

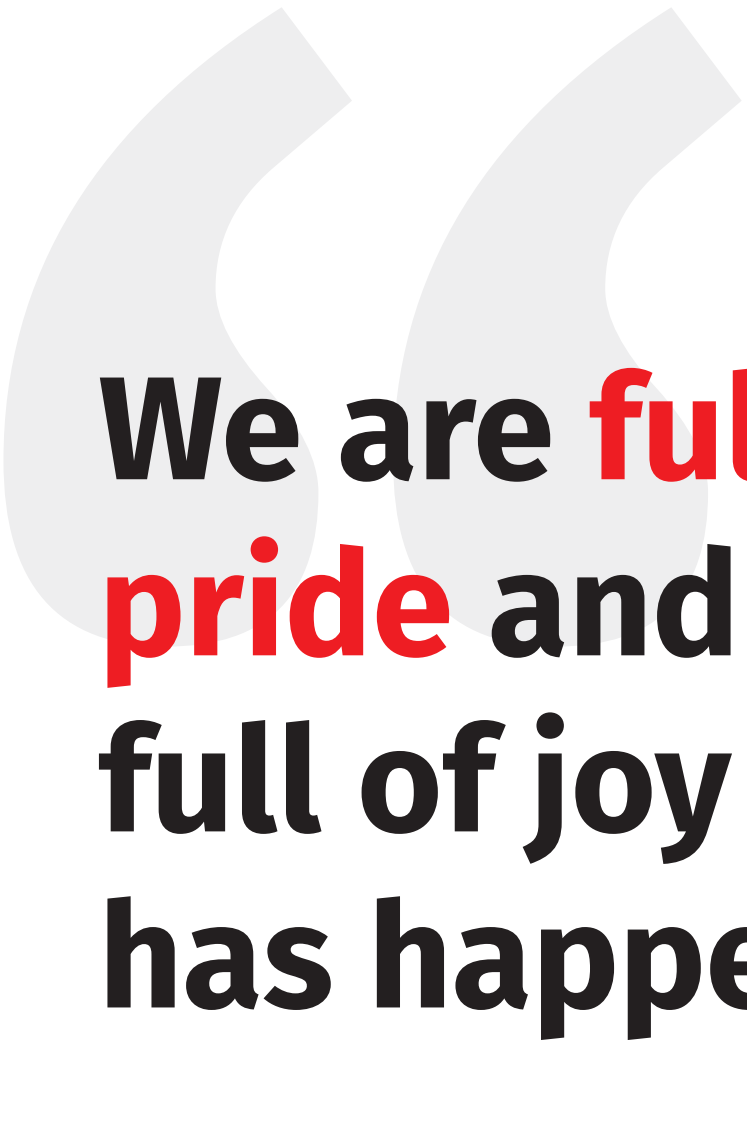
StandWithUs UK Report

Voice of Students 2024/25

“There Are No Further Steps or Actions Related to This Matter” *

How UK Universities Are Enabling a Culture of Hate Against Jewish and Pro-Israel Students Since 7 October.

*After reporting harassment during a peaceful October 7th vigil, a student at Queen Mary University of London received this response from university administrators. It reflects a broader pattern of institutional inaction that has become emblematic of the crisis Jewish and Zionist students now face on UK campuses.



**We are full of
pride and really,
full of joy of what
has happened.**

President of Manchester Friends of Palestine, Dana Abuqamar
in an interview to Sky News, **October 8, 2023.**

**Denying Israel's
right to exist
is the new
antisemitism.**

Rabbi Lord Jonathan Sacks, Chief Rabbi of the United Hebrew
Congregations of the Commonwealth, 1991-2013

Table of Contents

Introduction 5

Purpose of the Report and Methodology..... 6

Letter of Endorsement 7

Glossary 10

List of Universities mentioned in this Report..... 11

April 2024 Campus Survey..... 12

Student Testimonials 14

 1. Supporting Terror..... 15

 2. Violence & Physical Threats 17

 3. Intimidation & Harassment 22

Legal Overview UKLFI..... 28

Recommendations 30

Acknowledgments..... 33

Introduction

Since the Hamas attacks of 7 October 2023, StandWithUs UK has received an unprecedented volume of testimonies from Jewish and Zionist-identifying students across universities in the United Kingdom. These accounts, submitted over the course of the 2023/24 academic year, reveal a systemic failure by UK universities to respond to rising hostility, harassment, and antisemitic abuse directed at Jewish students and their allies.

Many of these students had never previously spoken out. What they shared with us was not only personal, it was painful, urgent, and deeply troubling. These are not isolated incidents. They are part of a broader pattern. As one student put it: “I have completely stopped speaking Hebrew on campus because I feel unprecedented levels of being scared. “

This report exists because those experiences are not receiving the attention they deserve. Antisemitism is evolving—adopting new language, platforms, and justifications. In today’s university environment, anti-Zionism has become a socially acceptable cover for antisemitism. Efforts to distinguish between political critique and hate have too often become excuses for inaction. As another student noted: “In every class, there are two empty seats on either side of me. Every day, I wonder: should I tuck my Star of David necklace in, or wear it proudly?”

Attempts to isolate antisemitism strictly within the realm of religion or culture ignore this lived reality. To suggest that anti-Zionist expression is unrelated to antisemitism is not only out of touch, it is an abdication of responsibility.

Zionist students, those who publicly identify with or support the right of Israel to exist, are being vilified, marginalised, and in some cases, threatened with violence. Universities that should serve as beacons of inquiry and inclusion are instead becoming

hubs of hate and single thinking. Many students report being ignored, disbelieved, or even investigated themselves after reporting harassment. One student, after receiving threats for mourning Israeli victims, was told by her university’s wellbeing advisor to try and “understand the other side.”

These testimonies are more than stories, they are a collective call for help and a clear indictment of institutional failure. They demand that attention be paid, not only by university leaders and policy makers, but by British society as a whole.

This issue is not only about Jewish students. When universities allow intimidation, ideological coercion, and glorification of terror to thrive unchecked, they create a precedent that endangers all minorities. The erosion of academic freedom and campus safety begins with one group, but it never ends there.

This report seeks to elevate student voices, provide a structured account of what has transpired since October 7th, and ensure that their experiences are heard, acknowledged, and acted upon.

This report is structured around the voices of those students. Their testimonies are grouped by theme and university. What emerges is a picture of institutional paralysis, societal complacency, and a rising climate of fear.

We hope this report will serve as a catalyst for policy change for institutional accountability, and most importantly, for the restoration of trust. A university is more than a place of study. It is a space where identity, freedom, and safety must be protected—for all.

This protection is no longer assured. That is the warning this report carries.

And it is a warning we cannot afford to ignore.

Purpose of the Report and Methodology

This report was created in response to the alarming rise in antisemitic incidents and rhetoric across UK universities, particularly in the aftermath of the Hamas massacre on October 7, 2023. It seeks to document the lived experiences of students who have faced harassment, intimidation, hate speech, and expressions of support for terrorism within academic settings. These are not isolated experiences, but part of a broader pattern of hostility that has left many students feeling unsafe, silenced, and abandoned by the very institutions meant to protect them.

The purpose of this report is fourfold: to raise awareness of the scale and nature of antisemitism on campus; to highlight the emotional, academic, and social toll on students; to demand urgent institutional and governmental action; and to provide recommendations informed directly by those most affected. Importantly, the report also seeks to highlight a truth too often ignored: that **anti-Zionism and antisemitism are inextricably linked. While political critique of Israeli government policies is valid, this report illustrates how, on UK campuses, anti-Zionist expression is frequently used as a cover for antisemitism.** For Jewish students who identify with Zionism as an integral part of their identity, these attacks are not merely political, they are deeply personal. This cannot be separated, and it must no longer be ignored.

This is not an attempt to vilify any group, but a call for accountability and the creation of environments where all students can thrive without fear or prejudice.

Our methodology is grounded in qualitative research conducted between October 2023

and March 2025. The report draws upon confidential interviews and written testimonies from Jewish students across a broad spectrum of UK universities. **Many of these students came forward with great courage, often at significant personal risk, to share their stories.**

In addition to individual testimonies, we incorporated insights gathered from roundtable discussions held at the Israeli Embassy and at the House of Lords. These forums provided critical space for students to speak directly to policy makers and community leaders.

All testimonies included in this report have been anonymised to protect the identity and safety of participants. Where quotes are used, they are presented verbatim unless otherwise noted, with only minor edits for clarity or the removal of identifying details.

This report is a living document. As more students come forward and institutional responses evolve, we will continue to update and expand our findings. What remains constant is our commitment to amplifying the voices of Jewish students, to exposing the realities of antisemitism cloaked in anti-Zionism, and to holding institutions accountable to the principles of safety, equality, and dignity for all.

We invite students to share their testimony with us. Your voice matters, and your story can help drive change. Please reach out in confidence to StandWithUs UK at **uk@standwithus.com**.

Letter of Endorsement

The terrible events of 7th October and the ensuing Israel-Hamas war has unleashed a wave of anti-Jewish racism reflected in vile anti-Israel rhetoric in the heart of the UK's university campuses.

Of course, it would be foolish to assert that this is a recent phenomenon and yet it is impossible to deny that the intensity is spiralling beyond control. These pernicious trends had been creeping into academia for decades, but we are witnessing the normalisation of the previously unthinkable – flagrant support for proscribed terror groups, and the intimidation and ostracisation of Jewish and Zionist students simply because of their identity.

We face a situation in which Jewish students feel unprotected and unwelcome in the UK's world-renowned academic institutions.

In producing this report, StandWithUs UK is making an invaluable contribution to turning back the tide. It methodically documents the chilling everyday experiences of ordinary Jewish students on campuses across all corners of the UK. Institutions supposedly committed to the age-old celebration of inquisitive study and equality for all appear to be failing in their sacred commitment to their students.

Students eloquently reflect on the pain caused by a hostile environment and peers. A student states that “my religion, identity, and dignity were put on trial”. In one particularly challenging testimony, a young student matter-of-factly observes that “fear is considered ‘normal, baseline’ for Jewish and Israeli students”.

These testimonies paint a painful picture. The documented spread of intolerance, coercion and threats of violence herein must act as a wake-up call.

Repeatedly, the contributors to this report reasonably express their wish to be treated like any other student. It is hard to forget the words of one: “We’re not asking for special treatment. We’re asking to feel safe, respected, and heard at the university we call home”.

We implore readers and policymakers to urgently consider the vital recommendations made at the end of this report. The situation is grave, but this timely report offers a path to a better future for all.

We wish to praise the bravery of those students who have made such an important contribution and give thanks to StandWithUs UK for their efforts to compile this report and for their vital ongoing support to students.

As a country, we must rise to the simple challenge set by one of the student contributors to this report: “Help us protect Jewish students so that the greatest years of our lives aren’t spent living in fear”.

***The Lord Austin of Dudley
Bob Blackman CBE, MP for Harrow East
The Baroness Deech DBE KC
The Rt Hon. the Baroness Hodge of
Barking DBE***

***Christine Jardine, MP for Edinburgh West
The Baroness Ramsay of Cartvale
Greg Smith, MP for Mid Buckinghamshire
The Lord Turnbull***

Islamophobic!

Brainwashed by ZIONIST PROPAGANDA

Hamas has its reasons

No space for Zionists on Campus,
Israel kills their own people
They are just pathetic
not now, not ever

7/10

was resistance

We've

finished

out a Zionist

Mammy and daddy
**DON'T LET THEM
HAVE THEIR
FREE-
THINKING**

GLOBALISE THE INTIFADA

**GENOCIDE
SUPPORTER**

There is a
Zionist here!

RACIST!

Zionists off campus

White
settler
colonialist

Is this a F*** Zionist in this group chat?!

Can't wait to see you
tomorrow...

YOUR PEOPLE

SHOULD NOT BE ALIVE

These are the actual words used against Jewish and pro-Israel students on UK campuses.
Every phrase comes directly from student testimonies shared in this report.

I've been shouted at simply for walking past the library I'M **ANXIOUS** TO GO BACK TO CAMPUS
Zionist students have received little to **no support** in the face of **rising hostility**

I had to have my brother escort me to the classroom

I feel abandoned and discriminated against by the Union that supposed to support me

I have completely **STOPPED SPEAKING HEBREW ON CAMPUS** because I feel unprecedented levels of **BEING SCARED**

I IMPLORE YOU TO HELP US ACT, TO HELP US CHANGE THE NARRATIVE THAT UNDERLINES THIS HATE.

Teachers encourage students to write essays with a pro-Palestinian stance.

CAMPUS SECURITY SAID

it was **THE MOST VIOLENCE THEY HAD SEEN ON CAMPUS** since the encampments last year.

Help us protect other Jewish students from experiencing this in what should be the greatest time of their lives.

I HAVE BEEN NEARLY BEATEN UP

We have been targeted endlessly

These are the voices of Jewish and pro-Israel students. Every phrase comes directly from student testimonies shared in this report, words from those trying to be seen, heard, and safe on their campuses.

Glossary

Intifada – meaning “uprising” in Arabic. The Intifada was two periods of violence from Palestinian terrorists against Israelis. The first Intifada started in 1987 and lasted until 1993. The second Intifada took place between 2000-2005 and was characterised by brutal campaign of suicide bombings and other attacks in which thousands of Israelis were murdered by Palestinian terrorists.

Islamophobia – intense dislike or fear of Islam, especially as a political force, and hostility or prejudice towards Muslims.

Antisemitism – prejudice, hostility, or discrimination towards Jewish people on religious, cultural, or ethnic grounds.

The Holocaust – the systematic mass killing of Jews under the German Nazi regime in Nazi-controlled areas of Europe between 1941 and 1945 took the lives of 6,000,000 Jews.

The Nakba – meaning “catastrophe” in Arabic, is used by Palestinians to refer to the defeat of the Arab armies in the 1948 Independence War and the displacement of hundreds of thousands from their homes.

From the River to the Sea – a phrase that has become a popular chant at pro-Palestinian rallies and marches, followed with “Palestine will be free”. Referring to the Jordan River and the Mediterranean Sea, the eastern and western borders of the land of Israel. The chant calls for the removal of the State of Israel between these borders, to be replaced by a Palestinian State. This phrase is incitement to terror and undermines the two-State solution, particularly as the Arabic chant replaces the word “free” with “Arab”, calling for the removal of Jews and Israelis from the land.

Hamas – a branch of the Muslim Brotherhood, this Palestinian Sunni Islamic terror organisation was founded in 1987 during the first Intifada. Hamas has taken the lives of thousands of Israelis since its creation. Hamas has ruled the Gaza Strip since 2006 and is responsible for some of the worst atrocities against Israeli civilians, most notably the massacre on October 7th. Hamas is designated as a terror organisation by the UK government. Membership and expressing support for Hamas is an illegal act in the UK, punishable by up to 14 years in prison.

Hezbollah – a Shi’a Islamic terror organisation founded in Lebanon in the aftermath of the 1982 War. It is committed to violence against the State of Israel and has been in a full-scale war with the Jewish State in 2006 and joined Hamas on October 8th 2023 in its war against Israel. Hezbollah has murdered hundreds of civilians in Israel, and thousands around the world through various terror attacks, including US soldiers, as well as those from the UK and France. The UK government proscribed Hezbollah’s military wing in its entirety in 2008. Whilst Hezbollah itself has publicly denied a distinction between its military and political wings, the group in its entirety is assessed to be concerned with terrorism. Membership and expressing support for Hezbollah is an illegal act in the UK, punishable by up to 14 years in prison.

Palestine – a geographic area of the eastern Mediterranean region. The region (or at least a part of it) is also known as the Holy Land and is held sacred amongst Jews, Christians, and Muslims. The word Palestine derives from Philistia, the name given by Greek writers to the land. It is not formally recognised as a State.

List of Universities Mentioned in This Report

1. King's College London - 6
2. City St George's, University of London - 3
3. University of East Anglia
4. University of St Andrews
5. Imperial College London
6. University College London
7. University of Leeds
8. University of Manchester
9. Brunel University of London
10. Queen Mary University of London
11. University of Birmingham - 2
12. University of Sussex
13. University of Exeter
14. London School of Economics

April 2024 Campus Survey

64% of Students Could Not Call the October 7th Attacks Terrorism: A Disturbing Glimpse Into Campus Extremism.

In April 2024, as part of our ongoing effort to monitor and expose rising antisemitism and hostility on British campuses, **StandWithUs UK** commissioned a nationwide student survey to examine student attitudes in the wake of the October 7th Hamas terror attacks.

The results are deeply alarming.

Polled across **20 UK universities**, including members of the elite Russell Group, **over 1,000 students** responded to questions about the events of October 7th and the climate for Jewish and Israeli students on campus.

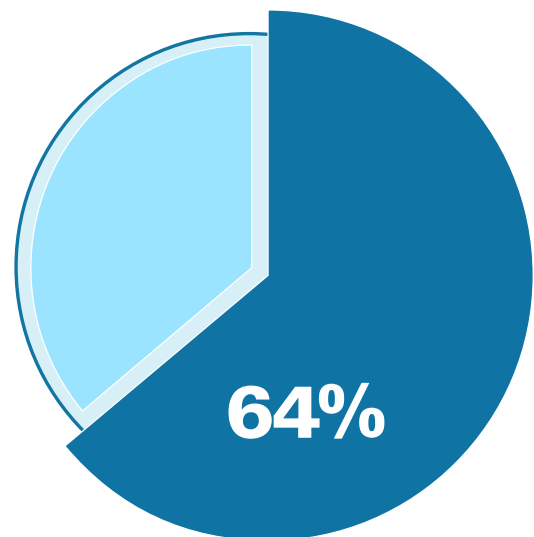
Key Findings:

- **29% of all students** surveyed said they believe the Hamas atrocities of October 7th were an “understandable act of resistance.”
- Among **Russell Group university students**, that figure rose to **38%**.
- **35% of all students** said that they “don’t know.”
- Only **33% of students** described the October 7th Hamas massacre as a “terrorist attack”—despite the UK Government’s official designation of Hamas as a proscribed terrorist organisation. This means that **64% of students** could not definitively call the attacks an act of terrorism.

- **38% of students** agreed that students who publicly support Israel should “expect” abuse on campus.

- Just **31%** of respondents clearly rejected that notion.

The survey also revealed a stark and inextricable link between antisemitism, anti-Israel sentiment, and anti-Zionist rhetoric on campus. The demonisation of Zionism has become a socially acceptable proxy for antisemitism—leaving students increasingly isolated, marginalised, and targeted.



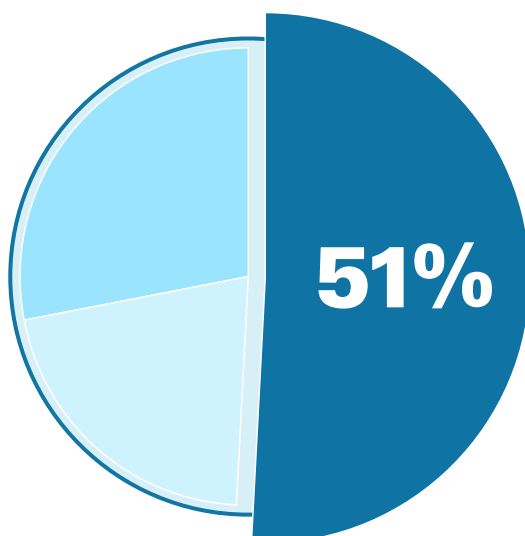
Students either **agreed or were unsure whether the October 7 terror attacks on Israel were an ‘understandable act of resistance’.**



These findings reflect a dangerous shift in student attitudes—normalising violence, excusing terrorism, and justifying the abuse of peers for expressing Jewish or pro-Israel identity. They also reinforce what Jewish students have been telling us since October 7th: they are terrified, targeted, and abandoned by the very institutions meant to protect them.

This survey was conducted amid an explosion of antisemitic hatred across UK campuses.

This data is more than a warning—it is evidence of an urgent crisis. Antisemitism and extremism are no longer hidden on UK campuses. They are loud, public, and often unchallenged.



Students at Russell Group universities agree that **those who publicly support Israel** on campus should **'expect' abuse.**

Student Testimonials

1. Supporting Terror

King's College London

One seminar in particular, supposedly on the Middle East during the Cold War, turned into a 50-minute discussion defending Hamas' actions on October 7th. **Hamas was portrayed as a "pioneer of change,"** and disturbing attempts were made to justify the massacre of civilians. I raised my objections, but **I was told this was "protected academic discussion"** and encouraged to make a complaint through the KCL Report & Support system.

I followed their advice, but nothing has changed. The rhetoric continues, and no steps have been taken to prevent the abuse of academic space to legitimise terrorism and promote antisemitic ideas. I'm expected to sit silently while my history is distorted and my safety is compromised.

City St George's, University of London

What I've witnessed on campus goes beyond indifference, it feels like deliberate inaction. **Staff and campus security aren't just ignoring what's happening, they're turning a blind eye to open support for terrorism.**

There is a lecturer at my university who has made pro-Hamas views publicly known, and yet she continues to teach, unchallenged, in a UK institution. She's not the only one. There are multiple faculty members who openly align themselves with extremist rhetoric, and nothing is done about it. No investigations. No disciplinary action. No acknowledgment that their presence is creating a hostile and unsafe environment for Jewish and Israeli students.

When those tasked with our education and protection refuse to act, or worse, quietly endorse this behaviour, it sends a chilling message: that hate and glorification of terrorism are tolerated here.

We deserve to feel safe. We deserve to know that those entrusted with shaping our minds and futures are held to a basic standard of ethics and accountability. Right now, that's not happening.

University of East Anglia

My campus has become a place where antisemitic displays, flags, posters, signs, are common. Posters call for boycotts of Israel and label those who support it as complicit. At Union council meetings, Student Union representatives chant for Palestine to be free "from the River to the Sea," and a motion was even passed under that exact title.

On the day of the October 7th terrorist attacks, when hundreds of Israeli civilians were massacred, the Student Union's Campaigns and Democracy Officer posted online material celebrating the violence. That post remained public. No apology was issued. No disciplinary action was taken.

Staff and campus security aren't just ignoring what's happening, they're turning a blind eye to open support for terrorism.

Jewish students, especially those who express any form of support for Israel, face constant harassment, intimidation, and exclusion. Student groups like the Marxist Society, Palestinian Solidarity Society, Labour Society, and even the official Student Union accounts routinely post inflammatory political content, call for "Intifada," organise protests, and promote the Boycott, Divestment and Sanctions (BDS) movement.

The university has failed to take a stand. It has not condemned this behaviour, let alone acted to stop it. Instead, students like me are left to deal with the fallout, targeted for speaking up, investigated for defending ourselves, and made to feel that our identity and safety are negotiable.

All I've ever wanted is to feel safe and respected at my university. Right now, I don't.

Yes, we support Hamas, they are freedom fighters.

University of Sussex

On October 7th, 2024, we held a peaceful vigil on campus to mark the one-year anniversary of the Hamas attacks. It was meant to be a space for mourning, for reflection, for solidarity.

During the vigil, one of the counter-protesters loudly declared: **"Yes, we support Hamas, they are freedom fighters."** It was said publicly, in full view of witnesses. Hamas is a proscribed terrorist organisation in the UK. Openly supporting them is a criminal offence under UK law.

We reported it. We expected action. But nothing happened, not from the university, and even more disturbingly, not from the police. No disciplinary measures. No investigation. No statement. Nothing.

This wasn't a grey area. This was a clear violation of the law, yet both the institution and law enforcement chose to look the other way.

It's terrifying to realise that even when laws are broken and students openly support terrorism, there are no consequences. What message does that send to Jewish students? What kind of precedent does that set?

We deserve to know that hate and criminality will be addressed, not ignored. We deserve safety, justice, and equal protection under the law.

University of Exeter

At my university, a fellow student publicly said, "If I was Palestinian, I would join Hamas." There were no consequences. No investigation. No disciplinary process. Just silence.

This wasn't said in passing, it was deliberate, public, and in support of a proscribed terrorist organisation. Yet the university did nothing.

Around the same time, **the student newspaper published an article claiming that Islamophobia and Zionism are linked, as if supporting the existence of a Jewish state is inherently bigoted.** It felt like a direct attempt to vilify Jewish and pro-Israel students by conflating our identity with hate.

Last year, **we set up a small, peaceful pro-Israel stall on campus. It was meant to be a space for open conversation. Instead, we were surrounded by an aggressive mob. They screamed abuse at us, damaged our materials, and threw red liquid on our Israeli flag. The symbolism was horrifying.**

We were shaken. We reported it to the university and also to the media, because we felt our voices weren't being heard. But instead of support, we were reprimanded. The university told us off for going public, rather than addressing the behaviour of the mob that targeted us.

The message was loud and clear: when you're a Jewish or pro-Israel student, you're on your own. Hate is tolerated. Support is conditional. And speaking out is punished.

2. Violence & Physical Threats

King's College London *Testimony 1*

I never imagined I'd experience the worst kind of hate—directed not at something I said or did, but at who I am.

My first real encounter with this came early in the year, after a conversation in our class group chat about a lecture series on the Middle Eastern conflict. Someone commented that it was **“an attempt to educate the Zionist.”** I asked, calmly and genuinely, why they felt that way. The replies escalated immediately: “Is everyone here not pro-Palestine or what?” and “I would assume in a degree that required critical thinking—**Zionism would be nonexistent in our cohort lol.**”

When I tried to continue the discussion respectfully, **I was told I was “indoctrinated,” “horribly outnumbered,” and to “go to bed.”** The abuse snowballed. Comments flooded in: **“Is there a f***ing Zionist in this group chat?”**, **“We’ve fished out a Zionist,”** **“Get ‘em out”** (with tomato emojis), and **“Can’t wait to see you tomorrow.”** Others called my input “rage bait,” mocked my background, and said, **“Mommy and daddy don’t let them have free thinking.”** It went on for over two hours. I was left in tears, terrified about what I might face the next day—my second day of university. I had to ask my brother to walk me to class.

The hostility didn’t stop. After that, **most of my classmates ignored me.** The air in class felt heavy, like I didn’t belong.

Then came October 7th, 2024—one year since the Hamas terror attacks. It was a day of mourning and reflection for the Jewish community. When I saw a pro-Palestinian walkout scheduled for that same day, I stood

quietly with other Jewish students, holding an Israeli flag in memory of the victims. I expected hostility, and yes, I received it at the protest but what came next hurt even more.

My class group chat exploded again. Messages flooded in: **“Bitch get down,” “Get off the pedestal,” “You’re not the messiah you think you are,” “Zionists are actually everywhere.”** Some of these came from people I had once called friends. Then it turned personal. “I wish she would stop, she’s so pretentious, artificial, and downright disrespectful.” They spoke about me as if I weren’t there, dehumanising me while knowing I would see every word.

The comments escalated to threats. **One said, “If she interrupts the Writing London lecture again tomorrow I swear to G-d she**

should be thrown out,” followed by, “As a group we should just band together and carry her out.” What was this “interruption”? I had simply asked the

lecturer a question relevant to the class.

Up to that point, I had never shared political views in class. **I hadn’t posted online. I was targeted not for what I said, but for who I am—a Jew. My religion, identity, and dignity were put on trial.**

I reached out to the university’s wellness advisor, hoping for support. Within minutes of our conversation, she suggested I try to understand why the other students were behaving this way toward me. She later followed up by email with the same sentiment. That was the university’s response—to empathise with the aggressors.

I filed formal complaints with the university and the police. Two months later, I still haven’t heard back from the university. The police informed me that they could not

I was targeted not for what I said, but for who I am—a Jew.

identify any messages that would meet the threshold for an offence under current hate crime laws.

So I'm left with this question: How is this allowed to happen? Why is this level of hostility and abuse towards Jewish students so widely tolerated?

To me, the answer lies in the lies themselves. The dehumanisation of Jews is so deeply embedded in modern discourse that people feel comfortable calling for our exclusion, mocking our pain, and questioning our right to be part of campus life.

To this day, I don't walk into a lecture without hostile looks. **In every class, there are two empty seats on either side of me. Every day, I wonder: Should I tuck my Star of David necklace in or wear it proudly?**

This is what we are fighting. Not hate aimed at controversial speech or protest—but hate aimed at a student simply attending her classes.

So I ask you: help us change the narrative. Help us protect Jewish students so that the greatest years of our lives aren't spent living in fear.

King's College London Testimony 2

I recently hosted an event that focused on dialogue and understanding, featuring a conversation with an Iranian speaker. The topic wasn't political—it was about building bridges. But before the event could even begin, it was shut down by **a group of pro-Palestinian students who stormed the space**. The situation escalated quickly. **Campus security later told me it was the worst violence they had seen since the encampments last year. I was nearly physically assaulted.**

I reported what happened to multiple people in the university administration—senior staff, security, and student services. But nothing has been done.

Not one person has been held accountable.

Meanwhile, an article about the incident was published by GB News, and I'm currently in contact with The Jerusalem Post, i24 News, and The Jewish Chronicle. To make matters worse, I later found that Al Jazeera in Egypt had praised the mob's actions—openly celebrating the silencing and intimidation of a Jewish student attempting to foster peace.

The atmosphere on campus has become increasingly hostile. **On October 7th, 2024—exactly one year after the Hamas massacre in Israel—there was a “Wear a Keffiyeh” week.** On the anniversary of the worst massacre of Jews since the Holocaust, the campus became a place of political pageantry

Help us protect Jewish students so that the greatest years of our lives aren't spent living in fear.

rather than remembrance. That week sent a message: Jewish grief and pain were not only ignored, but actively overshadowed.

In the student union, there's no room for dissenting voices. It's openly known that to win a vote, you must secure what is referred to as “the Muslim vote.” That voting bloc, which consistently sides with pro-Palestinian motions, dominates the political landscape of the student union. It means that Jewish and pro-Israel students are systemically sidelined—not by policy, but by the sheer power of numbers and pressure.

This reality leaves no space for nuanced discussion or minority representation. Every vote, every statement, every attempt to speak up feels like a battle already lost.

Beyond the university, I have deep concerns about the wider environment that enables this extremism to flourish. Why are groups like the Muslim Brotherhood and the IRGC (Islamic Revolutionary Guard Corps) still not proscribed in the UK? These groups have been banned in countries like the UAE—countries that understand the danger they pose. Yet here, they continue to influence narratives and empower radicalisation that finds its way onto

university campuses.

The cumulative message I receive is clear: my safety, my voice, and my values are not protected in this environment. I have tried to foster peace and conversation. I've asked for support, reported violence, and raised alarms. I've been ignored.

It's time for serious reflection. Not just on what's happening to Jewish and pro-Israel students—but on what kind of campuses we are allowing to exist in the UK.

We deserve better. We deserve safety, accountability, and the right to speak without fear.

University of St Andrews

Shortly after the October 7th Hamas attacks in Israel, I returned from a weekend at home, **I walked into my room to find my Israeli and Jewish symbols—items that are personal, cultural, and spiritual—thrown onto the floor.** These included things like a small Israeli flag, a Star of David necklace, and other items that are part of my identity. I was stunned. This was my private space.

When I confronted my flatmate, their response chilled me. They said, ***“This flat will not support an inhumane government or the terrorist activities of the IDF.”***

There was no apology, no attempt at understanding—only a cold justification for violating my space and disrespecting who I am.

I reported the incident to the university. But despite doing the right thing, I continued to feel very unsafe. The atmosphere in the flat became intolerable, and I had no choice but to leave and move into temporary accommodation.

This wasn't a political disagreement. This was an act of intimidation directed at me as a Jew and as someone connected to Israel. It made my home feel hostile and threatening. And while I've moved physically, I'm still carrying the fear and hurt this caused with me every day.

University of Manchester

In the days following the October 7th massacre, **I saw students at my university celebrating the attacks on social media.** Horrified, I called them what I believed they were terrorists.

They responded by taking screenshots of my message and posting my full name, Instagram handle, and even my address online. What followed was terrifying: **I received hundreds of messages, many of them threatening and abusive. I was harassed, doxed, and publicly vilified simply for speaking out.**

These same students reported me to the university, accusing me of Islamophobia, because the individuals I had criticised were Muslim. In reality, my comments were about their actions: celebrating mass murder and glorifying Hamas, a proscribed terrorist organisation in the UK. I submitted evidence showing that they had violated the university's own student code of conduct, including antisemitic remarks and praise for terrorism.

Still, after an internal investigation led by the university's Teaching and Learning Manager, I was informed that I would be the only one facing disciplinary action. None of the students who posted my personal details or incited harassment against me have been sanctioned.

I've experienced death threats, bullying, and complete social ostracisation. I reported all of this to the university and to the head of my department in the School of Social Sciences. Their response was to suggest I speak with a wellbeing advisor.

I used to be an active part of campus life, confident, engaged, and proud of who I am. Now, I'm anxious just thinking about going back to campus. I feel like I've been punished for trying to protect myself.

Brunel University of London

I've faced deeply disturbing experiences on campus, ranging from personal harassment to

institutional indifference.

One of the most shocking moments came when **a fellow student said to me directly: “I think your people should not be alive.”** When I reported this to the university’s Student Support Team, their response was to suggest I “have a chat” with the person who said it. That was the extent of the support I was offered after being told my very existence was unacceptable.

I used to be an active part of campus life, confident, engaged... Now, I’m anxious just thinking about going back to campus.

On top of that, **I’ve been the target of numerous anonymous complaints submitted through the university’s ‘Concern Form’, none of which are based in fact, but clearly intended to harass and damage my reputation. These complaints have created a toxic atmosphere and placed me under constant emotional pressure, simply for being openly Jewish and pro-Israel on campus.**

Most recently, we organised an event in partnership with StandWithUs UK, focusing on Jewish and Zionist identity. The event had been properly approved by the university. But when it began, a large group of anti-Israel demonstrators, including Student Union members and even faculty, stormed the room. Security didn’t remove the disruptors. Instead, they moved the entire event to another venue to protect the speakers and attendees. It was a humiliating moment, as we watched our right to gather peacefully undermined by aggression that went unchecked.

What shocked me most was that **a university professor was the loudest disruptor. Throughout the session, he shouted over the speaker, made repeated antisemitic remarks, and denied key**

historical facts, such as the Farhud, the violent persecution of Jews in Iraq in 1941, and the persecution of Libyan Jews before 1948. He claimed these atrocities never occurred, or if they did, it was only because of what he called the “Zionist settler colonialist invasion of Palestine.”

This isn’t just about one event or one comment. It’s about a hostile climate in which antisemitism is tolerated, even defended, under the guise of political expression. And when I raise concerns, I’m told to talk it out with the very people threatening or targeting me.

I deserve better. All Jewish students do.

Queen Mary University of London

October 7th, 2024—one year since the horrific attacks in Israel, our society was granted permission by the university and the Students’ Union to hold a peaceful vigil in Library Square, from 12:30 to 1:30 pm. Our intention was simple and dignified: to listen to a short talk, light candles, and hold hostage posters in memory of the victims. Immediately after our vigil, the Student Union had authorised a rally organised by pro-Palestine societies to begin at 1:30 pm.

But as we stood in silence, holding posters of kidnapped civilians, the participants of the upcoming rally began arriving early. Students, some of them our classmates and even former friends, surrounded us with banners, megaphones, and shouts. **They pointed at us, yelling slogans like “Globalise the student Intifada.” By 1:00 pm, our small group of around 20 students was encircled by hundreds.**

We were there to mourn and remember. But we were met with aggression and hostility.

Despite trying to hold our ground, the situation escalated rapidly. Security intervened, not to remove those disrupting a peaceful vigil, but to escort us away to a safe room. As we left, footage shows the surrounding crowd erupting into cheers and applause, celebrating our removal as if it were a victory.

From that moment forward, everything changed.

Our faces were now known. We became targets. I was personally called “Islamophobic” and “racist”—accusations that are as false as they are harmful.

As Welfare and Interfaith Officer, I have spent my time promoting dialogue and understanding. Yet for choosing to stand quietly and grieve, I am now treated as an outsider.

Since then, I’ve been shouted at just for walking past the library. On one occasion, in full view of campus security, I was filmed as students yelled, “There’s a Zionist there, so you need to shout as loud as possible.”

We have filed complaints, submitted incident reports, and attended countless meetings. The response? One dismissive message summed it up: “There are no further steps or actions related to this matter.”

But there are steps. And there is a problem. Campus is not safe.

This isn’t just a failure of procedure, it’s a failure of principle. Universities should not be battlegrounds. They should be places where every student, regardless of background, can learn, grow, and belong without fear.

Hate may be loud. But so is truth.

And the truth is: Jewish students deserve safety. We deserve respect. And we deserve a place at the university without having to shrink ourselves to feel protected.

University of Birmingham

We planned a memorial event to mark the first anniversary of the October 7th attacks. It was intended to be a respectful and meaningful gathering, a moment of remembrance, unity, and solidarity with the Jewish community.

As part of the event, we invited a survivor of the Nova music festival massacre to share his testimony. After his speech, we had hoped to walk silently, holding candles, for a short distance to a nearby building where we would continue with informal conversations

and a chance for students to connect and reflect. It was a simple, peaceful idea.

But the university rejected our request to have the event as a whole. They said it could be perceived as a provocation. That was devastating to hear. We weren’t chanting, we weren’t protesting, we were mourning. And yet, our grief was treated as a threat.

With no other option, we relocated the event to a nearby synagogue. On the day, I arrived early with another organiser to help set up. That’s when we discovered that the event location and the identity of our speaker, the Nova survivor, had been leaked. A photo of him was posted on social media, with his face circulating, covered in bloody handprints. The message was clear and deeply disturbing.

It was my first time organising something like this. I was already anxious, but the leaks made everything feel heavier. I was scared. One of my emails with key logistical information had also been leaked, and I couldn’t help but worry that I had unintentionally put people in danger.

But I was reassured by the team and by those helping with security. They reminded me that standing together was more important than fear. And they were right. Over 200 people came. Jewish students, allies, and even members of the broader community filled the room. Despite the threats, they came to listen, support, and remember.

When we told the speaker what had happened, his response wasn’t fear, it was pride. Pride that people still showed up. Pride that his story mattered.

That night, we saw what courage looks like. In the face of threats and institutional hesitation, we stood tall. We remembered. We mourned. And we refused to be silenced.

It’s a shame that, in order to hold a peaceful memorial, we had to leave campus and take refuge in a nearby synagogue. The university should have been a place that welcomed remembrance, not rejected it out of fear of how others might perceive our pain.

3. Intimidation & Harassment

King's College London Testimony 1

I expected challenging conversations and critical thinking—but I didn't expect to be silenced when I shared my own fear.

During a discussion about the war between Israel and Hamas, I mentioned that **I was afraid to attend synagogue after the Global Day of Jihad was called.** It felt important to express how the current situation has made me and many other

I used to be an active part of campus life, confident, engaged... Now, I'm anxious just thinking about going back to campus.

visibly Jewish students feel unsafe.

My lecturer immediately shut me down. They told the class that Hamas was “anti-Israel, not antisemitic,” as if that somehow made my fear illegitimate. There was no room to continue the conversation, no empathy, and certainly no acknowledgement of the broader climate of antisemitism that has taken hold.

In a course focused on terrorism and security, I was told that my experience of living in fear wasn't relevant. That moment has stayed with me ever since.

University of Leeds

Early in the academic year, during a politics class that included discussion about Israel, **I was called a “settler” and a “coloniser” by one of my classmates.** I had simply

voiced a perspective about the region based on my personal and cultural background, but instead of debate, I was met with insults that attempted to erase my identity altogether.

That wasn't the only instance. **A professor at the university, on his personal social media account, posted that the Jewish Society is “virulently Zionist” and declared that there is “no space for Zionists on campus, not now or ever.”** I reported this to the university. They asked him to delete the posts, but no disciplinary action was taken. There was no accountability for language that explicitly excluded and vilified Jewish students.

I've tried repeatedly to engage, respectfully, with classmates and lecturers, offering my perspective as a Jewish student who feels a deep connection to Israel. But each time I've spoken up, I've been shut down. My contributions aren't met with curiosity or dialogue, they're treated as unacceptable or unwelcome.

We also planned an event as the Jewish Society to explore Jewish and Zionist identity, a conversation meant to foster understanding. But once the venue was leaked, protestors began targeting us. **The building that hosts the Jewish Society was defaced, and the event had to be cancelled for safety reasons.**

For many of us, the line between antisemitism and anti-Zionism has become increasingly blurred if not entirely erased. We're told there's no space for us on campus. And when we try to create that space ourselves, it's torn down, vandalised, or silenced.

King's College London Testimony 2

We've all filed complaints about student organisations using campus spaces to glorify terrorism, call for violence, and vilify Israel. Posters calling for “Intifada” are plastered

across the university. Protests and demonstrations are common—and in some cases, even supported by staff.

We've gone through all the formal channels: the Student Union, the Report & Support system. None of them has delivered timely or effective action.

One of us submitted a complaint about an antisemitic speaker invited to campus, but the university didn't respond until a week after the event had already happened. Another complaint about

In one of my classes, I saw a swastika carved into the desk in front of me... The university's response? They claimed it was probably the ancient Hindu symbol,

societies promoting terrorist ideology on campus went unanswered for more than a month.

When urgent action is needed, the system fails. When Jewish students speak out, we're told to wait, or worse, that our fears aren't valid. **We're expected to tolerate hate speech, distortion of history, and threats to our safety, all in the name of "academic freedom" or "political expression."**

We're not asking for special treatment. We're asking to feel safe, respected, and heard at the university we call home.

City St George's, University of London Testimony 1

I've faced ongoing antisemitic harassment on campus, especially as political campaigning against Israel has intensified across the student body.

I reported my concerns directly to the President of the Student Union, hoping for support, but I wasn't taken seriously. My

experience was brushed aside, despite clear signs that Jewish students were being targeted and marginalised.

What happened on the 26th of January, the eve of Holocaust Memorial Day, made things painfully clear. **City Friends of Palestine hosted a panel discussion on campus. During the event, one of the speakers openly stated that "the Nazis were good for [Zionists] because they promote the ideas of separatism."** I was stunned. This deeply offensive and historically false claim was made in a public setting at a British university—on the night before a day meant to honour the victims of the Holocaust.

There was a Student Union Officer present at the event, someone who had been trained on antisemitism and was supposedly there to "safeguard" it. Yet they did nothing. No intervention. No challenge. Only afterwards did they say that the speaker would not be allowed to return in the future but the damage had already been done.

This isn't just about one event. It's part of a broader failure by the university to prevent, address, or even acknowledge serious violations of Jewish student safety and dignity. The systems in place are reactive, ineffective, and often far too late. **We are left to defend ourselves in environments where antisemitic rhetoric is normalised and sometimes even facilitated by the very institutions that should be protecting us.**

King's College London Testimony 3

In one of my classes, I saw a swastika carved into the desk in front of me. As a Jewish student, it was shocking and painful. I immediately told my lecturer and filed a complaint through the university's reporting platform.

The university's response? They claimed it was probably the ancient Hindu symbol, removed the desk, and didn't follow up. There was no investigation, no effort to find out who did it, and no accountability.

I'm also active in Jewish student life and have reported several cases of antisemitic incidents—from graffiti to hostile comments and posters that glorify violence. But time and again, I've been met with apathy and bureaucratic responses that feel more like excuses than solutions.

It's hard not to feel like our concerns just don't matter.

City St George's, University of London Testimony 2

Our Student Union released a statement about the conflict in Gaza. It was supposed to represent the voice of the student body, but it erased mine. As the only Jewish assembly member at the time, I was tokenised. I wasn't meaningfully consulted, and I wasn't heard. I've since resigned from my position, but my name and photo remain on the Union's website, as if my consent still exists.

Even the Jewish Society wasn't informed about the statement until a week before its release. When we pushed back, we weren't met with dialogue, we were met with silence. We sent emails, shared research, and conducted a survey of Jewish students. The results were overwhelming: out of 50 respondents, only one believed the statement was fair and balanced. Forty-six said it would contribute to rising antisemitism on campus. Forty-eight students reported increased fear and anxiety, and 43 said it damaged their trust in the Union's ability to support them. Another 46 felt the statement contradicted the Union's own charitable objectives. One student summed it up: **"I feel abandoned and discriminated against by the Union that is supposed to support me."**

Yet our concerns were dismissed. The data

was ignored. Our feedback was buried in an Instagram comment thread, only resurfacing after we publicly addressed it through our Jewish Society's platform. Even after the Board of Trustees overruled the statement internally, the Union moved forward with publishing it anyway.

Later on the City's Student Union officially merged with the union at St George's. In theory, this means our union now represents more Jewish students than ever before. In reality, this merger has coincided with a disturbing rise in antisemitism, particularly on the Tooting campus, previously part of St George's.

There, senior university staff have actively contributed to the hostile climate. After our JSoc shared a post raising awareness that some donations to Gaza can end up funding Hamas, one senior staff member publicly condemned the post as "hateful and shocking." She called for an investigation into JSoc simply for sharing a verified concern. That investigation went ahead. Meanwhile, there have been hundreds of BDS-related calls and posts on campus, and not one has been investigated, to our knowledge. The double standard is blatant.

This is happening in a medical school, where future doctors and healthcare professionals are being shown that antisemitism is tolerated. Since October 7th, hundreds of antisemitic incidents have

occurred, most online, many deeply disturbing. Despite our constant reporting and advocacy, no real consequences have followed.

Now, with the election of a new SU President who has not acknowledged Jewish concerns, we fear things will only get worse. There is deep anxiety about renewed efforts to repeal the IHRA definition of antisemitism, increased BDS campaigning, and a further breakdown of trust between Jewish students and the institutions meant to support them.

The time to act is now.

I feel abandoned and discriminated against by the Union that is supposed to support me.

Imperial College London

Over the past months, I've heard story after story from fellow Jewish students who've been bullied, mocked, or intimidated simply

I've been called "brainwashed by Zionist propaganda," a "genocide supporter," a "white settler colonialist," and told that I am "racist by virtue of being Jewish or Israeli."

for expressing support for Israel or for being openly Jewish on campus.

I've personally experienced it too. After I spoke up in support of Israel, some of my peers accused me of being brainwashed by "Zionist propaganda."

What makes my situation slightly different is that I do have good working relationships with the university and campus security. They've listened. They've communicated. But their hands are tied.

Because of the lack of clear guidance from the police and the UK government on what is or isn't acceptable on campus, the university is left with almost no power to act in many situations. **According to the university's legal counsel, chants like "Global Intifada" and "From the river to the sea", even though they are clearly distressing to Jewish students, are not illegal under UK law. As such, they're protected under freedom of expression.**

In an open letter we wrote as the Jewish Society, we shared what has become our unfortunate reality: ***"Even in relatively peaceful times, Imperial Jewish and Israeli students feel fear on campus. They are scared to be openly Jewish and openly Israeli for fear of classmates and lecturers attacking them. They fear verbal repercussions, online harassment, discrimination, isolation and bullying... This fear is considered 'normal, baseline'***

for Jewish and Israeli students."

That fear remains. Not because the university doesn't care but because without legal clarity and support from wider institutions, even those who want to help are left without tools to do so. And we are left to carry that fear, day after day, as the cost of simply being who we are.

University College London

I'm a student of History and Politics of the Americas, and over the past months, I've experienced relentless antisemitic abuse and harassment on campus. **It's reached the point where I've felt unable to attend class.** I've reported several incidents to the university—providing the names of the students involved—but none of the complaints have been properly addressed. There has been no action, no follow-up, and no sense that my safety matters.

I've been repeatedly heckled, alienated, and bullied by other students. **I've been called "brainwashed by Zionist propaganda," a "genocide supporter," a "white settler colonialist," and told that I am "racist by virtue of being Jewish or Israeli." These comments are not theoretical, they've been said to my face, in classrooms and public spaces on campus.**

I've been told things like " Hamas had their reasons," "Israel killed their own people," and that the October 7th massacre was "resistance." These are the kinds of justifications I'm forced to hear while grieving and fearing for my community.

It's not just about what's said, it's about what this environment has done to us. Every Jewish Society event now has UCL security stationed at every entrance. Even when we hold events in synagogues, police are posted outside. That level of protection is our new normal.

But it shouldn't be. It shouldn't be normal to live with this level of fear just to gather as Jewish students. It shouldn't be accepted that we are harassed, shouted down, and made to feel unwelcome simply for being who we are.

London School of Economics

We recently held a Lunch and Learn session on campus. We thought that it was part of the university policy that an academic chair was present at the event, but after looking into it further, we discovered that wasn't the whole story.

The only reason the university insisted on assigning an academic chair to our event

A final-year student was booed during her own graduation ceremony, simply for having an Israeli name. I've heard from others who've stopped speaking Hebrew in public because of how unsafe they feel. One student told me, "I've never felt this scared to be Jewish."

was to monitor content related to Israel. It felt like we were being overseen, not for safety or academic integrity, but simply because of the topic we were addressing.

The university sent an academic to supervise a student-led event, as if we were saying something dangerous or forbidden. It echoed darker times, where speech was policed.

Rather than taking a balanced view or reaching out to us for clarification, the university based its decision on selective, negative, and out-of-context information, without ever speaking to us directly.

We were essentially accused, without any evidence, of trying to "brainwash" students or spread misinformation.

All we came to do was educate, share

perspectives, and create a space for thoughtful discussion. But before we even stepped through the door, we were treated with suspicion.

The session itself proved the opposite: that students want to learn, and they value respectful dialogue. But it's clear that institutional bias still runs deep and that has to change.

Student party - TLV takes London

The "Tel Aviv Takes London" party is an annual event run by various Jewish and Israeli university societies. It's meant to be a fun, vibrant night to celebrate Israeli culture and bring students together in a positive space.

At some point after the event kicked off, a member of the public began shouting "Free Palestine" at Jewish students who were simply trying to enjoy the night.

Later on, one of them burned one of the decorative bunting we had hung up. It had Israeli flags on it.

Yes! Someone set fire to an Israeli flag decoration inside a student celebration.

This was meant to be a celebration. A night to feel proud of who we are. Instead, Jewish Zionist students began to feel unsafe simply for being visible. **For showing support for Israel. That act, the burning of a symbol, wasn't just about the bunting. It was about sending a message to all of us: You're not welcome here.**

University of Birmingham

Our university prides itself on being culturally diverse, a place where students from around the world bring different perspectives and experiences. The university and the Guild of Students both promote values of equality, diversity, and inclusion. On paper, these are admirable goals. In practice, for students like me, these values often feel like empty slogans.

Since Hamas's brutal attacks on Israel on

October 7th, I, and others who identify as Zionist or Israeli, have never felt more isolated. What should have been a space of belonging has become a place of fear, hostility, and silencing. From late 2023 through the end of the academic year, anti-Israel sentiment on campus surged to unprecedented levels.

Encampments took over public spaces with signs reading “Zionists off campus” and “From the river to the sea”, a slogan that calls for the elimination of the world’s only Jewish state. This wasn’t just a protest. It was intimidation.

[My lecturer] told the class that Hamas was “anti-Israel, not antisemitic.”

The hate wasn’t confined to demonstrations. **A final-year student was booed during her own graduation ceremony, simply for having an Israeli name. I’ve heard from others who’ve stopped speaking Hebrew in public because of how unsafe they feel. One student told me, “I’ve never felt this scared to be Jewish.”**

This year, nothing has improved. **During Freshers’ Week, the societies fair, meant to be a celebration of student life and diversity, became a minefield. Almost every stall displayed a Palestinian flag. It felt like a message: you’re not welcome here if you support Israel.**

A first-year student, excited about theatre, approached the drama society to join. When he asked if his Zionist views would be accepted, he wasn’t welcomed. Instead, he was confronted with political rhetoric and made to feel like there was no place for him there.

It’s heartbreaking. We’re not trying to silence others. We simply want the same space to exist and express ourselves, without being pushed out.

The situation isn’t limited to students.

Candidates for student leadership positions have run on explicit platforms to sever all ties with Israel. **In October, the entire student body was asked to vote on whether the Guild should adopt a pro-Palestinian stance. The motion passed, despite claims that the Guild represents all students. For students like me, it felt like the message was clear: You don’t count.**

Even academic spaces have been weaponised. **A staff-led panel titled “Understanding Conflict and Security in Today’s Middle East” was presented as an objective discussion. Instead, university staff shared misinformation and claimed Israel had no right to self-defence and dismissed October 7th as exaggerated. Hamas was never mentioned.**

Staff are meant to foster open, informed dialogue. Instead, this panel contributed to the hostility we face every day.

We’re not asking for special treatment. We welcome open discussion and education. But we’ve received no meaningful support from the university since October 7th. We’re left to face this rising tide of hate on our own. The university has not protected us, nor made any visible attempt to educate others about who we are.

It’s devastating to feel erased. I’ve been denied the right to express my identity. My classmates ignore me. My professors stay silent. **My parents now ask me not to speak Hebrew with them on the phone while walking around campus, for fear that someone might hear me and act on their hate.**

We shouldn’t have to hide who we are. But the truth is, we do, because our university has offered no protection, no reassurance, and no accountability.

The only support we’ve found has come from outside organisations. That support should have come from within.

I hope this testimony has helped you understand our reality. We are not asking for agreement. We are asking for dignity. For safety. For the right to be visible without fear.

Legal Overview UKLFI

Legal overview by Jonathan Turner, Executive Director of UK Lawyers for Israel Charitable Trust

Many UK universities have policies on dignity, prohibiting bullying and harassment by other students or staff. A number of the reported incidents fall into this category. Complaints about such conduct should be properly investigated by universities and addressed by appropriate disciplinary action. Regrettably, universities often prevaricate in dealing with such complaints.

Harassment is also prohibited under two different pieces of legislation. ***The Protection from Harassment Act*** applies if there is a course of conduct amounting to harassment on at least two occasions. ***The prohibition on harassment under the Equality Act*** does not require a course of conduct, but it only applies to harassment of students by the university or its staff, not by fellow students, unless this is part of a general hostile atmosphere created by the university.

Harassment must relate to a “protected characteristic” to be caught by the Equality Act, but it is otherwise very broadly defined under this Act. It covers unwanted conduct that affects another person’s dignity or creates an intimidating, hostile, degrading, humiliating or offensive environment. Protected characteristics include being Jewish, whether as an ethnicity or religion, or Israeli as a nationality, or Zionist as a philosophical belief in the right of Israel to exist as a State.

The Equality Act also prohibits discrimination and victimisation by a university or its staff against students. Discrimination means treating a person less favourably because of a protected characteristic by subjecting them to some form of detriment. Victimisation covers penalising a student for making a complaint

about harassment or discrimination because of a protected characteristic.

There can be a fine line between harassment and freedom of speech. Universities are required to take all reasonably practicable steps to secure freedom of speech within the law. In many cases, the difference is in the manner of expression rather than the content. Even where the underlying viewpoint could have been expressed legitimately, putting it in a hostile or offensive manner can amount to harassment, particularly where it is targeted at a particular person.

The university’s obligation to secure freedom of speech within the law for students, staff and visiting speakers cuts both ways. Universities are required to ensure that ***Jewish or Israel-supporting students*** can hold meetings without disruption. Those disrupting a legitimate meeting may also commit criminal offences of aggravated trespass, assault if there is a threat of physical violence, and public order offences.

As well as violent disorder, ***the Public Order Act*** prohibits threatening or abusive words or behaviour, or disorderly behaviour, within the sight of a person likely to be caused harassment, alarm or distress. It also prohibits insulting words or behaviour with intent to cause harassment, alarm or distress, or imminent violence, or to stir up religious hatred. The act also prohibits threatening, abusive or insulting words or behaviour likely to stir up racial hatred, meaning hatred against a group of persons defined by reference to colour, race, nationality, citizenship or ethnic or national origins. Most of these provisions apply to written material

as well as spoken words, and the racial hatred offence also applies to visual images.

Grossly offensive communications are prohibited by **the Malicious Communications Act and the Communications Act**. The Communications Act also prohibits electronic communications of a menacing character or which the sender knows to be false and sent for the purpose of causing annoyance, inconvenience or needless anxiety. **The Online Safety Act** prohibits sending online messages which the sender knows to be false and intended to cause non-trivial harm to a likely audience without reasonable excuse.

Hamas and Palestinian Islamic Jihad are proscribed terrorist organisations under **the Terrorism Act 2000**. Under this Act, it is a criminal offence to express an opinion or belief supportive of a proscribed organisation, being reckless as to whether a person to whom the expression is directed will be encouraged to support a proscribed organisation.

The Terrorism Act 2000 also prohibits membership of a proscribed organisation, inviting support for a proscribed organisation, and arranging or managing a meeting to support or further the activities of a proscribed organisation or to be addressed by a member of a proscribed organisation. A further provision of the Terrorism Act 2000 prohibits wearing,

carrying, displaying or publishing an image of an article so as to arouse reasonable suspicion of being a member or supporter of a proscribed organisation.

The Terrorism Act 2006 further prohibits glorification of terrorism where members of the public would reasonably infer that the conduct glorified should be emulated by them in existing circumstances.



Recommendations

The findings of this report reveal a disturbing normalisation of antisemitism across UK universities. This is often disguised as political activism, but it is experienced by students as targeted, personal, and deeply harmful. Based on student testimonies, stakeholder engagement, and our educational analysis, we propose a series of recommendations for universities, policymakers, and community partners to urgently adopt.

Together, these recommendations form a strategic framework built around six guiding principles: **Recognition, Accountability, Expulsion, Inquiry, Oversight, and Inclusion**. Each is essential for addressing the crisis of antisemitism in higher education and to begin restoring the confidence of Jewish and Israel-supporting students.

1. Recognition - Recognise the Link Between Anti-Zionism and Antisemitism

It must be acknowledged that anti-Zionist rhetoric, when targeting Jewish students or denying the Jewish right to self-determination in their one and only homeland, is a form of antisemitism. Anti-Zionism at present is the main catalyst and expression of modern antisemitism. This report demonstrates that such rhetoric causes widespread distress and exclusion.

It is essential to understand that the IHRA working definition of antisemitism - adopted by the UK Government, all UK police forces and many universities and higher education bodies – explicitly states that “denying the Jewish people their right to self-determination” is a form of antisemitism. Anti-Zionism is the very embodiment of the denial of Jewish self-determination. It must be recognised that the IHRA definition is widely supported by the UK’s Jewish community.

Universities must embed training on the intersection of antisemitism and anti-Zionism within all equity, diversity, and inclusion programmes, including for academic staff. Institutional policies should explicitly affirm that Jewish students have the right to express their full identity, including religious, cultural, and ancestral ties to Israel. The denial of this connection, particularly when it singles out Jewish identity for exclusion, is a clear form of discrimination and must be addressed accordingly. Zionism, as an integral component of many Jewish students’ identity, must not be mischaracterised as inherently political, provocative, or unacceptable. Academic institutions have a duty to protect this expression under the same principles that safeguard all other forms of identity and belief.

2. Accountability - Establish Institutional Responsibility and Consequences

Universities must be held accountable by the UK Government when antisemitism, support for terrorism, or incitement to violence occurs within their institutions, whether through student societies, faculty, or campus-hosted events. They must clearly communicate a zero-tolerance stance, enforce consequences, and issue public condemnations when necessary. Institutions that fail to act foster a culture of impunity. The UK Government should consider outlining a framework of escalatory sanctions to be levied on universities failing to uphold their legal obligation to safeguard students.

The UK Government can make a significant contribution to the countering of antisemitism by mandating universities to annually report all recorded accusations and incidents of antisemitism to the Office for Students and to provide accounting of the steps taken to investigate and resolve accusations of antisemitism. This will ensure the Government is clear-eyed when shaping further policy responses.

Universities must enforce and publicly document clear disciplinary consequences for students or staff who promote hate speech, glorify terrorism, or engage in antisemitic harassment. This includes support for students impacted by such conduct and clarity around freedom of speech policies that do not shield incitement or intimidation.

3. Expulsion - Expel Students and Academic Staff Who Promote or Incite Hate and Violence

Universities must send an unambiguous message that intolerance, hate and incitement have no place in academic spaces. Students and academic staff who promote, glorify, or incite terrorism or violence must be removed from campus and face disciplinary action, including possible expulsion. Universities must be obligated to liaise with the police in all instances where actions may constitute a criminal offence – including expressions of support for a proscribed terror group. Permitting such individuals to remain on campus poses a direct threat to the safety and well-being of others.

Universities must also enforce clear and consistent consequences for those who promote hate speech, glorify terrorism, or engage in antisemitic harassment. This includes supporting affected individuals and making absolutely clear that freedom of speech cannot be used as a shield for incitement, intimidation, or abuse.

This responsibility aligns with their legal duties under the Prevent strategy, which obligates institutions to take proactive steps in countering radicalisation and safeguarding their communities.

4. Inquiry - Launch a Public Inquiry into Campus Antisemitism

A government-backed public inquiry should be launched to investigate the systemic failures that have allowed antisemitism to persist and escalate within UK universities. This inquiry should gather testimony from Jewish students, review university procedures, assess the role of student unions, and recommend national standards to ensure student safety and institutional accountability.

5. Oversight - Review Student Union Conduct and Programming

Student unions must take responsibility for ensuring that their events, motions, and communications do not promote antisemitism or alienate Jewish and Israel-supporting students. Universities must oversee union activities to ensure alignment with equality law and institutional values.

Recommendations

6. Inclusion - Engage Jewish Students in Policy Creation

Jewish and Israel-supporting students must have a seat at the table. Universities should engage them in the creation of diversity, equity, and inclusion policies, as well as antisemitism prevention strategies. Their insights are essential in shaping campus environments where all students feel seen, safe, and valued.

The brave students who have contributed to StandWithUs UK's report do not ask to be treated differently from any other student. They have sounded an alarm which must serve as a wake-up call, and it is now incumbent on us all to end the environment of indifference they have faced from universities across the country.

This framework provides policy makers and educational institutions with a much-needed and long-overdue set of tools to tackle the rampant antisemitism which has polluted the UK's world-renowned universities. A zero-tolerance approach is rightly expected and enforced for all other forms of racism. Why should it be any different for Jewish and Israel-supporting students?

Acknowledgments

We begin this report by expressing our deepest gratitude to the students whose testimonies form its foundation. Your courage to speak out—often in the face of intimidation, isolation, or fear—has brought light to truths that demand to be heard. This report is dedicated to your voices, your strength, and your unwavering determination to stand up against antisemitism.

We extend heartfelt thanks to **Lord Leslie Turnberg** for graciously hosting students at the House of Lords and for taking the time to listen so attentively and empathetically to their lived experiences. We are also deeply grateful to **Baroness Jacqueline Smith**, **Rt Hon. Luke Akehurst MP**, and **Rt Hon. Damien Egan MP** for attending the parliamentary roundtable and offering both their presence and their support.

We further wish to thank **The Lord Austin of Dudley**, **Bob Blackman CBE MP for Harrow East**, **The Baroness Deech DBE KC**, **The Rt Hon. the Baroness Hodge of Barking DBE**, **Christine Jardine MP for Edinburgh West**, **The Baroness Ramsay of Cartvale**, and **Greg Smith MP for Mid Buckinghamshire** for their endorsement of this report and their ongoing commitment to these vital issues.

Special thanks go to the **Israeli Embassy in the UK** for hosting an important roundtable discussion that enabled further sharing of testimonies and institutional engagement, and to **UK Lawyers for Israel (UKLFI)** for their legal review of the testimonies.

We are profoundly thankful to the team at **StandWithUs UK**, for their leadership and tireless commitment to exposing and challenging antisemitism in all its forms. The creation of the **7/10 Educational Centre**, developed in the wake of the Hamas massacre on October 7, 2023, has provided a crucial platform for educational response, resilience, and action.

To our community partners, volunteers, and allies: thank you for standing with us. This report exists because of your trust, support, and shared belief in justice and accountability.



**People who hate
Jews will use Israel
to attack them**

Rabbi Lord Jonathan Sacks, Chief Rabbi of the United
Hebrew Congregations of the Commonwealth, 1991-2013



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Supporting Israel and fighting antisemitism in the UK

Thank you.

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