

## NOTICE OF FILING

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*Sia Lagos*

Registrar

### Important Information

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Let Form 59  
Rule 29.02(1)

### Affidavit

No. NSD950 of 2025

Federal Court of Australia  
District Registry: New South Wales  
Division: Human Rights

**Joseph Toltz** and others  
Applicant

**Nick Riemer** and another  
Respondents

Affidavit of: Stephen Woodbury  
Address: Level 8, 39 Martin Place, Sydney, New South Wales  
Occupation: Solicitor  
Date: 28 August 2025

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Filed on behalf of (name & role of party) The University of Sydney Second Respondent  
 Prepared by (name of person/lawyer) Stephen Woodbury  
 Law firm (if applicable) Ashurst Australia  
 Tel +61 2 9258 6444 Fax +61 2 9258 6999  
 Email stephen.woodbury@ashurst.com julie.mills@ashurst.com  
 Address for service Level 8, 39 Martin Place, Sydney NSW 2000  
 (include state and postcode)

3	Annexure "SW-2" being a submission by Adam Connor, Secretary of the NSW Council for Civil Liberties made to the NSW Legislative Council Justice and Communities Committee Inquiry into Antisemitism on 22 April 2025.	11
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I, Stephen Woodbury, solicitor, of Level 8, 39 Martin Place, Sydney NSW 2000, affirm:

1. I am a partner at Ashurst Australia (**Ashurst**).
2. I am the solicitor on the record for the second respondent (**the University**) in the proceeding NSD 950/2025 and proceedings NSD951/2025 Joseph Toltz & Ors v John Keane & Anor.
3. I make this affidavit in support of an application made pursuant to s 31A of the *Federal Court of Australia Act 1976* (Cth) and rule 26.01(a) and (c) of the *Federal Court Rules 2011* (Cth) to summarily dismiss the claims against the Second Respondent in paragraphs 52, 53 and 60, 86 - 89 in so far as they relate to paragraphs 52, 53 and 60; and paragraphs 90 – 94 of the Amended Statement of Claim filed on 30 July 2025 (ASOC).
4. Unless otherwise indicated, I make this affidavit on my own knowledge, information and belief including information provided to me by those instructing me within the University. Where I depose to matters on information and belief, I believe those matters to be true
5. Annexed and marked "SW-1" is an open letter by Jewish university staff and students published in the Overland Journal with the title "Statement by Jewish university staff and

students regarding racial vilification allegations at the University of Sydney). The names of 52 individuals who signed the Open Letter are set out on pages 3 and 4 of the article.

6. Annexed and marked "SW-2" is a submission by Adam Connor, Secretary of the New South Wales Council for Civil Liberties made to the NSW Legislative Council Justice and Communities Committee Inquiry into Antisemitism on 22 April 2025.
7. Annexed and marked "SW-3" is a submission by Michelle Berkon on behalf of Jews Against the Occupation '48 made to the NSW Legislative Council Justice and Communities Committee Inquiry into Antisemitism on 6 April 2025.
8. Annexed and marked "SW-4" is a submission by Jewish Voices of Inner Sydney, an organisation of Jewish residents in the local government areas of the Inner West Council and the City of Sydney made to the NSW Legislative Council Justice and Communities Committee Inquiry into Antisemitism on 6 April 2025.
9. Annexed and marked "SW-5" is a submission by the Tzedek Collective, a group representing Jewish people including University staff and students made to the NSW Legislative Council Justice and Communities Committee Inquiry into Antisemitism on 6 April 2025.
10. Annexed and marked "SW-6" is a submission by the Jewish Council of Australia, a registered charity made up of Jewish academics, lawyers, writers and teachers formed in February 2024 made to the NSW Legislative Council Justice and Communities Committee Inquiry into Antisemitism on 6 April 2025.

Sworn by the deponent  
at Sydney in New South Wales  
on 28 August 2025  
Before me:

  
Signature of deponent

  
Signature of witness

Name of Witness: Erina Violet Higgins

Qualification of Witness: Solicitor

Address of Witness: Level 8, 39 Martin Place, Sydney NSW 2000

**Schedule of Parties****Applicants**

Second Applicant: Suzanne Rutland OAM

Third Applicant: Ariel Eisner

Fourth Applicant Yaniv Levy

**Respondents**

Second Respondent: The University of Sydney

## Certificate of Annexure

No. NSD950 of 2025

Federal Court of Australia  
District Registry: New South Wales  
Division: Human Rights

**Joseph Toltz and others**

Applicants

**Nick Riemer and another**

Respondents

This and the following 4 pages is the annexure marked "**SW-1**" referred to in the affidavit of Stephen Woodbury affirmed at Sydney on 28 August 2025.

Before me:



Signature of witness

Name of Witness: Erina Violet Higgins

Qualification of Witness: Solicitor

Address of Witness: Level 8, 39 Martin Place, Sydney NSW 2000

Overland literary journal > Latest > open letter > Statement by Jewish university staff and students regarding racial vilification allegations at the University of Sydney

PUBLISHED 29 MAY 2025 · OPEN LETTER

## Statement by Jewish university staff and students regarding racial vilification allegations at the University of Sydney

Jewish university staff and students in solidarity with Dr Nick Riemer and Professor John Keane



*The following responds to a small group of students and staff at the University of Sydney who, as reported in The Australian last year, brought racial vilification allegations to the Australian Human Rights Commission against their colleagues Nick Riemer and John Keane on the grounds that their criticisms of Israel and of Zionism “considered individually or cumulatively were reasonably likely ... to offend, insult, humiliate, or intimidate Jewish persons or Israeli persons in Australia and elsewhere.” In April, the AHRC terminated the complaint on the request of Riemer and Keane, who had pointed out that the complainants had already been fundraising for many months to sue them in the Federal Court, regardless of the outcome of the AHRC process. The*

As Jewish university staff and students we are appalled by the attempt to use racial vilification laws and the Australian Human Rights Commission complaints process to silence Dr Nick Riemer and Professor John Keane, who have exercised their right to free speech to criticise the actions of the Israeli Government, to oppose the ultra-nationalist Zionism that informs them, to express solidarity with Palestinians and Lebanese people, and to call for an end to Israel's current campaign of extreme violence.

As this vexatious complaint against Dr Riemer and Professor Keane was made, Israel continued to kill and to displace civilians in horrifying numbers and to destroy more life-supporting civic infrastructure in Gaza as it persisted with efforts to depopulate Gaza and the West Bank. It is particularly distressing for us as university staff and students that Israel has destroyed the infrastructure for higher education in Gaza while killing hundreds of our colleagues and peers.

As Jewish university staff and students, we repudiate the attempt by those making the complaint to conflate Zionism, a political ideology with Jewish and non-Jewish adherents, with Jewish identity. This implicates Jews all over the world in the Israeli Government's current actions as well as its longstanding occupation of Palestinian lands and persecution of Palestinian people. We and our families have faced the scourge of antisemitism, and we recognise the need to address it proactively. But Jews are not a monolith, and the fight against antisemitism is weakened by confusing the criticism of Israel with racism against Jews.

The attempt to silence Dr Riemer, Professor Keane and other academics who seek justice for Palestine forms part of concerted and coordinated efforts to silence critics of Israel across Australia's university campuses and public squares, trammelling fundamental democratic rights of assembly, protest, expression, and dissent. It is just such moves to suppress free speech and to silence dissenting intellectuals that Jews have so often experienced in our history.

These complainants do not speak for us as Jewish people. Dr Riemer's and Professor Keane's criticisms of Zionist ideology and Israel's actions in Palestine and Lebanon do not offend, insult, humiliate, or intimidate us, as the complainants allege.

As Jewish university staff and students, we reject the notion that criticism of either Israel or Zionism on the one hand, or support for Palestinian and Lebanese people on the other is antisemitic;

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and we call on Australia's universities and the Australian Government to fulfill their democratic responsibilities by robustly protecting and supporting freedom of speech and academic freedom.

Signed:

Honorary Associate Professor Alexander Adelaar, University of Melbourne (Staff)

Professor Dennis Altman AM, LaTrobe (Staff)

Sam Altman, University of Sydney (Staff)

Dr Vanessa Barolsky, Deakin University (Staff)

Dr Naama Blatman, UNSW (Staff)

Professor Linda Briskman, Western Sydney University (Staff)

Dr Naama Carlin, UNSW (Staff)

Senior Lecturer Ned Curthoys, The University of Western Australia (Staff)

Dr Oscar Davis, University of Melbourne (Staff)

Dr Sara Dehm, University of Technology Sydney (Staff)

Simon During, University of Melbourne (Staff)

Michael Edwards, University of Sydney (Staff)

Dr Stella Encel, University of Sydney (Staff)

A/Prof Ben Etherington, Western Sydney University (Staff)

Kevin Fine, UNSW (Staff)

Ethan Gandler, University of Sydney (Student)

Dr Leia Greenslade, Griffith University (Staff)

Mila Heneck, University of Sydney (Staff)

Rosie Isaac, Monash University (Staff)

Yasmine Johnson, University of Sydney (Student)

Louise Katz, University of Sydney (Staff)

Dr Ariel Kline, University of Sydney (Staff)

Sarah Kushinsky, RMIT (Staff)

Professor Alana Lentin, Western Sydney University (Staff)

Professor Mark LeVine, UC Irvine/Sydney (Staff)

Dr Jessica Loyer, William Angliss Institute (Staff)

Dr Marc Mierowsky, University of Melbourne (Staff)

Samuel Milch, University of Sydney (Student)

Noam Peleg, UNSW (Staff)

Jacob Sacher, Monash University (Student)

Sarah Schwartz, University of Melbourne (Staff)

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Dr Jordana Silverstein, University of Melbourne (Staff)  
Dr Ruth Singer, University of Melbourne (Staff)  
Dr Peter Slezak, UNSW (Staff)  
Dr Jesse Adams Stein, University of Technology Sydney (Staff)  
Lanie Stockman, RMIT (Student)  
Dr Liz Strakosch, University of Melbourne (Staff)  
Marcus Strom, The University of Sydney (Staff)  
A/Prof Nick Thieberger, University of Melbourne (Staff)  
Professor Allon Uhlmann, Holmesglen Institute (Staff)  
Professor Clare Wright, La Trobe University (Staff)  
Associate Professor Deborah Zion, Victoria University (Staff)  
Professor David Heilpern, Southern Cross University (Staff)  
Professor Julie Kalman, Monash University (Staff)  
Associate Professor Keely Macarow, RMIT University (Staff)  
Emeritus Professor Jan Mason, Western Sydney University (Staff)  
Jesse McNicoll, University of Sydney (Staff)  
Dr. Edward Neeman, Australian National University (Staff)  
Dr Gabriel Parker, The University of Queensland (Student)  
Senior Lecturer Douglas Wilson, RMIT University (Staff)

### **Alumni and Overseas signatories**

Guy Abrahams, University of Melbourne (Alumnus)  
Dr. Peter Banki, University of Sydney (Alumnus)  
Mr. Bernard Elias, Yuba collage (Student)  
Sara Dowse, University of Sydney (Alumnus)  
Dr Harry Feldman , Australian National University (Alumnus)  
Matt Friedman, University of Sydney (Alumnus)  
Dr David Glanz, Monash University (Alumnus)  
Dr. Marcio Goldman, Federal University of Rio de Janeiro (Staff)  
Associate Professor Ronit Lentin, Trinity College Dublin (Staff)  
Dr Terry Lustig, Sydney (Alumnus)  
Dr Meredith Medway, University of Sydney (Alumnus)  
Cathy Peters, University of Sydney (Alumnus)  
Vivienne Porzsolt, Massey University (Alumnus)  
Sabby Sagall, University of East London (Staff, retired)  
Dr Ronald Witton, University of Sydney (Alumnus)  
Dr Ditta Bartels, University of Sydney and UNSW (Alumnus)  
Adam Dickes, University of Sydney (Alumnus)  
Martin Munz, University of Melbourne (Alumnus)

## Certificate of Annexure

No. NSD950 of 2025

Federal Court of Australia  
District Registry: New South Wales  
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### **Joseph Toltz and others**

Applicants

### **Nick Riemer and another**

Respondents

This and the following 8 pages is the annexure marked "**SW-2**" referred to in the affidavit of Stephen Woodbury affirmed at Sydney on 28 August 2025.

Before me:



Signature of witness

Name of Witness: Erina Violet Higgins

Qualification of Witness: Solicitor

Address of Witness: Level 8, 39 Martin Place, Sydney NSW 2000

**INQUIRY INTO ANTISEMITISM IN NEW SOUTH WALES**

**Organisation:** New South Wales Council for Civil Liberties (NSWCCL)

**Date Received:** 22 April 2025

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## **NSWCCL SUBMISSION**

**NSW Legislative Council  
Justice and Communities  
Committee**

## **ANTISEMITISM IN NSW**

**April 2025**

**NSWCCL**

## **Acknowledgment**

In the spirit of reconciliation, the NSW Council for Civil Liberties acknowledges the Traditional Custodians of Country throughout Australia and their connections to land, sea and community. We pay our respect to their Elders past and present and extend that respect to all First Nations peoples across Australia. We recognise that sovereignty was never ceded.

## **About NSW Council for Civil Liberties**

NSWCCL is one of Australia's leading human rights and civil liberties organisations, founded in 1963. We are a non-political, non-religious and non-sectarian organisation that champions the rights of all to express their views and beliefs without suppression. We also listen to individual complaints and, through volunteer efforts, attempt to help members of the public with civil liberties problems. We prepare submissions to government, conduct court cases defending infringements of civil liberties, engage regularly in public debates, produce publications, and conduct many other activities.

CCL is a Non-Government Organisation in Special Consultative Status with the Economic and Social Council of the United Nations, by resolution 2006/221 (21 July 2006).

## **Contact NSW Council for Civil Liberties**

<http://www.nswccl.org.au>

Correspondence to:

## 1. Introduction

The NSW Council for Civil Liberties (NSWCCL) welcomes the opportunity to make a submission to the Justice and Communities Committee in regard to the inquiry into Antisemitism in NSW. Our organisation is proudly non-sectarian, but within our managing committee there are Jewish, Muslim, Palestinian and Christian people, along with atheists. Our members share a deep commitment to the elimination of all forms of racism, including antisemitism. We believe that responding to antisemitism in our community must be evidence-based, which means it cannot be responded to in isolation of other forms of discrimination.

The NSWCCL is concerned that antisemitism has been weaponised by politicians and the media particularly over the past year. This is done through the incorrect and harmful conflation of Zionism and Judaism. While Judaism is a religion and an ethnicity, Zionism is a modern political movement to establish a Jewish homeland in Israel. Conflating legitimate criticism of Israel with antisemitism at a time when Israel is justifiably being criticised for failing to meet international human rights standards by the International Court of Justice is dangerous. This not only stifles legitimate political discourse about foreign affairs but also treats Jewish people as having monolithic political beliefs, a view that is itself antisemitic.

In this submission, the NSWCCL argues that more laws are not needed to protect against antisemitism and other forms of racism. There are already a plethora of state and federal laws that prevent vilification and discrimination, and deal with criminal conduct arising out of the public using violence - especially if violence is being used to further a political ideology. We urge the NSW Parliament to repeal the *Protecting Places of Worship, the Racial Hate Speech, and the Racial and Religious Hatred Acts* that were passed in February. These laws have serious and anti-democratic consequences which were not properly examined through a parliamentary inquiry.

## 2. Freedom of speech and Assembly

NSWCCL has long held that it is appropriate to limit the right to free speech, and more specifically the right to freedom of political communication, in the case of discriminatory vilification (for example, on the grounds of race and other attributes). The right for all people to live safely without the threat of violence must be a priority of the law, however the bar for the criminalisation of speech and protest must always be kept high. The incitement of violence on the basis of race, religious beliefs, sexual orientation, gender identity, intersex status and HIV status is illegal, and rightly so. Anti-vilification laws protect our community while not unreasonably burdening free speech. The use of the criminal law should always be a last resort and reserved for the most serious instances of vilification in our community.

Despite the heightened recent focus on potentially inflammatory conduct and the growing prevalence of hateful rhetoric targeting vulnerable communities in Australia, NSWCCCL submits that this delicate balance has not been respected by the NSW Government through the passing of *The Crimes Amendment (Inciting Racial Hatred) Act 2025*. This offence carries a maximum penalty for an individual of two years' imprisonment, fines of up to \$11,000, or both, while corporations can face fines of \$55,000. The creation of this new offence goes against the findings of the Law Reform Commission review conducted by the Honourable Tom Bathurst AC KC into section 93Z of the Crimes Act that was handed to the government last year. The review into s93Z commented that expressions like those contained in provisions passed by the Minns Government, such as 'hatred', are imprecise and subjective. Further, the review made clear that the creation of the offence goes against the advice of the UN Committee on the Elimination of Racial Discrimination which warned that restrictions on freedom of speech should not be "broad or vague". The NSWCCCL is concerned that the offence will have unexpected outcomes. The prosecution of Sam Kerr in England for an offence against a white police officer is an example of how similar laws can be used to prosecute members of racial minority groups. There are no safeguards in place to prevent this taking place under the NSW law.

Placing restrictions on legitimate public speech risks substantially altering the fabric of our democracy and would likely disproportionately impact minority groups. NSWCCCL believes there is a desperate need for more community dialogue to combat prejudice and promote understanding. Community dialogue is not possible through the criminalisation of speech.

In February the NSW Government also passed *The Crimes Amendment (Protecting Places of Worship) Act*. This legislation creates an offence with a potential two years imprisonment and/or a \$22,000 fine for blocking, impeding or hindering access to places of worship. These penalties are disproportionate to what may be non-violent offences. It grants NSW Police the extraordinary powers to arrest and move on people in or near a place of worship for any reason. Concerningly, these offences could be used to charge members of a congregation protesting their own organisation, sexual abuse survivors demanding justice from that church, and any short-notice demonstration that happens within the vicinity of a place of worship, such as Sydney Town Hall. NSWCCCL believes these new powers will be used to silence legitimate protest. Prior to the passing of this law, there was already documented evidence of NSW Police using existing move-on powers to prevent three Jewish women from protesting a political event which Peter Dutton held at a synagogue.<sup>1</sup>

These new laws will not make communities any safer from a perceived risk of violence or the risk of actual violence occurring. The antisemitic incidents that occurred over the summer were not violent incidents and already criminal offences, with heavy penalties, yet the existing criminal offence did not prevent the actions. It has also since been confirmed that the incidents targeting the Jewish community throughout Sydney were part of a criminal hoax and not racially or ideologically motivated. It is in these

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<sup>1</sup> Jews Against Occupation 48 Australia, [https://www.instagram.com/p/DGWard-zphD/?img\\_index=1](https://www.instagram.com/p/DGWard-zphD/?img_index=1)

circumstances that Premier Minns unjustifiably connected the Dural caravan hoax, and the now debunked threat of a 'mass casualty event' against Sydney's Jewish community, to peaceful protest activity against Israel. In truth, the protests had nothing to do with the criminal hoax - the hoax had nothing to do with protests against Israel's genocide, they were entirely motivated by criminal opportunism. NSWCCCL is sceptical of claims that there is genuine and widespread increase in antisemitic sentiment in the Australian community. Even if this is wrong, the correct response is to promote dialogue in the community. Efforts made by the government at dealing with antisemitism over the summer should properly be directed at criminal organisations, rather than at genuine political communication.

There was no reasonable basis to prohibit protests outside places of worship or to link them to antisemitism. Laws restricting protest outside of religious institutions only cause more division by limiting the avenues to voice legitimate concern over political issues that religious institutions are involved in.

**The NSWCCCL recommends that the committee should find that the *Protecting Places of Worship, the Racial Hate Speech, and the Racial and Religious Hatred Acts* should be repealed.**

### 3. University Encampments

Universities are a centre of democratic debate and political life in NSW. They have long been sites of political protest. Universities are understood and often legislatively required to promote academic freedom, participation in public discourse and free debate and inquiry. For example, the University of Sydney is legally prohibited from imposing disciplinary sanctions against students for expressing their political views or beliefs.<sup>2</sup> In 2024, Australian student activists established encampments to call for their institutions to divest of funding from weapons manufacturers and to break ties with Israeli universities. These calls are not antisemitic and, as has been noted, many Jewish students were involved in the encampments.<sup>3</sup>

Following the student encampments, many universities have enacted severe restrictions on political speech and academic freedom. These include restriction on banners, posters and student announcements before lectures,<sup>4</sup> and requirements for approval to be obtained for any protest (which approval effectively neutralises and renders impotent any protest).<sup>5</sup> Furthermore, Universities Australia

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<sup>2</sup> University of Sydney Act 1989 s 31.

<sup>3</sup> Jewish Council, University encampments are no threat to Jews  
<https://www.jewishcouncil.com.au/media/university-encampments-are-no-threat>

<sup>4</sup> Daniella White and Lucy Carroll, 'Full-scale offensive': Sydney University restricts all student protests on campus, *Sydney Morning Herald*, July 24, 2024  
<https://www.smh.com.au/national/nsw/full-scale-offensive-sydney-university-restricts-all-student-protests-on-campus-2024-0704-p5jr4t.html>

<sup>5</sup> Caitlin Cassidy, 'University of Sydney criticised for plan to ban protest banners being displayed without prior permission' *The Guardian*

has endorsed a definition of antisemitism that explicitly states that support for the elimination of the state of Israel (for example, by calling for a single state including both Palestinians and Jews) is antisemitic. Universities have a role to ensure that Jewish students feel safe on campus. However, this new definition could inadvertently exacerbate the vulnerability of Jewish students to antisemitism. Where criticism of Israel is linked to antisemitism, Jewish students may be unfairly associated with the actions of the Israeli government, which they have no control over. Furthermore, this definition may lead to resentment or hostility because of the restrictions it places on academic speech and freedom and the perceived prioritisation of Israel's interests.

Academic freedom means that sometimes academics express unpopular views. Academics should not be fired for advocating for a single, democratic state in Israel-Palestine in which Palestinians and Israelis have the same rights. That is a legitimate perspective, and obviously not antisemitic. Universities should not be in the business of censoring legitimate views on geopolitics. Many academics advocate for a one-state solution in Israel-Palestine, many advocate for two states. It is not the role of university management to pick one and ban the other. A more appropriate definition of antisemitism would be deemed as antisemitic calls for the ethnic cleansing of Jews or Israelis rather than prohibiting support for eliminating or substantially reforming the nature of the State of Israel. Responding to antisemitism and all forms of racism by universities must safeguard freedom of expression and academic freedom.

**NSWCCL recommends that the Committee recommend to Universities Australia to reconsider the adoption of the endorsed definition and to ensure that measures against antisemitism do not inadvertently suppress legitimate political and academic discourse.**

#### **4. The Definition of Antisemitism**

The NSWCCL does not accept definitions of antisemitism which are unclear in key respects and widely open to different interpretations, such as that defined by the International Holocaust Remembrance Alliance (IHRA). The ambiguities in the IHRA definition have been misused to censor legitimate and reasonable criticism of the state of Israel. The NSWCCL's position is that any definition of antisemitism must not preclude expressing opposition to Israel's war crimes and breaches of international law, calling for, or participating in boycotts or sanctions on the state of Israel or corporations who benefit from the occupation as inherently antisemitic. Nor are calls for a single, democratic state where Palestinians and Israelis have equal political rights, antisemitic. As a matter of public policy, definitions which conflate criticism of Israel and its government's policies with antisemitism are of serious concern to freedom of speech.

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<https://www.theguardian.com/australia-news/2025/jan/21/university-of-sydney-criticised-for-plan-to-ban-protest-banners-being-displayed-without-prior-permission>



## Certificate of Annexure

No. NSD950 of 2025

Federal Court of Australia  
District Registry: New South Wales  
Division: Human Rights

### **Joseph Toltz and others**

Applicants

### **Nick Riemer and another**

Respondents

This and the following 12 pages is the annexure marked "**SW-3**" referred to in the affidavit of Stephen Woodbury affirmed at Sydney on 28 August 2025.

Before me:



Signature of witness

Name of Witness: Erina Violet Higgins

Qualification of Witness: Solicitor

Address of Witness: Level 8, 39 Martin Place, Sydney NSW 2000

**INQUIRY INTO ANTISEMITISM IN NEW SOUTH WALES**

**Organisation:** Jews Against the Occupation '48

**Date Received:** 6 April 2025

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NSW Legislative Council  
Portfolio Committee No. 5 Justice and Communities  
Inquiry into antisemitism in New South Wales

Michelle Berkon  
for Jews Against the Occupation '48

To Members of Portfolio Committee No. 5,

Jews Against the Occupation '48 was founded in 2003 to advocate for a just peace for all people living between the Jordan River and the Mediterranean Sea. We are deeply concerned that the findings of this inquiry will be skewed by its reliance on a highly problematic definition of antisemitism, and that these findings will be used to stifle public discourse on Israel-Palestine and curtail the democratic right to peaceful protest.

**PREAMBLE**

Any discussion on antisemitism must be based on an accurate and non-politicized definition of this form of racism. Currently, Australia lacks such a definition. Instead, antisemitism is defined in a way that makes Judaism a political rather than a religious-cultural identity.

In 2021, Australia formally endorsed the International Holocaust Remembrance Alliance (IHRA) definition of antisemitism. In February this year, Universities Australia (UA) finally succumbed to Zionist pressure and announced that its 39 members, which include all 38 public universities, would adopt a definition of antisemitism that "aligns closely with the International Holocaust Remembrance Alliance definition." (1)

Both the International Holocaust Remembrance Alliance (IHRA) and the Universities Australia definitions embrace "the new antisemitism" which transmutes the definition of antisemitism from "discrimination against, denial of, or assault upon the rights of Jews to live as equal members of whatever society they inhabit" into "discrimination against, denial of, or assault upon the right of the Jewish people to live as an equal member of the family of nations, with Israel as the maliciously-targeted 'collective Jew among the nations.'" (2)

The IHRA definition of antisemitism has been thoroughly refuted by Jewish Australian academic Peter Slezak (3) and its key drafter, Kenneth Stern, has condemned its weaponization against academic freedom and political speech. (4) Many respected legal experts, human rights groups, Jewish Holocaust scholars, Palestinian academics and public intellectuals, and progressive

Jewish organizations have expressed alarm about the definition itself and its use to stifle academic freedom and public discourse.

Several of its illustrative examples are problematic, or contain deeply problematic assumptions.

- Denying the Jewish people their right to self-determination, e.g. by claiming that the existence of a State of Israel is a racist endeavour.
- Applying double standards by requiring of it a behaviour not expected or demanded of any other democratic nation.
- Drawing comparisons of contemporary Israeli policy to that of the Nazis.
- Holding Jews collectively responsible for actions of the state of Israel.

I will address these points as follows:

- Self-determination is a right accorded to ethnic groups with historic ties to a particular place. Jews are not an ethnic group, but a religious-cultural minority with diverse ethnic identities. (5) While most of Israel's founders were Ashkenazi Jews from Eastern and Central Europe, they are "far from the only ethnic branch of Judaism." (6) The Mizrahi Jews of West Asia (The Middle East) are another distinct ethnic branch dating from Late Antiquity. (7) The Sephardic Jews of Spain and North Africa constitute yet another. Aside from these major ethnicities, smaller branches exist and/or existed in Ethiopia, Georgia, India, and China.(8)
- The existence of "a" State of Israel might not have been a racist endeavour. However, the existence of "the" State of Israel demonstrably is. The Zionist project was conceived as a settler colony, entrenched through land acquisition and economic marginalisation of the indigenous Arabs, established as a state through ethnic cleansing, and is maintained via legal discrimination against non-Jews throughout all the territory it controls.
- For Israel, the expectation that it should adhere to international law is "requiring of it a behaviour not expected or demanded of any other democratic nation".
- Israel is not a democratic nation. It is recognised by key human rights organisations as practising the crime of apartheid.
- When Israeli politicians employ dehumanising language and advertise genocidal intent, its military and security apparatus carries out actions comparable to other genocidal regimes in history, including the Nazi regime, it is reasonable and historically imperative to draw the comparison. (9) Years before the First Intifada (1987–1993), Yeshayahu Leibowitz, an Orthodox Jewish Israeli public intellectual, polymath, professor, and writer

on Jewish thought, described Israeli conduct in the Occupied Palestinian Territories as "Judeo-Nazi." (10) Tragic irony is a literary technique, not a crime.

- Indeed, Jews should not be held collectively responsible for Israel's actions. This places the onus on Israel to cease claiming that it speaks and acts for Jews collectively, on Jewish representative bodies to cease their conflation of Judaism and Zionism, and on synagogues to return to their role as places of worship and Jewish culture and cease their enmeshment with Israel. It also requires all institutions to reject definitions of antisemitism that refer to Israel.

The Universities Australia definition also contains deeply problematic statements:

- Criticism of Israel can be antisemitic when [...] it calls for the elimination of the State of Israel.
- All peoples, including Jews, have the right to self-determination.
- For most, but not all Jewish Australians, Zionism is a core part of their Jewish identity.
- Substituting the word "Zionist" for "Jew" does not eliminate the possibility of speech being antisemitic.

I will address these points as follows:

- No state, including the State of Israel, has a presumptive right to exist. International law accords this right to peoples, not states. Throughout history, including recent history, states have come and gone. Israel's existence was premised on the dispossession of Palestinians, and it maintains its existence through their ongoing dispossession and oppression. Its insistence on a presumptive right to exist is intended to erase public discourse on the actual rights of Palestinians. (11)
- As stated above, self-determination is a right accorded to ethnic groups with historic ties to a particular place. Jews are not an ethnic group, but a religious-cultural minority with diverse ethnic identities.
- About 70% of Jewish Australians identify as Zionist (12) However, the fact that a large percentage of a population adheres to a particular ideology does not make it acceptable. Judaism is an ancient religion shared by people of diverse cultures and ethnicities. Zionism is a very recent political ideology with its roots in Evangelical Christian theology and European imperialism, not the religion of Judaism.
- Substituting "Zionist" for "Jew" when adjacent speech dehumanises or vilifies Jews is antisemitic. Condemning Israel and Zionism in terms that accurately identify their attributes without using language that dehumanises or vilifies Jews, is not.

The adoption of any definition of antisemitism that conflates Judaism and Zionism legitimises allegations of antisemitism by Jews whose religious-cultural identity is secure, but who are uncomfortable because the political ideology to which they subscribe is being refuted, and the state which they support is being exposed for its crimes.

## **TERMS OF REFERENCE**

### **Antisemitism in New South Wales, in particular:**

#### **(a) the causes underlying the increasing prevalence and severity of antisemitic incidents across the state**

The perception of an increase in the prevalence and severity of antisemitic incidents is created by a fallacious definition of antisemitism (see preamble). This misapprehension skews our understanding of the causes underlying actual antisemitism. A complicating factor is the political weaponization of antisemitic attacks.

There is no question that actual antisemitism exists. Those of us active on social media can attest to the prevalence in certain circles of vile antisemitic slurs and tropes. These circles are overwhelmingly the preserve of far-right nationalists and white supremacists. Nevertheless, blame, both overt and implied, is directed at the pro-Palestine movement, which is explicit in its rejection of racism, including antisemitism, and where any suggestion of antisemitism is shut down. It is worth noting that such antisemitic comments are rarely intended as such, but are themselves the result of the conflation of Judaism and Zionism.

It is important to note that anti-Zionist Jews experience vilification, harassment, and assault. Zionist Jews deny our Jewishness, insult us as "kapos," Nazis, and "kaffirs," call for us to be raped by Hamas, and have even expressed regret that our families survived the Nazi genocide. We understand that, while our Jewish identity is in focus, we are targeted for our politics.

A further complicating factor is the antisemitism fomented by Israel's campaign to dominate the Jewish diaspora. A recent example is the key role played by Israelis in designing Hungarian leader Victor Orban's antisemitic attack on Jewish philanthropist George Soros. (13) Earlier this year, an MP from the ruling Likud party, Dr Edy Cohen, tweeted on X in Arabic: "The Protocols of the Elders of Zion are actually being implemented in practice. We are who will rule the world with wisdom and not force, with guile and not with arrogance." (14) Such opportunistic circulation of antisemitic tropes is appalling.

The alacrity with which NSW Premier Minns (15), PM Albanese (16), and Coalition Leader Peter Dutton (17) leapt on the antisemitism bandwagon during the recent spate of antisemitic incidents is telling. Far from assuaging Jewish fears, these politicians exploited these incidents to further their own pre-existing agendas. Minns has long wanted to shut down environmental defence and pro-Palestine protests, Albanese wants to justify and deflect from his government's

appalling record on Palestine, and Dutton is eager to deepen community tensions as fuel for racist election pitches.

Recommendation: An accurate assessment of the scale and nature of antisemitic incidents requires a clear understanding of the meaning of antisemitism. NSW policymakers must adopt a definition of antisemitism that decouples Jewish identity from allegiance to a political ideology and restores its meaning as hostility toward and/or discrimination against Jews as a religious-cultural group. From this sound base, an accurate assessment of Jewish experiences of antisemitism can be developed.

### **(b) record levels of antisemitism on university campuses and in schools undermining student safety**

The perception of record levels of antisemitic incidents on university campuses rests on a fallacious definition of antisemitism (see preamble) and misrepresented data.

Before the UA announcement, only five Australian universities had adopted the IHRA definition of antisemitism, and by April 2023, six universities had publicly rejected it. The about-face is the result of a concerted campaign by Zionist MPs, both Jewish and non-Jewish (18), and Zionist organisations. (19)

In early 2023, the Zionist Federation of Australia (ZFA), whose stated purpose is “advocating for the State of Israel on behalf of the Jewish community,” commissioned an inquiry into antisemitism on Australian university campuses. It focused on antisemitism, exclusion, Holocaust denial, and “matters relating to Israel.” Invitations were sent out via both the ZFA and the Australasian Union of Jewish Students’ (AUJS), whose constitution includes a commitment to Zionism. According to the ZFA, the 563 respondents represented approximately 7% of Jewish students enrolled or recently enrolled at an Australian university. Of these, around 64% claimed to have experienced antisemitism on campus. That is, 64% of 7% of Jewish students affiliated with Zionist organisations experienced some form of antisemitism according to a definition of antisemitism which includes “matters relating to Israel.”

The ZFA misrepresented this data as showing that “two-thirds of Australian Jewish university students have experienced antisemitism on campus.” It distributed this spurious claim to every Australian university, and repeated it in its submission to the August 2023 Senate Inquiry into Antisemitism at Australian Universities. (20)

There is no credible independently-sourced evidence of record levels of antisemitism on university campuses or in schools, let alone any undermining of student safety.

Recommendation: The scope and nature of antisemitism on university campuses must be assessed on the basis of a depoliticized definition of antisemitism and independently sourced, rigorously evaluated data. Jewish sensitivity to political slogans, flyers, and events must not be

mischaracterized as experiences of antisemitism. While schools and universities must adopt firm positions on racism, they must protect academic freedom and the right to political dissent in all peaceful forms.

**(c) the threat to social cohesion in New South Wales presented by antisemitism**

Social cohesion thrives when all members of society feel equally respected and valued. Clearly, racism threatens social cohesion. However, equally clearly, exceptionalising and prioritising one form of racism over others undermines the perception of equality, creating resentment, which undermines social cohesion.

When our governments and academic institutions focus their concern on antisemitism while the self-defined "Jewish State" is under investigation by the International Court of Justice for atrocity crimes, potentially genocide, in Gaza, and Zionist Jewish organisations are enthusiastically supportive, this places Jewish individuals in the cross-hairs of this resentment.

Furthermore, when so-called "antisemitism" is weaponized against Australians exercising their democratic freedoms, this confirms antisemitic tropes, and places Jews at risk of antisemitic vilification and attack.

Exceptionalising and prioritising antisemitism feeds suspicion of Jews through reinforcing the classic antisemitic trope of insidious Jewish power, thus creating a breeding ground for antisemitic conspiracy theories that endanger not only Jews but society as a whole.

Recommendation: Social cohesion is far too important to become a political tool used, with no apparent appreciation of irony, to undermine inter-communal trust and respect. NSW policy must emerge from consultation with all communities, and reflect a clear understanding of the vulnerability of and threat to each community as represented by credible independent data.

**(d) how community safety might be enhanced, on behalf of the Jewish community of New South Wales**

Community safety can be enhanced only when all communities are equally secure and their needs are equitably addressed. It follows that community safety can never be enhanced by pitting communities against one another.

While there is no credible evidence of a rise in antisemitism, evidence of racist vilification, harassment, loss of employment, and physical attacks against Muslims, Arabs, and Palestinians is mounting daily, and racism against First Nations peoples continues unabated. Exceptionalising and prioritising one community based on the misrepresentation of the threat to that community, especially at the expense of addressing actual violence experienced by other communities, is a recipe for community tension.

Antisemitic attacks were used as a pretext for introducing and passing anti-protest laws after they were known to have been unrelated to any protest activity. This points to the cynical weaponization of Jewish community sensitivity and fears for political gain. (21) Repression of protest and dissent in the name of Jewish safety can only cultivate antisemitism.

Recommendations: NSW community safety policies must reflect an appreciation of the fact that the safety of all communities is intertwined. The perceived interests and demands of one community must not be prioritised over any other, as this creates the very resentment that has the potential to shatter inter-community trust. They must ensure that all communities are, and are known to be, equally valued.

### **(e) ways to improve security arrangements around synagogues**

A fairly universal understanding of a place of worship is a space sacred to communities and individuals of shared faith and cultural identity. As such, they deserve protection. However, when they compromise their sanctity through the nature of events held on their premises, and the nature of the discourse they encourage, they arguably forfeit this protection.

Almost all synagogues in NSW incorporate support for Israel into their religious, cultural, and educational services. Congregations pray for the State of Israel and the Israeli Defence Force (IDF), celebrate Israel's Independence Day as though it were a Jewish festival, teach the Zionist narrative on Israel-Palestine to children in Sunday School, host Zionist youth leaders who romanticise their military service and inculcate Jewish teenagers with Zionist zeal, and facilitate contact with organisations that run Birthright trips.

This activity has not ceased in the light of findings against Israel of unlawful occupation, apartheid, and genocide, issued by the United Nations (UN) and key human rights organisations including Amnesty International, Human Rights Watch, and Israel's own B'Tselem. Nevertheless, synagogues freely carry on these activities without impediment.

However, when, in the midst of Israel's horrendous military onslaught in Gaza and violent depredations in the West Bank, not to mention territorial aggression in Lebanon and Syria, synagogues host celebrations of Israeli institutions and individuals directly involved in the dispossession and oppression of Palestinians, they must face the justified anger of Australians exercising their democratic freedom to protest.

This is not an assault on the sanctity of a place of worship but the expression of outrage that a place of worship is being used for profane purposes. Jewish Australians should not be protected from Australian democracy in action, which includes protest and free speech.

Recommendation: Security arrangements for synagogues must prevent property damage and ensure the safety of congregants and other attendees. However, they must not mischaracterize legitimate political action as racism, incitement, or violence. In the absence of any evidence that

synagogues or their congregants and/or attendees face an actual threat to their safety from protesters, the anti-protest laws must be repealed and evidence-based security measures put in place that do not infringe upon Australians' right to protest and dissent.

**(f) arrangements to protect individuals from the practice of "doxing" and**

**(g) privacy arrangements around public information that may identify an individual or their address, such as land title records and electoral roll information**

The need to protect individuals from the publication of personally identifiable information without their consent, even if this information has been obtained legally from public databases and social media websites, would appear to be incontestable. However, there are circumstances wherein an individual forfeits, to varying degrees, their right to privacy. For example, public figures and criminals are subject to public scrutiny.

When individuals within a group conspire to undermine the rights of others, such as by using professional networking to deprive them of their livelihoods, by conspiring to produce biased educational materials, or by exerting covert influence on public institutions, there must be a mechanism by which these individuals can be held to account.

Recommendation: NSW anti-doxing and other privacy-protection measures must balance personal rights and social responsibility. They must reflect the understanding that the right to privacy is not an absolute right but a conditional one, and measures to protect individual privacy must also ensure that this right is not used in bad faith.

**(h) the role of the Sydney Jewish Museum in providing Holocaust education for students**

The Sydney Jewish Museum states that it exists to "commemorate the six million Jewish people who were murdered and provide important messages to future generations." (22)

However, its message is stunted by the weaknesses inherent in its narrow focus.

- The museum exceptionalizes the Nazi genocide against the Jews of Europe. Yet Jews are far from the only group subjected to persecution and genocide. Wikipedia lists about seventy genocides from 1200 to 2025. (23) Even the Nazi genocide swallowed not only the Jews of Europe, but also the Sinti and Roma Peoples. Genocide is accurately defined as a crime against humanity, each genocide a manifestation of a deeply anti-human impulse. If genocide education is to be of value to future generations, it must be framed as such. Otherwise it serves only as a headstone, lamenting a particular loss.
- The laser focus on the Holocaust also narrows Jewish identity to a single ethnicity, the Ashkenazi Jews of Eastern and Central Europe. Antisemitism played a harrowing role in Ashkenazi life, but it was only "a European malady" (24), sown and cultivated by the Christian Church, and adopted by secular authorities. Jews whose migrations over

millennia saw them settle in the pluralistic societies of North Africa, the Arab world, Iran, the Subcontinent, and Asia (25), lived mostly secure lives, enjoying rights and protections beyond imagining for those of us who endured centuries of persecution in Europe. In fact, their populations were periodically swelled by Jews fleeing persecution in Europe. Jewish communities of West Asia (The Middle East) were completely blindsided by the antisemitism imported into Muslim societies (26) during the 1930s and 1940s to drive flagging immigration to Israel.

- Furthermore, the Holocaust focus narrows even Ashkenazi experience. After the Enlightenment, the same sociopolitical transformation that increasingly opened European society to Jewish participation also prompted critique of socioeconomic relationships. The vast majority of Jews were working class, and naturally aligned themselves with social justice struggles. In fact, Jews have played a disproportionate role in social justice struggles around the globe, from London's East End and the Bolshevik Revolution to the US civil rights movement and the struggle against South African apartheid. In all of these liberation movements, as in the movement for the liberation of Palestine, Jews have been included, supported, and valued. (27) The museum completely ignores this history, culture, and experience.

Recommendation: The museum should either be renamed the "Sydney Jewish Holocaust Museum" or its scope should be widened to encompass the full spectrum of Jewish experience. While it was established as a memorial to the Jews who perished in the Nazi genocide, it has expanded over the years to include Judaica and Australian Jewish history. If it is to live up to its tagline, "Where history has a voice," (29) it must showcase the diversity of Jewish ethnicities in Australia, and their varied histories and cultures in their home countries around the globe. If it is to live up to its stated aim to "provide important messages to future generations," (29) it must universalise its message, thereby subverting antisemitic tropes of Jewish exceptionalism, and accurately representing the rich and diverse histories, cultures, and experiences of Jewish people.

## **CONCLUSIONS**

We submit that it is incumbent on the Committee to:

- Cultivate a strong understanding of the distinction between Judaism and Zionism;
- Evaluate all submissions in light of their use of a problematic definition of antisemitism and/or reliance on flawed data; and
- Frame its findings in terms that reject the politicization of antisemitism, accord equal respect and protection to all vulnerable communities, and enshrine protest and freedom of political expression as fundamental democratic rights.

The Committee should advise policymakers to:

- Adopt a definition of antisemitism that restores its meaning as hostility toward and/or discrimination against Jews as a religious-cultural group;
- Ensure that policy is informed by credible data which is independently sourced, and rigorously analysed and interpreted; and
- Frame policy in terms that ensure the safety and wellbeing of all communities while protecting democratic rights and freedoms.

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## Certificate of Annexure

No. NSD950 of 2025

Federal Court of Australia  
District Registry: New South Wales  
Division: Human Rights

**Joseph Toltz and others**

Applicants

**Nick Riemer and another**

Respondents

This and the following 6 pages is the annexure marked "**SW-4**" referred to in the affidavit of Stephen Woodbury affirmed at Sydney on 28 August 2025.

Before me:



Signature of witness

Name of Witness: Erina Violet Higgins

Qualification of Witness: Solicitor

Address of Witness: Level 8, 39 Martin Place, Sydney NSW 2000

**INQUIRY INTO ANTISEMITISM IN NEW SOUTH WALES**

**Organisation:** Jewish Voices of Inner Sydney (JVOIS)

**Date Received:** 6 April 2025

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JEWISH VOICES OF INNER SYDNEY  
SUBMISSION TO THE PORTFOLIO COMMITTEE NO. 5  
JUSTICE AND COMMUNITIES:  
INQUIRY INTO ANTISEMITISM IN NEW SOUTH WALES

**Dear Committee Members,**

**April 6 2025**

We write on behalf of Jewish Voices of Inner Sydney (JVOIS), an organisation of Jewish residents in the local government areas of Inner West Council and the City of Sydney.

We are a group that came together in 2024. Many of our members felt that the established Jewish representative bodies in NSW were not reflecting the full diversity of opinion in the Jewish community, particularly with respect to the Israeli government's policies towards the Palestinian people. In the past 6 months, we have had fruitful discussions with our elected representatives in local, state and federal government across partisan lines about combating antisemitism in Inner Sydney.

Our group is deeply committed to combating all forms of racism and bigotry, of which antisemitism is the example that affects us personally. It is our view that, for all parts of society to succeed in challenging antisemitism, it needs to be clearly defined, measured in an evidence-based way, holistically addressed alongside all forms of discrimination, and not weaponised or exceptionalised for political ends.

Several of our members who attend the Newtown Synagogue were deeply alarmed by its defacement by criminal vandals in January 2025. We were reassured that law enforcement quickly came to the conclusion that these attacks were part of an opportunistic criminal hoax and not indicative of any broader societal increase in antisemitism.

However, we were dismayed by the response in political and media commentary in the immediate aftermath of these incidents, which in some cases sought to tie these attacks to a purported antisemitism generated by the Pro-Palestine movement. It has now been reaffirmed by the evidence presented by the police that these claims were entirely untrue. We note that the Australian Federal Police Deputy Commissioner Krissy Barrett acknowledged that in the aftermath of the attacks; *“There was also unwarranted suspicion directed at other communities – and that is also reprehensible.”*

The political instrumentalisation of the attacks did not increase a feeling of Jewish safety or social cohesion between Jews and the broader community.

Our members do not feel unsafe living in Inner Sydney, at the heart of a successful multicultural society. They do not feel unsafe attending pro-Palestine demonstrations in the Sydney CBD. Our members, some of whom are staff or students at the University of Sydney, did not feel unsafe when the encampments were in place last year. What did make our members feel unsafe were the statements of our political representatives, including Premier Chris Minns, that warned in the initial aftermath of the Dural caravan incident that it was a “potential mass casualty event” and a case of “terrorism”.

Our position is this: attacks or rhetoric against Jewish Australians, as Jews, is antisemitic and must be called out. But we reject the idea that the Pro-Palestine movement is characterised by, or responsible for, widespread antisemitism.

We reject definitions of antisemitism, including the definition used by the International Holocaust Remembrance Alliance (IHRA), which deems as antisemitic political expression which criticises Israel's human rights record, calls for the boycott or sanctioning of the Israeli occupation or participating businesses, or which calls for a single, democratic state in which Palestinians and Israelis have the same political and civil rights. Kenneth Stern, the lead drafter of the IHRA, has since distanced himself from the way the definition has been weaponised to police criticism of Israel. The inquiry should consider alternative definitions, such as the Jerusalem Declaration on Antisemitism, that provide a more precise explanation of anti-Jewish hatred.

Zionism and Jewish identity are distinct from each other, with Judaism preceding the political ideology of Zionism by over 2000 years. Many Jews in Australia are not Zionists, and many Zionists are not Jewish. We recognise that many Jewish Australians identify strongly with Zionism and have a deeply felt attachment to the State of Israel. For some, that attachment can render all criticism of the Israeli government indistinguishable from an attack on all Jews. However, it is misleading to suggest there is a singular Jewish position on Zionism or a monolithic view amongst Jewish people towards Israel's record of treatment of Palestinians. An inquiry into antisemitism must recognise this diversity of viewpoints if it is to be successful.

We are concerned that, if antisemitism continues to be weaponised in service of political ends, that this politicisation will undermine efforts to create broad awareness and opposition to antisemitism in Australian society. Whatever its intentions, such discourse will only do damage to the Jewish community's place in society.

Please see below for our members' testimonials:

*"Australia is a successful case study of multiculturalism, and has a strong and vibrant democracy and civil society. Those things have made it a wonderful place to be Jewish and are why so many Jewish families like my own have made it their home. Restrictions on the right to protest, curtailing of academic freedom and other polarising measures will not make Jews safer. If anything, they will do the opposite."*

- Bart, Camperdown

*"Nothing makes me feel more unsafe than politicians using antisemitism as a way to score points with voters or strip Australains of their rights on false claims, all in the name of Jewish safety. Having attended Pro-Palestine protests with my children, seeing Jewish groups walking with them, attending sit-ins and visiting the encampment, the claim that these are hateful, violent, or in anyway antisemitic is absurd"*

- Tanya, Lewisham

*"At every pro-Palestine demonstration I have attended, I have not once ever been subject to or witnessed antisemitic abuse directed against me, my friends, or any other Jewish participants. Instead, at every demonstration I have been welcomed. I have been pleased to see that Jewish people were speakers on the platforms and seemed to be involved at every stage of the organising."* - David, Newtown

*"As a Jew who criticises Israel's genocide against Palestinians I am more afraid of being called antisemitic by pro-Israeli Jewish acquaintances trying to silence me than I am of being subjected to antisemitic abuse walking the streets of Sydney"*

- Jesse, Glebe

Thank you for your time in reading our submission. We would be happy to provide any further assistance the committee requires, including appearing at a public hearing.

Sincerely,

**Jewish Voices of Inner Sydney**

## Certificate of Annexure

No. NSD950 of 2025

Federal Court of Australia  
District Registry: New South Wales  
Division: Human Rights

### **Joseph Toltz and others**

Applicants

### **Nick Riemer and another**

Respondents

This and the following 4 pages is the annexure marked "**SW-5**" referred to in the affidavit of Stephen Woodbury affirmed at Sydney on 28 August 2025.

Before me:



Signature of witness

Name of Witness: Erina Violet Higgins

Qualification of Witness: Solicitor

Address of Witness: Level 8, 39 Martin Place, Sydney NSW 2000

**INQUIRY INTO ANTISEMITISM IN NEW SOUTH WALES**

**Organisation:** Tzedek Collective

**Date Received:** 6 April 2025

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06 April 2025

Committee Secretary

PORTFOLIO COMMITTEE NO. 5 – JUSTICE AND COMMUNITIES

Clerk of the Parliaments, NSW Legislative Council  
NSW Parliament House  
6 Macquarie Street  
Sydney NSW 2000

To the Committee Secretary,

We are writing this submission as a staunch Jewish group called Tzedek Collective, formed in 2021 and based in and around Gadigal, Wangal, Bidjegal, Dharawal and Dharug lands. Tzedek represents a growing number of Jewish people, including university staff and students, united in our desire to cultivate an anti-Zionist Jewish community that is rooted in the Yiddish diasporic principle of 'hereness'. Our goal is to develop a cultural, spiritual, inclusive and pluralistic Jewish community that has strong ties with the broader community. Our collective's principles are rooted in and guided by our Jewish identities, culture, customs, practices and religion.

Tzedek Collective operates from a position of shared struggle and unity. We are deeply concerned about the attempt to essentialise antisemitism and treat it as a distinct and removed form of prejudice.

As university workers and students and community members, we see daily prejudice and violence targeting Muslim, Aboriginal and Torres Strait Islander, and Palestinian people, international students, and other people from socially marginalised cultural backgrounds. These people bear the brunt of racial violence and prejudice. We know because these are our students, our colleagues, and our friends.

Tzedek Collective has been active in calling for an end to the genocide and ethnic cleansing of Palestine and for the liberation and self-determination of Palestine. As students and staff members on university campuses, we have found solidarity and camaraderie with others in this liberatory anti-racist movement calling for an end to violence inflicted in the name of Zionism (as Zionism ultimately strives for Jewish supremacy). We have felt welcomed and



hold mutual respect within the movement. We have held and participated in both multi-faith and Jewish-specific celebrations with Palestinians and Muslims.

It is clear from the Terms of Reference that this Committee is singling out antisemitism from the broader racism faced by racialized minority groups and thus not only not helping the reduction of antisemitism but perpetrating it further as then the cause of racism – white supremacy – is only reinforced.

Criticism of the State of Israel has regularly been characterised as being inherently antisemitic, and these accusations have been used to silence those who would speak out against Israel's crimes of illegal occupation and genocide. These critics have been wrongfully labelled as antisemites without evidence and without any meaningful engagement with the concerns raised in those critiques. In this way, the State of Israel fronts itself as a representative of all Jewish communities and then hides behind Judaism and Jewish communities to deflect any valid criticism of its crimes. This is evident from the very beginning of Israel's establishment with the Nakba of 1947- 48 up until and including the ongoing genocide currently being perpetrated in Gaza. In just the past two weeks, Israel has murdered more than 1,000 people in Gaza, Palestine (see UN report from 2 April 2025 <https://news.un.org/en/story/2025/04/1161816>). We fear that this is the case with this inquiry as well, the result of which would be targeting other minority groups in the name of the 'supposed' safety of supporters of Israel and Zionism rather than actually combatting instances of racism.

Policing of antisemitism has mainly resulted in a reduction of academic freedom and freedom of speech generally and for our responsibilities as university workers, students and members of society to tell the truth and to support others to tell those truths. Antisemitism has been dealt with as a separate issue to other racisms and not in an anti-racism framework, and in fact, has been used to vilify academics, activists, students, and others. It has been used to stifle academic speech and freedom in Australia, as well as in the US, UK, and Canada. Even before complaints might be made, it has had a chilling effect, with staff and students around the country often already afraid to talk publicly about Israel's actions and its histories in case of receiving a vexatious complaint. We know that this is the case at Australian universities because many members of our Collective are university staff and students.



Countering rising antisemitism is a serious and important task, but the focus on policing and further security is not helpful in this regard. We, as a Jewish collective committed to anti-racism, are not in favour of addressing antisemitism in isolation from other forms of racism. No separate definition and treatment of antisemitism is needed in order to understand it or fight against it. On the contrary, the most effective way of dealing with the very real antisemitism that does exist in society is through a broader antiracist approach, which sees antisemitism as both historically specific but as deeply interlinked with other forms of discrimination and racism.

Similarly, education on the Holocaust of European Jews, which is one of the strategies proposed by this committee in the Terms of Reference (point h) for combating antisemitism, has been often removed and elevated from other genocides that have happened throughout history, such as the genocide of Herero and Nama by the Germans prior to the Holocaust, or the current genocide of Palestinians or First Nations people in this settler-colony of Australia. It also often ignores the other victims of the Holocaust, such as the Roma people, LGBTQ communities, among others. Education is very important, and we encourage it to be one that is rooted in understanding how genocides are justified and perpetrated without exceptionilising them.

We are witnessing a genocide unfold in Gaza. Israel's deliberate actions to devastate Palestinian life and all that sustains it have never been clearer. We urge the Commission of Inquiry to remember what's at stake: calling out genocide is a moral duty for every single person. With the recent ICC and ICJ proceedings into Israel's actions in Gaza and in the West Bank, there are also potential legal implications.

We urge the Commission of Inquiry to heed our concerns. If we are to undertake tangible work to address antisemitism, we need to address racism and prejudice **in all its forms**, and our actions must be rooted in solidarity rather than essentialise a very specific Jewish Zionist experience.

Tzedek Collective,



## Certificate of Annexure

No. NSD950 of 2025

Federal Court of Australia  
District Registry: New South Wales  
Division: Human Rights

**Joseph Toltz and others**

Applicants

**Nick Riemer and another**

Respondents

This and the following 9 pages is the annexure marked "**SW-6**" referred to in the affidavit of Stephen Woodbury affirmed at Sydney on 28 August 2025.

Before me:



Signature of witness

Name of Witness: Erina Violet Higgins

Qualification of Witness: Solicitor

Address of Witness: Level 8, 39 Martin Place, Sydney NSW 2000

**INQUIRY INTO ANTISEMITISM IN NEW SOUTH WALES**

**Organisation:** Jewish Council of Australia

**Date Received:** 6 April 2025

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## Submission to Portfolio Committee No. 5 – Justice and Communities Inquiry into Antisemitism in New South Wales

**Submitted by:** The Jewish Council of Australia

**Date:** 6 April 2025

### Introduction

The Jewish Council of Australia welcomes the opportunity to contribute to the Portfolio Committee No. 5's Inquiry into Antisemitism in New South Wales.

The Jewish Council is a registered charity made up of a diverse group of Jewish academics, lawyers, writers, and teachers with expertise in areas including Jewish history, human rights law, antiracism, First Nations justice, and politics. We provide an independent, expert Jewish voice opposing antisemitism and racism and supporting Palestinian human rights.

We work with policy-makers, civil society organisations, politicians, and the media, across the political spectrum, to advocate on issues of human rights, racism and antisemitism. We also host community events and forums, as well as facilitating discussion groups for over 200 Jewish people around the country.

The Jewish Council was formed in February 2024 in the midst of Israel's bombardment of Gaza, to provide an alternative Jewish perspective to that provided by pro-Israel Jewish organisations. We are made up of two Executive Officers who serve as spokespeople for the Jewish Council, as well as an Executive and Advisory Committee of twenty Jewish people, who are all volunteers. We have over 1,000 Jewish people who have signed on to support of our statement of Core Principles, publicly listed on our website.<sup>1</sup>

It is important for this Committee to acknowledge and understand that the Jewish community is not a monolith who all support one political position, or who all support the state of Israel.

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<sup>1</sup> <<https://www.jewishcouncil.com.au/supporters>>.

There is a long history of Jewish support for human rights and solidarity across racial lines, and opposition to the policies of the state of Israel.<sup>2</sup>

The Jewish Council's formation in February 2024 reflects a growing movement of Jewish people in Australia, the USA, Israel, and elsewhere in the world, who support Palestinian human rights.

The Jewish Council is deeply concerned about rises in antisemitism in Australia, which is part of a broader increase in racist rhetoric and conduct that includes Islamophobia, anti-Indigenous racism, anti-Asian racism, and anti-Palestinian racism, as well as prejudice against LGBTIQ+ communities and other socially marginalised people. We consider that the only way for us to effectively fight antisemitism is by working in partnership with other groups facing bigotry and discrimination.

We draw this Committee's attention to the rise in anti-Palestinian racism and Islamophobia,<sup>3</sup> and warn that the Committee's exclusive focus on antisemitism rather than all forms of racism risks fomenting the exclusion of other communities experiencing racism and driving division between Jewish communities and other racialised communities.

In terms of governmental responses to rises in antisemitism and racism, we support approaches which adopt a unified commitment to opposing all forms of racism, which do not create hierarchies of racism, and those which are targeted at addressing systemic and structural discrimination and addressing the root causes of racism. Such measures can include community support initiatives, education and early-intervention programs.

We are also concerned about the ways in which the commentary and actions of the media, political and other leaders, in reference to the Jewish community and incidents of antisemitism, has fuelled racism and division. This inquiry into antisemitism risks forming part of a broader trend of exceptionalising and politicising antisemitism in a way which pits Jewish communities against other racialised communities and ultimately makes Jewish people, and all racialised people, less safe.

One major risk is that this Inquiry will feed into a politicised and divisive discourse which seeks to label any criticism of Israel as antisemitic, thereby increasing antisemitism by linking Jewish identities to the state of Israel and its human rights abuses.

We also warn the Committee of the danger of relying on antisemitism data from organisations which conflate criticism of Israel and the political ideology of Zionism as antisemitic. This data is unscholarly and has been widely critiqued in Australia and globally.<sup>4</sup>

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<sup>2</sup> Shaul Magid, 'Zionism's History Is Also a History of Jewish Anti-Zionism', *Jacobin* (2024), <<https://jacobin.com/2024/01/shaul-magid-interview-zionism-anti-zionism-judaism-history>>; Sarah Lazare, 'The Forgotten History of the Jewish, Anti-Zionist Left', *In these times* (13 July 2020), <<https://inthesetimes.com/article/jewish-anti-zionism-israel-palestine-colonialism-annexation-apartheid>>.

<sup>3</sup> Islamophobia Register, 'Islamophobia in Australia 2023-2024 Report' (2024) <<https://islamophobia.com.au/wp-content/uploads/2025/03/Islamophobia-in-Australia-Report-5.pdf>>.

<sup>4</sup> Shane Burley and Naomi Bennet, 'Examining the ADL's Antisemitism Audit: A line-by-line reassessment of the organization's data illuminates the flaws in its methodology', *Jewish Currents* (17

## What is antisemitism?

Like all forms of racism, antisemitism has taken many different shapes and forms throughout history. As described by Naomi Klein, “[f]rom the Illuminati to the *Protocols of the Elders of Zion*, from the Rothschild banking family to George Soros’s philanthropy, Jews have been the subjects and targets of the most persistent conspiracy theory of the last two and a half centuries. Despite shifting names and players, the script has stayed remarkably similar: an international Jewish conspiracy stands accused of colluding in the shadows to undermine Christian values, weaken Christian states, seize Christian property, and, in later versions, control the media. From revolutions to pandemics to terrorist attacks, it always seems to be our fault.”<sup>5</sup>

The history and modern forms of antisemitism are too voluminous to recount in this submission. We refer this Inquiry to a large body of work on the history of antisemitism and racism against Jewish people, and its current iterations. We have referred the Committee to resources which appropriately distinguish between antisemitism and criticism of Israel. We urge the Committee to avoid relying on widely criticised material on ‘the New Antisemitism’, which strategically conflates criticism of Israel with antisemitism.

Instead, we refer the Committee to the following resources:

- Shane Burley and Ben Lorber, *Safety Through Solidarity: A Radical Guide to Fighting Antisemitism* (2024);<sup>6</sup>
- Rachel Shabi, *Off-White: The Truth About Antisemitism* (2024);<sup>7</sup>
- Peter Beinart, *Debunking the myth that anti-Zionism is antisemitic* (2019);<sup>8</sup>
- Jewish Currents Podcast, *Talking about antisemitism* (2024);<sup>9</sup>
- Max Kaiser, *Jews, antisemitism and power in Australia* (2024).<sup>10</sup>

## Our approach to addressing antisemitism and racism

One of the core principles of the Jewish Council is that “the only way to effectively fight antisemitism is by committing to work in solidarity with other groups facing bigotry and discrimination to fight all forms of racism.” We recognise that while each form of racism has differences in terms of modes and forms of operation, all forms of racism are interconnected. It is this interconnectedness which makes it so important to have a unified approach to tackling racism.

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June 2024), <<https://jewishcurrents.org/examining-the-adls-antisemitism-audit>>; Alex McKinnon, “Anti-Jewish racism ... [is] not generally coming from the neo-Nazis’: Inside ECAJ’s Bizarre Antisemitism Report, *Everything is Fine* (October 2024), <<https://everythingisfine.beehiiv.com/p/inside-ecaajs-bizarre-antisemitism-report>>.

<sup>5</sup> Naomi Klein, *Doppleganger* (2023) p. 285.

<sup>6</sup> <<https://www.penguinrandomhouse.com/books/741043/safety-through-solidarity-by-shane-burley/>>.

<sup>7</sup> Review is available here: <<https://www.theguardian.com/books/2024/nov/03/off-white-the-truth-about-antisemitism-by-rachel-shabi-review-racism-by-any-other-name>>.

<sup>8</sup> <<https://www.theguardian.com/news/2019/mar/07/debunking-myth-that-anti-zionism-is-antisemitic>>.

<sup>9</sup> <<https://jewishcurrents.org/talking-about-antisemitism>>.

<sup>10</sup> <<https://meanjin.com.au/essays/jews-antisemitism-and-power-in-australia/>>.

As stated by the Australian Human Rights Commission in its *National Anti-racism Framework*, “systemic and structural racism is deeply embedded throughout Australia and requires an urgent national response.” The Framework seeks to be grounded in “an understanding of racism that is intersectional, community-centric, and grounded in truth-telling.” It also seeks to “recognise the similarities and differences between forms of racism that affect different communities.”<sup>11</sup>

As members of the Jewish community committed to antiracism, antifascism and solidarity, we recognise that Jewish freedom is intimately connected to the defeat of all forms of racism. This guides our work, consistent with our commitment to Tikkun Olam (repair of the world), Pikuach Nefesh (the sanctity of human life) and the ethos of social justice embedded in our shared histories.

We do not support law and order responses as a way to address underlying issues of racism. Such approaches are not grounded in evidence, and do little to tackle issues of racism. Instead, we highlight the need for working across affected communities to address racism and discrimination.<sup>12</sup>

We support approaches to addressing racism that include institutional and systems change, prevention, education and early-intervention. There are a myriad of resources which the Committee can rely on as to the importance and effectiveness of these approaches.

We list some of them here:

- Griffith et al. *Dismantling institutional racism: theory and action* (2007)<sup>13</sup>
- Australian Human Rights Commission, *Anti-Racism Framework* (2024)<sup>14</sup>
- Shane Burley and Ben Lorber, *Safety Through Solidarity: A Radical Guide to Fighting Antisemitism* (2024)<sup>15</sup>
- Max Kaiser, *Jews, antisemitism and power in Australia* (2024)<sup>16</sup>

## The dangers of defining antisemitism in relation to Israel and conflating Jews with Israel

We refer this Inquiry to our submission to the Inquiry into the Commission of Inquiry into Antisemitism at Australian Universities Bill 2024.<sup>17</sup> In that submission, we discussed the

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<sup>11</sup> <<https://humanrights.gov.au/anti-racism-framework>>.

<sup>12</sup> Dr Max Kaiser, *Law and Order Crackdown Won't Make Jewish Community Safer* (2024), <<https://www.crikey.com.au/2024/12/12/antisemitism-police-crackdown-australian-jewish-community-synagogue-fire/>>.

<sup>13</sup> Griffith, D. M., Mason, M., Yonas, M., Eng, E., Jeffries, V., Plihcik, S., & Parks, B. (2007). Dismantling institutional racism: theory and action. *American Journal of Community Psychology*, 39(3-4), 381–392.

<sup>14</sup> <[https://humanrights.gov.au/sites/default/files/document/publication/national\\_anti-racism\\_framework\\_first\\_nations\\_consultations.pdf](https://humanrights.gov.au/sites/default/files/document/publication/national_anti-racism_framework_first_nations_consultations.pdf)>.

<sup>15</sup> <<https://www.penguinrandomhouse.com/books/741043/safety-through-solidarity-by-shane-burley/>>.

<sup>16</sup> <<https://meanjin.com.au/essays/jews-antisemitism-and-power-in-australia/>>.

<sup>17</sup> <<https://www.aph.gov.au/DocumentStore.ashx?id=b414484c-c3a6-4241-8314-d2141c51a824&subId=762493>>.

importance of avoiding definitions of antisemitism which relate antisemitism to criticism of the state of Israel, such as the International Holocaust Remembrance Association (IHRA) definition and the recent definition of antisemitism adopted by Universities Australia.<sup>18</sup> Definitions such as these equate legitimate political discourse with antisemitism, have a chilling effect on legitimate criticism of Israel, risk institutionalising anti-Palestinian racism, and undermine efforts to address antisemitism.

The IHRA definition was never intended to be used as a tool to regulate free speech. The use of the IHRA in this way is increasingly rejected by scholars of antisemitism and Jewish studies, including its own author.<sup>19</sup> This is because its examples have been weaponised globally to chill criticism of Israel and the political ideology of Zionism, with a particular impact on silencing Palestinian voices. Its widespread adoption, including in the university setting, would undermine academic freedom of inquiry and speech and is incompatible with the principles identified in the Hon Robert French AC's *Report of the Independent Review of Freedom of Speech in Australian Higher Education Providers* (French Review).<sup>20</sup>

The adoption of such definitions in Universities chills legitimate discourse and protest and stokes a culture war around the nature and function of the academy that undermines, rather than protects, academics, students and staff from racial intimidation, discrimination and hatred.

The conflation between Jews and Israel is also something that can breed antisemitism itself. By linking Jewish identities to the state of Israel, such definitions can increase forms of antisemitism in which people blame all Jewish people for the conduct of the state of Israel and its human rights abuses.

We refer the Committee to further analysis of this topic in the following texts:

- Jewish Council of Australia, media release, 'Jewish Council slams Universities Adoption of Dangerous, Politicised and Unworkable Antisemitism Definition' (2025);<sup>21</sup>
- Australia Palestine Advocacy Network, media release, 'McCarthyism reborn: Australian universities capitulate to Israel lobby, suppress criticism of Israel' (2025);<sup>22</sup>
- Censoring Palestine: Human rights, academic freedom, and the IHRA by Lana Tatour (2024);<sup>23</sup>

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<sup>18</sup> <<https://www.jewishcouncil.com.au/media/jewish-council-of-australia-slams-universities-adoption-of-dangerous-politicised-and-unworkable-antisemitism-definition>>.

<sup>19</sup> <<https://www.theguardian.com/commentisfree/2019/dec/13/antisemitism-executive-order-trump-chilling-effect>>.

<sup>20</sup> <<https://www.education.gov.au/higher-education-reviews-and-consultations/independent-review-adoption-model-code-freedom-speech-and-academic-freedom#:~:text=French%20Review%20Terms%20of%20Reference&text=Assess%20the%20effectiveness%20of%20the.intellectual%20inquiry%20in%20higher%20education>>.

<sup>21</sup> <<https://www.jewishcouncil.com.au/media/jewish-council-of-australia-slams-universities-adoption-of-dangerous-politicised-and-unworkable-antisemitism-definition>>.

<sup>22</sup> <[https://apan.org.au/media\\_release/mccarthyism-reborn-australian-universities-capitulate-to-israel-lobby-suppress-criticism-of-israel/](https://apan.org.au/media_release/mccarthyism-reborn-australian-universities-capitulate-to-israel-lobby-suppress-criticism-of-israel/)>.

<sup>23</sup> Tatour, L. (2024) 'Censoring Palestine: human rights, academic freedom and the IHRA', *Australian Journal of Human Rights*, 30(1), pp. 106–114.

- *The IHRA Definition of Antisemitism: Defining Antisemitism by Erasing Palestinians*, by Rebecca Ruth Gould (2020).<sup>24</sup>

## The dangers of the current political discourse around antisemitism

We are concerned about the very real harm being caused by irresponsible political and media commentary about antisemitism and Jewish people.

For example, following the discovery of a caravan with explosives in Dural, senior politicians referred to this as a “mass casualty event” and severe escalation in antisemitism. Anti-protest legislation was passed in NSW apparently in response to this incident. However, the Australian Federal Police found that this incident, as well as other incidents, were part of ‘fabricated’ plots orchestrated by organised crime. The hyperbolic nature of political commentary around this incident caused fear and panic amongst many in the Jewish community and broader public.

Following these incidents, politicians, journalists, and community leaders, including the Government’s antisemitism envoy, sought to falsely connect these violent acts to anti-war Palestine protests, universities, writers festivals and the arts. These responses were irresponsible and dangerous.

We consider that this response demonstrates the importance of politicians, the media and community leaders acting responsibly when reporting and speaking about antisemitism.

It is now clear that individuals are seeking to exploit the Jewish community’s, and the broader public’s, concern about antisemitism. Disinformation and irresponsible reporting is providing a permissive environment for these malicious acts.

We also raise concerns that many so-called leaders have sought to use antisemitic incidents to spread Islamophobia and anti-Palestinian racism, exploiting the Jewish community to push bigotry and hatred, and attempt to silence legitimate criticism of Israel. Our co-Executive Officer Sarah Schwartz has written about the dangerous of this instrumentalisation of Jewish people to fuel bigotry and anti-immigrant sentiment.<sup>25</sup>

In addition to politicians refraining from exploiting fears within the Jewish community, we consider that the Committee should recommend responsible media reporting of alleged antisemitic incidents, through guidelines to be used by media. Media outlets should avoid labelling unclear or contested incidents as racist or antisemitic until they have been properly investigated. Mislabelling incidents as antisemitic before they have been verified can instil unnecessary fear within Jewish communities, heightening feelings of unease and anxiety.

<sup>24</sup> <[https://pure-oai.bham.ac.uk/ws/files/106826859/1467\\_923X.12883.pdf](https://pure-oai.bham.ac.uk/ws/files/106826859/1467_923X.12883.pdf)>.

<sup>25</sup> Sarah Schwartz, ‘When Peter Dutton and the Coalition use the Jewish community as political footballs it makes all of us less safe’, *The Guardian* (2025) <<https://www.theguardian.com/commentisfree/2025/jan/28/when-peter-dutton-and-the-inp-use-the-jewish-community-as-political-footballs-it-makes-all-of-us-less-safe-ntwnfb>>.

Guidelines should emphasise thorough fact-checking and avoiding sensationalism, to ensure accurate and balanced coverage. These measures will help prevent misinformation, reduce unnecessary fear or division, and promote informed public discourse.

One of the other problems with exceptionalist discourse on Jewish experiences of discrimination, including through inquiries such as this one, is that they insufficiently address how antisemitism intersects with other forms of racism and oppression. This in turn limits broader anti-racist work.

As one example, one of the most prominent antisemitic conspiracy theories currently in circulation is 'the great replacement theory', which posits that Jews are promoting mass immigration to replace 'white people'. This idea combines antisemitism, anti-migrant racism, and often other forms of racism such as Islamophobia, demonstrating how antisemitism cannot be considered in isolation.

## **The concerning rise of far-right extremism**

As stated in our evidence last year to the Federal Senate's Legal and Constitutional Affairs References Committee inquiry into right wing extremist movements in Australia, we are particularly concerned about the rise in neo-Nazi activities, fascism and far right extremism, both in Australia and globally.

White nationalist groups in Australia and globally have embraced antisemitic conspiracy theories, portraying Jews as orchestrators of global power structures. Some of these groups do so while also defending Israel's campaign against the people of Palestine.<sup>26</sup> Some individuals espousing white supremacist views have also latched onto the movement for a free Palestine, particularly online, to promote the hatred of Jewish people.<sup>27</sup> Palestinian leaders in Australia have been steadfast at calling out these forms of antisemitism and making it clear that such groups are not welcome at Palestine solidarity protests.

The far-right threat is not merely theoretical. Australia has seen a surge in white supremacist activity, from online radicalisation to real-world attacks. Platforms like Elon Musk's 'X' have become hubs for Nazi propaganda,<sup>28</sup> with antisemitic and racist content reaching mass audiences. The normalisation of these narratives has emboldened violent actors, as seen in recent attacks on synagogues and Jewish institutions.<sup>29</sup>

We support approaches to combatting white supremacist ideologies which are evidence-based and focused on prevention and addressing the root causes of racism. We refer the Committee to the following resources:

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<sup>26</sup> <<https://www.dw.com/en/where-white-nationalists-and-zionists-meet/a-38873676>>.

<sup>27</sup> <<https://www.vice.com/en/article/neo-nazis-hijack-pro-palestine-protest-mike-enoch/>>; <<https://www.crikey.com.au/2023/11/15/pro-palestine-protest-neo-nazi-freedom-movement-israel/>>.

<sup>28</sup> <<https://www.nbcnews.com/tech/social-media/x-twitter-elon-musk-nazi-extremist-white-nationalist-accounts-rcna145020>>.

<sup>29</sup> <<https://www.reuters.com/world/asia-pacific/antisemitic-attacks-escalate-australia-2025-01-21/>>.

- The Christchurch Call, *Working together to eliminate terrorist and violent extremism content online*;<sup>30</sup>
- Australian Muslim Advocacy Network, *Dehumanisation – Policy Brief*;<sup>31</sup>
- “The New-Far-Right Movement in Australia” by Jade Hutchinson (2019);<sup>32</sup>
- Thomas J Main, *The Rise of the Alt-Right* by Thomas J. Main (2018) (book).<sup>33</sup>

We would welcome the opportunity to appear before this Committee and provide oral evidence to the Inquiry.

Sincerely

**Jewish Council of Australia**

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<sup>30</sup> <<https://www.christchurchcall.org/>>.

<sup>31</sup> <<https://www.aman.net.au/policy-brief-combatting-online-dehumanisation-of-minorities/>>

<sup>32</sup> <<https://www.tandfonline.com/doi/abs/10.1080/09546553.2019.1629909>>.

<sup>33</sup> <<https://www.jstor.org/stable/10.7864/j.ctt1vjnqxx>>.

