

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

Submission No: 326
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Submission regarding the proposed legislation:

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

I note that this legislation is designed to combat antisemitism and no other kinds of religious discrimination.

I draw the following to the attention of committee members:

A. Non-domestic violence massacres committed by Australians and long-term Australian residents

1. The worst massacre with a strong Australian link was committed on 19 March 2019 at two mosques in New Zealand by white Australian, Brenton Tarrant. He was born in Australia and his family name indicates English, Christian heritage.

Tarrant killed 51 people and injured 40 others.

The attack was linked to an increase in white supremacy and alt-right extremism globally. It was an Islamophobic attack.

The New Zealand response led to tightening gun ownership and gun buy-back.

2. The second worst massacre associated with Australia was committed on 28 April 1996 at Port Arthur by the white Australian Martin Bryant. He was born in Australia and his family name indicates British, Christian origins.

Bryant killed 35 people and injured 23 others.

The Australian response led to a nation-wide gun buy-back and a change to gun laws.

3. The third worst massacre associated with Australia was committed at Bondi Beach on 14 December 2025 by Sajid Akram, a Muslim Indian who had been a resident of Australia since his student days in 1998, and his Australian born son Naveed Akram whose Australian born mother is a Christian woman of Italian descent.

The Akrams killed 15 people and wounded many more.

The attacked is believed to be an ISIS inspired antisemitic one.

4. The Wieambilla shootings on 12 December 2022 of two police officers and a local man were carried out by white Australians - Nathaniel, Gareth and Stacey Train.

These people were Christians who acted in a delusional framework.

The 2026 Inquest findings found that the firearms licence holder Nathaniel, was suffering from a "significant mental illness" in the lead up to December 12, 2022.

It is not contested that the Australia-wide strengthening of gun laws since the Port Arthur massacre led to fewer casualties at Bondi Beach and Weiambilla.

B. Social cohesion and negative and positive attitudes towards different groups in Australia.

The proposed banning of certain phrases in the proposed legislation is stated to be aimed at reducing perceived and real intimidation, of a particular sector of the Queensland population and at increasing social cohesion.

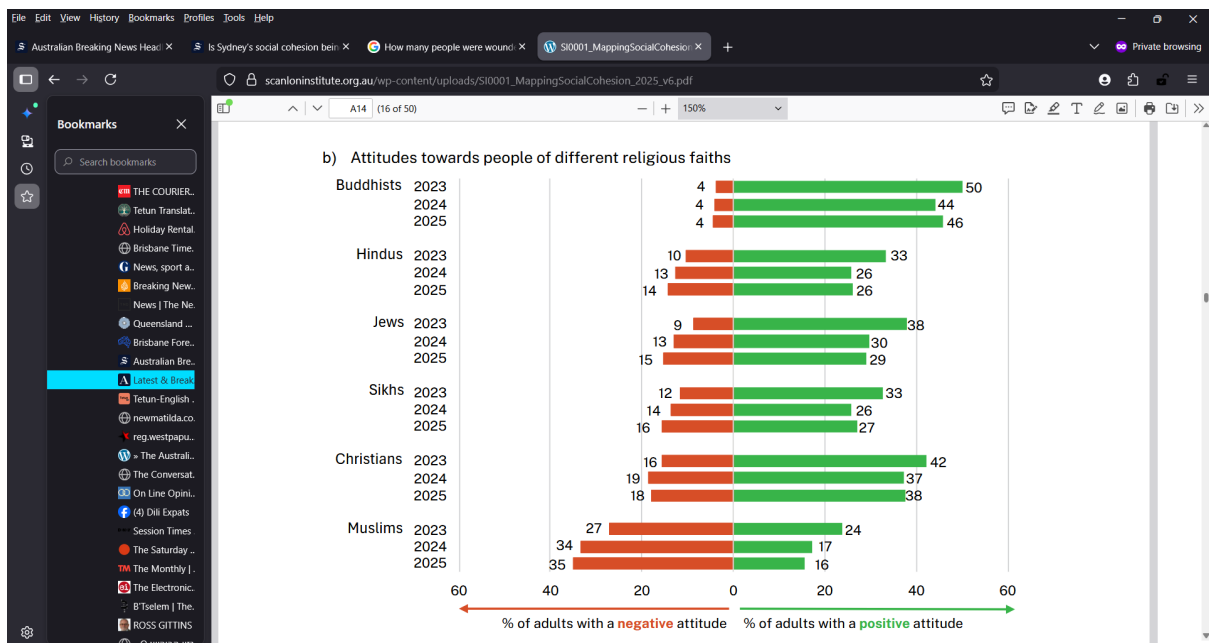
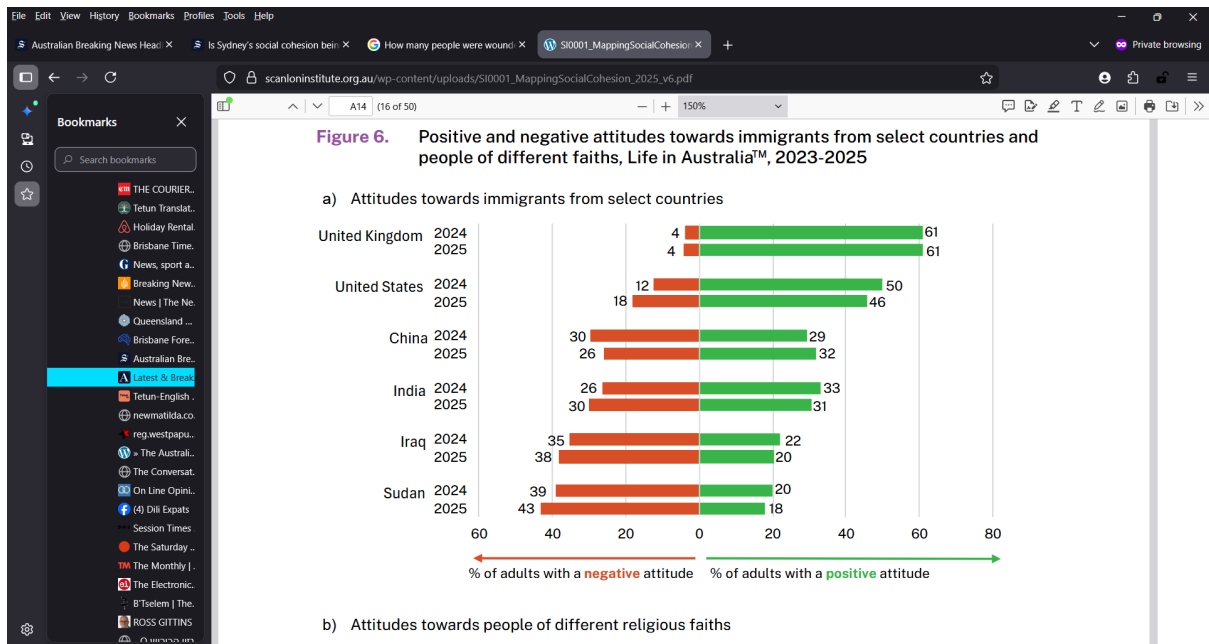
1. Social Cohesion in Australia 2025 – the Scanlon Foundation report

Some of the points made in the Conclusion to the Scanlon Foundation's report Mapping Social Cohesion 2025 have relevance with respect to the proposed legislation.

1. 'Most of our indicators of social cohesion have been reasonably stable over the last one to two years, which in the current national and global climate perhaps reflects positively on the resilience of Australia's social fabric.'

However, the conclusion goes on to say: '...the common experience of discrimination and the widely held prejudices expressed towards people of different religious faiths and from different migrant backgrounds detracts substantially from Australia's intercultural harmony' and it makes a 'call to think through and address the big social challenges – generational divides, social and financial wellbeing, racism and prejudice and working collectively to solve political, social, economic and environmental challenges.'

Page 14 of the report has two figures that are worthy of examination Figs 6A and B.



It is apparent that Australians hold more negative attitudes towards particular ethnic and religious groups.

1. We have more favourable attitudes towards people from predominately white nationalities.
2. We hold least favourable attitudes towards people who hold Muslim beliefs.

Parliamentarians should be cognisant of these points when considering any legislation with ethnic or religious links so that discrimination is not further aggravated or entrenched.

Source: https://scanloninstitute.org.au/wp-content/uploads/SI0001_MappingSocialCohesion_2025_v6.pdf

C. The Queensland Human Right Commission

The Queensland Human Rights Commission covers discrimination on the basis of religion and race.

Its cover includes Unlawful and Serious Vilification.

‘Unlawful vilification

Unlawful vilification is a public act that incites hatred towards, severe ridicule of, or serious contempt for a person or group because of their race, religion, sexuality, gender identity, or sex characteristics. Unlawful vilification is made up of all of the following elements:

1. a public act
2. that incites
3. hatred towards, serious contempt for, or severe ridicule of
4. a person, or a group of people
5. because of their race, religion, sexuality, gender identity, or sex characteristics.

Incite means to urge on or promote. It is not necessary to show that anyone was actually incited.

Complaints about unlawful vilification are handled at the Commission through our complaints process.’

‘Serious vilification

If unlawful vilification includes a threat of harm to a person or their property, or inciting others to threaten physical harm to a person or their property, it is a **criminal offence**. This is called **serious vilification** and is a police matter.

A person convicted of serious vilification can face a possible jail sentence of three years.’

The QHRC also states that unlawful vilification ‘includes any form of communication to the public, such as speaking, writing, printing, and displaying notices or messages, either online, in person, or in the media. It also includes any conduct which the public is able to observe, such as actions, gestures, and wearing or displaying clothing, flags, emblems or insignia.’

Individuals and groups can lodge a claim on the above bases and if a satisfactory outcome is not achieved proceed with their claim through the court.

There is a claim of Antisemitism in NSW which first went to the Anti-discrimination Commission NSW and is now proceeding through the Federal court.

D. Prohibited expressions

It's been very hard to determine which expressions that the Queensland government is planning to ban but 'From the river to the sea, Palestine will be free' and 'Globalise the intifada' seem to be being cited by the press as the ones to be banned.

1. 'From the River to the Sea, Palestine will be free'

What does it mean?

- According to Benjamin Netanyahu's Likud party, it means that "between the Sea and the Jordan there will only be Israeli sovereignty"
- According to the vast majority of Palestinian supporters who utter it, it refers 'to the fact that Palestinians have been denied the realisation of their right to self-determination since Britain granted the Jews the right to establish a national homeland in Palestine through the Balfour Declaration of 1917.'
- According to a minority of Palestinian supporters it means no Jews between the river and the sea.

Source: <https://www.aljazeera.com/news/2023/11/2/from-the-river-to-the-sea-what-does-the-palestinian-slogan-really-mean>

2. 'Globalise the Intifada'

- A call for Palestine liberty or violence?

'intifada' is an Arabic term that translates too(sic) to a 'shaking off' – long used in Palestine to refer to the 'shaking off' of the shackles of colonial domination, including through mass civil disobedience, unity and solidarity, boycotts, divestment and sanctions.'

Source: <https://www.ids.ac.uk/opinions/in-the-face-of-genocide-the-intifada-must-be-globalised/>

- Jewish pro-Palestinian activist Peter Beinart considers it stupid, ridiculous, and dangerous to ban this slogan as it will do absolutely nothing to reduce terrorism. He also considers banning it a grave curbing of people's fundamental right to free expression.

He says it can be a call for violence just as those who say 'I support the IDF' can be a call for violence.

He supports people's right to make a political speech.

He says 'when you start to violate people's basic rights to free speech for one political purpose, you open the door to people to start doing that in many, many arenas. So, if you can ban the phrase "globalize the intifada" because people find that phrase threatening, and they say that speech that could support violence is in itself violence, you are opening the door to lots and lots of other people going around and trying to restrict your speech on the same grounds.

And that's the way in which countries become less free.'

Source: <https://peterbeinart.substack.com/p/dont-ban-globalize-the-intifada>

E. Why some Jewish people feel threatened by certain phrases

We read about Australian Jews, particularly young University students feeling insecure by expressions that they hear and discussions that they experience relating to Israel and the Palestinian Occupied Territories.

What they are experiencing might be better described as 'cognitive dissonance'. They have grown up 'sheltered', in Jewish schools and Synagogues that depict a perfect picture of Israel's governance, when in fact this is not a real world view.

A parallel example is those young people who grow up in extreme Christian sects who experience intense anxiety when they mix in the wider community who hold very different views.

F. What legislation and actions might increase social cohesion

We need only to look at New South Wales since Monday 14 February to see what will not work.

Just as bullying in schools is successfully approached by assisting students who bully to find alternative ways to express emotions, resolve conflict and build relationships, not by simply punishing or excluding, social cohesion will be enhanced by similar methods.

Banning certain expressions will not do this. It will be doomed to failure and tie up police and the courts who have better things to do. The QHRC should be the first point of call if such arbitration is necessary and current legislation allows this.

G. Conclusion

Fighting antisemitism

As can be seen from Sections A and B in this submission, massacres by Australians cannot be collectively ascribed to 'non-white' migrants or to 'non-Christian' groups yet there is evidence of negative attitudes amongst Australians towards groups of people from particular ethnicities and religions.

As can be seen from Section C in this submission there are already avenues via the QHRC for Queenslanders who feel religiously vilified.

As can be seen from section D in this submission, banning of particular expressions violates the free rights of citizens. Society becomes less free and there are contested meanings to the two expressions the government is considering banning. Furthermore, there are many Jews and Jewish groups who oppose such measures. Viz. Jewish Council of Australia

As can be seen from Section E, the reaction of some Jewish people to certain terms and discussions on matter related to Israel and Palestine can result from cognitive dissonance.

As indicated in Section F, legislation can decrease rather than increase social cohesion.

I urge the committee to consider this submission and reject the banning of expressions such as 'From the River to the Sea, Palestine will be free' and 'Globalise the Intifada.'

Furthermore, legislation that is so general as to give power to the Attorney General of the day to ban expressions as they see fit, should never be passed into law.

Jewish broadcaster Josh Szeps is quoted in the Sydney Morning Herald 12 Feb 2026 as finding 'Globalise the Intifada' deeply offensive – "It has overtones of buses blowing up in the street and cafes exploding," he says – but he doesn't believe in outlawing it.

Source: <https://www.smh.com.au/national/nsw/anger-division-violence-why-is-sydney-being-torn-apart-20260212-p5o1w1.html>

Gun Control

The fewer guns in the hands of people the better and less powerful the guns in the hands of people, the harder it is to inflict mass deaths.

It is widely recognised that the nationwide gun control regulations introduced as a result of the Port Arthur massacre has saved lives including the most recent Bondi massacre.

One thing that was not addressed by those regulations was the mental capacity of the gun holder. This should now be addressed in Queensland.

The Queensland government should require a mental health check from a General Practitioner in order to get a gun licence and there should be five yearly checks to keep that gun licence.

From time to time throughout our lives, we lose our right to drive a motor vehicle due to a temporary or long-term incapacity, so requiring an initial mental health check and regular on-going ones to hold a gun licence is not untoward.

I urge committee members to consider my submission in reporting about the proposed legislation.