ANTISEMITISM ON MONTREAL CAMPUSES

PRE- AND POST-10/7

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Executive Summary

Jewish students were surveyed and experienced a statistically significant increase in antisemitic incidents following October 7, 2023. Perceptions of campus safety declined significantly ($t(99) = -11.96$, $p < .001$), and awareness of antisemitic events nearly doubled. Most students reported modifying their behaviour by concealing their Jewish identity, avoiding campus spaces, or withdrawing socially. Many of the participants also expressed little confidence in institutional reports. Our findings suggest several policy interventions, which we detail in the final part of the report.

Final report

At Concordia University in May 2021, following the Israeli-Gaza conflict, Jewish students reported harassment and intimidation during demonstrations on and/or around campus. The university issued statements stating that antisemitism and all forms of hate were unacceptable. During that same academic year, Jewish student organizations reported incidents of anti-Israel demonstrations and antisemitism, which included intimidation of Jewish students and disruption of Jewish events. These concerns were raised publicly with the university administration. During this timeframe, McGill student activists circulated petitions and statements asking the university to divest from companies connected to Israel, to adopt stronger positions on Palestinian rights, and address alleged Israeli human-rights violations. Students' Society of McGill University (SSMU) in 2021 announced an independent investigation into allegations that a "blacklist" existed targeting Palestinian and pro-Palestinian students at McGill. The allegations originated from McGill Students in Solidarity for Palestinian Human Rights (SPHR). In 2021-2022, SSMU advanced a proposed Palestine Solidarity Policy. Jewish student organizations and community groups raised concerns that the policy could contribute to an antisemitic environment. Critics of this policy argued that the policy singled out Israel in a manner they viewed as a double standard; some language in the policy blurred the distinction between Israeli government policy and Jewish identity, and that Jewish students who identified with Israel or Zionism at McGill could feel excluded. In September and October 2024, students, staff, and faculty reported acts of antisemitism. Some of these acts included graffiti on campus buildings with swastikas.

Incidents like those outlined above seem to have become more common on university campuses in recent years, pointing to the extent to which antisemitism infects university campuses. In recognition of this, we began initiating conversations to uncover emerging antisemitic trends in Montreal's universities. However, the project took on greater urgency with the Hamas attack in Israel on October 7, 2023. Antisemitic narratives and activities appeared to escalate dramatically on the heels of the attack and throughout the resultant conflict between Israel and Palestine. Following the Hamas attack on Israel on October 7, 2023, Jewish students and faculty at both McGill and Concordia Universities reported sharp increases in hostility on campuses. Complaints included harassment of visibly Jewish students, antisemitic rhetoric during demonstrations, students feeling unsafe expressing their Jewish identity, use of slurs and pejorative language, insensitive comments made in class, fear of retaliation by people in authority who have differing political views, and public promotion and celebration of violent acts of warfare. McGill had increased security measures and had reiterated its reporting mechanisms for hate incidents, but in April 2024, as the pro-Palestinian encampment expanded at McGill, the university stated that it had reviewed video evidence showing "unequivocally antisemitic language" and intimidating and aggressive behaviour directed at members of the campus community. In June 2024, McGill's president had condemned social media posts promoting a "revolutionary youth summer program" that used historical images of masked, armed guerrillas. The university described this imagery as "extremely alarming" and referred the matter to the police. At Concordia University in 2025, masked individuals smashed a window and spray-painted the entrance to the Azrieli Institute of Israel Studies. The Montreal police hate crimes unit investigated that incident.

These events reflect a broader, longer-term trend in which university campuses have emerged as significant sites of antisemitic activity across North America. This development is particularly striking given the historical role of universities and colleges in the 1960s as important centres of civil rights activism and protest, particularly in movements advocating racial and gender equality. By the early twenty-first century, however, these institutions had once again become prominent sites of social and political contestation, including manifestations of backlash against the very principles of equality and social justice that had informed earlier movements. While such institutions

contribute to the advancement of learning and broadening of young minds, university campuses show dramatic trends toward intolerance, as evidenced by ongoing, even escalating rates of racial, ethnic, and gender harassment (Perry, 2011). Colleges and universities consist of a diverse range of people, attitudes, and beliefs – a context ripe for violence against those who are, in fact, "different." With respect to Jews, specifically, it is important to keep in mind that they were typically subject to discriminatory admissions quotas, if not outright exclusion, until well into the twentieth century. Their subsequent rise to prominence – not only as students but also as university professors and administrators may well have created some backlash (Weinfeld, 2018).

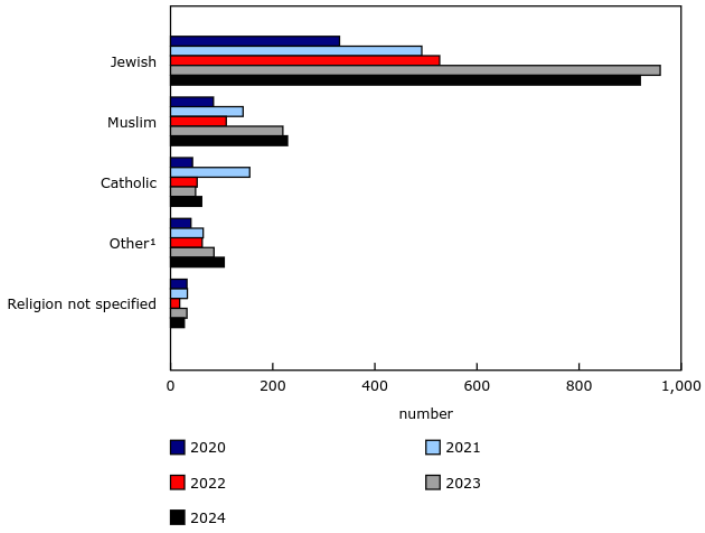
Specifically, it seems that universities have increasingly evolved into key platforms for the open display of antisemitism and antisemitic rhetoric. Often, these forms of antisemitism are veiled within notions of political debate about Israel and its actions, but at times not even using that justification as backing for more blatant antisemitism (Brym, 2019; Feinberg, 2020). The BDS movement in particular has created a framework on university campuses to perpetuate antisemitism, not only between students, but also from professors and, at times from the university administration. Similar to much of the rest of society, administrations within universities seem to have great difficulty delineating between antisemitism and anti-Israel statements, and as a result, define most of the discussion as being in the realm of free speech without any form of direct intervention on their part.

The current study represents an original contribution to our understanding of the multiple threats that hate crime poses for Jewish individuals and communities in Montreal and to Canadian values of equity and inclusion. This is particularly timely given that we have seen reported increases in anti-Jewish activity – and activism – across North America and in Canada specifically, both on campus and beyond (Statistics Canada, 2026). While the rise predates the October 7 attack, the dramatic 71% increase in 2023 highlights the impact the event had on reported antisemitic hate crimes (Figure 1). The antisemitic risk to Jews in Canada was publicly acknowledged in 2015 when the federal parliament unanimously accepted a motion condemning antisemitism (M-630). The motion noted that the House "declares its categorical condemnation of anti-Semitism." With the designation of Irwin Cotler as the first national

envoy on antisemitism in 2021, the government further acknowledged the problem. Notably, the office of the envoy was eliminated by the Carney administration in 2026, in the midst of the ongoing rise in antisemitism across Canada.

Figure 1: Police-reported hate crime by religion, 2020-2024

Chart 5
Number of police-reported hate crimes motivated by religion, Canada, 2020 to 2024



1. Includes motivations based on religions not otherwise stated (e.g., other Christian, Sikh, Hindu, Buddhist).
Note(s): Hate crime counts from the Uniform Crime Reporting Survey include both confirmed and suspected hate crime incidents. The chart information reflects data reported by police services covering over 99% of the population of Canada.
Source(s): Incident-based Uniform Crime Reporting Survey (3302).

Statistics Canada (2026)

The findings from this study will build knowledge about the harm caused by hateful acts on Montreal campuses, specifically, placing it on the public and post-secondary agenda. Second, the data gleaned will be shared with the broader population and Jewish communities on and off campus, furnishing insights that enable Jewish and anti-hate organizations, as well as policy-makers and administrators, to develop evidence-based anti-hate initiatives or victim services. The findings will also provide the basis for educational forums in Montreal and beyond the city's borders. Finally, the study of anti-Jewish hate crime on campus is an original and necessary contribution to our national understanding of current challenges posed to Quebec and Canadian values.

Objectives

The study aimed to document the extent and impacts of antisemitic hate crime among Jewish students to initiate a dialogue around enhancing the climate for Jewish students at the universities included in the study and beyond. Specifically, our objectives were as follows:

1. Document and describe the experiences of Jewish university students with hate crime, with respect to the extent, nature, context, and impacts of such victimization – including online and offline hate.
2. Uncover how the October 7 attack and its aftermath changed the risk and impacts of antisemitic hate.
3. Distinguish how hate crime is experienced by different sectors of the Jewish community, according to such dimensions as visibility, activism, and denomination.
4. Identify the needs and expectations of Jewish students in terms of services and preventative policies.
5. Bring awareness to the public, practitioners, policy makers and especially university administrations of the implications of hate crime for Jewish students, thus shaping attitudes, dialogue, and evidence-based policy in support of Jewish communities.

Methodology

This study focuses on three Montreal universities: McGill, Concordia, and Université de Montréal (approximately 3500, 1200, and 600 Jewish students, respectively). We developed a largely closed-ended survey, housed on Qualtrics due to its ease of use and design, and online security measures. The survey was designed to capture an array of data, including demographic information, Jewish identity, direct and indirect experiences of antisemitism and antisemitic hate crime, perceptions of antisemitism locally and globally, and patterns of reporting. It is important to note that we did not provide a definition of antisemitism. Rather, we left this determination to the respondents.

The study employed a single-administration, retrospective survey design. Participants completed one survey session in which they reported on two points: (1) the period before October 7, 2023, and (2) the period following October 7, 2023, up to the time of survey completion. The within-subjects design allows direct before-and-after comparisons across all

repeated measures. Note that caution is advised when interpreting the results, as this design relies on retrospective recall. Quantitative responses were largely in the form of multiple-choice and “choose all that apply” questions. Participants also had multiple opportunities to deliver additional context, nuance, and narrative through the open-ended questions. At the end of the survey, we asked participants to indicate their willingness to participate in follow-up interviews via Google Meet so we could gather richer, more nuanced qualitative insights into students’ experiences with antisemitic hate crime.

We had planned to begin our project in the fall of 2023. Before we could do so, Hamas launched its deadly attack on Israel on October 7. In recognition of the vicarious trauma that Jewish individuals might be feeling, we held off on recruitment until the spring of 2024. Ironically, this would enable us to glean the impacts of the attack on antisemitism on campus, as it led us to insert the questions probing experiences and sentiments before and after October 7.

Invitations to respond to the survey were circulated by our partners at Federation CJA, CIJA, and Hillel Montreal within their networks. Hillel's engagement was especially important given its direct connection to the Jewish student body. Responses were very slow to come in, so the second and third reminders were sent out after our launch in the spring of 2024. We closed the survey in April of 2025. In the end, we had 349 responses, with 188 remaining after data cleaning. We had aimed for 500 responses, about 10% of students across the 3 universities. While this is short of our goal, it is relatively strong in comparison to a national survey of students that captured just over 900 valid responses - 243 in Quebec specifically (Jedwab & Holley, 2026). Several possible explanations may account for the limited responses. In part, this may be a function of timing, as we conducted the study within the year following the October 7, 2023, Hamas attack in Israel. In the midst of the subsequent Israeli counter-offensive, Jewish communities globally have come under escalating threats, harassment and violence. Early research suggests that this has had a dampening effect on Jewish people's willingness to speak out (Santos & Yogev, 2024). In their study of Jewish university students in Canada, the US, and the UK, Santos and Yogev (2024) found that in addition to noting heightened levels of antisemitic narratives and actions both on and off campus, respondents also indicated a

significant decrease in comfort in engaging in an array of regular activities, such expressing their Jewish identity, engaging on social media, and expressing political and religious beliefs. A CBC reporter (Logan, 2024) found that many Jewish people he approached were hesitant to speak "on the record" for fear of subsequent threats or violence that might be directed toward them or their families. Previous research has also indicated the extent to which the *in terrorem* effects of hateful behaviours work to silence some members of targeted communities (Paterson, Brown and Walters, 2019; Perry & Alvi, 2012). Similar dynamics may be at work here in that Jewish individuals may be hesitant to speak publicly – despite assurances of confidentiality – about their identity and about related challenges associated with their identity. Another possible brake on participation may well have been the trauma of the October 7 attack and the subsequent accumulation of reported incidents of antisemitism at home and abroad. The resultant anxiety may have made potential respondents hesitant to revisit painful recollections.

Sample demographics

After removing participants who did not provide responses beyond the consent or demographic information, the final analytic sample included 188 participants. Individual analyses report the sample size for each measurement, as participants were not required to respond to all questions; therefore, analyses do not include all 188 participants (See Table 1 for a summary of all demographics). The most common demographic characteristics included: female (63.8%), held or were currently enrolled in a bachelor's degree (72.3%), attended McGill University (59.6%), and were between the ages of 18 and 24 (81.4%).

Table 1 - Demographics		
	Count	%
Gender		
Female	120	63.8
Male	56	29.8
Neither	12	6.4
Education		
CEGEP	19	10.1
Bachelor's	136	72.3
Master's	18	9.6

Doctorate	11	5.9
Other	4	2.1
Campus		
CEGEP	20	10.6
Concordia University	42	22.3
McGill University	112	59.6
University of Montreal	10	5.3
UQAM	2	1.1
Not specified	2	1.1
Age		
18-24	153	81.4
25-30	22	11.7
31-45	6	3.2
46-60	4	2.1
Over 60	3	1.6

Jewish Identity

Three dimensions of Jewish identity were assessed: ethnicity, denominational affiliation, and visible markers worn. The majority of participants identified as Ashkenazi (65.4%, n = 123), followed by Sephardi (18.1%, n = 34), Other (7.4%, n = 14), Just Jewish (5.3%, n = 10), Mizrahi (2.1%, n = 4), and Jew by choice (1.6%, n = 3). Of the 14 who chose Other, 13 described mixed heritage and 1 wrote "Israeli." With respect to denomination, participants chose from a list of six options. The largest identified denomination was Conservative (33.0%, n = 62), followed by Cultural/Non-religious (24.5%, n = 46), Reform (14.9%, n = 28), Orthodox (14.4%, n = 27), Other (9.0%, n = 17), and Reconstructionist (4.3%, n = 8). Participants selected all external markers of Jewish identity that they wear from a checklist that included kippah, shtreimel, tallit katan, sheitel, tichel/mitpahat, Magen David/Hamsa/Hebrew jewelry, or prefer not to answer. 133 participants provided a valid response to this question, of which Magen David/Hamsa/Hebrew jewelry was the dominant choice (96.2%, n = 128). Of the remaining choices, only 7 participants chose Kippah (5.3%), 2 chose Sheitel (1.5%), and one participant each chose Tallit katan or Tichel/mitpahat (0.8%).

Table 2 – Jewish Identity		
	Count	%
Denomination		
Conservative	62	33.0
Cultural/Non-Religious	46	24.5
Orthodox	27	14.4
Reconstructionist	8	4.3
Reform	28	14.9
Other	17	9.0
Ethnicity		
Ashkenazi	123	65.4
Sephardi	34	18.1
Other	14	7.4
Just Jewish	10	5.3
Mizrahi	4	2.1
Jew by choice	3	1.6
Markers of Jewish Identity		
Jewelry	128	96.2
Kippah	7	5.3
Sheitel	2	1.5
Tallit	1	0.8
Tichel	1	0.8

Jewish Education

This question asked participants to select any and all forms of Jewish education that they had been exposed to, encompassing a list of 11 substantive options and a "none" option. Table 3 illustrates the counts and percentages (relative to the total number of valid responses, n = 188). The average number of choices selected is 4.52 (*SD* = 2.12).

Table 3 – Jewish Education

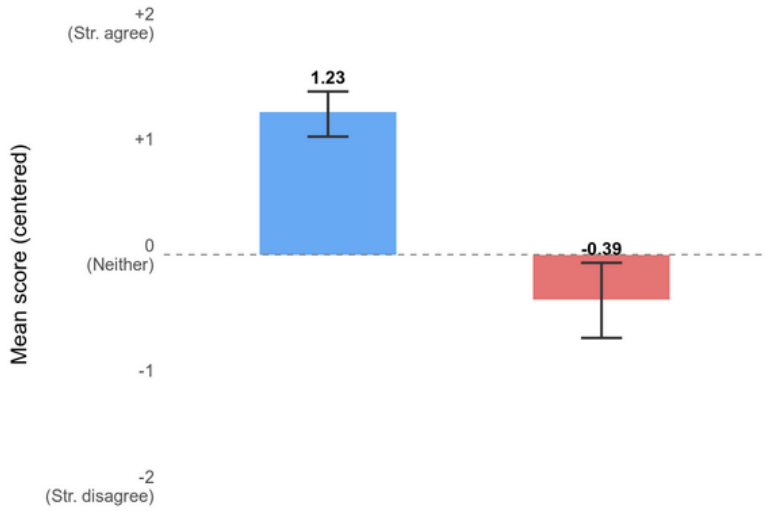
	Count	%
Home/family learning	144	76.6
Jewish day school – primary	107	56.9
Jewish summer camp	107	56.9
Community events with Jewish programming	88	46.8
Synagogue/JCC classes	84	44.7
Hillel/Jewish student association	76	40.4
Jewish day school – secondary	75	39.9
Jewish youth group	74	39.4
University courses	52	27.7
Afternoon/night school	26	13.8
Other (please specify)	8	4.3
None	2	1.1

Results

Perceived Safety on Campus

For this set of paired statements, participants rated their agreement with the statement "I feel safe in my daily life on campus" on a five-point Likert scale (-2 = Strongly disagree, 2 = Strongly agree). Participants made their ratings retrospectively for "Before October 7th, 2023" and "After October 7th, 2023." Among 100 participants who responded to both time frames, we compared each person's safety rating before and after October 7th using a paired t-test, which analyzed the same students at both times and focused on how much each person's score changed. The paired t-test shows a significant difference ($t(99) = -11.96$, $p < .001$, mean difference $M = -1.62$, 95% CI [-1.89, -1.35]), demonstrating a clear overall drop in perceived safety after October 7th. Figure 2 illustrates that students' typical ratings moved from feeling relatively safe before October 7 ($M = 4.23$, $SD = 0.97$) to feeling relatively unsafe after October 7 ($M = 2.61$, $SD = 1.56$). Nearly three in four (73%) said that they felt less safe after 10/7 than before, 26% felt about the same, and only 1% felt safer.

Figure 2: Perceived Safety on Campuses



To understand if the post-October 7 drop in safety reflected students who had previously felt safe, centered scores were collapsed into the following categories: *Safe* was scored as responses above 0 (reflecting somewhat or strongly agree with feeling safe on campus), *Neutral* was scored as precisely 0, and *Unsafe* was scored as responses below 0 (somewhat or strongly disagree with feeling safe on campus). Among the same 100 paired participants described above, 83 felt Safe before October 7; of these, 40 (48.2%) felt Unsafe afterward. This Safe-to-Unsafe transition accounted for 40.0% of the total sample. Most students who felt Unsafe after October 7 (n = 57) had not felt Unsafe beforehand: 70.2% reported feeling Safe (newly Unsafe, n = 40), 14.0% (n = 8) reported feeling Neutral, and 15.8% reported feeling Unsafe (already Unsafe, n = 9). In other words, most post-October 7th perception of not feeling safe on campus came from students who had reported feeling safe before October 7th. Every participant who reported feeling Neutral or Unsafe before October 7th remained so (or moved into the Unsafe category) after October 7th; no participant reported feeling Safe after October 7 that had reported feeling Neutral or Unsafe before. Furthermore, we ran McNemar tests to compare before-after change on two yes/no classifications of the three categories described: Unsafe (score < 0) compared to not Unsafe, and Safe (score > 0) compared to not Safe.[1] Before October 7th, 9% of the paired sample reported feeling Unsafe,

1 McNemar tests ask whether a yes/no status changed across paired responses. Here we tested Unsafe vs not, and Safe vs not (where Neutral counts as "not" in either case) from before to after October 7 among the same participants. The test compares people who switched in to a category vs switched out; a significant result means one direction was more common. The test is concerned with discordant odds ratios, specifically people who

compared to 57% after (paired n = 100, continuity-adjusted OR = 97.00[2], χ^2 = 48.00, p < .001); of these participants, 84.2% were newly Unsafe post October 7th. With respect to the Safe category, 83% of participants reported feeling Safe prior to October 7th, compared to 36% after (paired n = 100, continuity-adjusted OR = 0.01, χ^2 = 47.00, p < .001). Among participants who reported feeling Safe before October 7th, mean ratings fell from 1.60 (95% CI[3] [1.49, 1.71]) to -0.08 (95% CI [-0.41, 0.27]). Taken together, the McNemar tests show that the post-October 7 decline in perceived safety on campus is driven mainly by students who previously reported feeling Safe becoming Unsafe, not just by a small group who were already Unsafe.

Finally, participants who reported feeling unsafe were invited to elaborate in an open-ended text response; 98 narrative responses were recorded. Three predominant themes emerged and are described below.

Physical vs Emotional/Social Safety

Students described a general sense that the campus was not a welcoming place for them. Several expressed sentiments like "Everyone hates Jews," linked to the notion that they felt there was an "antisemitic university atmosphere". Many students draw a clear line between their physical safety, which often feels intact, and their emotional and social safety, where harm tends to concentrate. They describe feeling like a "second-class" student or "emotionally unsafe"; descriptions of social isolation, anxiety, and being exposed to a hostile climate are common. One participant wrote: "Emotionally I feel unsafe. There are posters calling for my people's death, students shouting that my people (me) are racist and baby killers".

Fear of Escalation to Violence (grounded in experience)

While most felt physically safe, some students nonetheless described an anticipatory fear that protests and crowds could turn physically violent. This fear is not abstract; it is reinforced by first-hand lived experience: being surrounded on campus, photographed, personally targeted for wearing a Magen David, and asked to remove Jewish symbols "for

switched No to Yes or Yes to No; in this case, it is not concerned with participants who reported the same category (Safe/Unsafe/Neutral) before and after October 7th.

2 Continuity-adjusted OR (odds ratio) compare switches into Unsafe vs switches out of Unsafe.

3 95% confidence intervals for means are bootstrapped (B = 1000).

safety reasons." Another participant wrote: "even though I know how to defend myself, when emotions and tensions are..high, a mob of people will always win."

Institutional Failure

This insecurity was perhaps heightened by the perception that the educational institutions and law enforcement were failing them. While these institutions are meant to protect them, participants were disappointed that the university administration and student unions tolerated or enabled hostility, allowing faculty to bring politics into the classroom, and peers to exclude Jewish students from group work and social life. Institutions, like administration and law enforcement, were frequently described as either inactive or impotent, that is unable to appropriately respond to hostilities or unwilling/unable to enforce existing policies or laws. These sentiments are captured by the two statements that follow:

> I feel relatively unsafe in being Jewish on campus because of the lack of security and the lack of repercussions if anything were to happen on campus. Many antisemitic groups have events at my campus, and the administration actively lets them continue their operations.

> There are lots of antisemitic protests at my university that often turn violent and my university and local law enforcement do little to nothing about it.

Antisemitic Incidents Personally Experienced

Participants were asked a series of questions on personal experiences of antisemitism before and after October 7th. Participants were asked if they experienced verbal harassment, online harassment, physical assault, ostracism, or doxxing[4] because of their Jewish identity or because they expressed support for Israel[5]. Results follow.

Incidents Related to Jewish Identity

A total of 175 participants responded to items in the before- and after-October 7 time frames. As evident in Figure 3, all incident types increased after October 7. The number of incidents were tallied for each time frame and a paired t-test was conducted focusing on how

4 Doxxing is the act of revealing identifying information about someone online, such as their real name, home address, workplace, phone number, financial information, or other personal information.

5 An additional set of questions was meant to ask participants if they had witnessed such incidents because the person affected was Jewish; however, due to an error in phrasing, the question became ambiguous and the set had to be dropped from analyses.

much each participant's count changed, showing that the number of incidents experienced increased significantly after October 7th (t[174] = 9.30, p < .001, mean delta = 0.78, 95% CI[0.62, 0.95]; see Figure 4 for pre- and post- average count breakdown). The comparison shows that the typical student went from reporting fewer than one type of incident before 10/7 to a little more than one type afterwards. Slightly more than half of participants (~54%) experienced an increase in the number of incidents over time, 41% reported no change, and a small minority reported a decline.

Among these 175 participants, those already affected before October 7th (n = 56) increased their mean count from 1.52 to 2.12 and accounted for 53.6% of all post October 7th incident reporting; in contrast, about half of those with a pre-October 7th tally of 0 (n = 119) reported at least one incident type afterward.

Figure 3: Share of Participants who Experienced a Specific Incident Type (Related to Expression of Jewish Identity)

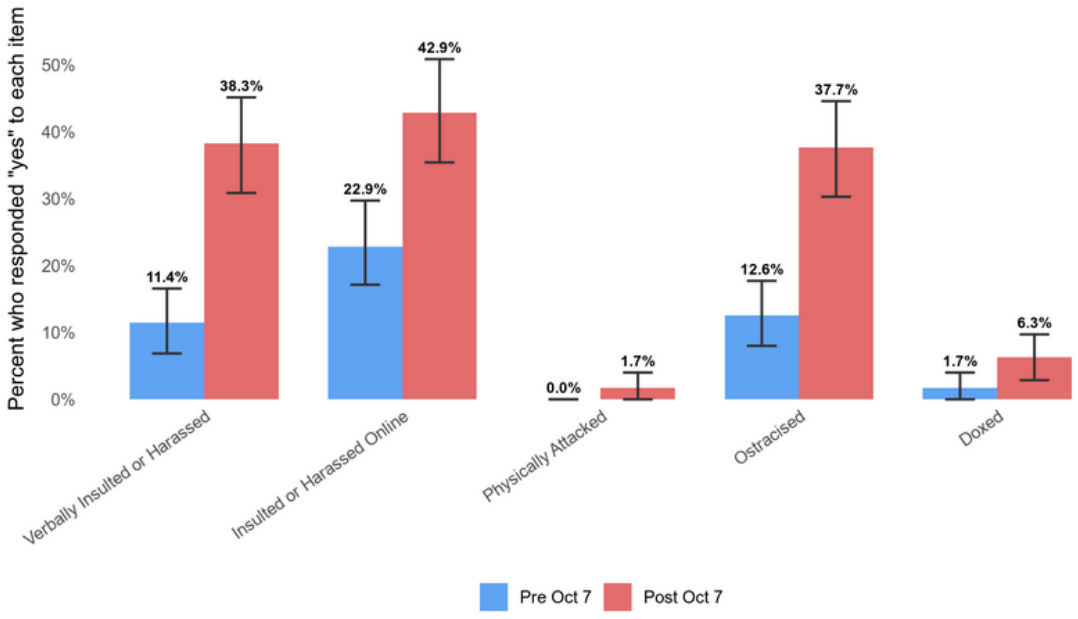
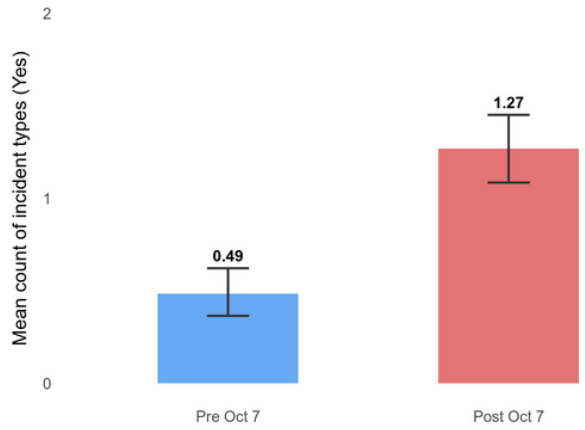


Figure 4: Average Number of Incidents Experienced Pre- and Post- 10/7 (Related to Expression of Jewish Identity)



Similar to the analyses conducted for perceived safety on campus, further granular analyses were implemented here to examine new or persistent experiences of antisemitic incidents. Each person was classified according to whether they reported experiencing at least one incident before and after October 7 (total n = 184). Of the 118 participants who reported experiencing at least one antisemitic incident due to their Jewish identity after October 7th, 52.5% (n = 62) were **new onset** (i.e. did not report experiencing any incident prior to October 7th), 47.5% (n = 56) were **persistent** experiences (reported at least one incident at both time frames). Of the full sample (n= 184), 33.7% (n = 62) were new onset reports, 30.4% (n = 56) were persistent reports, 33.2% (n = 61) reported no antisemitic incidents at either time frame, and 2.7% (n = 5) reported experiencing an antisemitic incident due to expressing Jewish identity only prior to October 7th. A McNemar test was conducted on the yes/no classifications for reporting any incident before or after October 7th in order to examine whether more participants newly reported at least one incident after October 7th compared to participants who experienced at least one incident before October 7th and none afterwards. This result was significant (paired n = 184, mean change = +31.0 percentage points, continuity-adjusted OR = 11.36, $\chi^2 = 48.49$, $p < .001$), confirming that the percentage of students reporting at least one antisemitic incident due to expressing their Jewish identity increased from 33.2% before October 7th to 64.1% afterward. The post-October 7th overall rise in antisemitic incidents thus reflects both a large influx of newly affected students and a substantial persistent group.

Additionally, item-level McNemar tests (with Holm correction) likewise showed significant increases for verbal harassment (experience rose from 11.1% to 37.8% pre to post

October 7th, continuity-adjusted OR = 7.40, $\chi^2 = 37.16$, $p < .001$), online harassment (experience rose from 23.3% to 43.3% pre to post October 7th, continuity-adjusted OR = 9.00, $\chi^2 = 29.45$, $p < .001$), and shunning (experience rose from 13.5% to 39.2% pre to post October 7th, continuity-adjusted OR = 13.57, $\chi^2 = 38.72$, $p < .001$). Physical assault and doxing were both uncommon across both time points and did not produce significant results ($p = .070$ for both). Among those who reported experiencing an antisemitic incident post-October 7th, most verbal (80.9%) and shunning (70.1%) were new onset, while online harassment was split between new onset (51.3%) and persistent (40.7%) experiences. Taken together, incidents related to expressing Jewish identity rose after October 7th both in new onset incidents and in the intensification of incidents experienced, with the clearest increases felt through verbal harassment, online harassment, and shunning.

Related to this were concrete experiences students had when wearing markers of Jewish identity. Many indicated that they were targeted or subject to hostile reactions when their identity was known or perceived, as in the following examples:

> I get dirty looks when my hebrew jewelry is visible and I am very uncomfortable mentioning my Judaism out loud.
>
> I constantly get stares by others when my Magen david is exposed.
>
> Wearing openly Jewish symbols makes me feel like I have a sort of target on my back.

Incidents Related to Expressing Support for Israel

169 participants responded to both the pre- and post- 10/7 time frames. Consistent with the previous analysis, all incident types increased after October 7th (see Figure 5[6]). The number of incidents experienced by each participant before and after October 7 was tallied (see Figure 6) and a paired t-test was conducted, showing a significant increase in the number of incidents experienced post-October 7 ($t[168] = 9.28$, $p < .001$, mean delta = 0.85, 95% CI [0.67, 1.02]). Approximately 48% of participants experienced an increase in the number of

6 A series of McNemar tests was conducted here as well, with significant increases for verbal harassment, online harassment, and ostracism.

Israel-related incident types across the two reference periods, 49% reported no change, and a small minority (3%) reported a decline.

Among the 169 participants, those already affected before October 7th (n = 51) increased their mean count from 1.69 to 2.14 and represented 47.6% of all post-October 7 incident reporting; in contrast, about half of those with a pre-October 7th tally of 0 (n = 118) reported at least one incident type afterward.

Figure 5: Share of participants who experienced a specific incident type due to expressing support for Israel

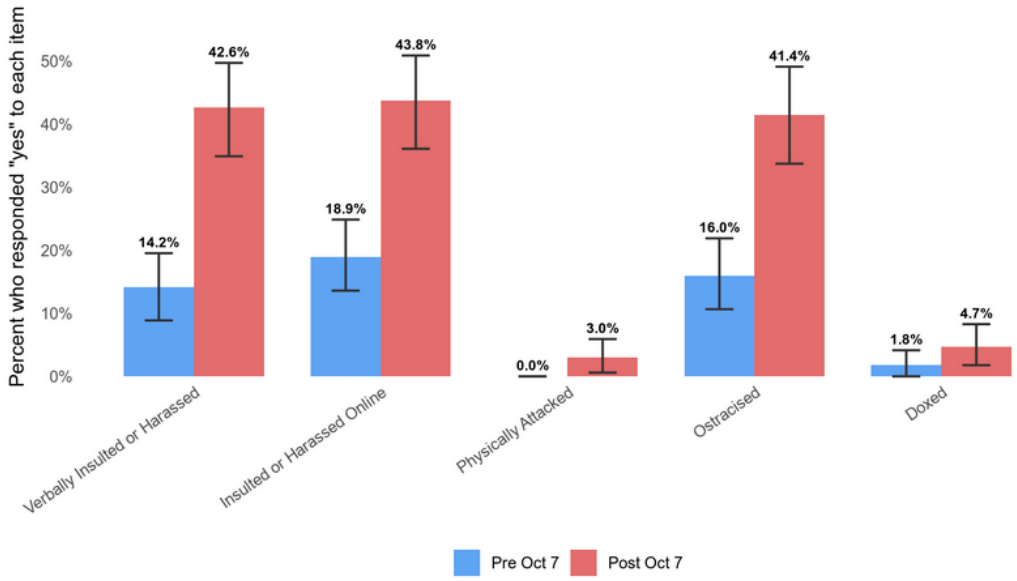
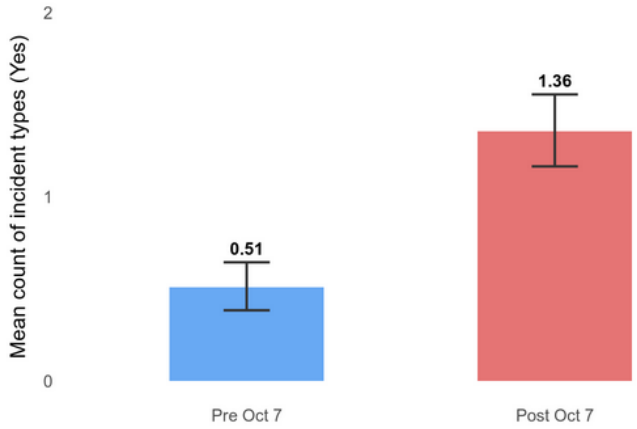


Figure 6: Average number of incidents related to support for Israel experienced pre- and post-10/7



Similar to the analyses conducted for incidents related to Jewish identity, further granular analyses were implemented here to examine new or persistent experiences of antisemitic incidents tied to expressing support for Israel. Each person was first classified according to whether they reported experiencing at least one incident before and after October 7th (n = 177). Of the 114 participants who reported experiencing at least one such incident after October 7th, 55.3% (n = 63) were new onset, and 44.7% (n = 51) were persistent experiences. Of the full sample (n = 177), 35.6% (n = 63) were new-onset, 28.8% (n = 51) were persistent, 33.9% (n = 60) reported no incidents at either time frame, and 1.7% (n = 3) reported experiencing an antisemitic incident only prior to October 7th. The McNemar test was significant (paired n = 177, continuity-adjusted OR = 18.14, $\chi^2 = 54.55$, $p < .001$), confirming that the percentage of students reporting at least one antisemitic incident due to expressing support for Israel increased from 30.5% before October 7th to 64.4% afterward. In line with the incidents related to Jewish identity, these results also indicate that the post-October 7th rise reflects both a large influx of newly affected students and a substantial persistent group.

Item-level McNemar tests with Holm correction showed a similar pattern as for incidents related to Jewish identity, with pre-post October 7th significant increases for verbal harassment (from 14.5% to 44.2%, continuity-adjusted OR = 21.40, $\chi^2 = 47.29$, $p < .001$), online harassment (from 20.0% to 44.7%, continuity-adjusted OR = 85.00, $\chi^2 = 42.00$, $p < .001$), and shunning (from 17.3% to 43.9%, continuity-adjusted OR = 19.40, $\chi^2 = 42.32$, $p < .001$). Physical assault related to expressing support for Israel also rose significantly, unlike for incidents related to Jewish identity, from 0% to 3.5% (continuity-adjusted OR = 13.00, $\chi^2 = 6.00$, $p = .029$);

doxing remained not significant (p = .059). For those who reported an antisemitic incident post-October 7th, most verbal (69.7%) and shunning (63.2%) experiences were new onset, while online harassment was split across new onset (55.3%) and persistent (44.7%) experiences.

When incidents related to expressing Jewish identity or support for Israel were combined (n = 185), persistent experiences became slightly more common among post-October 7 victims (52.7% persistent compared to 47.3% new onset), reversing the within-domain pattern.

Visible Markers and Post-October 7 Incidents

In line with objective 3 of the study, we examined whether students who report wearing at least one visible marker of identity (such as a kippah, shtreimel, tallit katan, sheitel, tichel/mitpahat, or Magen David/hamsa/Hebrew jewelry) also report more antisemitism after October 7. Of the full sample (n = 188), 70.7% (n = 133) reported wearing any marker, and 29.3% (n = 55) reported none.[7] Most reports of visible markers were jewelry only (65.4% of the sample).

Students who reported wearing at least 1 visible marker also reported higher post-October 7 experiences with antisemitism (see Table 4), utilizing a combination of Welch's t test and Fisher's exact test. Additionally, we ran partial correlations for participants who reported wearing at least one visible marker with the post-October 7 measures (see Table 5), while controlling for their respective pre-October 7 tallies.

Table 4: Post-October 7 Antisemitic Incidents by Visible Marker of Jewish Identity

Outcome (post October 7)	No visible marker group	Visible marker group	Effect (marker - no marker)	p
Incident tally for Jewish identity	M = 0.85 (95% CI [0.57, 1.17]), n = 53	M = 1.42 (95% CI[1.23, 1.63]), n = 125	ΔM = 0.57 (t[108.7] = 3.08)	.0026
Incident tally for Israel support	M = 0.76 (95% CI[0.45, 1.06]), n = 49	M = 1.58 (95% CI [1.36, 1.80]), n = 125	ΔM = 0.83 (t[108.0] = 4.36)	< .001

7 Of these, 47 left the marker question blank and 8 chose prefer not to answer.

Any Jewish identity incident (yes/no)	47.2%	70.5%	OR = 2.66 (95% CI[1.31, 5.42])	.0039
Any support for Israel incident (yes/no)	44.0%	71.5%	OR = 3.18 (95% CI[1.54, 6.65])	< .001
Any either-domain incident (yes/no)	52.8%	77.4%	OR = 3.04 (95% CI[1.47, 6.35])	.0013

Note. For the incident-type rows (antisemitic incidents experienced for expressing Jewish identity or support for Israel), each group (No visible marker vs Visible marker) reflects the average number of incident types; the effect reflects how much higher that average is for participants who wore a visible marker of Jewish identity. For the yes/no outcomes, each group cell is the percent of participants who reported at least one incident; the effect is an odds ratio where the values higher than one mean higher odds among participants who wore a visible marker of Jewish identity.

Table 5: Partial Correlations of Visible Jewish Markers with Post-October 7 Outcomes

Outcome (post-October 7)	*n*	Partial *r*	95% CI	*p*
Antisemitism related to Jewish identity (0-5)	175	.20	.053, .34	.008
Antisemitism related to support for Israel (0-5)	169	.23	.082, .37	.003
Perceived Safety (centered scores)	100	-.34	-.50, -.15	< .001
Campus-event Awareness (0-9)	97	.22	.018, .40	.033

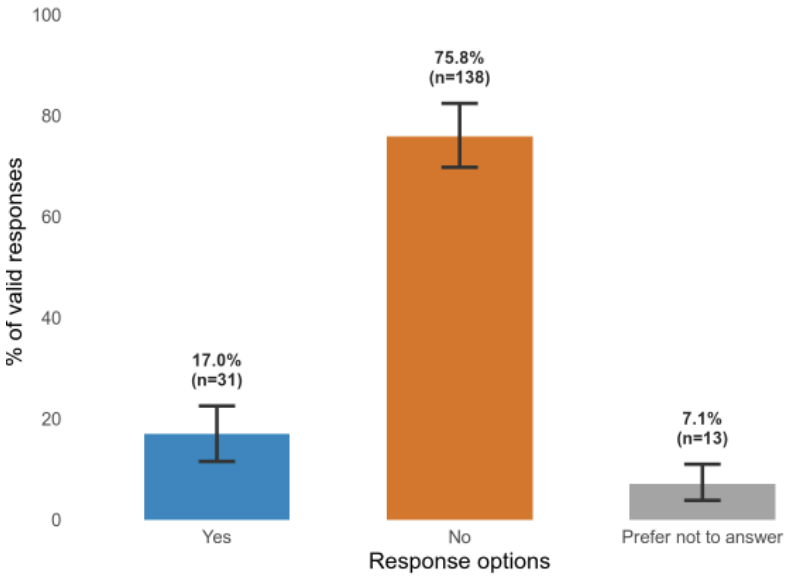
Taken together, Tables 4 and 5 show a consistent pattern; participants who reported wearing any visible marker of Jewish identity showed increases in post-October 7 experiences of antisemitic incidents, and an approximately 2.5 to 3 times the odds of reporting at least one incident type, relative to students who do not wear any markers of Jewish identity. These results remain significant even when controlling for pre-October 7th measures. Students who

were a visible marker of Jewish identity reported higher post-October 7 antisemitic incidents related expression of the Jewish identity or expression of support for Israel after accounting for pre-October 7th tallies (small effects). Similarly, awareness of antisemitic events on campus also increased for those wearing a visible marker of Jewish identity, accounting for pre-October 7th experiences (also a small effect). Finally, perceived safety declined post-October 7th for those who were a visible marker of Jewish identity, when accounting for perceived campus safety prior to October 7th (moderate effect).

Reporting

As a follow-up question, participants were asked if they reported any of the incidents they experienced to the police or other relevant authorities. Figure 7 shows the distribution of responses for the 182 participants who answered this question. The overwhelming majority did not report the incident(s). Those who reported the incidents were subsequently asked how the police or relevant authorities responded, allowing a text response. Of the 31 participants who reported an incident, 26 provided a text response to the subsequent question. For most, the response was that of inaction. By and large authorities gave no meaningful reply at all – complaints went unanswered, were never followed up, or were lost in a burdensome reporting process, leaving students feeling ignored and abandoned. Some authorities listened and expressed support or concern, but acknowledgment never translated into protective action. Some authorities declined to act by invoking free speech or institutional neutrality as justification. Inaction here was not passive but reasoned; the institution actively chose not to intervene, framing the hostile conduct as protected expression. Finally, a minority of reported cases produced concrete action (charges filed, an account suspended, a poster removed), but students often noted these steps were limited or insufficient.

Figure 7: Participant Reporting Practices to Police or Other Authorities



Notably, the most effective interventions tended to come from outside the campus system (private lawyers, formal legal charges) rather than from university administration. Another follow-up question was posed to those who reported the incident(s), asking whether the response from authorities was sufficient. 29 participants responded to this question, and of them, 21 responded with “no”. Participants largely identified inaction or lack of meaningful change as the reason for the insufficient nature of the response.

For those participants who responded that they did not report the incident, a follow-up open-ended question asked them why they did not do so. Responses were consistent with prior literature on hate crime under-reporting. Some feared reprisal from the perpetrator - or from the authorities. Most thought that the incident was not worthy of reporting because it was not serious enough or did not cross appropriate thresholds for reporting. Others expressed a lack of faith in the authorities' ability or willingness to report, whether that meant university administration or law enforcement. One student stated explicitly that “They will not do anything. Similar incidents were not being taken seriously enough by administration for the time/energy spent to deal with it.” Where incidents occurred online, participants noted challenges with reporting online harassment. Online harassment occurs behind anonymous profiles or off official channels, making reporting impractical or impossible. Some redirected their complaints to the platforms with little to no success. However, others did not even

attempt to engage social media companies, as with the following student who wrote: "I do not trust Meta. I do not trust the way they use user data or how they secure it."

Behaviour Modification

Participants were also asked if they had modified their life at all as a result of an antisemitic incident. 149 responded, of which 68.5% reported modification, 29.5% did not, and 2% preferred not to answer. Using only yes/no responses, we correlated this variable (behaviour modification) with the previously discussed variables: namely, perceived safety on campus, antisemitism related to Jewish identity, and antisemitism related to expressing support for Israel. For each, we correlated behaviour modification with the post-October 7 measure, while controlling for the pre-October 7 measure. All tests were significant. See Table 6 for inferential results. Results show that students who reported more post-October 7 antisemitism (whether due to Jewish identity or expression of support for Israel) also tended to report modifying their behaviour more often. Additionally, students who reported feeling less safe after October 7th tended to report modifying more often.

Table 6: Behaviour Modification Partial Correlations

Variable correlating with modification	**n**	***r***	***p***	**95% CI**
Antisemitism related to Jewish identity	137	*0.32*	*<.001*	0.16-0.46
Antisemitism related to support for	135	*0.24*	*0.0053*	0.07-0.39
Israel	74	*-0.45*	*<0.001*	-0.61 to -0.24
Perceived safety on campus				

Participants who reported that they had modified their behaviour due to an antisemitic incident had an opportunity to respond to a follow-up question, which asked in what ways they had modified their life after an antisemitic incident. Eighty-seven participants provided a text response; participants overwhelmingly responded with behaviour consistent with self-protective concealment and withdrawal, including: hiding visible markers of Jewish identity (Magen David, Chai jewelry, kippahs, tichels), being cautious and feeling out interactions before

divulging Jewish or Israeli identity, and self-censoring speech or opinions. Others engaged in patterns of physical avoidance by avoiding campus unless necessary to take tests, or by self-isolating - the latter is captured by one student who wrote "After being dropped and ostracized by some of my closest friends, I have started isolating myself."

While these are largely negative reactions that involve denying or at least concealing their Jewishness, others placed themselves at the other end of the spectrum by enhancing their expressions of Jewish identity. One student proudly declared that

> I did not negatively "modify" my life; I positively modified it by expressing my pride of being Jewish, by standing up for the State of Israel, and by not backing down against Jew-haters. When I see injustice now, I am always there to try and stop it.

This notion of pride came through in several responses, as in the case of a student who noted that they were "Prouder to be Jewish and I now have more Jewish pride." A consequence of this renewed sense of identity was, for some, greater engagement with their community:

> Became more outspoken about Judaism/Israel . . . Became more connected with other Jews/ the Jewish community
>
> More involved in the Jewish community, we are stronger together

Perception of Antisemitic Manifestation on Campus

Participants rated the severity of eight specific manifestations of antisemitism on Quebec campuses on a four-point scale[8] (0 = Not a problem at all, 3 = A very big problem). Table 7 provides a breakdown of the average perception of each manifestation. The mean composite score across all eight items was M = 2.28 (SD = 0.76, n = 186), indicating that participants perceived antisemitism in its various forms as, on average, between "not very big" and "fairly big" problems on their campuses.

Table 7 - Perceptions of Antisemitic Manifestations on Campus

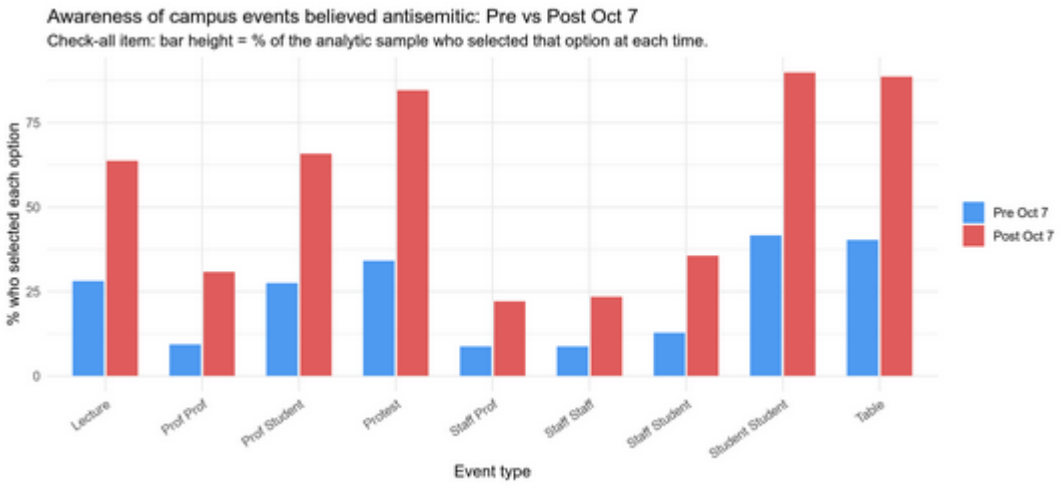
8 Participants who responded to a manifestation with "Not sure/Don't know" were treated as missing responses.

	n	Mean	SD
Antisemitism on the internet	185	2.69	0.66
Hostility toward the state of Israel	182	2.47	1.03
Antisemitism in the media	183	2.37	0.92
Antisemitism in political life	178	2.27	0.94
Extremist groups	177	2.36	0.93
Expressions of hostility toward Jews	183	2.13	1.02
Vandalism of Jewish buildings	171	2.08	0.94
Antisemitic graffiti	179	1.92	0.97

Campus Antisemitic Events

Participants indicated which of the nine types of campus events they were aware of and perceived as antisemitic, again for both reference periods. 149 paired responses were analyzed using McNemar tests, showing that all events significantly increased from pre- to post- October 7, and illustrated in Figure 8. Pre-October 7, the mean number of event types participants were aware of was 3.27 (SD = 2.30, n = 100); post-October 7 this rose to 5.24 (SD = 2.28, n = 146).

Figure 8 – Awareness of Campus Events Experienced as Antisemitic Pre- and Post- October



Among the concrete examples that students reported were the following:

> One of the deans at my school refused to say the word Israel in a personal meeting with her, and referred to the war as the conflict in Gaza or the Gaza crisis. I also have a teacher that comes to class with a keffiyeh, a book titled Hamas (with a cartoon terrorist on the cover), and a big Palestine sticker on her folder
>
> Intimidating protests, posters and language being used around campus
>
> There are masked agressive activists roaming campus that outwardly both verbally and physically target my being who I am
>
> If you are the only jew in class (which is often the case) it is very difficult to find groups to complete projects with. A lot simply aren't willing to interact with you academically. An example of such was a kid asking me what country does my first name originate from. I replied Israel. The entire class went silent and stared at me. The following class the students came with kuffiyehs and stared at me the entire class. We had group projects and over half the class had that mentality making it very hard to interact in the class discussion and find groups to complete assignments with.

These responses suggest that, fortunately, direct physical violence was rare. However, intimidation and ostracism were common.

Incident Location

Participants who reported personal incidents indicated where those incidents occurred, selecting all that applied. The most common locations were student areas of buildings (58.0%, n = 109), outdoors (55.3%, n = 104), and classrooms (41.5%, n = 78); private offices were less common (8.0%, n = 15). Participants who reported online harassment identified the platform(s) where it occurred. Instagram was by far the most common venue (56.9%, n = 107), followed by

Twitter/X (14.4%, n = 27), Other platforms (13.8%, n = 26), Facebook (10.6%, n = 20), Reddit (5.9%, n = 11), webpage (3.2%, n = 6), and personal email (0.5%, n = 1).

Antisemitism Trends

Participants rated the perceived direction of antisemitism trends both in Quebec/on campus and internationally on a five-point scale (1 = Decreasing significantly to 5 = Increasing significantly). Perceptions were overwhelmingly negative: 68.6% (n = 129) perceived antisemitism in Quebec to be increasing significantly, and 22 (11.7%) perceived it to be increasing to a minor extent. Only 5 participants perceived it to be decreasing in any direction. Internationally, 74.5% (n = 140) perceived antisemitism to be increasing significantly and 10.6% (n = 20) increasing to a minor extent. A follow-up question found that 135 participants (71.8%) reported experiencing instances where an international event triggered antisemitic reactions on campus; 30 said no, and 4 preferred not to answer.

Attitudes Toward Israel and Antisemitism

Two items assessed participants' views on the relationship between antisemitism and anti-Israel attitudes. On the item "Do you agree that antisemitism is linked to anti-Israel attitudes?" (five-point scale), 60.6% strongly agreed (n = 114) and 15.4% somewhat agreed (n = 29), while 9.0% strongly disagreed (n = 17) and 2.7% somewhat disagreed (n = 5); 1.6% neither agreed nor disagreed (n = 3). Participants also estimated what percentage of antisemitic hate crimes they believed were based on anti-Israel attitudes; the mean estimate was 61.3% (SD = 28.0%, Median = 70%), indicating that most participants attributed a majority of antisemitic incidents to anti-Israel sentiment.

Discussion

The aftermath of the October 7 Hamas attack on Israel and the subsequent conflict between Israel and Hamas did not signal the onset of antisemitism on university campuses. A 2026 American survey conducted for the Cohen Centre for Modern Jewish Studies at Brandeis University (Wright et al., 2026) found that both acts of antisemitism and feelings of being unsafe on campus were already pervasive. However, the war(s) in the Middle East exacerbated these long-standing patterns of anti-Jewish and anti-Israeli hostility. Hillel International (2026) recorded a dramatic spike in antisemitism incidents through its incident tracker, with a rise

from 289 in 2022/2023 to 1,853 in 2023/2024, then down to 234 in 2024/2025. Large proportions of our respondents had experienced or feared antisemitic incidents before October 7 but reported heightened levels of both actual and potential incidents after the attack. This aligns with other international findings, including those observed by Santos and Yogev (2024) in their North American and European project. They also revealed high levels of antisemitism before October 7, but even higher rates afterward. Finally, a national Canadian study reported that antisemitic incidents on campuses across Canada have intensified. According to this survey, 95.7% of Jewish students said they had experienced or witnessed at least one instance of antisemitism over the previous 12 months, 70% said that their university does not take antisemitism seriously, and 68% said their campus is not a safe and inclusive place for Jewish students (Jedwab & Holley, 2026).

For our respondents, this pattern was not an insignificant shift—most students reported a significant uptick in antisemitic incidents tied to Jewish identity and to expressing support for Israel after October 7, with improvement reported by only a small minority. In contrast, and not unexpectedly, they reported a decline in their sense of safety on campus, with the typical student's rating moving meaningfully toward disagreeing that they feel safe. In short, October 7 marked a worsening of perceived campus safety, with only a small share reporting improvement or no change. The granular person-level analysis clarifies who accounts for the increase in experiencing antisemitism post-October 7; a slight majority in each domain (Jewish identity or support for Israel) were new-onset experiences. Tally decompositions showed similar results: approximately half of participants reported new-onset experiences post October 7, while a smaller persistent group contributed by increasing mean counts. Overall, the post-October 7 increase in antisemitism reflects a combination of newly affected and increasing intensification of experiences. Consistent with the rise in reported incidents, participants also reported a decline in perceived campus safety, concentrated among students who had, prior to October 7, felt safe.

Antisemitism was more commonly experienced amongst those who are most visible, whether that be due to respondents' activism, having a stronger online presence, having an affiliation with or expressing support for Israel, wearing visible markers of Jewish identity, or

attending religious or community events. Many respondents identified their Jewish heritage as a source of pride, one that connects them to the Jewish community and is not diminished by experiences of antisemitism. For others, however, antisemitism leads them to disengage, taking steps to minimize their Jewish identity and visibility.

Our data also suggest that ongoing antisemitism is enabled by a double failure of the reporting pathway: most incidents go unreported, and when students do report, they most often encounter inaction rather than meaningful protection. Expectations of support from law enforcement and university administrations tend to be low overall, a sentiment exacerbated by concrete experiences that appear to students to be apathy at best and dismissal of concerns at worst. The lack of meaningful intervention from authorities also exacerbates the risk of further antisemitism when incidents have no consequences for perpetrators.

The findings demonstrate that Jewish students experienced measurable changes in campus climate following October 7, which included increased exposure to antisemitism, declining perceptions of safety, reduced confidence in institutional responses, and significant behavioural changes. These findings suggest that antisemitism has implications not only for individual student well-being but also for equitable access to higher education and full participation in university life. Institutions therefore have an important role in ensuring that all students can learn, participate, and express their identities free from discrimination, intimidation, and harassment.

Policy Recommendations

The findings of this study suggest universities adopt a proactive, evidence-based approach to preventing and responding to antisemitism. This includes:

1 Strengthen Reporting and Response Systems

The study found that antisemitic incidents were under-reported because students believed that the administrators would do nothing. In other words, students lacked confidence in university processes and/or they feared retaliation. Among those who did report incidents, many described institutional responses as dismissive, delayed, or ineffective, while others cited

"free speech" as the reason no action was taken. This lack of confidence contributed to widespread under-reporting and left many students feeling unsupported.

Universities should establish centralized, transparent reporting mechanisms that are easy to access and allow students to track the progress of their complaints. These should include clear timelines for investigations, regular communication with complainants, published reporting procedures, and annual reporting on complaint outcomes. All of which would improve accountability and help restore trust in institutional processes.

2. Improve Accountability and Enforcement

The findings demonstrate that many students perceived a lack of consequences for antisemitic harassment, intimidation, and discriminatory behaviour. Many respondents described many incidents including institutional inaction, antisemitic protests, targeted harassment, and exclusionary behaviour that continued without there being any meaningful intervention from the administration. These student perceptions contributed to declining confidence in university leadership and reduced students' willingness to report future incidents.

Universities should consistently enforce existing codes of conduct at the same time, respecting academic freedom and lawful expression. When behaviour crosses into harassment, intimidation, discrimination, threats, or violence, institutions should respond quickly and consistently regardless of the identity or political viewpoint of those involved. Transparent enforcement of procedures and publicly communicated policies would reinforce confidence that such university policies are applied fairly.

Academic governance and institutional accountability to students must be strengthened through the consistent enforcement of university policies by administrators and faculty. These measures are essential to safeguarding the academic environment from political coercion and preventing the undue politicization of classrooms all the while, ensuring that teaching and learning remain focused on academic integrity, intellectual independence, and educational objectives.

3. Enhance Campus Safety Measures

Students reported a decline in their sense of safety following October 7th, with many describing fears of emotional and physical harm. Survey results showed a statistically significant

decrease in their perceived safety and at the same time, qualitative responses highlighted concerns about aggressive demonstrations, masked protesters, and inadequate security around Jewish students and events. Many respondents also indicated that they concealed visible expressions of their Jewish identity (such as necklaces) because they feared becoming targets.

Universities should regularly assess their security needs around Jewish student spaces, cultural events, and campus events. Security should be informed of ongoing risk assessments and consult with Jewish student organizations. Increased visibility of trained campus security during periods of heightened tension, together with clear emergency response protocols, may help reduce fear and reassure affected students.

4. Increase Education on Antisemitism and Antizionism

Results found widespread perceptions of antisemitic campus climates (where students reported hostility directed toward both their Jewish identity and their perceived connection to Israel). Participants frequently described experiences in which Jewish identity, Zionism, and Israeli nationality were conflated, which led to students' exclusion, stereotyping, and harassment. Many reported feeling isolated in classrooms and uncomfortable expressing their identity or perspectives.

Universities should provide evidence-based educational programming for students, faculty, and staff examining both historical and contemporary manifestations of antisemitism and antizionism. Training should distinguish between legitimate political discourse and conduct that targets individuals because they are Jewish and/or Israelis and help participants recognize contemporary forms of antisemitic discrimination that may emerge in academic and campus settings. This training should be provided, or built with, credible organizations recognized by the mainstream Jewish community, by the institutional Jewish community leadership.

Students also described incidents involving faculty and administrators' feelings of exclusion or institutional bias. Several respondents felt that they received inconsistent responses from university officials, while others reported classroom environments in which antisemitic rhetoric or exclusionary conduct went unchallenged by other students and/or faculty and/or administrators. These experiences reinforced students' perception that universities lacked the knowledge or willingness to respond appropriately.

Faculty, administrators, and staff should receive regular training to recognize contemporary manifestations of antisemitism and/or antizionism so they can respond appropriately to discriminatory behaviour, facilitate respectful discussion of political issues, distinguish protected expression from harassment, and refer students affected by antisemitism to appropriate institutional support.

5. Support Students Affected by Antisemitism

The results showed significant psychological and social impact on Jewish students. Many respondents reported withdrawing from campus life, concealing their Jewish identity, avoiding certain locations, isolating themselves socially, or changing their daily routines after experiencing antisemitism. These findings indicate that the effects extend well beyond particular incidents, influencing students' educational experience and sense of belonging.

Universities should ensure *culturally competent* counselling services, peer-support networks, reporting advocates, and other trauma-informed supports that are readily available to students affected by antisemitism. Institutions should also provide support for Jewish student organizations (that foster community, resilience, and inclusion while helping students remain fully engaged in campus life).

6. Address Online Harassment

Online antisemitism emerged as the most commonly identified manifestation of antisemitism in the survey. Students described experiencing antisemitism through social media, online platforms, and digital communications. Some respondents indicated that online harassment extended onto campus life and contributed to ongoing feelings of vulnerability on campus.

Universities should establish clear procedures and policies regarding online harassment that affects members of the campus community. Students should receive practical guidance on documenting online abuse, preserving digital evidence, reporting threats to relevant platforms or law enforcement (where appropriate), and accessing institutional support services when online harassment affects their safety or participation in university life.

7. Strengthen Community Partnerships

The findings indicated that many students lacked confidence in institutional responses. They also believed universities were not collaborating adequately with those most affected by antisemitism. Respondents frequently emphasized the need for more visible institutional leadership and stronger engagement with the Jewish community to improve both prevention and response.

Universities should strengthen partnerships with mainstream Jewish student organizations, community organizations, campus security, and law enforcement to improve strategies, share information regarding concerns, coordinate responses to incidents, and ensure that institutional policies reflect the lived experiences of those affected students.

8. Monitor Campus Climate

The study showed a sizable deterioration in campus climate following October 7th, including significant increases in reported incidents, reduced perceptions of safety, and widespread behavioural changes among Jewish students. These findings demonstrate that campus climate does change rapidly and requires ongoing assessment rather than relying solely on reported complaints.

Universities should monitor campus climate by using anonymous surveys, focus groups, and consultations with affected communities. Routine assessment would enable these institutions to identify emerging trends, evaluate the effectiveness of interventions, measure changes in students' perceptions of safety and belonging, and adapt policies.

9. Continue Research

This study provides the first evidence regarding antisemitism experienced by Jewish students in the province of Quebec and also highlights the need for broader and ongoing research in this area. The measurable changes observed following October 7th, show the importance of understanding how campus climates evolve and how institutional responses influence student safety and well-being.

Future research should expand to universities across Canada to facilitate provincial comparisons and identify regional differences. Longitudinal studies (that follow students over time) would help determine whether observed trends persist and would evaluate which

institutional policies, educational initiatives, reporting mechanisms, and safety interventions are most effective at reducing antisemitism and improving campus climate.

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