

18 December 2024

Understanding Antisemitism

Part A: Draft Full Report

Special Envoy to Combat Antisemitism

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Forethought[®]

**We acknowledge First Nations people
as the traditional and continuing
custodians of the lands on which this
report was produced and presented.**

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Executive summary

Purpose and objectives

The research provides a comprehensive assessment of the level of Social Distance for the Jewish community in contemporary Australia compared to four other key cultural communities: Chinese, First Nations, Indian, and Italian. Further, it provides insight about Australians' level of understanding and tolerance for antisemitism, and a measure of Australian's overall Generalised Antisemitism, in the context of the current Israeli-Gaza conflict.

The objectives of the study were:

Measure willingness for social closeness, and capture current perceptions, behavioural impacts and identify emotional responses

Quantify the overall level of social closeness and the sentiments and emotional responses of the Australian population towards the Jewish community compared to the other cultural groups in this study.

Gather insights into the current perceptions, experiences, and beliefs held across the Australian population regarding the Jewish community and compared to the cultural communities in this study. Understand the specific emotions each cultural group evokes among Australians.

Measure prevalence and intensity of antisemitic attitudes among non-Jewish Australians, and gather insight into how knowledgeable Australians are about the Jewish community

Quantify the overall level of support or antipathy among the Australian population towards the Jewish community, broader Australia's ability to recognise antisemitism and whether it discriminates antisemitism from political or humanitarian activism.

Understand whether antisemitism is viewed as an issue or not, determine the level of Generalised Antisemitism, Judeophobic Antisemitism and Antizionist Antisemitism within the Australian population.

This research will equip stakeholders with the knowledge to develop strategic initiatives that foster greater understanding and tolerance for the Jewish community ultimately contributing to a more inclusive Australian society.

Executive summary

Key findings

Community sentiment

Overall, the emotional and attitudinal sentiment toward the Jewish community is positive, with this being consistent across all age groups and states.

Among the 35-to-54 and 55-to-74 age groups, the Jewish community elicits significantly higher positive emotions—such as surprise, happiness, love, pride, and contentment. However, the Italian community surpasses all in this regard, exhibiting significantly higher positive emotions than all other communities.

Overall, the Jewish community is second — after Italians — for communities that Australians are willing to share social closeness. This result is consistent across age groups and states.

The Jewish community is perceived as productive, successful, and educated, though perhaps separate rather than integrated.

Antisemitism in the Australian Context

Australians generally have a sense of the Jewish community and antisemitism and broadly support the right of Jewish Australians to speak out against hate speech.

Overall antisemitism and Jew-hate, including violence or hate speech, are not considered a major concern, including on university campuses. Despite this, respondents believe that political leaders could do more to combat these issues. This perspective was consistent across all age groups.

Overall, Australians' generalised antisemitism is average, with a marginally higher degree of antizionist antisemitism. The exception is the 18-to-34 age group and students, which show slightly higher scores. This is evident comparing both subscales – the Judeophobic Antisemitism (JpAs) subscale and the Antizionist Antisemitism (AzAs) subscale – where students display a higher degree of antizionist antisemitism than other groups.

There is a perception that Boycott, Divestment and Sanctions are viable options for leveraging a change of Israeli government actions.

Australians can easily distinguish between classic religious anti-Judaism and racial antisemitic tropes, consistently classifying these as antisemitic or Jew-hate. However, imagery that has been associated with political antisemitism or linked to the Israeli-Palestinian conflict is largely perceived as *Acceptable political activism*, and/or *Humanitarian activism*. Respondents aged 35-to-54, 55-to-74 and 75+ demonstrated significantly higher results across all the classification options compared to the 18-to-34 age group.

Students

While the overall population shows homogeneity of responses to the Jewish community, students are the exception.

Among students, the Jewish community elicited more negative emotions and attitudes. The student subgroup perceives the Jewish community as misaligned with its values. This is reflected in its lower willingness for Jewish social inclusion, its tilt towards more negative emotional responses, and its association between the Jewish community and colonialism.

When students see antisemitism, they recognise it. But students are more likely than other age groups to hold views that are Antizionist Antisemitism, aligned with the GeAs (Generalised Antisemitism Scale) Antizionist Antisemitic subscale, and view slogans such as "From the River to the Sea" and "Boycott Divestment and Sanction of Israel", as *Acceptable political activism*.

Section 1

Community Sentiment

Bogardus Scale: Respondents' overall willingness to participate in social closeness was highest for the **Italian** community

This pattern repeated across states overall, with rural areas showing a significantly greater willingness for social closeness with **Jewish** and **First Nations** communities than metropolitan areas. While the **Indian** community was least likely to elicit a willingness for social closeness broadly, the **Jewish** community was the exception amongst students. Rural respondents were significantly less likely to show exclusionary responses to either community.

Please read each of the following statements carefully and select the highest level of closeness you feel comfortable with.

	Overall	Student	18 to 34	35 to 54	55 to 74	75+
Indian	2.54	2.69	2.52	2.51	2.55	2.76
Chinese	2.41	2.25	2.24	2.47	2.47	2.52
First Nations	2.35	2.07	2.2	2.43	2.37	2.51
Jewish	2.31	2.74	2.47	2.21	2.23	2.46
Italian	1.97	2.1	2.01	2.05	1.87	1.89

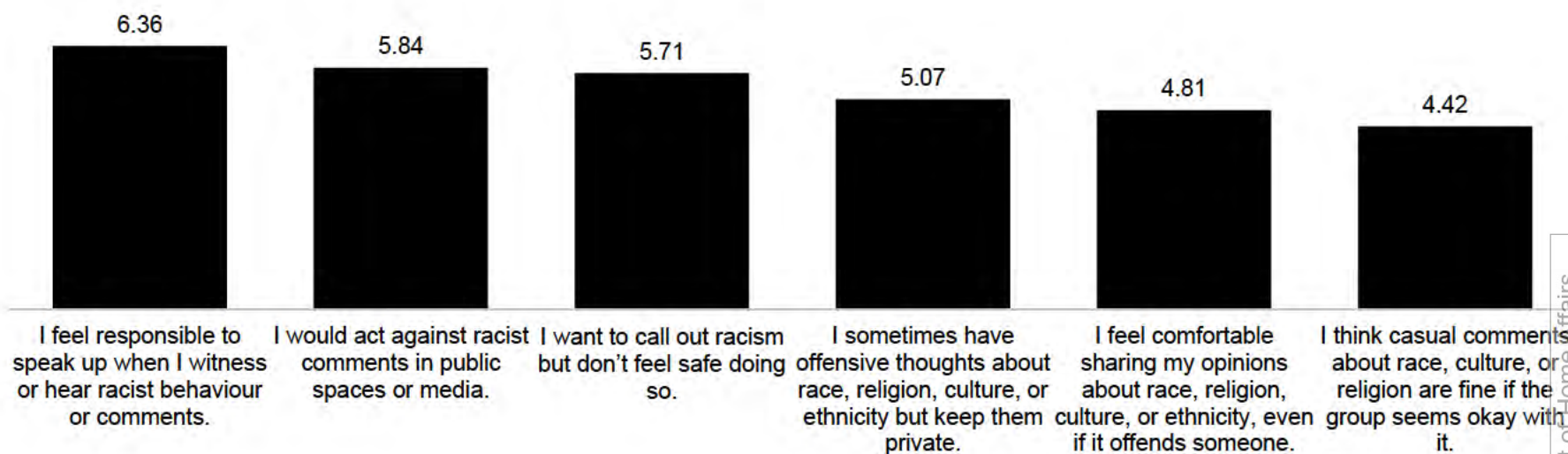
I would be willing to accept a member of the [community] as a close relative by marriage	I would be willing to accept a member of the [community] as a close personal friend	I would be willing to accept a member of the [community] as a neighbour on the same street	I would be willing to accept a member of the [community] as a coworker	I would be willing to accept a member of the [community] as a citizen in my country	I would be willing to accept a member of the [community] as a visitor in my country	I would exclude a member of the [community] from my country
1	2	3	4	5	6	7

Note: Effect sizing was conducted to determine the substantive significance (effect) of the mean differences between the age groups. No substantial differences were found.
Sample Size: Overall n= 1,951—2,084, Student n= 325—405, 18 to 34 n= 762—897, 35 to 54 n= 557—598, 55 to 74 n= 497—513, 75+ n= 102—107.

Respondents experienced tension between feeling accountable for speaking out against racism and feeling unsafe to do so

This was significantly less, among those who were 55-to-74 and 75+ years old.

To what extent do you agree with the following statements?
(Overall)

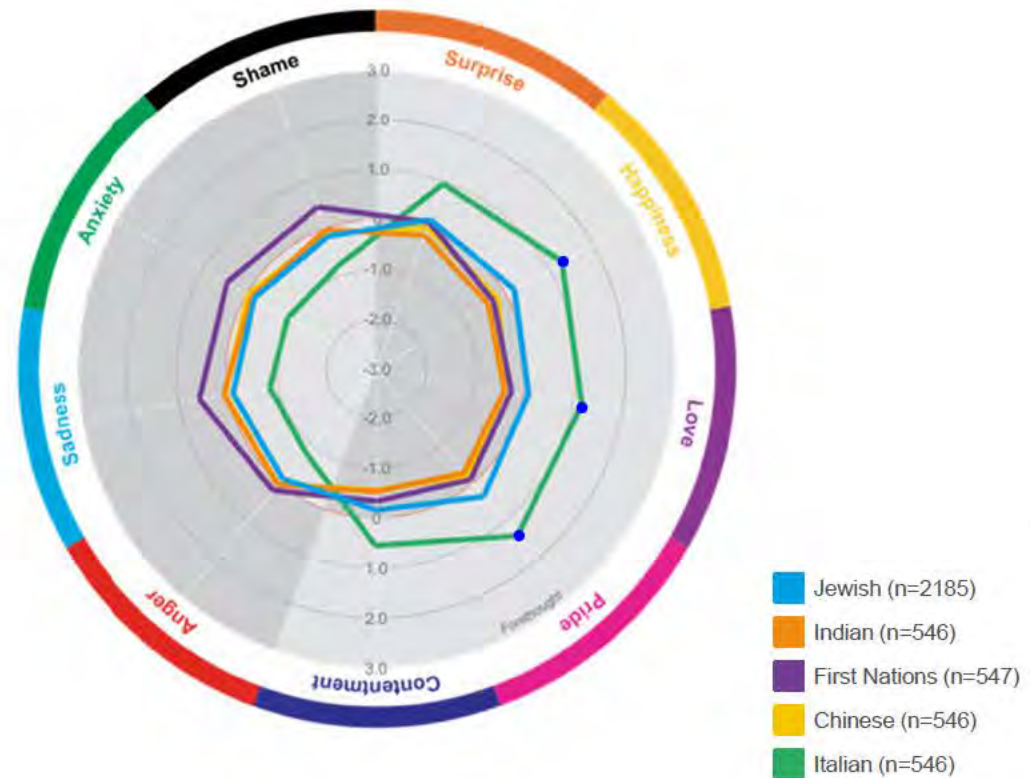


Note: Statement means are anchored to 0 = Strongly Disagree, 10 = Strongly Agree.
Sample Size: n= 2,149—2,154

Emotions response

Of all the communities, the **First Nations** community most strongly elicited negative emotions. The **Italian** community elicited the strongest positive emotions

Emotions Web (Overall)

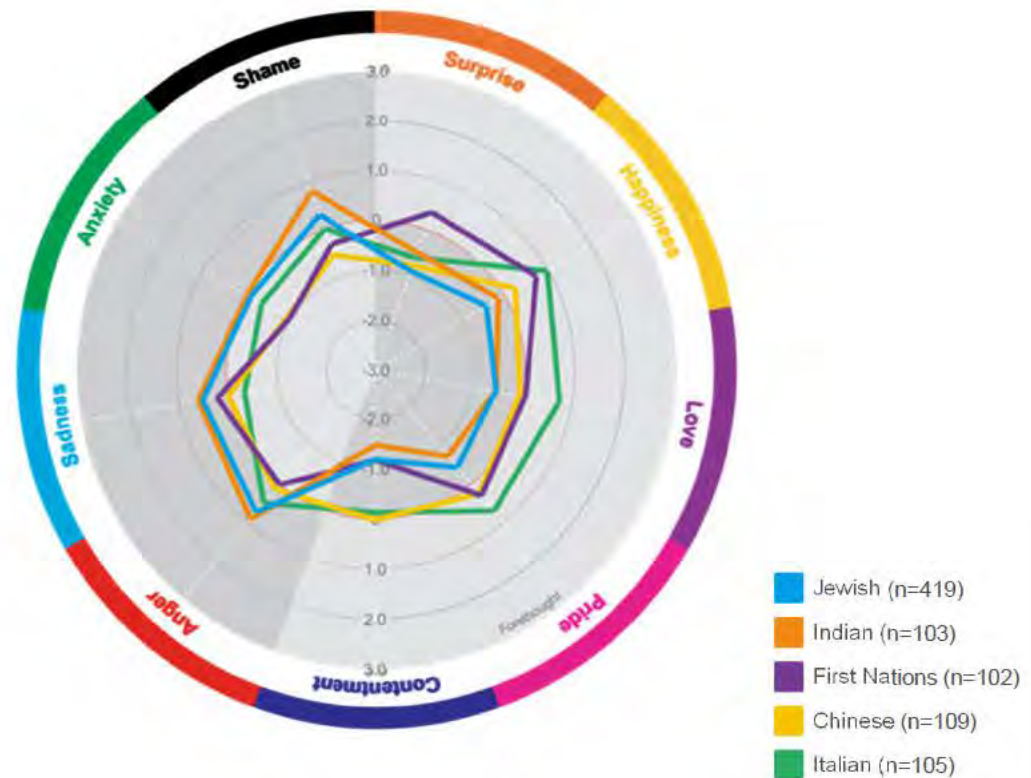


Effect sizing was conducted to determine the substantive significance (effect) of the mean differences between the Jewish community and other community groups. A blue marker indicates that the improvement in the other community group result was substantial.

Emotions response

Among students, the Jewish community elicited a move towards negative emotions, tilting towards sadness and anger

Community X STUDENTS

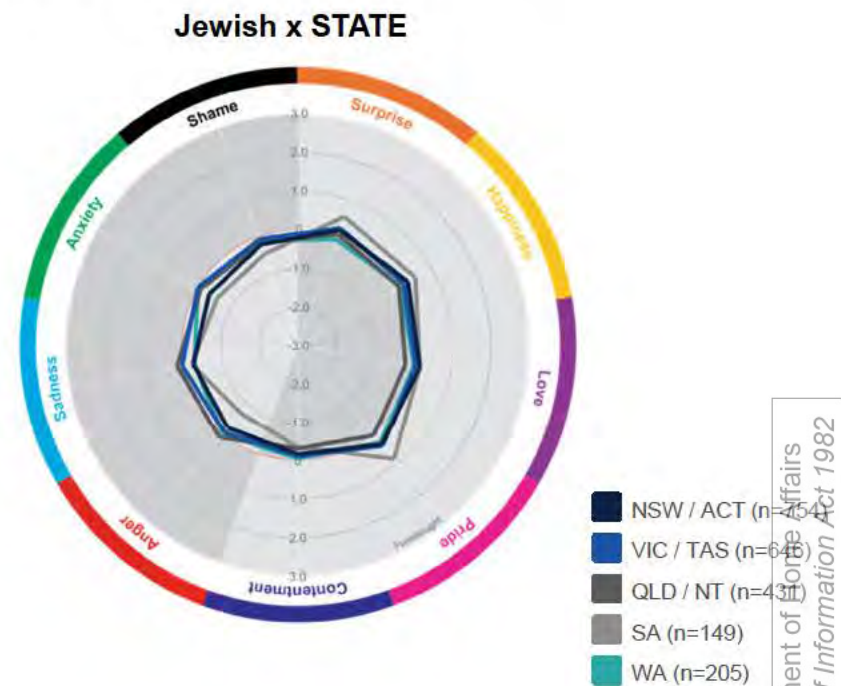
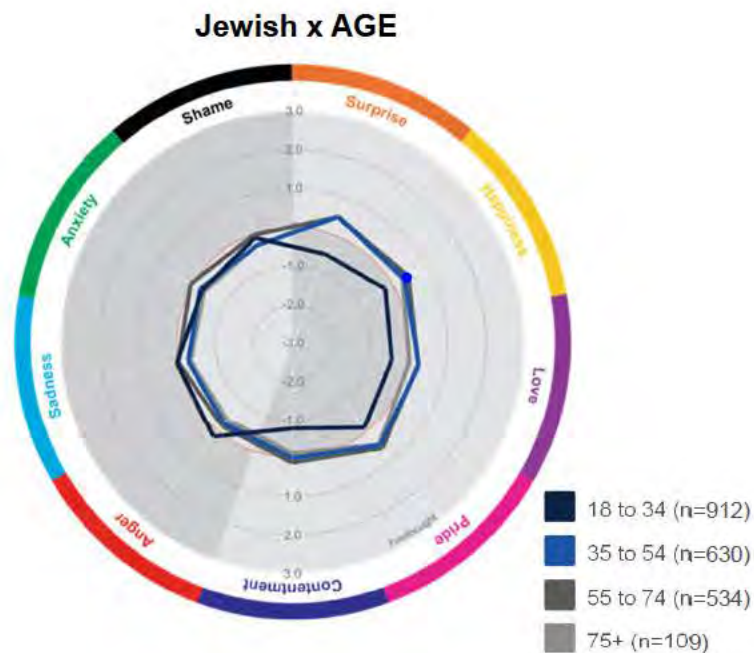


Effect sizing was conducted to determine the substantive significance (effect) of the mean differences between the Jewish community and other community groups. No significant differences across segments.

Emotions response: Jewish community

The Jewish community consistently elicited more positive emotional responses among older age groups.

States showed homogeneity and muted emotional response, apart for South Australia, which leaned towards pride.

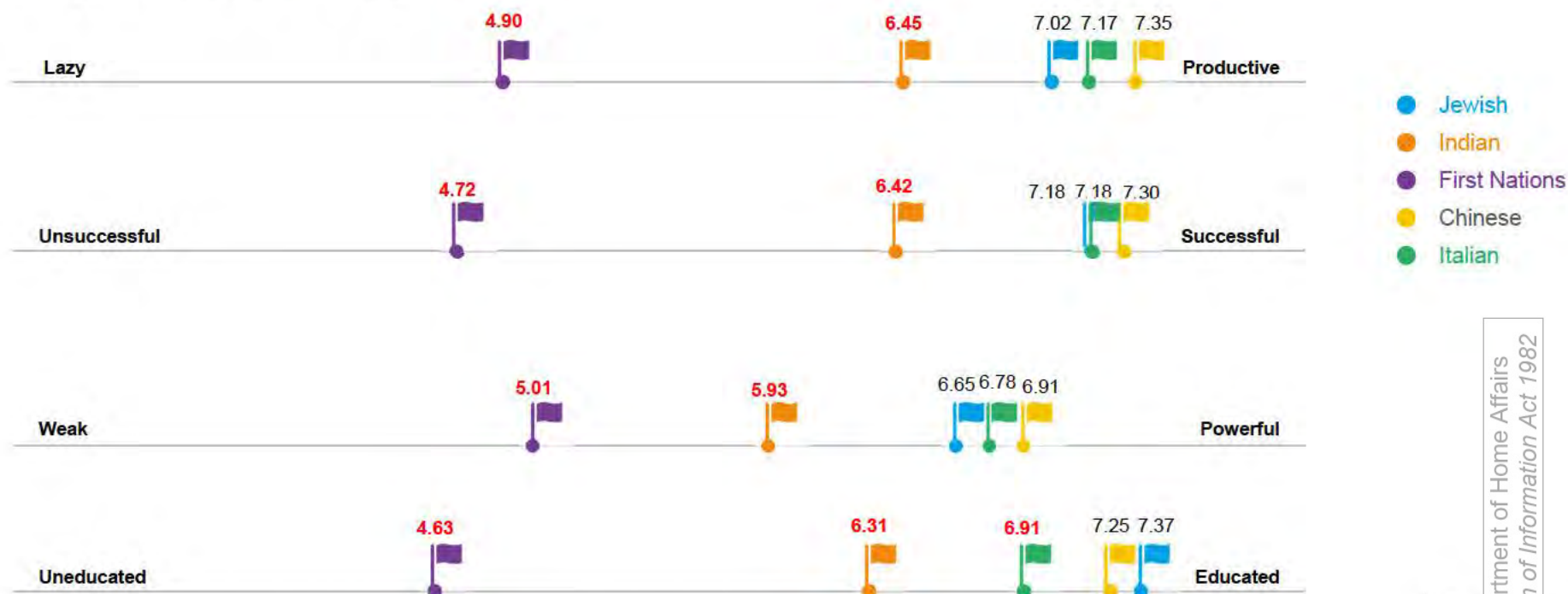


Effect sizing was conducted to determine the substantive significance (effect) of the mean differences between the age groups. A blue marker indicates that the improvement in the other age group result was substantial from the 18 to 34 result. This instance was for the 75+ cohort.

Respondents generally perceived the **Jewish** community to be *Productive*, *Successful*, *Educated* and *Powerful*

This pattern was consistent across the age cohorts, although as age increased, sentiment towards the Jewish community on these semantic scales also became more positive.

How strongly you associate the following communities with:

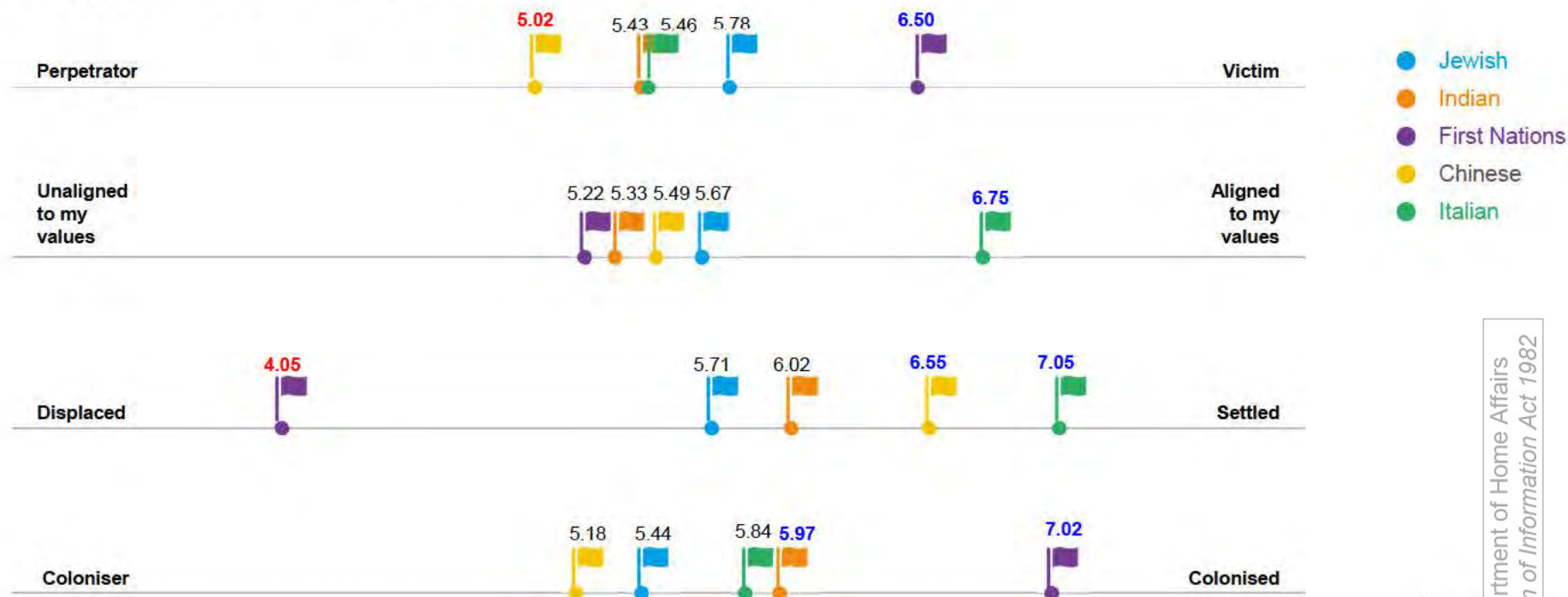


Note: Effect sizing was conducted to determine the substantive significance (effect) of the mean differences between the Jewish community and other community groups. Blue indicates that the improvement in the other community group result was substantial, and red indicates a substantial decrease.

The **Jewish** community was not categorically perceived as a *Perpetrator*, *Unaligned to my values*, *Displaced*, or as a *Coloniser*

However, the results for these scales were some of the lowest for the Jewish community, and this was consistent across the age cohorts. The exception was the 75+ cohort who saw the Jewish community marginally more as a victim than a perpetrator. Within the qualitative inquiry, a small minority highlighted a cultural difference for conflict and peace, noting this as a difference at odds with Australian values.

How strongly you associate the following communities with:

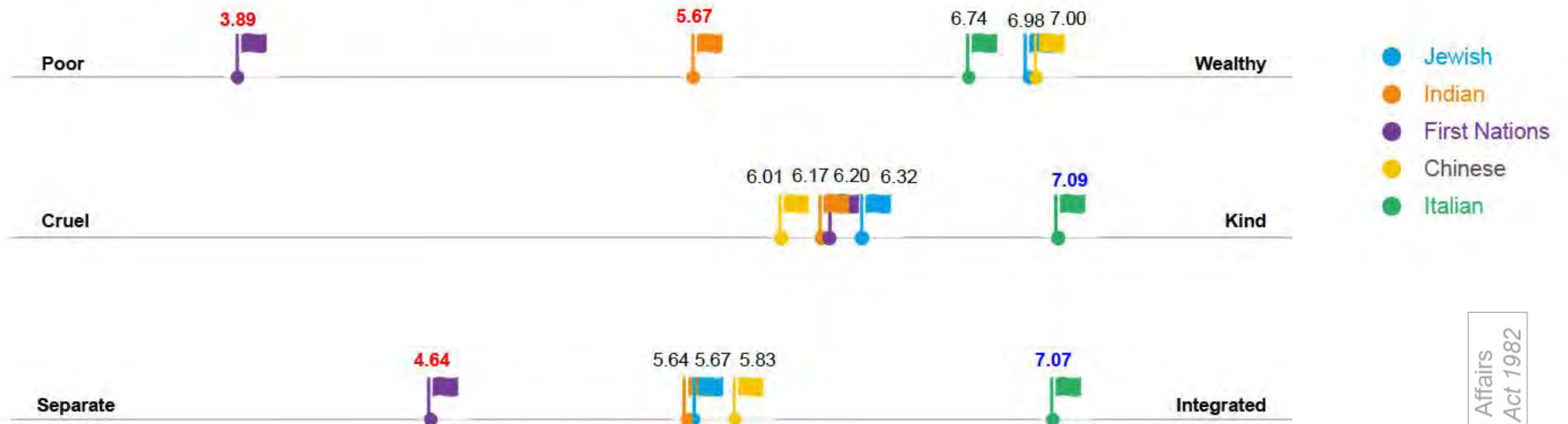


Note: Effect sizing was conducted to determine the substantive significance (effect) of the mean differences between the Jewish community and other community groups. Blue indicates that the improvement in the other community group result was substantial, and red indicates a substantial decrease.

While perceived as *Kind*, the **Jewish** community was undifferentiated from the **Indian** or **Chinese** community for being *Separate*

The perception that the Jewish community is more separate than integrated was consistent across the age cohorts and was also noted within the qualitative inquiry, although by only a few. Additionally, the Jewish community was seen as wealthy, aligned with the Chinese.

How strongly you associate the following communities with:



Note: Effect sizing was conducted to determine the substantive significance (effect) of the mean differences between the Jewish community and other community groups. Blue indicates that the improvement in the other community group result was substantial, and red indicates a substantial decrease.

Participant quote

S. 47F(1)

Students: Similar patterns appeared among the student cohort, although with marginally lower scores than those shown by the overall population

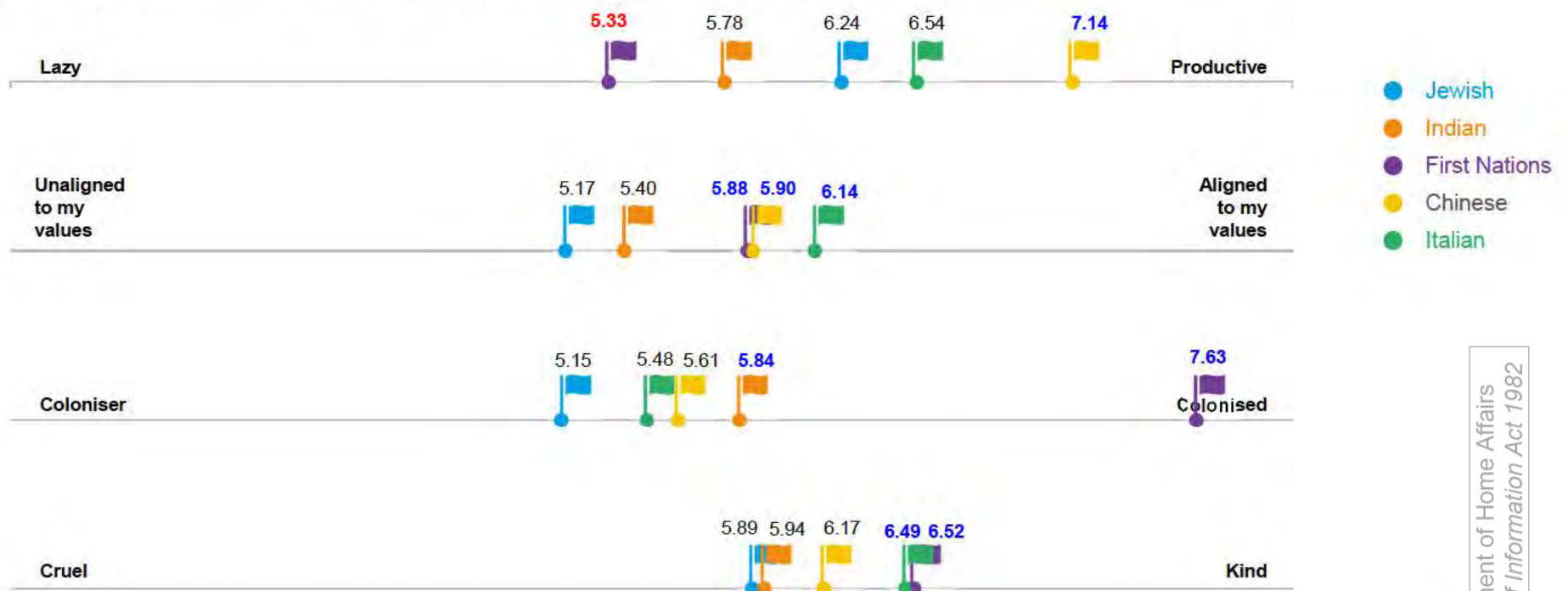
How strongly you associate the following communities with:



Note: Effect sizing was conducted to determine the substantive significance (effect) of the mean differences between the Jewish community and other community groups. Blue indicates that the improvement in the other community group result was substantial, and red indicates a substantial decrease.

Among students, the **Jewish** community was perceived as the most *Colonising* of all the communities; correspondingly they were seen as less *Aligned to my values*

How strongly you associate the following communities with:



Note: Effect sizing was conducted to determine the substantive significance (effect) of the mean differences between the Jewish community and other community groups. Blue indicates that the improvement in the other community group result was substantial, and red indicates a substantial decrease.

Like other age groups, students perceived the **Jewish** community as *Separate* rather than *Integrated* within the community

How strongly you associate the following communities with:



Note: Effect sizing was conducted to determine the substantive significance (effect) of the mean differences between the Jewish community and other community groups. Blue indicates that the improvement in the other community group result was substantial, and red indicates a substantial decrease.

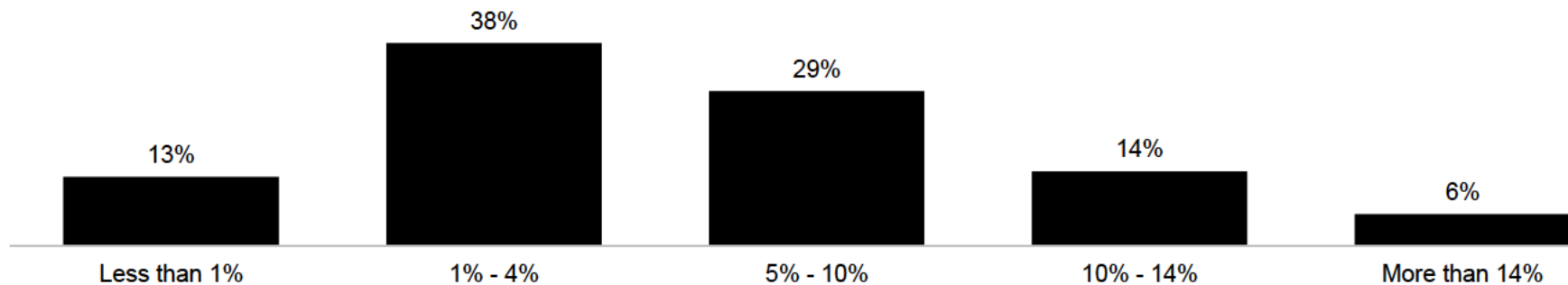
Section 2

Jewish Community and Antisemitism in the Australian Context

Australians had a *sense* of the Jewish community's size and recognised it was a small sub-set of the overall population. This was consistent across age cohorts including students

This *sense* of the Jewish community was borne out within the qualitative inquiry where participants self-assessed their familiarity with the Italian, Jewish, Indian, First Nations and Chinese communities. Participants' average self-assessment score for the Jewish Community was 4.26, the lowest of all communities (The mean was 7.22, and the Italian community was the most familiar among participants, 6.5)

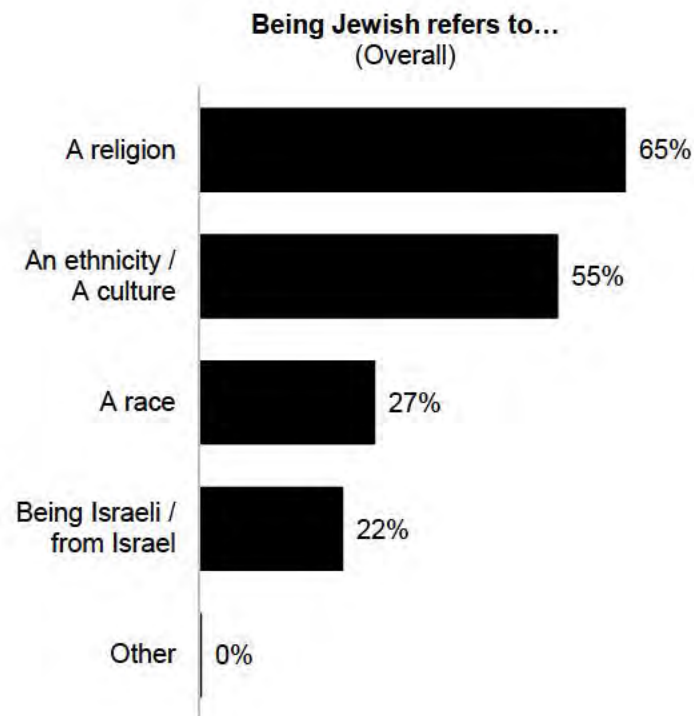
What proportion of the Australian population is Jewish?
(Overall)



Sample Size: Overall n= 2,185

More than half the respondents associated *Being Jewish* with a religion, and a culture

Age cohorts 35-to-54, 55-to-74 and 75+ were significantly more likely to believe that being Jewish referred to *Being Israeli / from Israel*. The 55-to-74 and 75+, cohorts associated being Jewish with *A race*, significantly more than the 18-to-34 group.

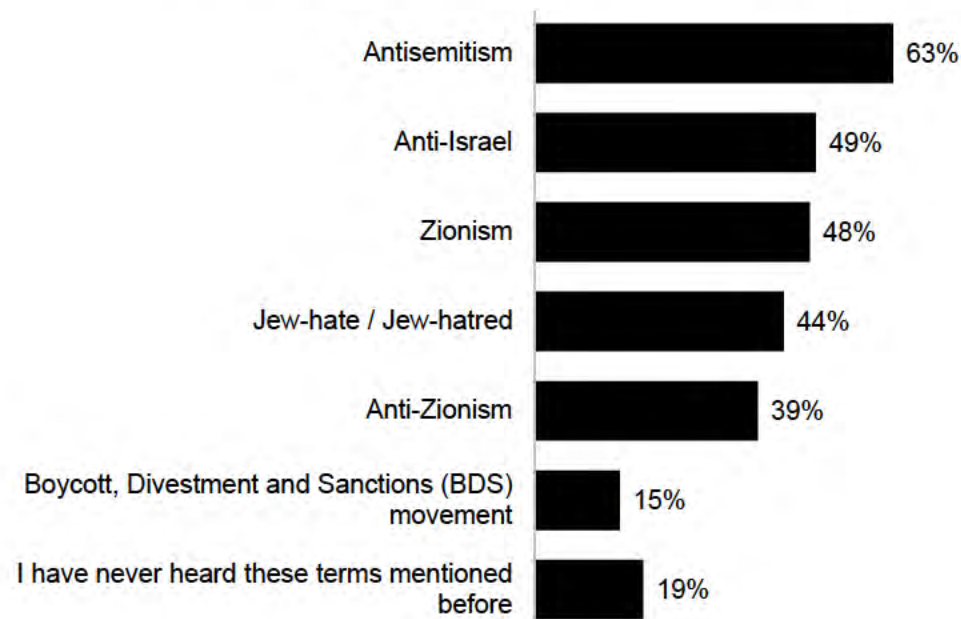


Sample Size: Overall n= 2,125

Over half the respondents had heard the term *antisemitism*, but a large proportion had not heard of *Boycott, Divestment and Sanctions*

The exception was the student cohort, which over indexed for understanding Boycott, Divestment and Sanctions, with 28% of the cohort having heard the term. Respondents over 35 years were significantly **less** likely to have heard of the BDS movement.

Please indicate which of the following terms you've heard mentioned.
(Overall)



Sample Size: Overall n= 2,097

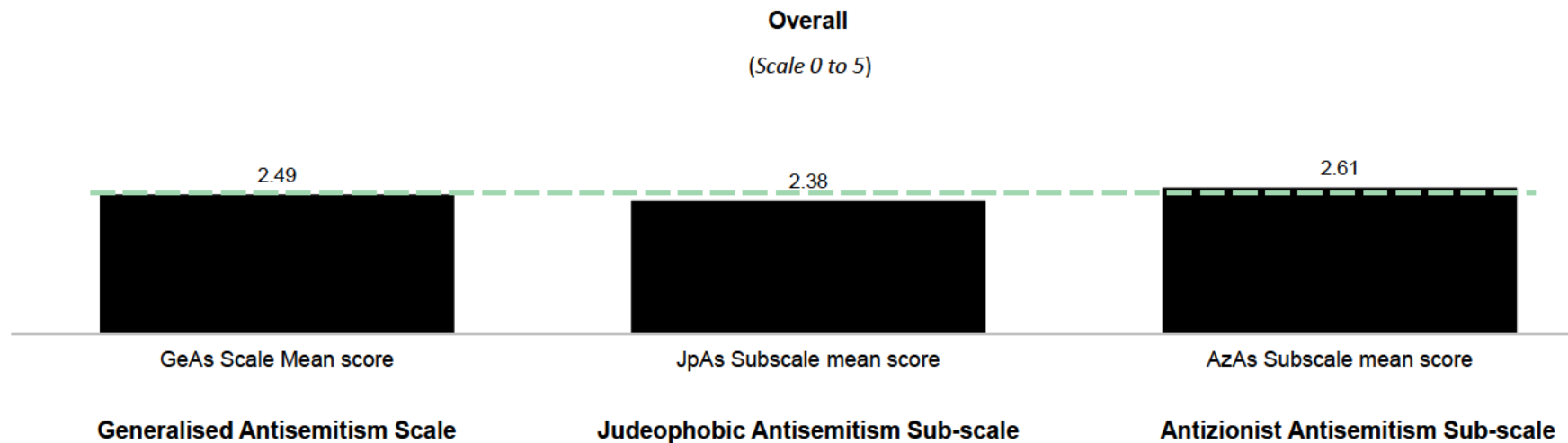
Sub-section 2.2

(GeAs) Generalised Antisemitism Scale

Australians exhibited an average level of generalised antisemitism but a slightly higher amount of antizionist antisemitism

Antizionist Antisemitism was higher among the student subgroup, which scored higher in the Antizionist Antisemitism (AzAs) subscale, than any other cohort. The qualitative module uncovered possible reasons for the higher AzAs score during the image classification exercise.

For the most part, participants in the qualitative module identified classic antisemitic tropes as antisemitism. This aligned with the JpAs scale results and demonstrated that people generally had sufficient awareness to differentiate these patterns. However, in the subsequent activity, which featured images more closely related to the current conflict, a link between the actions of the Israeli government and protest related to the current conflict emerged. This connection appeared across ages, and even among the most non-emotive and moderate participants, who, based on their other responses, clearly did not hold antisemitic views. While antizionist antisemitism exists independently of any conflict, its presence in the Australian context is likely to be commensurate with the current actions of the Israeli government and the situation in Palestine.



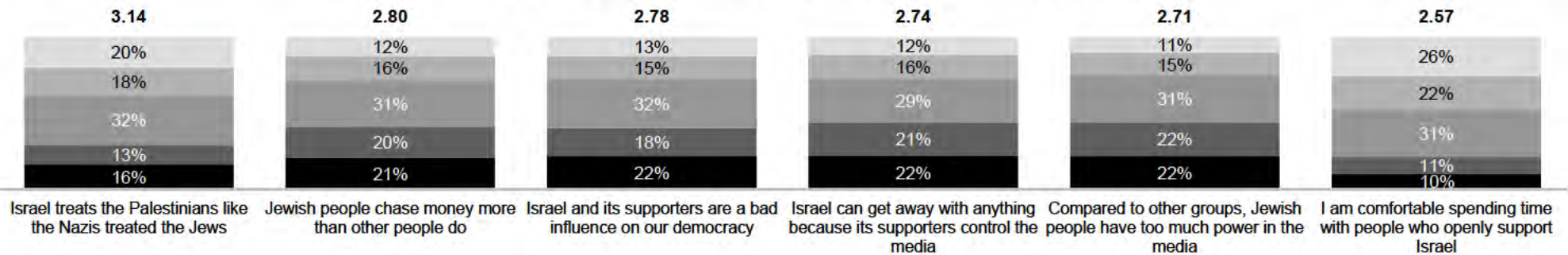
Sample Size: Overall n= 2,079—2,107
Sample Size (qualitative module): n= 50

Antizionist antisemitism was underpinned by the student and 18-to-34 cohorts' belief that *Israel treats the Palestinians like the Nazis treated the Jews*

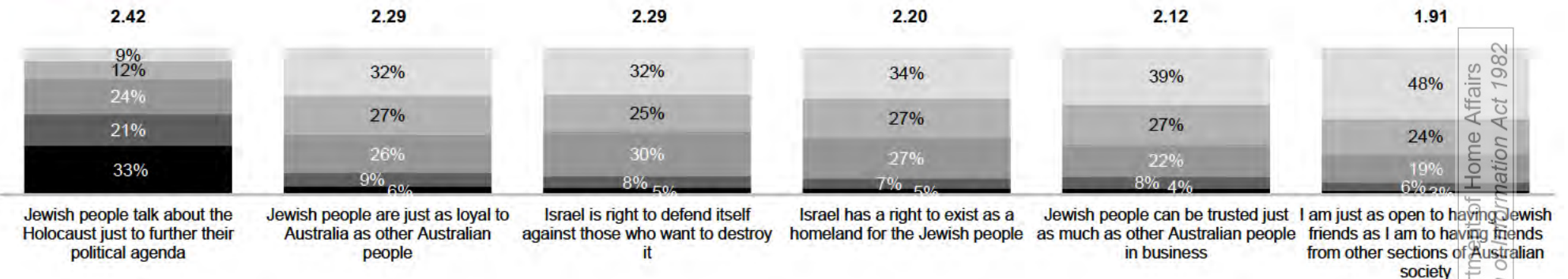
Agree or Disagree: (scale 0 to 5)

AzAs subscale:

Strongly disagree Disagree Indifferent Agree Strongly agree



JpAs subscale:



Note: Figures may not sum to 100% due to rounding.

Participant quote

s. 47F(1)



Representations of Israel and Jewish people

The meta-analysis shows three persistent motifs that a drawn down on when referring to Israel, and by extension Jewish people

Oppression

Motif 1: Israel is an oppressor

Links to classic antisemitic stereotype: ☐ N ☒ Y

21% The amount this motif surfaced throughout the news article corpus

Warmonger

Motif 2: Israel and Jewish command war

Links to classic antisemitic stereotype: ☐ N ☒ Y

13% The amount this motif surfaced throughout the news article corpus

Malevolence

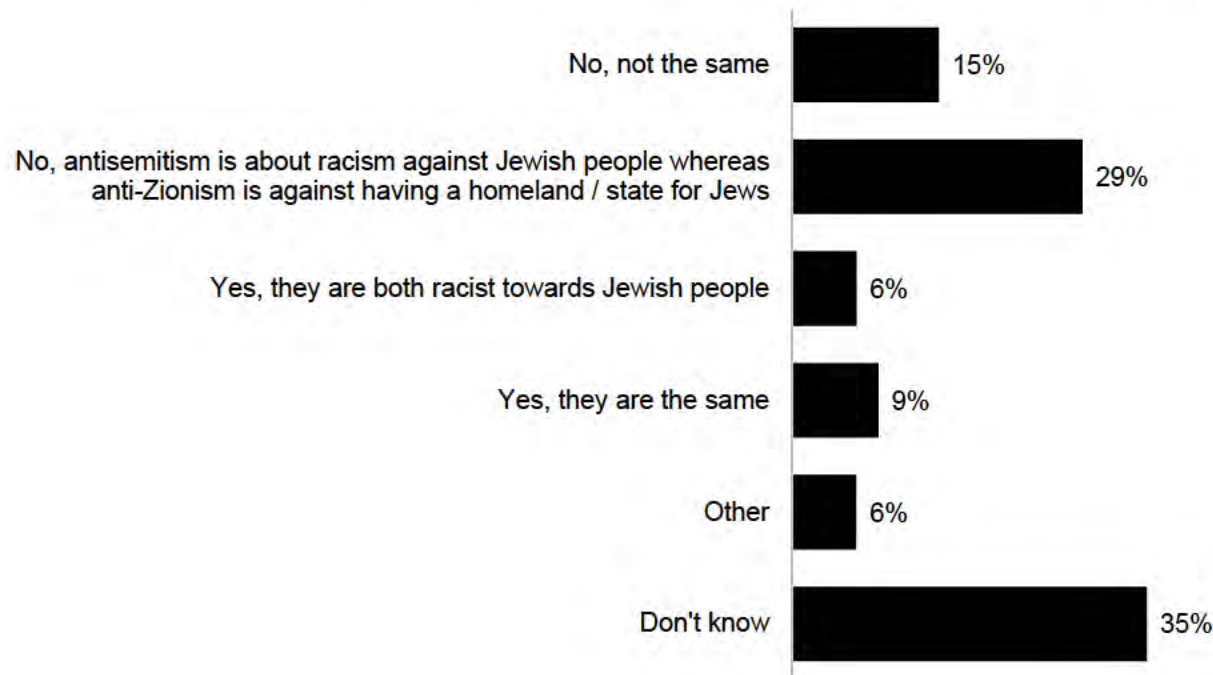
Motif 3: Israel and Jewish people are malevolent

Links to classic antisemitic stereotype: ☐ N ☒ Y

12% The amount this motif surfaced throughout the news article corpus

More than one third of people understood anti-Zionism and antisemitism as different. However, a large minority did not

Do you think anti-Zionism is the same as antisemitism? (Open Responses – Coded)

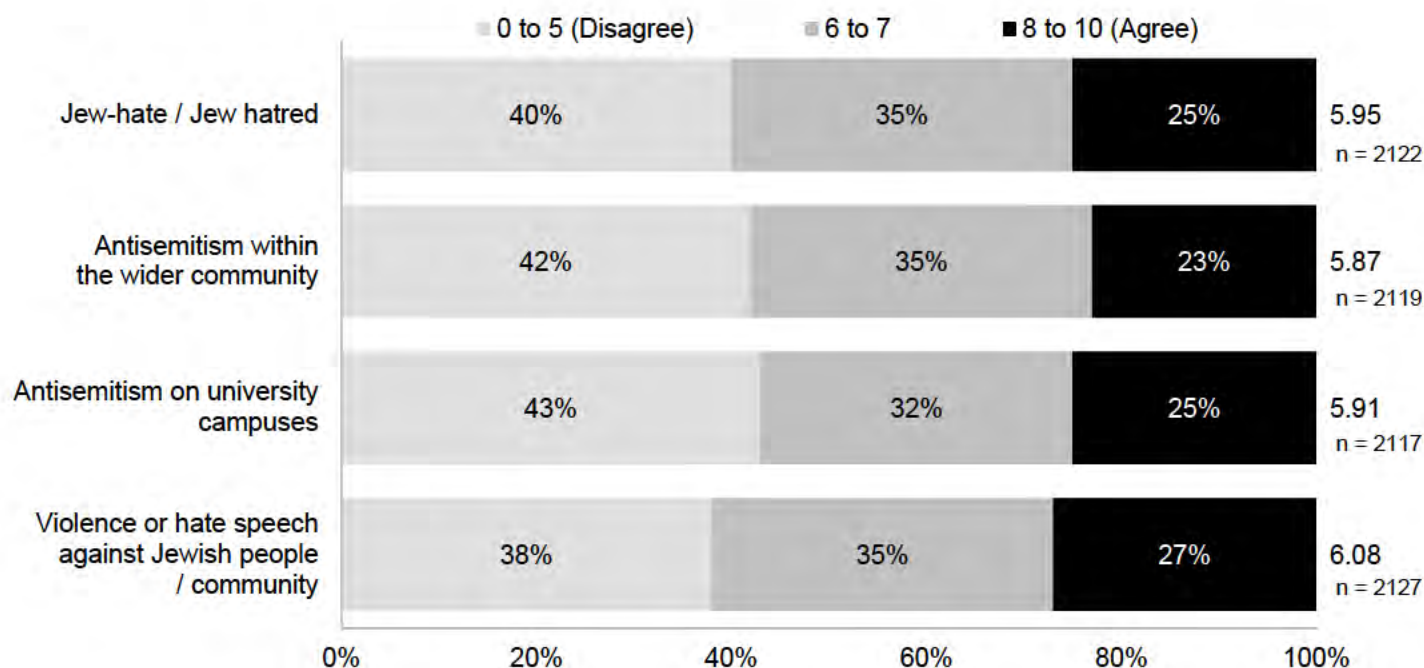


Note: Multiple responses were allowed for this question so these results may not sum to 100%. Sample size: Overall n=2,185. Responses to this open-ended question were categorized into the following codeframes.

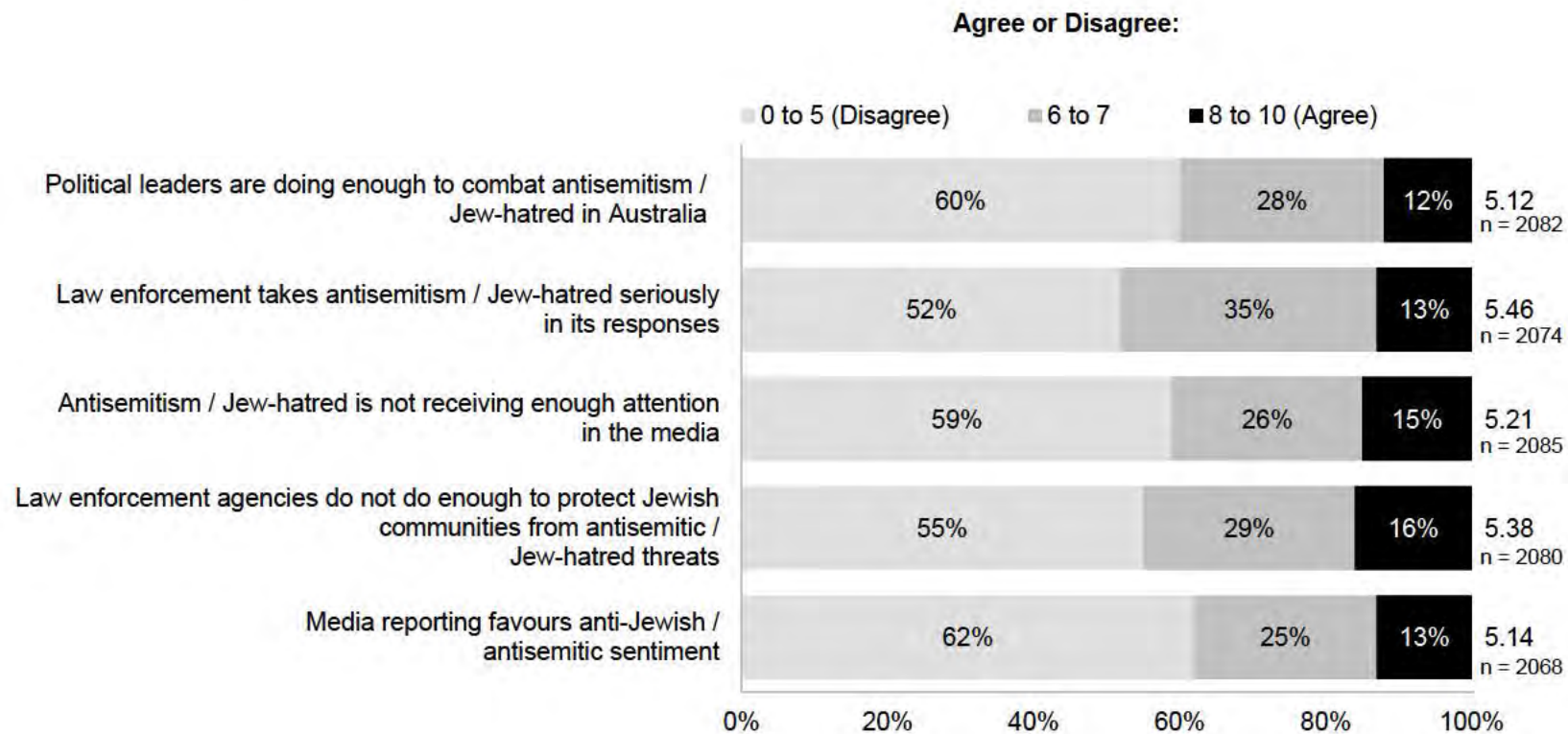
Concern about antisemitism, Jew-hate and Jewish targeted violence or hate speech was shown by a reasonably sized minority

This pattern repeated across age groups, but to a lesser extent for the student and the 18-to-34 cohort. Melbourne, Sydney and Brisbane showed greater concern than South Australia and Western Australia.

How serious do you believe the following issues are within Australian society currently?

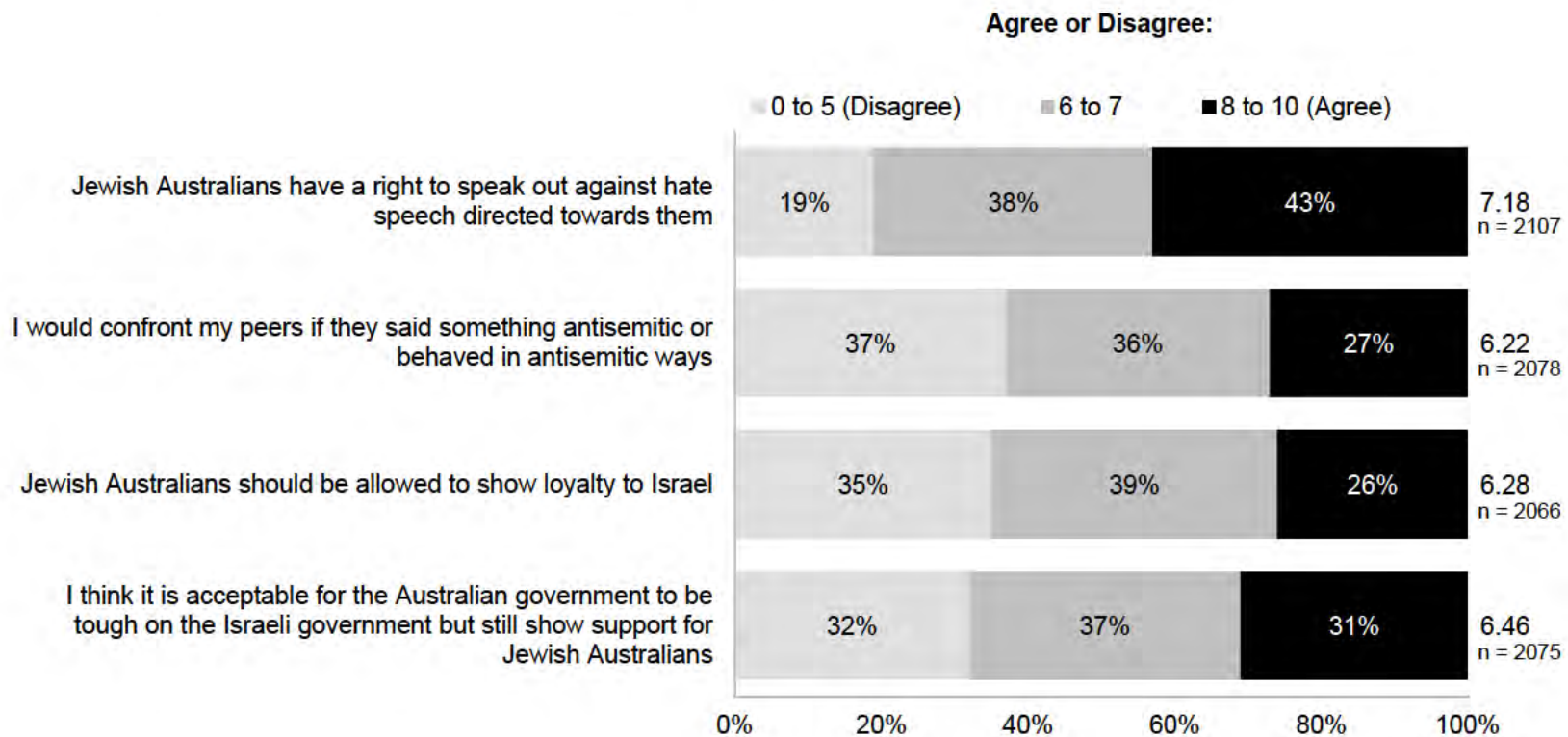


A large majority of respondents expected greater salience from political leaders and law enforcement, but perceived the media to be reporting appropriately



Almost half the respondents believed the Jewish community is justified speaking out against hate speech directed at it

This attitude was significantly higher among the 55-to-74 and 75+ age groups.



One third of respondents understood anti-Zionism as opposition to a Jewish State in Israel. This result was largely similar across age cohorts and highest for students

The 55-to-74 and 75+ age groups were significantly more likely to define anti-Zionism as antisemitism, that is, as *hatred / discrimination towards Jewish people*. A small minority of students defined it as *colonisation of Palestine*.

What do you understand by the term anti-Zionism? (Open Responses – Coded)

	Overall	Student	18 to 34	35 to 54	55 to 74	75+
Opposition to Israel, (Israeli people or a Jewish state in Israel)	26%	35%	29%	23%	29%	15%
Opposition/ hatred / discrimination towards Jewish people / Judaism	30%	13%	17%	28%	39%	43%
Opposition to Zionist ideology / Zionists	7%	9%	12%	8%	4%	2%
Opposition to a Jewish state in Palestine	2%	5%	3%	1%	1%	2%
A form of racism / discrimination (general)	1%	2%	1%	1%	1%	4%
Opposition to Israel's colonisation of / actions towards Palestine	5%	11%	10%	3%	2%	5%
Opposition to a Jewish state / homeland (no mention of Israel)	10%	8%	8%	12%	9%	7%
Other	9%	7%	9%	9%	9%	9%
Don't know / Unsure	15%	14%	15%	19%	10%	15%
Total Respondents	800	152	317	198	231	54

Note: Significance testing was conducted between the age groups at the 5% level of significance. Blue indicates that the other age group result was significantly higher than the 18 to 34 result, and red indicates it was significantly lower. Multiple responses were allowed for this question so these results may not sum to 100%. Shaded cells indicate results were based on small sample sizes where significant testing could not be conducted. A minimum sample size of n=100 is recommended for an indicative result for frequencies. Sample size: Overall n=800, student n=152, rolled age groups n=800.

A large majority of respondents across age cohorts understood antisemitism as hatred, prejudice and discrimination towards Jewish people / Jewish religion. This was significantly higher among those aged 55-to-74

What do you understand by the term antisemitism? (Open Responses – Coded)

	Overall	Student	18 to 34	35 to 54	55 to 74	75+
Hatred, prejudice and discrimination towards Jewish people and Jewish religion	78%	80%	76%	76%	82%	81%
Hatred or opposition towards Israel	1%	-	1%	1%	2%	-
Discrimination based on someone's religion (general)	2%	2%	3%	3%	1%	3%
Discrimination based on someone's race (general)	3%	2%	1%	4%	2%	4%
Hatred or discrimination towards Middle Eastern / Arab people	0%	0%	0%	-	1%	-
Other	6%	7%	7%	6%	6%	5%
Don't know / Unsure	10%	10%	13%	11%	8%	8%
Total Respondents	1302	229	494	372	359	77

Note: Significance testing was conducted between the age groups at the 5% level of significance. **Blue** indicates that the other age group result was significantly higher than the 18 to 34 result, and **red** indicates it was significantly lower. Multiple responses were allowed for this question so these results may not sum to 100%. Shaded cells indicate results were based on small sample sizes where significant testing could not be conducted. A minimum sample size of n=100 is recommended for an indicative result for frequencies. Sample size: Overall n=1,302, student n=229, rolled age groups n= 1,302.

One third of respondents defined Zionism as support for a Jewish homeland in Israel. This was largely similar across all age cohorts

What do you understand by the term Zionism? (Open Responses – Coded)

	Overall	Student	18 to 34	35 to 54	55 to 74	75+
A Jewish nationalist movement	2%	3%	2%	3%	2%	1%
Colonialism of Palestine / taking Palestinian land	2%	7%	6%	1%	1%	1%
An Israeli belief or movement	3%	4%	3%	3%	3%	5%
A Jewish religion	4%	-	2%	5%	6%	6%
An extreme movement related to Judaism / Israel	2%	2%	2%	2%	2%	2%
A term used to explain a movement, ideology or belief held by Jewish people	13%	4%	6%	13%	16%	22%
A political ideology / movement	2%	2%	1%	1%	3%	-
Support for the state of Israel	7%	6%	9%	6%	7%	1%
Support of a homeland / state for Jewish people in Israel	29%	35%	30%	27%	29%	36%
Opposition to Jewish people / Judaism	4%	3%	3%	3%	5%	6%
Support for Jewish people / Judaism	4%	4%	5%	4%	4%	3%
Other	11%	13%	11%	13%	10%	4%
Don't know / Unsure	20%	20%	23%	21%	17%	16%
Total Respondents	1008	191	398	257	286	67

Note: Significance testing was conducted between the age groups at the 5% level of significance. Blue indicates that the other age group result was significantly higher than the 18 to 34 result, and red indicates it was significantly lower. Multiple responses were allowed for this question so these results may not sum to 100%. Shaded cells indicate results were based on small sample sizes where significant testing could not be conducted. A minimum sample size of n=100 is recommended for an indicative result for frequencies. Sample size: Overall n=1,008, student n=191, rolled age groups n= 1,008.

Participants in the qualitative inquiry were asked to define their understanding of the term, *Jewish homeland*. Three themes surfaced

Religiocultural significance

Land that has cultural and religious significance for Jews that is borne out of religious texts and a history of living on that land. (n= 37)

s. 47F(1)

Geographic area

The geographic location known as Israel, which exists because of geopolitical decisions made after WWI and WWII, i.e., 1948. (n= 31)

s. 47F(1)

Contested perception

A perception held by the Jewish people for unjustly existing on Palestinian land, that is now a contested region. (n= 11)

s. 47F(1)

One quarter of students and one quarter of the 18-to-34 cohort understood the BDS Movement to mean boycotting businesses that support or fund Israel

Due to sample size requirements, indicative results for other age cohorts were not possible.

What do you understand about the Boycott, Divestment and Sanctions (BDS) movement? (Open Responses – Coded)

	Overall	Student	18 to 34	35 to 54	55 to 74	75+
Boycotting the state of Israel	15%	5%	9%	16%	22%	9%
Boycotting Israeli products or businesses	10%	10%	13%	11%	7%	-
Boycotting businesses and organisations that support or provide funding for Israel	14%	24%	23%	12%	5%	-
A pro-Palestine movement that protests against Israeli occupation and war in Gaza	15%	21%	16%	11%	18%	9%
Boycotting Jewish products or businesses	9%	7%	6%	9%	11%	18%
Other	32%	32%	31%	35%	33%	27%
Don't know	16%	14%	17%	16%	12%	36%
Total Respondents	336	114	183	75	67	11

Note: Significance testing was conducted between the age groups at the 5% level of significance. No significant differences were found. Multiple responses were allowed for this question so these results may not sum to 100%. Shaded cells indicate results were based on small sample sizes where significant testing could not be conducted. A minimum sample size of n=100 is recommended for an indicative result for frequencies. Sample size: Overall n=336, student n=114, rolled age groups n= 336.

Across the age groups, a large majority defined Jew-hate as hostility, discrimination, racism and prejudice towards Jewish people

What do you understand by the term Jew-Hate / Jew-Hatred? (Open Responses – Coded)

	Overall	Student	18 to 34	35 to 54	55 to 74	75+
Strong dislike, hostility, discrimination, racism and prejudice towards Jewish people due to their religion / ethnicity	84%	86%	88%	85%	82%	82%
Opposition to the Jewish state	0%	-	-	-	-	2%
Hatred towards Israel	2%	1%	1%	1%	3%	5%
Longstanding, systemic hatred towards Jewish people	2%	3%	2%	1%	3%	5%
Associated with Nazi Germany	3%	3%	4%	3%	3%	5%
Hatred towards Jewish people caused by jealousy	1%	1%	0%	1%	2%	-
Other	8%	8%	5%	6%	10%	8%
Don't know	4%	1%	4%	4%	3%	2%
Total Respondents	891	147	329	234	267	61

Note: Significance testing was conducted between the age groups at the 5% level of significance. Blue indicates that the other age group result was significantly higher than the 18 to 34 result. Multiple responses were allowed for this question so these results may not sum to 100%. Shaded cells indicate results were based on small sample sizes where significant testing could not be conducted. A minimum sample size of n=100 is recommended for an indicative result for frequencies. Sample size: Overall n=891, student n=147, rolled age groups n= 891.

Overall, one-third of respondents understood the term *anti-Israel* to mean either a general dislike or hostility toward Israel, or more specifically, opposition to the State of Israel

There were no segment differences.

What do you understand by the term anti-Israel?* (Open Responses – Coded)

	Overall	Student	18 to 34	35 to 54	55 to 74	75+
Hatred, discrimination or racism towards people from Israel as a result of their identity	16%	13%	15%	17%	14%	18%
Opposition to Israel as a state	27%	17%	19%	27%	34%	24%
Opposition / criticism of Israel policies / actions	11%	14%	13%	13%	8%	7%
Opposition to Israel's actions against Palestine	11%	24%	20%	9%	7%	7%
Hatred or opposition towards Jewish people	7%	2%	2%	5%	9%	15%
Dislike, hostility and opposition towards Israel (general)	27%	26%	29%	31%	24%	19%
Other	9%	14%	10%	7%	8%	17%
Don't know	4%	2%	4%	5%	5%	2%
Total Respondents	1015	179	393	275	279	68

Note: Significance testing was conducted between the age groups at the 5% level of significance. Blue indicates that the other age group result was significantly higher than the 18 to 34 result, and red indicates it was significantly lower. Multiple responses were allowed for this question so these results may not sum to 100%. Shaded cells indicate results were based on small sample sizes where significant testing could not be conducted. A minimum sample size of n=100 is recommended for an indicative result for frequencies. Sample size: Overall n=1,015 student n=179, rolled age groups n= 1,015.

Image classification

The classification exercise showed that Australians saw political activism within public expression more often than they saw antisemitism. This also emerged in the same exercise within the qualitative module.

In the quantitative survey, the exercise revealed an attitudinal split across age groups; however, the central pattern remained the distinction between political activism and antisemitism.

At the overall level, respondents 35-to-54, 55-to-74 and 75+ were significantly **more** likely than respondents 18-to-34 to classify images that are sympathetic to Israel as *Acceptable political activism* and slogans that may be considered closer in sentiment to antizionist antisemitism as *Unacceptable political activism*.

This was not always the case in the qualitative research.

Images that were sympathetic to Israel were sometimes classified as *Unacceptable political activism*, on the basis that standing in unity with Israel was incommensurate with the outcomes of the current conflict and Israeli government actions.

Participants did not view protests about the Middle East conflict as antisemitic, despite the nature of the slogans used. In defining whether an image was *Acceptable political activism* or not, people applied two principles – proportionality and conduct – to guide their decision.

A large majority of respondents assigned Image A and Image B to a form of *political activism*, while over one third believed A, did not fit any of the available categories.



Consider the image. What do you consider this image to be an example of?

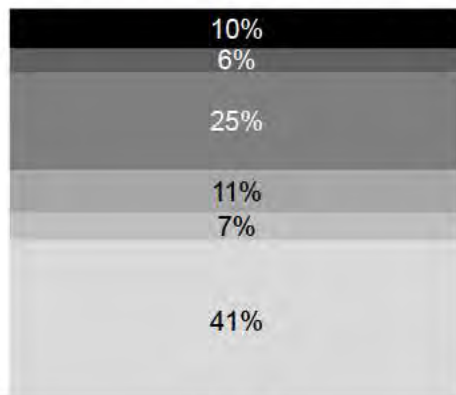


Image A

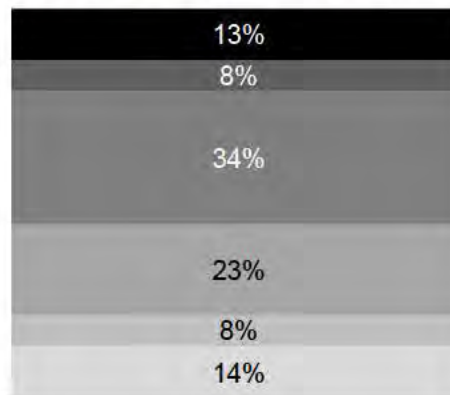


Image B

■ Antisemitism / Jew Hate ■ Racism ■ Acceptable political activism ■ Unacceptable political activism ■ Anti-Zionism ■ None of the above

Image A: One quarter of respondents assigned the image to *Acceptable political activism*.

The 35-to-54, 55-to-74 and 75+ age cohorts classified *Image A* as *Acceptable political activism* significantly **less** often than the 18-to-34 cohort.

Respondents in the 55-to-74 and 75+ cohort classified the image as *Unacceptable political activism* significantly **more** often.

There were no segment differences at the state level, except for WA, which saw this as *None of the above*.

Image B: Just over one third classified the image as *Acceptable political activism*. This was highest among 18-to-34, 35-to-54 and students, but not significantly so.

The 35-to-54, 55-to-74 and 75+ age cohorts classified *Image B* as *Unacceptable political activism* significantly **more** often than the 18-to-34 cohort.

The 75+ were significantly more likely to consider this image as either *antisemitism* or *racism*.

Across states, over one third considered the image *Acceptable political activism*. One quarter classified the image as *Unacceptable political activism*, and less than 20% considered the image *antisemitism*.

Participant quote

s. 47F(1)



Over 60% of respondents classified Image C as *political activism*, with the large majority of these assigning it to *Acceptable political activism*. Half the respondents assigned Image D as *antisemitism*.

Image C: All age cohorts classified this image as *Acceptable political activism*, with students having the marginally lowest results – just under 50%.

The 35-to-54 age group were significantly **more** likely to designate it as *Acceptable political activism*.

But one quarter of respondents considered the image to not fit any of the classifications.

The results were consistent across states, with WA having showed a marginally higher inclination for assigning the image as *Acceptable political activism*.



Consider the image. What do you consider this image to be an example of?

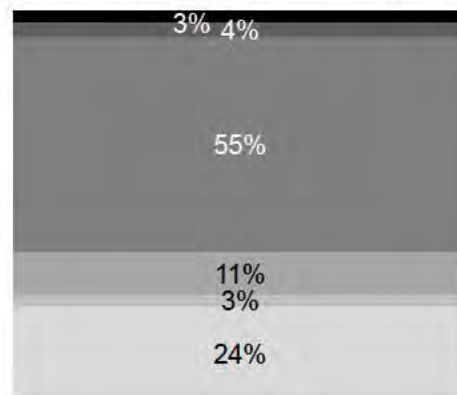


Image C



Image D

Image D: All age cohorts classified this image as *antisemitism*, with the 55-to-74 cohort significantly **more** likely to classify it this way.

A small number of the 35-to-54 and 75+ cohorts were significantly **more** likely to classify the image as *Unacceptable political activism*.

The results were consistent across states, with NSW/ACT, VIC/TAS, and QLD/NT having showed marginally higher results when classifying as *antisemitism*.

■ Antisemitism / Jew Hate ■ Racism ■ Acceptable political activism ■ Unacceptable political activism ■ Anti-Zionism ■ None of the above

Participant quote

s. 47F(1)



Respondents classified this image as *antisemitism*, and as *Unacceptable political activism*, although they were significantly more likely to designate it as *antisemitism*

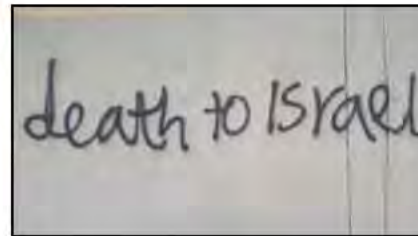


Image E: The 34-to-54, 55-to-74 and 75+ cohorts were significantly **more** likely to classify the image as *antisemitism*.

The student cohort and the 18-to-34 age group scored lower in the *antisemitism* classification. However, both cohorts' classification of the image as *Unacceptable political activism* was almost equivalent to their result for *antisemitism*.

The results were consistent across states, with an almost equal one third split across the classifications *antisemitism* and *Unacceptable political activism*.

Consider the image. What do you consider this image to be an example of?

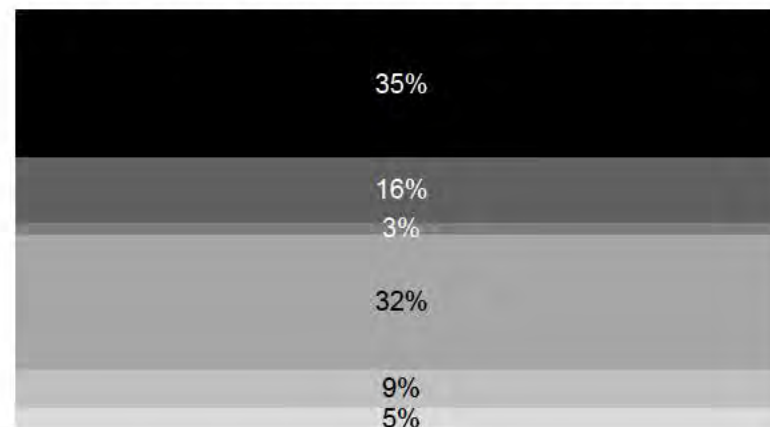


Image E

■ Antisemitism / Jew Hate ■ Racism ■ Acceptable political activism ■ Unacceptable political activism ■ Anti-Zionism ■ None of the above

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under the Freedom of Information Act 1982

A large majority of respondents classified Images F & G as *political activism*, with the majority assigning both to *Acceptable political activism*. Between 10-20% assigned the images as *Unacceptable political activism*

This pattern echoes the qualitative module where participants introduced the notion of unjustified protest; that is, protest or support for Israel that is disproportionate to the actions of the Israeli government.



Image F: The 34-to-54, 55-to-74 and 75+ cohorts were significantly **more** likely to classify the image as *Acceptable political activism*. The student and 18-to-34 cohort results were lower.



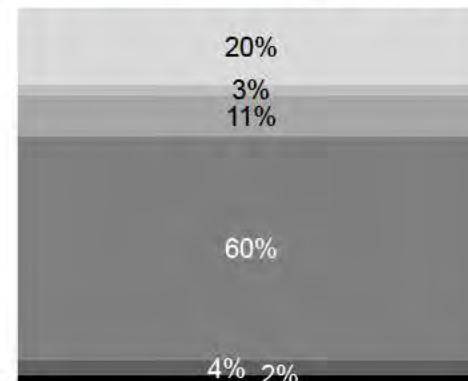
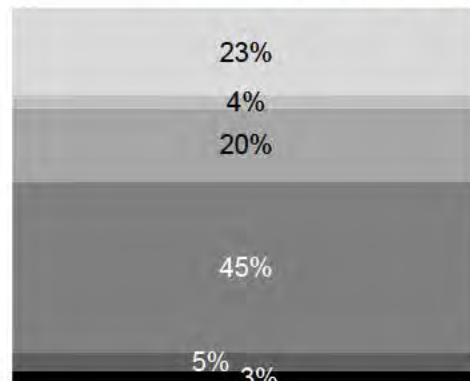
Image G: Over 60% of the 34-to-54, 55-to-74 and 75+ cohorts were significantly **more** likely to classify this image as *Acceptable political activism*. The student and 18-to-34 cohort results were lower but did nudge 50%.

Consider the image. What do you consider this image to be an example of?

One quarter of respondents did assign this image as *Unacceptable political activism*. Within that, the 35-to-54 cohort were significantly less likely to do so.

One quarter of respondents consider this image to not fit any of the classifications.

The results were consistent across states.



Almost one quarter of respondents considered this image to not fit any of the classifications.

The results were consistent at the state view. However, SA was significantly **more** likely to classify this image as *Acceptable political activism*.

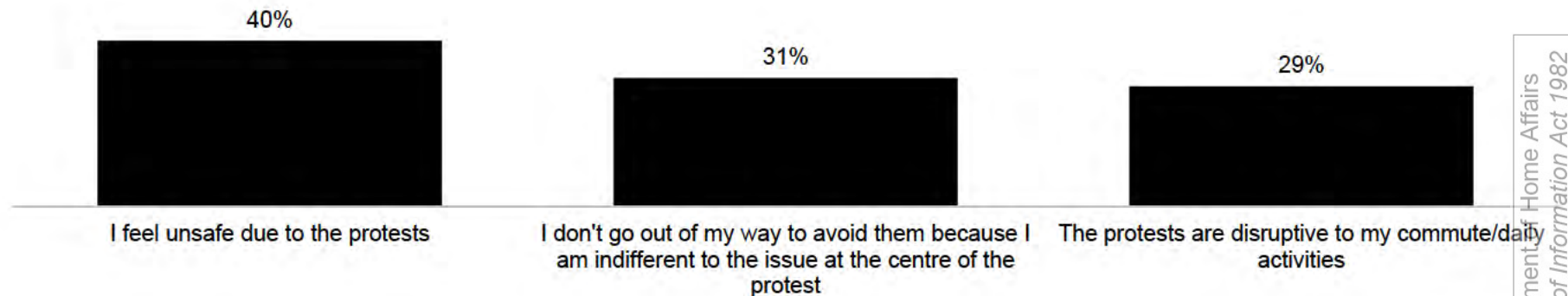
■ Antisemitism / Jew Hate ■ Racism ■ Acceptable political activism ■ Unacceptable political activism ■ Anti-Zionism ■ None of the above

Released by the Department of Homeland Security under the Freedom of Information Act 1986

One third of people were indifferent to anti-Israel / pro-Palestine protests

The 55-to-74 cohort were significantly **more** likely to feel unsafe and were significantly **less** likely to feel indifferent to the protests. VIC/TAS showed a significantly **higher** likelihood to experience disruption because of the protests and were significantly **less** likely to feel indifferent to the issue. On the other hand, SA was significantly **more** likely to feel indifferent to the issue.

When there are such protests, do you avoid visiting public places and/or travel to major cities because....?
(Overall)



Note: Figures may not sum to 100% due to rounding.

Section 3

Demographics and Profiling

Snapshot of the study cohorts' media consumption

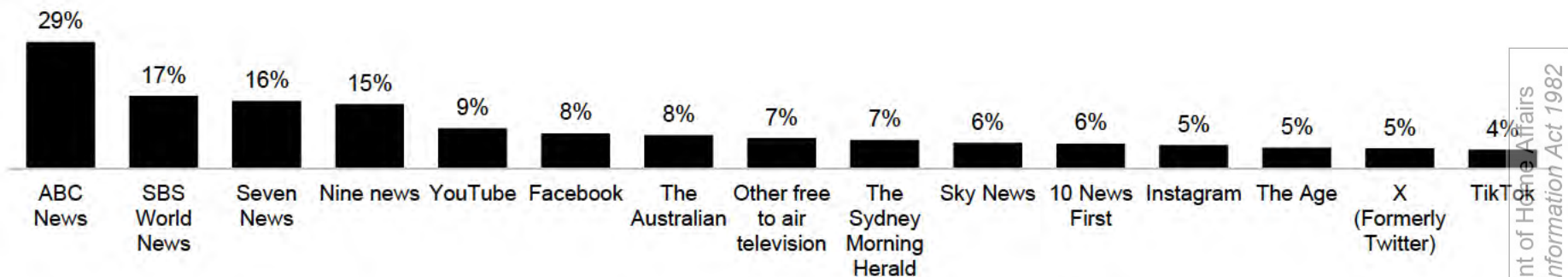
		Students	18 to 34	35 to 54	55 to 74	75+
Profiling	Work Status	Full-time student (57%)	Working full-time (46%)	Working full-time (61%)	Retired and no longer in paid employment (43%)	Retired and no longer in paid employment (87%)
	Highest Education level	Undergraduate (43%)	Undergraduate (43%)	Undergraduate (33%)	Vocational Education and Training (38%)	Secondary level education (46%)
	Most trusted information sources	Media (44%)	Media (36%)	Media (37%)	Media (42%)	Media (38%)
Media consumption	Preferred news source	ABC News (25%)	ABC News (25%)	ABC News (30%)	ABC News (33%)	ABC News (30%)
	Preferred social media platform	Instagram (70%)	Instagram (70%)	Facebook (71%)	Facebook (65%)	Facebook (59%)
	How often use social media	Multiple times per day (81%)	Multiple times per day (77%)	Multiple times per day (63%)	Multiple times per day (52%)	Multiple times per day (46%)*

Note: Significance testing was conducted between the 18 to 34 age group and the other age groups at the 5% level of significance. Blue indicates that the other age group result was significantly higher than the 18 to 34 age group result, and red indicates it was significantly lower. * indicates results based on small sample sizes. A minimum sample size of n=100 is recommended for an indicative result for frequencies.

News and Media consumption: One third of respondents placed the most trust in the ABC for their news

The result was consistent across ages; however, the 55-to-74 age group showed significantly more trust for ABC News.

Which of the following do you trust most as a news source? Top 15
(Overall)

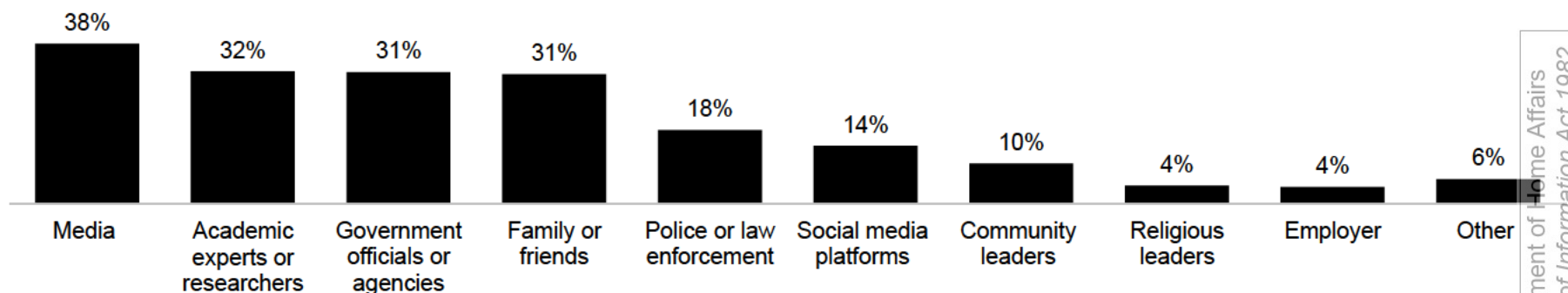


Note: Figures may not sum to 100% due to rounding.

Trustworthiness: Respondents would consult the media and academics ahead of Government and family as trustworthy sources of information

This result was consistent across cohorts, except for the 55-to-74 cohort, which was significantly **more** likely to consult the media. Students would also consult the media; however, the 18-to-34 cohort was marginally less inclined to do so. This group would consult media, academics *and* family or friends almost equivalently. The state view showed that VIC/TAS and WA were significantly **more** likely to seek information from family or friends.

If you needed information from a trustworthy source on an important issue which of the following would you most likely go to?
(Overall)

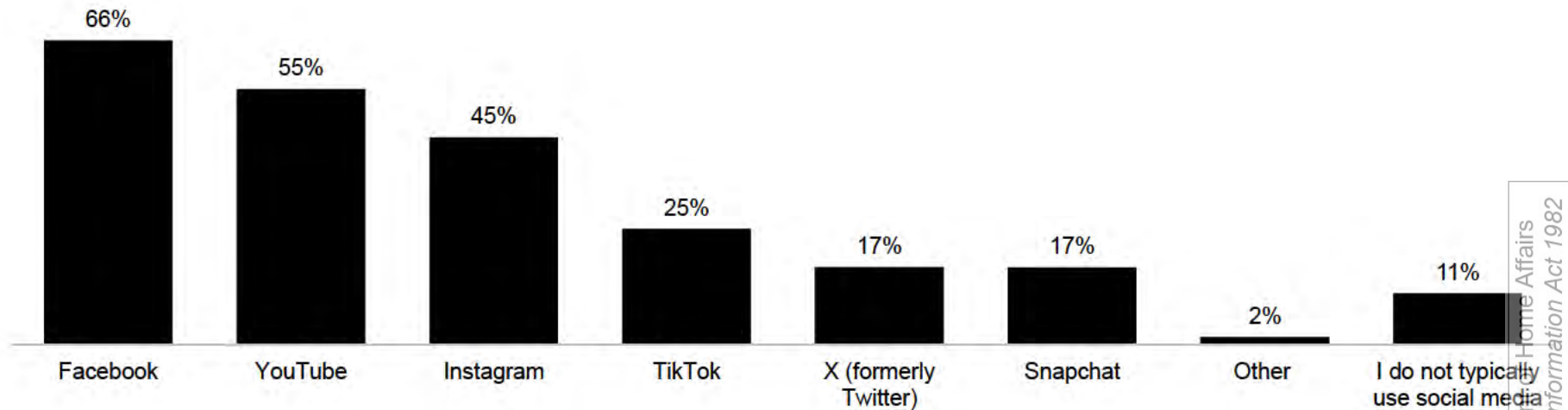


Note: Multiple responses were allowed for this question, so these results may not sum to 100%. Figures may not sum to 100% due to rounding.

Social Media: Over half of respondents used Facebook and YouTube

The 35-to-54 cohort were significantly **more** likely to use Facebook. However, Instagram, Snapchat, X and TikTok were significantly **less** likely to be used by the 34-to-54, 55-to-74 and 75+ cohorts. The 55-to-74 and 75+ cohorts were significantly less likely to use YouTube, and both were significantly **less** likely to use social media. Students' and the 18-to-34 cohort's preferred platforms, in rank order, were Instagram, YouTube, TikTok and Facebook.

Which of the following social media platforms do you typically use?
(Overall)

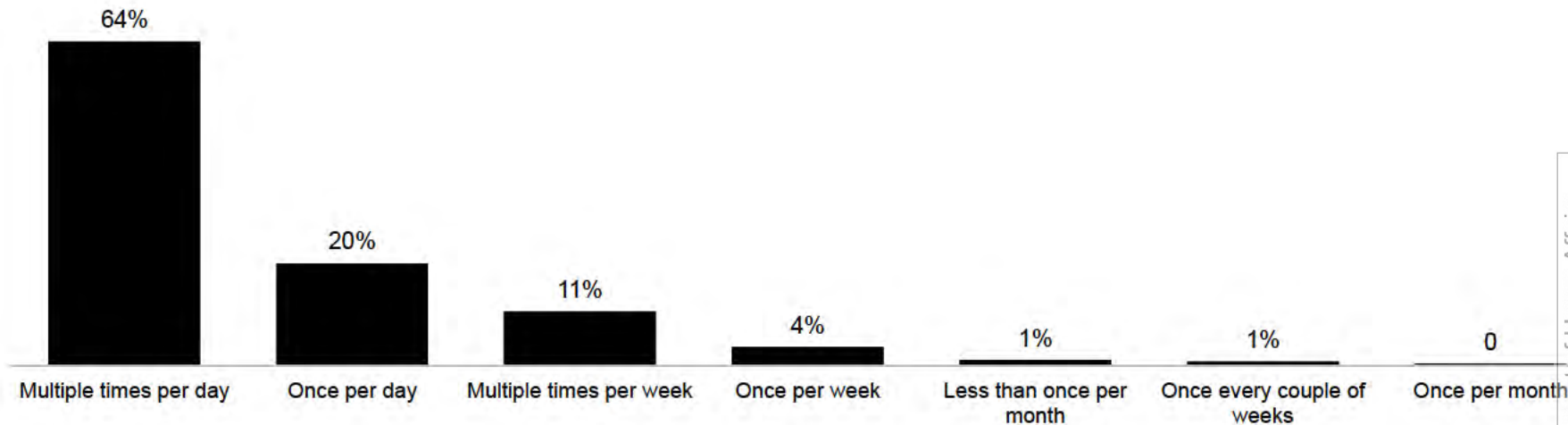


Note: Multiple responses were allowed for this question, so these results may not sum to 100%. Figures may not sum to 100% due to rounding.

Social Media: Over half the respondents used social media more than once per day

A large majority of the student and 18-to-34 cohorts used social media multiple times per day. The 35-to-54 and 55-to-74 cohorts were significantly **less** likely to use social media multiple times in one day; however, they did use social media once a day or multiple times per week, significantly **more**.

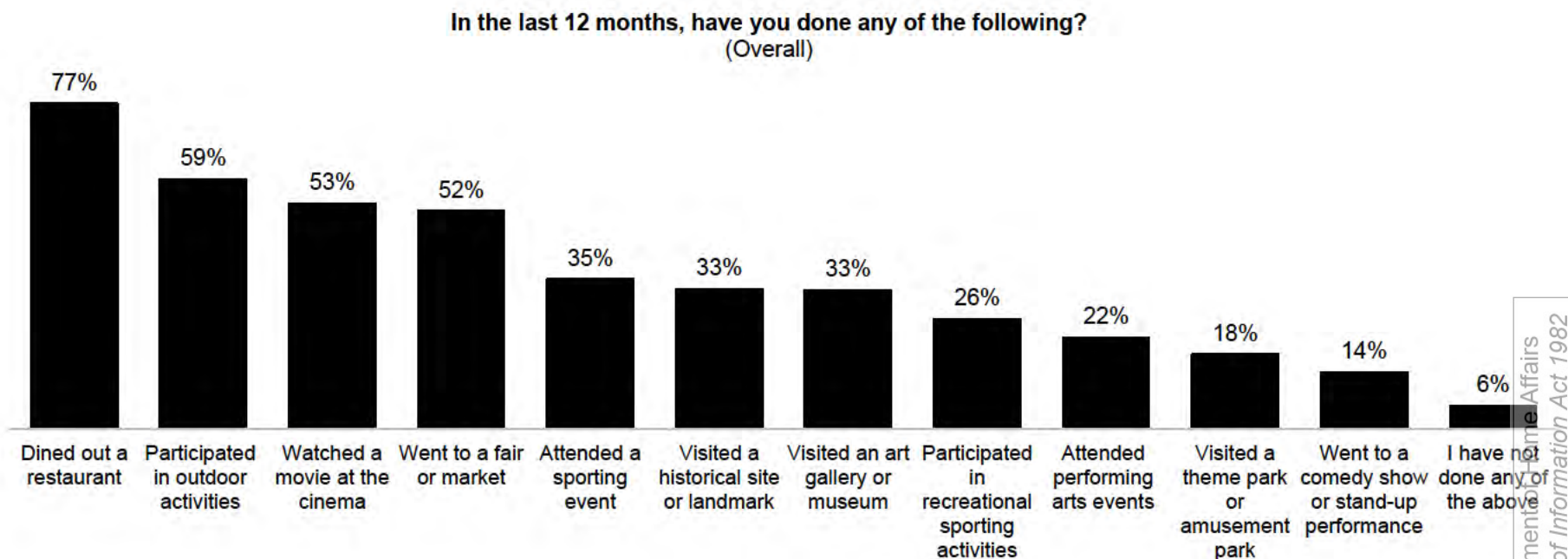
How often do you typically use social media platforms? (Overall)



Note: Figures may not sum to 100% due to rounding.

Hobbies: Activities related to the arts, entertainment and sport were less popular with respondents

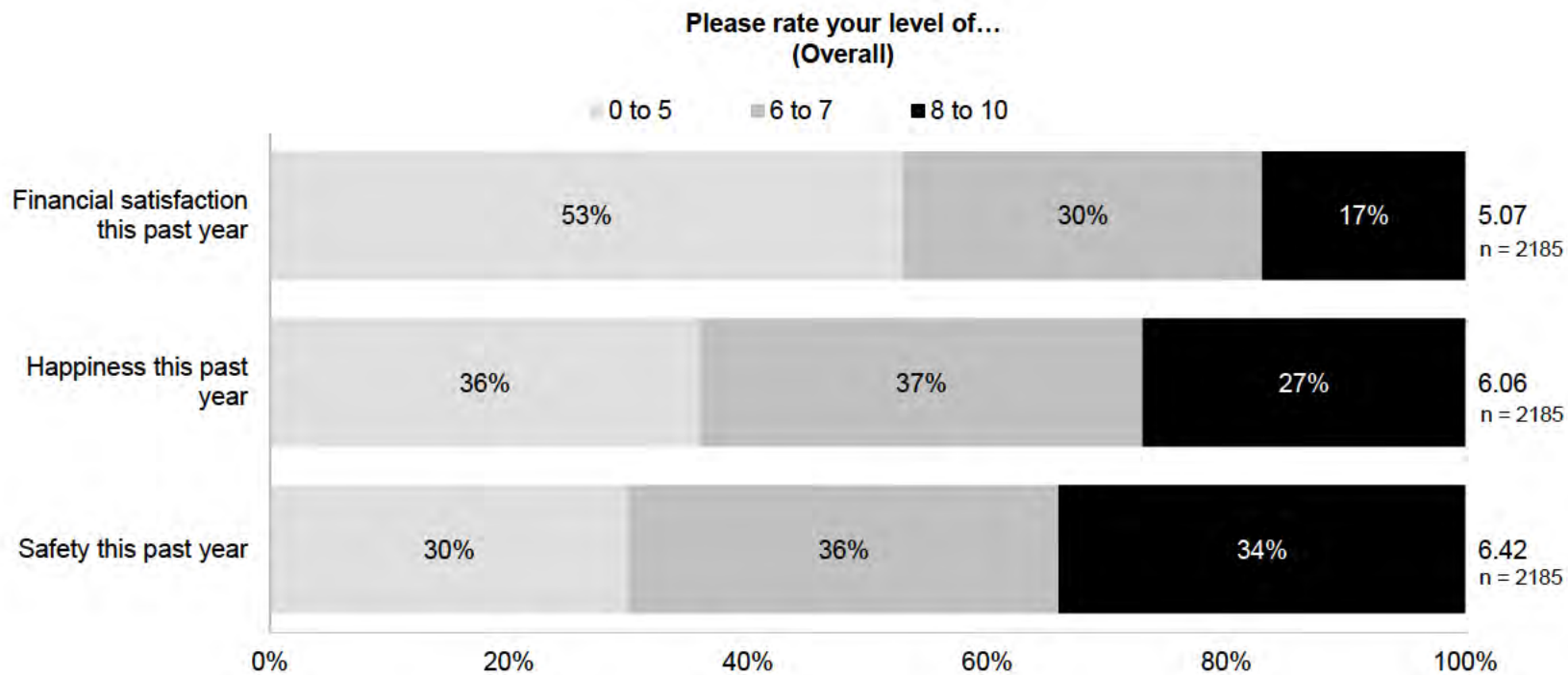
Additionally, the 35-to-54, 55-to-74 and 75+ cohorts were significantly **less** likely to attend a sporting event, visit a theme park, undertake recreational sport or attend a stand-up comedy show. The states showed consistency with the overall results, except for VIC/TAS, which attended significantly **more** sporting events than NSW/ACT.



Note: Multiple responses were allowed for this question, so these results may not sum to 100%. Figures may not sum to 100% due to rounding.

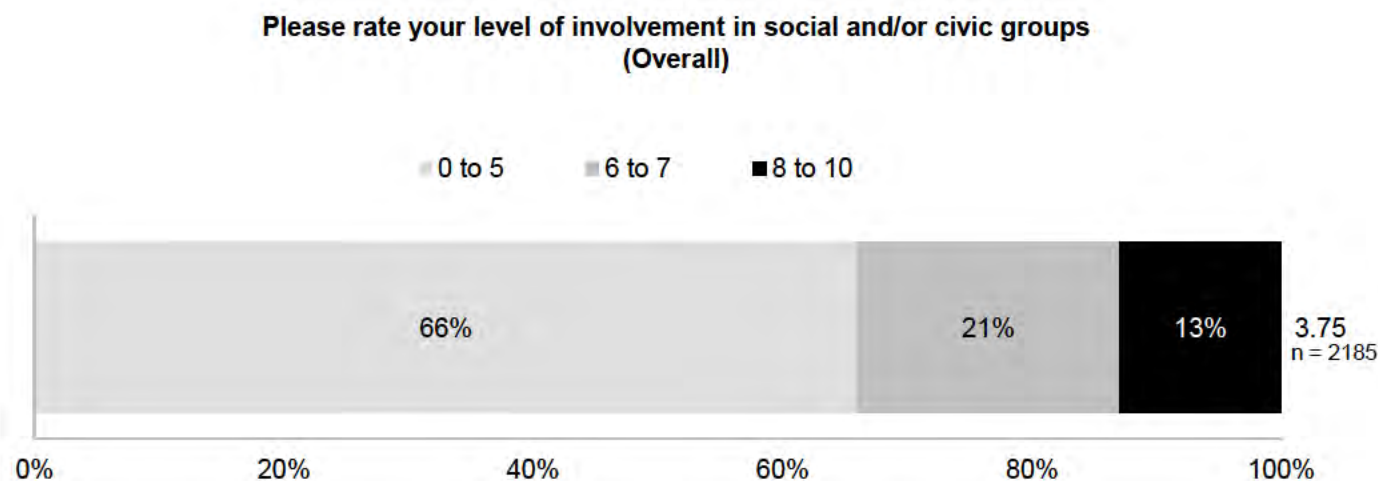
Participants were divided on their perceived level of *safety* and *happiness*, whereas only a small proportion had high levels of *financial satisfaction*

This was consistent across the age cohorts, except for respondents over 75 who were significantly **more** likely to feel safe and happy.



Age cohorts 35-to-54, 55-to-74 and 75⁺ were significantly less involved with social and community groups, but the 18-to-34 years and student cohorts showed marginally more participation

Low levels of financial satisfaction may have contributed to respondents' ability to participate in social and community groups.



Section 4

Key take-aways

Takeaway 1:

Australians' sentiment towards the Jewish community is generally positive

- The Australian Jewish community is second (2.31 distance score) – after Italians (1.97 distance score) – for communities that Australians are willing to share social closeness with.
- Among older age cohorts, the Jewish community generates higher positive emotional responses – surprise, happiness, love, pride and contentment.
- The Jewish community is not categorically perceived as a perpetrator, unaligned to values, displaced or a coloniser, although it is one of the lowest ranked community in this regard, after the Chinese. It is also perceived as powerful; however, this may have negative undertones.
- Australians view the Jewish community as productive, successful and educated, but somewhat insular.

Takeaway 2:

A focus on students is required

- Students' sentiment and emotional response towards the Jewish community tends to be lower than that of other age cohorts and students are less willing to share social closeness with the Jewish community.
- The Jewish community is perceived as not aligned to the values of this group, and the group has a slightly stronger perception of the Jewish community as a coloniser compared to other communities and compared with other age cohorts.
- This cohort recognises antisemitism when exposed to classic antisemitic trope imagery, but the group does score higher on the Antizionist Antisemitic subscale that forms part of the GeAs (Generalised Antisemitism Scale).
- While students are a sub-group of the 18-to-34 cohort, the two are not synonymous.

Insight – Parallel between Australian First Nations and Palestinians

A hypothesis is that students have drawn a parallel between Palestinians and First Nations Australians. This is apparent in their semantic scale results and the results of the student emotions web. This may provide context, for the cohort's classification of *acceptable political activism* when slogans speak to land, place and belonging.

Takeaway 3:

Australians have a general 'sense' of the Jewish community and antisemitism

- Australians support the Jewish community's right to speak out against hate speech.
- Australians do not perceive antisemitism and Jew-hate, including violence and hate speech, as major concerns; this includes on university campuses.
- However, they believe that political leaders could do more related to these issues.
- Australians show an average level of generalised antisemitism, with a marginally higher degree of antizionist antisemitism, and in this regard, students index slightly more than other cohorts.
- For the large majority, Australians can easily distinguish between classic religious anti-Judaism and racial antisemitic tropes and classified these as antisemitism or Jew-hate.
- On the other hand, imagery that may be associated with political antisemitism or that is linked to the Israeli-Palestinian conflict is largely perceived as political activism to address a humanitarian need.

Takeaway 4:

Australians are inclined to see political activism in public expression rather than antisemitism, even if the activism is unacceptable

- There is a level of acceptance for political activism related to the Israeli-Palestinian conflict within the broader Australian community.
- Australians feel a sense of licence, to measure their opinion of whether something is acceptable or unacceptable political activism, based on whether they believe the response is proportional to Palestine's position.
- In Australian's minds there is a relationship between what is acceptable political activism and what is a disproportionate response by the Israeli government. This link is intractable, but it offers a powerful opportunity.
- Australians expect protests, regardless of the side, to remain peaceful, cause no harm to property or life, and avoid denigration.

Insight – Principles of proportionality and conduct to evaluate political activism

In the qualitative module people felt justified equating their categorisation of the images commensurate with the outcomes of the current conflict. People would apply principles of proportionality – e.g., *Is this protest, message proportionate to what is going on?* and good conduct – e.g., *act peacefully, do no harm, damage no property, do not denigrate* – to justify their decision.

Participant quote

s. 47F(1)



Appendix 1

Approach

Part A
22 October - 18 December 2024

Meta-analysis

4-day meta-analysis of current publicly available sentiment to evaluate any nascent themes

Sources

- Australian Financial Review
- ABCNews.com.au
- The Age
- News.com.au
- Daily Telegraph
- The Guardian
- The Herald Sun
- SkyNews
- Sydney Morning Herald
- The Australian

Period

March 1st – October 27th, 2024

Population Survey

Nationwide Gen Pop survey (Population Survey) to measure attitudes, emotions and understanding of antisemitism post 7 October 2023

Length and sample

- 20-minutes online survey
- N= 2,185 nationally representative sample
- N= 400 student (included)

Survey included

- GeAs
- Bogardus Social Distance Scale
- Attitudinal statements
- Emotions calibration and measurement
- Rating scales
- Semantic differential scales
- Image association exercises

Dates in field

- 19th November – 2nd December 2024

Participant Blogging

Nationwide Gen Pop qualitative inquiry with non-Jewish Australians 18-74 years old, to gauge attitudes towards the Australian Jewish community and understanding of antisemitism post 7 October 2023.

Length and sample

- 3-day online consumer blog
- N=50 participants

Survey included

- Values alignment
- Attitudinal statements
- Ranking exercises
- Image association exercises

Dates in field

- 10th, 11th, 12th December 2024

Appendix 2

Example responses: Qualitative

S. 47F(1)

18 December 2024

Understanding Antisemitism

Appendices: 3 and 4

Special Envoy to Combat Antisemitism

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under the Freedom of Information Act 1982

Forethought[®]

Appendix 3

Exhibit catalogue: age/state views

Please read each of the following statements carefully and select the highest level of closeness you feel comfortable with.

	Overall	Student	18 to 34	35 to 54	55 to 74	75+
I would be willing to accept a member of the Italian community as a close relative by marriage	54%	45%	52%	53%	58%	50%
I would be willing to accept a member of the Jewish community as a close relative by marriage	44%	37%	42%	47%	46%	34%
I would be willing to accept a member of the Chinese community as a close relative by marriage	41%	38%	44%	41%	41%	31%
I would be willing to accept a member of the First Nations community as a close relative by marriage	40%	43%	44%	40%	39%	28%
I would be willing to accept a member of the Indian community as a close relative by marriage	39%	36%	39%	41%	40%	27%

Note: Significance testing was conducted within each category between the 18 to 34 age group and the other age groups at the 5% level of significance. Red indicates that the other age group result was significantly lower than the 18 to 34 age group result.

Please read each of the following statements carefully and select the highest level of closeness you feel comfortable with.

	Overall	NSW / ACT	VIC / TAS	QLD / NT	SA	WA	Metro	Rural
I would be willing to accept a member of the Italian community as a close relative by marriage	54%	54%	53%	57%	50%	50%	52%	57%
I would be willing to accept a member of the Jewish community as a close relative by marriage	44%	46%	44%	47%	40%	42%	42%	50%
I would be willing to accept a member of the Chinese community as a close relative by marriage	41%	42%	42%	42%	37%	39%	41%	43%
I would be willing to accept a member of the First Nations community as a close relative by marriage	40%	40%	42%	42%	38%	32%	39%	44%
I would be willing to accept a member of the Indian community as a close relative by marriage	39%	37%	39%	42%	38%	41%	38%	41%

Note: Significance testing was conducted within each category between the first group and the other groups at the 5% level of significance. **Blue** indicates that the other group result was significantly higher than the first group result, and **red** indicates it was significantly lower. Figures may not sum to 100% due to rounding.

Please read each of the following statements carefully and select the highest level of closeness you feel comfortable with.

	Overall	Student	18 to 34	35 to 54	55 to 74	75+
I would exclude a member of the Indian community from my country	4%	8%	6%	3%	3%	1%
I would exclude a member of the Jewish community from my country	3%	11%	6%	1%	2%	1%
I would exclude a member of the Chinese community from my country	3%	1%	2%	3%	5%	2%
I would exclude a member of the First Nations community from my country	2%	1%	1%	2%	2%	2%
I would exclude a member of the Italian community from my country	1%	0%	1%	1%	0%	

Note: Significance testing was conducted between the 18 to 34 age group and the other age groups at the 5% level of significance. **Blue** indicates that the other age group result was significantly higher than the 18 to 34 age group result, and **red** indicates it was significantly lower. Figures may not sum to 100% due to rounding.

Please read each of the following statements carefully and select the highest level of closeness you feel comfortable with.

	Overall	NSW / ACT	VIC / TAS	QLD / NT	SA	WA	Metro	Rural
I would exclude a member of the Indian community from my country	4%	4%	3%	4%	5%	3%	4%	2%
I would exclude a member of the Jewish community from my country	3%	3%	4%	1%	3%	2%	3%	1%
I would exclude a member of the Chinese community from my country	3%	4%	3%	3%	4%	3%	3%	3%
I would exclude a member of the First Nations community from my country	2%	2%	1%	2%	2%	1%	2%	2%
I would exclude a member of the Italian community from my country	1%	1%	-	1%	1%	1%	1%	1%

Note: Significance testing was conducted within each category between the first group and the other groups at the 5% level of significance. Red indicates that the other group result was significantly lower than the first group result.

Please read each of the following statements carefully and select the highest level of closeness you feel comfortable with. - Jewish

	Student	18 to 34	35 to 54	55 to 74	75+	NSW / ACT	VIC / TAS	QLD / NT	SA	WA	Metro	Rural
I would be willing to accept a member of the [FAM1] as a close relative by marriage	37%	42%	47%	46%	34%	46%	44%	47%	40%	42%	42%	50%
I would be willing to accept a member of the [FAM1] as a close personal friend	28%	27%	24%	26%	33%	26%	26%	23%	24%	32%	26%	24%
I would be willing to accept a member of the [FAM1] as a neighbour on the same street	9%	9%	9%	11%	12%	9%	10%	9%	14%	7%	10%	8%
I would be willing to accept a member of the [FAM1] as a coworker	3%	4%	8%	4%	2%	4%	5%	6%	6%	4%	5%	5%
I would be willing to accept a member of the [FAM1] as a citizen in my country	4%	5%	8%	7%	12%	8%	7%	7%	9%	8%	7%	8%
I would be willing to accept a member of the [FAM1] as a visitor in my country	7%	6%	4%	4%	6%	4%	4%	7%	5%	4%	5%	3%
I would exclude a member of the [FAM1] from my country	11%	6%	1%	2%	1%	3%	4%	1%	3%	2%	3%	1%
Total Respondents	405	867	598	513	106	719	616	415	142	192	1517	567

Note: Significance testing was conducted within each category between the first group and the other groups at the 5% level of significance. Blue indicates that the other group result was significantly higher than the first group result, and red indicates it was significantly lower. Figures may not sum to 100% due to rounding.

Please read each of the following statements carefully and select the highest level of closeness you feel comfortable with. - Indian

	Student	18 to 34	35 to 54	55 to 74	75+	NSW / ACT	VIC / TAS	QLD / NT	SA	WA	Metro	Rural
I would be willing to accept a member of the [FAM1] as a close relative by marriage	36%	39%	41%	40%	27%	37%	39%	42%	38%	41%	38%	41%
I would be willing to accept a member of the [FAM1] as a close personal friend	25%	26%	22%	22%	31%	26%	23%	23%	15%	29%	24%	25%
I would be willing to accept a member of the [FAM1] as a neighbour on the same street	11%	11%	10%	13%	15%	12%	12%	9%	17%	11%	12%	10%
I would be willing to accept a member of the [FAM1] as a coworker	8%	8%	11%	6%	4%	7%	9%	9%	11%	4%	9%	6%
I would be willing to accept a member of the [FAM1] as a citizen in my country	6%	5%	7%	9%	14%	8%	8%	7%	9%	6%	7%	10%
I would be willing to accept a member of the [FAM1] as a visitor in my country	5%	5%	6%	6%	8%	6%	6%	7%	6%	7%	6%	6%
I would exclude a member of the [FAM1] from my country	8%	6%	3%	3%	1%	4%	3%	4%	5%	3%	4%	2%
Total Respondents	381	824	578	508	107	697	584	410	139	187	1446	571

Note: Significance testing was conducted within each category between the first group and the other groups at the 5% level of significance. Blue indicates that the other group result was significantly higher than the first group result, and red indicates it was significantly lower. Figures may not sum to 100% due to rounding.

Please read each of the following statements carefully and select the highest level of closeness you feel comfortable with. – First Nations

	Student	18 to 34	35 to 54	55 to 74	75+	NSW / ACT	VIC / TAS	QLD / NT	SA	WA	Metro	Rural
I would be willing to accept a member of the [FAM1] as a close relative by marriage	43%	44%	40%	39%	28%	40%	42%	42%	38%	32%	39%	44%
I would be willing to accept a member of the [FAM1] as a close personal friend	35%	28%	25%	27%	33%	28%	28%	26%	20%	29%	28%	23%
I would be willing to accept a member of the [FAM1] as a neighbour on the same street	8%	10%	9%	11%	18%	8%	11%	13%	11%	11%	10%	10%
I would be willing to accept a member of the [FAM1] as a coworker	4%	6%	10%	9%	4%	8%	8%	8%	11%	10%	8%	8%
I would be willing to accept a member of the [FAM1] as a citizen in my country	7%	7%	10%	11%	12%	11%	7%	7%	16%	12%	9%	10%
I would be willing to accept a member of the [FAM1] as a visitor in my country	3%	3%	3%	1%	2%	3%	2%	2%	2%	3%	3%	2%
I would exclude a member of the [FAM1] from my country	1%	1%	2%	2%	2%	2%	1%	2%	2%	1%	2%	2%
Total Respondents	325	762	585	502	102	672	560	392	135	192	1401	550

Note: Significance testing was conducted within each category between the first group and the other groups at the 5% level of significance. Blue indicates that the other group result was significantly higher than the first group result, and red indicates it was significantly lower. Figures may not sum to 100% due to rounding.

Please read each of the following statements carefully and select the highest level of closeness you feel comfortable with. – Chinese

	Student	18 to 34	35 to 54	55 to 74	75+	NSW / ACT	VIC / TAS	QLD / NT	SA	WA	Metro	Rural
I would be willing to accept a member of the [FAM1] as a close relative by marriage	38%	44%	41%	41%	31%	42%	42%	42%	37%	39%	41%	43%
I would be willing to accept a member of the [FAM1] as a close personal friend	33%	27%	23%	25%	32%	24%	28%	22%	23%	28%	26%	22%
I would be willing to accept a member of the [FAM1] as a neighbour on the same street	13%	12%	11%	12%	18%	10%	13%	11%	16%	14%	12%	11%
I would be willing to accept a member of the [FAM1] as a coworker	4%	5%	9%	6%	2%	8%	4%	8%	7%	4%	7%	6%
I would be willing to accept a member of the [FAM1] as a citizen in my country	7%	6%	6%	7%	12%	7%	6%	7%	5%	7%	6%	8%
I would be willing to accept a member of the [FAM1] as a visitor in my country	4%	5%	5%	5%	4%	4%	4%	7%	9%	5%	5%	6%
I would exclude a member of the [FAM1] from my country	1%	2%	3%	5%	2%	4%	3%	3%	4%	3%	3%	3%
Total Respondents	360	793	557	499	107	650	572	409	141	184	1386	570

Note: Significance testing was conducted within each category between the first group and the other groups at the 5% level of significance. Blue indicates that the other group result was significantly higher than the first group result, and red indicates it was significantly lower. Figures may not sum to 100% due to rounding.

Please read each of the following statements carefully and select the highest level of closeness you feel comfortable with. – Italian

	Student	18 to 34	35 to 54	55 to 74	75+	NSW / ACT	VIC / TAS	QLD / NT	SA	WA	Metro	Rural
I would be willing to accept a member of the [FAM1] as a close relative by marriage	45%	52%	53%	58%	50%	54%	53%	57%	50%	50%	52%	57%
I would be willing to accept a member of the [FAM1] as a close personal friend	29%	24%	22%	23%	31%	24%	26%	21%	22%	25%	24%	22%
I would be willing to accept a member of the [FAM1] as a neighbour on the same street	10%	9%	7%	7%	9%	8%	9%	3%	7%	11%	9%	5%
I would be willing to accept a member of the [FAM1] as a coworker	7%	6%	6%	3%	-	4%	4%	8%	5%	4%	5%	4%
I would be willing to accept a member of the [FAM1] as a citizen in my country	6%	5%	9%	7%	9%	7%	6%	7%	12%	7%	6%	10%
I would be willing to accept a member of the [FAM1] as a visitor in my country	3%	3%	2%	2%	1%	2%	2%	3%	2%	1%	3%	1%
I would exclude a member of the [FAM1] from my country	0%	1%	1%	0%	-	1%	-	1%	1%	1%	1%	0%
Total Respondents	393	838	577	497	106	697	581	411	138	191	1451	567

Note: Significance testing was conducted within each category between the first group and the other groups at the 5% level of significance. Blue indicates that the other group result was significantly higher than the first group result, and red indicates it was significantly lower. Figures may not sum to 100% due to rounding.

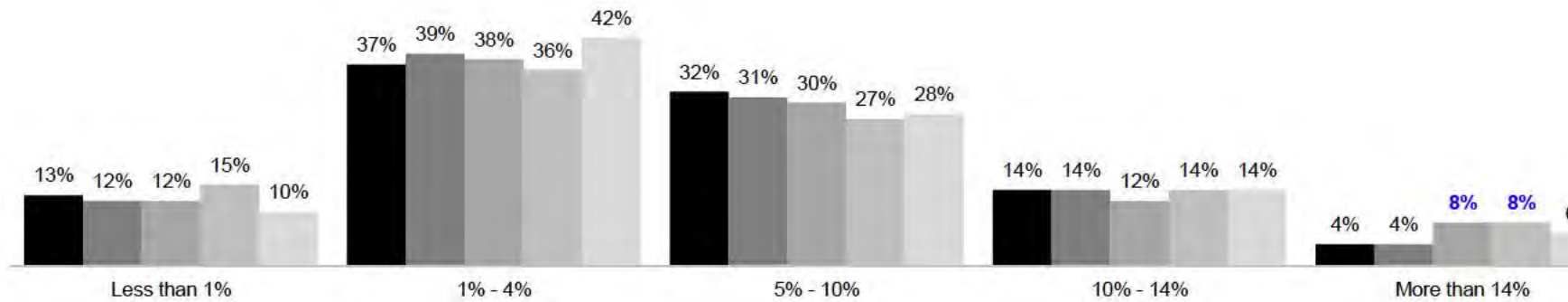
Attitudinal Statements: Agree or Disagree

	Students	18 to 34	35 to 54	55 to 74	75+	NSW / ACT	VIC / TAS	QLD / NT	SA	WA	Metro	Rural
I feel comfortable to openly share my opinions about different racial, religious, cultural or ethnic groups in public even if that means offending someone	4.68	4.88	4.84	4.66	5.06	4.67	4.87	4.80	4.99	4.98	4.77	4.89
I feel personal accountability to speak up when I observe racist behaviour, or overhear racist comments regardless of who said the comment	6.58	6.51	6.34	6.27	6.19	6.34	6.42	6.37	6.18	6.39	6.32	6.46
I want to call out racist behaviour or comments, but I don't feel safe doing it	6.07	6.05	5.84	5.29	5.39	5.77	5.82	5.46	5.68	5.72	5.74	5.64
I feel there's no harm in making casual comments about race, culture or religion if the group I'm with seems comfortable with it	4.41	4.59	4.38	4.25	4.71	4.30	4.56	4.36	4.30	4.63	4.42	4.42
I would act if I came across racist comments on public posters or banners or in the media	5.90	5.92	5.79	5.76	6.09	5.88	5.89	5.89	5.49	5.69	5.77	5.91
I sometimes have thoughts that may be offensive towards different racial, religious, cultural or ethnic groups, but I keep them to myself	4.96	5.17	5.04	5.06	4.82	5.22	5.04	4.94	4.85	5.09	5.07	5.17

Note: Effect sizing was conducted to determine the substantive significance (effect) of the mean differences within each category between the first group and the other groups. **Blue** indicates that the improvement in the other group result was substantial, and **red** indicates a substantial decrease.

What proportion of the Australian population is Jewish?

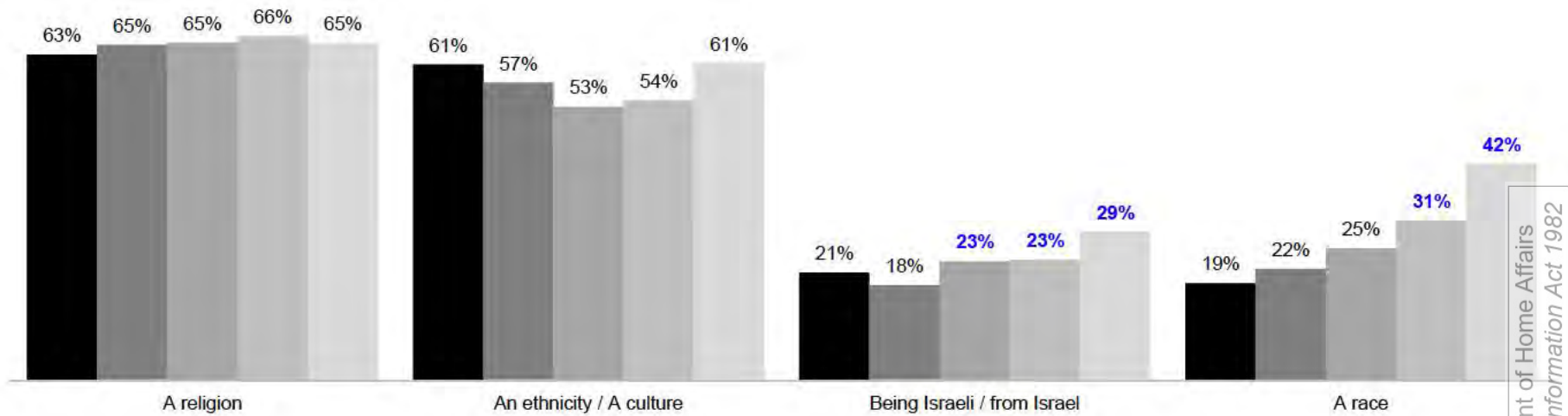
■ Student ■ 18 to 34 ■ 35 to 54 ■ 55 to 74 ■ 75+



Note: Significance testing was conducted between 18 to 34 and the other age groups at the 5% level of significance. Blue indicates that the other age group result was significantly higher than the 18 to 34 result. Figures may not sum to 100% due to rounding.

Being Jewish refers to...

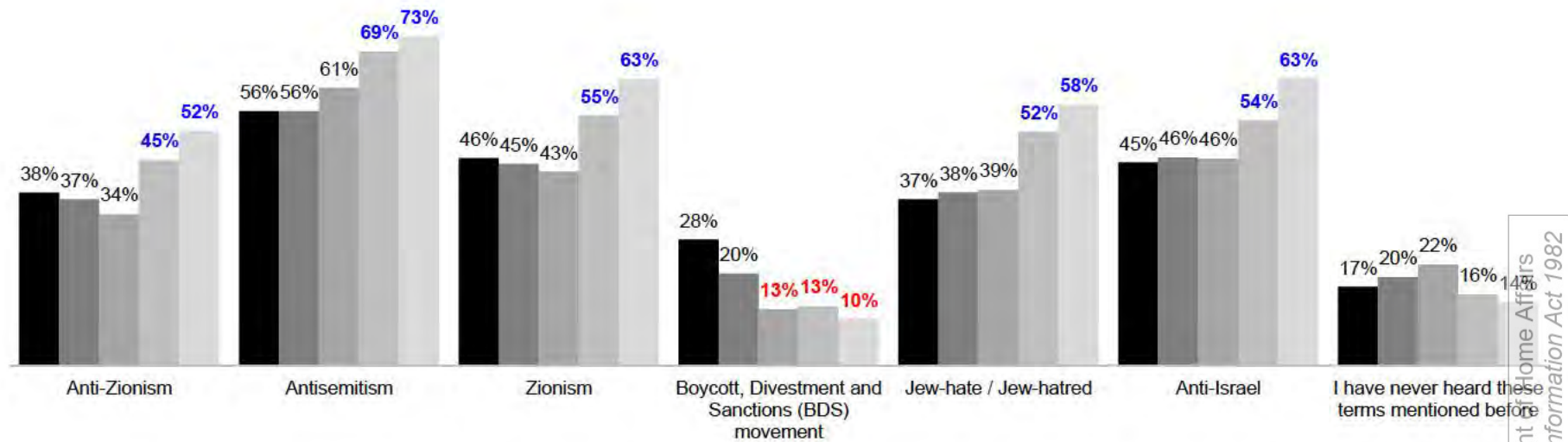
■ Student ■ 18 to 34 ■ 35 to 54 ■ 55 to 74 ■ 75+



Note: Significance testing was conducted between 18 to 34 and the other age groups at the 5% level of significance. Blue indicates that the other age group result was significantly higher than the 18 to 34 result. Multiple responses were allowed for this question, so these results may not sum to 100%.

Please indicate which of the following terms you've heard mentioned.

■ Student ■ 18 to 34 ■ 35 to 54 ■ 55 to 74 ■ 75+



Note: Significance testing was conducted between 18 to 34 and the other age groups at the 5% level of significance. Blue indicates that the other age group result was significantly higher than the 18 to 34 result and red indicates it was significantly lower. Multiple responses were allowed for this question, so these results may not sum to 100%.

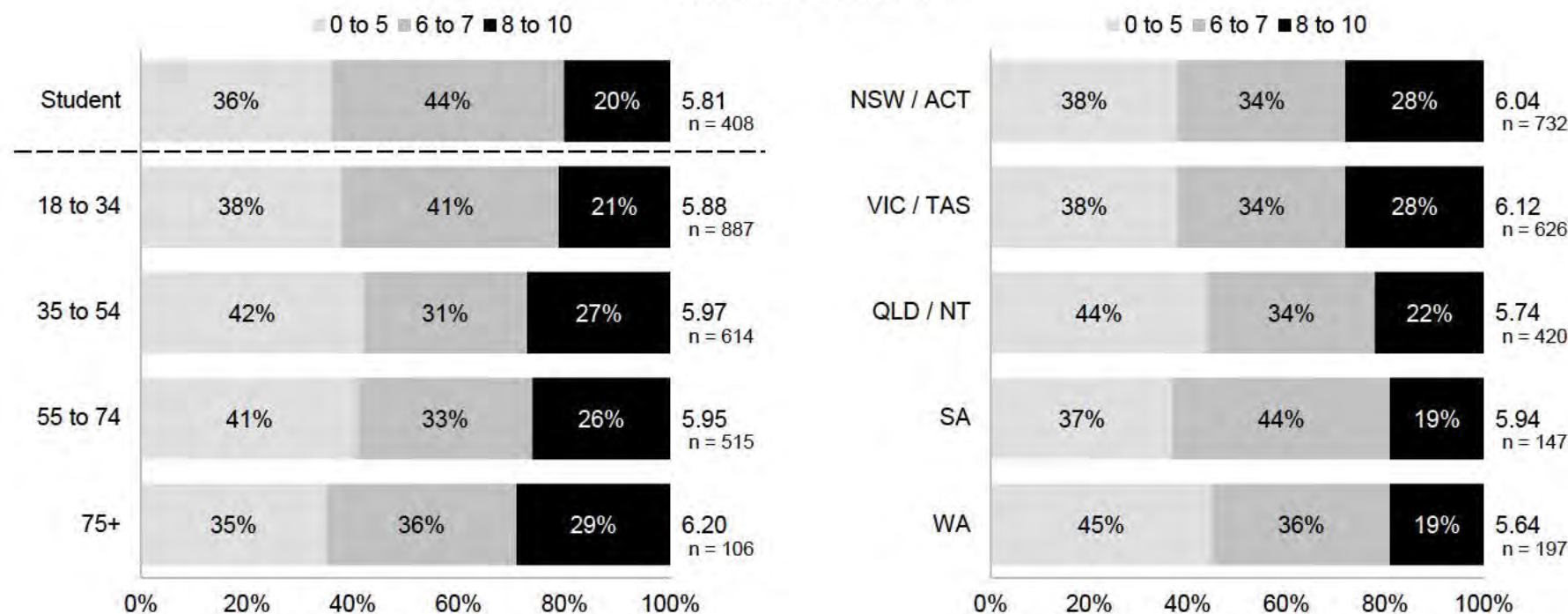
Forethought®
Outcomes

Do you think anti-Zionism is the same as antisemitism?

	Overall	Student	18 to 34	35 to 54	55 to 74	75+
No, not the same	15%	17%	18%	14%	12%	13%
No, antisemitism is about racism against Jewish people whereas anti-zionism is against having a homeland / state for Jew	29%	37%	31%	26%	29%	33%
Yes, they are both racist towards Jewish people	6%	5%	5%	6%	7%	7%
Yes, they are the same	9%	8%	7%	7%	11%	11%
Other	6%	7%	7%	6%	6%	5%
Don't know	35%	25%	31%	41%	33%	30%
Total Respondents	2185	419	912	630	534	109

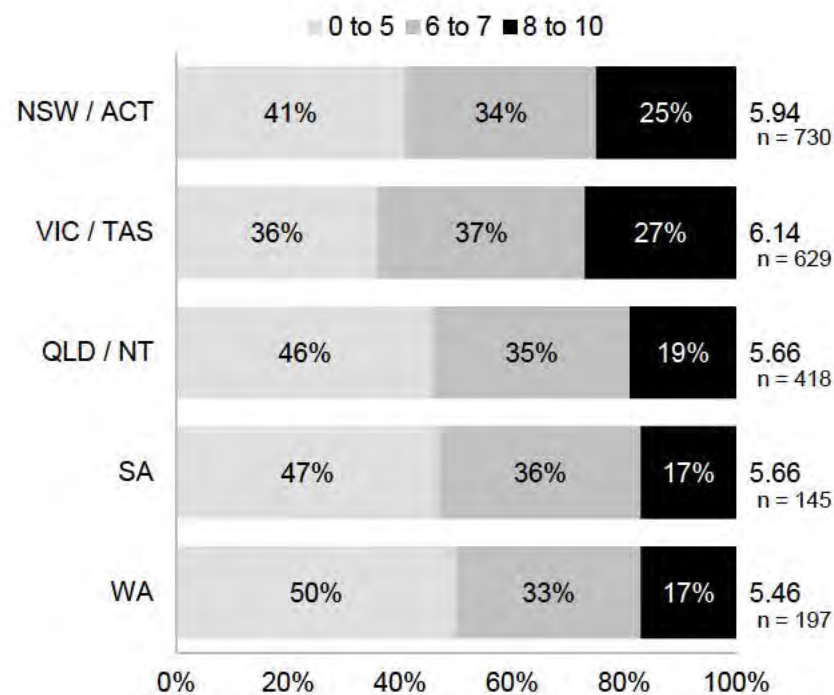
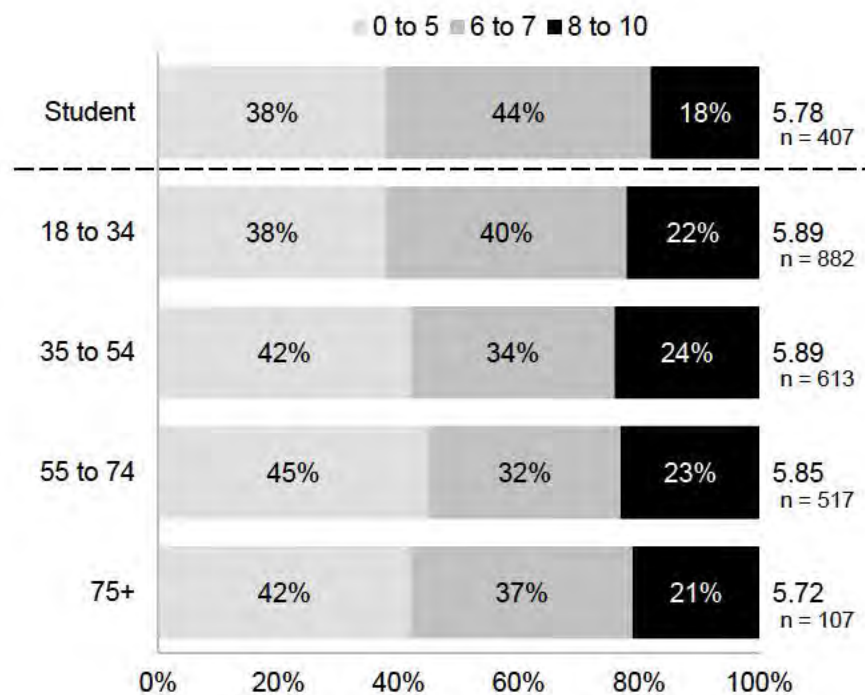
Note: Significance testing was conducted between the age groups at the 5% level of significance. **Blue** indicates that the other age group result was significantly higher than the 18 to 34 result, and **red** indicates it was significantly lower. Multiple responses were allowed for this question so these results may not sum to 100%.

How serious do you believe the following issues are within Australian society currently?
Jew-hate / Jew hatred



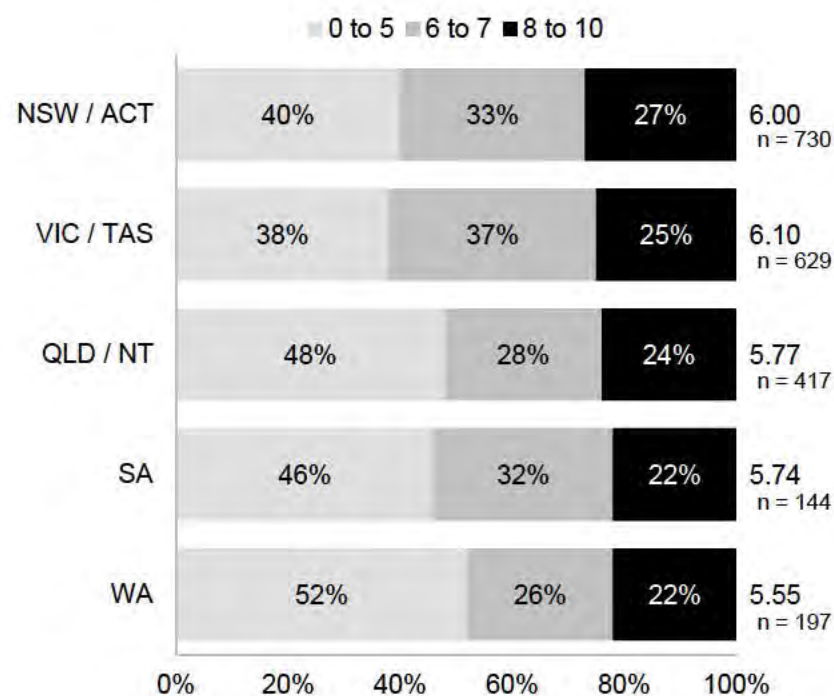
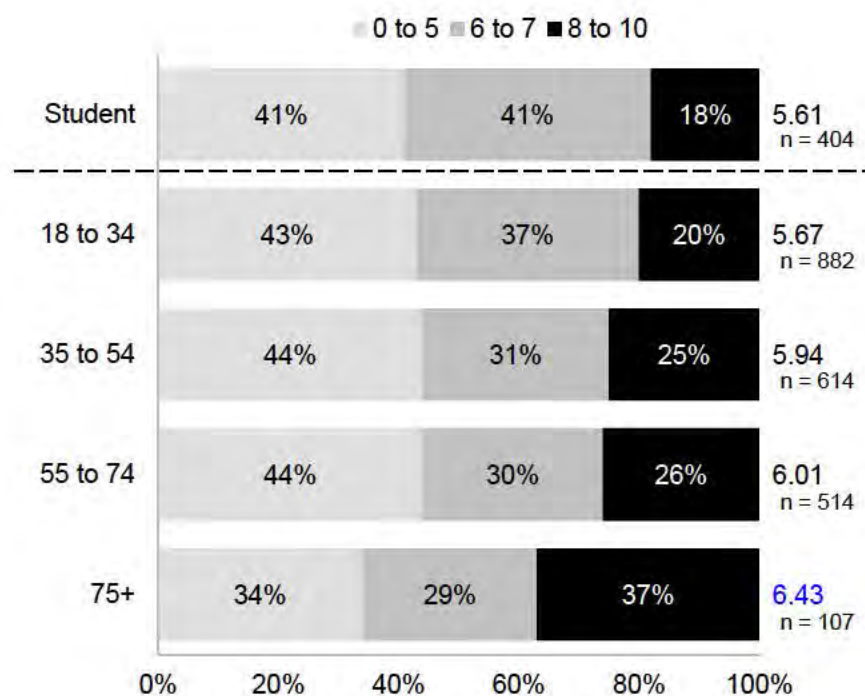
Note: Effect sizing was conducted to determine the substantive significance (effect) of the mean differences within each category between the first group and the other groups. No substantial differences were found.

How serious do you believe the following issues are within Australian society currently?
Antisemitism within the wider community



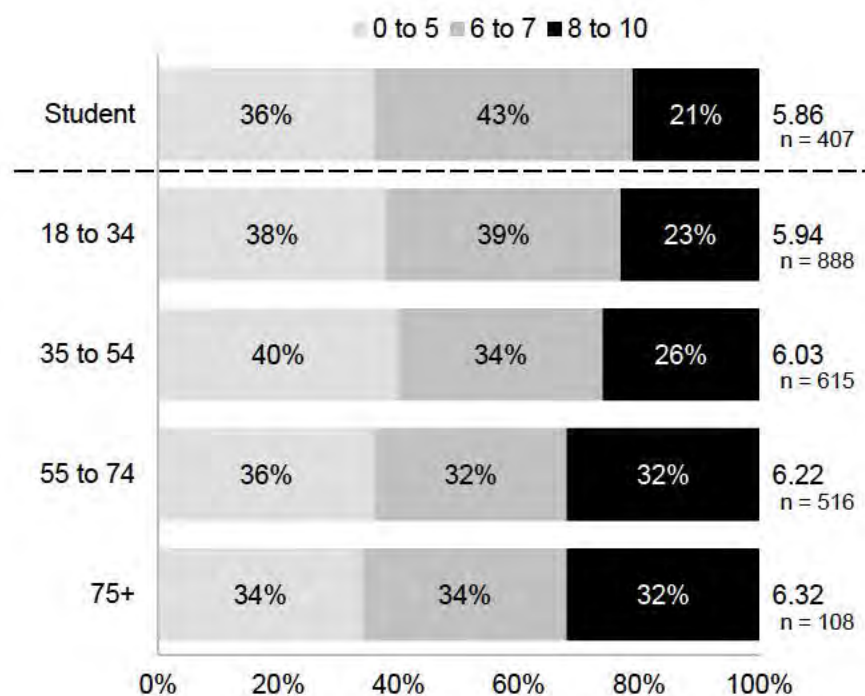
Note: Effect sizing was conducted to determine the substantive significance (effect) of the mean differences within each category between the first group and the other groups. No substantial differences were found.

How serious do you believe the following issues are within Australian society currently?
Antisemitism on university campuses



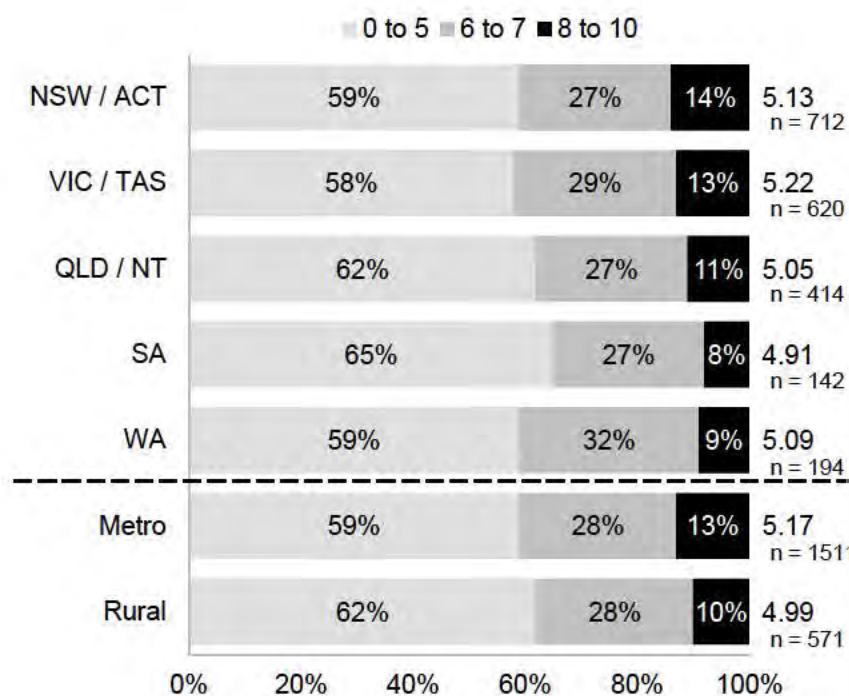
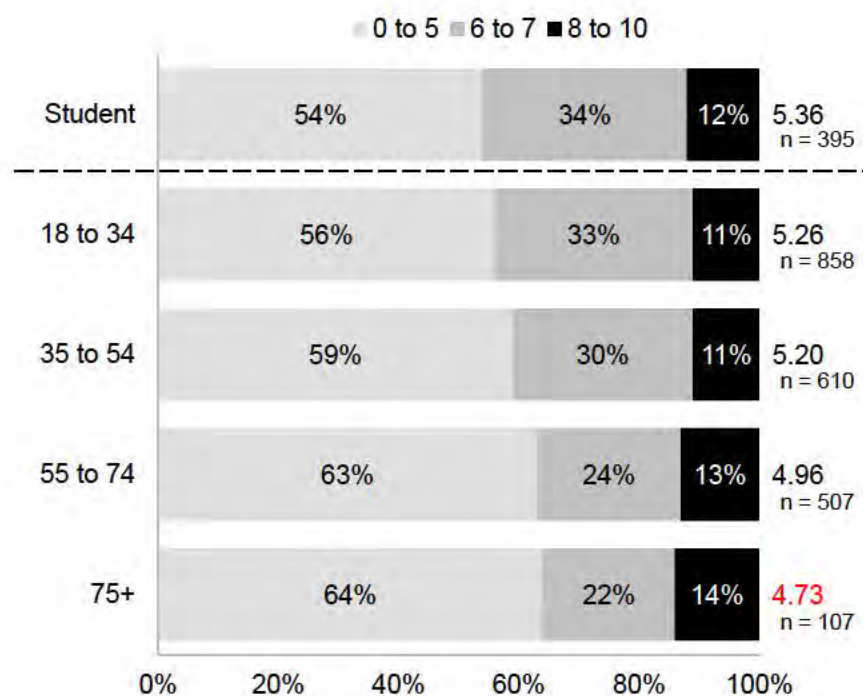
Note: Effect sizing was conducted to determine the substantive significance (effect) of the mean differences within each category between the first group and the other groups. Blue indicates that the improvement in the other group result was substantial.

How serious do you believe the following issues are within Australian society currently?
Antisemitism on university campuses



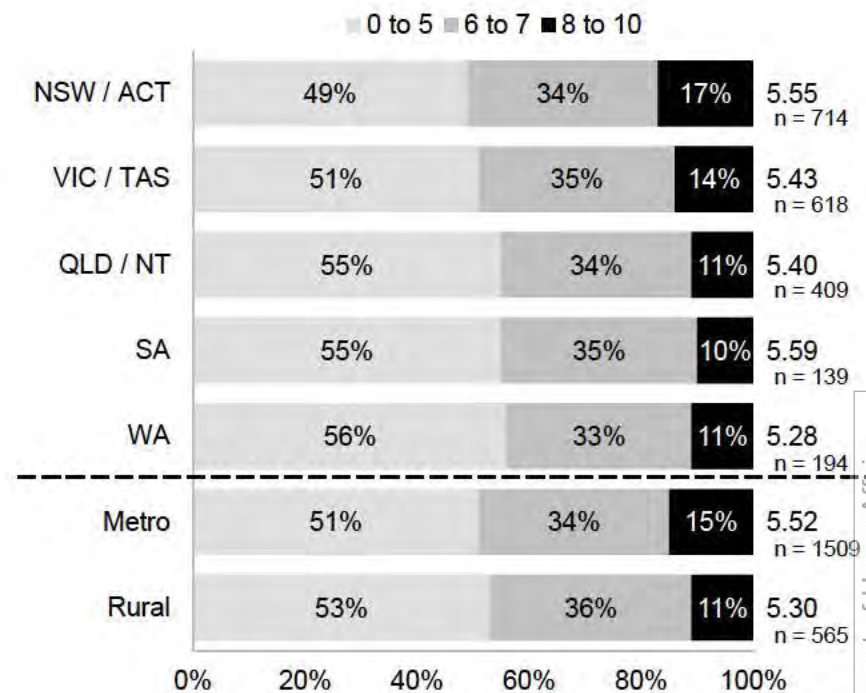
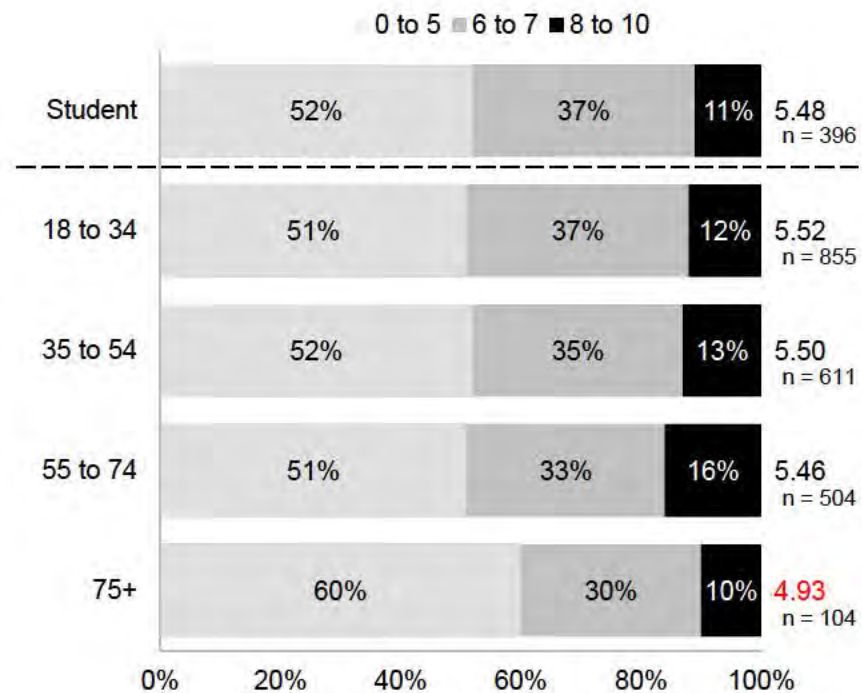
Note: Effect sizing was conducted to determine the substantive significance (effect) of the mean differences within each category between the first group and the other groups. No substantial differences were found.

Agree or Disagree:
Political leaders are doing enough to combat antisemitism / Jew-hatred in Australia



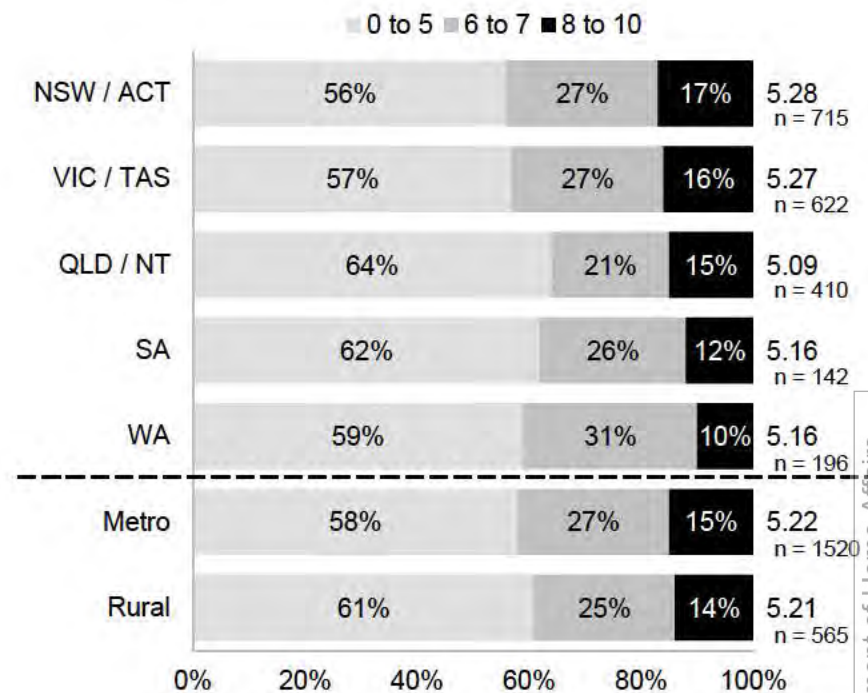
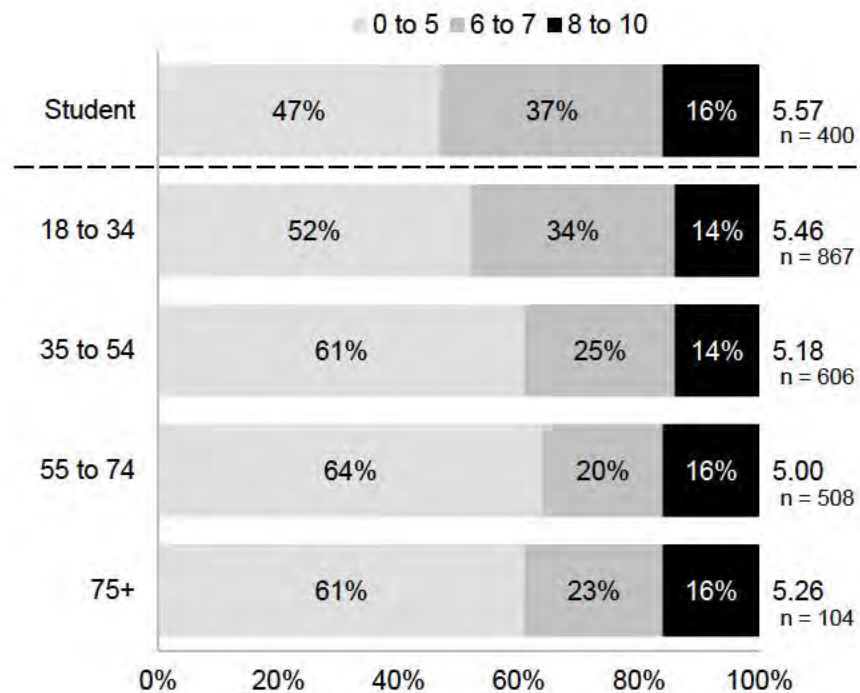
Note: Effect sizing was conducted to determine the substantive significance (effect) of the mean differences within each category between the first group and the other groups. **Red** indicates that the decrease in the other group result was substantial.

**Agree or Disagree:
Law enforcement takes antisemitism / Jew-hatred seriously in its responses**



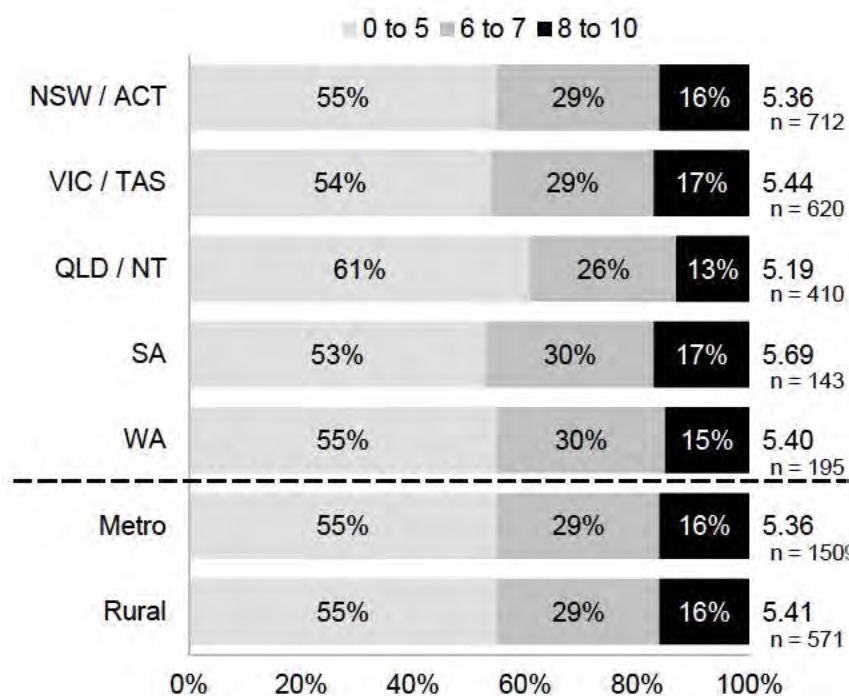
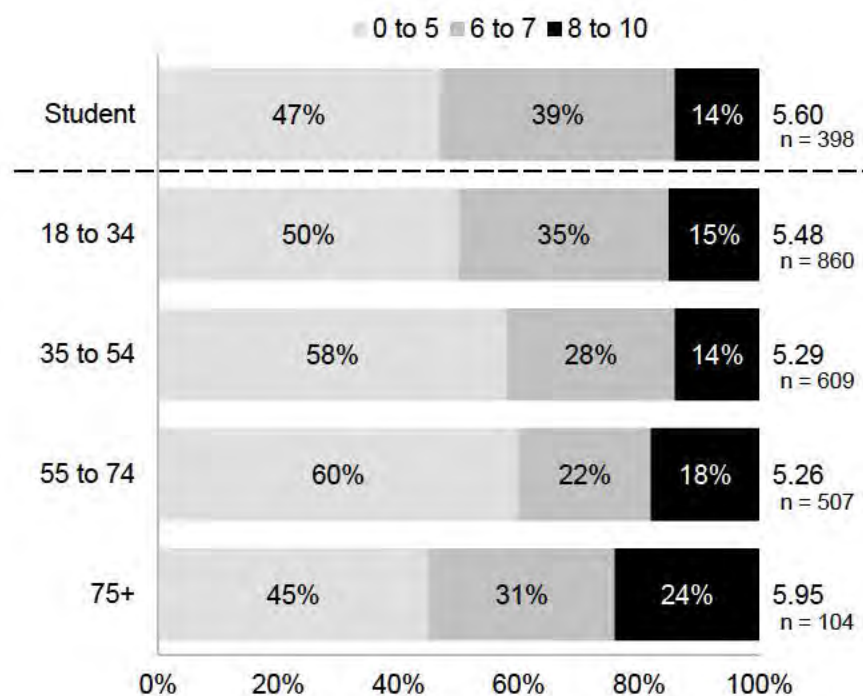
Note: Effect sizing was conducted to determine the substantive significance (effect) of the mean differences within each category between the first group and the other groups. **Red** indicates that the decrease in the other group result was substantial.

**Agree or Disagree:
Antisemitism / Jew-hatred is not receiving enough attention in the media**



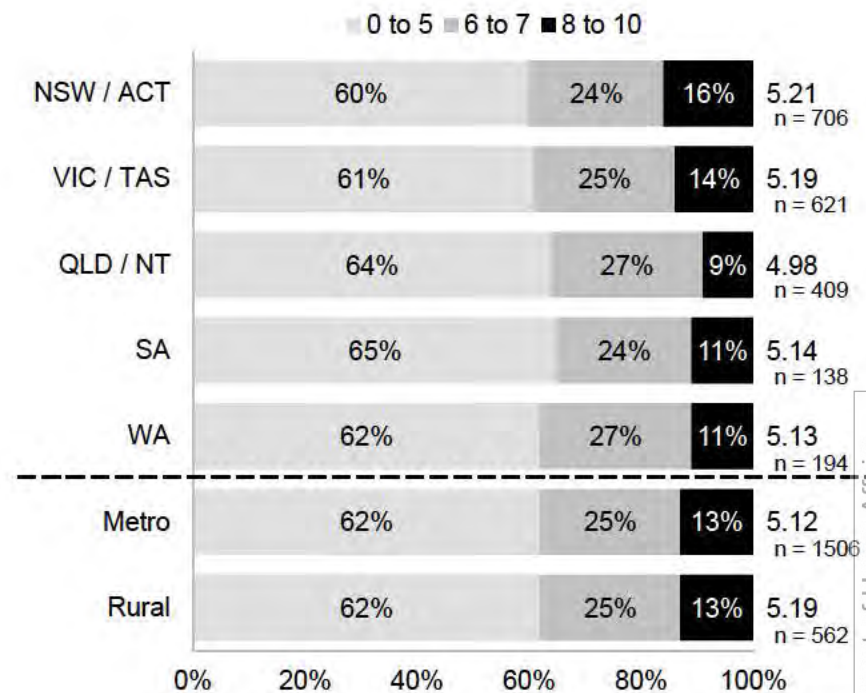
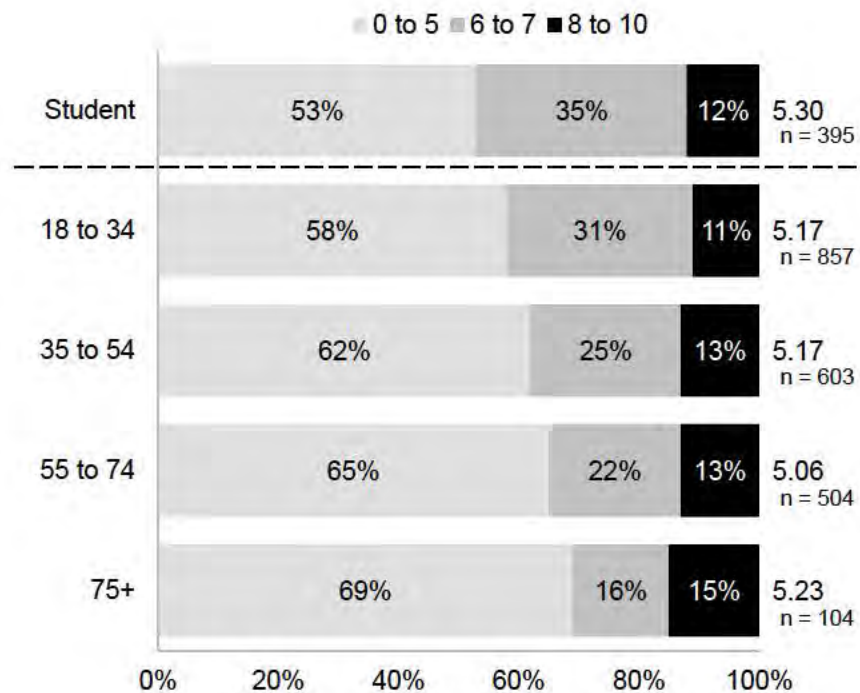
Note: Effect sizing was conducted to determine the substantive significance (effect) of the mean differences within each category between the first group and the other groups. No substantial differences were found.

Agree or Disagree:
Law enforcement agencies do not do enough to protect Jewish communities from antisemitic / Jew-hatred threats



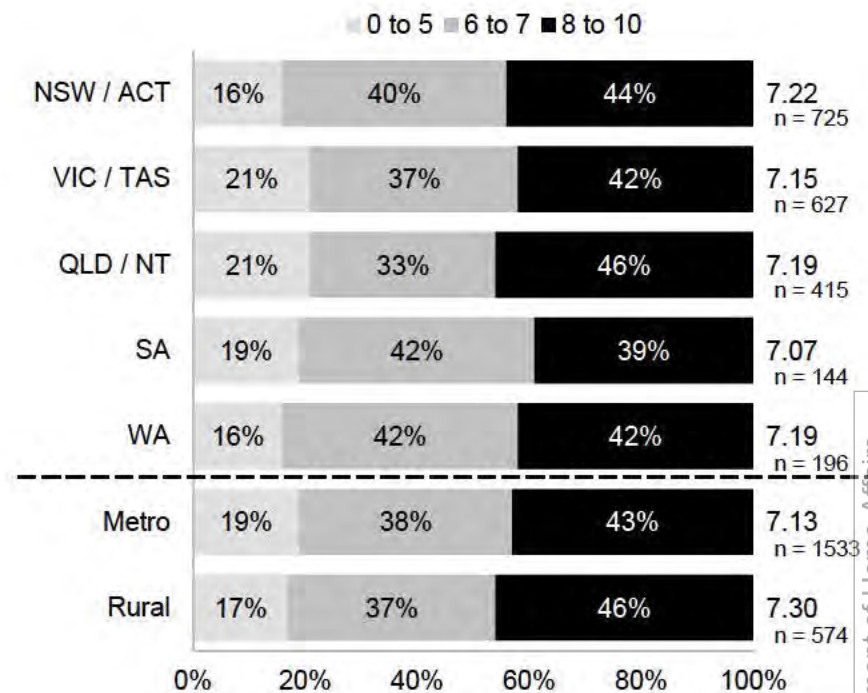
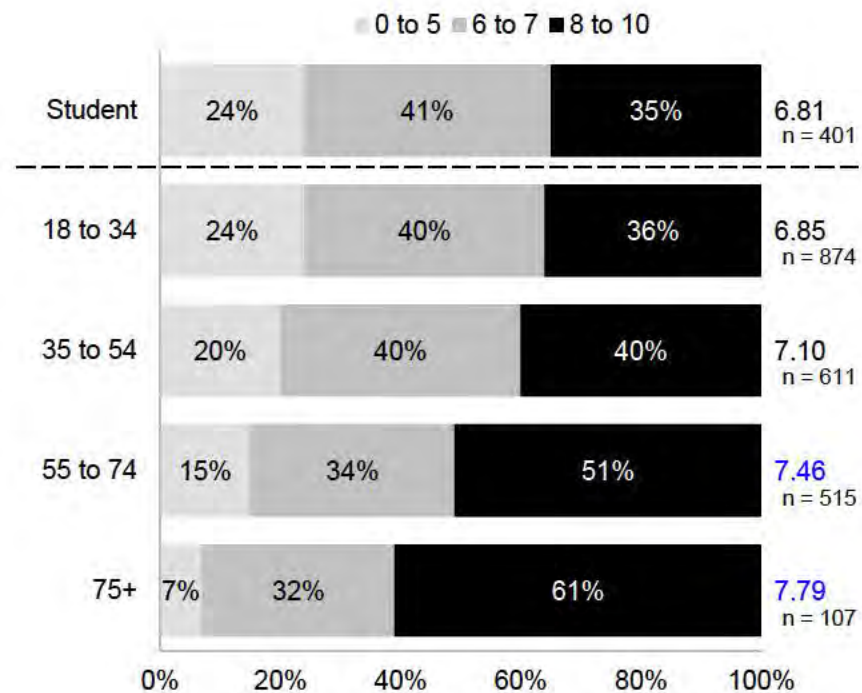
Note: Effect sizing was conducted to determine the substantive significance (effect) of the mean differences within each category between the first group and the other groups. No substantial differences were found.

**Agree or Disagree:
Media reporting favours anti-Jewish / antisemitic sentiment**



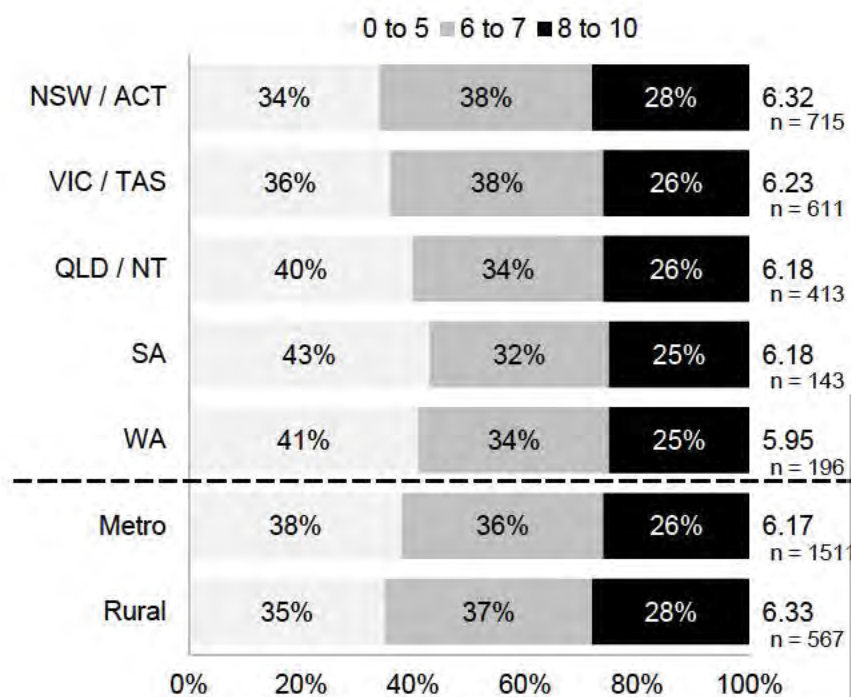
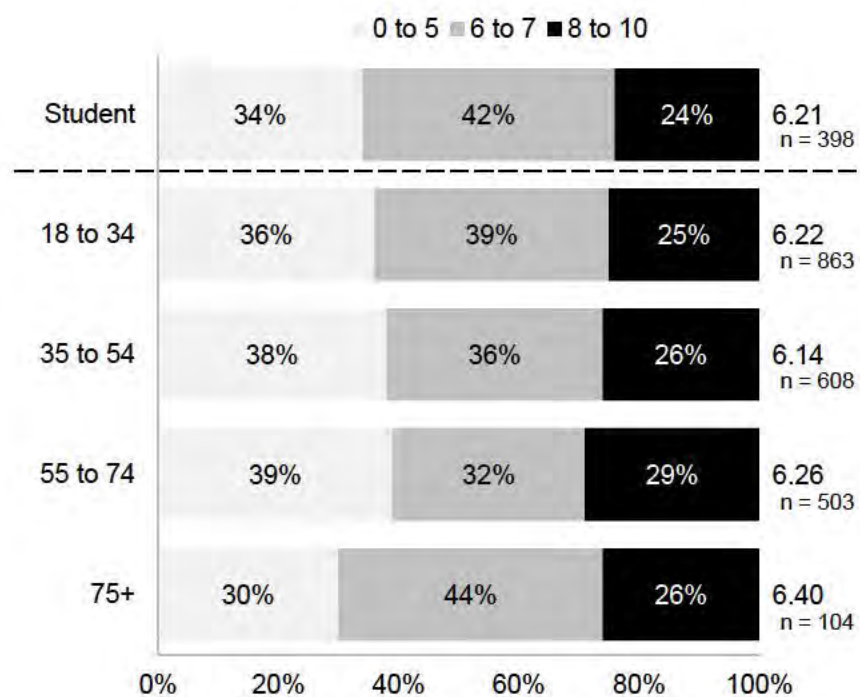
Note: Effect sizing was conducted to determine the substantive significance (effect) of the mean differences within each category between the first group and the other groups. No substantial differences were found.

Agree or Disagree:
Jewish Australians have a right to speak out against hate speech directed towards them



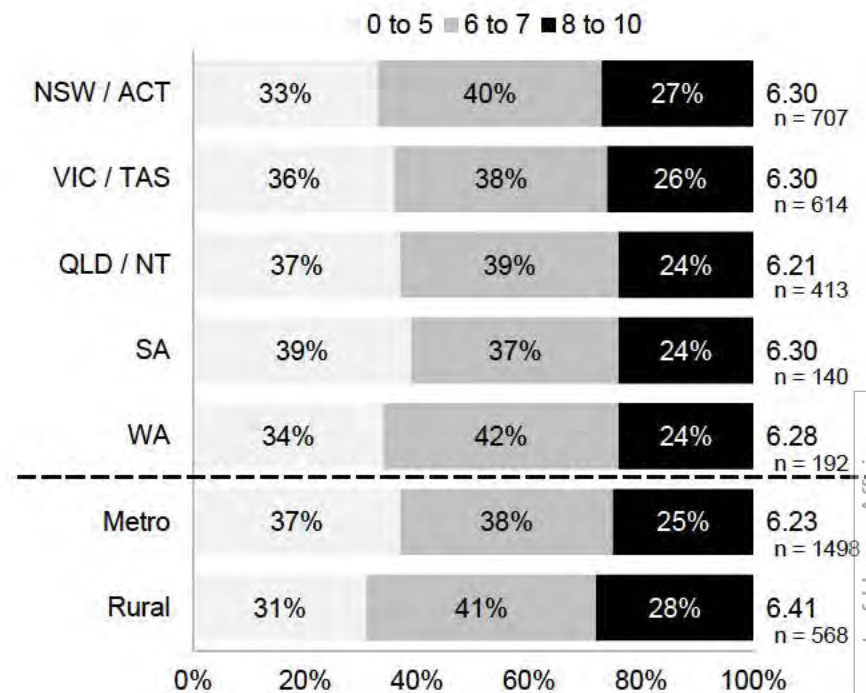
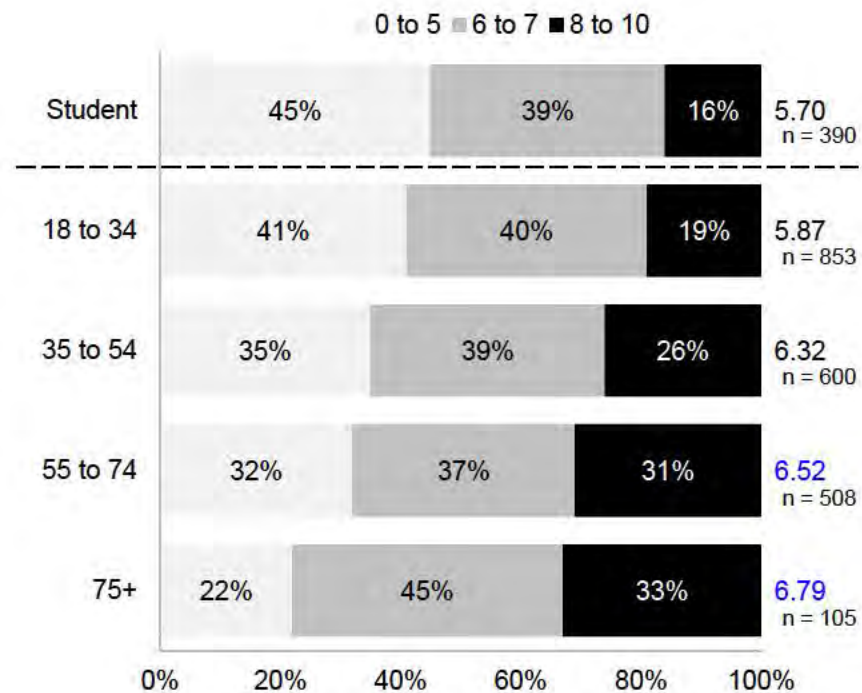
Note: Effect sizing was conducted to determine the substantive significance (effect) of the mean differences within each category between the first group and the other groups. **Blue** indicates that the improvement in the other group result was substantial.

Agree or Disagree:
I would confront my peers if they said something antisemitic or behaved in antisemitic ways



Note: Effect sizing was conducted to determine the substantive significance (effect) of the mean differences within each category between the first group and the other groups. No substantial differences were found.

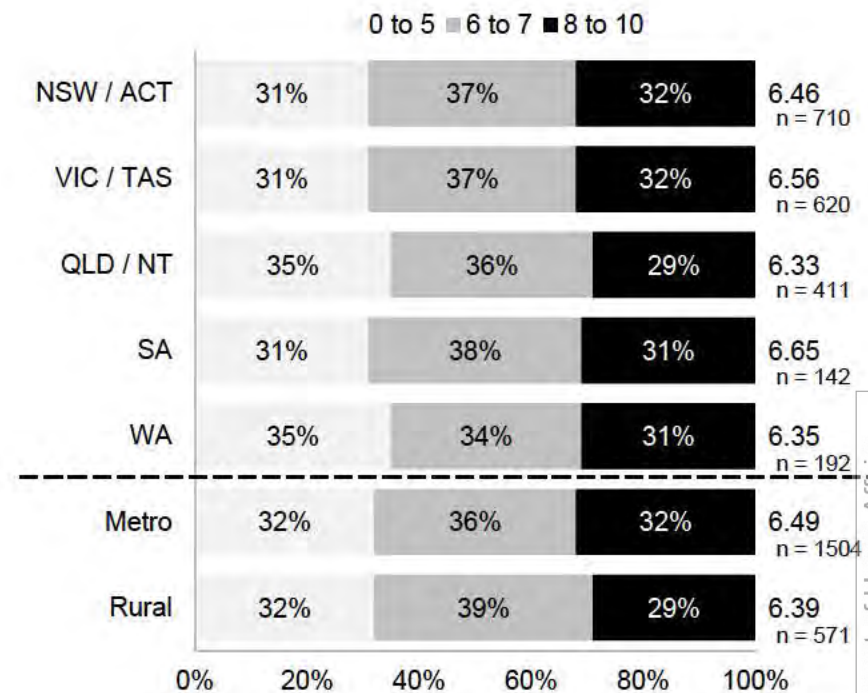
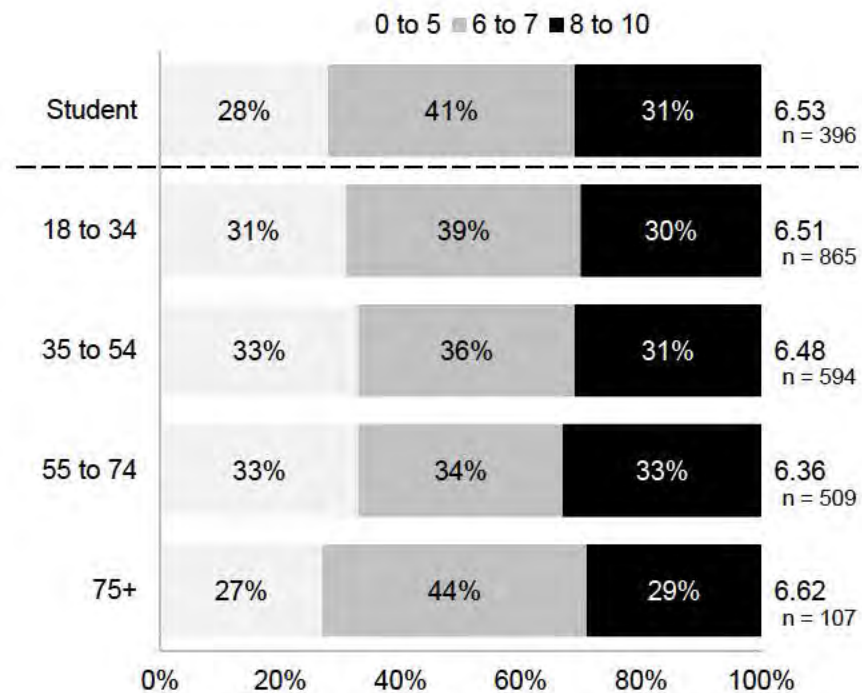
**Agree or Disagree:
Jewish Australians should be allowed to show loyalty to Israel**



Note: Effect sizing was conducted to determine the substantive significance (effect) of the mean differences within each category between the first group and the other groups. Blue indicates that the improvement in the other group result was substantial.

Agree or Disagree:

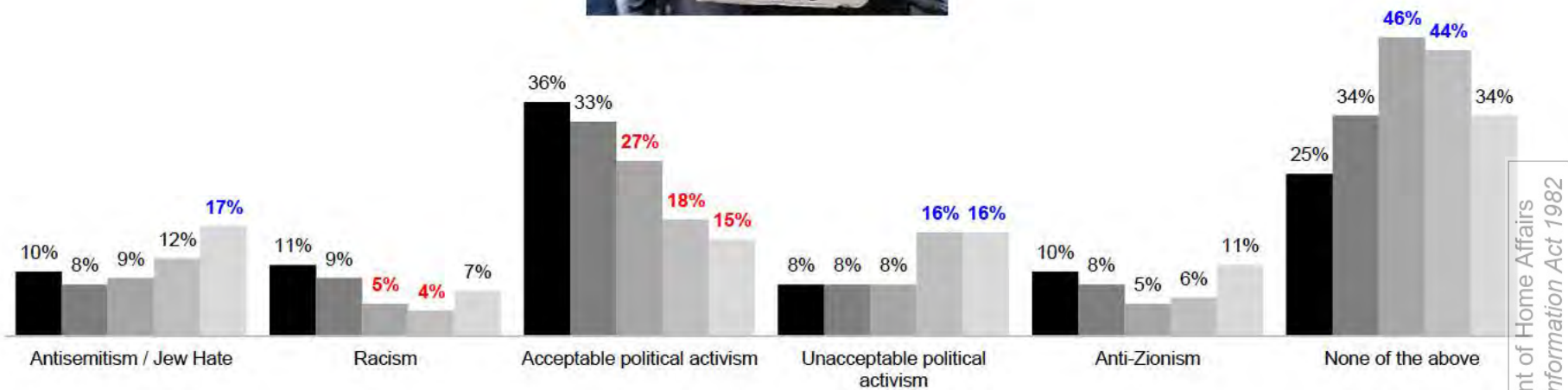
I think it is acceptable for the Australian government to be tough on the Israeli government but still show support for Jewish Australians



Note: Effect sizing was conducted to determine the substantive significance (effect) of the mean differences within each category between the first group and the other groups. No substantial differences were found.

Consider the image below. What do you consider this image to be an example of?

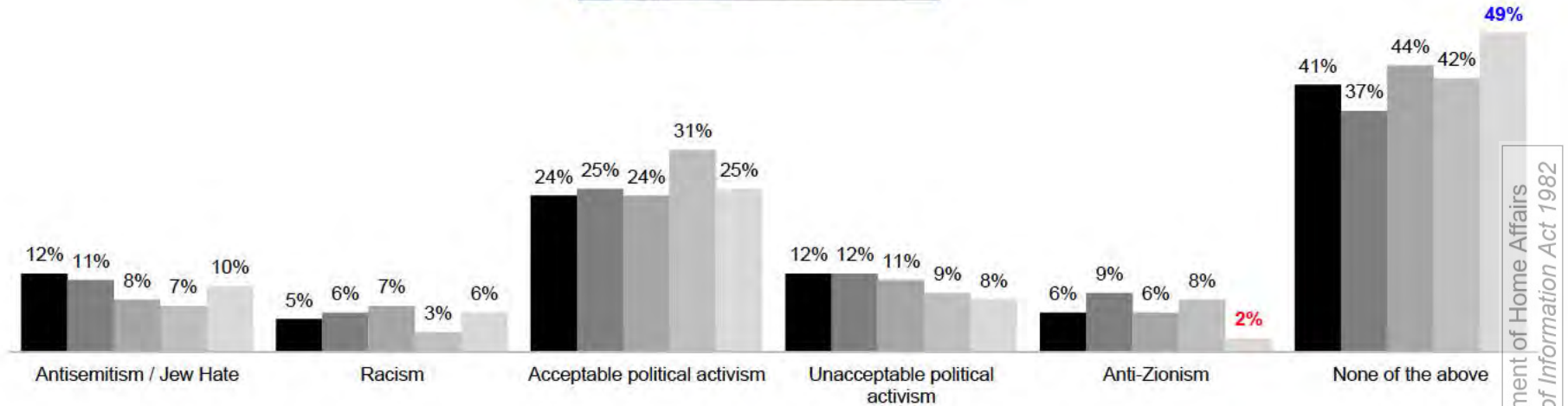
■ Student ■ 18 to 34 ■ 35 to 54 ■ 55 to 74 ■ 75+



Note: Significance testing was conducted between the 18 to 34 age group and the other age groups at the 5% level of significance. Blue indicates that the other age group result was significantly higher than the 18 to 34 age group result and red indicates that it was significantly lower. Figures may not sum to 100% due to rounding.

Consider the image below. What do you consider this image to be an example of?

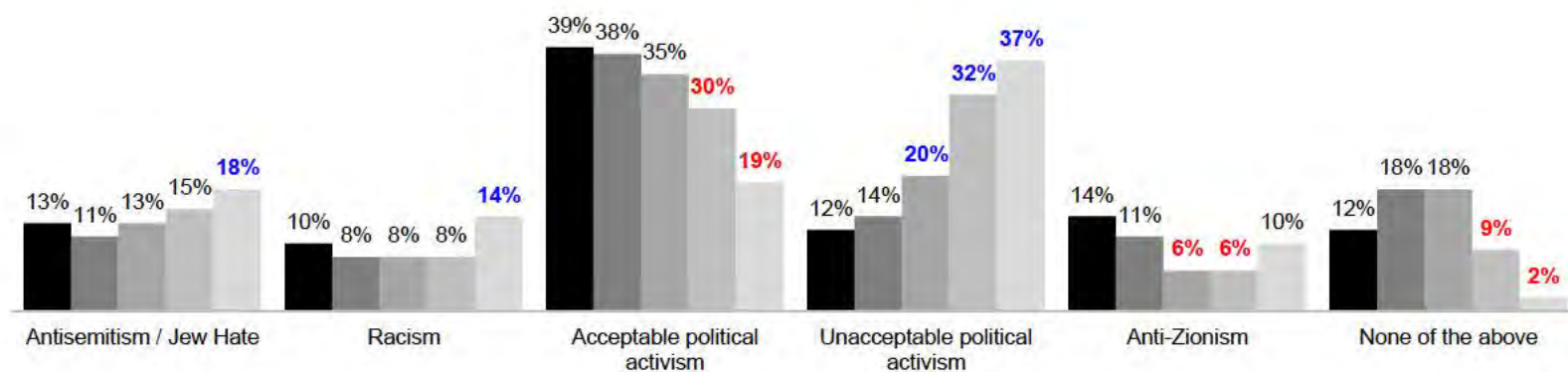
■ NSW / ACT ■ VIC / TAS ■ QLD / NT ■ SA ■ WA



Note: Significance testing was conducted between the NSW / ACT and the other states at the 5% level of significance. Blue indicates that the other age group result was significantly higher than the NSW / ACT result and red indicates that it was significantly lower. Figures may not sum to 100% due to rounding.

Consider the image below. What do you consider this image to be an example of?

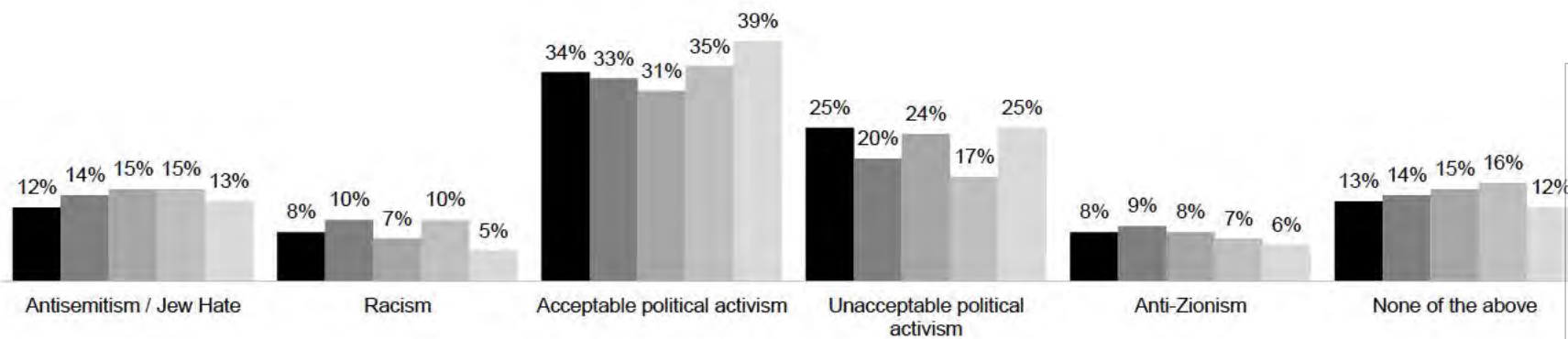
■ Student ■ 18 to 34 ■ 35 to 54 ■ 55 to 74 ■ 75+



Note: Significance testing was conducted between the 18 to 34 age group and the other age groups at the 5% level of significance. Blue indicates that the other age group result was significantly higher than the 18 to 34 age group result and red indicates that it was significantly lower. Figures may not sum to 100% due to rounding.

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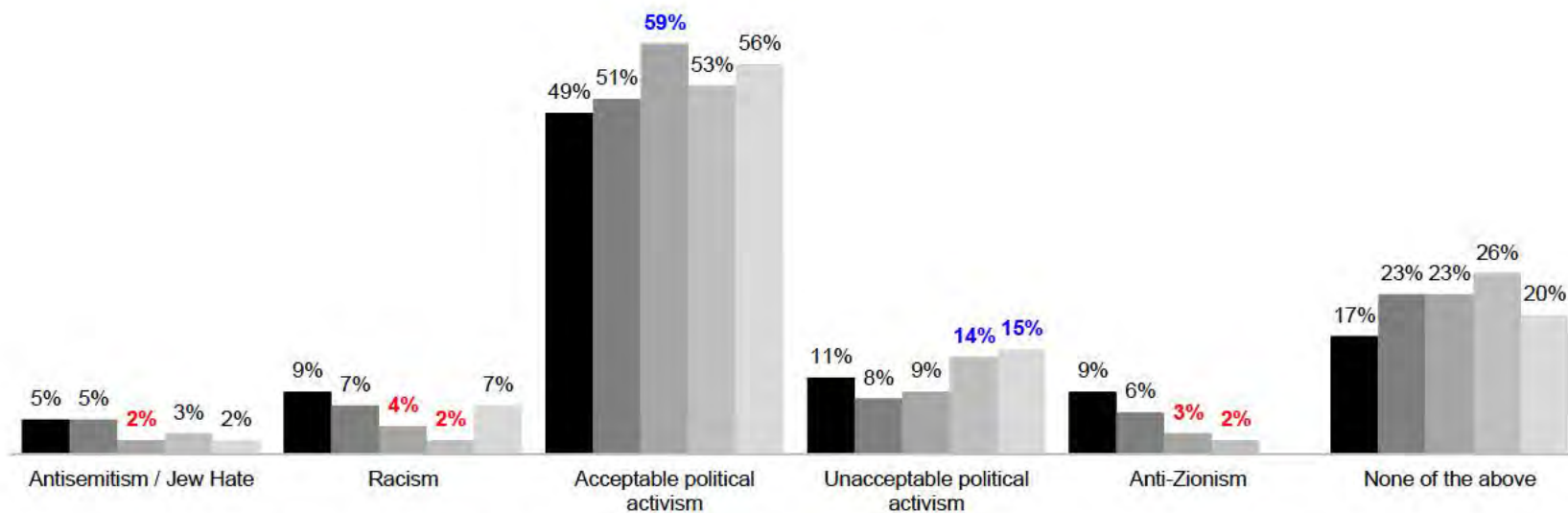
■ NSW / ACT ■ VIC / TAS ■ QLD / NT ■ SA ■ WA



Note: Significance testing was conducted between the NSW / ACT and the other states at the 5% level of significance. No significant differences were found. Figures may not sum to 100% due to rounding.

Consider the image below. What do you consider this image to be an example of?

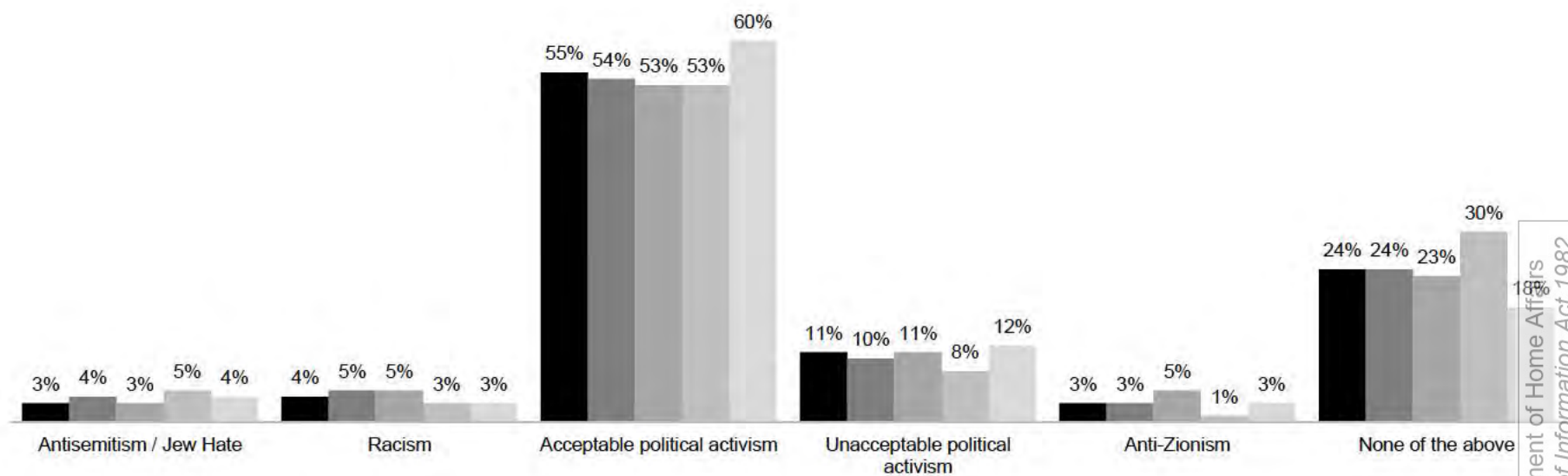
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Note: Significance testing was conducted between the 18 to 34 age group and the other age groups at the 5% level of significance. Blue indicates that the other age group result was significantly higher than the 18 to 34 age group result and red indicates that it was significantly lower. Figures may not sum to 100% due to rounding.

Consider the image below. What do you consider this image to be an example of?

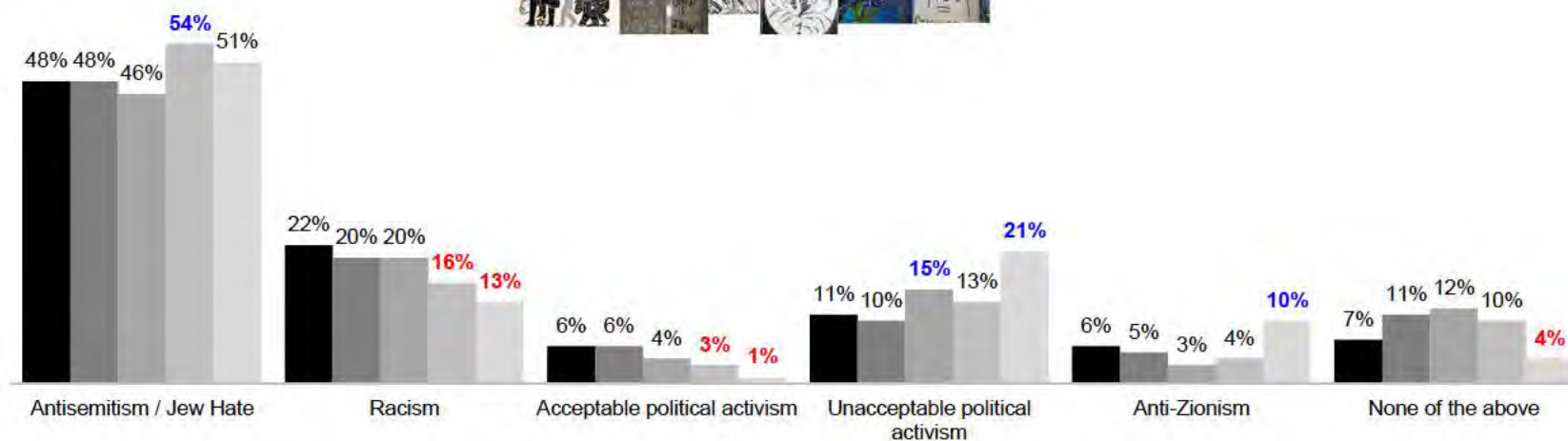
■ NSW / ACT ■ VIC / TAS ■ QLD / NT ■ SA ■ WA



Note: Significance testing was conducted between the NSW / ACT and the other states at the 5% level of significance. No significant differences were found. Figures may not sum to 100% due to rounding.

Consider the image below. What do you consider this image to be an example of?

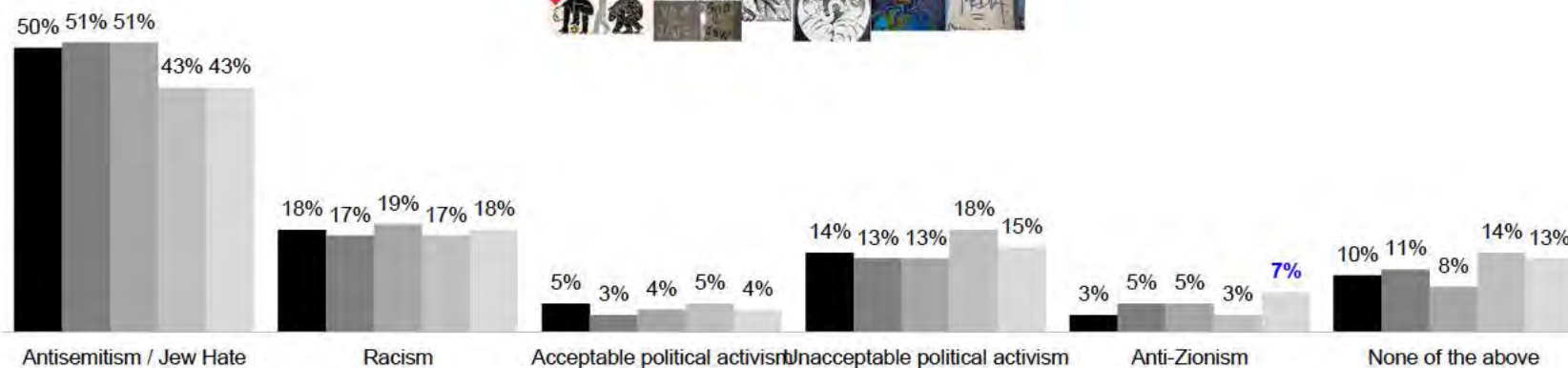
■ Student ■ 18 to 34 ■ 35 to 54 ■ 55 to 74 ■ 75+



Note: Significance testing was conducted between the 18 to 34 age group and the other age groups at the 5% level of significance. Blue indicates that the other age group result was significantly higher than the 18 to 34 age group result and red indicates that it was significantly lower. Figures may not sum to 100% due to rounding.

Consider the image below. What do you consider this image to be an example of?

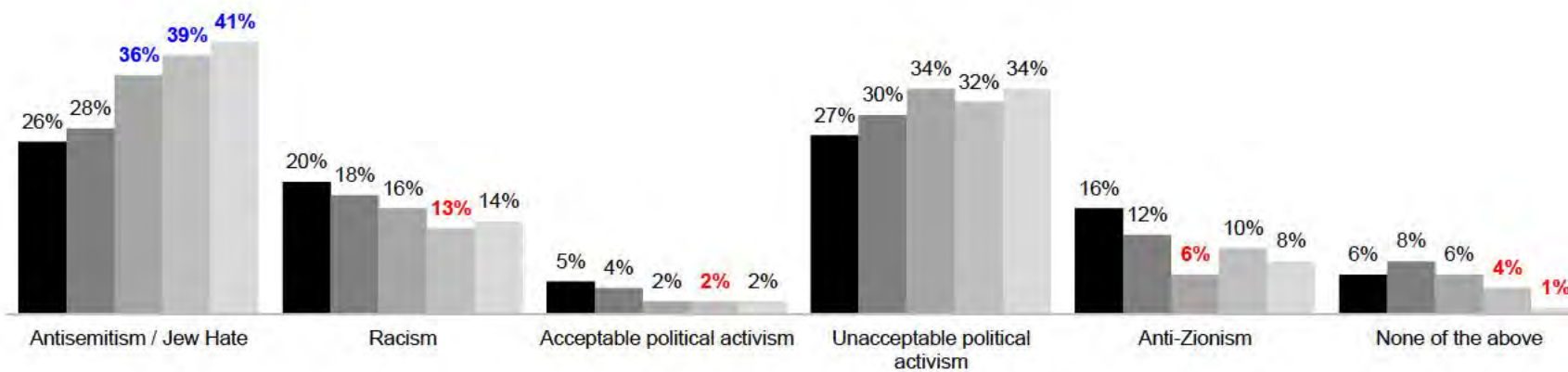
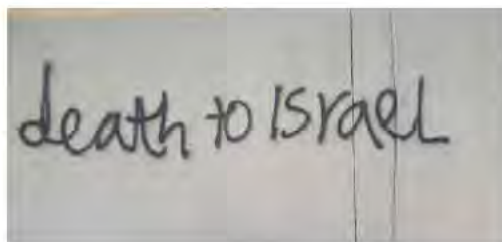
■ NSW / ACT ■ VIC / TAS ■ QLD / NT ■ SA ■ WA



Note: Significance testing was conducted between the NSW / ACT and the other states at the 5% level of significance. Blue indicates that the other state result was significantly higher than the NSW / ACT result. Figures may not sum to 100% due to rounding.

Consider the image below. What do you consider this image to be an example of?

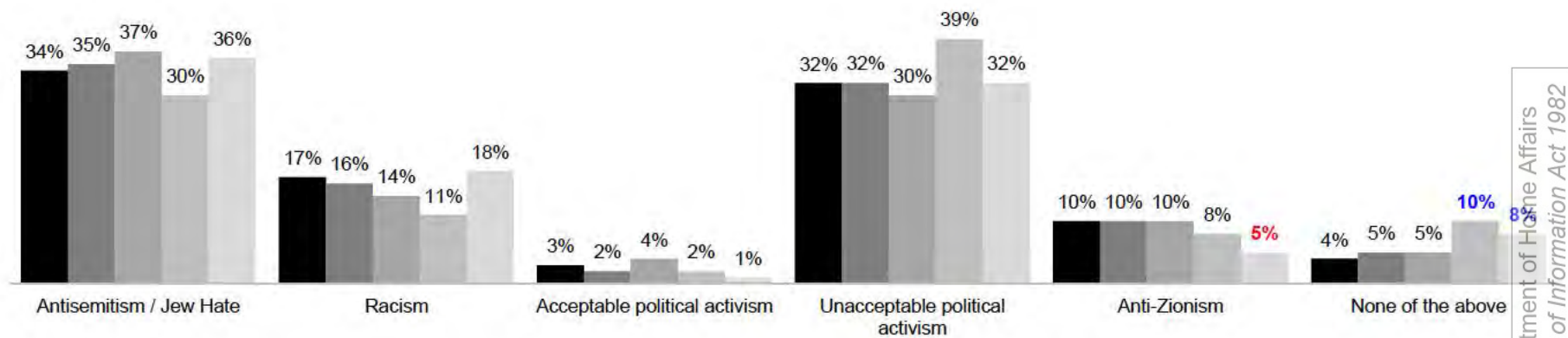
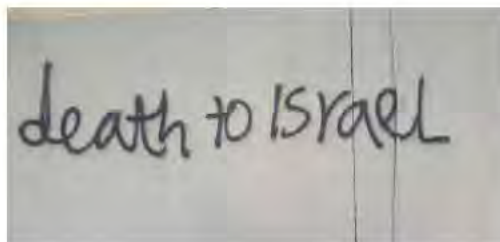
■ Student ■ 18 to 34 ■ 35 to 54 ■ 55 to 74 ■ 75+



Note: Significance testing was conducted between the 18 to 34 age group and the other age groups at the 5% level of significance. Blue indicates that the other age group result was significantly higher than the 18 to 34 age group result and red indicates that it was significantly lower. Figures may not sum to 100% due to rounding.

Consider the image below. What do you consider this image to be an example of?

■ NSW / ACT ■ VIC / TAS ■ QLD / NT ■ SA ■ WA



Note: Significance testing was conducted between the NSW / ACT and the other states at the 5% level of significance. **Blue** indicates that the other state result was significantly higher than the NSW / ACT result and **red** indicates that it was significantly lower. Figures may not sum to 100% due to rounding.

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