

ANTISEMITISM IN AUSTRALIAN UNIVERSITIES POST 7 OCTOBER



SURVEY BY:



Australian
Academic Alliance
Against Antisemitism

Australian Academic Alliance Against Antisemitism (5A) is a network of academics and professionals from 32 Australian universities and medical centres, united by a shared commitment to addressing antisemitism in higher education and research and ensuring that Australian universities are inclusive for all.

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EXECUTIVE SUMMARY

Introduction and Background

The 7 October massacre is the most traumatic event for the Jewish world since the Holocaust. The atrocities of this pogrom lifted a veil on age-old antisemitism, breaking inhibitions and allowing it to resurface in stark and unsettling ways (Smith, 2024). A particularly concerning aspect of this resurgence is the role of universities in the free world, which have become epicentres of antisemitic activism, often granting it moral legitimacy and academic authority.

A core value of universities is academic freedom, including free scholarly and respectful debate. Since 7 October, this core value has been undermined with strident protests, university encampments and cancel culture. Tribalism has continued to be entrenched, with a polarising effect, so that Jewish students and staff, who believe Israel has the right to exist, have felt excluded.

It is important to stress that the anti-Jewish attacks on university campuses overseas and in Australia did not suddenly emerge in a vacuum. They were part of a growing trend which began with the UN World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerance held in South Africa in 2001. Subsequently, the Boycott, Divestment and Sanctions (BDS) movement emerged, especially on university campuses. These developments were heightened by the accusations of apartheid and settler-colonialism against Israel, with the theoretical constructs of intersectionality and critical race theory adding to the growth of campus antisemitism.

Survey Aims

To assess the extent and nature of antisemitism on Australian campuses, the Australian Academic Alliance Against Antisemitism (5A) conducted a comprehensive survey which aimed to:

- i. assess the extent of antisemitism in Australian universities, as experienced by Jewish students and staff; and
- ii. assess the extent to which universities in Australia are taking active measures to ensure that their campuses are free from antisemitism.

Methodology

The 5A study employed a mixed-methods approach for collecting and analysing both qualitative and quantitative survey data. The survey employed a non-probability sample, designed for completion by Jewish students and staff at Australian universities. It was administered online, allowing for anonymous participation with data being collected from 16 April to 31 July 2024. A total of 548 responses met the criteria for inclusion. The distribution of participants across roles consisted of 66% (n = 395) students, 25% (n = 149) staff, 6% (n = 34) administration or management, and 3% (n = 18) other.

Responses were obtained from 30 universities. The largest number of respondents came from Monash University, the University of Sydney, the University of New South Wales, and the University of Melbourne—a total of 313, accurately reflecting the distribution of Jewish students across Australian universities. Data cleaning and data weighting were applied to ensure the validity and reliability of the results.

Qualitative Analysis Results

In response to the first question, which asked "If you encountered antisemitism, please describe the most impactful experience of antisemitism that you have encountered on campus since 7 October 2023", 416 respondents shared experiences. The thematic analysis revealed four categories and their themes:

The campus environment category: posters, symbols, slogans, distribution of flyers; constraints on freedom of movement on campus; hostile behaviour of activists at rallies, encampments, and student union meetings; use of megaphones; being ignored, cancelled, excluded, needing to hide one's identity; verbal attacks; and, in a few cases, physical threats and attacks.

The student experience category: discriminatory behaviour and hostile comments by lecturers, tutors, and fellow students; identifying and singling out Jewish and Israeli students in class; political statements about the conflict in class; disruption of classes by protestors; disruption of learning; and Jewish students feeling they need to hide their identity or drop classes because of the behaviour of staff.

The academics and staff experience category: hostility to Israel; overt antisemitism in classes, interactions with colleagues, and online faculty forums; discriminatory actions including failure to renew contracts; students' attempts to intimidate staff; targeting staff in their offices; doxxing and cancellation; and National Tertiary Education Union and student union resolutions and actions.

The universities' systems failure category: unwillingness to listen to concerns; failure to act on complaints; dismissal of complaints as invalid or over-sensitive; and failure to provide a safe learning and work environment.

Finally, the combined qualitative and quantitative data suggest that most participants equate anti-Zionism with antisemitism.

Quantitative Results Analysis

The physical and virtual environment

Respondents indicated their experiences of witnessing antisemitic expressions on campus since 7 October, with 93% witnessed graffiti, posters or fliers delegitimising the right of Israel to exist; 92% experienced verbally or through social media delegitimising the right of Israel to exist; and, 85% experienced verbally or through social media derogatory comments about Israelis (Israeli people).

These responses were consistent across students and staff, but more pronounced with students, with only the delegitimisation (posters & social media) being statistically significant.

Personal experiences

Personal experiences were considered in relation to hearing and being subjected to antisemitic comments, insults, and harassment, as well as feeling isolated or cancelled, and experiencing physical assault.

Three quarters (74%) of Jewish students heard antisemitic comments, with 67% of the overall sample (students and staff) exposed to this type of harassment; 43% of the sample reported feeling ignored or excluded; and 39% experienced insults or harassment on social media.

These findings reveal that antisemitic behaviour has become normalised across university campuses. Staff were more likely than students to report feeling excluded, while students reported higher rates of most other antisemitic experiences.

Relationship changes

The findings suggest that 7 October triggered a "social earthquake," disrupting relationships both between and within the Jewish campus community.

Almost half of the participants (49%) reported decreased interaction with non-Jewish people; and 77% reported increased interaction with Jewish people, suggesting that Jewish people have been seeking refuge within their own community.

A smaller proportion moved in the opposite direction, with 5% reported decreased mixing with Jewish people; and 11% reported increased mixing with non-Jewish individuals. Qualitative data indicates that political anti-Zionist views may have contributed to a rift within the Jewish community, dividing the majority who identify as Zionists from the minority who do not.

Personal behaviours

Notable behavioural changes were reported post 7 October 2023, with 48% decrease in class attendance; 50% decrease in speaking Hebrew in public; and 56% increase in engagement with social media. Reduced class attendance due to lack of sense of safety may have long-term consequences for academic achievement and career progression.

Bifurcation of behavioural changes was found, with 39% reporting a decrease in wearing Jewish symbols versus 40% reporting an increase; 49% reported a decrease in publicly expressing political beliefs or their connection to Israel, versus 32% reporting an increase.

Antisemitism from the political Left versus the political Right

The majority of participants (84%) perceive the political left as the major source of antisemitism on campus compared to only 37% concerned and very concerned about the political right.

Sense of safety

The sense of safety on campus was low, with only a third (34%) of Jewish students and staff reported feeling safe. Both the physical and virtual campus environments were perceived as equally unsafe. The rate of sense of unsafety for Jewish people is 3.47 higher than the rate of sense of unsafety found in the 2021 National Student Safety Survey (NSSS), in relation to sexual harassment (Heywood et al., 2022).

Perceptions of universities' policies and procedures

Sixty percent of participants rated their universities' actions against antisemitism between 0 and 3 on a scale from 0 to 10. By contrast, in the NSSS Survey, only 9.9% of students gave similarly low ratings for university action to address sexual harassment (Heywood et al., 2022).

Comparisons of rankings across universities revealed statistically significant differences, suggesting high variability between universities and lack of uniformity.

More than half of respondents (51%) reported having no confidence in the complaints system. This compares to only 23.5% of students in the NSSS survey who expressed a lack of confidence in complaint systems (Heywood et al., 2022). Only 27% of participants felt confident that they could lodge a complaint without risking discrimination. These findings point to a systemic failure of university management.

Cluster Analysis of Key Survey Items

A cluster analysis was applied to identify and differentiate sub-groups within the surveyed population. The participants' responses to campus antisemitism falls into four response types, revealing varying degrees of vulnerability among Jewish people.

Key Findings

- Antisemitism is systemic across university systems
- and has become normalised
- Virtual campuses increasingly merge with physical environments, with the boundaries between them becoming highly blurred, with both being equally hostile.
- Campus environments and imagery are among the most influential factors contributing to harassment and alienation of Jewish people.
- Most participants equate antisemitism with anti-Zionism.
- Jewish people's freedom of speech has been silenced.
- Jewish staff and students lack confidence in the universities' disciplinary systems.
- High variability was found within and between campuses in relation to actions against antisemitism.

Conclusion and Recommendations

Based on the survey's findings, 5A makes the following recommendations:

- Universities must demonstrate the same level of commitment to preventing antisemitism as they have shown in addressing sexual harassment.
- Adopt a definition of antisemitism, as understood by most Jewish people, treating this as non-negotiable.
- Establish a confidential and centralised antisemitism complaint system with trained staff.
- Create educational mandated modules on antisemitism for all stakeholders.
- Ensure the safety of Jewish people not only on physical campuses by preventing campus defacement, but also within virtual spaces.
- Set clear policies and enforcement in terms of protests, use of megaphones and class disruptions.
- Restore and protect freedom of speech for Jewish students and staff, through initiatives such as university-led public debates.
- Undertake further research to systematically evaluate university actions and identify effective practices.

In summary, we recommend that universities act now to stop campus tribalism and restore the foundational values of academic conduct—respectful dialogue, ethical engagement, and shared responsibility toward all members of the university community.

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1

INTRODUCTION

The Establishment of the Australian Academic Alliance Against Antisemitism (5A)

The 7 October 2023 massacre stands as the most traumatic event in modern Jewish history since the Holocaust. For Jewish people worldwide, the atrocities of this pogrom lifted a veil on age-old antisemitism, breaking inhibitions and allowing it to resurface in stark and unsettling ways (Smith, 2024). This particularly manifested itself across university campuses in the Western world, which emerged as a key platform fostering this upsurge in antisemitism.

In response to this brutal Hamas attack on 7 October 2023 and the fact that, within a day, Hamas's massacre was being celebrated in academic circles as 'resistance' with almost no support for Jewish students and staff, the Australian Academic Alliance Against Antisemitism (5A) was born. A non-profit organisation, 5A has grown very quickly and today consists of academics and professional staff from across 32 Australian universities. It acts as the main body representing the voice of both Jewish and non-Jewish staff who are concerned with the emergence of antisemitism on their campus in the Australian tertiary sector.

The 5A's functional structure, from individual universities to state and federal representatives, has enabled the executive to be informed quickly of incidents and to take appropriate action. The organisation's reach includes activities in education, academic advice and peer support, responding to anti-Israeli and BDS activity, to the media and misinformation, supporting legal and medical professional educator groups, advocating for Jewish academics and education professionals with sector regulators and University executives as well as tertiary sector membership bodies, and supporting individual students across all levels in responding to their own adverse experiences of antisemitism and bias in the classroom, publishing and professional development.

The Campus Environment Post 7 October

One of the core traditional values of academic institutions is the cultivation of free scholarly debate across ideological divides. This foundational principle is essential for advancing the frontiers of knowledge and fostering high-quality research for the benefit of society. From this value stem a set of academic behavioural norms, including respectful dialogue that upholds the rights and dignity of others, mutual accountability within the academic community, and a shared responsibility to engage ethically with all members of the university.

In the months following 7 October 2023, these core values have eroded across Australian campuses. A culture of tribalism has taken hold, where staff and students from opposing ideological camps have ceased communicating; cancel culture is now widespread; and on some campuses, members of the dominant group have established encampments, forcefully excluding anyone suspected of affiliation with the targeted group ("Zios") and occupied university buildings. At a conference held at Queensland University of Technology, a Zionist-identifying academic was publicly shamed and labelled an "infiltrator"—all under the banner of free speech.

Although the encampments were eventually dismantled, tribalism on Australian campuses continues to deepen, with little meaningful intervention from university leadership. This survey portrays the grim, polarising manifestations of antisemitism on Australian campuses as experienced by Jewish students and staff.

The Foregrounding of Campus Antisemitism Before 7 Oct

It is important to stress that the anti-Jewish attacks on university campuses, which manifested themselves both overseas and in Australia after October 7, did not suddenly emerge in a vacuum. They were part of a growing trend which began with the UN World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerance held in South Africa in 2001. Subsequently, the Boycott, Divestment and Sanctions (BDS) movement emerged, especially on university campuses. These developments were heightened by the accusations of apartheid and settler-colonialism against Israel, with the theoretical constructs of intersectionality and critical race theory adding to the growth of campus antisemitism. In addition to right-wing antisemitism, protests by left-wing activists from groups such as Students for Justice in Palestine have increased both overseas and locally (Rutland and Allington, 2023). These negative feelings towards Jews were exacerbated during the period of the COVID Pandemic.

Since 2021, there has been an increase in the anti-Israel narrative on Australian campuses, with anti-Israel resolutions being passed and anti-Israel articles being published in campus newspapers, together with the resultant uptick of antisemitic incidences. The narrative persistently morphs into an antisemitic narrative. This leaves Jewish university students feeling vulnerable and under attack, as clearly demonstrated by the survey initiated by the Zionist Federation of Australia [ZFA] with the support of Australasian Union of Jewish Students [AUJS] and the Scanlon Foundation. The survey, conducted by the Social Research Centre over a three-week period from April to June 2023 among Jewish students put forward the aim to “understand Jewish students’ experiences of antisemitism in Australian universities” (Social Research Centre, 2023, p. 3).

The findings revealed that 64% of Jewish university students experienced some form of antisemitism. Of these, 47% described intimidation by people or events; 37% relating to tropes of Jewish money, power or influence; 37% comparing Israel to Nazi Germany; 30% Holocaust denial or minimisation; and 25% being singled out or excluded over Israel. Another key finding is that 19% of students have stayed away from campus to avoid antisemitism. Finally, the survey found that Jewish students have a lack of confidence in the complaints process at various universities with only 14% making a complaint after an incident (Social Research Centre, 2023, p. 1). These findings are very relevant to the present study as they pre-empt the increase in antisemitism reported by the current study.

This background foregrounds the eruption of the anti-Jewish actions and attacks throughout the Western world following the 7 October pogrom. A particularly concerning aspect of this eruption of antisemitism is the role of universities in Western countries, which have become epicentres for antisemitic activism, granting it moral legitimacy and academic authority. This bears a troubling resemblance to the pre-World War II era, when Western academia became awash with the pseudo-theory of eugenics that provided the scientific rationale and moral justification for the persecution and extermination of Jewish people (Smith, 2020; Johnson, 2018).

It has been noted that while pre-Holocaust antisemitism on campuses focused on Judaism as a race, following the establishment of Israel, campus antisemitism has shifted toward denying Jews the right to self-determination in their ancestral homeland – Israel and vilifying Jewish students and staff who support that right (Taylor, 2021; Cohen, 2017).

To assess the extent and nature of antisemitism on Australian campuses, the Australian Academic Alliance Against Antisemitism (5A) conducted a comprehensive survey, collecting data from April to July 2024.

The objectives of the survey were to:

- i. assess the extent of antisemitism in Australian universities, as experienced by Jewish students and staff, and
- ii. the extent to which universities in Australia are taking active measures to ensure that their campuses are free from antisemitism.

2

LITERATURE REVIEW

The rapidly deteriorating safety of Jewish people on campuses and the sharp rise in antisemitism have garnered significant research attention, resulting in numerous publications. Santos and Yogeve (2023) carried out the first known international survey of Jewish students and staff following 7 October 2023. Their sample included 202 Jewish university members from the U.S. (136), Canada (35), and Europe (31). The participants, with an average age of 35.1, completed an online survey between December 15, 2023, and January 7, 2024.

The findings revealed significant increases after 7 October 2023 in hate speech against Jewish individuals and Israel; graffiti and distribution of pamphlets featuring Nazi or other known antisemitic symbols; doxing on social media; dehumanisation of Jewish individuals and Israelis; demonisation of Israel; public anti-Israel protests on campuses; prevalent anti-Israel activity on social media; and anti-Israel rhetoric in listserv emails, classroom statements by lecturers and students, and remarks by university employees outside the classroom. There were very few physical assaults, but "between 20 and 25% of respondents reported being victims of verbal harassment due to their nationality or religion" (Santos & Yogeve, 2023, p. 10).

The findings also revealed notable decreases in engaging on social media (-1.23; $p < .001$); publicly expressing political beliefs (-1.16; $p < .001$), religious beliefs (-.91; $p < .001$), or connections to Israel (-.79; $p < .001$); and wearing a kippah (-.81; $p = .018$) or other Jewish symbols (-.67; $p = .002$) on campus.

Regarding trust in university systems, the findings indicated a consistent lack of confidence in senior leadership (e.g., university presidents) and in the willingness by Diversity, Equity, and Inclusion (DEI) units to address Jewish students' safety concerns (Santos & Yogeve, 2023).

In the United States, the House Committee on Education and the Workforce conducted an intensive investigation into campus antisemitism, reviewing 400,000 pages of documents as evidence in their final report. The findings revealed significant failures by university leadership nationwide, some of which attracted global attention during highly publicised hearings featuring the presidents of Harvard University, the University of Pennsylvania, and the Massachusetts Institute of Technology. The report condemned the lack of accountability of university leadership for students committing vandalism on university property and faculty members preventing the enforcement of disciplinary actions against students who violate policies.

At Colombia University, similar to the University of Melbourne in Australia, students who took over university buildings avoided punishment (see <https://www.abc.net.au/news/2024-05-22/pro-palestinian-melbourne-university-encampment/103881534>). The House Committee Report highlights universities' unreasonable capitulation to encampment leaders' demands and the overall hostile environment for Jewish students. University leaders withheld support from Jewish students. In their public appearances, they projected commitment to combating antisemitism, while their private communications revealed the opposite. One key finding states: "Universities utterly failed to impose meaningful discipline for antisemitic behaviour that violated school rules and the law" (U.S. House of Representatives, 2024, p. 3).

Another comprehensive study of antisemitism across U.S. campuses was conducted by the Brandeis Maurice and Marilyn Cohen Center for Modern Jewish Studies (Wright et al., 2024). The aim of the study was to assess the impact of 7 October 2023 and the Israel-Hamas war on Jewish students and the response of colleges and universities. The report drew upon interviews at 23 U.S. campuses with Jewish students and staff, along with survey data from Jewish undergraduates.

Findings revealed that nearly two-thirds of participants rated antisemitism as the most pressing campus issue since 7 October 2023. The report also noted that this hostility was in the air, often implicit rather than explicitly anti-Jewish, with few physical threats reported. Nevertheless, it led to exclusion and targeting based on Jewish identity. Many Jewish students concealed their identity and avoided discussing Israel. Social relationships were highly impacted, creating divisions between Jewish and non-Jewish students. Jewish students reported ostracism and excluded from student groups. Most students interviewed had negative views of their university's statements and actions in response to the various antisemitic activities on campus (Wright et al., 2024).

These findings echoed in various internal investigations at specific universities, such as the Stanford report and the UCLA. In May 2024, a subcommittee at Stanford University published its report entitled: 'It's in the Air': Antisemitism and anti-Israeli bias at Stanford, and how to address it'. Data was collected through 50 listening sessions with over 300 undergraduates, graduate students, faculty, staff, alumni, and parents. Interviews were also held with senior and mid-level administrative officials at Stanford. The report concluded that

antisemitism exists today on the Stanford campus in ways that are widespread and pernicious. Some of this bias is expressed in overt and occasionally shocking ways, but often it is wrapped in layers of subtlety and implication, one or two steps away from blatant hate speech (Jewish Advisory Committee at Stanford University, Subcommittee on Antisemitism and Anti-Israeli Bias [Jewish Advisory Committee at Stanford University], 2024, p. 4).

The findings included Jewish students having to leave their dorms, facing ostracism and intimidation, and hiding their Jewish identity. Staff members reported that, for the first time in their lives, they felt physically unsafe. Tutors abused their academic positions and used class time for spouting antisemitic propaganda. Respondents highlighted the university's failure to condemn blatant antisemitism, a fear of retaliation among students if they do complain, and lack of trust in management. The report expressed deep concern about the normalisation of antisemitic and anti-Israeli rhetoric and the university's apparent indifference (Jewish Advisory Committee at Stanford University, 2024, p. 7).

Similarly, a shocking report by the Jewish Faculty Resilience Group at UCLA, released in December 2024, described how pro-terror protesters vandalised buildings on campus. These descriptions echoed events seen on the campus of the University of Melbourne (see <https://www.freepalestinevic.org/media-watch/baillieu-library-graffitied-with-palestinian-militants-name/>) and the University of Queensland (see <https://www.couriermail.com.au/queensland-education/tertiary/uq-staff-members-office-allegedly-targeted-in-urine-attack-as-tensions-escalate-between-students/news-story/04415a784173da992e80df4c9117ceaa>).

The graffiti and chanting included hate speech such as: "beat that f###king Jew!", "glory to the martyrs", and "down with Israel". (Jewish Faculty Resilience Group, 2024, pp. 3-4). Israelis and Jews were targeted and there was a call to expel Israeli students from the university.

Like other reports, the university turned a blind eye to antisemitic attacks on Jews, and "all attempts to seek support from the administration either went unanswered or were dismissed as politically motivated, trivial, or unimportant" (Jewish Faculty Resilience Group, 2024, p. 4).

The Anti-Defamation League (ADL) provides a daily email report, Campus Crisis Alert, listing and detailing antisemitic incidents on American campuses. It also publishes a Campus

Antisemitism Report Card as a tool for students, parents, alumni, college faculty, guidance counsellors, admissions consultants and other stakeholders. As of 21 February 2025, 85 institutions were graded on a five-point scale: A – Ahead of the pack, B – Better than most, C – Corrections needed, D – Deficient approach, and F – Failing. A large majority (65 out of 85, or 76%) of the institutions were graded C or below. At that date an F grade was awarded to nine institutions: Harvard University, Massachusetts Institute of Technology, Northwestern University, Tufts University, University of California Los Angeles, University of Chicago, University of Massachusetts Amherst, University of Michigan, and the University of North Carolina Chapel Hill. The Report released in March 2025 showed improvement at a number of universities, eight getting A grades, up from two, and 41 obtaining B, up from 18. (Anti-Defamation League, n.d.)

In Australia, comprehensive post-7 October 2023 surveys include “Australian Jews in the Shadow of War: Main Survey Findings” (Bankier-Karp & Graham, 2024) and the Community Security Group (CSG) Victoria’s “University Report: A CSG Analysis of Incidents on Campus” (CSG Victoria, 2024).

Bankier-Karp and Graham (2024) surveyed 7,611 Australian Jewish adults between November 10–17, 2023, revealing unprecedented concerns about antisemitism. Among the Jewish students who participated in the survey, 68% experienced hostility toward Israel from other students, and 46% from lecturers. Some respondents reported feeling the need to hide their Jewish identity.

The report emphasised “that most Jewish people in Australia feel a very strong emotional attachment to Israel” (Bankier-Karp & Graham, 2024, p. 8), with 91% of Australian Jewry feel at least somewhat emotionally attached to Israel. Additionally, “87% said they felt ‘a special alarm’ given that Israel had been put in danger. 37% said they were so alarmed ‘it is almost as if my own life was in danger’” (Bankier-Karp & Graham, 2024, p. 8).

The CSG Victoria report documented 85 antisemitic incidents from February 2024 to May 2025 across six universities, a sharp increase from 11 in 2023 and one in 2022. Incident reports were obtained, in descending order of frequency, from Monash Clayton, the University of Melbourne, RMIT, Deakin University Burwood, Swinburne University, Monash Caulfield, and La Trobe Bundoora (CSG Victoria, 2024).

The majority of the incidents involved verbal abuse. Other incidents, in decreasing order of frequency, included the display of symbols/paraphernalia, stickering, threats of assault, graffiti, and photography/videography. Particularly noteworthy is the hostile rhetoric on campus toward Zionism, including discrimination, vilification, and threats of violence against ‘Zionists.’ The report states that “Jewish students routinely feel unsafe, psychologically attacked, or at best, unwelcome, on university campuses around Victoria” (CSG Victoria, 2024, p. 4).

Consistent with all previous reports, this report indicates that Jewish students have no trust in their universities’ administrations or campus security to ensure their safety. Consequently, they refrain from filing complaints or reporting incidents to their universities. Jewish students “expressed dismay at inaction by university administrations and campus security, particularly when it comes to allowing hateful rhetoric at demonstrations” (CSG Victoria, 2024, p. 6).

Several official Australian Government inquiries gathered evidence of the situation in universities. Based on submissions, interviews and public hearings the inquiries repeatedly expressed alarm at the level of antisemitism in Australian universities.

The first Inquiry, commissioned by the Australian Government Department of Education in

July 2024, was conducted by the Human Rights Commission. Its Interim Report, released late 2024, lacked detail. However, the initial consultations with Jewish students “reported escalating experiences of antisemitism on campus since October 2023” (Australian Human Rights Commission, 2024, p.33). It referenced a statement by The Zionist Council of New South Wales that “certain staff and students are too frightened to come to campus. We heard about teachers being harassed as they walk to halls to teach, we heard about students being silenced in class because of their Jewish identity” (p. 38).

The Australian Senate responded in July 2024 given the urgency of the issue. In July 2024 the Australian Senate's Legal and Constitutional Affairs Legislation Committee, on the initiative of Liberal Shadow Minister Senator Sarah Henderson, conducted an Inquiry into the need for a Commission of Inquiry into antisemitism at Australian universities. The committee received and published 669 submissions and held two public hearings in Canberra in September 2024 (Legal and Constitutional Affairs Legislation Committee, 2024).

One of the submissions was lodged by the Special Envoy to Combat Antisemitism, Jillian Segal AO, whose staff interviewed more than 65 Jewish students and academics in August-September 2024 to provide data for the submission. The Envoy reported that “Jewish students are traumatised and feel isolated and unsafe” (Segal, 2024, p. 1), noting that “approximately half of those interviewed were visibly teary during their interview” (p. 7). It found that of those interviewed, 80% of students had experienced an antisemitic incident in a lecture or tutorial, and nearly 70% of university staff, including academics, experienced an incident in their workplace. Most students and staff were “intimidated and unwilling to complain to universities because they lack trust ... or they fear retribution in some form” (p. 9). Not a single person interviewed felt satisfied with the reporting process

Segal raises an alarm, stating that:

Antisemitic behaviour is not only present on many campuses but is an embedded part of the culture. Universities have not taken appropriate action to denounce and suppress it: it has become systemic ... This normalised antisemitism is incredibly dangerous to our society as it is an attitude and behaviour that eats away at the fabric of the mission of the tertiary sector (Segal, 2024, p. 1).

The Committee's majority, comprising Labor Senators and other parties, did not support the need for a commission. However, it did support further Parliamentary investigation, referring the issue of antisemitism to the Parliamentary Joint Committee on Human Rights which was asked to examine “the prevalence, nature and experiences of antisemitic activity at universities” (Parliamentary Joint Committee on Human Rights, 2025, p. vii) and the effectiveness of the response within universities “to ensure the safety and wellbeing of students, staff and academics” (p. vii). After four hearings and 49 submissions, in addition to review of the evidence gathered by the earlier Senate Committee, this second Committee reported in February 2025 that “the current situation of Jewish students and staff feeling unsafe is unacceptable” (p. ix).

There is a cultural shift which is needed, and for that to occur university responses to antisemitism must be informed by an understanding of the experiences of Jewish students and staff, and those Jewish students and staff must feel that their concerns are heard and valued (p. ix).

The Committee's Report highlighted "the importance of listening to the lived experiences of Jewish students and staff" (p. ix). It recommended that the Government consider amending the Tertiary Education Quality and Standards Agency Act 2011 to provide the Agency with enhanced powers "to enforce compliance with the higher education threshold standards relating to student wellbeing and safety" (p. xii). If it became evident that the university responses were insufficient, then the next step should be consideration of the establishment of a Judicial Inquiry.

Coalition members of the Committee, who as before supported the immediate establishment of a Judicial Inquiry, criticised the evidence that had been presented by university leaders, echoing comments in the American Congress: "Despite the best efforts of members to get to the truth and secure answers to our questions, our hearings were a masterclass in obfuscation from university leaders" (pp. 80-81). In the view of the Coalition members, there was overwhelming evidence of "an alarming and abhorrent rise in antisemitism amongst students and staff ... On the balance of evidence presented to the committee inquiry ... Australian universities have become incubators of antisemitic thought" (p. 80). Coalition members were particularly alarmed by the examples of university academics who "espoused antisemitic tropes" (p. 80) and the failure of universities to deal with such conduct, which exacerbated the rise in antisemitism.

Emerging from the rapid upsurge of antisemitism, particularly after 7 October 2023, the Australian Academic Alliance Against Antisemitism conducted a survey to gain deeper insights into the experiences of antisemitism among students and staff as they navigate their academic and professional responsibilities on campus, alongside colleagues, friends, and university management. The survey methodology is discussed in the following section.

3 METHODODOLOGY

3.1. Research Design

The study employed a mixed-methods approach using the Convergent Parallel design. In this method, qualitative and quantitative data were collected simultaneously, but each was analysed separately. The findings from both approaches were then merged to provide a comprehensive understanding (Creswell, 2018). Both data types were gathered through an online survey.

3.2. Population and Sampling

The survey was designed for completion by Jewish students and staff at Australian universities. It survey employed a nonprobability sample, the only financially feasible method for surveying the target population due to the low incidence of the Jewish population in Australia and at Australian universities, and the nonexistence of a list of Jewish students and academics from which a probability sample could be drawn. Records held by universities and Jewish organisations could not be accessed for research sampling due to privacy laws.

3.3. Data Collection

The survey was administered online via Qualtrics, allowing for anonymous participation. Convenience sampling method was applied through snowballing recruitment technique. The survey was promoted by 5A to its academic and administrative members, and by the Australian Union of Jewish Students, the Zionist Federation of Australia, the Jewish Community Council of Victoria, and the New South Wales Jewish Board of Deputies. Promotion was by email, social media posts, organisational newsletters, and word of mouth.

The survey was available for completion online and was open from 16 April to 31 July 2024. The majority of responses, 78%, were obtained in April and May, with only 3% in June. A final promotion in early July advised that the survey was to close shortly, resulting in 19% of the responses being submitted in that month.

3.4. Data Analysis

The data were analysed using SPSS software. The data analysis includes data cleaning for obtaining the achieved sample, data weighting, and employing both quantitative and qualitative methods for analysis.

3.4.1. Data Cleaning and Achieved Sample

Four measures were taken to mitigate risk of fraudulent survey completion by individuals' hostile to the survey objectives.

First, following the demographic questions, the first substantive survey question was open-ended, to assist in identification of fraudulent responses by the tenor of written comments.

Discussing the difficulty and expense of probability samples of the Jewish population, the Canadian researcher Professor Robert Brym commented: 'Drawing a probability sample of a so-called rare population, such as Canadian Jews, who comprise only about 1 percent of Canada's population, is extremely expensive. For instance, if one wanted to create a random sample of five hundred Canadian Jews for a landline/cell phone survey, and 5 percent of calls resulted in a person agreeing to be interviewed, it would be necessary to make one million calls to find five hundred Jewish respondents. (One hundred calls would be required to find five respondents, two thousand calls to find one Jewish respondent, and one million calls to find five hundred Jewish respondents.) At, say, \$1 per call, that's a million dollars.' 'Jews and Israel 2024 survey: ten further insights', Canadian Jewish Studies, Vol 39, Fall 2024, Jews and Israel 2024 Survey: Ten Further Insights | Canadian Jewish Studies / Études juives canadiennes.

However, fewer than ten such responses were detected, so this did not provide a significant check.

Second, time taken to complete the survey was analysed. Although the survey was accessed nearly 1,000 times, many accessors were apparently curious about the questionnaire with no intention of completing it. Some access may have been by bots, as evidenced by 276 sessions which lasted less than two minutes with few or no questions answered. Additionally, 33 accesses lasted between two and three minutes. As the time to complete the survey was close to ten minutes, we excluded all surveys accessed for less than three minutes.

Third, respondents who did not reach the key question near the end of the survey (Q12_1) about sense of safety on campus were excluded. Nearly all respondents excluded by this criterion had accessed the survey for less than three minutes.

Fourth, the IP addresses of the devices used to complete the survey were checked to identify repeat entries. It was found the same IP address was used more than twice on 33 occasions. Most of these entries provided no or incomplete data. In the few cases where some data was provided, the respondent was excluded from the analysis.

In summary, the dataset was filtered to provide completeness and quality by including only respondents who spent at least three minutes completing the survey and who answered the key question (Q12_1) on sense of safety. Surveys accessed more than twice from the same IP address were also excluded.

A total of 548 responses met our criteria for inclusion. The distribution of participants across roles consisted of 66% (n=395) students; 25% (n=149) staff; 6% (n=34) administration or management; and 3% (n=18) other, totalling 596. The difference between the sample size and the total role counts is derived from 48 participants reporting more than one role. Table 3.1 present the distribution of participants by role.

Table 3.1. Distribution of participants by their university roles

| Roles | Number of responses | Total per group |
|--------------------------------------|---------------------|-----------------|
| Student | | |
| Diploma student | 20 | |
| Bachelor's degree student | 294 | |
| Master's degree student | 47 | |
| Higher degree by research student | 34 | |
| Sub-total students | | 395 |
| Staff | | |
| Academic - ongoing or contract | 79 | |
| Academic - sessional | 38 | |
| Research fellow | 15 | |
| Adjunct | 7 | |
| Research assistant/ instructor | 10 | |
| Sub-total academic | | 149 |
| Management and administration | | |
| Management | 8 | |
| Administration and services | 26 | |
| Sub-total management | | 34 |
| Other | 18 | 18 |
| Total | | 586 |

Note: Survey question: "Select the roles that describe your association with your university?"

Responses were obtained from 30 universities. The largest number of respondents came from Monash University, the University of Sydney, the University of New South Wales, and the University of Melbourne, a total of 313. These four universities accounted for 57% of the sample, which accurately reflects the distribution of Jewish students according to the Australian Union of Jewish Students membership, where 57% are enrolled at these four Go8 universities. Appendix A presents the distribution of participants by university.

3.4.2. Data Weighting

To align the survey data with the target Jewish population, reducing the risk of demographic over- or under-representation, data were weighted to benchmarks for survey respondents derived from the 2021 Census of Population and Housing. Benchmarks for age (18–24, 25–34, 35–44, 45–54, 55–64, 65+), gender (male, female), and state of residence (identified in the survey by university affiliation) were obtained from Australian Bureau of Statistics Census TableBuilder (Australian Bureau of Statistics, 2021). Population totals for the benchmark characteristics are presented in Appendix B. Weights were calculated for each respondent using generalised regression calibration (Deville et al., 1993). This applies an algorithm that assigns a weight to each person such that the weights simultaneously sum to the population values for each benchmark characteristic. The implementation of the algorithm was that by Lumley (2024)

3.4.3. Analysis

Quantitative analysis included descriptive statistics to derive frequencies, percentages, and summarise experiences; cross-tabulation to examine associations between demographic variables and reported experiences—such as differences in responses to specific questions between students and staff; and inferential statistics, including mean comparisons and cluster analysis. The qualitative data was analysed thematically through coding to produce themes and categories, which form natural units of meanings (Cohen et al., 2011).

3.5. Questionnaire Design

The survey was short, intended to be completed in less than fifteen minutes: it comprised five demographic, eight fixed-choice (seven with multiple parts), and three open-ended questions. Respondents were able to skip questions if they chose to do so.

The open-ended questions asked about “the most impactful experience of antisemitism encountered on campus since October 7” and the “actions university management should take to combat antisemitism on campus”. The final question provided respondents with the opportunity to share any other “thoughts and feelings concerning antisemitism at Australian universities not covered in the survey”.

The fixed-choice questions focused on campus experiences and their personal impact.

The extent to which respondents had encountered Nazi imagery, messages delegitimizing Israel's right to exist, glorifying Hamas and the October 7 massacre, and justification of the killing or harming of Jews.

- i. Experience of being ignored or excluded, receiving insults or harassment both online and in person, and physical assaults.
- ii. Extent of concern about antisemitism from people on the political left and political right.
- iii. The impact of campus experiences on relationships with both Jewish and non-Jewish friends, colleagues, and others.
- iv. Behavioural change in various contexts, including attending classes, engaging in social media, expressing political beliefs, and identifying as Jewish.
- v. Sense of safety on both the physical and virtual (including social media) campus.

The survey also sought feedback on the response of the university administration, including whether participants believed their university was taking sufficient action against antisemitism and ensuring a safe and inclusive environment for Jews.

Specific questions asked whether a definition of inappropriate political content in lectures and course materials was provided, the adequacy of complaints procedures, and confidence in lodging complaints without fear of discrimination and retribution.

Pilot testing was conducted in March 2024, where approximately 12 participants were asked to complete the survey and provide written feedback. The feedback was used to refine the questions prior to dissemination.

3.5.1. Definitions

The survey did not define antisemitism, leaving respondents to interpret the term themselves in response to open-ended questions. This enabled respondents to describe their campus experiences in their own words, avoiding the limitation of a single, potentially contested definition. The open approach allowed for a wide range of experiences to be captured, resulting in a notable feature of the survey, the detailed written comments.

The term campus was defined as: "University campuses are both physical spaces (e.g. lecture rooms) and virtual spaces (e.g. social media). For the purposes of this survey, any space in which you interact in relation to your university affiliation is defined as Campus".

3.6. Validity and Reliability

Multiple measures were employed to ensure the validity and reliability of the survey. Content validity was achieved through expert judgement of the survey questions (Polit & Beck, 2006). Clear and concise wording were obtained through broad expert consultation and reviewing multiple published questionnaires on antisemitism. Additionally, the survey was pilot-tested prior to dissemination (Presser et al., 2004).

We do not claim the survey is a representative sample of Jewish students and staff across the university sector, given that the survey was based on a sample of volunteer or self-selected respondents. It is reasonable to assume the most distressed and affected staff and students would make the effort to report their experiences and therefore the survey might overstate the magnitude of antisemitism. But offsetting this is the reasonable assumption that some students and staff may not have participated because they were busy or distracted, had not heard of the survey, or were pessimistic, given their negative experiences, that the survey would achieve a useful practical purpose. It is acknowledged that experiences varied at different campuses, as evidenced in communal sources, media reports, and in the data we collected.

Despite these caveats, our confidence in the reliability and validity of our findings is supported by the similar pattern in student and staff responses and the consistency of findings in reports which dealt with antisemitism in Australian universities, as discussed in the Literature Review above.

Finally, the convergence between participants' open-ended responses and the quantitative findings provides evidence of convergent validity, strengthening the credibility of the results. The detailed descriptions provided by the 548 respondents in response to the open questions, is in itself, a substantial record of the often-hostile university environment in the period April-July 2024.

3.7. Ethical Considerations

Ethical approval was obtained from Victoria University Human Research Ethics Committee. All the participants were above 18 years of age, and participation was voluntary and anonymous. Informed consent was obtained at the beginning of the survey.

The next chapter first presents the findings from the qualitative analysis, followed by the findings from the quantitative analysis.

4

QUALITATIVE ANALYSIS RESULTS

4.1 Impactful Experience of Antisemitism Statements

In response to the first question, which asked “if you encountered antisemitism, please describe the most impactful experience of antisemitism that you have encountered on campus since 7 October 2023”, 416 respondents shared experiences. Written comments totalled 21,000 words, when typically, in a survey with this number of respondents 5000-6000 words would have been expected. 70 respondents (13%) indicated that they encountered little or no antisemitism on campus, and 64 (12%) skipped the question – a combined 25%. A very few respondents, less than 10, who identified in their responses as Jewish anti-Zionists or non-Zionist, indicated that they were concerned with verbal attacks from Jews, not pro-Palestinians.

The thematic analysis revealed four categories and 14 themes.

4.1.1 The Campus Environment category includes:

Posters, symbols, slogans, distribution of flyers; constraints on free movement on the campus; hostile behaviour of activists at rallies, encampments, and student union meetings; use of megaphones; being ignored, cancelled, excluded, needing to hide their identity; verbal attacks; in a few cases physical threats and attacks.

- Exemplary excerpts from the Campus Environment category include:
- Constant barrage of anti-Israel posters - everywhere - on doors, windows, posts and even chalk on the footpaths
- The vile chants shouted at the recent protest were quite unnerving
- Chalk saying ‘Zionists not welcome’
- For the first time in my life, I was afraid to be Jewish, afraid to reveal my identity.
- I have specifically chosen a distance education course in order for me to avoid attending the campus

4.1.2 The Student Experience category includes:

Discriminatory behaviour and hostile statements by lecturers, tutors, and fellow students; identifying, singling out Jewish and Israeli students in class; political statements about the conflict in class; the disruption of classes by protestors, disruption of learning; Jewish students feeling that they need to hide their identity, to drop classes because of the behaviour of staff.

Exemplary excerpts in the Student Experience category include:

- People actively ignore me when we used to all be really friendly.
- I have regularly been called ‘Jew boy’ or ‘Jew’ and singled out by passers-by
- I was spat on for wearing my Star of David necklace
- Students singing Nazi songs in my presence, knowing I am Jewish
- I've been singled out and made to feel alienated and afraid and having to hide or defend my Jewishness by my tutor and unit coordinator
- My tutor walked into class wearing a keffiyeh and, unprompted by any student, began to explain his reasons for wearing a ‘symbol of resistance against a genocidal regime’

4.1.3 The Academics and Staff Experience category includes:

Hostility to Israel, overt antisemitism in teaching environment, in interaction with colleagues, online faculty forums; discriminatory actions, including failure to renew contracts; attempts by students to intimidate staff; targeting staff in their offices, doxxing, cancelling; National Tertiary Education Union and student union resolutions and actions.

Exemplary excerpts in the Academics and Staff Experience category include:

- I was assaulted by a student
- Numerous colleagues could no longer look at me, and stopped speaking to me
- Academics in the school organised a hate fest discussion on the conflict
- The cancelling of the visiting Israeli academic

4.1.4 The Universities' Systems Failure category includes:

Unwillingness to listen to concerns, failure to act on complaints; dismissing complaints as not valid or over-sensitive; failure to provide safe learning and work environment.

Exemplary excerpts in the Universities' Systems Failure category include:

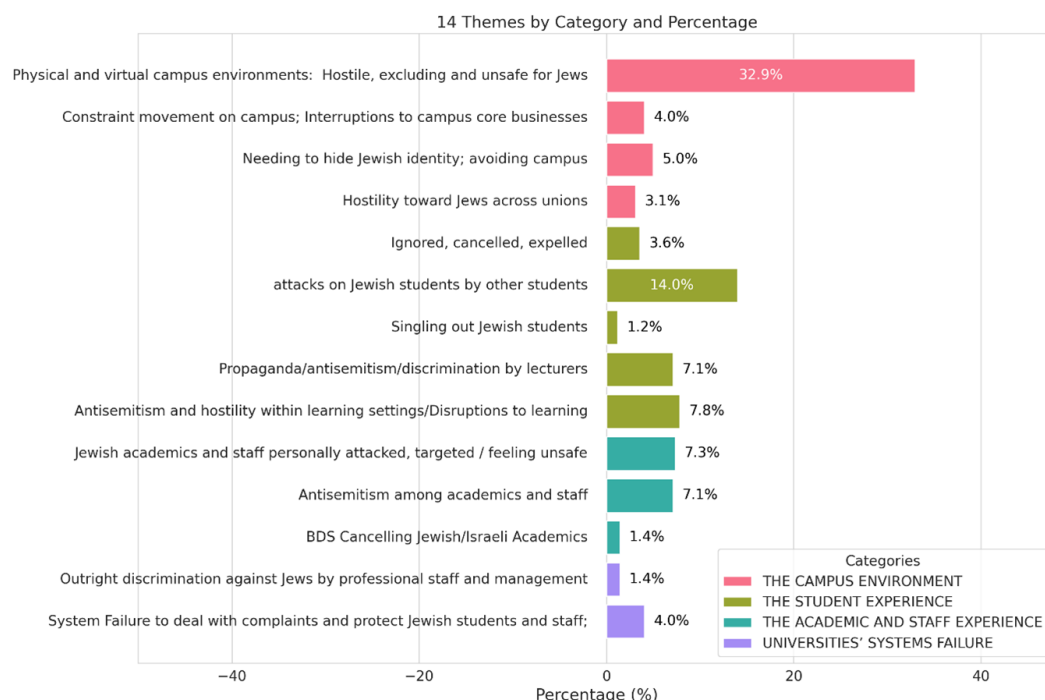
- I had students in my class perform a Nazi salute to me on three occasions. I reported this, they did not take my complaint seriously... Since complaining my contract has not been renewed.
- Staff and students denying the state of Israel has a right to exist. The management is unwilling to address any of this on campus
- University administrations denied my complaint against protesters using the chant 'intifada' on the basis that the word is context related and that the university was not responsible for my feelings.

Table 4.1 presents the categories, their themes and frequencies of excerpts. Figure 4.1. presents a visual representation of these findings. Appendix C presents exemplary excerpts organised by categories and themes.

Table 4.1. Personal experiences of antisemitism by categories, themes frequencies and percentages

| Categories | Themes | No. of Statements | % |
|--|--|-------------------|-------|
| The campus environment | Physical and virtual campus environments: hostile, excluding and unsafe for Jews | 139 | 32.9 |
| | Constraint movement on campus; interruptions to campus core businesses | 17 | 4.0 |
| | Needing to hide Jewish identity; avoiding campus | 21 | 5.0 |
| | Hostility toward Jews across unions | 13 | 3.1 |
| | Ignored, cancelled, expelled | 15 | 3.6 |
| The student experience | Verbal and physical attacks on Jewish students by other students | 59 | 14.0 |
| | Singling out Jewish students | 5 | 1.2 |
| | Propaganda/antisemitism/discrimination by lecturers | 30 | 7.1 |
| The academic and staff experience | Antisemitism and hostility within learning settings; disruptions to learning | 33 | 7.8 |
| | Jewish academics and staff personally attacked, targeted; feeling unsafe | 31 | 7.3 |
| | Antisemitism among academics and staff | 30 | 7.1 |
| | BDS cancelling Jewish/Israeli academics | 6 | 1.4 |
| Universities' systems failure | Discrimination against Jews by professional staff and management | 6 | 1.4 |
| | Systems' failure to deal with complaints and protect Jewish students and staff; | 17 | 4.0 |
| Total | | 422 | 100.0 |

Figure 4.1. Personal experiences of antisemitism by categories, themes and percentages



The Campus Environment appears as the most impactful experience of antisemitism encountered by the participants, close to half of all excerpts (45%).

The theme Hostile and Excluding Physical and Virtual Campus Environments, makes up 33% of excerpts. Within its category, this theme is the largest, representing 73% of the excerpts in The Campus Environment category.

The findings also show that the Students' Experience category is the second largest, comprising 33.6% of excerpts. Within this category, the theme Attacks on Jewish Students by Other Students is the most frequently reported impactful antisemitic experience (14%). Collectively, the five themes in this category portray a grim picture of Jewish students being ostracised, dehumanised, and effectively driven off campus and excluded from campus social life.

As our quantitative data also shows, this highly hostile environment leads many Jewish students and staff to significantly reduce their social interactions with non-Jewish peers and avoid the physical campus whenever possible.

The category The Academic and Staff Experience (8.5%) includes excerpts provided by staff. The smaller percentage of excerpts reflects the lower representation of staff in the sample. These excerpts portray a similarly grim antisemitic campus experience to that of students, with many staff reporting they work from home to avoid being on campus.

The category Universities' System Failure data suggests that these systems either discriminate against Jewish people at worst, or at best do nothing to protect them. These qualitative findings are confirmed by our quantitative findings. However, it is important to note that while the majority of responses suggest system failure, the data shows that the universities are not uniform in their responses. This finding will be elaborated further when discussing the quantitative data.

4.2 Critical Implications of the Thematic Frequency Distribution

The thematic analysis allows the drawing of critical implications. First, the finding that the hostile campus environment is the most impactful experience of antisemitism suggests that restoring a sense of safety and inclusivity on campus could be achieved if universities simply enforced their existing rules and codes of conduct. Preventing the defacing of public spaces and the posting of imagery in unauthorised areas would make a significant difference. By enforcing policies that prohibit unauthorised posters, stickers, and flyers, as well as megaphone use during class hours and other physical disruptions to campus life, universities could bring about a considerable improvement in the campus experience for Jewish students and staff.

Equally important is that the majority of participants describe anti-Zionist and anti-Israel posters and imagery as forms of antisemitic harassment. Quantitative data reaffirms the qualitative data, suggesting that the majority of participants equate anti-Zionism with antisemitism.

The exemplary excerpts in Appendix C provide a powerful testimony of the experience of being a Jewish person on Australian campuses post 7 October 2023. These findings are further supported by the quantitative analysis that follows.

5

QUANTITATIVE ANALYSIS RESULTS

Fixed-choice questions were developed to provide insight into the frequency and characteristics of antisemitism on campus. These included questions related to witnessing antisemitic expressions, personally experiencing antisemitism, changes in relationships and behaviour, sense of safety, level of concern from the political left and right, the university's response to antisemitism, and its overall performance. In addition to the findings for the full sample, data is reported for students and staff, to explore divergence and commonality in experiences.

5.1 The Physical and Virtual Environment

Respondents reported on their experiences of witnessing antisemitic manifestations on campus since 7 October. They were asked to “indicate whether you have personally witnessed any of the following antisemitic expressions on your campus since 7 October 2023”, on a scale ranging from ‘never’ and ‘rarely’ to ‘occasionally’, ‘frequently’ and ‘all of the time’.

The comparison between the percentage of responses “never witnessed” to the combined percentage of responses “rarely” through to “all the time” (responses 2-5), reveals that the highest percentage of reported witnessing of antisemitic expressions—over 90%—related to opposition to the continued existence of the State of Israel, evidenced in graffiti, posters, flyers, or verbal and social media comments. Derogatory comments about Israelis were witnessed by 85% of respondents, and justification of killing or harming Jews by 76%. Glorification of Hamas or the 7 October 2023 massacre was witnessed by 72%, while Nazi imagery was reported being witnessed by 54% of respondents.

These findings are consistent across both students and staff, although they are more pronounced among students, as elaborated below. Table 5.1 and Figure 5.1 show the distribution of response percentages. Figure 5.2 compares the percentage of responses indicating “never witnessed” with those indicating “having witnessed” (the combined responses 2–5, ranging from “rarely” to “all the time”).

Table 5.1. Percentage distribution of reported experiences of antisemitic expressions on campus, by expression type and frequency of witnessing

| Question | 1 Never | 2 Rarely | 3 Occasionally | 4 Frequently | 5 All the time |
|---|------------|-------------|-------------------|-----------------|-------------------|
| 1. Graffiti, posters or fliers with Nazi imagery | 45% | 18% | 21% | 10% | 5% |
| 2. Graffiti, posters or fliers delegitimising the right of Israel to exist | 8% | 7% | 15% | 26% | 45% |
| 3. Graffiti, posters or fliers glorifying Hamas or the 7 October 2023 massacre | 29% | 14% | 24% | 18% | 16% |
| 4. Verbally or through social media: delegitimising the right of Israel to exist | 8% | 6% | 15% | 21% | 50% |
| 5. Verbally or through social media: Making derogatory comments about ISRAELIS (Israeli people) | 16% | 13% | 16% | 21% | 35% |
| 6. Verbally or through social media: Calling for, or justifying the killing or harming of Jews | 25% | 16% | 20% | 21% | 19% |

Figure 5.1. Percentage distribution of reported experiences of antisemitic expressions on campus, by expression type and frequency of witnessing

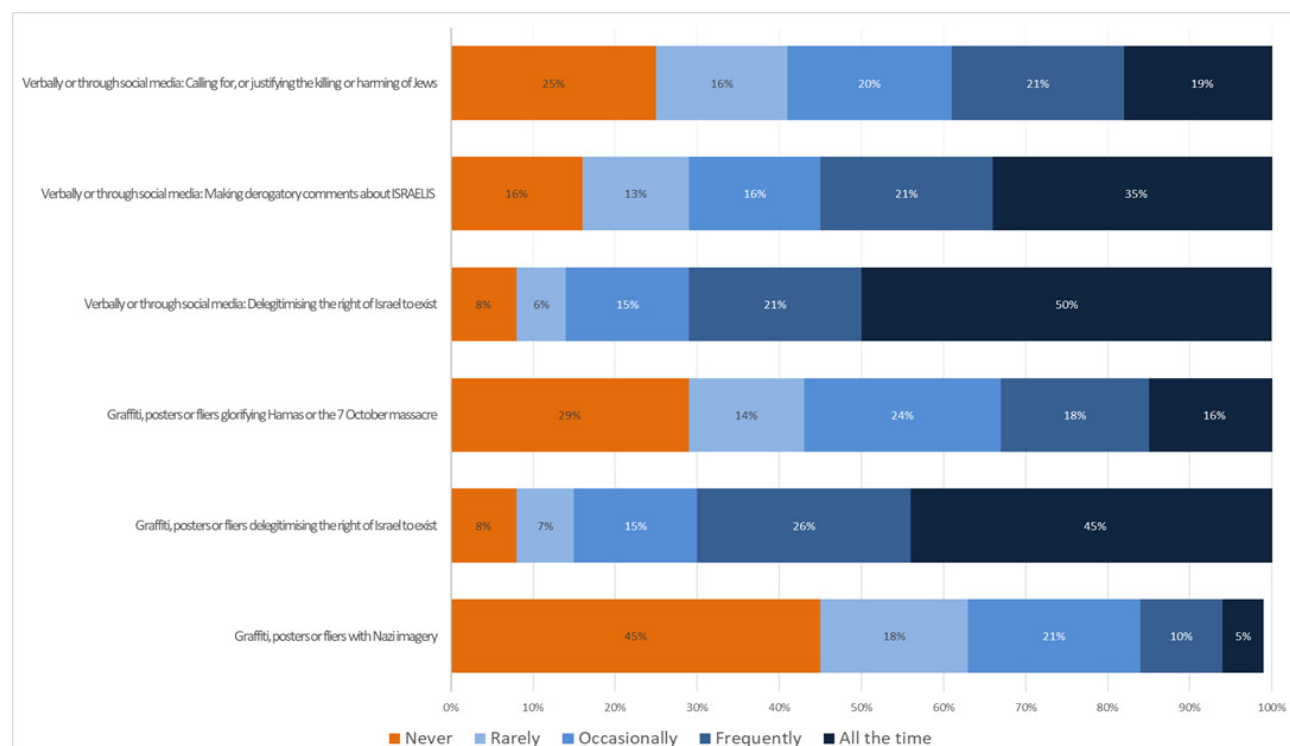
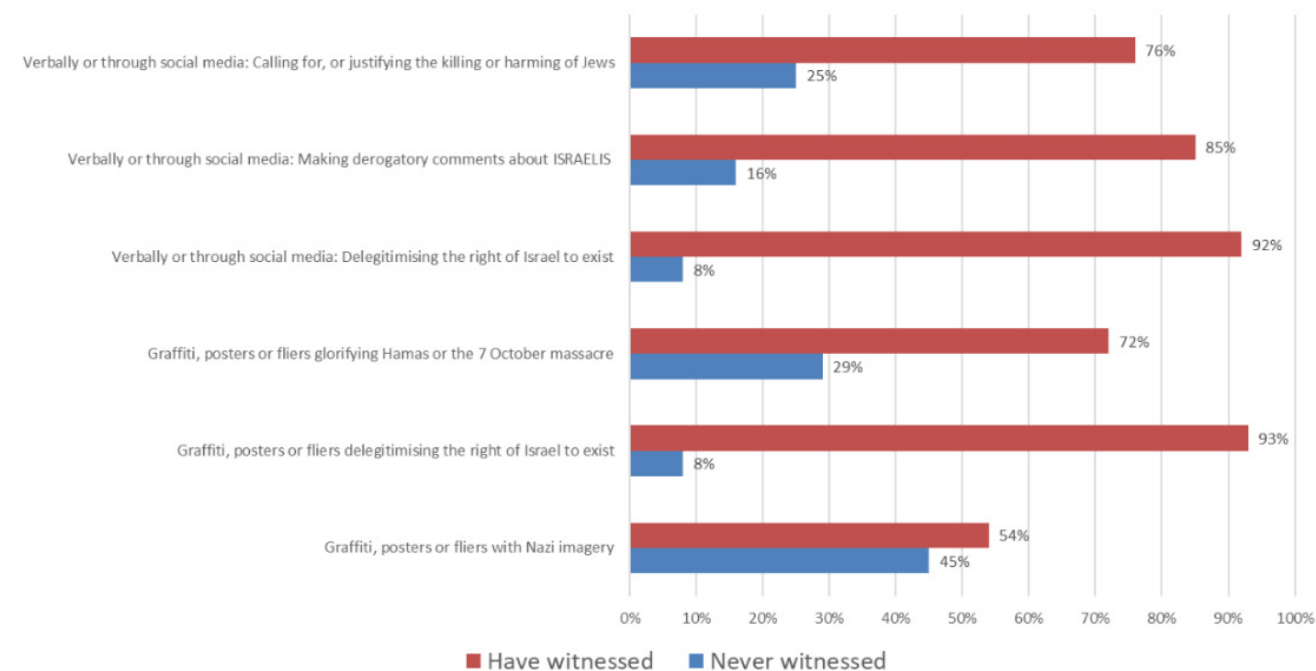


Figure 5.2. Percentage of respondents personally witnessing antisemitic expressions, by having witnessed (responses 2-5, “rarely” through to “all the time”) versus “never”

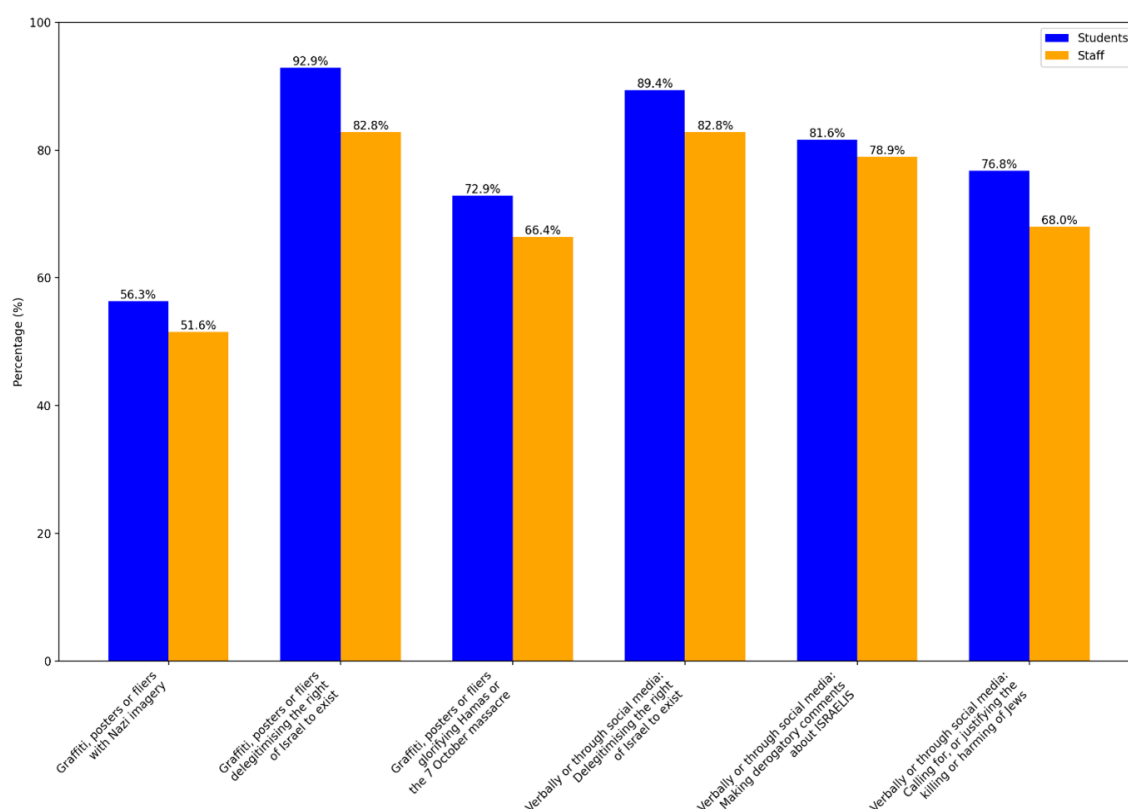


5.1.1 Comparing students and staff

The responses of students were compared to staff in relation to witnessing imagery and verbal expressions of antisemitism. The analysis revealed that students consistently reported higher rates of witnessing antisemitic incidents compared to staff across all categories. However, statistically significant differences between students and staff were found in only two areas: "Graffiti, posters or fliers delegitimising the right of Israel to exist" ($X^2 = 18.19$, $p < 0.001$); and "Verbally or through social media: Delegitimising the right of Israel to exist" ($X^2 = 6.61$, $p < 0.05$).

The higher percentages of students reporting witnessing antisemitic expressions are expected, given students' higher levels of social engagement on campus. Figure 5.3 presents the comparison of percentages reported by students and staff.

Figure 5.3. Comparison between students and staff, by percentages of respondents having personally witnessed antisemitic expressions (responses 2-5, "rarely" through to "all the time")



In summary, the findings indicate that the highest percentages of antisemitic experiences reported by participants consist of "Graffiti, posters or fliers: delegitimising the right of Israel to exist" (93%) and "Verbally or through social media: delegitimising the right of Israel to exist" (92%). The second most frequently reported experience was "Verbally or through social media: making derogatory comments about Israelis (Israeli people)" (85%). This finding suggests that, from the perspective of the majority of participants in the survey, delegitimising Israel's right to exist constitutes antisemitism.

5.2 Personal Experiences

Personal experiences were considered in relation to hearing and being subjected to antisemitic comments, insults, and harassment, as well as feeling isolated or cancelled, and experiencing physical assault. Specifically, participants were asked:

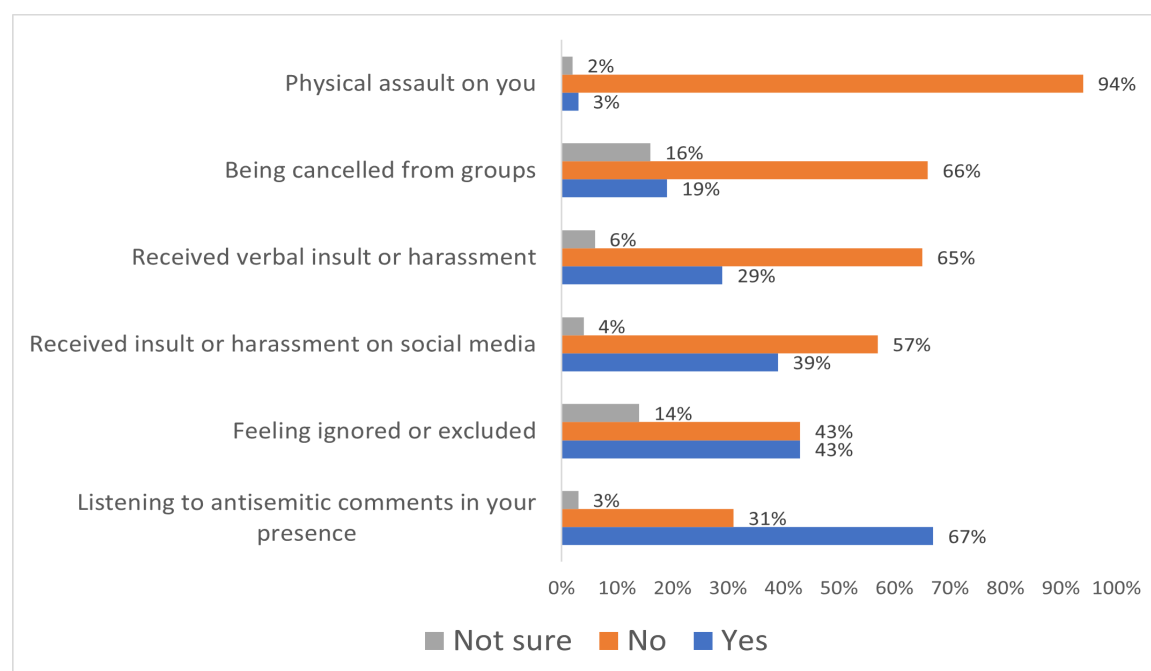
“At your campus, since 7 October 2023, have you personally experienced the following behaviours towards you because you are Jewish or Israeli?”

The findings reveal that two-thirds of participants (67%) reported hearing antisemitic comments in their presence. This was the most commonly reported personal experience, followed by “feeling ignored or excluded” (43%). A further 39% reported experiencing insults or harassment on social media, while 29% reported verbal insults or harassment. Physical assaults were rare, with only 3% of participants reporting such incidents. Table 5.2 and Figure 4.4 present the percentage distribution of responses.

Table 5.2. Reports of personal antisemitic experiences, by question prompt and response type

| Personal experience | Yes | No | Not Sure |
|--|-------|-------|----------|
| Listening to antisemitic comments in your presence | 66.6% | 30.5% | 3.0% |
| Feeling ignored or excluded | 43.2% | 43.0% | 13.8% |
| Received insult or harassment on social media | 38.9% | 56.7% | 4.4% |
| Received verbal insult or harassment | 28.8% | 64.9% | 6.3% |
| Being cancelled from groups | 18.7% | 65.6% | 15.8% |
| Physical assault on you | 3.4% | 94.2% | 2.4% |

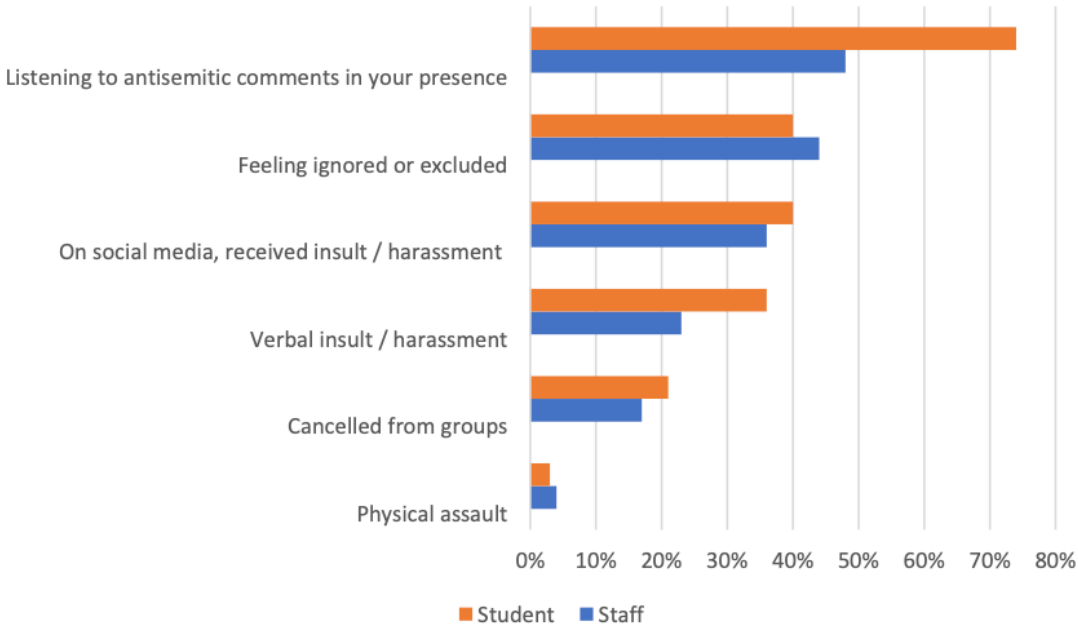
Figure 5.4. Reports of personal antisemitic experiences, by question prompt and response type



A comparison between student and staff responses reveals that students reported significantly higher rates of “listening to antisemitic comments in their presence” (74% of students compared to 48% of staff). This was followed by “receiving insults or harassment on social media” (40% of students, 36% of staff), “receiving verbal insults or harassment” (36% of students, 23% of staff), and “being cancelled from groups” (21% of students, 17% of staff).

In contrast, staff reported slightly higher rates of “feeling ignored or excluded” (44% of staff, 40% of students). Reports of physical assault were similarly low across both groups. Figure 5.5 presents a comparison between students and staff in percentages of reporting personal experiences of antisemitic behaviours towards them.

Figure 5.5. Percentages of participants responding “yes” in relation to personally experiencing antisemitic behaviours towards them, by students and staff



In summary, the findings indicate that physical assaults are rare. However, three-quarters (74%) of Jewish students have experienced antisemitic behaviour in the form of hearing antisemitic comments in their presence, with a total of 67% of the overall sample exposed to this type of harassment. Additionally, 43% of the sample reported feeling ignored or excluded, and 39% experienced insults or harassment on social media.

These findings indicate the pervasiveness of antisemitic behaviours directed towards Jewish people on campus, suggesting that antisemitic discourse has become normalised on campuses. Staff appear slightly more likely to feel ignored or excluded compared to students, whereas students report experiencing most other types of antisemitic behavioural harassment at higher rates.

5.3 Relationship Changes

To gain insight into the impact of the 7 October aftermath on personal relationships, two sets of questions were administered. The first asked about changes in personal relationships within the campus, the second asked about changes in relationships within the broader community. Specifically, the first question asked: "Since 7 October 2023, would you say that your relationship with your non-Jewish university friends, colleagues, and others on campus has become ...". Respondents ranked changes in closeness on a five-point Likert scale.

The second question asked participants to use a slider to indicate increase or decrease in mixing with non-Jewish people, and with Jewish people, since 7 October. The scale used was from -5 to +5. Response: 0 = no change, -5 = substantial decrease, + 5 = substantial increase.

5.3.1 On-campus Relation changes

The findings indicate that for about half of the sample, relationships remained about the same. However, for nearly the other half, 7 October had a profound impact on Jewish people's relationships with non-Jews on campus. Within this group of respondents, a relationship rift was formed:

- 43% of students reported becoming distant or disconnected from non-Jewish friends.
- 35% of staff reported becoming distant or disconnected from their colleagues.
- 42% of respondents reported becoming distant or disconnected from other university acquaintances.

This finding highlights the sense of isolation experienced by a large minority of Jewish students and staff on campus.

At the same time, a small percentage of Jewish people moved in the opposite direction in response to the same events:

- 8.5% of students reported becoming closer or much closer to non-Jewish friends.
- 6.15% of staff reported becoming closer or much closer to non-Jewish colleagues.
- 4.07% of respondents reported becoming closer or much closer to other university acquaintances.

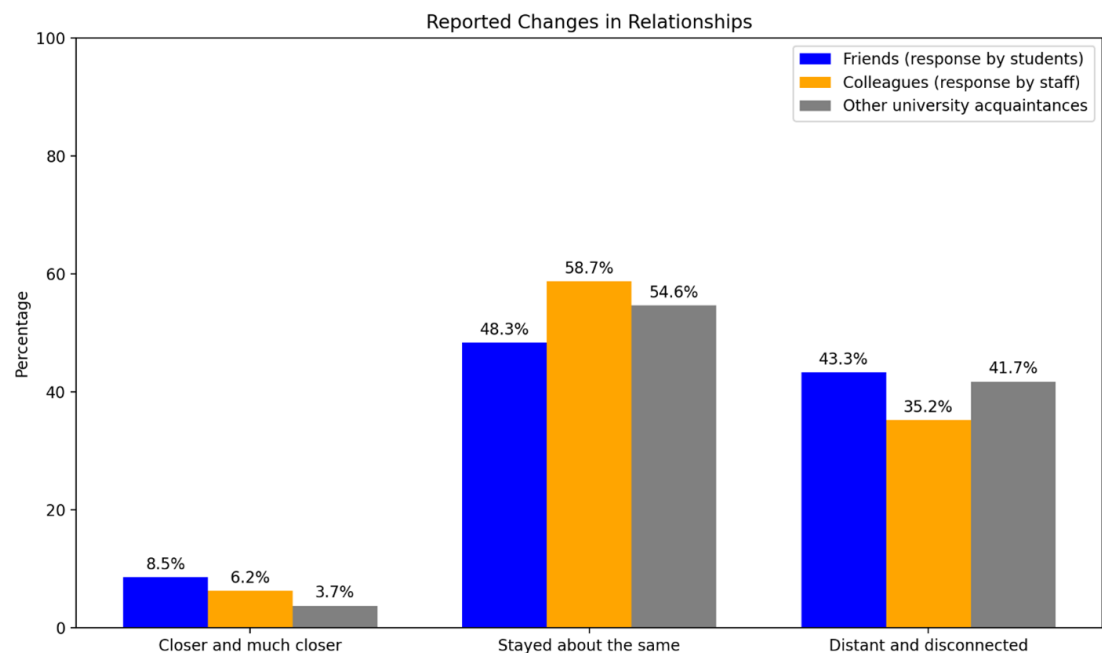
Taken together, the findings indicate that, post-7 October, approximately half of students (43% becoming distant + 8.5% becoming closer = 52%) and a significant minority of staff (35% + 6.15% = 41%) no longer maintained their usual relationships on campus.

Table 5.3 presents the percentage distribution of responses. Figure 5.6 presents the percentage distribution by aggregated responses for becoming closer, staying the same, and becoming distant.

Table 5.3. Percentages of reported changes in relationships with non-Jewish friends (for students), colleagues (for staff) and other university acquaintances

| | Friends (response by students) | Colleagues (response by staff) | Other university acquaintances |
|-----------------------|--------------------------------|--------------------------------|--------------------------------|
| Much closer | 4.6% | 1% | 0.4% |
| Closer | 3.9% | 5.2% | 3.3% |
| Stayed about the same | 48.3% | 58.7% | 54.6% |
| Distant | 30.1% | 22.5% | 29.2% |
| Disconnected | 13.2% | 12.7% | 12.5% |

Figure 5.6. Percentages of reported changes in relationships with non-Jewish friends (for students), colleagues (for staff) and other university acquaintances, by aggregates responses for becoming closer, staying the same and becoming distant



5.3.2 Relationship Changes Beyond Campus

An examination of changes in mixing with Jewish and non-Jewish people revealed similar trends. The findings show that 77% of participants reported increased mixing with Jewish people, and 49% reported decreased mixing with non-Jewish people.

Conversely, a small minority of Jewish participants reported the opposite trend: 5% reported decreased mixing with Jewish people, and 11% reported increased mixing with non-Jewish people.

Notably, the aftermath of 7 October was so impactful that only a small minority reported no change in mixing with Jewish people. Even within the narrow range of -1 to +1, 8% reported a small increase of +1. A large minority (40%) reported no change in mixing with non-Jewish people. However, even within this range, 17% reported a small decrease of -1.

The comparison between students and staff reveals almost identical trends.

Figure 5.7 presents the combined dual trends of relationship changes: mixing with Jewish and non-Jewish people.

Figure 5.7. Comparing changes in mixing with Jewish people to changes in mixing with non-Jewish people, by aggregated scale measures of increase (+2 - +5), no change (-1 - +1), and decrease (-2 - -5).

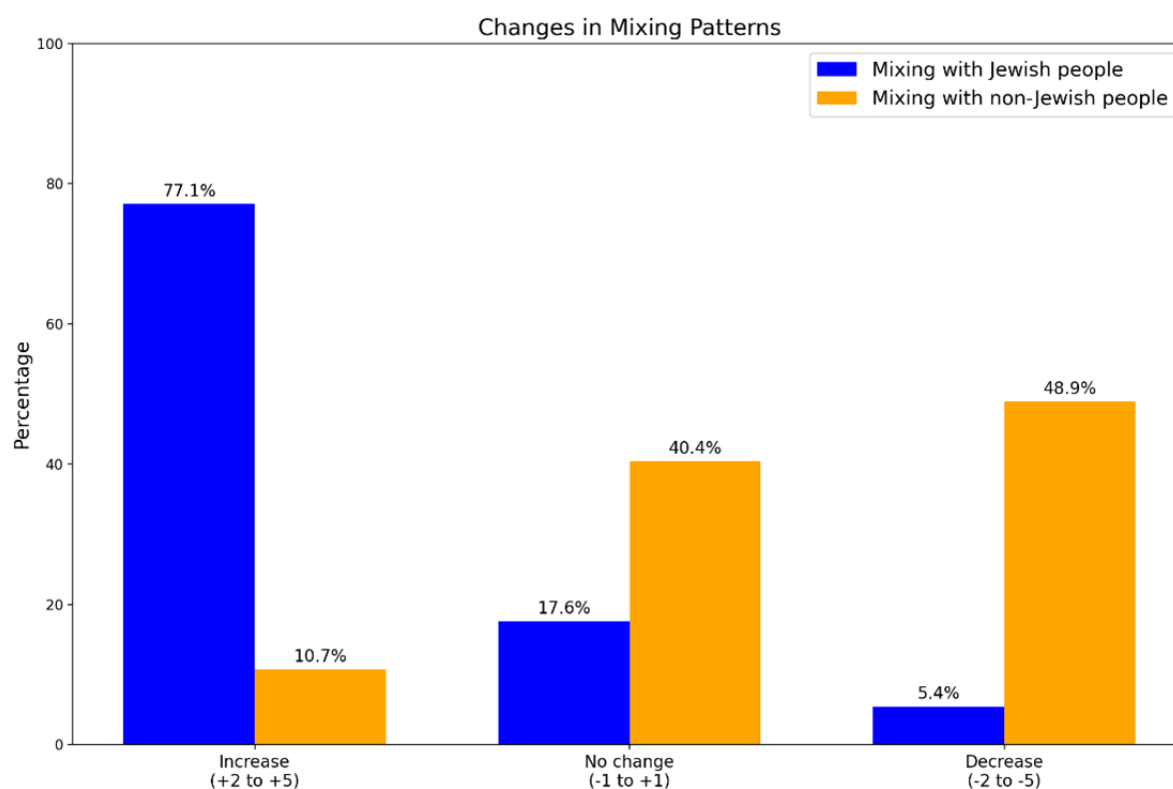


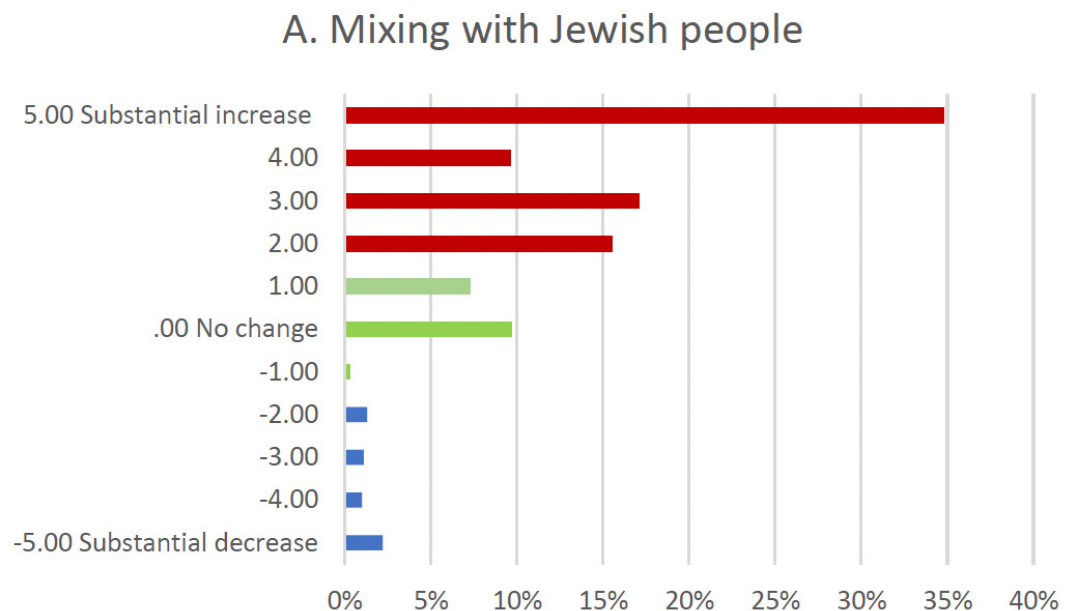
Table 5.4 and Figures 5.8A and 5.8B present the percentage distribution across the scale measuring increased or decreased relationship closeness. These visualisations illustrate the extent to which participants' relationships have shifted—either becoming closer or more distant—following 7 October.

Table 5.4. Extent of changes in relationships with Jewish and non-Jewish people, by extent of change (on a scale from -5 to +5)

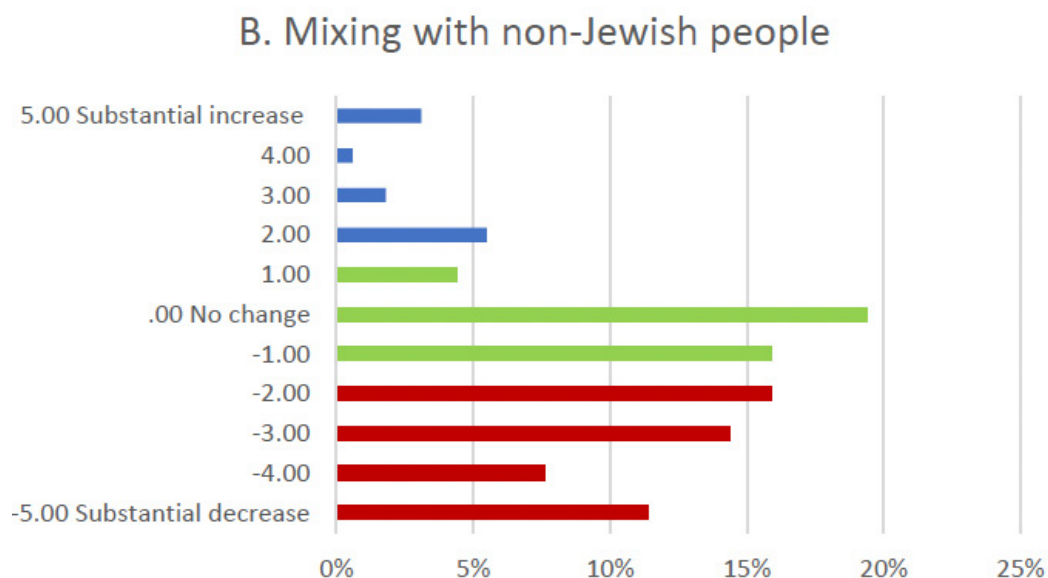
| | Scale | Mixing with Jewish people | Mixing with Non Jewish people |
|----------------------|----------|---------------------------|-------------------------------|
| Substantial decrease | -5 | 2.2% | 11% |
| | -4 | 0.9% | 7.8% |
| | -3 | 1% | 14.1% |
| | -2 | 1.3% | 16% |
| | -1 | 0.3% | 16.6% |
| No Change | 0 | 9.3% | 19.6% |
| | 1 | 8% | 4.2% |
| | 2 | 15.8% | 5.2% |
| | 3 | 16.9% | 1.7% |
| | 4 | 9.3% | 0.6% |
| Substantial increase | 5 | 35.1% | 3.2% |
| | -5 to -2 | 5% | 49% |
| | +2 to +5 | 77% | 11% |

Figure 5.8.A.

A. Behavioural change in relation to mixing with Jewish people: Distribution of responses across the scale -5 to +5.
B. Behavioural change in relation to mixing with non-Jewish people: Distribution of responses across the scale -5 to +5



5.8.B. Behavioural change in relation to mixing with non-Jewish people: Distribution of responses across the scale -5 to +5



In summary, the findings suggest that 7 October created a “social earthquake” and led to the tearing of the social fabric between and within the Jewish campus community.

Within campus, 43% of students reported becoming distant or disconnected from non-Jewish friends, and 35% of staff reported becoming distant or disconnected from their colleagues. Beyond the campus community, Jewish students and staff report similar decreases in mixing with non-Jewish people (49%). Concurrently, 77% of participants reported increased mixing with Jewish people.

A small percentage of Jewish people moved in the opposite direction, with 8.5% of students and 6.15% of staff reported becoming closer or much closer to non-Jewish friends and colleagues on campus, and 5% reported decreased mixing with Jewish people in the broader community. Concurrently, 11% reported increased mixing with non-Jewish people. Qualitative data suggests that political anti-Zionist views may have contributed to a rift within the Jewish community, dividing Zionist and anti-Zionist Jews.

These social reconfigurations provide strong evidence for the unsettling antisemitic environment where a large majority of Jewish people are seemingly seeking refuge among their own.

5.4. Personal Behaviours

A set of questions examined behavioural changes following 7 October, expressed as increases, decreases, or no change.

The findings reveal stark changes across all behaviours examined. Participants could no longer maintain their previous patterns of behaviour, to the extent that even class attendance—which is compulsory for students and therefore expected to show minimal change—revealed a 48% decrease. The fact that nearly half the students in the survey felt the

need to reduce attendance suggests that campuses are no longer safe for Jewish students. This may have long-term consequences, potentially threatening their academic performance.

A similarly sharp behavioural decrease (50%) was reported in Hebrew-speaking individuals avoiding speaking Hebrew in public, suggesting a perceived safety risk in displaying affiliation with Israel, the only Hebrew-speaking country.

In contrast to the sharp decreases in class attendance and publicly speaking Hebrew, the findings reveal a significant increase (56%) in engagement with social media. This may be attributed to the destabilising effects of 7 October, with participants feeling the need to stay constantly informed and to inform others.

When asked whether they chose to hide or assert their Jewish identity by wearing Jewish symbols such as a kippah (skullcap) or Magen David (Star of David, normally worn on a necklace), a total of 79% of the sample changed their behaviour in one way or the other. A large minority, 39% reported decrease, while 40%, a similar proportion, reported an increase in wearing Jewish symbols.

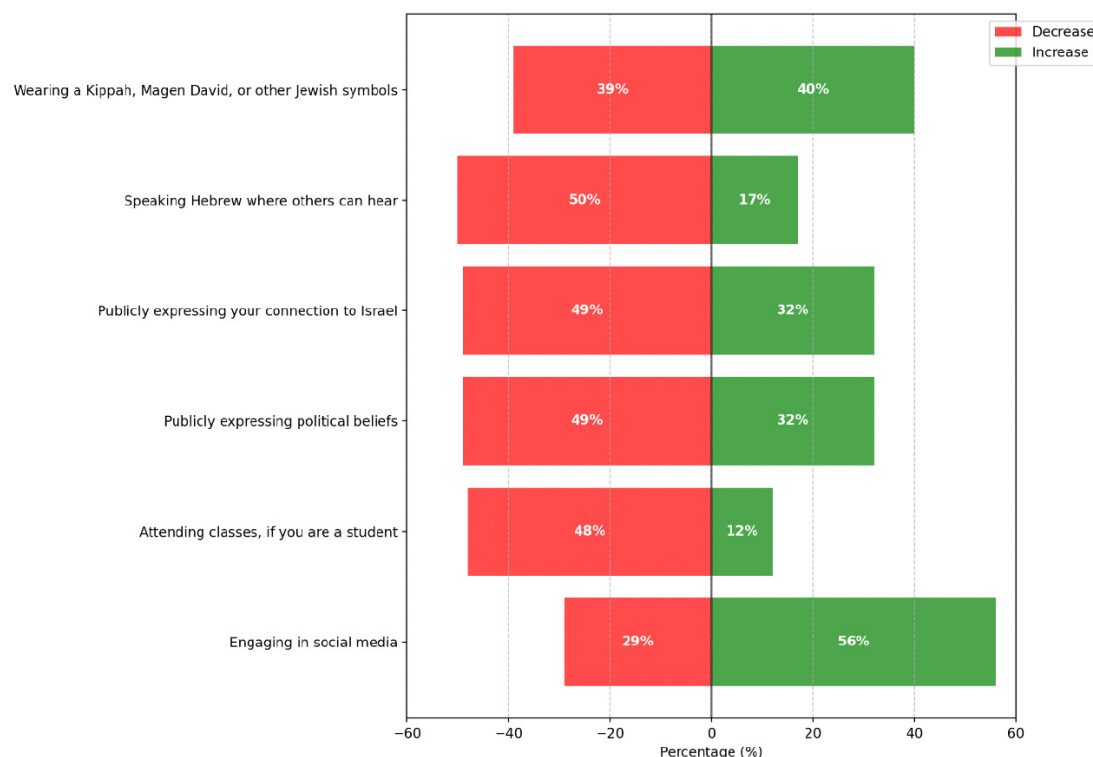
Similarly, in relation to publicly expressing political beliefs or one's connection to Israel, 49% reported a decrease, and 32% an increase. The comparison between students and staff reveals similar results across the two groups, suggesting similar patterns of behavioural changes.

Table 5.5 and Figure 5.9 present the percentages of participants reporting behavioural changes.

Table 5.5. Behavioural changes on a scale of -5 to +5, by behaviour types

| Scale | Engaging in social media | Attending classes, if you are a student | Publicly expressing political beliefs | Publicly expressing your connection to Israel | Speaking Hebrew where others can hear | Wearing a Kippah, Magen David, or other Jewish symbols |
|----------------------|--------------------------|---|---------------------------------------|---|---------------------------------------|--|
| -5 | 8.1% | 13.4% | 16.5% | 21.2% | 26.1% | 22.2% |
| -4 | 3.7% | 6.3% | 8.4% | 9.2% | 8.1% | 3.2% |
| -3 | 8.6% | 15.1% | 11.3% | 10.6% | 5.6% | 6.3% |
| -2 | 8.9% | 12.8% | 13% | 7.7% | 10.5% | 6.8% |
| -1 | 3.7% | 9.6% | 6.3% | 7.8% | 11.6% | 5.9% |
| 0 | 5.5% | 27.7% | 5.8% | 4.6% | 14.6% | 9.7% |
| 1 | 5.7% | 2.6% | 6.8% | 7% | 6.7% | 5.5% |
| 2 | 11.6% | 3.8 | 9.4 | 8.6 | 5 | 8.6 |
| 3 | 15.7% | 2.6 | 7.5 | 8.8 | 4 | 6 |
| 4 | 8.2% | 3.3 | 6.4 | 3.4 | 1.8 | 4.5 |
| 5 | 20.4% | 2.7 | 8.6 | 11.1 | 6.1 | 21.2 |
| Decrease (-5 to -2) | 29% | 48% | 49% | 49% | 50% | 39% |
| No change (-1 to +1) | 15% | 40% | 19% | 19% | 33% | 21% |
| Increase (+2 to +5) | 56% | 12% | 32% | 32% | 17% | 40% |

Figure 5.9. Behavioural changes by Increase and decrease, and by behaviour type



In summary, the analysis of behavioural changes mirrors the trends observed in changes to personal relationships. It appears that participants were shaken to the extent that they could no longer maintain their normal behaviours, revealing what may be described as a “social earthquake” in the aftermath of 7 October.

Two sharp behavioural decreases were reported: a 48% reduction in class attendance and a 50% reduction in speaking Hebrew in public. One sharp increase was noted: a 56% rise in engagement with social media.

Other behaviours displayed bifurcated changes, including a 39% decrease and 40% increase in wearing Jewish symbols, and a 49% decrease versus a 32% increase in publicly expressing political beliefs or one’s connection to Israel.

The reduced class attendance suggests that Jewish students do not feel safe or welcome on campus, which may have enduring effects on their academic performance and career pathways. The decline in public Hebrew speaking indicates that Israeli individuals (the only native Hebrew speakers globally) may feel at risk if their affiliation with Israel becomes known. Similarly, the marked increase in social media engagement (56%) may reflect an attempt to cope with the dramatic and destabilising post 7 October impacts—by staying informed, seeking support, engaging with like-minded individuals, or advocating and explaining their perspective to others.

Finally, the bifurcated behavioural responses suggest that Jewish individuals adopted two contrasting strategies in response to the rapidly changing campus environment—akin to “fight or flight”: either increasing their visibility and advocacy or withdrawing and concealing their identity.

5.5 Antisemitism from the Political Left Versus the Political Right

When asked about concerns regarding antisemitism from the political left and the political right, respondents expressed significantly greater concern about the political left. Specifically, 67% of respondents were “very concerned”, with a further 17% “somewhat concerned”, totalling 84%. This sentiment was consistent across both students and staff.

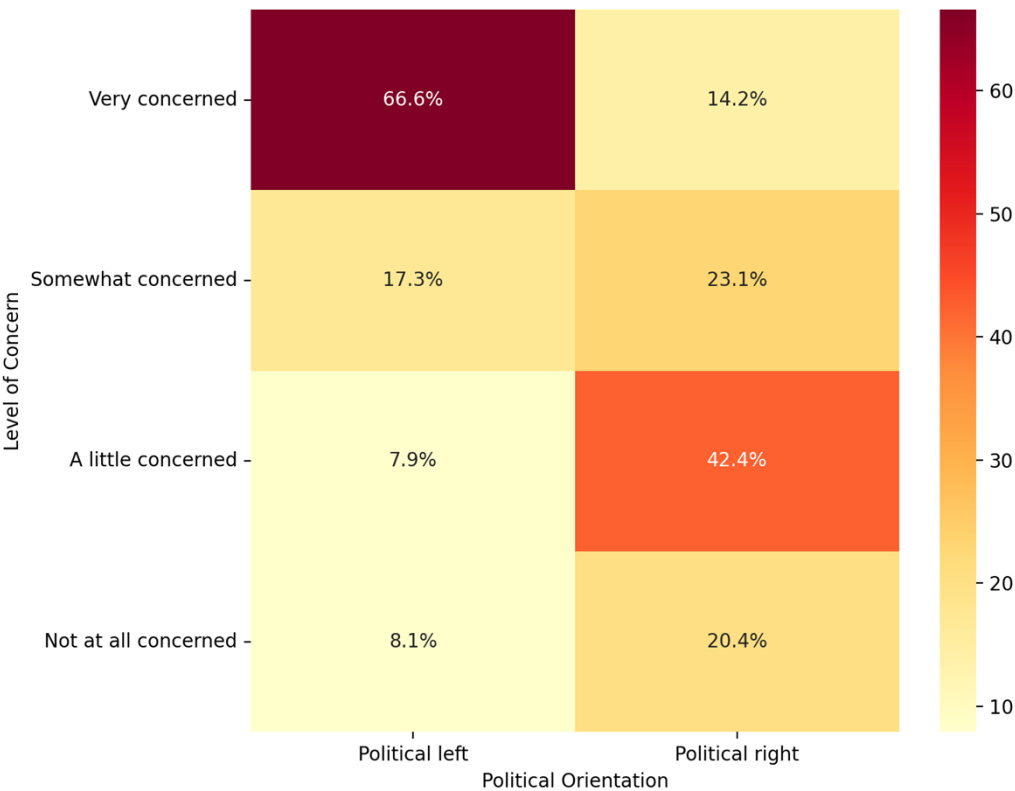
In contrast, concern about the political right was markedly lower, with a combined 37% reporting they were “somewhat concerned” or “very concerned”.

Table 5.6 and Figure 5.10 present percentage distributions of concerns from the political left versus the political right.

Table 5.6. Levels of concerns about antisemitism from the political Left and the political Right

| Level of concern | Political left | Political right |
|----------------------|----------------|-----------------|
| Not at all concerned | 8.1% | 20.4% |
| A little concerned | 7.9% | 42.4% |
| Somewhat concerned | 17.3% | 23.1% |
| Very concerned | 66.6% | 14.2% |

Figure 5.10. Heat map visualisation of levels of concerns about antisemitism (%), by political left vs. political Right



In summary, the majority of participants (84%) perceive the political left as the major source of antisemitism on campus compared to only 37% concerned and very concerned about the political right.

5.6 Sense of Safety

Respondents were asked “how safe do you feel on the campus?”, with a five-point response option ranging from “feeling very unsafe” to “feeling very safe”.

A minority of 34% of respondents reported feeling “safe” and “very safe” on the physical campus and 32% in the virtual campus.

Among staff, 17% indicated they felt “very safe” on the physical campus, compared to 8% of students.

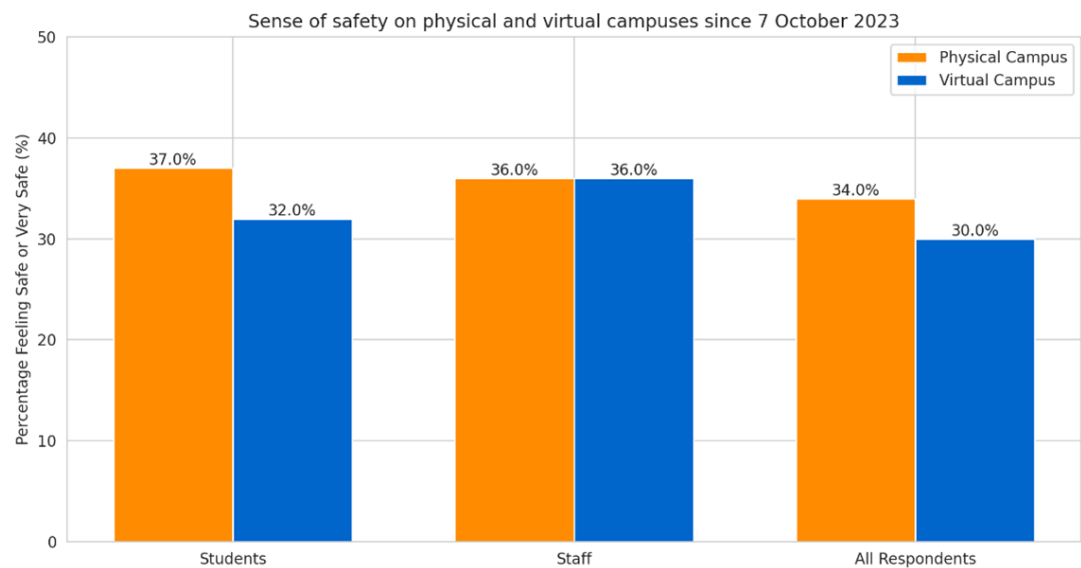
Combining “feeling very safe” and “feeling safe” on the physical campus obtains only 38% of students and 36% of staff reporting a sense of safety. Similar results were obtained for the virtual campus, 36% of students and 30% of staff reporting sense of safety.

Table 5.7 presents the percentage distribution of responses. Figure 5.11 presents a comparison between students and staff.

Table 5.7. Percentage distribution of sense of safety levels, by physical and virtual campuses

| | Feeling very unsafe | Feeling unsafe | Feeling somewhat unsafe | Feeling safe | Feeling very safe |
|-------------------------------|---------------------|----------------|-------------------------|--------------|-------------------|
| Safety on the physical campus | 12.9% | 21.5% | 31.6% | 24.7% | 9.4% |
| Total unsafe physical campus | | | 66.00% | | |
| Safety in the virtual campus | 17.9% | 21.1% | 29.3% | 21.1% | 10.6% |
| Total unsafe virtual campus | | | 68.3% | | |

Figure 5.11. Participants' ranking of sense of safety on the physical and virtual campuses, by students, staff and all respondents



A benchmark to interpret the significance of this sense of safety finding is the 2021 National Student Safety Survey (NSSS) (Heywood et al., 2022). The objective of the survey, which was completed by 43,819 students, was to inform 'ongoing efforts of Australian universities in building equitable, safe and inclusive learning experiences for their students', with specific reference to sexual harassment and sexual assault.

To provide a context for its findings, the NSSS asked students to indicate their "perception of university culture". It obtained 84% agreement by domestic students and 81% by international students with the statement "I feel safe when at [my university]", which compared with the 34% of respondents reported feeling "safe" and "very safe" on the physical campus and 32% in the virtual campus in the 5A survey. The comparison reveals that the rate of those who reported a lack of safety for Jewish people on Australian campuses since October 2023 is 3.47 times higher than the rate of reported a lack of safety due to sexual harassment measured in 2021.

In summary, the findings suggest that only a third (34%) of Jewish students and staff feel safe on campus. The rate of sense of lack of safety for Jewish people is 3.47 higher than the rate of sense of lack of safety due to sexual harassment. Both the physical and virtual campus environments are perceived as equally unsafe.

5.7 Perceptions of Universities' Policies and Procedures

To gain insights into universities' actions against antisemitism, a series of questions were presented. Participants were asked to rank their universities' actions and indicate: the provision of relevant information; their understanding and assessment of the complaint system; whether they had lodged a complaint; and their level of trust in the system.

5.7.1 Ranking Universities' Actions

The participants were asked: "Do you think that your university's management is taking sufficient actions against antisemitism and ensuring that campuses are safe and inclusive for Jews?" Participants were asked to rank their universities' actions on a scale ranging from 0= Not taking any actions against antisemitism to 10= Taking sufficient actions against antisemitism.

The findings revealed that 60% of participants rated their universities' actions between 0 and 3, indicating insufficient action taking by their universities. At the other end of the scale, only 17% ranked their universities between 7 and 10, indicating sufficient action taking.

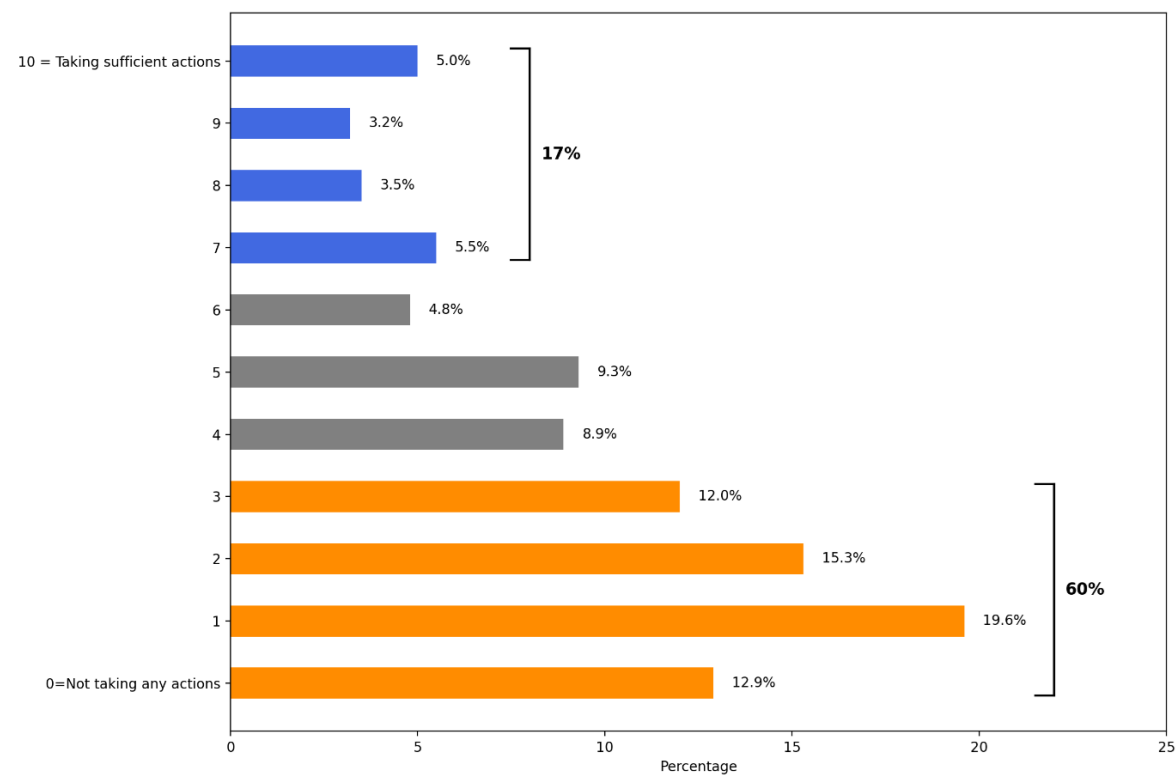
This result was benchmarked against the NSSS survey, where students responded to the statement: "[My university] is trying hard to protect the safety of all students." A combined 74.5% indicated "strong agreement" or "agreement", and another 9.9% indicated "strongly disagree" or "disagree" with this statement (Heywood et al., 2022, p. 74). The comparison suggests that students were 4.4 times more likely to report that university management takes sufficient action to protect against sexual harassment than to protect the safety of Jewish people on campus.

Table 5.8 and Figure 5.12 present the distribution of responses.

Table 5.8. Ranking of universities' actions against antisemitism on a scale of 0 to 10

| Scale | Percentage (%) | Sub-totals (%) |
|---|----------------|------------------|
| 0= Not taking any actions against antisemitism | 12.9 | |
| 1 | 19.6 | |
| 2 | 15.3 | |
| 3 | 12 | 0-3 = 60 |
| 4 | 8.9 | |
| 5 | 9.3 | |
| 6 | 4.8 | |
| 7 | 5.5 | |
| 8 | 3.5 | |
| 9 | 3.2 | |
| 10 = Taking sufficient actions against antisemitism | 5 | 7-10 = 17 |

Figure 5.12. Ranking of universities' actions against antisemitism on a scale of zero to 10, by all respondents

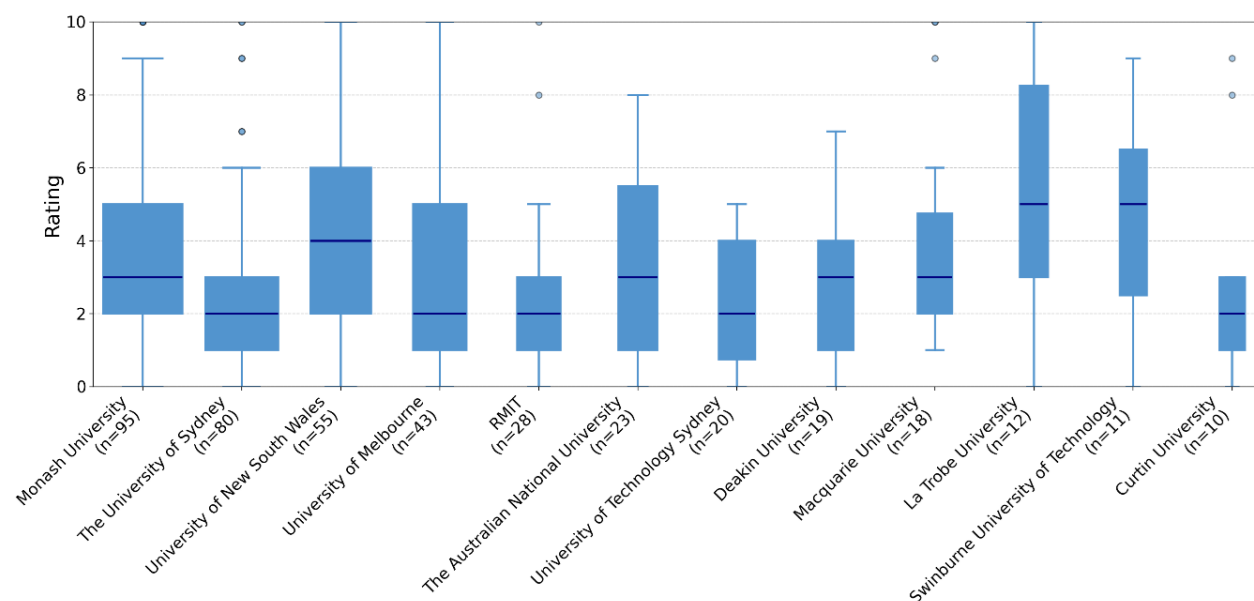


5.7.2 Comparing Universities

A non-parametric Kruskal-Wallis test was conducted to compare the distribution of ratings across 12 universities, each with at least 10 responses and no missing data. The test statistic is 37.75, with a significantly low p-value of 0.000086 (Kruskal-Wallis $\chi^2 = 37.75$, $p = 0.000086$). This low p-value indicates substantial variations in response patterns between institutions.

The distribution of rankings (0-10) across universities was plotted in a boxplot (Figure 5.13). The plot allows us to compare the distribution of responses across different universities. Only universities with sample sizes ≥ 10 were included in the comparison, with the width of each box proportional to the number of survey responses. We can see variations in both the median responses and the spread of responses among different institutions. Some universities show more variability (taller boxes) while others have more concentrated responses (shorter boxes).

Figure 5.13. Comparing distribution of rankings of actions on antisemitism across universities (n≥10)



Note: The boxplot shows the median (horizontal line in each box); the interquartile range (the height of the box itself); the whiskers extending to the most extreme non-outlier points; and the individual points beyond the whiskers representing outliers. The width of each box is proportional to its sample size.

The University of Sydney, RMIT, University of Technology Sydney, and Curtin University have a low median of 2. A median ranking of 5 was obtained in La Trobe and Swinburne University of Technology.

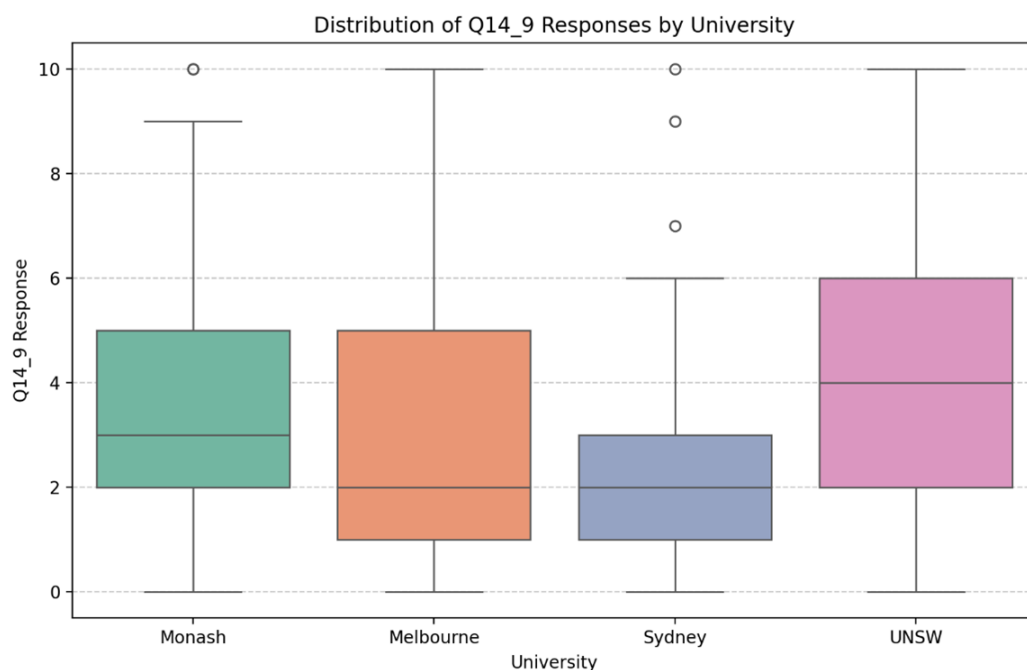
The interquartile range indicates the spread of the distribution of responses. The smaller the range, the more participants agree on their university's ranking. Tight distribution of ranking (low interquartile range) can be viewed at the University of Sydney (2), RMIT (2) and Curtin (2). All three universities show both a low median ranking of 2 and a tight distribution.

Caution should be used when interpreting results from universities with smaller sample sizes, as their ratings are more influenced by individual responses and may not represent the broader Jewish staff and students as accurately.

A Mann-Whitney U test was conducted to compare pairs of universities with large sample sizes: Monash University (n=106), the University of Sydney (n=105), University of New South Wales (n=62) and the University of Melbourne (n=51).

The results reveal that the mean ranking of the University of Sydney was statistically significantly lower than Monash ($Z=3.78$, $p=0.0008$), and the University of New South Wales ($Z=-4.18$, $p=0.00015$). The medians for both the University of Sydney and the University of Melbourne were identical, at 2—the lowest among the universities with large sample sizes. Figure 5.14 presents a boxplot visualisation of the distribution of rankings across the four universities with large sample sizes.

Figure 5.14. Distribution of university rankings, by universities with large sample sizes



Note: The boxplot shows the median (horizontal line in each box); the interquartile range (the height of the box itself); the whiskers extending to the most extreme non-outlier points; and the individual points beyond the whiskers representing outliers

Overall, the findings suggest that while in general, universities in Australia rank low on their actions against antisemitism, they are not homogenous in their responses, as perceived by the participants.

The responses to the open-ended questions provide insights into the nature of some practices that were appreciated by the participants. For example:

- "Our VC has been good."
- "To be honest I think [university name removed] ... has done a really good job with things like keeping anti-Israel/antisemitic sentiment on campus to a minimum."
- "I think it has been good at how [university name removed] has dismantled the encampment."
- "The university is doing a good job by banning posters and gatherings."
- "I have confidence in management at [university's name removed]—they have quickly responded to antisemitic posters and ensured a safe space for Jewish students on campus."
- "They were great in dismantling the encampment once the protestors started breaking every rule they were given and inviting dangerous people in."

5.7.3 Fostering Understanding

Participants were asked: "Has the university provided you with a definition of inappropriate political content in lectures and course materials?"

Only 11% reported that a definition had been provided, 16% were unsure, and 73% responded 'no'. The 'no' response was similar for both staff (71%) and students (69%). Table 5.8.2.1 below presents the percentage distribution.

5.7.4 Understanding the Complaint System

Students were asked whether they understood "complaint procedures if you encounter antisemitic content in lectures or course materials".

48% of students reported no knowledge of the complaint procedures, while 34% indicated understanding.

Staff were asked whether they understood the complaint procedures if they encountered "antisemitic comment or behaviour by colleagues, students, or other staff members". In a near reverse of student responses, 28% of staff reported no knowledge, while 56% indicated understanding (see Table 5.9).

5.7.5 Confidence in the Complaint System

The participants were asked:

- "Do you consider that complaints procedures are adequate at your university?"
- "Have you ever lodged a complaint?" and
- "Are you confident that you can lodge a complaint without risking discrimination against you or other negative impacts?"

Concerning the adequacy of the complaint system, 45% responded that the system is not adequate, and only 16% considered it adequate.

In relation to lodging a complaint, a majority of 67% reported they had never lodged a complaint, and 32% had lodged a complaint.

Regarding confidence in the system, 51% reported no confidence and 27% reported confidence. This finding was benchmarked against the NSSS survey (Heywood et al., 2022), where students were asked about their confidence in reporting incidents of sexual harassment and assault. Only 23.5% reported a lack of confidence ("Not at all/Slightly"), which is less than half the proportion (51%) of Jewish participants reporting a lack of confidence in lodging a complaint without risking discrimination or other negative impacts.

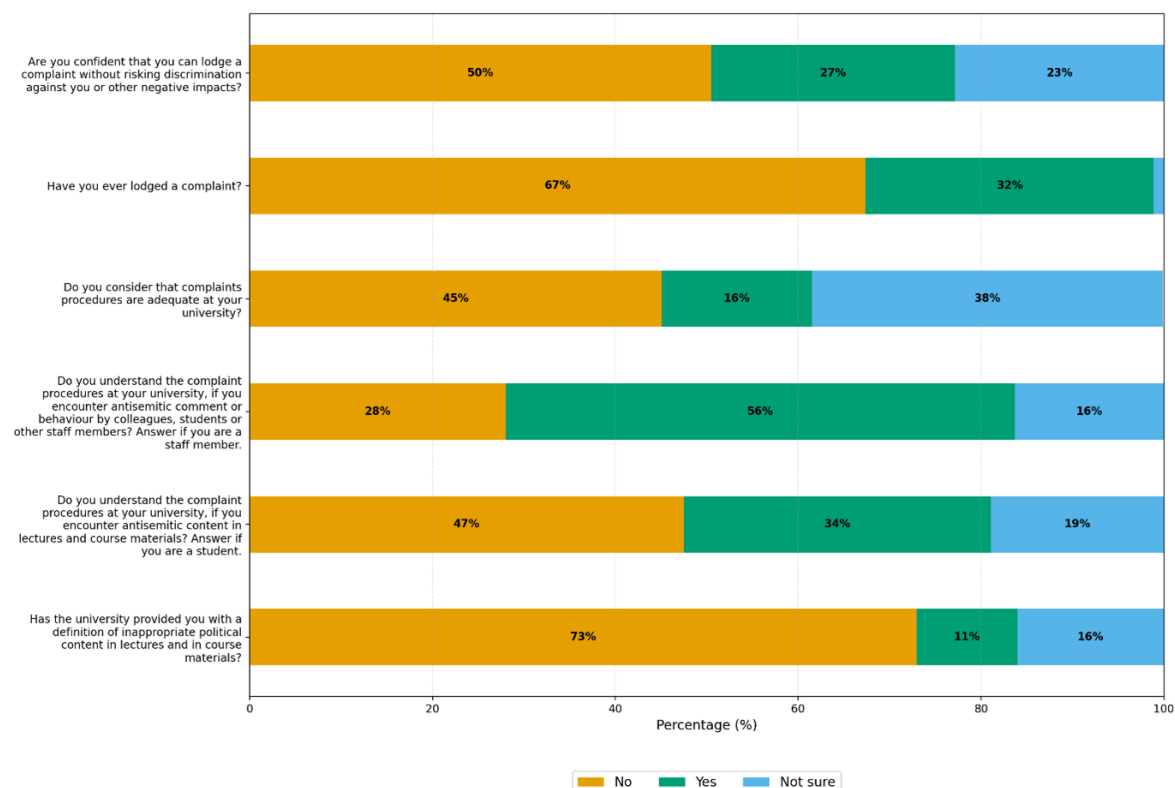
Chi-square analysis was conducted to compare student and staff responses. Significant differences were found in response to the question: "Do you consider that complaint procedures are adequate at your university?" A significantly higher number of staff rated the procedures as inadequate ($X^2 = 6.15$, $p = 0.0463$).

Another significant difference was found in response to: "Have you ever lodged a complaint?" A significantly higher number of students reported that they had never lodged a complaint ($X^2 = 11.75$, $p = 0.0028$). Table 5.9 and Figure 4.15 present the percentages of response distribution.

Table 5.9. Perceptions of universities' policies and procedures, by "yes", "no" and "not sure"

| Question item | No | Yes | Not Sure |
|--|-------|-------|----------|
| Has the university provided you with a definition of inappropriate political content in lectures and in course materials? | 73% | 11% | 16% |
| Do you understand the complaint procedures at your university, if you encounter antisemitic content in lectures and course materials? Answer if you are a student. | 47.5% | 33.6% | 18.9% |
| Do you understand the complaint procedures at your university, if you encounter antisemitic comment or behaviour by colleagues, students or other staff members? Answer if you are a staff member. | 28% | 55.7% | 16.3% |
| Do you consider that complaints procedures are adequate at your university? | 45.1% | 16.4% | 38.4% |
| Have you ever lodged a complaint? | 67.4% | 31.5% | 1.1% |
| Are you confident that you can lodge a complaint without risking discrimination against you or other negative impacts? | 50.5% | 26.7% | 22.8% |

Figure 5.15. Perceptions of universities' policies and procedures, by "yes", "no" and "not sure"



In summary, 60% of participants ranked their universities' management actions against antisemitism between 0 and 3, indicating that they are not taking sufficient action on antisemitism. This contrasts with the NSSS survey, where only 9.9% of students ranked their universities' actions to keep campuses safe from sexual harassment as unsatisfactory (Heywood et al., 2022).

Seventy-three per cent of students reported that universities fail to provide a definition of inappropriate political content in lectures and course materials; 47% of students and 28% of staff reported that they do not understand the complaint system; 45% of participants do not regard the complaint system as adequate; and 67% have never lodged a complaint.

A majority of 51% of participants reported having no confidence in the complaint system. This compares to only 23.5% who reported a lack of confidence in the complaint processes for incidents of sexual harassment and sexual assault (Heywood et al., 2022).

A comparison between students and staff revealed statistically significant differences, with a higher number of staff rating the complaint procedures as inadequate, and more staff having lodged complaints compared to students. These findings are expected, given that staff are employed by universities over many years, making them more familiar with administrative procedures and more likely to lodge complaints over the course of their careers.

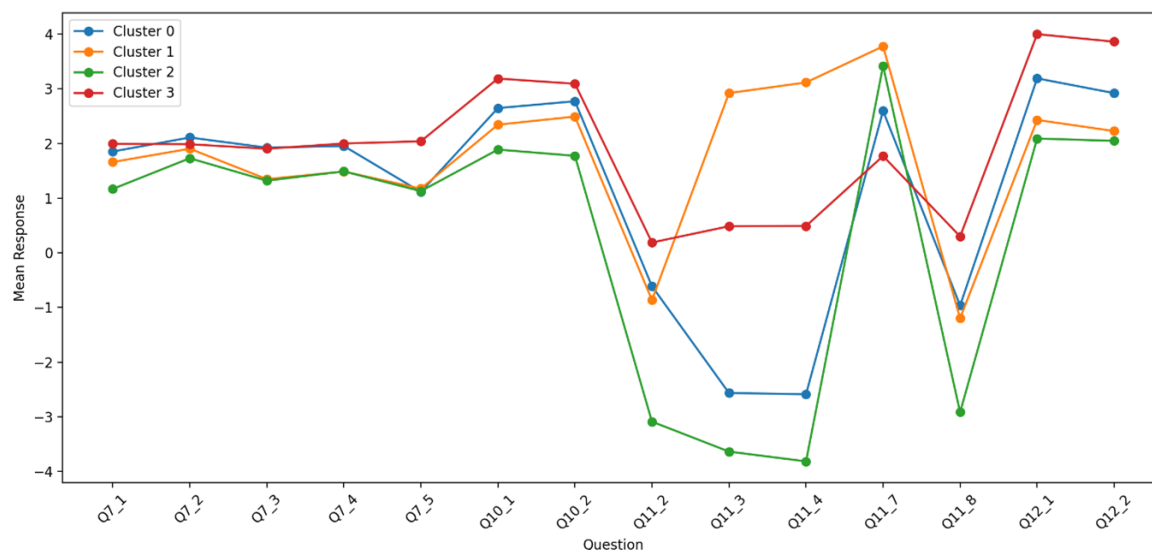
Overall, the findings reveal a stark contrast between the level of antisemitism experienced by Jewish people on campus—67% reported hearing antisemitic comments and 93% reported witnessing antisemitic expressions delegitimising the right of Israel to exist—and their level of trust in their universities' systems to protect them, with only 27% reporting confidence that they could lodge a complaint without risking discrimination. Taken together, the findings indicate a system failure in preventing antisemitism.

5.8. Cluster Analysis of Key Survey Items

A cluster analysis was applied to gain deeper insight into the heterogeneity of campus antisemitism experiences post 7 October. Cluster analysis groups participants are based on their distinct mean response profiles. Segmenting the sample into clusters enables us to identify and differentiate sub-groups within the surveyed population, and develop an understanding of the unique subjective experiences, attitudes, and coping mechanisms of participants in each sub-sample.

We applied k-means clustering to the survey dataset using responses from 14 prompts derived from four questions, ultimately selecting a 4-cluster solution, with the distribution fairly balanced across the sample. Figure 5.16 presents the mean responses for each cluster, followed by an interpretation.

Figure 5.16. Mean responses across questions, by cluster



Note: Q7— At your campus, since 7 October 2023, have you personally experienced the following behaviours towards you, because you are Jewish or Israeli? (Responses: 1=yes; 2=no; 3-not sure) Q7_1— Feeling ignored or excluded; Q7_2— Being cancelled from groups; Q7_3— Received insult or harassment on social media; Q7_4— Received verbal insult or harassment; Q7_5— Listening to anti-Semitic comments in your presence.

Q10— Since 7 October 2023, would you say that your relationship with your NON-JEWISH university friends, colleagues and others on campus has become... (responses: 1-disconnected; 2 distant; 3-stayed about the same; 4- closer; 5- much closer) Q10_1— Friends [Answer if you are a student; Q10_2— Colleagues [Answer if you are a staff member].

Q11— Please use the slider to indicate any behavioural change you might have experienced since 7 October 2023, on a scale from -5 to +5. Q11_2— Attending classes, if you are a student; Q11_3— Publicly expressing your political beliefs; Q11_4— Publicly expressing your connection to Israel; Q11_7— Mixing with Jewish people; Q11_8— Mixing with non-Jewish people.

Q12—How safe do you feel on campus since 7 October 2023? Please indicate your sense of safety on a scale from 1 to 5. Q12_1— Safety on the physical campus; Q12_2— Safety in the virtual campus (Media and online).

5.8.1 Cluster Profiles by Question Series

Cluster 0 (162 participants, 29.6%): Low-impact, resilient group

- Extent of antisemitism impact: Low
- Extent and nature of social reconfiguration: Low decrease in mixing with non-Jews; moderate decrease in mixing with Jews
- 47 Survey of Antisemitism on Australian Campuses
- Behavioural changes (fight / flight / continue as usual): Flight — low to moderate decrease
- Sense of safety: Somewhat unsafe

Cluster 1 (123 participants, 22.4%): Identity-affirming, forthcoming responders

- Extent of antisemitism impact: Medium to high
- Extent and nature of social reconfiguration: Low to moderate decrease in mixing with non-Jews; high increase in mixing with Jews
- Behavioural changes: Fight — moderate increase
- Sense of safety: Somewhat unsafe

Cluster 2 (110 participants, 20.1%): Highly impacted and sensitised group

- Extent of antisemitism impact: Moderate to high
- Extent and nature of social reconfiguration: Moderate to high decrease in mixing with non-Jews; high increase in mixing with Jews
- Behavioural changes: Flight — moderate to high decrease
- Sense of safety: Unsafe

Cluster 3 (153 participants, 27.9%): Antisemitism perceived as a non-issue

- Extent of antisemitism impact: Non-issue
- Extent and nature of social reconfiguration: Moderate increase in mixing with non-Jews; slight to no increase in mixing with Jews
- Behavioural changes: Continue as usual
- Sense of safety: Safe

Table 5.10 summarises the mean values and key findings for each cluster.

Table 5.10. Clusters profiles by question series

| Question series | Question | Cluster 0 Low-impact, resilient group (n=162, 29.6%) | Cluster 1 Identity- affirming, forthcoming responders (n=123, 22.4%) | Cluster 2 Highly impacted and sensitised group (n=110 20.1%) | Cluster 3 Antisemitism perceived as a non-issue (n=153 27.9%) |
|---|--|---|---|--|---|
| Q7 (Response: 1 = Yes, 2 = No, 3 = Not sure) | Feeling ignored or excluded | Low | Low | High | Not experienced |
| | Being cancelled from groups | Low | Low | Low to moderate | Not experienced |
| | Received insult or harassment on social media | Low | Moderate | Moderate | Minimal extent |
| | Received verbal insult or harassment | Low | Moderate | Moderate | Not experienced |
| | Listened to anti-Semitic comments in their presence | Moderate | High | High | Not experienced |
| Q10 (Response: 1= disconnected; 2 = distant; 3 = stayed about the same; 4 = closer; 5 = much closer) | Relationships with non-Jewish friends [for students] | Low decrease (2.65) | Moderate decrease (2.34) | Moderate to high decrease (1.89) | Moderate increase (3.19) |
| | Relationships with non-Jewish colleagues [for staff members] | Low decrease (2.77) | Moderate decrease (2.49) | Moderate to high decrease (1.77) | Moderate increase (3.10) |
| Q11 (Response: scale -5 to +5) | Attending classes, if you are a student | Low decrease (0.61) | Low decrease (0.86) | Moderate to high decrease (-3.09) | No change (0.1) |
| | Publicly expressing your political beliefs | Moderate decrease (-2.56) | Moderate increase (2.92) | Moderate to high decrease (-3.09) | No change (0.4) |
| | Publicly expressing your connection to Israel | Moderate decrease (-2.59) | Moderate to high increase (3.12) | Moderate to high decrease (-3.09) | Slight increase (0.5) |
| | Mixing with Jewish people | Moderate increase (2.60) | High increase (3.78) | High decrease (3.64) | Low increase (1.8) |
| | Mixing with non-Jewish people | Low decrease (0.96) | Low decrease (1.20) | High decrease (-3.0) | Low increase (1.3) |
| Q12 (Response: Likert scale 1 = Very unsafe, 5 = Very safe) | Sence of safety on the physical campus | Feeling somewhat unsafe (3.19) | Feeling somewhat unsafe (2.43) | Feeling unsafe (2.08) | Feeling safe (4.0) |
| | Sence of safety in the virtual campus (Media and online) | Somewhat unsafe (2.92) | Unsafe (2.23) | Unsafe (2.02) | Feeling safe (3.87) |

In summary, the cluster analysis enabled the identification of four distinct groups based on their responses to the surge in antisemitism following 7 October. This analysis is particularly valuable for identifying at-risk groups and informing the development of targeted strategies tailored to each cluster profile.

In our survey, one-fifth (20%) of participants belonged to **Cluster 2 (Highly impacted and sensitised)**, representing those at highest risk. These participants experienced direct exposure to antisemitism, felt unsafe on campus, and exhibited strong avoidance behaviours – avoiding campus, distancing from non-Jewish peers, and presumably seeking refuge within the Jewish community. Supporting this group requires targeted interventions to help strengthen their resilience.

Another fifth (22.4%) of participants formed **Cluster 1 (Affirmative, forthcoming responses to antisemitism)**, characterised by assertive responses. Their reaction to confronting antisemitism involved strengthening their Jewish identity and increasing its public expression. Although similarly impacted as Cluster 2, their "fight" response may relate to greater resilience and a comparatively higher sense of safety.

Nearly a third (29.6%) of participants comprising **Cluster 0 (Relatively resilient group)** demonstrated high levels of resilience, with low impact from antisemitism. Behavioural and relationships changes expressed low to moderate flight responses.

A further 27.9% of the participants comprising **Cluster 3 (Antisemitism is a non-issue)** appears as a mixed group. One subgroup appeared largely unaffected by antisemitism, potentially due to limited campus presence, though they did show some behavioural shifts such as increased interaction with Jewish people. The other subgroup appeared to align with anti-Israel protestors, expressing a sense of safety on campus and increased mixing with non-Jewish people.

Further research is needed to design tailored interventions that address the distinct needs of Jewish participants across these cluster types.

The combined qualitative and quantitative findings are discussed in what follows.

6 DISCUSSION

This section summarises the qualitative findings, followed by an overview of the quantitative results and their comparison to the pre-7 October campus university students' survey (Social Research Centre, 2023). By integrating these data sources, we derive meaningful insights and implications for fostering inclusive and safe campuses for Jewish students and staff. Together, these data sources present a comprehensive picture—both in words and numbers—of the deeply troubling antisemitic climate on campus.

6.1 Qualitative Findings

The qualitative data portray a campus environment that is hostile and abusive to Jewish people, with overt and normalised antisemitic discourse. Participants described incidents such as a swastika engraved in the staff cafeteria; graffiti stating "Zionists are Nazis"; Nazi salutes at a student council meeting; the distribution of brochures bearing Hitler's face alongside the Magen David; posters promoting talks such as "Global Intifada" and "come and hear who is Hamas"; and chanting on campus declaring "Zionists aren't welcome here."

Jewish students and staff encounter exclusion and social ostracism by peers and colleagues. One respondent reported being asked to leave a share house with other university students because of "political differences." Another described how some academics ceased all communication and professional interaction with them.

Jewish students are subjected to physical and verbal harassment. A participant reported being called a "Zionist pig," while another reported being asked, "how many babies have you killed today?" simply for walking on campus wearing a Kippah. A further example involved a student being doxed and trolled on Instagram, with explicit threats that their HDR studies were at risk due to "being on the list".

In the classroom students are targeted and singled out, needing to hide their identity. One participant described a tutor "asking me my "ethnicity" on two separate occasions upon noticing that I stayed silent in the Israel discussions ... Being too afraid to say 'Jewish' so saying Eastern Europe instead". Another student reported being "singled out and made to feel alienated and afraid, and having to hide or defend my Jewishness by my tutor and unit coordinator"

Students are exposed to antisemitic rhetoric from their lecturers. One tutor "described Jewish people as 'the oppressed that became the oppressors' during a class that was about celebrity culture". "A faculty member publicly expressed on social media that Zionists were not safe around her, in any space whatsoever".

Jewish academics experience hostile and abusive statements from colleagues. One participant reported that a colleague said, "Jews caused all the problems in the world. If the Arabs wiped them out, they would be doing the world a favour." Another reported a peer saying they did "not like Israelis but Jews were fine".

Jewish academics are targeted and discriminated against solely based on their Israeli nationality or Zionism. One participant reported about "cancellation of Israeli lecturer in my faculty". Another reported "urination in an ex-pat Israeli staff members' working area and writing 'RESIGN'".

Dismissal of complaints and the instilling of doubt in Jewish individuals' perception of reality, as a form of gaslighting.

One participant reported that their boss told them it was "imaginary that there is any threat to Jewish staff and students on campus and we are simply feeding each other's anxiety". Another reported that the university administration denied their complaint against

protesters using the chant “intifada” on the basis that the word was context related and that the “university was not responsible for their feelings”. A further participant noted that they were offered counselling after every complaint of racism made to the university, and that this response diminished the seriousness of the antisemitism, meant perpetrators were not held responsible, and “puts the blame on me as though I am the one who needs to change because of my experience”.

Universities consistently fail to take meaningful action to protect Jewish people from antisemitism. Participants reported overt discrimination by professional staff and described institutional inaction when they sought help. One participant noted that the university responded to complaints from Jewish staff by saying they were taking concerns on board but never took any action. Another reported that when they attempted to have action taken against students in a course with explicit rules against discriminatory behaviour and statements, including online, “the university weasel-worded and equivocated me and ultimately did nothing”.

Universities are not uniform in their responses to antisemitism. While 60% of respondents indicated that their universities are not taking sufficient actions on antisemitism, both quantitative and qualitative data suggest that universities are not uniform and that some respond more appropriately than others. For example, one respondent noted, “I’m lucky to go to a university that is fundamentally different from most in that it is quite apolitical.” Another participant expressed a mixed view: “My assessment of my university’s approach is very mixed. On one hand, they appeared to enforce a stricter poster policy, which helps with de-escalation; on the other hand...” Others expressed appreciation of poster removal: “I have confidence in management at my university — they have quickly responded to antisemitic posters and ensured a safe space for Jewish students on campus.” Another stated, “The university is doing a good job by banning posters and gatherings.”

These positive examples, though very few and anecdotal, suggest that some institutions apply effective practices. However, the findings of this survey are insufficient to characterise these exemplary practices in detail.

The quantitative data support these findings and shed light on their prevalence and impacts.

6.2 Quantitative Findings

Both students and staff are profoundly impacted by antisemitism, with the majority equating anti-Zionism with antisemitism.

The findings indicate that most survey participants have personally experienced antisemitism on campus. A high proportion of responses related to antisemitic imagery: "graffiti, posters or fliers: delegitimising the right of Israel to exist" (93%); and "verbally or through social media: delegitimising the right of Israel to exist" (92%).

The survey intentionally did not define antisemitism. But, with few exceptions, survey participants identified anti-Israel imagery and hate speech as a form of antisemitism. This indicates that **the majority of Jewish students and staff in the sample equate anti-Zionism with antisemitism.**

While both Jewish students and staff report experiencing antisemitism, students appear to be more vulnerable. The largest difference was found in "listening to antisemitic comments in your presence", where students reported a 26% higher rate than staff (74% vs 48%). These findings are expected, given students' higher engagement in campus life, both the virtual and physical campuses.

The profound impacts of the antisemitism surge is illustrated in participants' accounts of fear for the first time in their lives, being afraid to leave a building "because of the violence of the student protests, afraid to reveal my identity", or being "spat on for wearing my Star of David necklace".

Antisemitism has deeply shaken Jewish people's core sense of identity and belonging.

The findings suggest that after 7 October, there were stark changes in personal relationships and behaviours, creating a sense of an existential "earthquake." Critical aspects of social identity appear to have been affected. One respondent commented: "Socially, in my faculty I feel that I no longer know who my friends are".

The tearing of the social fabric is most evident in shifts in personal relationships, with Jewish people mixing less with non-Jewish people (49%) and increasingly drawn into Jewish social circles (77%), seemingly seeking refuge. Similarly, on campus, 43% of students reported becoming distant from non-Jewish friends and 35% of staff reported becoming distant from colleagues.

At the same time, an opposite trend emerged among a minority of participants, with 8.5% of students and 6.2% of staff reporting that they became closer or much closer to non-Jewish individuals on campus. This suggests that political anti-Zionist views may have caused a rift within the Jewish community between Zionist and anti-Zionist Jews. Qualitative excerpts support this assertion, where a small minority of participants identified as anti-Zionists (e.g., "a proud Jewish person who does not subscribe to Zionist beliefs"), explicitly outlining the ideological rift: "Stop stifling protest, help young Jews to learn the truth. Anti-Zionism is not antisemitism"; "I have received comments on social media calling me a kapo, traitor, not Jewish, saying that I'm not part of the community, etc., all from Jewish Zionists."

Free Speech, but Not for Supporters of Israel

The findings suggest that publicly supporting Israel carries the greatest social cost for Jewish individuals. The overall 49% decrease in expressions of political beliefs and connections to Israel indicates that, in effect, **for the majority of Jewish people who support Israel, free speech on campus has been suppressed.**

Fight or Flight Responses

The findings reveal two distinct responses to the hostile campus environment resembling fight- or-flight behaviour, with a reported 39% decrease versus 40% increase in wearing Jewish symbols, and a 49% decrease versus a 32% increase in publicly expressing political beliefs or one's connection to Israel. These bifurcated behavioural responses suggest an underlying emotional stress pushing people towards survivalist responses in opposite directions. Among the flight responses, hiding identity and avoidance are prevalent.

Hostile Excluding Campus Environment

By triangulating the three data sources— anecdotal reports from participants on what makes them feel safe, qualitative responses related to the physical environment, and quantitative data on exposure to imagery—it becomes evident that the campus environment, with its antisemitic imagery, is itself a form of harassment, a source of intimidation, and a driver of alienation.

The category “The campus environment” in the qualitative data had the highest frequency of responses, accounting for nearly half (45%) of all excerpts in the survey. Within this category, the most frequently cited theme was “Hostile and exclusionary physical environments,” which comprised 32.9% of the total 45% of excerpts.

The quantitative findings reinforce this conclusion by highlighting the significant role of the physical environment in shaping perceptions of safety. When asked whether they had personally witnessed antisemitic expressions on campus since 7 October, 92% of participants reported seeing at least “rarely” graffiti, posters, or flyers that delegitimised Israel's right to exist.

This finding is critically important because it suggests that restoring a substantial sense of safety and inclusivity on campus can be achieved through minimal efforts by universities. It only requires the consistent enforcement of existing rules and codes of conduct prohibiting campus defacement.

Avoiding the Threat, Hiding Identity.

The atmosphere of alienation and isolation on campus has led a large minority of Jewish students to avoid attending classes, and Jewish people on campus to make behavioural changes in order to hide their Jewish identity and its intrinsic association with Zionism.

The combined qualitative and quantitative data indicate behavioural patterns of campus avoidance among students and staff. Class avoidance was reported by 48% of students (“I deliberately stay off campus as much as possible in the hope of avoiding direct encounters with antisemitism”; “I have specifically chosen a distance education course in order for me to avoid attending the campus”). Participants also reported avoiding specific hostile areas on campus (“I was constantly checking these groups’ social media in an attempt to always avoid going anywhere near them, even taking much longer indirect routes to avoid even passing them”).

Hiding Jewish identity was also extensively reported and took various forms, such as non-disclosure of identity (“I am a first-year student and have not yet told anyone at the uni that I am Jewish”); avoiding academic work that may reveal identity (“I am afraid to tell anyone I'm Jewish and I'm afraid to produce Jewish artwork”); and removal of Jewish symbols, as previously discussed (“Plenty of friendly non-Jews have gone up to me telling me to hide my Star of David for my own safety”).

Progressive Paradox: When Left Liberal Ideals Foster Exclusion

Jewish respondents perceived the primary source of concern about campus antisemitism came from the political Left (84%). There was much less concern about the political Right (37%). Antisemitism on campuses, particularly in the form of anti-Zionism, appears to be embedded in liberal progressive ideologies, where hostility toward the Jewish minority is justified, and Jews are framed as “oppressors” (Hirsh, 2017).

Differentiated Groups of Participants

The data reveal that participants in our sample differ in the extent to which antisemitism impacts them emotionally, affects their daily lives, and influences their sense of safety on campus. These differences, in turn, are reflected in the extent and nature of social reconfiguration and behavioural change. Two groups stand out in particular: Cluster 2 – “Highly Impacted and Sensitised Group”, and Cluster 3 – “Antisemitism Perceived as a Non-Issue”.

Cluster 2 is of particular concern due to the high impact of antisemitism. This group comprises individuals who are likely struggling to perform academically, with potential long-term implications for their career trajectories and social adjustment. Focused research is needed to evaluate the broader impacts of antisemitism on this group and to identify effective means of community support.

Cluster 3 appears as an outlier across the four key dimensions: impact of antisemitism, social reconfiguration, behavioural change, and sense of safety. Findings for this group tend to show trends that are generally opposite to those observed in the rest of the sample.

However, this cluster is not homogeneous and could potentially have been subdivided into two distinct groups. One subgroup includes Jewish individuals who do not perceive campus protests as personally targeting them. Since 7 October, this group has become closer to the non-Jewish community and more distant from the Jewish community. As noted above, the dividing line between this subgroup and the broader Jewish community is most likely their identification as anti-Zionists.

The other subgroup comprises participants who maintain a sense of closeness with the broader Jewish community, which has even slightly strengthened. However, they adopt a more neutral stance on the conflict and, overall, do not feel personally threatened by the post-7 October campus antisemitism.

The decision not to divide these into separate clusters was informed by the finding that a four-cluster solution offered the most meaningful differentiation while preserving a relatively balanced distribution. Further research is required to better understand the specific characteristics of the subgroups within this cluster, their roles in the current discourse on campus antisemitism, and the implications of their outlier status within the Jewish community.”

"Betrayed by Leadership: Lack of Confidence in University Administration

Most students and staff expressed little trust in their universities' administration, with 60% rating their institution's actions against antisemitism between 0 and 3 on a scale from 0 to 10. Universities failed to provide adequate guidance on inappropriate content (72%), and only 17% of participants agreed that “the complaints procedures are adequate at your university.”

Among the few students and staff who reported filing complaints, frustration with institutional inaction was a common theme. In most cases, complaints were dismissed or met with advice for the complainant to remain at home. Such responses invalidated the complainants' lived experiences and signalled that the issue lay not with the aggressors—who faced no consequences—but with the complainants, who were seen as “too sensitive.” Unsurprisingly, formal complaints by Jewish students and staff were rare.

The gap between the frequency of reported antisemitic comments (67%) and the relatively low rate of formal complaints (32%) indicates a systemic failure in university grievance and complaints procedures. Indeed, 51% of participants reported a lack of confidence that they could lodge a complaint without risking discrimination or other negative repercussions. This concern was affirmed by qualitative data. One participant reported: “Please note that I have made a complaint about antisemitism to the university and have been discriminated against for making the complaint.”

Inadequate disciplinary measures, lack of transparency, and fear of retaliation appear to have created a culture of distrust and reluctance to report incidents.

This poor institutional performance stands in stark contrast to the response to sexual harassment and assault following the 2021 release of the National Student Safety Survey (Heywood et al., 2022).

For example, Professor Mark Scott, Vice-Chancellor and Principal of the University of Sydney, committed his institution to “renewed and targeted action to create a safer and more supportive environment.” (University of Sydney, 2022). He noted that since 2018 the university had required all new students to complete a Consent Matters module, and consent workshops were held twice a year for all student leaders and first-year students in residential accommodation. In addition, a mandatory module was introduced for all executive office holders in student clubs and societies to address the drivers of sexual assault and harassment.

Despite progress, Professor Scott commented about ongoing incidents:

Frankly, one case is one too many. To every person who has experienced sexual harassment or sexual assault, we are deeply sorry. Every student has the right to feel safe and supported and to be treated with respect and dignity, whether on campus, online or offshore. Anything less is unacceptable. (University of Sydney, 2022).

Across Australia, universities implemented a suite of measures, including new policies, educational modules, and support systems. For instance, the University of Melbourne released a standalone Sexual Misconduct Prevention and Response Policy in 2021, and Deakin University updated its Student Code of Conduct to explicitly address sexual harm. Educational programmes on respectful relationships and consent were made mandatory, and support systems were restructured to include centralised contact points.

These measures demonstrate that universities have adopted a zero-tolerance policy towards sexual harassment and have actively implemented comprehensive systems to ensure all students feel safe on campus. In contrast, no such institutional response has been extended to Jewish students and staff experiencing antisemitism. Despite two-thirds of the Jewish campus population reporting that they feel somewhat unsafe to very unsafe, universities have, to date, not demonstrated a genuine commitment to uprooting antisemitism from their campuses.

6.3 Comparison of The Jewish University Experience Survey (Social Research Centre, 2023) Survey Findings to Antisemitism in Australian Universities Post 7 October (5A, 2024) Survey Findings

As discussed above the two surveys of antisemitism on Australian campuses were conducted almost a year apart, one— The Jewish University Experience Survey (Social Research Centre, 2023)— prior to 7 October and the other—Antisemitism in Australian Universities Post 7 October (5A, 2024)—after. By comparing key variables across the two surveys, it is possible to gain a quantitative glimpse into the sharp rise of antisemitism on campuses over the course of just one year, and thus assess the magnitude of the impact of the 7 October aftermath.

6.1 presents a comparison of key variables between the two surveys."

Table 6.1. Comparison of survey findings: The Jewish University Experience Survey (Social Research Centre, 2023) vs. Antisemitism in Australian Universities Post 7 October (5A, 2024), by key variables

| Item | The Jewish University Experience Survey (Social Research Centre, 2023) | Antisemitism in Australian Universities Post 7 October (5A, 2024) | % Change | Rate of Growth |
|--|---|---|----------|----------------|
| Avoid attending campus due to antisemitism | Avoid attending campus due to the antisemitic behaviour of others – 19% | Decrease in attending classes – 57% | +38% | 3.0x |
| Social exclusion due to antisemitism | Being involuntarily singled out or excluded due to matters relating to Israel – 25% | Feeling ignored or excluded – 43% | +18% | 1.7x |
| Intimidation based on antisemitism | People or events that made you feel intimidated because of your Jewish identity – 47% | Verbally or through social media: Calling for, or justifying the killing or harming of Jews – 76% | +29% | 1.6x |
| Comparing Israel to Nazis | Comparing Israel to Nazi Germany – 37% | Witnessed graffiti, posters, or fliers with Nazi imagery – 54% | +17% | 1.5x |
| Lack of confidence in complaint mechanisms | Lack of confidence about making a complaint – 38% | Not confident to lodge complaint without risk of discrimination – 51% | +13% | 1.3x |

Examination of the table reveals a 1.5- to threefold rise across all four indicators of antisemitism, alongside a 1.3-fold decline in Jewish people's confidence in their universities' complaint systems. The strongest evidence that campuses have become increasingly unsafe for Jewish students is the threefold reduction in class attendance following 7 October.

These findings provide quantitative evidence of the post-7 October eruption of full-blown antisemitism—a sentiment that has been lurking on campuses since the turn of the century (Rutland & Allington, 2023). While the quantitative comparison offers insight into the rise in antisemitism rates, the full extent of its nature and scope could only be revealed through the integration of both quantitative and qualitative data collected in this survey. These findings give rise to a series of recommendations for cultural reform on campuses.

7

SUMMARY OF KEY FINDINGS & RECOMMENDATIONS

7.1 Antisemitism is Systemic Across University Systems.

Antisemitism was revealed across systems, in policy enforcement, disciplinary procedures, administration, teaching and research practices and coursework materials.

Recommendation: The persistent gap between rhetoric and action—where universities profess zero tolerance for antisemitism but take little to no concrete action to prevent it—needs to be addressed. Institutions must demonstrate the same level of commitment to tackling antisemitism as they have shown in addressing sexual harassment. While the two social maladies differ markedly in nature and characteristics, lessons can be drawn from the impact of serious institutional commitment.

7.2 Addressing Antisemitism in Both Physical and Online Spaces

Virtual campuses increasingly merge with physical environments, with the boundaries between them becoming blurred. Participants report that both the physical and virtual campuses are equally hostile.

Recommendation: Universities need to develop policies that ensure the safety of Jewish people not only on physical campuses but also within virtual spaces. As the boundaries between these spaces continue to blur, institutions must proactively address antisemitism across both domains, including broader outreach efforts such as prohibiting hate speech by staff and students—even beyond the confines of the university community.

7.3 The Impact of Campus Imagery

Campus environments and imagery are among the most influential factor affecting Jewish students' and staff members' sense of safety and inclusion.

Recommendation: There needs to be strict prohibition of campus defacement. Universities must enforce and strengthen existing policies that prohibit and penalise the defacement of public spaces. Campuses should be cleared of unauthorised posters, flyers, megaphone use during class hours, and other physical disruptions. Their removal is expected to significantly contribute to restoring a sense of safety.

7.4 Jewish people's freedom of speech has been silenced

Recommendation: Universities need to implement explicit educational measures to restore and protect this right. Effective initiatives may include university-led public debates, compulsory educational modules for all students and staff, and a requirement that coursework materials relating to the Middle East present all sides of the conflict fairly and equally.

7.5 Antisemitism has become normalised

Regardless of the campus or the specific segment of the Jewish university population surveyed, findings consistently show that antisemitic culture has become pervasive and normalised across Australian universities.

Recommendation: Universities need to take immediate, strong, and decisive action to challenge and reverse this normalisation of antisemitic discourse. This can only be achieved through a dual strategy of education, combined with rigorous enforcement and disciplinary processes. Hate-driven discourse inevitably leads to hateful actions. If left unaddressed, escalation is inevitable.

7.6 The majority of participants equate antisemitism with anti-Zionism

Recommendation: Universities need to fully adopt the definition of antisemitism as understood by the majority of Jewish people, treating it as non-negotiable—just as other minority groups are granted the right to define their own identities. Accordingly, a suite of policies and disciplinary procedures must be developed and implemented to prevent this form of antisemitic harassment.

7.7 Jewish staff and students Lack Confidence in the Universities' Disciplinary Systems

More than half of the participants reported lacking confidence in their ability to lodge a complaint without risking discrimination or other repercussions.

Recommendation: Universities need to establish centralised complaint systems dedicated to addressing antisemitism on campus in all its forms, including those related to the Middle East conflict and anti-Zionism. These systems should be staffed by specially trained officers with understanding of contemporary manifestations of antisemitism, Jewish history—including the Jewish people's three-millennia-long connection to the land of Israel—and the impact of anti-Israel bias on Jewish individuals. The centralised disciplinary system should be mandated to address all forms of antisemitic expression on campus, including inappropriate teaching materials, biased practices in nomination processes, and other forms of offensive antisemitic conduct.

7.8 Responses are not uniform across universities.

The high variability among Australian universities in the ranking of their actions on antisemitism suggest that some may be more effective in addressing certain issues of antisemitism than others.

Recommendation: Further research is needed to systematically evaluate university actions and identify effective practices.

8

CONCLUSION

The findings of this survey align with those of campus antisemitism studies conducted in other Western countries, including the UK, USA, Canada, and Europe (e.g., Lierens, 2024; Santos and Yogev, 2023; U.S. House of Representatives, 2024). In today's globalized world, it took a few weeks for the COVID-19 virus to spread to each corner of the planet. Similarly, it seems to have taken only one day for the brutal massacre of Jews and non-Jews in Israel on October 7, to trigger a rapid surge of antisemitism on university campuses worldwide.

Rabbi Lord Jonathan Sacks (2020) famously described antisemitism as a virus that mutates. He compared it to a social disease, noting that just as biological viruses adapt to their environments, antisemitism evolves in response to societal changes. In the Middle Ages, antisemitism was anchored in religious hostility; in the 20th century, it was anchored in racial ideologies; and in the 21st century, it is anchored in anti-Zionism—the denial of Jewish self-determination.

As institutions that shape intellectual discourse and lead academic thought, universities bear a profound responsibility to confront this modern mutation of antisemitism. It is imperative that they take decisive action to eradicate antisemitic hostility from their campuses and uphold their commitment to fostering safe, inclusive, and respectful learning environments.

Universities must act now to stop campus tribalism and restore the foundational values of academic conduct—respectful dialogue, ethical engagement, and shared responsibility toward all members of the university community.

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APPENDIX A

Table: Participants'affiliation, by weighted number of participants and percentages

| Go8 | n respondents | Total | Percentage |
|-------------------------------------|---------------|------------|--------------|
| Monash University | 99 | | 18.1% |
| The Australian National University | 11 | | 2.0% |
| The University of Adelaide | 7 | | 1.3% |
| The University of Melbourne | 55 | | 10.0% |
| The University of Queensland | 12 | | 2.2% |
| The University of Sydney | 102 | | 18.6% |
| The University of Western Australia | 9 | | 1.6% |
| University of New South Wales | 57 | | 10.4% |
| Sub-total | | 352 | 64.2% |
| Australian Catholic University | 4 | | 0.7% |
| Charles Darwin University | 1 | | 0.2% |
| Curtin University | 13 | | 2.4% |
| Deakin University | 24 | | 4.4% |
| Edith Cowan University | 4 | | 0.7% |
| Federation University Australia | 1 | | 0.2% |
| Griffith University | 5 | | 0.9% |
| James Cook University | 2 | | 0.4% |
| La Trobe University | 14 | | 2.6% |
| Macquarie University | 16 | | 2.9% |
| Murdoch University | 7 | | 1.3% |
| Queensland University of Technology | 4 | | 0.7% |
| RMIT University | 36 | | 6.6% |
| Southern Cross University | 1 | | 0.2% |
| Swinburne University of Technology | 13 | | 2.4% |
| University of South Australia | 2 | | 0.4% |
| University of Tasmania | 3 | | 0.5% |
| University of Technology Sydney | 25 | | 4.6% |
| University of the Sunshine Coast | 5 | | 0.9% |
| University of Wollongong | 2 | | 0.4% |
| Victoria University | 6 | | 1.1% |
| Western Sydney University | 1 | | 0.2% |
| Sub-total | | 189 | 34.5% |
| Australian Catholic University | | 8 | 1.5% |
| Charles Darwin University | 8 | 548 | |

APPENDIX B: WEIGHTING BENCHMARKS

Table: Weighting benchmarks by number and percentages

| Category | Benchmark # | Benchmark % |
|--|-------------|-------------|
| Q5. Age group | | |
| 18-24 years | 4,066 | 52.77 |
| 25-34 years | 1,469 | 19.06 |
| 35-44 years | 851 | 11.04 |
| 45-54 years | 645 | 8.38 |
| 55-64 years | 408 | 5.30 |
| 65+ years | 266 | 3.45 |
| Q4. Gender | | |
| Male | 3,555 | 46.13 |
| Female | 4,150 | 53.87 |
| State (based on Q2. University affiliation) | | |
| NSW | 2,938 | 38.13 |
| VIC | 3,572 | 46.36 |
| QLD | 392 | 5.08 |
| SA | 117 | 1.52 |
| WA | 473 | 6.14 |
| TAS | 39 | 0.51 |
| NT | 11 | 0.14 |
| ACT | 163 | 2.11 |

Source: Australian Bureau of Statistics (N.d.).

APPENDIX C

EXEMPLAR EXCERPTS FROM QUALITATIVE DATA

Category: The Campus Environment

Theme: Physical and virtual campus environments: hostile, excluding and unsafe for Jews.

Exemplary excerpts:

- The vile chants shouted at the recent protest were quite unnerving. While I was sitting in class it was impossible to focus while people outside were chanting intifada, calling for the death of Jews and Israelis. It is incredibly scary to walk around campus knowing that these people are around you.
- On the ... university encampment the members were using microphones and yelling "f off Zionists" and "bye bye Zionists".
- Constant barrage of anti-Israel posters - everywhere - on doors, windows, posts and even chalk on the footpaths
- Chalk saying "Zionists not welcome"
- Certain students and student bodies labelling Zionists as racists, genocide lovers; Israeli guest lecturers cancelled owing to pressure from these students; posters around campus showing a Nazi-like caricature of a Jew representing Israel saying "if I don't steal it someone else will;" people protesting with signs saying that Israel is a terrorist state
- Handed brochures with Hitler's face with Magen David. Posters with talks of Global Intifada and "come and Hear who is Hamas"
- Posters including the words of the "case for the intifada" and "who are Hamas". Protests which made me feel unsafe on campus. Needing a security escort to come into campus.
- Recently I heard chanting on campus "Zionist's aren't welcome here". Prior to this it was lies on posters - how Israel was created as a mean to control the Middle East, how it is evil etc... accusations of genocide every day on the posters, ripping of kidnapped posters, and all staff announcements on the intranet from various staff members.
- Posters of the hostages taken by Hamas defaced and torn down, stickers with the Israeli flag crossed out in prominent public spaces and amenities (toilets, on drinking fountains, poles), innumerable posters depicting the map of Israel in Palestinian flag colours (to suggest Israel be destroyed and replaced by a total Palestinian state), posters saying "Zionists not welcome here", speeches and megaphones shouting "From the River to the Sea" and "Globalise the Intifada" and absolutely no acknowledgement that this would be threatening to Jewish students and staff, students / protestors publicly interrupting lectures and disrupting the teaching, protestors aggressively pushing petitions in your face when you're trying to get into a building...
- The encampment where people refuse to talk and walk around with their faces covered with keffiyehs - Megaphones being used to scream into people's ears close up
- Swastika engraved in staff cafeteria
- Graffiti on university property "Zionists are Nazis"

Theme: Constraint movement on campus; interruptions to campus core businesses

Exemplary excerpts:

- Locked out of Melbourne Connect because of anti-Israel protestors
- Hijacking of the Arts Degrees Graduation ceremony
- I was not able to use the Arts West building to study or work in, like I normally would
- Encampments on campus blocking entrances to buildings
- My lecture theatre was outside the encampment and I had to walk through to get to the theatre. On my way out of the theatre I saw a group of protestors linking arms preventing Jewish students from entering, most notably those who told the protestors to do so were Arab men who didn't even attend the university
- I walked to a meeting I needed to attend in the ... building and there was a protest right out the front of the building. The building was in lockdown, I had to ask the police that were in attendance where to get in. They directed me incorrectly and I had to walk right up to the protest only to be turned away. I had to go to a side door, I had to prove I was staff and that I had a meeting in the building, all the while having to listen to the protestors. I was shaken up and my anxiety was through the roof by the time I got into the building
- The Israeli women who were invited to the campus for their exchange program being locked in a room with aggressive protestors and then being asked to leave. Now all Jewish or other students who may have been interested in the exchange can no longer do it
- The encampments that blocked everything during my graduation and a man wearing a terrorist scarf sitting right next to me at my graduation

Theme: Needing to hide Jewish identity; avoiding campus

Exemplary excerpts:

- I am a first-year student and have not yet told anyone at the uni that I am Jewish
- I have specifically chosen a distant education course in order for me to avoid attending the campus
- ...the presence of the encampment as well as the antisemitic chants have drastically affected me, while on campus I was constantly checking these groups' social medias in an attempt to always avoid going anywhere near them, even taking much longer indirect routes to avoid even passing them. Furthermore, their presence had a significant impact on my mental health, the last few weeks feeling as though I couldn't attend my university, making sure that I don't look "too Jewish" to avoid being the victim of racial vilification, feeling unsafe to represent my Jewish culture
- I was in my office, unable to leave, because of the violence of the student protests. For the first time in my life, I was afraid to be Jewish, afraid to reveal my identity
- I deliberately stay off campus as much as possible in the hope of avoiding direct encounters with antisemitism

- At the Paddington campus there have been protests to free Palestine and there are hundreds of posters all over campus. Constantly chanting "from the river to the sea Palestine be free". I know that means the elimination of Jewish people and I am afraid. There is nothing that is pro-Israel. I chose UNSW as it is known in the community as JEW NSW. I am afraid to tell anyone I'm Jewish and I'm afraid to produce Jewish artwork
- I was spat on for wearing my Star of David necklace. This has happened twice. Also, plenty of friendly non-Jews have gone up to me telling me to hide my Star of David for my own safety

Theme: Hostility toward Jews across unions

Exemplary excerpts:

- NTEU circulating letters condemning Israel without mentioning Hamas or the October 7 attacks or hostages and holding a "wear your kaffiyeh to work day" with no thought to how Jewish students and staff may feel.
- Jewish students see purple Student Union gazebos in the middle of the encampment and feel alienated by their own student representative body
- My union has engaged in some hate speech, lots of signs around campus calling for an "intifada". Most notably I went to speak to the protesters and asked if they thought the hostages should be released, and they replied with "those Jews deserved it".
- ... the ANU Student Association - a body that is elected to apolitically represent students has been the greatest perpetrator of antisemitism. Displaying and giving out Palestinian flags, encouraging students to go to antisemitic marches and putting in student newspapers and welcome booklets pages upon pages of horrifyingly antisemitic contents
- I attended a student council meeting and during the council there were various Nazi salutes
- The official Sydney Uni student union group "Autonomous Collective Against Racism" ...exists to ensure that no "Zionist" students can run for student council (SRC). In practice, this involves scanning social media accounts of prospective new candidates and barring any Jewish students unless they outwardly condemn Israel
- Blocked from Facebook pages by the student Union

Category: The Student Experience

Theme: Ignored, cancelled, expelled

Exemplary excerpts:

- Being asked to leave my share house with other university students because of "political differences" and different "values"
- People ... actively ignoring me where we used to all be really friendly. One kid invited everyone in my course (it's a small course) to a house party except myself. Many people who used to be my friends from uni have unfollowed me on social media and shared harmful propaganda because they do not know any better.

- I have experienced people gossiping about me when they thought I wasn't in the vicinity, saying things like "Jew hatred can't be that bad... especially at Melbourne Uni," in relation to me specifically, alongside people in my degree going around spreading word about how I'm a Zionist as if I'm the scum of the earth. Some people have even unfollowed me on Instagram, give me dirty looks, eye rolls, mock my personality (I've heard that when they thought I wasn't in the room once again), and just a general energy where people are disinterested in talking or communicating with me since October 7th
- Previous "friends" no longer speak to me. There was an incident on campus where my Jewish friend got shoved for speaking up
- I was uninvited from gathering due to my "political standing" which I had never shared with them and also noticed all their Jewish friends had been uninvited
- Some academics stopped speaking or dealing with me completely

Theme: Attacks on Jewish students by other students

Exemplary excerpts:

- I was spat at by one of the pro-Palestinian students as I was walking to the library
- A girl I walked past who knew I was Jewish saying "f*** the Jews" under her breath
- I have been called a "Zionist pig". Been followed. Made to feel that I need to hide my identity
- I have regularly been called "Jew boy" or "Jew" and singled out by passersby while with no Jewish friends
- heard students talking about anyone who supports Israel as not being human
- Getting asked "how many babies have you killed today" due to simply walking around on campus with a Kippah - plus many other slurs and accusations such as being labelled "a right-wing fascist" that should be kicked off campus, again after doing nothing but wearing a Kippah
- Other students singing Nazi songs in my presence, knowing I am Jewish
- I was included on the list of Zionists who were doxed. As a result, I was trolled by someone on Instagram who made reference to the fact my HDR studies would be at risk and my academic future would be under attack due to my being on the "list"
- My uni friend ... told me that she doesn't want to go to a restaurant in Melbourne because the chef there is from Israel. I felt very confused as I thought she knew I was Jewish and confused on how somebody could think that an Israeli chef in Melbourne can hurt or impact the war in anyway
- I was approached by 4 "pro-Palestinian" students who called me names such as a "pig", a "genocide supporter" and a "Nazi". They tried to intimidate and harass me whilst I was waiting to attend a class. I asked them if they would like to have a civil discussion about the conflict and they were reluctant to

- One incident was upon finding out I was Jewish, another student began to complain about how many Jews there are at USyd. When he found out he beat me in a maths quiz, he yelled out "Revenge!" This same person said he did his HSC by imagining the markers were Zionists and he was charging into battle against them; when asked what a Zionist is, he replied "Jews"
- I've been verbally assaulted when I wore a "bring them home" necklace, someone came up to me and shouted "Fuck you Zionazi" in my ear

Theme: Singling out Jewish students

Exemplary excerpts:

- The same tutor asking me my "ethnicity" on two separate occasions upon noticing that I stayed silent in the Israel discussions and asking where my family name is from. Being too afraid to say "Jewish" so saying Eastern Europe instead.
- Hearing students wanting to work out who is Jewish and talking about how they might do so, such as asking about where their name comes from while I was sitting in the room, I guess they didn't know I was Jewish but from a room of 20 people no one thought to tell them that it's wrong to go searching for Jews like it's a witch hunt. The way they said Jewish with such venom was quite terrifying for me given that my surname is a Jewish name and if they think of me during their witch hunt it won't take long to figure it out
- When pro Palestine activists entered my lectures and forced everyone to participate in a vote to split the classroom into who was pro-Israel and who was anti-Israel. They took a photo of the results
- I've been singled out and made to feel alienated and afraid and having to hide or defend my Jewishness by my tutor and unit coordinator, that made me feel distressed and scared and alienated, separate and bad for the team, as they were negatively affected and encouraged to treat / view me differently as I am Jewish from the faculty

Theme: Propaganda/antisemitism/discrimination by lecturers

Exemplary excerpts:

- A tutor described Jewish people as "the oppressed that became the oppressors" during a class that was about celebrity culture
- A professor saying that all casualties in Gaza should be considered non-combatant because Israel put the Gazans in a bad enough situation that Hamas should be considered protected civilians
- I was in a subject where we had a lecture on the Israeli-Palestine conflict where the lecture opened by saying that she will be antisemitic in the lecture, which caused me to have a panic attack after the lecture and eventually drop the subject because I felt unsafe in the subject
- I determine courses according to lectures/ tutors' biographies and if they are affiliated with antisemitic groups, I choose another course as I am scared of being discriminated against
- My tutor for Art History walked into class wearing a keffiyeh and, unprompted by any student, began to explain his reasons for wearing a "symbol of resistance"

against a genocidal regime". The non-topical nature of his speech, and the uncalled-for political posturing were deeply unneeded and offensive to my own family in Israel, who are by no means genocidal or oppressive

- I have encountered teachers saying during lectures "free Palestine from the river to the sea" making me so uncomfortable during class, fellow students who knew I was Jewish saying "stop talking Jew" when I never even stated my support for Israel to them
- I do not feel comfortable or safe ... My lecturers, subject coordinators and tutors all impose their personal opinion of the Israel-Gaza conflict on the class and don't encourage debate or a balanced discussion. My tutors emailed my classes encouraging us to attend the schools strike for Palestine as it was an "effective public relations campaign" and raises awareness for the injustice of Palestinian people. My educators signed the petition which called for "UTS to cut all ties with Israel" - meaning they want to cut ties with me? Anti-Zionism IS Anti-Semitism. Why are there posters everywhere reading "from the river to the sea ...". Why are my subject coordinators publishing information which is really hurtful to Jewish people?"
- In a citizenship and communications class, one student used Free Palestine protests as an example of how protesting works saying "no matter how much we protest, nothing seems to happen". The teacher then responded saying "soon the government will appeal to reason and stop supporting Israel and go on to support Palestine". It made me feel like the pro-Israel position was simply viewed as wrongful and invalid. As the rest of the class nodded in agreement, I realised I couldn't stand up for what I believed was right. Everyone seemed to share pro-Palestinian/anti-Israeli values
- My tutors wearing a Palestinian flag on their shirts everyday

Theme: Antisemitism and hostility within learning settings; disruptions to learning

Exemplary excerpts:

- My lecturer announced that attendance to our class would not be taken due to the encampment and encouraged everyone to follow what was happening in Gaza. I later saw him at the protest, actively participating and confronted him about influencing his own political agenda in the classroom. I described feeling unsafe on campus as a Jew, he told me to go on zoom. I am now anxious to go to this class
- Being a student at a university in which a faculty member publicly expressed on social media that Zionists were not safe around her, in any space whatsoever
- At the very beginning of one of my classes, the club/group "Students for Palestine" issued fliers to everyone, urging for us to strike ... repeatedly said that "genocide" is being committed - felt incredibly isolated and shocked that this was allowed in a classroom setting. I was extremely uncomfortable for the remainder of the lesson
- In a maths lecture in the first or second week of university a pro-Palestinian speaker co-opted the forum and made a statement that included somewhat inflammatory and certainly not objective statements about the war in Gaza.

- When people disturbed my lecture (that I paid for) twice about how there's a genocide but that's not true at all, it made me feel unsafe
- People coming into my classroom to promote the anti-Israel encampment
- Disruption of lectures and even graduation ceremonies. The one-sided material given and talked about at some lectures. UNBEARABLE
- Only just a few weeks ago I was sitting in the library next to a group of uni students when I heard, and I quote "If Hitler had done his job properly, the Israel and Palestine war wouldn't be happening"
- Students in class discussing the effects of boycotting Israel as though this is a consensual matter. The question was not whether this is morally ok, but rather, how effective is it
- Sitting in quiet libraries and people walking around putting pro-Palestinian posters on tables

Category: The Academics and Staff Experience

Theme: Jewish academics and staff personally attacked, targeted; feeling unsafe

Exemplary excerpts:

- I was assaulted by a Deakin student who I have reported internally and provided the student's name, photos and contact details of several eyewitnesses
- Demonising comments from colleagues. Defamation of my image on poster. Derogatory drawings posted in public spaces
- I was openly falsely accused of - and threatened with disciplinary action for - allegedly providing favourable treatment to a rabbi over other faith leaders in relation to a university event on the basis that I am Jewish
- A Jewish colleague has had an office door trashed; another has been asked to teach from home
- Numerous colleagues could no longer look at me, and stopped speaking to me after Oct 7th, or were unusually cold, unfriendly, or suspicious. I feel strongly that decisions about whether or not to work together were made on the basis of my identity or perceived political opinion because of my identity
- On October 9th, had a student who identifies as Lebanese Palestinian enter the lab in which I teach 25 students. He came in, unfurled his Keffiyeh in front of me, then rolled it up and put it on. He knows that I am Jewish as we have had many discussions about it prior
- I was asked to provide a list of Jews who opposed the Overland petition by someone with a watermelon emoji in their name
- Urination in an ex-pat Israeli staff members' working area (their name is not public knowledge), and writing "RESIGN".
- Being doxxed on Twitter by a Senior Professor in my faculty
- My colleague, who is not Jewish, but who spent time in Israel and married an Israeli, was accused of taking bribes by our Lead Tutor, who is not Jewish, because he argued in favour of a student's higher mark. An ex-tutor from the unit, who was friendly with the Lead tutor, suggested it is because of my colleague's connection to Israel. Upon further inquiry, the ex-tutor/friend detailed our Lead Tutor's history of

antisemitism including a specific disdain for me, although I never disclosed that I am Jewish in my limited interactions with the Lead Tutor. The subject of my heritage is not relevant to our unit in any way. I was also not hired back to tutor on that unit, nor was my colleague with the Israeli wife.

- Extreme anti-Israel sentiment that quickly morphed into personal vitriol when I disagreed. Accused of authoring genocide. Doxxed on X
- A student in my class of about 15 who was asked to use creative arts in designing a lesson, suggested, (knowing I was Jewish) that they act out being Hitler. This was a clear attempt to intimidate

Theme: Antisemitism among academics and staff

Exemplary excerpts:

- When a colleague described ... the Holocaust as being a term reserved to describe the trauma of "white" people
- Peer saying - does not like Israelis but Jews are fine
- My experience has been at [university name omitted] with the rewriting of a piece I wrote for them. They "edited" it so dramatically- and refused to change it, even though I had been asked to write as a subject specialist- that the piece was incorrect and misleading. It was so awful, and their response so intransigent that I had to withdraw it from publication.
- ... a colleague said to me, "Jews caused all the problems in the world. If the Arabs wiped them out, they would be doing the world a favour." When I asked if it was a joke the colleague said it was not
- The official USYD staff communication channel, Viva Engage (formerly Yammer) is a cesspool of misinformation and hate, with daily calls to sign boycott petitions and condemn Israel and constantly stating things like there is no evidence for rape on October 7 ...including links to really concerning fringe websites. These posts appear in the email inbox of all staff at the university and apparently are not moderated. Day after day of these email notifications and the visual onslaught of posters and speeches (by staff, not just students) makes the campus a very hostile place for anyone who is Jewish
- Fellow academics promoting barely disguised Jew-hatred
- Academics in the Law School organised a hate fest discussion on the conflict
- Former [details omitted] of UNSW continuously posting online under his title "Emeritus Professor of UNSW" outrageous anti-Israel posts. Constantly maligning online Jewish alumni. Complete refusal of UNSW to take any disciplinary action
- ...having colleagues inform me that as I am white. I cannot experience racism

Theme: BDS, cancelling Jewish/Israeli academics

Exemplary excerpts:

- Cancellation of Israeli lecturer in my faculty
- Cancellation by Engineering of the Technion Professor's visit

- ... the cancelling of the visiting Israeli academic
- ... a postgraduate conference disinviting a speaker due to the organisation they represent tackling antisemitism. A formal complaint was made, the investigation concluded it was an ""outside function"" merely renting space at the university, so the university would not take the investigation forward. This is despite the chair of the conference not even mentioning their role within the conference committee, but instead introducing themselves as a researcher at the university in their email disinviting the speaker. The university has a policy on antisemitism, but seems unwilling to apply it when considering outside bookings.

Category: The Universities' Systems Failure

Theme: Discrimination against Jews by professional staff and management

Exemplary excerpts:

- Another encounter was with an International Student Advisor I told her that I want to have my recreational leave and then a sick leave back home. She asked me "where is home? Portugal?" ... I told her "no, Israel". The second I said that her face changed, and she just told me she can't help me and it's best I'll contact another advisor. Practically expelled me from her room. And after she closed it, I was sticking around pretty shocked she screamed something like "OMG! Blablabla" (couldn't hear the rest of it).
- The institution denying me special considered for Jewish holidays. ... and the Muslim students were granted special consideration for Ramadan and I wasn't for Pesach.
- A very senior executive has been overly scrutinising my social media posts and publicly criticised them trying to shame me in front of senior colleagues with mocking comments about my position at [university name omitted]. in turn I have seen that she had liked an anti-Semitic post on social media which gives me a strong clue to her motivation. This person is also trying to restrict my academic freedom in other ways
- I had students in my class at UNSW perform a Nazi salute to me on three occasions. I reported this to UNSW College They did not take my complaint seriously. I reported it to the NSW Police, who took the case very seriously UNSW College Admin only took the complaint seriously once the police were involved. This occurred last term. For more than the past 12 months, my contract hours have been renewed every term, with the same hours and the same classes, however since complaining about antisemitism, UNSW College did not renew my contract. The only possible explanation in my opinion is that this is because I raised the issue of antisemitism with the police.

Theme: Systems' failure to deal with complaints and protect Jewish students and staff

Exemplary excerpts:

- I'm on cloud campus - but during online lectures, there have been 'casual' comments made against Israelis and slowly against Jews. This was made by the same handful of students - I reported this to my professor but they told me to just ignore them and complete the Unit. The fact that I was told to move on and no one told these students off for their antisemitic and racist comments made me feel like I do not matter, insignificant

- I had placement last year at a known antisemitic school, guess, and once they found out I was Jewish, the admin and management attitudes changed and I felt unsafe, always looking over my shoulder - when I reported this to my placement officer, I was once again told to finish up my placement and move on. No actions have ever been taken, I was just told to move on and ignore their hatred through my entire degrees and placements. Their apathy hit me deep, time and time again
- Multiple students in my course ... made posts following the attacks—... in which the attack was described as justified (in other words, it was terror apologism, not just anti-Zionism). When I went to the university and attempted to have action taken against these students, as my course has explicit rules about discriminatory behaviour and statements (including online), the university weasel-worded and equivocated me and ultimately did nothing about it, essentially telling me that the posts were made out of 'ignorance' and because I couldn't prove the posts were made with malicious intent, literally defending terrorism didn't count. This was before Israel had even responded militarily and these course members knew that I was Israeli and could have had friends and family die in the attack.
- During an Anti-Israel protest in the Hawken engineering building a person smashed a window and escaped. UQ has not followed with an investigation or a concrete attempt to identify the attacker... During one of the days of the first half of May, in extensive video interview, participants of the anti-Israel camp stated they 'would be terrorists'. ...UQ has claimed that it has is taking disciplinary action, yet there is no evidence of any disciplinary action that was taken
- Staff and Students denying the state of Israel has a right to exist. The managements unwillingness to address any of this on campus up to needing a committee to figure out if antisemitic posters were really antisemitic
- The university responds to complaints from Jewish staff by saying they are taking concerns on board but never take any action. I feel that if the same were experienced by any other minority it would be the targeted minority group that was called on to define what counts as harassment for them, however, this has not been extended to Jewish people. My boss has told me it is imaginary that there is any threat to Jewish staff and students on campus and we are simply 'feeding each other's anxiety'
- I was leaving campus on the Wentworth footbridge, and saw a poster titled 'The Case for a Global Intifada' with a bulldozer through the Gaza fence on it, advertising an event on campus the next day. I immediately felt intense rage and fear; I drank some water to try stop myself from vomiting. My smart watch showed my heart rate spike. I kept crossing the bridge, I didn't rip down the posters, I just took a photo. At the end I saw two men putting up more, smiling and joking about something, so I took a photo of them and walked off as quick as I could without making it seem like I was running. After all the discussions that day about campus security allegedly removing posters, and free speech, and the Vice Chancellor emailing over and over about both sides and calm political discussions, it really hammered home that no one really gives a shit about us, and our concerns are not valid
- University administrations denied my complaint against protesters using the chant 'intifada' on the basis that the word is context related and that the university was not responsible for my feelings. Being offered counselling after every complaint of racism made to the university - this reduces my pain and the effect of the antisemitism, means perpetrators are not held responsible, and puts the blame on me as though I am the one who needs to change because of my experience.