

METHODOLOGY

Before jumping into the results, here is some background on the study. The study was funded by the **Jim Joseph Foundation**, a national funder of Jewish education initiatives. The survey itself was administered by **College Pulse**, a survey and analytics firm specializing in the college student population. I am a social scientist and professor who has conducted a number of studies on civic engagement, young adults, and antisemitism. I worked with the Jim Joseph Foundation and College Pulse to organize this research project and analyze the results.

Back in the Spring of 2022, our team surveyed approximately 2,000 Jewish students and 1,000 non-Jewish students across the country who were attending 4-year colleges. I published a **report** in 2022 that details the methodology and results. That report analyzed several questions related to Israel and antisemitism that have become especially relevant in light of the recent turmoil on campuses.

Because there are no official benchmarks of what the true population of Jewish American students looks like in terms of demographics or attitudes, it's hard to know whether a sample of this kind is truly representative.¹ However, as explained in my 2022 report, the basic demographics of the students who were sampled look similar to other studies, such as the young adults surveyed in **Pew's 2020 study of Jewish Americans**, which gives us some confidence in the sample.

Between November 16 and December 21, 2023 – 40-75 days following the October 7th attack – we fielded a second survey. This survey was completed by about 1,000 Jewish students and 1,500 non-Jewish students. The Jewish students include those who consider themselves ethnically or culturally Jewish even if not Jewish by religion.

155 of the Jewish students surveyed in 2023 were among the students who were surveyed back in 2022. Back then, they were freshmen and sophomores. Now, they're juniors and seniors. This is called a panel design, and I'll refer to the students surveyed both years as "the panel." The full set of respondents in each year I'll refer to as the "cross-sections."

The panel of students surveyed both years provides a link between pre-October 7 Jewish life on campus and post-October 7 Jewish life on campus. If we observe attitudinal changes in the panel, we know it's not because of sampling variation but because students felt differently in 2023 than 2022. It turns out that the changes we measure are so big that they are highly statistically significant, even with a relatively modest sample size of 155 students in the panel.

One last note on the methodology. In the 2022 survey, the sample of non-Jewish students was designed to be representative of four-year college students across the country. In the 2023 survey, we made an adjustment. We focused the non-Jewish sample on schools that have substantial Jewish populations. To really understand social tensions and the campus climate as experienced by Jewish students, we didn't need to survey non-Jewish students in schools that have very few Jewish students. Instead, the 2023 survey pulls non-Jewish students mainly from 21 specific campuses. Those campuses are quite diverse. They include public schools (e.g., Binghamton, University of Michigan) and private schools (e.g., Columbia, Tulane); they are in northeast (e.g., Dartmouth, Northeastern), the south (e.g., Emory, University of Central Florida); the midwest (e.g., Washington University-St. Louis, Ohio State), and the west (e.g., University of California, San Diego, University of Arizona). But they are all campuses with sizeable Jewish populations.

1. In typical representative surveys, researchers are able to use the United States Census and other official records to gauge the true population characteristics of a community. A survey sample is considered representative when it matches the true population on these characteristics. The typical sources used to gauge representativeness (such as Census information about the age, race, gender, and location of Americans, or election returns gauging the political views of communities) do not measure Jewish identity.