

# Nearly half of ultra-Orthodox Jews in US know victims of post-Oct. 7 antisemitism – poll

Poll comparing Haredi Jews to former members of community finds that both experience discrimination, although rate is slightly lower among members of the latter group

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Illustrative: Ultra-Orthodox Jews in the Williamsburg neighborhood of Brooklyn, New York City, September 14, 2021. (Luke Tress/Flash90)

NEW YORK — Nearly half of ultra-Orthodox Jews in the United States know someone targeted by antisemitism in the aftermath of Hamas’s October 7 attack on Israel, a survey released on Thursday found.

The poll surveyed Haredim and former Haredim in the US on their experiences since the outbreak of the war and the ensuing surge in antisemitism. Both groups reported widespread anti-Jewish discrimination but differed in their responses and sources of support.

Jewish community organizations, such as the [Jewish Federations of North America](#) and the [Anti-Defamation League](#), have polled US Jews since the Hamas onslaught against Israelis, but there is little data about the effect on Haredi communities specifically.

The new poll released was a collaboration between [Nishma Research](#), the Nishma US group that surveys Orthodox Jews, and [Shtetl](#), a New York-based news outlet focused on Haredi communities.

The survey was conducted in June, but the results weren’t released until Thursday, with Nishma head Mark Trencher saying it took time to collate the data and analyze the results. The researchers plan to publish a follow-up report with additional results, Trencher told The Times of Israel.



Israel supporters during a protest in New York City, October 8, 2023. (Luke Tress/Times of Israel)

For Haredim, 44% said they know victims of antisemitic hate or physical violence since October 7. For the formerly ultra-Orthodox, the figure was lower — 36%. Haredim are visibly Jewish due to their attire and lifestyle, making them more likely targets for antisemitism. Former Haredim range in their level of Jewish observance, so many are not visibly Jewish. Haredim are also more connected to other Jews, making them more aware of attacks against community members, Shtetl noted in its report on the survey.

A large majority of both groups — 88% of Haredim and 75% of former Haredim — believed antisemitism has increased in the past five years.

Around one-fifth of both groups said they had attended pro-Israel rallies since October 7. Five percent of former Haredim joined anti-Israel protests, compared to one percent of Haredim.

The Haredi community is diverse and has differing views on Israel and Zionism. For example, among the two most recognizable Hasidic communities in New York, the Satmar and the Chabad-Lubavitch movements. The Satmar are theologically non-Zionist, while Chabad is more openly supportive of Israel.

The two groups surveyed differed in where they found support and community to help them cope after October 7. For Haredim, a majority found support from other Haredi Jews, such as friends and family. Some of the other top sources of support were their synagogue community and rabbis.

For former Haredim, some of the top sources of support were social media, their online community, non-Orthodox Jews, other former Haredim and therapists.

Only 3% of Haredim said they “felt very alone,” compared to 15% of former Haredim. One-third of Haredim said they did not need support, compared to one-quarter of former Haredim who said the same.

The two groups responded differently when asked about their religious observance since October 7. For Haredim, 46% said they had taken on a new mitzvah, or religious commandment, or had become “more stringent with an existing mitzvah.” For former Haredim, 10% said the same. Some Haredi respondents reported new practices such as praying for IDF soldiers and for the return of the hostages and giving charity to Israeli organizations.

A larger percentage of former Haredim — 35% compared to 29% — said they had made more of an effort to “demonstrate Jewishness,” such as wearing a Star of David or dog tags symbolizing the plight of the hostages.

A larger percentage of former Haredim also said they had hidden markers of Jewish identity due to concerns of antisemitism, taking to wearing a baseball cap instead of a kippah, for example. One-third of former Haredim said they had done so, compared to 17% of Haredim.

The poll surveyed 376 Haredim and 292 former Haredim and reached the respondents through social media, WhatsApp groups, online forums and email blasts.