

## **INQUIRY INTO ANTISEMITISM IN NEW SOUTH WALES**

**Name:** Name suppressed

**Date Received:** 29 March 2025

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Partially  
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# **Submission to the Inquiry into Antisemitism in New South Wales**

**From the perspective of a community leader and educator from the NSW Muslim community.**

## **Introduction**

I make this submission as a visibly Muslim woman who has personally experienced racial and religious discrimination in Australia. I also write on behalf of countless other Muslims whose stories mirror mine—young people afraid to walk home alone, mothers spat at for wearing the hijab, families harassed outside mosques.

I am deeply concerned by the disproportionate attention granted to antisemitism, particularly when legitimate criticism of Israel's actions is being conflated with hatred towards Jewish people. This not only misrepresents the issue but also silences voices that seek justice. While any form of racism should be addressed, it is troubling that there has never been an equivalent inquiry into Islamophobia, despite years of rising hostility, abuse, and violence directed toward Muslims in this country.

## **(a) On the Causes of Antisemitic Incidents**

Recent events in NSW—such as those investigated under Strike Force Pearl—have been found to stem from organised crime, not antisemitic ideology. According to NSW Police, those arrested held no antisemitic beliefs, revealing a mismatch between public perception and reality.

The way in which these incidents have been framed contributes to public alarm and can unintentionally create resentment when other affected communities—such as Muslims—are not afforded the same institutional care or visibility. This inconsistency breeds social division and feeds into the idea that some lives are more valued than others.

Furthermore, the term “antisemitism” itself excludes other Semitic peoples—Arabs, Assyrians, Aramaic-speaking communities—many of whom face discrimination. If the term is to remain specific to Jewish people, then there must be parallel recognition of “anti-Muslim hate” as a legitimate and urgent category.

## **(b) Antisemitism in Educational Settings**

As someone who has worked in both Islamic and mainstream education settings, I have not witnessed antisemitism as a widespread issue on school campuses. If it is present, it should certainly be addressed—but this must be based on transparent data, not anecdotal accounts or politically motivated narratives.

If our goal is to protect students, then schools must take a unified stand against all forms of racism and religious discrimination, not just what is most politically convenient.

## **(c) Social Cohesion and the Role of Anti-Muslim Hate**

Yes, antisemitism can impact social harmony. But so too can **anti-Muslim bigotry**, which is often ignored or normalised. The fear and pain experienced by Muslims—especially after events like the Christchurch massacre—are real and ongoing.

Examples include:

- A Muslim school bus torched in Adelaide
  - Muslim women physically assaulted in Melbourne shopping centres
  - Death threats made against major Islamic institutions
- These acts go largely unnoticed in mainstream media, and certainly have not triggered a formal inquiry.

Social cohesion depends on equity. When Muslim concerns are sidelined, it sends the message that our safety and dignity are optional.

#### **(d) Improving Community Safety**

Jewish communities, like all communities, deserve to feel safe. But safety cannot be achieved through selective empathy. It requires a commitment to fairness and accountability.

The ongoing crisis in Palestine has provoked global concern. Continued uncritical support for Israel's military actions—without acknowledging the suffering of Palestinians—fuels anger and distress, especially when criticism is immediately labelled antisemitic.

It would be helpful for Jewish community leaders to publicly disassociate Jewish identity from the actions of the Israeli state. This would reduce generalised hostility and help make clear that the community does not endorse injustice.

#### **(e) Security Around Religious Sites**

Security measures should be applied equally to **mosques, churches, synagogues, and temples**. This includes:

- Increased police presence during high-risk periods
- Surveillance and emergency protocols
- Encouraging interfaith security partnerships to promote unity, not division

#### **(f) Doxing and Free Speech**

Doxing can be dangerous, especially when used to target marginalised individuals. At the same time, there is a difference between malicious doxing and exposing those who promote hate in private spaces. Legal protections should be introduced to:

- Criminalise harmful, targeted doxing
- Protect legitimate public interest disclosures

#### **(g) Privacy and Public Records**

Access to sensitive information like land titles and electoral rolls should be more tightly regulated to prevent targeting of individuals by hate groups or extremists. Safeguards must balance democratic transparency with personal safety.

## **(h) Holocaust and Broader Historical Education**

Holocaust education is important and should continue. But we must ensure that school curricula reflect **all histories of suffering**, including the **Nakba** and ongoing **Palestinian displacement and loss**.

Balanced historical education encourages empathy for all groups and avoids resentment that arises from selective storytelling. It is unjust to amplify one group's trauma while ignoring another's.

Attempts to legislate against "hate speech" must also be carefully considered. If not done properly, such laws could suppress legitimate political speech—especially criticism of Israel—and lead to an erosion of free expression. True social harmony is built not through censorship, but through open, fair, and informed dialogue.

## **Conclusion**

Antisemitism should be addressed. But **so should Islamophobia, anti-Arab racism, and all forms of religious and racial hatred**. A single-lens approach to discrimination cannot create unity.

As a Muslim woman, I ask: **Where is our inquiry?**

Where is the public reckoning with the abuse and fear that many Muslims live with daily?

If we truly care about social cohesion, let us start by **listening to every community**, not just the most politically protected.

As a community leader and educator in the NSW Muslim community, I am open to being contacted for further discussion or clarification regarding the points raised in this submission. I can be reached via email at