

**Submission
No 103**

MEASURES TO PROHIBIT SLOGANS THAT INCITE HATRED

Organisation: Northern Rivers Jewish Community Association

Date Received: 12 January 2026

Inquiry into measures to prohibit slogans that incite hatred

Submission by: Northern Rivers Jewish Community Association

Please note that the use of words which may incite hatred are used in the context of making a submission to this inquiry.

Slogans to consider

“Intifada” (sic)

While the Arabic word "Intifada" (انتفاضة) translates to "shaking off", its use and meaning is what the committee needs to consider when looking at slogans that have the potential to incite violence.

For example, the slogan has been defended by some as simply to mean uprising (against oppression), but many of those same people have repeatedly defended the use of violence, including rape and murder.

In the context of the Israeli-Palestinian conflict, Intifada refers to the Palestinian uprisings against Israelis and Jews, specifically Jews as that is specifically how Palestinians refer to Israelis, as Jews and as Zionists. These uprisings are primarily and specifically violent and include knifing people, ramming cars into people, placing bombs in crowded areas such as bus stops/cafes/night clubs, placing bombs on one's own body and detonating yourself in a crowded area, gun rampages in crowded public, civilian areas. The attacks are hardly ever on targeted military bases or police.

For Jewish people, for Israelis, “Intifada” exclusively and explicitly means violent uprising. For Palestinians the word Intifada means violent uprising, amongst its other less violent connotations. For Arabs, the word Intifada also means violent uprising, amongst its other meanings.

The following popular iterations using the phrase Intifada in Australia today, as seen in many of the Australian pro-Palestine protests and in use across social media, are (sic):

- Intifada Intifada (calling for Intifada)
- Intifada Revolution (calling for Intifada)
- Globalise the Intifada (calling for Intifada)
- There is only one solution, Intifada revolution (calling for Intifada)

There are other concerning phrases that the committee should consider and at the very least note.

“By any means necessary” (sic)

Specifically refers to the use of violence as it includes the use of violence by default, as it is by “any” means necessary.

“ZioNazi” and other combinations of the words Nazism and Zionism

This term is used a lot in Australia by many pro-Palstinian activists and people in general, it became popularised in the past two or so years and is now almost in the category of slang, given how often it is used. While it was popularised by a leader of Ku Klux Klan, it is primarily used in Australia today by what most of us would call progressive or politically left leaning individuals.

To be a Nazi is globally recognised as one of the worst things anyone can be.

Zio, is short for Zionist.

The word Zion is mentioned over 150 times in the Jewish bible, our book, recording our stories (which by the way, have been culturally appropriate en masse), our Lore. The word itself carries three distinct meanings, and before I say what these are, the word is not Zion, it's Tziyon. A Hebrew word from a language we have been preserving under extreme conditions for over 4,000 years through ongoing persecution, slaughter, erasure, Arabisation, forced conversions and bigotry, as we are now seeing in full effect here in Australia.

Tziyon specifically refers to **Place**, to **People** and to the **sense of belonging our People feel to the Places we belong to**. Many of you will know the following words: “By the River of Babylon, we sat and wept, when we remembered Zion”*. This is not a popular song, its words our ancestors wrote following the Jewish exile to Babylon (Babylonian Captivity), which occurred in waves between 597 BCE and 586 BCE that were popularised by musicians in the 1970s.

For Jewish people, the word Zion is a living dreaming of being sovereign in our homeland, that has been manifesting for thousands of years.

We have been speaking about Zion in every generation, at every weekly Shabbat dinner table, and in our year-round prayers. This is true in every Jewish community throughout the globe, including those communities that never left Israel following the expulsion of so many of us. The fact that it has a modern day iteration in a political movement (Zionism) is nothing but that - a modern day iteration in a political movement.

This is precisely the reason the words Zionism is being targeted for hate, slurs and demonisation by those who do not wish to see Jewish sovereignty in our ancestral homelands. To me, it is genocidal in nature.

Many use the word Zionism along with other slurs in an attempt to completely erase Jewish history and heritage, spreading misinformation to make people believe that Jewish people

appeared in Israel, from Europe, in 1948, but in fact, we never left. There has been continuous presence and keeping of our traditions, on what is now modern day Israel, since records about us have existed, and long before.

Use of the word “Zio” (sic) is almost exclusively used in a derogatory way (Zio Scum, Zio Nazi etc). These should receive special attention due to the context in which they appear.

Some examples of slogans (sic):

- Zionnazi (also ZioNazi)
- Zionism is Nazism
- Zio scum

Important considerations

Finally, I ask the Committee to be mindful when reading submissions.

When it comes to **meaningful representation** of Jewish voices, it's important that the Committee understand a few key insights. I am the community engagement officer for our organisation the NRJCA, as well as its President and have over a decade of intensive stakeholder engagement experience. Spending the last two plus years in my current role and speaking with hundreds of community members, with thousands of hours of engagement both with my local Northern NSW rural and regional Jewish community, and with the wider Jewish community in Australia, has afforded me a clear-eyed view of our diverse community.

Sadly and alarmingly, we have seen over the last couple of years, people who are not part of the Jewish community, or that have extremist views, making representations on behalf of the Australian Jewish community.

Just because someone says that they are Jewish, doesn't mean they represent Jewish sentiment, nor does it mean that they are actually Jewish.

Some people claiming to be Jewish have joined the public sphere as “Jewish” only since October 7, and solely vilify (they do not partake in any other authentic Jewish traditions or community), the Jewish community. People with a deceased Jewish grandparent that have never lived a Jewish life, never connected with Jewish community members & community life and are completely detached from the impact of being Jewish, are being platformed as legitimate Jewish voices in the Australian media, and even in many of the inquiries our government is making into the nature and effect of Antisemitism in our country.

I have no doubt that this inquiry too, will receive submissions from people purporting to care about Jewish people (or not) and or purporting to care about free speech or whatnot, and that they represent legitimate Jewish perspective.

It is hard, maybe impossible to know what is what, and I have seen people go to incredible lengths to deceive about the legitimacy of their Jewish representations, but it is important to try. Of course everyone is welcome to add their perspective to this and any other inquiry

open to the public, but if the Committee is considering legitimate Jewish contributions, in order to understand the impact slogans are having on Jewish people and on our Australian public in general, it is critical you take these realities into account.

It is important in general for the Committee and the government to know that our community does not feel understood in general. Given what we have seen from the public media, government and many other Australian organisations and institutions (such as Universities) over the past 20 months or so, it is clear as day that the Australian Jewish and Israeli communities are deeply not understood. We have also been consistently misrepresented and sadly, not acknowledged for who we are as people and as a community. There has been conflation and minimisation and alarming whataboutism.

Jewish people are a globally, intergenerationally, persecuted minority. We are also a minority within Australia and its multicultural society. Resilience and strength in our communities, does not change this fact. We are deeply impacted by what has been unfolding in our country and in the state of NSW.

I am writing to you on behalf of the Northern Rivers Jewish Community Association Incorporated. We care for and represent around 3,000 Jewish people living in rural and regional Northern NSW. Our community is one of Australia's most progressive Jewish communities and we are mostly families, business owners, artists and children.

Northern NSW has an antisemitism and hate and radicalisation problem that has proliferated since October 7, 2023 and allowed almost free rein to flourish and radicalise locals.

I am deeply concerned about our safety. I am deeply concerned about every day Australians being radicalised into hate and even, in many cases that I have now seen, apparently supporting terrorism and terrorist propaganda.

Jewish people have been misrepresented, demonised, unsupported and the federal government has done very little to address these grave issues until recently. Meaningfully tackling slogans that lead to radicalisation and violence, is an important part of addressing these issues.

This is the Committee that is tasked with dealing with some of the most radicalising and harmful content we are seeing. Please take these concerns seriously.

Thank you for taking our submission into consideration, we would be happy to appear in front of the inquiry if needed.

Sincerely,

Annalee Atia

President, Community Engagement Officer

[Shevet](#) | Northern Rivers Jewish Community Association