

**Submission
No 23**

MEASURES TO PROHIBIT SLOGANS THAT INCITE HATRED

Organisation: Zionist Council of NSW
Date Received: 10 January 2026

Partially
Confidential

Zionist Council of NSW

Submission to New South Wales Parliament Legislative Assembly Committee on Law and Safety Measures to prohibit slogans that incite hatred

Background on Zionist Council of NSW

The Zionist Council of NSW (“ZCNSW”) is the peak representative body for Zionist organisations in New South Wales and the state arm of the Zionist Federation of Australia, the national representative body of the Australia’s Zionist organisations and a peak representative organisation within the Australian Jewish community. The ZCNSW represents 52 affiliated Jewish organisations across NSW, reflecting a wide diversity of the community. The Council provides leadership, coordination and representation on matters affecting the Jewish community, works to strengthen communal life, and fosters strong connections between NSW, Israel, and the Jewish community. Contact details for our President and CEO appear at the end of this submission.

ZCNSW is grateful for the opportunity to make this submission concerning measures to prohibit slogans that incite hatred. We address each of the Terms of Reference in turn below.

(a) The threat that the use of phrases like "globalise the intifada" poses to community cohesion and safety and the importance of maintaining social harmony and cohesion

The phrase “globalise the intifada” is widely regarded as hate speech because the term “intifada” is historically associated with violent attacks on Jewish Israelis, especially during the Second Intifada (2000-2005). The Second Intifada involved stabbings, shootings¹, and 138 suicide bombings² by Palestinian militants, one of which killed 15 year old Jewish Australian schoolgirl Malki Roth from Melbourne who died when a suicide bomber detonated in a crowded restaurant in Jerusalem on 9 August 2001.³

Calling to “globalise” the intifada is widely understood as endorsement and encouragement of the spread of that violence beyond Israel.⁴ It effectively functions as incitement of violence and intimidation of a targeted group – Jews.

There is a widely accepted historical and contemporary understanding that hate speech, dehumanising language and stereotypes pave the way for persecution and violence.

¹ [mde020032002en.pdf](#)

² <https://www.worldatlas.com/history/what-was-the-second-intifada.html>

³ <https://kerenmalki.org/a-beautiful-life/>

⁴ See for example the 19 December 2025 article by the distinguished anthropologist Professor Marica Langton AO entitled “*This country turned Jews into Scapegoats for Gaza*” where she discusses the motivations of the Bondi terrorists and the “*desire to “globalise the intifada” against Jews*”: <https://www.theaustralian.com.au/commentary/australia-has-turned-jews-into-scapegoats-for-gaza-and-the-consequences-are-now-deadly/news-story/01676b39683e65ba8292871fd51dd06a>

Accordingly, we provide some substantiating references below but devote the majority of this submission to the more complex topics in the Terms of Reference, in particular item (b).

1. Historical perspectives on the impact of hate speech

The United Nations expressly highlights the link between hate speech and violence. The U.N. webpage on hate speech states: *“The Holocaust did not start with gas chambers but with hate speech against a minority”*⁵

The eminent British historian Sir Martin Gilbert, whose texts are used in many schools across New South Wales, has detailed how systemic hate speech, demonisation and dehumanisation of Jews in Nazi Germany preceded and contributed to the escalating violence against the Jewish community. His work shows how decades of antisemitic narratives and political scapegoating helped make the Nazi genocide possible.⁶

2. Contemporary perspectives on the impact of hate speech

Both the Special Envoy to Combat Antisemitism and the Special Envoy to Combat Islamophobia reported that hate speech and dehumanising rhetoric are a serious problem which can underpin discrimination, exclusion, and violence.⁷

In September 2025, the Australian National Imams Council (“ANIC”) expressed its deep concern about hate speech and the risks of normalising extremist narratives:

“ANIC calls on all levels of government to:

- *End the demonisation of ... minority communities in political discourse, which only emboldens extremists.*
- *Strengthen laws, policies and enforcement against racism and hate speech, ensuring communities are protected and perpetrators are held accountable.”*⁸

Thus, there is consensus that hateful dehumanising phrases pose a risk to community cohesion and safety. As mentioned, the more complex issues relate to which phrases are a problem and how best to address them.

(b) How best to prevent the use of phrases that are so inherently hateful by their nature that they lead to incitement of hatred and threaten community safety.

1. Overview

We concur with the two-pronged approach to combatting hate speech recommended by ANIC. Prevention can only be effectively achieved through a combination of:

- preventing the demonisation of minority communities in political discourse; and
- strengthening laws, policies and enforcement against racism and hate speech.

⁵ [Hate speech and real harm | United Nations](#)

⁶ Martin Gilbert, *Never Again: A History of the Holocaust* Universe Pub 1 June 2000. Similarly, the Sydney Jewish Museum’s resources explain that the process of demonising Jews through rhetoric is central to how prejudice has historically escalated into discrimination and violence: [Definitions - Antisemitism SJM](#)

⁷ [Special Envoy’s Plan to Combat Antisemitism](#) (e.g. at page 2) ; [A National Response to Islamophobia: A Strategic Framework for Inclusion, Safety and Prosperity](#) (e.g. at page 10)

⁸ [Far-Right Extremist Marches in Australia » ANIC](#)

This approach also aligns with the recommendation of the Special Envoy to Combat Islamophobia, who similarly proposes a multifaceted, multisector, whole-of-society approach, including political leadership; education and awareness raising as well as legal responses and mechanisms.⁹

2. Which phrases are in-scope?

Clearly, a threshold question is: *“Exactly what types of phrases are so inherently hateful by their nature that they lead to incitement of hatred and threaten community safety?”*

We submit that libellous phrases which demonise, dehumanise and impute grossly immoral or inhumane characteristics, unworthy of participation in society, to a particular person or group (whether that grouping be based on race, religion, political affiliation, gender, sexual orientation or other characteristic) meet the criteria described in this topic (b).

For example, labelling a person a “terrorist” or designating a group of people as “terrorists” stigmatises them as evil people who use violence and/or intimidation against civilians. It associates them with suicide bombings, airline bombings, mass murder, mutilation and the deaths of innocent women, children, and men.

Two current examples appear below.

Two phrases so inherently hateful by their nature that they lead to incitement of hatred and threaten community safety



See: [A National Response to Islamophobia: A Strategic Framework for Inclusion, Safety and Prosperity](#) (at p.10)



See: [Protesters chant 'all Zionists are terrorists' at Melbourne rally | news.com.au — Australia's leading news site for latest headlines](#) and [Activist Assorted Sticker Pack – Free Palestine Printing](#).

The Special Envoy to Combat Islamophobia notes in his report that the phrases on the left such as *“All Palestinians Are Terrorists,”* provide an example of unacceptable framing which

⁹ [A National Response to Islamophobia: A Strategic Framework for Inclusion, Safety and Prosperity](#) (p. 26)

reduces the rich and diverse identities of Palestinian and Arab Australians into abhorrent stereotypes¹⁰.

The same analysis applies to the phrases on the right such as “*All Zionists Are Terrorists*” which, through misappropriation and misrepresentation, reduce the rich and diverse identities of Jewish Australians and Jewish Israelis into abhorrent stereotypes.

To be specific in relation to the “Zionists” example, the **Oxford English Dictionary** (widely considered the most authoritative dictionary of the English language) **provides the following definition of “Zionist”**:

“Originally: an advocate or supporter of a movement among Jewish people for the re-establishment of a Jewish nation in Palestine. Later: an advocate or supporter of the development and protection of the state of Israel.”¹¹

Based on the true dictionary meaning of “Zionist,” anyone advocating for a two state solution whereby Israel enjoys a secure and prosperous future alongside a Palestinian state, is a Zionist or is pro-Zionist. This is in fact the official policy of the Australian Government. In their 11 August 2025 joint statement, the Prime Minister and the Foreign Minister said:

“Since 1947, Australia has supported Israel’s existence. In that year, Australia’s Foreign Minister Evatt chaired the UN committee that recommended the creation of two states side by side. Australia will continue to be a constructive partner in support of a two-state solution, as the only pathway to a secure and prosperous future that respects the aspirations of Israelis and Palestinians alike.”¹²

A two state solution whereby Israel enjoys peace and security is also the official position of the United Nations General Assembly, the Zionist Federation of Australia (our peak Australian body)¹³, the Executive Council of Australian Jewry (the peak representative body of the Australian Jewish community)¹⁴, and even the Australian Greens who state that their aim is to “*allow both Palestinians and Israelis to live in peace, security and equality, exercising self-determination*”¹⁵

The Australian Government, The Australian Labor Party, The Liberal Party of Australia¹⁶, The Australian Greens, and numerous other organisations all endorse the core Zionist principle that Israel has a right to exist in peace and security.

However, it is the Jewish community alone which is being demonised, dehumanised and marked for violence through the cowardly and dishonest misappropriation of the term “Zionist”, and the use of libels like “Terrorism”, “Fascism”, “Genocide”, “Baby Killer” and “Apartheid” in relation to “Zionists”.

By way of illustration, in August 2023 Professor Marica Langton AO and the Federal Parliamentarian Josh Burns MP spoke in favour of The Indigenous Voice to Parliament at the

¹⁰ [A National Response to Islamophobia: A Strategic Framework for Inclusion, Safety and Prosperity](#) (at p.10)

¹¹ https://www.oed.com/dictionary/zionist_n?tab=meaning_and_use#13691162

¹² [Australia to recognise Palestinian State | Australian Minister for Foreign Affairs](#)

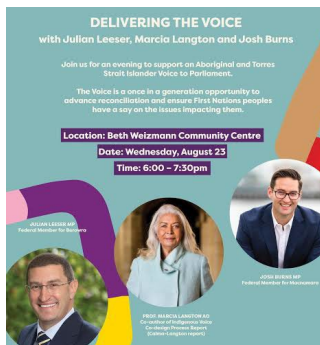
¹³ The ZFA supports a negotiated two-state solution with both parties committed to peaceful coexistence: [Statement on Australia’s Recognition of a Palestinian State - Zionist Federation of Australia](#)

¹⁴ ECAJ SUPPORTS the principle of two-States for two peoples, as the only principle upon which a just and sustainable peace between Israel and its Palestinian neighbours can be built: [Our policies - ECAJ](#)

¹⁵ [AG Pal resolution.pdf](#)

¹⁶ [The Question of a Palestinian State - Liberal Party of Australia](#)

Beth Weizmann Jewish Community Centre in Melbourne. They were speaking in favour of social justice - something which good, moral people and organisations typically do. Less than 6 months later, after the Hamas massacre of Israelis on 7 October 2023, Beth Weizmann was suddenly vandalised with the word “*Genocide*”, preposterously libelling the Jewish Community Centre and the local Melbourne Jewish community with the worst conceivable crime against humanity. A few months after that, Josh Burns’ electoral office was vandalised with the phrase “*Zionism is Fascism*,” libelling the Jewish Parliamentarian with the slur of extremist authoritarianism and dictatorship, closely associated with Nazism and genocide. Again, a libel associated with the nadir of inhumanity, which was completely disconnected from reality.



The Beth Weizmann Jewish Community Centre in Melbourne Australia was vandalized with graffiti, including the word "Genocide."



The slogan 'Zionism is Fascism' is sprayed on the electoral office of federal Labor MP Josh Burns in the Melbourne suburb of St Kilda. Picture: AFP

These are just two examples of how the antizionist hate movement uses libels like “genocide” and “fascism” to dishonestly cloak hatred of Jews as social justice activism.

Professor Langton herself has pointed out another example which occurred at her own university, the University of Melbourne. There, the Jewish physicist, Professor Steve Praver, was the victim of the “genocide” libel in October 2024 when members of the antizionist hate movement invaded and occupied his office chanting “*Stephen Praver, you can't hide. You're guilty of genocide.*”¹⁷ As Professor Langton noted, Praver is a physicist who supervised students researching bird flight, but as a Jewish Australian he was labelled a genocidaire, his office was vandalised and he was physically threatened.¹⁸

Professor Langton wrote that the failure of university administrators to take steps to curtail this hate speech targeting Jews was “*negligent about the safety of staff and students*” and allowed “*the potential for extreme violence. These concerns are more urgent as terrorist attacks on Jewish Australians have increased dramatically.*”¹⁹ Sadly, but predictably, her last words proved to be prophetic and in December 2025 we saw the worst terrorist attack in Australia’s history carried out against Jewish Australians at Bondi Beach.

The antizionist hate movement is not just a “*threat*” to community cohesion and safety. It has *already significantly weakened* our cohesion and safety – as evidenced by the well-documented vandalism and violence committed against the Jewish community over the last two years, culminating in the Bondi massacre. It is also evidenced by the calls for unity and cohesion suddenly being made, far too late, by the federal government. The tolerance, and

¹⁷ <https://www.australianjewishnews.com/jewish-academics-office-occupied-by-demonstrators/>

¹⁸ <https://www.theaustralian.com.au/commentary/no-excuse-for-allowing-jewish-hate-to-fester-on-our-campuses/news-story/8d8ed7d497a8cb7695789676818a816f>

¹⁹ *Ibid*

tacit endorsement of the antizionist hate movement by government, police and other institutions has allowed it to be normalised.

In the wake of the Bondi massacre (where, among the dead, was a 10 year old Jewish schoolgirl, too young to know the meaning of “terrorism”, “fascism” or “genocide”), adherents to the antizionist hate movement are so comfortable with the authorities’ tolerance of their hateful narrative that they have doubled down on their libels and hate speech. For example:

(a) On 1 January 2026, [REDACTED] who has previously received funding from Creative Australia:

- posted openly that “*We don’t mourn fascists*” (14 dead Australian Jewish civilians);
- described the organisers of the Chanukah celebration as a “*Zionist Jewish-supremacist*” organisation which “*helps facilitate the ongoing Zionist and Euro-American imperialist holocaust of Palestine;*” and
- defamed the [REDACTED] as someone who “*support[s] the eradication of Palestinians*”²⁰

(b) On 22 December 2025 [REDACTED] posted on X:

“Nobody actually believes pro-Palestine protests caused the Bondi shooting. They’re just pretending that to promote the interests of a genocidal apartheid state.

Nobody actually believes “globalize the intifada” means “kill all Jews.” They’re just pretending to believe that to promote the interests of a genocidal apartheid state.

Nobody actually believes pro-Palestine demonstrations are “hate marches” or that pro-Palestine speech is “hate speech.” They’re just pretending to believe that to promote the interests of a genocidal apartheid state.

Nobody actually believes there’s a soaring epidemic of antisemitism in our society that is caused by anti-genocide demonstrations. They’re just pretending to believe that to promote the interests of a genocidal apartheid state.

Israel supporters are liars and manipulators. They support genocide and apartheid. Of course they will lie about what they believe, and pretend to think things that they don’t actually think. They’re defending a mass atrocity that can only be defended using lies. They’re bad people. Bad people do bad things.”²¹

Obviously, this is a complete inversion of reality where everyone from Premier Chris Minns²², to leading members of the legal profession²³, to business leaders²⁴, to sporting heroes²⁵ to [REDACTED], believe and have stated publicly, that this type of antizionist hate speech targets Jews, and has led to violence and murder of Jews.

²² <https://www.nsw.gov.au/ministerial-releases/tougher-laws-against-antisemitism-and-hatred-nsw>

²³ <https://www.theaustralian.com.au/wp-content/uploads/2025/12/2025.12.22-Open-letter-and-supplementary-signatures-2230PM.pdf>

²⁴ [Antisemitism Royal Commission: Business Council of Australia backs inquiry after Bondi attack](#) Refer in particular: “*We must end the unprecedented harassment, intimidation and violence directed towards the Australian Jewish community since October 7, 2023.*”

²⁵ <https://www.news.com.au/sport/more-sports/national-crisis-aussie-icons-unprecedented-move-for-antisemitism-and-bondi-massacre-royal-commission/news-story/e2066dacf1a1c877a761274c1bd9b22f>

The hateful libels in [REDACTED] Instagram post and [REDACTED] X post exemplify antizionist hate speech. The methodology is to stigmatise Jewish Australians as “fascists,” as “*liars and manipulators [who] support genocide and apartheid*”, as “*baby killers*”, as “*colonizers*”, and thereby mark them as ‘legitimate targets’ for exclusion, persecution and violence - almost as a moral imperative.

All phrases which employ libels of this nature are the types of phrases that are so inherently hateful by their nature that they lead to incitement of hatred and threaten community safety – as illustrated by the examples given above concerning the vandalization of the Beth Weizmann Jewish Community Centre, the vandalization of the electoral office of the Jewish parliamentarian Josh Burns MP, the harassment, vilification, defamation and assault of Jewish Professor Stephen Prawer, and of course by the massacre of 14 Jewish Australians (and a non-Jewish passer-by) at their Chanukah celebration beside Bondi Beach.

This is a new mutation of Jew hatred – antizionism. It has antecedents in, and parallels to, classical antisemitism (such as existed in Nazi Germany), but differs in that instead of using classical antisemitism’s libels of racial impurity (which was high in the public consciousness in Germany at the time), antizionism uses more contemporary libels to mask the hate speech as social justice activism. Both are Jew hate. Both use libellous hate speech to stigmatise and dehumanise Jews and mark them for exclusion, persecution, and violence.

Both antisemitism and antizionism operate through clusters of obsessively repeated libels, organised into distinct narrative logics:

Antisemitism: Jews are non-white race polluters who subvert nations through financial conspiracy and revolution

Antizionism: “Zionists” are white colonizer-invaders who enact “Jewish supremacy” and are inherently genocidal.

To be clear, antizionism is not a new grassroots phenomenon that arose spontaneously after 7 October 2023. Antizionism originated last century in Soviet propaganda in conjunction with Russia’s geopolitical concerns with the growing alliance between Israel and America²⁶. By 1984, it was alleging a preposterous “*Criminal Alliance of Zionism and Nazism*”²⁷ - just as we have seen it depicted on placards on Australian streets and online over the last two years. It was adopted by many Arab League countries allied with Russia during the Cold War and has carried forward into the modern so-called “pro-Palestine” protest movement.

Omar Mohammed at The George Washington University writes that Soviet propaganda introduced “*the language of anti-colonial struggle, portraying Zionism as an imperialist force oppressing the indigenous Palestinian population. This discourse cast Jews not as a people seeking national liberation but as colonisers*”²⁸

²⁶ For instance, in his 1970 book “*Caution! Zionism*,” Yuri Ivanov, the Soviet Union’s leading “Zionologist” wrote: “*Modern Zionism is the ideology... of the wealthy Jewish bourgeoisie which has closely allied itself with monopoly circles in the USA and other imperialist countries. The main content of Zionism is bellicose chauvinism and anti-communism*” (p.4) , and that one of its basic tasks was “*to transform the State into a marauding beast of prey capable of using violence to control or effectively determine the course of developments in the Middle East (whose vital importance for imperialism cannot be overestimated)*” (p.99) [Microsoft Word - Document1](#)

²⁷ Criminal Alliance of Zionism and Nazism: Press Conference of the Anti-Zionist Committee of Soviet Public Opinion, October 12, 1984: [Criminal Alliance of Zionism and Nazism: Press Conference of the Anti-Zionist Committee of Soviet Public Opinion, October 12, 1984: - Google Books](#)

²⁸ “*Antisemitism in the Arabic Speaking Sphere*,” Mohammed, O, The George Washington University, January 2025, p.16.

Dr Mohammed goes on to explain that:

“In modern times, particularly after the October 7th, 2023 attack on Israel by Hamas, much of the discourse among protesters worldwide and within pro-Palestinian and Arabic-speaking circles aligns with this Soviet-influence narrative ... Soviet propaganda ... redefined Zionism as a form of racism, fascism and colonialism...”²⁹

and that:

“[T]he internationalization of Soviet anti-Zionism ... contributed to the normalization of antisemitism under the cover of anti-Zionism in global political discourse.”³⁰

To be clear, recycled Soviet propaganda from last century underlies the vilification, exclusion, harassment, and violence being visited on Australian Jews today.

The three core libels of antizionism are shown below.

- 1. Genocide libel:** Tars anyone who opposes the destruction of Israel as a “genocide supporter” by equating Israel’s existence with genocide. It is wielded to purge Jews and allies from social, cultural, and professional spaces. (Refer to the Stephen Prawer example above).
- 2. Colonizer libel:** Casts Israelis as a “hyper-white” colonizing race, erasing Jewish indigeneity, history, and diversity. It reframes the expulsion or killing of Israelis and their supporters as decolonial virtue. (“Intifada” and “Globalised Intifada” are cast as virtuous endeavours).
- 3. Apartheid Libel:** Defames Israel as a uniquely abhorrent apartheid system. Ignores the 2 million Arab Israeli citizens with full voting and other civic rights. Ignores the ethnosupremacy that purged nearly all Jews from Middle East and North African countries. (“Intifada” and “Globalised Intifada” are cast as virtuous endeavours).

3. How to prevent the use of such phrases

Leadership and moral clarity

The primary means by which such phrases can be prevented is through courageous leadership and moral clarity. Specifically:

1. Government, and our institutions at all levels, should call out the antizionist hate movement for what it is – a dishonest means of demonising and stigmatising ordinary Jewish Australians (schoolgirls, grandfathers, mothers, fathers, babies) by using abhorrent libels such as “genocide”, “terrorism”, “fascism”, “apartheid”, “baby killer” and “settler colonialist” to mark them for exclusion, persecution and violence, under the guise of social justice advocacy.

²⁹ *Antisemitism in the Arabic Speaking Sphere,*” Mohammed, O, The George Washington University, January 2025, p.16.

³⁰ *Ibid*, p.17.

2. Government, and our institutions at all levels should speak out against the misappropriation of the term “Zionist.” Specifically, the Federal, State and Territory governments and institutional leaders should embark on public awareness / education campaigns explaining the true meaning of Zionism (refer Oxford English Dictionary as cited in section (a)) and contrast this with the libellous way in which the word has been misappropriated and weaponised against a vulnerable minority.
3. Government at all levels should expressly state that their official positions and policies regarding the Israel-Palestine situation (Israel has a right to exist in peace and security alongside Palestine) are Zionist positions, as discussed in section (a) above. This will play a major role in correcting the misappropriation of that term and hence in undermining the strategy of using that term to cloak Jew hatred.
4. High profile leaders such as the Prime Minister, the State Premiers and the heads of key government agencies and institutions including the Australian Human Rights Commission, should speak to these points in video clips published in mainstream media and social media, to dispel the false narratives that the antizionist hate movement has successfully promoted and normalised. The same action should be taken by the leaders of our universities and other educational institutions as well as those in the Arts sector.
5. “Zionist” should not be a dirty word, and it should not be allowed to be used as code for “Jew”, nor should the antizionist libels of “terrorist”, “genocide”, apartheid”, “fascist”, “baby killer” or “settler colonialist” be tolerated in political discourse. **As long as antizionism is misclassified as “critique of Israel” the Jewish community will remain unsafe. Once government and institutions explicitly recognise antizionism as Jew hatred and as a racist ideology, only then can enforcement mechanisms be effectively activated.**
6. When the dishonest antizionist hate movement (which masquerades as social justice advocacy) responds to such measures with allegations that “Zionists” are trying to stifle freedom of speech, the courageous and truthful response which our leaders should give is that it is in fact the antizionist hate movement which is illiberal and which has stifled free speech. For the last two years people in our society have been intimidated into silent acquiescence with this libellous narrative out of fear of “cancellation” or worse. As noted in section (b), in the wake of the Bondi massacre most sectors of the community have now had a sickening awakening to the consequences of that silence and are finally starting to speak up. As the anthropologist Professor Marcia Langton AO has stated *“Holding Australian Jews collectively responsible for events in Israel/Palestine is not only logically flawed, but also a form of racist scapegoating with deadly consequences.”*³¹

Consequences for engaging in hate speech

In addition to leaders in government and our institutions speaking courageously and truthfully to confront hate speech of the type described above, there should be legal and financial

³¹ <https://www.theaustralian.com.au/commentary/australia-has-turned-jews-into-scapegoats-for-gaza-and-the-consequences-are-now-deadly/news-story/01676b39683e65ba8292871fd51dd06a>

consequences for engaging in such hate speech. We discuss this in section (d) (points 7 and 8) and in section (f).

(c) The need to protect communities from hatred, intimidation and violence

This imperative is a core duty of the government and does not require detailed commentary. The statements by the business leaders, legal profession leaders, sporting heroes, Professor Langton, and Premier Minns cited in section (b) above have already eloquently addressed the topic.

(d) Australian and international examples of best practice to combat the use of such slogans, including measures and approaches taken in the United Kingdom

The State of New South Wales has an opportunity to take global leadership in this area.

The sad reality is that measures taken to date around the world have been largely reactive and demonstrably inadequate.

What is needed above all is strong, courageous leadership in terms of public discourse, countering false and libellous narratives, as well as in the operating instructions given to enforcement authorities such as the police and the Director of Public Prosecutions. There should be nothing controversial in our elected leaders speaking truth and calling out hate speech.

Best practice to counter the antizionist hate movement, which is the latest form of an ever mutating Jew hatred, involves the following:

1. Government, and our institutions at all levels, should call out the antizionist hate movement for what it is – a dishonest means of demonising and stigmatising ordinary Jewish Australians (schoolgirls, grandfathers, mothers, fathers, babies) by using abhorrent libels such as “genocide”, “terrorism”, “fascism”, “apartheid”, “baby killer” and settler colonialist” to mark them for exclusion, persecution and violence, under the guise of social justice advocacy.
2. Government and our institutions at all levels should speak out against the misappropriation of the term “Zionist.” Specifically, the Federal, State and Territory governments and institutional leaders should embark on public awareness / education campaigns explaining the true meaning of Zionism (refer Oxford English Dictionary as cited in section (a)) and contrast this with the libellous way in which the word has been misappropriate and weaponised against a vulnerable minority
3. Government at all levels should expressly state that their official positions and policies regarding the Israel-Palestine situation (Israel has a right to exist in peace

and security alongside Palestine) are Zionist positions, as discussed in section (a) above. This will play a major role in correcting the misappropriation of that term and hence in undermining the strategy of using that term to cloak Jew hatred.

4. High profile leaders such as the Prime Minister, the State Premiers and the heads of key government agencies and institutions including the Australian Human Rights Commission, should speak to these points in video clips published in mainstream media and social media, to dispel the false narratives that the antizionist hate movement has successfully promoted and normalised. The same action should be taken by the leaders of our universities and other educational institutions as well as those in the Arts sector.
5. “Zionist” should not be a dirty word, and it should not be allowed to be used as code for “Jew”, nor should the antizionist libels of “terrorist”, “genocide”, apartheid”, “fascist”, “baby killer” or “settler colonialist” be tolerated in political discourse. **As long as antizionism is misclassified as “critique of Israel” the Jewish community will remain unsafe. Once government and institutions explicitly recognise antizionism as Jew hatred and as a racist ideology, only then can enforcement mechanisms be effectively activated.**
6. When the dishonest antizionist hate movement (which masquerades as social justice advocacy) responds to such measures with allegations that “Zionists” are trying to stifle freedom of speech, the courageous and truthful response which our leaders should give is that it is in fact the antizionist hate movement which is illiberal and which has stifled free speech. For the last two years people in our society have been intimidated into silent acquiescence with this libellous narrative out of fear of “cancellation” or worse. As noted in section (b), in the wake of the Bondi massacre most sectors of the community have now had a sickening awakening to the consequences of that silence and are finally starting to speak up. As the anthropologist Professor Marcia Langton AO has stated *“Holding Australian Jews collectively responsible for events in Israel/Palestine is not only logically flawed, but also a form of racist scapegoating with deadly consequences.”*³²
7. Existing laws against hate speech, vilification, incitement, unlawful assembly, and similar matters should be rigorously enforced by relevant authorities. In this regard, please see our comments in section (f). Where loopholes become apparent appropriate legislative reform should be undertaken. For example, to the extent it may not already be clear, proscribed hate speech should be deemed to include creation, display or publication of cartoons and other images which meet the criteria.
8. Administration of public money such as funding for institutions, grant funding for academics, tax concessions for charitable institutions should also come into play.

In this regard, as noted in section (b) above, one of the most extreme exponents of the antizionist hate speech currently operating in Australia is [REDACTED]. [REDACTED]

³² <https://www.theaustralian.com.au/commentary/australia-has-turned-jews-into-scapegoats-for-gaza-and-the-consequences-are-now-deadly/news-story/01676b39683e65ba8292871fd51dd06a>

██████ who was also involved in the doxxing of Jewish Australian creatives was awarded more than \$40,000 in taxpayer money by Creative Australia to publish an illustrated book.³³

We recommend that ongoing and future access to public funding should be subject to review and revocation in instances where the recipient or applicant has been shown to have engaged in hate speech, which should be deemed to include creation, display or publication of cartoons and other images which meet the criteria. We note that the Australian Research Council has indicated that it will look to update its grant agreements based on recommendations from the Special Envoy to Combat Antisemitism that *“all public grants provided to university centres, academics or researchers be subject to termination where the recipient engages in anti-Semitic, or otherwise discriminatory or hateful speech or actions.”*³⁴

We encourage the NSW government to mandate similar requirements for bodies which administer NSW government grants such as Create NSW, and to introduce analogous mechanisms in relation to benefits associated with being a registered charity in NSW.

(e) The Australian Constitution and the implied freedom of political communication

The Zionist Council of NSW does not have expertise in constitutional law matters.

As mentioned above, we submit that the most important way of preventing hate speech and ensuring community cohesion and safety is through courageous political leadership, proactively speaking truth and strongly calling out and denouncing libel and hate in public discourse.

(f) Existing offences and other measures in New South Wales and Commonwealth legislation, including offences and measures that have been announced

As mentioned in section (b), like various other interested parties we support a two-pronged approach to prevention of hate speech. One aspect of this is proper enforcement of existing legal protections and appropriate strengthening where gaps are identified.

1. Legally recognise antizionism as a form of racism

Our key recommendation in terms of law reform is to explicitly recognise antizionism as a form of racism in order that legal protections designed to combat racism can easily be used for the protection of the Jewish community. For the reasons set out above, whilst antisemitism

³³ <https://www.theaustralian.com.au/nation/revealed-the-42000-taxpayer-grant-given-to-antiisrael-artist-behind-jewish-whatsapp-group-leak/news-story/d915a2187706f5dee1c227c2bd9256e2>

³⁴ <https://www.theaustralian.com.au/higher-education/calls-to-strip-antiisrael-academic-randa-abdelfattah-of-870000-research-grant/news-story/701ca658fd7b239f4e0d03e04a45fd6c>

and antizionism are both forms of Jew hatred, the latter is a new mutation and is not yet properly understood as such – with all the terrible and indeed deadly consequences mentioned in this submission. It is important that antizionism be urgently recognised as its own self-contained contemporary form of racism. The anthropologist Professor Marcia Langton AO describes it as “*a form of racist scapegoating*.”³⁵

As mentioned above, as long as antizionism is misclassified as “critique of Israel” the Jewish community will remain unsafe. Once government and institutions explicitly recognise antizionism as Jew hatred and as a racist ideology, only then can enforcement mechanisms be effectively activated.

2. Proper enforcement of existing measures

In our view the biggest immediate opportunity in terms of legal measures lies in the area of enforcement. We have a concern that existing laws have been selectively enforced by police and prosecutors due to the lack of moral clarity and courageous leadership of the type discussed in section (d). Numerous examples exist:

- 9 October 2023: NSW police moving on a lone Jewish man carrying an Israeli flag whilst allowing a violent and hateful mob to burn Israeli flags and chant antisemitic slogans on the steps of the Sydney Opera House³⁶;
- Inaction by NSW police and the DPP in relation to Islamic preachers in Western Sydney like Wassim Haddad who were preaching hate against Jews in person and online unimpeded for years;³⁷
- Inaction by NSW police and the DPP in relation to Sheik Ibrahim Dadoun who celebrated and endorsed the 7 October 2023 mass murder of Jews on 9 October 2023 at a rally in Lakemba.³⁸

Law enforcement action against hate speech should have been initiated in all those scenarios. We believe that with appropriate operational guidance and instructions to police and prosecutors, such enforcement action would have been taken. It is possible that, ultimately, a legal loophole may have been identified which prevented a successful conviction, but that would then have given the government an opportunity to refine the law to close the loophole. The starting proposition should not have been that nothing needed to be done, or that it was futile to attempt to do anything.

Again, the key factor is one of leadership, courage, and moral clarity.

The most important way of preventing hate speech and ensuring community cohesion and safety is through courageous leadership and truth telling, confronting hate speech head on. That applies not just with members of parliament but also with leaders in institutions such as the police force, the Director of Public Prosecutions, universities, and other organisations. The tone which leaders set in those institutions, and the operational instructions they issue, play a vital role in the outcomes we see.

³⁵ <https://www.theaustralian.com.au/commentary/australia-has-turned-jews-into-scapegoats-for-gaza-and-the-consequences-are-now-deadly/news-story/01676b39683e65ba8292871fd51dd06a>

³⁶ <https://www.theguardian.com/world/2023/oct/10/police-defend-arrest-of-man-carrying-israeli-flag-after-antisemitic-chants-heard-on-steps-of-sydney-opera-house>

³⁷ <https://www.abc.net.au/news/2025-07-01/federal-court-sydney-wissam-haddad-lectures-social-media/105480506>

³⁸ <https://www.abc.net.au/news/2023-10-09/nsw-palestinian-rally-lakemba-sydney-israel-wong/102950238>

Various other Jewish communal organisations have focused on potential additional legal measures. The focus of this submission is on:

- the crucial need for courageous leadership in government and our institutions, specifically, for speaking truth and countering hateful, libellous narratives head on;
- the inevitable consequence of silence and tacit endorsement in the face of hateful and divisive rhetoric, which emboldens extremists at both ends of the political spectrum; and
- the need for authorities like the police and DPP to be directed to use existing protections to be properly enforced.

Those measures, if properly implemented, have a greater potential to curtail hate speech and its associated harm than prosecuting offences after they have been committed.

Thank you again for the opportunity to make this submission.

Please do not hesitate to contact us for clarification or further information.

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