

**Submission  
No 99**

## **MEASURES TO PROHIBIT SLOGANS THAT INCITE HATRED**

**Organisation:** Australian Academic Alliance Against Antisemitism Ltd

**Date Received:** 12 January 2026



Australian  
Academic Alliance  
Against Antisemitism

**Submission to the NSW Parliamentary Committee  
on Law and Safety  
Inquiry into Measures to Prohibit Slogans that Incite Hatred and  
Threaten Community Safety**

**A. Introduction.**

1. The Australian Academic Alliance Against Antisemitism (5A) welcomes the opportunity to make this submission to the NSW Parliamentary Committee on Law and Safety in relation to the use of slogans that incite hatred, intimidate targeted communities, and threaten community safety.
2. Our submission addresses all criteria listed and will focus on antisemitism, currently by far the dominant form in which hatred is expressed and community safety is compromised in Australia. We recognise that, in addition to Australia's first nations people, other ethnic and religious minority groups suffer from discrimination, including Asians, Africans, Muslims, Hindus and religious Christians.<sup>1</sup> However, given the tsunami of antisemitic acts and the normalisation of antisemitism since the Hamas attack of 7 October 2023,<sup>2</sup> culminating in the Bondi Beach massacre on 14 December last year, this submission focuses on the problems of slogans and chants which vilify and threaten Jewish people in Australia and more globally.
3. The term "antisemitism" was first used in 1879 by a minor Jew-baiting journalist by the name of Wilhem Marr. It was intended as a euphemism for the word *Judenhass*, which is best translated as Jew-hatred, and was never intended to relate to people other than Jews. Marr used it as a badge of honour to describe the rejection by the Jew of the Christian redeemer and message. Another term for antisemitism is Judeophobia.
4. Although not stated, we understand that the recent terrorist attack on Jewish Australians in Bondi may have prompted the urgency and timing of this call. There has never been a more

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<sup>1</sup> For discrimination of the major religious groups in Australia, see Zehavit Gross and Suzanne D. Rutland, *Special Religious Education in Australia and its value for contemporary society* (Springer 2021). See also the annual Scanlon Foundation Reports on Social Cohesion.

<sup>2</sup> Julie Nathan, *Anti-Jewish Incidents, 2025 Report* (Sydney: Executive Council of Australian Jewry, 2025).

urgent time to act decisively on Jew-hatred in Australia. The urgency of this call is highlighted by the fact that, in this time of high awareness of the extreme levels of hate towards Jewish Australians merely for being Jewish, we have already seen public signs of denial of this reality and a political reluctance to acknowledge the magnitude of this highly corrosive epidemic of hate.

5. Antisemitism, Judeophobia and Jew-hatred, which have a long history,<sup>3</sup> erode and are contrary to the values that define Australia: fairness, freedom, and mutual respect. They are forms of hatred that manifest not only in harmful words, but in behaviours that can and have often led to violence, undermining the basic right to live free from discrimination and danger, thereby weakening the foundations of a thriving democratic society. As such, antisemitism, particularly at its current levels, poses a threat not only to Jewish Australians, but to the whole Australian society. Furthermore, it weakens our national defence by weakening or corroding our sense of common identity and belief in shared values. It is an enemy within and should be treated as such.
6. Preventing and penalising racist violence and public encouragement of hatred is a 'public good' in that it promotes the conditions for all persons to live in a climate of mutual tolerance, respect and civility.
7. In recent years, and with particular exponential intensity since 7 October 2023, antisemitism in Australia has increasingly taken the form of coded slogans, chants, and rallying cries that invoke historical violence while possibly avoiding explicit threats. These slogans are often presented as political speech, yet in practice they function as tools of intimidation that instil fear, normalise hostility, prime radicalisation, and escalate the risk of real-world harm.
8. This submission focuses on the use of such slogans, particularly those that promote violent movements or campaigns, as a distinct and serious public safety issue. We argue that certain slogans are inherently threatening by their nature and context, and that their public use undermines community cohesion, social harmony, and the safety of targeted minorities.
9. Importantly, we submit that proportionate measures to prohibit such slogans can be implemented without infringing the implied freedom of political communication, consistent with both Australian constitutional principles and international best practice.

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<sup>3</sup> R.S. Wistrich, *A Lethal Obsession: Antisemitism from Antiquity to the Global Jihad*, (New York: Random House, (=2010).

## **B. About the Australian Academic Alliance Against Antisemitism (5A)**

10. 5A is a non-profit organisation born in the aftermath of the brutal Hamas attack on 7 October 2023. The organisation has grown very quickly and today consists of 250 academics and professional staff from across 32 Australian universities. 5A comprises academics, clinicians, legal scholars, educators, and professionals from across Australia. Its membership includes both Jewish and non-Jewish Australians with expertise in education, law, health, research, and public policy, united by a shared commitment to addressing antisemitism and its impacts within Australian society with a particular focus on the normalisation of antisemitism in the Australian tertiary sector.<sup>4</sup>
11. 5A members have direct and ongoing exposure to the ways in which rhetoric associated with overseas conflicts is imported into Australian settings. This includes the migration of slogans, chants, and symbols into public and institutional spaces, and the translation of such expressions into practical consequences for individuals. These consequences include fear, intimidation, silencing, and withdrawal from participation in civic, professional, and institutional life, particularly among Jewish Australians.
12. 5A operates on a principle of political neutrality. Its members hold a diversity of personal views on international affairs but are united solely by opposition to antisemitism in all its forms.

## **C. 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.**

### *Slogans as Instruments of Intimidation*

13. The American Jewish Committee, albeit commenting on the US political environment relevantly pointed out:

*Words matter. When violence is normalized as a form of political expression, certain individuals absorb the protest slogans as a call to hate and violence. While it is important to advocate for Palestinian rights, there are ways to do it without endangering Jews. As Israel is increasingly demonized, it is imperative to examine the rhetoric being used—and*

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<sup>4</sup> Efrat Eilam, Andrew Markus and Suzanne D. Rutland, *Antisemitism in Australian Universities Post-7 October: Survey by the Australian Academic Alliance Against Antisemitism*, Australian Academic Alliance Against Antisemitism, 2025, [https://static1.squarespace.com/static/6792c1f364cecb7a17cc7a1e/t/68a15e1b274ce727be8fa1ac/1755405851498/5A+Survey+report\\_GD.pdf](https://static1.squarespace.com/static/6792c1f364cecb7a17cc7a1e/t/68a15e1b274ce727be8fa1ac/1755405851498/5A+Survey+report_GD.pdf).

*to understand how, in certain contexts, it can escalate into real-world danger for Jews everywhere.*<sup>5</sup>

14. Public slogans and chants are not neutral expressions of opinion. When deployed collectively, repeatedly, often obsessively, and in targeted environments, they function as performative acts that communicate dominance, hostility, and threat. They are also promoted by advocacy bodies, such as in the “Within Our Lifetime Rally toolkit”.<sup>6</sup> Chanting operates through:

- (a) repetition and amplification,
- (b) crowd dynamics and intentional, planned masked anonymity,
- (c) strategically planned use of public space.

15. In these contexts, slogans do not merely express ideas; they are weapons that shape behaviour, define who belongs, and signal who is unwelcome, unsafe or hunted.<sup>7</sup>

***Violence as precedent; e.g., “Globalise the Intifada”***

16. Certain slogans explicitly reference movements or campaigns historically associated with violence against civilians.

17. Phrases such as “*globalise the intifada*” are not abstract metaphors. The word “*Intifada*” is drawn from Arabic language. It means “*uprising*” or “*shaking off*.”<sup>8</sup> However, in practice, the most prominent expressions of intifada have been through violence such as the spate of homicide bombings which killed large numbers of Israeli civilians, primarily but not only Jewish Israelis, during the first intifada (1987 to 1991) and the second intifada (2000-2005).<sup>9</sup> There was nothing peaceful about the intifadas. The call to “*globalise the intifada*” is a call to take that violence and apply it outside Israel against Jews, and institutions supporting Israel. For Jewish Australians, the call to globalise the intifada is inseparable from a history of suicide bombings, stabbings, and mass-casualty attacks deliberately directed at civilians, especially during the Second Intifada, when around one thousand people were murdered and thousands

<sup>5</sup> “‘Pro-Palestinian’ Protest Chants You’ve Heard—And How They’re Being Used to Target Jews”, American Jewish Committee, 2 June 2025, <https://www.ajc.org/news/6-pro-palestinian-protest-chants-youve-heard-and-how-theyre-being-used-to-target-jews#:~:text=%E2%80%9CFrom%20the%20River%20to%20the,for%20the%20erasure%20of%20Israel.>

<sup>6</sup> See “*Within Our Lifetime Rally Toolkit*”, which provides a list of chants for pro-Palestinian rallies, <https://wolpalestine.com> and <https://url.au.m.mimecastprotect.com/s/FT59CNLwzjFV1000nhmfKHyeBhV?domain=wolpalestine.com>.

<sup>7</sup> “‘Pro-Palestinian’ Protest Chants You’ve Heard”, <https://wolpalestine.com/resources/rally-toolkit/>.

<sup>8</sup> “‘Pro-Palestinian’ Protest Chants You’ve Heard”, <https://wolpalestine.com/resources/rally-toolkit/>.

<sup>9</sup> “Myth: The phrase ‘globalize the Intifada’ is not a call for violence”, Canadian Jewish Advocacy, [https://www.cija.ca/the\\_phrase\\_globalize\\_the\\_intifada\\_is\\_not\\_a\\_call\\_for\\_violence](https://www.cija.ca/the_phrase_globalize_the_intifada_is_not_a_call_for_violence).

were injured. This is particularly the case because 66% of Jewish Australians have close family members living in Israel.<sup>10</sup>

18. Likewise, the phrase "*There is only one solution, Intifada revolution*" has also become a call to violence.
19. The phrase: "*Resistance By Any Means Necessary*" records the belief that the Hamas terrorists who murdered in the most horrific circumstances over 1,200 people and took over 250 people as hostages on 7 October 2023 carried out nothing more than a necessary act of resistance against Israel.<sup>11</sup> It is underpinned by a belief that violence is necessary because imperialism and colonialism bring violence. When "*by any means necessary*" is extended to attacks on Australian Jews, the threat becomes more than real, as demonstrated by the mass shootings at Bondi Beach on 14 December 2025.
20. The phrase: "*Khaybar, Khaybar Ya Yahud, Jaish Mohammed Sauf Ya'ud*" means: Khaybar, Khaybar, oh Jews, the army of Mohammed will return. It alludes to the battle of Khaybar that took place in 628 CE, in an oasis in Saudi Arabia. The Prophet Mohammed accused the Jewish tribe of Khaybar of conspiring with other Jewish tribes, as a pretext to massacre and expel Jews. The chant is a coded threat to Jews. It threatens as follows: "Watch out Jews, remember Khaybar, the army of Mohammed is returning."<sup>12</sup>
21. Promoting and glorifying terrorism and murder should be beyond the pale in a civilised society,
- "From the River to the Sea, Palestine will be free"***
22. The phrase "*From the River to the Sea, Palestine will be free*" has become prevalent in pro-Palestinian public discourse, including online and on social media. It predates the most recent Gaza conflict. It grew in popularity when the Palestine Liberation Organization (the precursor to the current Fatah-run Palestinian Authority) called for the replacement of the State of Israel with a State of Palestine in the territory between the Jordan River and the Mediterranean Sea, including the expulsion of Jews who entered the land after 1947. It has become a rallying cry for Hamas. As the American Jewish Committee has explained:

*It is not antisemitic to call to establish a Palestinian state in addition to the State of Israel. In fact, it is vital. It is not antisemitic to call for all people of Palestinian heritage*

<sup>10</sup> D. Graham, & A. Markus, *Gen17 Australian Jewish community survey: Preliminary findings* (JCA, 2018). <https://jca.org.au/wp-content/uploads/2022/05/Graham-Markus-2018-Gen17-Initial-Findings-report-ONLINE-copy.pdf>.

<sup>11</sup> "Pro-Palestinian" Protest Chants You've Heard", <https://wolpalestine.com/resources/rally-toolkit/>.

<sup>12</sup> Oved Lobel, "Pro-Palestinian" slogans often amount to advocating terrorism or calling for genocide", Fresh Air, Australia/Israel Jewish Affairs Council, 2 November 2023, <https://aijac.org.au/featured/pro-palestinian-slogans-often-amount-to-advocating-for-terrorism-or-genocide/>.

*to have their rights, culture, and freedoms honored. That is a call for basic human rights.*

*However, it is antisemitic to call for a Palestinian state instead of the State of Israel, thereby calling for the destruction of Israel. antisemitic to endorse the ethnic cleansing of Jews from the land of Israel or the harassment of Jews in any other part of the world. It is also antisemitic to call for the only Jewish and democratic state to be wiped off the map.<sup>13</sup>*

23. Cary Nelson, an expert in this area, explains: "*Its most popular slogan—'Palestine will be free from the river to the sea'—is a call for an utterly transformed polity grounded in a Palestinian majority with a disenfranchised or marginalized Jewish minority or no Jewish presence at all. That antisemitic eliminationist agenda is behind the entire BDS movement.*"<sup>14</sup>

24. Likewise, the phrase "Free Palestine" could be, but seldom is, a call for a Palestinian state alongside Israel. Rather it is used to call for a Palestinian State instead of Israel: "*from the [Joran] river to the [Mediterranean] sea.*" It is inherently racist as against Jewish people, as further explained below. It is used in conjunction with other defamatory terms and violent actions. The 2025 ECAJ Antisemitism Report includes such an example: Man pushed a Jewish male off his bike by shoving his shoulder, while yelling "*Fucking Jews*", "*Free Palestine*" and "*You kikes*" at the group of Jews near a synagogue, Melbourne (20 March 2025).<sup>15</sup>

25. Modern theoretical constructs, including critical race theory, postcolonial theory, an intersectionality, which highlight Jewish whiteness, power and privilege, feed into traditional stereotypical antisemitic myths and conspiracy theories that are highly offensive to Jewish people and are particularly prevalent in universities with both staff and students.

26. In the same category are the phrases which have been catalogued by the Committee for Accuracy in Middle East Reporting and Analysis.<sup>16</sup> The term "*settler colonialism*" refers to a system of oppression in which one nation displaces and dispossesses a native or pre-existing population. It was associated with postcolonial studies and decolonisation, concepts that emerged in the 1960s, after the British and French withdrawals from their colonies in the post-war era. The concept is based on the ideas of theft and expropriation of lands from indigenous peoples and is largely Eurocentric. It is particularly applied to the French in Algeria, where the French settlers were seen as displacing the local, indigenous population, supplanting place

<sup>13</sup> "Pro-Palestinian' Protest Chants You've Heard", <https://wolpalestine.com/resources/rally-toolkit/>.

<sup>14</sup> Cary Nelson, 'BDS and antisemitism', in Mark Weitzman, Robert J. Williams and James Ward, *The Routledge History of Antisemitism* (London and New York: Routledge, Taylor and Francis Group, 2023), 345.

<sup>15</sup> Nathan, *Anti-Jewish Incidents, 2025 Report*, 8.

<sup>16</sup> "A Dictionary of Hamas Supporters Chants and Slogans", Camera, 2 November 2023, <https://www.camera.org/article/a-dictionary-of-hamas-supporters-chants-and-slogans/>.

names with French place names and in general imposing French culture on Algerians. There is much debate amongst Jewish historians and social scientists as to how appropriate the term is regarding the establishment of the modern State of Israel. They argue that Zionism and Israel do not fit neatly into the postcolonial theoretical framework, because Zionism is both colonialist and anti-colonialist, while the concept of Jewish/Israeli power is also contentious.<sup>17</sup>

27. However, in practice, the term "*settler colonialism*" is used to deny the indigeneity of the Jewish people in the Land of Israel. Again, quoting the American Jewish committee:

*Labeling the entirety of the State of Israel as a colonialist endeavor is also used to justify terrorist violence against Israelis. Furthermore, it implies that those who support Israel's right to exist are promoting evil. This puts Jews at risk.*<sup>18</sup>

28. The foregoing is consistent with messaging guidance from Palestine Solidarity Working Group is one example of how certain phrases and slogans are intended to be used.<sup>19</sup>

### **"Genocidal Jews" and "Baby Killers"**

29. These phrases are linked to the concepts that Jews were once the victims but are now the aggressors, strongly supported by left wing students with Israel being described as "*the new Nazis*".<sup>20</sup> Within the antizionist narrative, the deliberate murder of babies and children as part of the genocide accusation is highlighted by the chant "*baby killers*". This revives the antisemitic "blood libel" accusation, the belief which emerged in Medieval Christian Europe that Jews had to kill a Christian child at Passover time either for making the traditional unleavened bread (*matza*) or for the red wine. This accusation has continued to be made over the centuries, usually leading to violent attacks on Jews.<sup>21</sup>

30. The "*baby killer*" accusation has led to violence against Australian Jews. For example, Anti-Israel protester threw an item at a Jewish man as he attempted to enter the venue holding a

<sup>17</sup> See, for example, Derek Penslar, 'Is Zionism a Colonial Movement?', pp. 275–300, and Joshua Cole, 'Derek Penslar's Algebra of Modernity: How Should we Understand the Relationship between Zionism and Colonialism', 301–316, in *Colonialism and the Jews*, edited by Ethan B. Katz, et al. (Indiana University Press, 2017). ProQuest Ebook Central, <http://ebookcentral.proquest.com/lib/usyd/detail.action?docID=4804428>. Created from Usyd on 2023-10-16, 16:49:57.

<sup>18</sup> "'Pro-Palestinian' Protest Chants You've Heard', <https://wolpalestine.com/resources/rally-toolkit/>.

<sup>19</sup> "Palestine Organizing Toolkit – Palestine Solidarity Working Group", [https://docs.google.com/document/u/1/d/e/2PACX1vT37aMTB7WyN5ER4nz4LX9d3sAyi4BMivCm3P52MKz9LFnz\\_7X\\_WP7ZjrS7EuWJiHDKm38\\_qe-o9WGV/pub?urp=gmail\\_link#h.uv4q5blt85nxx](https://docs.google.com/document/u/1/d/e/2PACX1vT37aMTB7WyN5ER4nz4LX9d3sAyi4BMivCm3P52MKz9LFnz_7X_WP7ZjrS7EuWJiHDKm38_qe-o9WGV/pub?urp=gmail_link#h.uv4q5blt85nxx).

<sup>20</sup> "Equating Zionism or Israel with Nazi Germany", Antisemitism in Pro-Palestinian/Anti-Israel Demonstrations in the UK, Antisemitism Policy Trust, 2022, 7, <https://antisemitism.org.uk/wp-content/uploads/2023/02/6648-Anitsemittism-Trust-Chants-Report-v4.pdf>. Immediately after the Hamas massacre of 7 October 2023, support for these slogans increased among left leaning and hard left university students in Italy, A.D. Colombo, G. Dalla-Zuanna, B. Saracino, "Before and after October 7: Changes in Italian Undergraduates' Attitudes towards Jews and Muslims", *Contemporary Jewry* 44, 937–964 (2024). <https://doi.org/10.1007/s12397-024-09615-0>.

<sup>21</sup> "Blood Libel", Jewish Virtual Library, <https://www.jewishvirtuallibrary.org/blood-libel>, Accessed 26 January 2025.

Jewish religious event, while other protesters sought to intimidate him by coming within 15 cm of his face, shouting that he was a “*baby killer*” and he should be ashamed of himself and that all Zionists are terrorists, Wickham Hotel, Fortitude Valley, Brisbane (31 May 2025).<sup>22</sup> Another example, this time with the “*genocidal*” accusation occurred when a “Jewish voter verbally abused, called a “*child murderer and genocidal terrorist*” by man handing out how to vote leaflets for Labor, Port Kennedy, Perth (29 April 2025).<sup>23</sup>

31. Other slogans or posts incite violence against Jews, call for the annihilation of Israel and its citizens, and proudly express support for terrorism. Examples, with explanation, appear in Appendix 1 below.

### ***Intimidation leading to violence***

32. History demonstrates that violence is often preceded by the normalisation of hostile language. Threats to public safety do not arise only from weapons; they also emerge through rhetoric that legitimises hostility, lowers thresholds for action and is known as a “precursor to violence”.<sup>24</sup> Suzanne Rutland has written that the use of the hateful slogans, such as those discussed above:

*... coincided with an unprecedented upsurge of antisemitism in Australia – an increase of 738% since October 7, according to the Executive Council of Australian Jewry. These acts included vile graffiti messages, the boycotting of Jewish businesses deemed “Zionist”, verbal abuse (including death threats), physical abuse and attacks on social media.*<sup>25</sup>

33. In many cases, notwithstanding the stated ‘pure’ intentions of protestors, that there is intent to provoke, intimidate, delegitimise and vilify. That is exactly why the language of genocide, apartheid, and racism is used.
34. Hate speech and repeated harassment serve to desensitise observers, silence dissenting voices, and reinforce in-group/out-group boundaries, reducing the social and psychological barriers that ordinarily deter violence and intimidation.<sup>26</sup> Over time, this process can shift social norms and lower thresholds for aggressive acts, embedding prejudice into everyday interaction and increasing the likelihood of physical attacks and encouraging radicalisation.

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<sup>22</sup> Nathan, *Anti-Jewish Incidents: 2025 Report*, 8.

<sup>23</sup> Nathan, *Anti-Jewish Incidents: 2025 Report*, 12.

<sup>24</sup> “Global Perspectives on the Trauma of Hate-Based Violence: An International Society for Traumatic Stress Studies Briefing Paper”, [https://istss.org/wp-content/uploads/2024/09/ISTSS-Global-Perspectives-on-the-Trauma-of-Hate-Based-Violence-Briefing-Paper\\_1.pdf](https://istss.org/wp-content/uploads/2024/09/ISTSS-Global-Perspectives-on-the-Trauma-of-Hate-Based-Violence-Briefing-Paper_1.pdf).

<sup>25</sup> Suzanne Rutland. “When does anti-Zionism become antisemitism? A Jewish historian’s perspective”, *The Conversation*, 27 March 2024, <https://theconversation.com/when-does-anti-zionism-become-antisemitism-a-jewish-historians-perspective-224865>.

<sup>26</sup> Council of Europe. *Hate speech and freedom of expression: Case-law of the European Court of Human Rights* (Strasbourg: Council of Europe, 2015).

NSW Parliamentary research has acknowledged that politically motivated violence (a category that includes terrorism and politically inspired violent action) is part of a dynamic threat environment in Australia, with concerns about individuals becoming radicalised to violence. This supports the proposition that some individuals, including non-citizens or transitory persons, may be influenced by extremist ideologies while remaining within protest settings.<sup>27</sup>

35. Historical and contemporary evidence demonstrates that antisemitism has often preceded episodes of large-scale violence, from discrimination and exclusion to pogroms and genocides, and that it is the cumulative escalation of hostile rhetoric, stereotypes, and exclusionary conduct that are precursors for violent outcomes. This pattern is reflected in research linking hate speech to broader environments of prejudice and hostility that can facilitate violent acts against minorities.<sup>28</sup>

**D. 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.**

36. There are many measures which Parliament should consider.
37. **The law should prohibit chants and slogans that promote or glorify violence or terrorist endorsement**, and should ban, without the current hurdles to prosecution, the display of terrorist organisation flags, insignia, and imagery, including glorification of terrorist leaders or "martyrs." We do not understand how there can be any reasonable excuse for such conduct. Nor do we understand why the proof of intention should go beyond intention to use the chat or slogan. There should be no need to prove intention to promote or glorify violence or terrorist endorsement where that is the effect of the chant or slogan.
38. In the alternative, consideration should be given to adopting the simpler and enforceable provisions in the WA Criminal Code, discussed briefly below.
39. Importantly, whichever approach is taken, the law must continue to make clear that promotion or glorification of violence or terrorist endorsement otherwise than in private

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<sup>27</sup> Chris Angus, *Radicalisation and Violent Extremism: Causes and Responses*, NSW Parliamentary Research Service February 2016 e-brief 1/2016, <https://www.parliament.nsw.gov.au/researchpapers/Documents/radicalisation-and-violent-extremism-causes-and-/Radicalisation%20eBrief.pdf>.

<sup>28</sup> "Global Perspectives on the Trauma of Hate-Based Violence: An International Society for Traumatic Stress Studies Briefing Paper", 4, [https://istss.org/wp-content/uploads/2024/09/ISTSS-Global-Perspectives-on-the-Trauma-of-Hate-Based-Violence-Briefing-Paper\\_1.pdf](https://istss.org/wp-content/uploads/2024/09/ISTSS-Global-Perspectives-on-the-Trauma-of-Hate-Based-Violence-Briefing-Paper_1.pdf).

extends to social media and communications over the internet, which plays a key role in promoting hateful narratives against minority groups.<sup>29</sup>

40. This is not a new idea. Printing or publishing seditious works has been a crime in Australia since at least 1914. The Commonwealth *Criminal Code* prohibits various forms of support for terrorism.

41. As one of the authors of this submission wrote in the *Australian Journal of Human Rights* back in 1994:

*If the exercise of rights by one citizen prevents another from exercising his or her rights then the law can choose to intervene. Equally the law can choose to not intervene. No intervention effectively condones the intimidation. A law against the intervention should direct the judiciary to the need to take evidence on the degree of impact on the victim. Evaluating such evidence is part of the normal judicial function - and not an obstacle to legislation.*<sup>30</sup>

42. **Essential in our view as educators will be education and capability-building.** There should be targeted education for key decision makers in the executive branch (such as in the Department of Education) and specialist training for NSW Police on contemporary antisemitism, protest dynamics, extremist symbolism, and cumulative intimidation, informed by the work of Australia's Special Envoy to Combat Antisemitism, and the educational opportunities available through the Sydney Jewish Museum. The museum already provides specialised educational programs for police recruits.<sup>31</sup> The importance of such community-based awareness raising programs is stressed in the more general study of trauma created by hate-based violence against minorities.<sup>32</sup>

43. **There must be a recognition of cumulative harm.** The executive branch and NSW Police should adopt a pattern-based approach recognising that repeated protests, slogans, or

<sup>29</sup> Müller, K. and Schwarz, C. (2021). 'Fanning the Flames of Hate: Social Media and Hate Crime'. *Journal of the European Economic Association*, 19(4), pp. 2131–2167; Gagliardone, I., Gal, D., Alves, T. and Martinez, G. (2015). *Countering Online Hate Speech*. Paris: UNESCO.

<sup>30</sup> David Knoll, 'Anti-Vilification Laws: Some Recent Developments in the United States and Their Implications For Australia', *Australian Journal of Human Rights* 14; (1994) 1(1) 211 - <https://classic.austlii.edu.au/au/journals/AUJIHRights/1994/14.html#fnB76>.

<sup>31</sup> Frank Johnson, Sydney Jewish Museum: Unveiling history, fostering understanding and preserving memory', 22 August 2025, <https://www.wonderfulmuseums.com/museum/sydney-jewish-museum/#:~:text=By%20preserving%20artifacts%2C%20photographs%2C%20documents%2C,Holocaust%20from%20fading%20into%20abstraction.>

<sup>32</sup> See the discussion of Bronfenbrenner's ecological theory, Gross and Rutland, *SRE in Australia and its Value to Contemporary Society*, 15–16 and "Global Perspectives on the Trauma of Hate-Based Violence: An International Society for Traumatic Stress Studies Briefing Paper", [https://istss.org/wp-content/uploads/2024/09/ISTSS-Global-Perspectives-on-the-Trauma-of-Hate-Based-Violence-Briefing-Paper\\_1.pdf](https://istss.org/wp-content/uploads/2024/09/ISTSS-Global-Perspectives-on-the-Trauma-of-Hate-Based-Violence-Briefing-Paper_1.pdf).

targeting by the same groups can constitute intimidation even where individual events appear lawful. To make this effective, it will be necessary to establish a centralised, anonymous complaints mechanism to capture antisemitic incidents, chants, symbols, and patterns of conduct, including behaviour that may not individually meet prosecution thresholds. This also will necessitate a standing body or inter-agency taskforce to monitor incidents, enforcement, and outcomes, and to report publicly on implementation and effectiveness.

44. Also essential will be clear direction and political support for proportionate policing so that NSW Police firstly, use their educative roles to discourage intimidation and harassment of minorities, including Australian Jews, and secondly make arrests where existing laws are violated.
45. Police should be empowered to regulate protest frequency and location where repeated protests by the same organisers are reasonably likely to create intimidation.

#### **E. The need to protect communities from hatred, intimidation and violence.**

##### ***Antisemitism's Distinctive Character***

46. Antisemitism differs from other forms of prejudice in several important respects: It targets a very small part of the Australian population, one with disproportionately positive contributions to Australia. Importantly in the Australian context, antisemitism routinely collapses and confuses identity, religion, nationality, ethnicity, and geopolitics into a single hostile narrative; it is associated with historical, political and geographical illiteracy, fabrication and/or distortion; as in other parts of the world, it has been normalised in Australia through euphemisms, and coded language.<sup>33</sup>
47. Research indicates that antizionist antisemitism draws on traditional Judeophobic forms, such as conspiracy theories with the "false flag" accusation commonly used, particularly among younger Australians and university-educated cohorts.<sup>34</sup> This pattern underscores the importance of addressing slogans that operate as vehicles for hostility while masquerading as political critique. The idea of the existence of the State of Israel as an illegitimate state, and the idea that Jewish people (unique among all peoples) do not have the right to self-

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<sup>33</sup> Oved Lobel, "Pro-Palestinian' slogans often amount to advocating terrorism or calling for genocide", *Fresh Air, Australia/Israel Jewish Affairs Council*, 2 November 2023, <https://aijac.org.au/featured/pro-palestinian-slogans-often-amount-to-advocating-for-terrorism-or-genocide/>.

<sup>34</sup> Jonathan Fox and Lev Topor, *Why Do People Discriminate Against Jews* (New York: Oxford University Press, 2021), 115–141.

determination (which is what antizionism means) are ideas which are patently racist and most regrettably have been normalised and accepted in Australia.<sup>35</sup>

48. A segue is necessary here. The role of antizionism as modern antisemitic expression needs to be understood.

49. Zionism is the belief, grounded in centuries old Jewish prayer, and also held by many people not of the Jewish faith, in the Jewish right to self-determination in their own indigenous land just like all other peoples on earth. That right is embedded in the UN Charter.<sup>36</sup> It transcends which party is governing Israel. As we have previously submitted to the NSW Parliament, "over three thousand years ago, well before the UN was conceived, the Children of Israel lived in the land."<sup>37</sup> It is trite to state that the State of Israel today plays a very important part in Jewish identity generally. Anti-Zionism is the belief that all peoples, but not the Jewish people, are entitled to self-determination in their own indigenous land. It is anti-Zionism that is plainly racist. As framed in the RNN\_Media\_Guide: "Anti-zionism means the dismantlement of the zionist entity."<sup>38</sup>

50. The problem predates 7 October 2023.<sup>39</sup>

51. To quote the late Rabbi Lord Jonathan Sacks from 2016:

*"Antisemitism is a virus that survives by mutating. In the Middle Ages, Jews were hated because of their religion. In the 19th and 20th centuries they were hated because of their race. Today they are hated because of their nation state, Israel. Anti-Zionism is the new antisemitism."*<sup>40</sup>

<sup>35</sup> Andre Oboler, "The creeping normalisation of antisemitism in Australia", *The Jewish Independent*, 8 August 2025. <https://thejewishindependent.com.au/the-creeping-normalisation-of-antisemitism-in-australia>

<sup>36</sup> Aureliu Cristescu, *The Right to Self-Determination: Historical and current development on the basis of United Nations instruments* (New York: United Nations, 1981), <https://docs.un.org/en/E/CN.4/Sub.2/404/Rev.1>.

<sup>37</sup> 5A Opening Statement - Portfolio Committee No. 5 - Justice and Communities -inquiry Antisemitism in New South Wales - <https://www.parliament.nsw.gov.au/lcdocs/other/21805/Opening%20statement,%20Australian%20Academic%20Alliance%20Against%20Antisemitism.pdf#:~:text=It%20is%20trite%20to%20state,people%2C%20are%20entitled%20to%20self%2D>

<sup>38</sup> RNN\_Media\_Guide, [https://www.dropbox.com/scl/fi/4j2ojv44d9bk3svw36mgf/RNN\\_Media\\_Guide.pdf?rlkey=3w65xpg6rfcwopx58uk33zey8&e=1&dl=0](https://www.dropbox.com/scl/fi/4j2ojv44d9bk3svw36mgf/RNN_Media_Guide.pdf?rlkey=3w65xpg6rfcwopx58uk33zey8&e=1&dl=0).

<sup>39</sup> Examples from 2021 are recited in: Knoll D and Sameul B: "A 21st century pogrom needs to be stopped, now", *Australian Jewish News*, 11 June 2021, [http://www.davidknoll.com.au/files/JCOM/21st\\_century\\_pogrom\\_aj\\_n\\_10\\_06\\_21.pdf](http://www.davidknoll.com.au/files/JCOM/21st_century_pogrom_aj_n_10_06_21.pdf).

<sup>40</sup> <https://rabbisacks.org/archive/anti-zionism-is-the-new-anti-semitism-newsweek/> - 4 April 2016. The genie has been creeping out of the bottle since the 2001 World Conference Against Racism, held in Durban, produced unprecedented levels of antisemitism and anti-Zionism under the banner of the United Nations.

52. The State of Israel has long been recognised by Australia and has until very recently been considered an ally. Despite that, acceptance of the right of Israel to exist (or Zionism) has been demonised and the term (Zionism) used as a slur to deflect responsibility for otherwise blatantly Jew-hating slogans.
53. The issue did not emerge in 2016. In an interview with BBC Radio 4's Sunday programme, broadcast on 1 January 2006, Dr Sacks admitted he was "*very scared*" by the rise (over many years) in anti-Jewish feeling, which had led to Holocaust denial, attacks on synagogues and a boycott of Jewish groups on university campuses.<sup>41</sup>

### ***Impact on individuals, Community Cohesion, and National Identity***

54. The public chanting of threatening slogans fractures social trust. Jewish Australians increasingly report avoidance of public spaces, reluctance to attend university classes or campus events, and fear associated with visible Jewish identity.<sup>42</sup>
55. The doxing or boycotting of artists or professionals resulted in present and projected financial and social costs, in addition to the immense personal trauma. In particular, the book of essays edited by Lee Kofman and Tamar Paluch, *Ruptured: Jewish Women in Australia Reflect on Life Post-October 7*, brings together first-person accounts by Jewish Australian women describing the personal, professional, and social consequences of antisemitism following 7 October 2023. It is referred to as contextual evidence to demonstrate the human impact and cumulative harm experienced by individuals.<sup>43</sup> The book documents the personal, psychological, professional, and social impact of the subsequent surge in antisemitism, particularly within everyday civic and institutional settings. Through lived experience rather than abstract analysis, it illustrates how antisemitism manifests not only as overt hostility, but also as isolation, silencing, moral injury, and the erosion of safety and belonging. As such, it provides concrete evidence of the real human consequences of antisemitism in contemporary Australia, especially for individuals navigating workplaces, universities, and public life.

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<sup>41</sup> [https://www.bbc.co.uk/pressoffice/pressreleases/stories/2006/01\\_january/01/sachs.shtml](https://www.bbc.co.uk/pressoffice/pressreleases/stories/2006/01_january/01/sachs.shtml)

<sup>42</sup> Australian Jewish University Experience Survey July 2023, [https://www.education.gov.au/system/files/2023-09/AUA\\_inter\\_tranche7\\_166%20Zionist%20Federation%20Australia%20Attachment.pdf](https://www.education.gov.au/system/files/2023-09/AUA_inter_tranche7_166%20Zionist%20Federation%20Australia%20Attachment.pdf) ; <https://aujs.com.au/wp-content/uploads/2023/08/Jewish-University-Experience-Survey-EMBARGOED-UNTIL-15-AUGUST-2023.pdf>. Also see: E. Eilam, A. Markus, and S.D. Rutland, *Antisemitism in Australian Universities Post-7 October: Survey by the Australian Academic Alliance Against Antisemitism*, Australian Academic Alliance Against Antisemitism, 2025, [https://static1.squarespace.com/static/6792c1f364ceb7a17cc7a1e/t/68a15e1b274ce727be8fa1ac/1755405851498/5A+Survey+report\\_GD.pdf](https://static1.squarespace.com/static/6792c1f364ceb7a17cc7a1e/t/68a15e1b274ce727be8fa1ac/1755405851498/5A+Survey+report_GD.pdf).

<sup>43</sup> Lee Kofman and Tamar Paluch (eds), *Ruptured: Jewish Women in Australia Reflect on Life Post-October 7* (Melbourne: Lamm Jewish Library of Australia, 2025), ISBN 978-0646714363.

56. The following is a personal testimony of Professor Emerita Suzanne D. Rutland, OAM, one of the 5A Directors and signatories of this submission: *"At the protest last April against the multifaith event we organised with soldiers from three different faiths (Christian, Druze and Jewish) spoke of their experiences, Israelis, attendees were called 'Baby Killers'. In addition to being called a 'baby killer', as I was leaving, I was accused of murdering 200,000 civilians in Gaza and my group had Holocaust screamed at us. We experienced double tier policing as the police hazzled us to move on but not the protesters!"*

57. Australia's democratic identity rests on the principle that citizens can participate in public life without fear. Tolerating intimidation in the name of free expression corrodes this principle and signals that some Australians are less entitled to safety and dignity than others.

**F. Australian and international examples of best practice to combat the use of such slogans, including measures and approaches taken in the United Kingdom.**

*International Approaches and Best Practice*

58. International experience demonstrates that democracies can and should address threatening slogans without suppressing legitimate dissent. 5A submits that, while these models offer useful guidance for reform, Australia now has an opportunity, albeit through these tragic circumstances, to lead in this space internationally and provide the model approach for other democratic societies to follow.

59. The gold standard in Australia in terms of criminal law lies in the Israeli provisions of Chapter XI of the Western Australian Criminal Code Act. The entire Chapter warrants consideration, but section 78 in particular criminalises conduct *"that is likely to create, promote or increase animosity towards, or harassment of, a racial group."*

60. We understand that the only conviction in Australia for serious vilification was secured under these provisions. Significantly, the defendant was found guilty by a jury, the maximum penalty was imposed and an appeal against the verdict and sentence was dismissed.<sup>44</sup>

61. The Canadian Criminal Code contains several racial hatred offences. For example, Canada criminalises statements "otherwise than in private conversation" which:

- a. "wilfully promote(..) hatred against an identifiable group;<sup>45</sup> and which

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<sup>44</sup> Perth District Court, *DPP v Brendan Lee O'Connell*. On 31 January 2011, the Defendant was convicted by a 12-person jury on 6 counts of racial incitement and harassment under sections 77 and 79 of the *WA Criminal Code*. He was sentenced to 3 years imprisonment. His appeal was dismissed by the Supreme Court of Western Australia on 4 May 2012.

<sup>45</sup> Criminal Code, RS 1985, c. C-46 s 319(2) - <https://laws-lois.justice.gc.ca/eng/acts/c-46/section-319.html>

b. wilfully promote antisemitism by condoning, denying or downplaying the Holocaust."<sup>46</sup>

62. The Canadian Human Rights Act also declares it a '*discriminatory practice*' to send repeated messages over the telephone or internet which are "likely to expose a person... to hatred or contempt" because of their race or other proscribed grounds of discrimination.<sup>47</sup>

63. By contrast, in the United Kingdom racial hatred offences under the Public Order Act 1986 (UK) make it an offence to use, display, publish, show or distribute any words, images or behaviour (including a public broadcast or a play) which are "*threatening, abusive or insulting*" and which are either *intended or likely* to stir up racial hatred (italics added).<sup>48</sup> By embodying two possibilities, that is, referring to the "*intended*" or "*likely*" effect, the legislation enables either a subjective or objective standard to be utilised, such that either is sufficient to prove the offence.

64. In the UK, chants, slogans, banners, and images used in protest or demonstration settings may attract criminal or regulatory intervention where they reasonably indicate support for a proscribed terrorist organisation, stir up hatred, or cause intimidation, alarm, or distress.

65. The UK model demonstrates how police powers linked to public safety thresholds can be exercised in protest settings to prevent harm before it occurs, consistent with principles already embedded in NSW policing practice.

### **G. The Australian Constitution and the implied freedom of political communication.**

66. It is inevitable that some of that public communication which is proscribed will be relevantly political communication. However, the extent of constitutional limitations is arguably unclear.

67. Freedom of political communication exists to protect democratic self-government but does not extend to speech that intimidates, threatens, isolates and attacks identifiable communities or individuals (notably Jewish Australians), creates a reasonable fear or expectation of violence, or undermines public order and safety. Australian jurisprudence has consistently recognised that proportionate limitations are permissible where justified by legitimate public purposes.

68. Criminalising the publication and dissemination of material that either *intended or likely* to stir up racial hatred where the harm is plainly identified is unlikely to offend against the implied

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<sup>46</sup> Criminal Code, RS 1985, c. C-46 s 319(2.1) - <https://laws-lois.justice.gc.ca/eng/acts/c-46/section-319.html>

<sup>47</sup> Canadian Human Rights Act, RS 1985, c. H-6 s 13(1).

<sup>48</sup> <https://www.legislation.gov.uk/ukpga/1986/64/part/III/crossheading/acts-intended-or-likely-to-stir-up-racial-hatred>.

freedom of communication about government or political matters, although the issue is undoubtedly controversial.<sup>49</sup>

#### **H. Existing offences and other measures in New South Wales and Commonwealth legislation, including offences and measures that have been announced.**

69. In considering law reform, Parliament must consider the degree of imminence of actual physical violence, and must focus very closely on protection against the violence or intimidation rather than on the reasons for the violence or intimidation.

70. Currently, the Crimes Act (NSW) contains the following immediately relevant offences:

- s.93Z creates an offence for "*intentionally or recklessly threatens or incites violence towards another person or a group of persons*" for example because the target person or group of persons is or are Jewish.<sup>50</sup>
- S.93ZA creates an offence for the knowing display without reasonable excuse of a Nazi symbol on or near a synagogue, a Jewish school or the Sydney Jewish Museum. (We ask none too rhetorically what policy purpose is served by an allowance for reasonable excuse.)
- s.93ZB creates an offence for the knowing display without reasonable excuse of a prohibited terrorist organisation symbol.<sup>51</sup> (Again, we ask none too rhetorically what policy purpose is served by an allowance for reasonable excuse.)
- S.93ZAA creates an offence for intentionally inciting hatred towards another person or a group of persons on the ground for example that they are Jewish. It requires proof that the incitement:

*would cause a reasonable person who was the target of the incitement of hatred, or a reasonable person who was a member of a group of persons that was the target of the incitement of hatred, to--*

*(i) fear harassment, intimidation or violence, or*

*(ii) fear for the reasonable person's safety.<sup>52</sup>*

<sup>49</sup> See e.g., *Coleman v Power* (2004) 220 CLR 1; *Monis v R* (2013) 249 CLR 92; *Farmer v Minister for Home Affairs* (2025) 425 ALR 116.

<sup>50</sup> In *R v Bayda; R v Namoa (No 8)* [2019] NSWSC 24, Fagan J Relevantly said at[ 75]: *Publicly disseminating in Australia the religious belief that Muslims are under a duty to attack non-believers (as taught by the online propagandists and by Bayda's Islamic mentors in Sydney in 2013) is an incitement to communal violence. Since the commencement of s 93Z(1)(b) of the Crimes Act it would constitute an offence in this State, not excused by the reference to scripture.*

<sup>51</sup> "Prohibited terrorist organisation symbol" has the same meaning as in the [Commonwealth Criminal Code](#), section 80.2E(3).

<sup>52</sup> This seeks to overcome the frailties of the Victorian legislation criticised in *Catch the Fire Ministries Inc v Islamic Council of Victoria Inc* [2006] VSCA 284. See: Shareef J: "An appeal to the better angels of our

- s 21A(2)(h) Crimes (Sentencing Procedure) Act 1999 (NSW) is a sentence aggravation law where the court is required to take into account whether the offence was motivated by hatred for or prejudice against a group of people to which the offender believed the victim belonged (such as people of a particular religion, racial or ethnic origin, language, sexual orientation or age, or having a particular disability).

71. However, current NSW frameworks often focus on explicit threats rather than implied intimidation, rely on post-harm enforcement rather than early intervention, and are poorly enforced, and fail to recognise and accommodate for action on emerging temporospatial patterns or address collective, planned, repetitive, and forceful chant-based conduct.
72. This contrasts with laws currently in place in relation to other types of threats such as those of domestic nature for which Apprehended Violence Orders or Restraining Orders are issued. These gaps leave communities and individuals exposed during periods of escalation.
73. It also contrasts with the simpler and enforceable provisions in the WA Criminal Code to which reference is made above.
74. Back in 1942, Professor David Riesman used Hitler's *Mein Kampf* as an example of defamation not seen as such because of its superficial credibility.<sup>53</sup> As observed by one of the authors of this submission:

*Mein Kampf picked on no person in particular. It picked on groups of people. In Germany, the vilification preceded the violence. The connection between the two should not have been perceived only with hindsight. Why remember Professor Riesman's call? He wrote it in 1942. Way back then, crying in the wilderness, he reached the conclusion that the State is not neutral when it permits some private groups to wield power over - and to intimidate - others. Tolerance of intimidatory conduct is a form of moral majoritarianism. It is indeed an intolerance that is inappropriate to our multicultural society.<sup>54</sup>*

75. We concur.

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nature" 17 March 2025 for some scepticism as to the role of law reform in redressing vilificationq:

[https://www.austlii.edu.au/cgi-bin/viewdoc/au/journals/NSWBarAssocNews/2025/78.html?context=1;query=%22ca190082%20s93z%22;mask\\_path=](https://www.austlii.edu.au/cgi-bin/viewdoc/au/journals/NSWBarAssocNews/2025/78.html?context=1;query=%22ca190082%20s93z%22;mask_path=)

As recognised by Mahmud Hawila: "the essential ingredient of 'threat or incite to violence' has a high legal threshold and is notoriously difficult to prove beyond reasonable doubt." "The Need to Criminalise Hate Crimes" [2021] NSW Bar Assoc News, 102; (2021 Summer) Bar News: Journal of the NSW Bar Association 23.

<sup>53</sup> Riesman, Democracy and Defamation: Control of Group Libel, [42 Colum. L. Rev. 727](#) (1942).

<sup>54</sup> David Knoll, 'Anti-Vilification Laws: Some Recent Developments in the United States and Their Implications For Australia', *Australian Journal of Human Rights* 14; (1994) 1(1) 211 - <https://classic.austlii.edu.au/au/journals/AUJIHRights/1994/14.html#fnB76>

## I. Suggested measures

76. The use of slogans that invoke violence and intimidate communities is not a marginal issue of offence; it is a matter of public safety, social cohesion, and democratic integrity. Jewish Australians should not be required to tolerate fear in public spaces as the price of free expression. Protecting one community from intimidation protects the values that sustain Australia as a whole.
77. 5A submits that any measures adopted should be based on interpretation and assessment of slogans referencing violence in their historical and social context, and on the identification and understanding of the background, conditions and patterns that characterise and give rise to these; should include both preventative and prohibiting measures; should be carefully tailored to avoid overreach, strengthen public confidence in democratic freedoms, and, importantly, the nature and evolution of the slogans and the implementation of the measures should be monitored so that the latter are revised or finetuned accordingly.
78. 5A is happy to offer its expertise and advice on both the specifics of measures to be taken, their implementation, monitoring and assessment of their success or otherwise.
79. The Committee may wish to consider and adopt the measures set out in paragraphs 36-43 above.
80. These recommendations give operational effect to themes identified by the Special Envoy to Combat Antisemitism.<sup>55</sup>
81. The Committee has an opportunity to act decisively and proportionately, setting a benchmark for how democratic societies confront hatred without surrendering their principles.

Australian Academic Alliance Against Antisemitism Ltd

Per:

David D. Knoll AM

Dr Panos Loukopoulos

Professor Gregory Rose

Professor Emerita Suzanne Rutland OAM

12 January 2026

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<sup>55</sup> Special Envoy to Combat Antisemitism, *Report of the Special Envoy to Combat Antisemitism* (Australian Government, Canberra, 2024).



Australian  
Academic Alliance  
Against Antisemitism

## APPENDICES

### Appendix 1.

Examples of language weaponised through slogans and of weaponised imagery

Appendix 1A. Imagery



Figure 1guardian.com.4214.jpg

A group of people waving Hezbollah flags joined a pro-Palestine rally for Gaza and Lebanon in Melbourne at the weekend. Photograph: James Ross/AAP.

In: "Tory Shepherd: Can Australian authorities take action against protesters who wave the Hezbollah flag? Should they?" *The Guardian* Australia, <https://www.theguardian.com/australia-news/2024/oct/02/can-australian-authorities-take-action-against-protesters-who-wave-the-hezbollah-flag-and-should-they-ntwnfb>, 2/10/2024.



Figure 2ID:3C8544T

A protester holds up a portrait of Ayatollah Ali Khamenei while marching across the Sydney Harbour Bridge during the "March for Humanity Save Gaza," rally in Sydney, Australia, August 3, 2025. The Australian security services have confirmed that Iran orchestrated antisemitic attacks in Sydney and Melbourne, including on a synagogue.

### **Appendix 1B. Slogans inciting and justifying violence and murder**

The following is a brief list of examples of slogans used in rallies in Australia and overseas (more are listed in the Within Our Lifetime Rally Toolkit -

<https://url.au.m.mimecastprotect.com/s/ft59CNLwzjFV1000nhmfKHyeBhV?domain=wolpalestine.com>

- a. Gaza Gaza make us proud, put the Zios in the ground!

- b. There is only one solution! Intifada revolution!
- c. Resistance is justified! When people are occupied!
- d. Palestine is our demand! No peace on stolen land!
- e. From New York to Gaza! Globalize the intifada!
- f. Intifada, intifada! Long live the intifada!
- g. "death to the IDF": a direct death threat to a specific group of people that includes specifically all citizens of a sovereign nation
- h. "globalise the intifada"

**Appendix 1C. Slogans that are direct calls for genocide and the destruction/elimination of Israel and its constituents**

- a. We don't want two states! We want '48!
- b. 1 2 3 4 occupation no more! 5 6 7 8 smash the settler zionist state!
- c. Hey hey, ho ho! zionism has got to go! Hey hey, ho ho! israel has got to go!
- d. From the river to the sea! Palestine will be free! The battle cry "Palestine will be free, from the river to the sea" heard at demonstrations in Australia and elsewhere, is not a call for peace. It is not a call for a two-state solution. It is a call for an end to Jewish self-determination, and for the Jewish population of Israel to be ethnically cleansed and replaced by Palestinian Arabs returning en masse.
- e. It is right to rebel! israel go to hell!
- f. Settlers, settlers go back home! Palestine is our home!
- g. Not just annexation! Not just occupation! Fight for liberation! Bring the whole thing down!

### Appendix 1.D. Libels

- a. israel you can't hide! You're committing genocide!
- b. israel what do you say? How many kids did you jail today?
- c. Israel we know you! You imprison children too!
- d. End detention, stop the crimes! israel out of Palestine!
- e. 2 4 6 8, Israel is a terror state
- f. Israel you can't hide, you're committing genocide/apartheid
- g. "racist" when referring to (all) Jews.
- h. "starvation" (referring to Gaza): a genocidal libel
- i. "Baby killers"

These do not discriminate between Israelis or between Jewish Australians that support, oppose or are indifferent to Israel's policies.

### Appendix 1.E. Chants/slogans in Arabic

من المية للمية فلسطين عربية

Min il-maya lal maya, Falasteen 3arabiye

(From the river to the sea, Palestine is Arab)

لا اله الا الله والشهيد حبيب الله

La Ilaha Illa Allah, wa shaheed habib Allah

(There is no God but Allah SWT and the martyrs are beloved by Allah SWT)

قولو الله وعلو الصوت يا نحررها يا بنموت بالروح بالدم نفديك يا فلسطين

Bilroh, biddem, nafdeek ya Falasteen

(Our souls, our blood, we sacrifice ourselves for you, Palestine)

بدنا نحكي على المكشوف صهيوني ما بدنا نشوف

Bidna nihki al makshouf, sahyouni ma Bidna Nshoof

(Say it loud say it clear, we don't want zionists here)

باب الأقصى من حديد ما يفتحها الا الشهيد

Bab Al-Aqsa min Hadeed, ma byiftaha illa alshaheed

(The door of Al-Aqsa is made of iron, only a martyr can open it)

### **Appendix 1.F. Holocaust inversion**

82. At the pro-Palestinian march over Sydney Harbour Bridge last August there was a sign:

"Zionists are neo-Nazis" which is Holocaust inversion, a particularly vile form of antisemitism.



X

Figure  
[tbn0.gstatic.com/images?q=tbn:ANd9GcRoTq4Fcjf\\_IUZgeC56km1JTzdXV15hr4vMA7Ll45f6kA&s](https://tbn0.gstatic.com/images?q=tbn:ANd9GcRoTq4Fcjf_IUZgeC56km1JTzdXV15hr4vMA7Ll45f6kA&s)

[3https://encrypted-](https://encrypted-)