaning of this slogan was tragically reflected in the violence of the Bondi terrorist attack. Yet even in the aftermath of that attack, calls to '*globalise the intifada*' have continued to echo through Queensland streets.

F. Conclusion

The QJBD reaffirms its strong support for the *Fighting Antisemitism and Keeping Guns Out of the Hands of Terrorists and Criminals Amendment Bill 2026*. As this submission has demonstrated, the Jewish community in Queensland is currently facing an unprecedented climate of hostility, evidenced by a 188 per cent increase in antisemitic incidents since 2022.

This is no longer a peripheral issue: it is a mainstreamed surge of hate that manifests in our schools, universities and public squares.

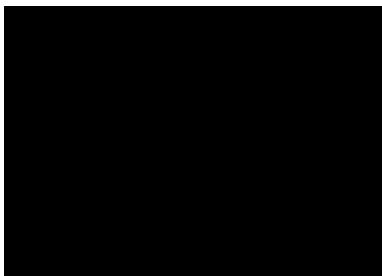
The reforms proposed in this Bill, particularly the banning of inherently hateful terrorist slogans and symbols, are not merely symbolic. They are essential tools for law enforcement and the judiciary to dismantle the "permission structure" that allows extremist ideologies to transition from speech to violence. By outlawing phrases such as '*globalise the intifada*' and '*from the river to the sea*', the proposed laws draw a clear line between legitimate political discourse and the promotion of ethnic cleansing and terrorism.

While the QJBD recognises the importance of freedom of speech, we maintain that this freedom does not extend to a right to intimidate, vilify or incite violence against a minority group. The protections and '*reasonable excuse*' provisions within the Bill ensure a proportionate balance that respects constitutional freedoms while prioritising the safety and social cohesion of the Queensland public.

We urge the Committee to recommend the passage of this Bill. Doing so will send a definitive message that Queensland is a state where diversity is protected, where religious and ethnic groups can live without fear, and where the machinery of hate is given no quarter.

The QJBD welcomes the opportunity to appear before the Committee to provide further evidence or oral testimony in support of this vital legislation.

Yours sincerely,



Jason Steinberg
President
Queensland Jewish Board of Deputies