

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

Submission No: 379

Submission By: [REDACTED]

Publication: Making the submission public but withholding your name

Submission regarding *Fighting Antisemitism and Keeping Guns Out of the Hands of Terrorists and Criminals Amendment Bill 2026*

[REDACTED]

Dear Committee,

Thank you for the opportunity to make a submission on the Fighting Antisemitism and Keeping Guns Out of the Hands of Terrorists and Criminals Amendment Bill 2026. I make this submission in my personal capacity.

I condemn all forms of racism, antisemitism, Islamophobia, racism against First Nations people and anti-Palestinian racism. I applaud the Parliament's efforts to genuinely combat antisemitism, and tighten gun laws in Queensland. I mourn those lives lost in the Bondi terrorist attack. I mourn those lives lost in the genocide in Gaza, including those people killed with the help of Queensland-made weapons parts.

This Bill should be rejected, and meaningful consultation re-opened. Elements of this Bill constitute a dangerous overreach that threatens democratic freedom, and aims to suppress legitimate political dissent. This Bill, perhaps by design, disproportionately targets Palestinians and Queenslanders advocating for an end to the genocide in Gaza.

Key Concerns

The Bill seeks to prohibit phrases that are “*regularly used to incite discrimination, hostility or violence towards a relevant group*”¹. The Bill seeks to criminalise particular expressions or phrases that the government deem to be “*terrorist slogans*”, “*chants or phrases rooted in hate*” and which are “*substantially representative of an ideology of extreme prejudice*”². The Bill creates extraordinary power for a Minister to prescribe political speech without appropriate democratic scrutiny or oversight. Current and future Queensland Governments may have the ability to abuse this power. The Bill, if passed, will severely restrict freedom of political expression.

¹

<https://www.parliament.qld.gov.au/Work-of-the-Assembly/Tabled-Papers/docs/5826T0140/5826t140.pdf>

²

<https://www.parliament.qld.gov.au/Work-of-the-Assembly/Tabled-Papers/docs/5826T0141/5826t141.pdf>

I note that public comments made by the Premier and Attorney-General³ in relation to this Bill to include two particular phrases:

- From the river to the sea, Palestine will be free.
- Globalise the Intifada.

These public comments make clear the genuine intention of this section of the Bill, and make clear which groups and ethnicities the government are targeting with this Bill. The Bill intends to silence and criminalise Palestinians, and people who support an end to the genocide in Palestine.

In implying that these phrases are "*terrorist slogans*" the government is engaging in anti-Palestinian racism, and perpetuating harmful and false stereotypes of Palestinians as terrorists. This is closely linked to Islamophobia, which often takes the form of classifying Muslim people as terrorists. As such, the Bill is Islamophobic and racist.

The Bill disproportionately targets the Palestinian community and those standing against atrocities and genocide committed by the Israeli government, the Israel Military and the state of Israel. Palestinians are part of a protected group under international law. The explanatory notes ignore Palestinian Human Rights and the right to self-determination.

The Ministerial powers means that other slogans that are political in nature could be criminalised, such as "*End the Occupation of Palestine*", "*Stop the bombing*", "*Stop Killing Children in Gaza*", "*There is an ICC Arrest Warrant for Netanyahu*", "*Free Palestine*", "*The UN has found that Israel has committed genocide in the Gaza Strip*" or "*Albanese you can't hide, you're supporting genocide*".

The Bill fails to acknowledge the growing public movement in Queensland in support of Palestinian rights, and the anti-genocide movement here in Queensland. Addressing this legitimate sentiment with dialogue, rather than measures that seek to silence and erase Palestinian history, is essential for social cohesion, and to uphold human rights.

The rushed nature of the Bill, with less than a week for public submissions, is an unsurprising but still appalling affront to the democratic process. Legislation that so significantly impacts minority groups requires actual consultation. It is not surprising that democratic process is something that an LNP government does not care about. The Bill itself would give a Minister extraordinary power to prescribe political speech without appropriate democratic scrutiny or oversight. But nevertheless this rejection

³

<https://www.theguardian.com/australia-news/2026/feb/08/queensland-pro-palestine-slogan-ban-proposed-hate-speech-laws-ntwnfb>

of democratic oversight, within the Bill, and in the inquiry on this Bill, should be condemned.

I note the statement⁴ from two Jewish organisations, based in Queensland, Jewish Voices of Hope and Doykeit, which oppose the Bill. They write:

“As Queensland Jews that stand in solidarity with Palestinians, we unequivocally oppose the recent legislation in Queensland seeking to criminalise phrases like “from the river to the sea”.

We view this law as yet another unjust and deeply brazen attack on the Palestinian liberation movement and on the fundamental principle of free speech. Criminalising legitimate political expression can never create safety. This legislation isn’t about safety, it’s just another way that the Queensland government attempts to exercise control over Palestinian voices.

We reject the suggestion that banning this phrase protects Jewish people. In reality, it does the opposite. When governments offer selective protections in our name while perpetuating systemic violence elsewhere, it further alienates and isolates Jewish communities rather than keeping us safe.

As participants and supporters of the movement for Palestinian liberation, we have always felt safe in spaces where phrases such as ‘from the river to the sea’ are spoken. Words calling for freedom and equality do not threaten us. The greatest threat to Jewish safety is the continuation of state violence carried out in our name.

We stand for justice, equality and collective liberation, and we will continue to oppose laws that silence solidarity or undermine the rights and dignity of any people”.

I note this additional statement from Jewish Voices of Hope⁵:

“New “prohibited expressions” powers could be used to police protest speech and slogans, not just genuine hate.

Elevating Jewish safety above other communities’ safety doesn’t create cohesion. It breeds resentment and makes everyone less safe, including Jews.

In Australia, Jews are not structurally excluded from education, healthcare, employment, or civic life in the way that other communities are. Meanwhile,

⁴ https://www.instagram.com/p/DUq5kFgkpH1/?hl=en&img_index=3

⁵ https://www.instagram.com/p/DUxpVGrEofB/?img_index=1

First Nations people, Palestinians and pro-Palestinian activists face disproportionate policing and harm.

Draw a hard line: violence and intimidation are crimes. Political speech is not. Protect worship without weaponising it against peaceful protest. Require transparent consultation with diverse Jewish voices, Palestinians, First Nations communities, and civil liberties groups. If you care about real safety + real cohesion, you don't criminalise solidarity. You build justice."

The meaning of 'From the River to the Sea, Palestine will be Free'

'From the River to the Sea, Palestine will be Free' is a call against apartheid, discrimination and genocide.

This slogan is a call for every person, between the Jordan River, to the Mediterranean Sea, to be free. It is a call for democracy, justice and freedom for everyone within this geography, including Palestinians and Israelis, Jewish, Muslim and Christian people, and people of any other ethnicity, nationality or religion. It is not a call for violence or erasure of any people, like that being experienced by Palestinians. It is a call for freedom.

Currently, in the land between the Jordan River and the Mediterranean Sea, there exists apartheid and systemic discrimination. B'Tselem (ב'צלם), the Israeli Information Center for Human Rights in the Occupied Territories, write⁶:

"The Israeli regime enacts in all the territory it controls (Israeli sovereign territory, East Jerusalem, the West Bank, and the Gaza Strip) an apartheid regime. One organizing principle lies at the base of a wide array of Israeli policies: advancing and perpetuating the supremacy of one group – Jews – over another – Palestinians.

B'Tselem rejects the perception of Israel as a democracy (inside the Green Line) that simultaneously upholds a temporary military occupation (beyond it). B'Tselem reached the conclusion that the bar for defining the Israeli regime as an apartheid regime has been met after considering the accumulation of policies and laws that Israel devised to entrench its control over Palestinians".

These are some examples of the ways in which apartheid is being practiced by the state of Israel against Palestinians:

⁶ B'Tselem (ב'צלם) the Israeli Information Center for Human Rights in the Occupied Territories <https://www.btselem.org/apartheid>

- Palestinians have to use different roads and face physical obstacles and restrictions on movement⁷
- Palestinians face a different justice system⁸
- There are restrictions on movement and immigration⁹
- Palestinians face restrictions on the right to vote and engage in politics¹⁰
- Refugees expelled from their homes are refused the right of return¹¹
- Settler violence is forcing people out of their homes in the West Bank¹²
- There is a violent occupation and an actual ongoing genocide¹³

‘From the river to the sea, Palestine will be free’ is a call against apartheid, for freedom. I would like to ensure that every committee member, and every MP, is fully aware of this: to criminalise this phrase is to criminalise opposing apartheid and genocide. This will make Queensland further complicit in apartheid and genocide.

The Bill seeks to prohibit phrases that are “*regularly used to incite discrimination, hostility or violence towards a relevant group*”. The phrase ‘From the River to the Sea, Palestine will be Free’ is *not used* to incite discrimination, hostility or violence towards any groups. This phrase *has not* been used by the anti-genocide movement in this way, and will not be.

‘Globalise the Intifada’

‘Intifada’ is an Arabic word meaning ‘shaking off’ or ‘uprising’, which usually refers to mass struggle. The use of the phrase goes back to at least 1936, referring to the struggle against British colonial rule. The phrase is used in reference to two Palestinian uprisings against the state of Israel, the First Intifada in 1987 and the Second Intifada in 2000. The U.S. Memorial Holocaust Museum’s Arabic translation of their article¹⁴ about the Warsaw Uprising uses the phrase ‘intifada’ (الانتفاضة). In this

⁷ <https://www.ochaopt.org/content/movement-and-access-west-bank-september-2024>

⁸ <https://www.hrw.org/news/2023/12/05/does-israels-treatment-palestinians-rise-level-apartheid>

⁹ <https://www.btselem.org/apartheid>

¹⁰ https://www.btselem.org/publications/202210_not_a_vibrant_democracy_this_is_apartheid

¹¹ <https://nakba.amnesty.org/en/>

¹²

<https://www.aljazeera.com/news/2026/2/13/israeli-settlers-injure-dozens-of-palestinians-in-wave-of-west-bank-attacks>

¹³

<https://www.ohchr.org/en/press-releases/2025/09/israel-has-committed-genocide-gaza-strip-un-commission-finds>

¹⁴

<https://web.archive.org/web/20180614050246/https://encyclopedia.ushmm.org/content/ar/article/warsaw-ghetto-uprising>

way, the word is used the same way in which we would use the English words struggle, uprising, rebellions or resistance, to describe movements like the anti-colonial struggle in India, the anti-apartheid struggle in South Africa, or slave uprisings and rebellions in the United States.

The phrase ‘globalise the intifada’ can be traced back to an anti-war and anti-globalisation movement that emerged in the US in 2002, and likely used elsewhere prior to that. The phrase was used to refer to globalised resistance against the US Invasion of Iraq, against imperialism and corporate-led global economic changes, and in reference to support for justice and freedom in Palestine (see more on this in Dr David Brophy’s recent submission¹⁵ regarding similar legislation in NSW).

I echo the concerns raised by Teachers and School Staff for Palestine NSW, in their submission¹⁶ on similar legislation being proposed for NSW. They raise concerns about the capacity of teachers to teach parts of the school curriculum that examine, for example, the First Intifada. They also question why the Arabic word ‘intifada’ is being singled out, and not the English equivalents such as struggle, shaking off, uprising, resistance or rebellion.

The Bill seeks to prohibit phrases that are “*regularly used to incite discrimination, hostility or violence towards a relevant group*”. The phrase ‘globalise the intifada’ or the word ‘intifada’ are *not used* to incite discrimination, hostility or violence towards any groups. This word and phrase *have not* been used by the anti-genocide movement in this way, and will not be.

The Queensland Government’s role in the genocide in Gaza

While this debate plays out, the genocide in Gaza continues. At least 600 Palestinians have been killed since the ceasefire began.¹⁷ Palestinians are still being killed by the Israeli military and the state of Israel. Palestinians are being killed by weapons made by companies that the Queensland Government has helped fund, or allows to work in Queensland.

¹⁵

<https://www.parliament.nsw.gov.au/ladocs/submissions/94098/Submission%20113%20-%20Dr%20David%20Brophy.pdf>

¹⁶

<https://www.parliament.nsw.gov.au/ladocs/submissions/94035/Submission%2077%20-%20Teachers%20and%20School%20Staff%20for%20Palestine%20NSW.pdf>

¹⁷

<https://www.aljazeera.com/news/liveblog/2026/2/15/live-israel-kills-at-least-nine-palestinians-in-gaza-since-dawn#:~:text=Israeli%20attacks%20have%20killed%20at,%E2%80%9D%2C%20the%20Health%20Ministry%20said.>

Under international law, states have an obligation to act to prevent genocide¹⁸. In funding weapons companies involved in the genocide, including Ferra Engineering, and in allowing weapons-parts manufacturing to continue in Queensland¹⁹, the Queensland government has already failed in its duties under international law, and in this way, provides tacit support to the ongoing genocide. Banning phrases associated with the struggle against genocide will be a further measure in the Queensland Government's tacit support.

Conclusion

This Bill risks criminalising legitimate political expression, suppressing advocacy for Palestinian rights and undermining civil liberties. The Bill creates extraordinary power for a Minister to prescribe political speech, without appropriate democratic scrutiny or oversight. If passed, current and future Queensland Governments may have the ability to abuse this power and severely restrict freedom of political expression.

While the Queensland Parliament and this committee waste precious time going after the anti-genocide movement, Queenslanders across the state are suffering. Rather than working to meaningfully address the housing crisis, or the cost of living crisis, or that state of underfunded schools and hospitals, MPs and public servants are having to spend time debating the use of rally slogans. This is at best embarrassing, and at worst, gross negligence.

I call on the Committee to reject this Bill, and engage in meaningful consultation and engagement with Queenslanders.

Kind Regards,

[REDACTED]

See my address and contact details in the submission form.

¹⁸ <https://commonslibrary.parliament.uk/research-briefings/cbp-10482/>

¹⁹

<https://www.middleeastmonitor.com/20250218-global-civil-society-coalition-calls-for-end-to-f-35-jet-exports-to-israel/>