

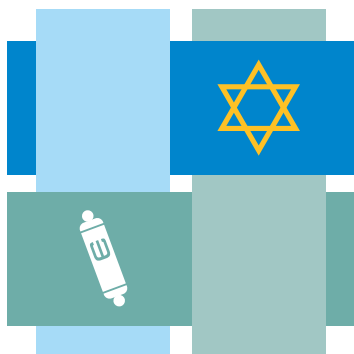
Strategy to strengthen Jewish life and combat antisemitism in Sweden



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Introduction



“Jewish culture is an integral part of Swedish culture, and Jewish history in Sweden is an essential thread in the fabric of our shared cultural heritage.”

Jewish culture is an integral part of Swedish culture, and Jewish history in Sweden is an essential thread in the fabric of our shared cultural heritage. It should be self-evident that Jews in Sweden can wear their Star of David or kippah openly and with pride. Unfortunately, this is not always the case. Sweden’s first strategy to strengthen Jewish life and combat antisemitism comes at a time of growing insecurity for the Jewish minority. Many Swedish Jews describe antisemitism as the single largest obstacle to fully living a Jewish life in Sweden.

Antisemitism constitutes a threat to both individuals and to our democratic society. As a phenomenon, antisemitism is obviously not a new element in our society. Antisemitism has a unique ability to change into new forms, contexts and places, and has caused fear and restricted the freedom of Jews for many centuries. Prejudice and hostility towards Jews have a long history and remain a serious problem in many countries, including Sweden. Hatred, threats and conspiracy theories come from many and widely differing quarters and strata in society. Antisemitism also occurs in various violent extremist environments. Jews have been the target of multiple serious terrorist attacks around the world in the 2000s and the threat level is also high in Sweden. Antisemitism has been on the rise in recent years, especially in digital environments, but also more openly in public spaces. In the context of intensified conflicts in Israel and its neighbouring regions there has been a clear increase in expressions of antisemitism and hate crimes in public spaces in Sweden. These also affect people with no connection to Israel, simply because they are Jewish.

At the same time, a countermovement, or “renaissance”, is also emerging, with a growing interest in Jewishness, both within the Jewish minority and in the majority community. During consultations for the development of this strategy, young Jews spoke of their longing to build a Jewish identity based on Jewish culture and traditions. From the customs, the music, the literature and cuisine, and not from the sense that a Jewish identity is defined in relation to various kinds of threats and hatred. A humble and important plea is often repeated: “you need to start talking about Jewish life, not just Jewish death”. At the same time, ensuring security is fundamental to being able to live a Jewish life in Sweden.

The Government's work on the strategy has therefore been based on some fundamental principles.

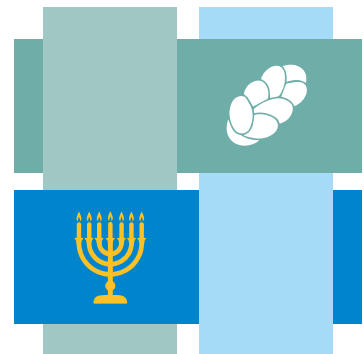
Firstly, the realisation that a strategy for Jewish life must also include strategic action to combat antisemitism. Without effective tools to remove the obstacles and threats faced by Jews who want to live freely and openly in their Jewish identity, no Jewish life can be guaranteed in Sweden.

Secondly, the strategy must be based on the defining features of antisemitism in relation to other forms of racism. Antisemitism shares similarities with other forms of racism, but is characterised, among other things, by the perception of Jews as a dangerous group with a great deal of power – which contributes to threats against Jews coming from multiple quarters and from both the left and right at the same time – and its unique ability to change with the times. Antisemitic ideas largely have historical and cultural roots and are passed on; something which needs to be addressed in particular in efforts to combat the spread of antisemitism.

Thirdly, it is important for a long-term strategy to also recognise how Jews and Jewish life have helped enrich our country, historically and today. This work should be forward-looking, with efforts to both preserve and develop Jewish culture and its languages for future generations.

At the time of writing this strategy, we are celebrating 250 years of established Jewish life in Sweden. It is also the 80th anniversary of the liberation of Auschwitz-Birkenau, which marked the end of the Holocaust – the ultimate example of what antisemitism can lead to. To actively work with remembrance and to have a focus on knowledge and education about antisemitism in the past and present are essential prerequisites for breaking the chain of prejudice passed down over generations. But strengthening Jewish life and making Jewish life more visible is in itself an initiative to counter prejudice and antisemitism.

There have been strong calls for a strategy for Jewish life and against antisemitism, with the Jewish minority in particular expressing this need. The intention is that this strategy will ensure opportunities for a free and open Jewish life in Sweden in the long term, and that it will accelerate such a development across society during the period 2025–2034.



The strategy lays the foundation for structured efforts

The strategy provides a structure for national efforts to strengthen Jewish life and combat antisemitism. The aim is to lay the foundations for more focused and coordinated efforts that can accelerate the development and implementation of measures in this direction.

The strategy can also contribute to efforts at local and regional level by creating the conditions for knowledge and tools to both reach and be applied in municipal and regional activities. This will create opportunities to support and strengthen the efforts and engagement that already exist in society within these areas.

Efforts to strengthen Jewish life and combat antisemitism are cross-sectoral and involve multiple policy areas. The strategy makes a particular contribution to achieving the objective of national minority policy adopted by the Riksdag, which is to provide protection for the national minorities, strengthen their opportunities to exert influence, and to support the historical minority languages so as to keep them alive. In addition, the strategy operates to fulfil the objective adopted by the Riksdag of ensuring full respect for Sweden's international human rights commitments. The strategy also contributes to achieving the objective of the Government's Action Plan to combat racism and hate crime, which is a society free from racism, including antisemitism.

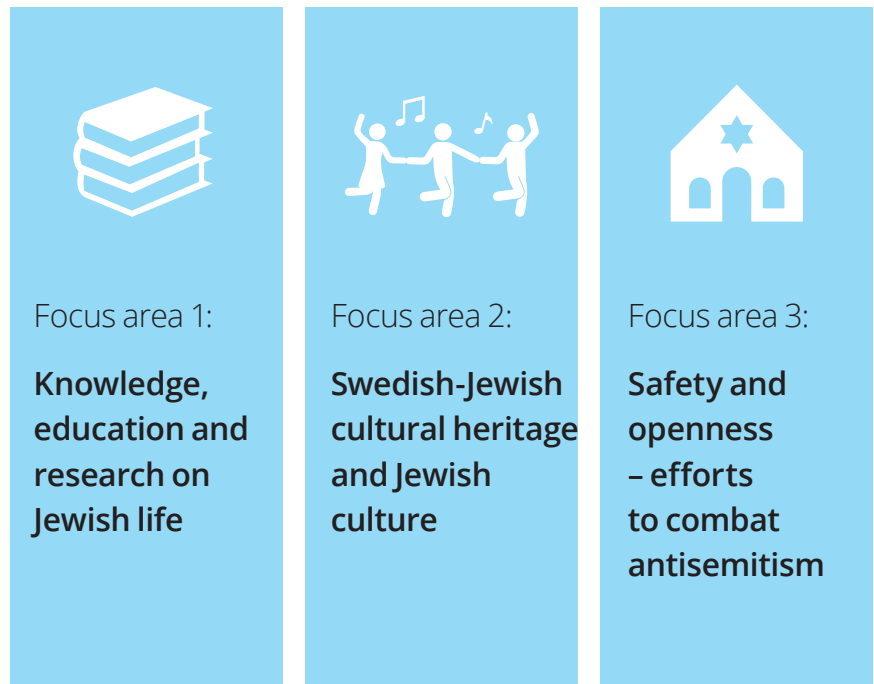
A long-term and goal-oriented strategy

The national strategy for strengthening Jewish life and combatting antisemitism represents a ten-year commitment over the period 2025–2034, and assumes the engagement of large parts of society. This work needs to be nationwide, regardless of whether or not there is a Jewish presence or Jewish civil society nearby or not.

To bring about lasting change in society, it is important that this work is based on clear objectives and focuses on specific areas. The implementation of the strategy will require the engagement of central government agencies, municipalities and regions as well as civil society actors. The work also needs to be monitored continuously and possible to evaluate.



The strategy is based on three focus areas that are considered to be of central importance for strengthening Jewish life and combatting antisemitism:



Focusing on these areas does not preclude important initiatives being carried out in other areas. Yiddish and other Jewish languages are relevant in all three focus areas.

Each of the focus areas has an associated objective. Within each focus area, actions need to be implemented to help achieve the objectives. The focus areas and objectives are intended to guide the government agencies and actors involved in the strategy. It should be possible to monitor the work carried out within the strategy in relation to the objectives.

The objectives relate to a number of Sweden's commitments under the Council of Europe's Framework Convention for the Protection of National Minorities (SÖ 2000:2), (the "Framework Convention"), and the European Charter for Regional or Minority Languages (SÖ 2000:3), (the "Language Charter"), as well as several of the UN's human rights conventions.

The focus areas and objectives are detailed in the sections below. These also include brief descriptions of the situation in each focus area, identified needs, the future direction of the work and examples of actions that can help achieve the objectives.

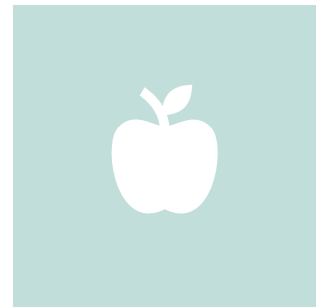
Starting points for the strategy

The strategy is based on the report *Ett starkt judiskt liv för framtida generationer – Nationell strategi för att stärka judiskt liv i Sverige 2025–2034* (SOU 2024:3) (Strengthening Jewish life for future generations – National Strategy for Strengthening Jewish Life in Sweden 2025–2034). The report was referred for consultation, with the outcome showing broad support for a national strategy to strengthen Jewish life and combat antisemitism in Sweden.

Another starting point for the strategy is the Government's Action Plan to combat racism and hate crime (A2024/01394), which lays the groundwork for a comprehensive approach to combating racism and hate crime, as well as targeted efforts to highlight and combat specific forms of racism, including antisemitism. Since antisemitism is a component of violent extremist environments, the national strategy against violent extremism and terrorism (Govt Comm. 2023/24:56) is also an important starting point.

A number of Sweden's international commitments have guided the development of the strategy, such as the Framework Convention, the Language Charter and the UN Conventions on Civil and Political Rights, on the Rights of the Child (e.g. Articles 2 and 12), on Economic, Social and Cultural Rights, and on the Elimination of All Forms of Racial Discrimination. The European Union's Strategy on combating antisemitism and fostering Jewish life (2021–2030) has also been taken into account.

The Act on National Minorities and Minority Languages (2009:724) (the "Minorities Act") is also relevant to the strategy, including its provisions on national minorities, national minority languages and the obligations of government agencies in relation to the national minorities. There is also other legislation that affects the rights of the national minorities in various ways in areas such as schools, social services and health care.





“The efforts of the Government’s task force for Jewish life have been another starting point for the strategy.”

Hate crime legislation is also relevant to the strategy. Hate crime is a collective name for the offences agitation against a population group and unlawful discrimination as well as the aggravating circumstances provision in Chapter 29, Section 2 (7), of the Criminal Code. The latter provision means that if a motive for the offence was to insult a person or a population group on the grounds of, for example, race, colour, national or ethnic origin or religious belief, this is taken into account as an aggravating circumstance when assessing the penalty value of each specific type of offence.

One tool in the work against racism is the Discrimination Act (2008:567), which aims to combat discrimination and in other ways promote equal rights and opportunities regardless of ethnicity and religion or other belief, for example.

In developing the strategy, two consultations were held with Jewish organisations and organisations working to combat antisemitism and for Holocaust remembrance. In addition to these consultations, several other consultations and dialogues with civil society organisations have taken place, each focusing on different aspects of the work.

The efforts of the Government’s task force for Jewish life have been another starting point for the strategy. The task force collaborates and maintains a dialogue regarding preventive measures and initiatives that strengthen the conditions for Jewish life and which prevent and combat antisemitism in Sweden.

Unless otherwise stated below, the status reports and history contained in the strategy are mainly based on what is stated in the report (SOU 2024:3) and in the Government’s Action Plan to combat racism and hate crime.

Jewish life and Jewish languages in Sweden

Jews have a long historical presence in Sweden and have contributed in various ways to building and developing Swedish society and to Swedish cultural heritage. At the same time, the history of the Jewish community in Sweden is characterised by limited rights and by Swedish society's attitude and approach to the group.

In 1775, Aaron Isaac became the first Jew to be authorised to settle in Sweden without converting to Lutheranism. For a long time after this, Jews lived under restricted conditions, with their rights gradually being strengthened over time. It was not until 1951 that the last restriction was lifted with the adoption of a new Act on religious freedom, which, among other things, allowed Jews to be part of a government. Sweden's accession to the Framework Convention and the Language Charter in 2000 recognised Jews as one of Sweden's five national minorities and Yiddish as a national minority language. As a result, Jewish culture and Yiddish came to be recognised as a valuable part of Sweden's cultural heritage.

Today, it is estimated that around 150 000 Swedes have Jewish roots and around 20 000 Swedes identify as Jewish. The Jewish community in Sweden has its roots in many different places and has a wide range of cultural traditions, history and languages. Swedish religious Judaism ranges from Reform Judaism (the most liberal denomination), to Hasidic Judaism, expressed in the Chabad movement. The main emphasis of the Jewish congregations in Sweden is on Conservative and Orthodox Judaism. Many Swedish Jews are non-religious and consider themselves secular Jews, and it is estimated that there are more Jews who are not members of a Jewish congregation than those who are.



"Today, it is estimated that around 150 000 Swedes have Jewish roots and around 20 000 Swedes identify as Jewish."



Living a Jewish life in Sweden

For many Jews, living a Jewish life means doing things that are connected to Jewish culture and traditions, such as celebrating Jewish holidays, taking part in Jewish cultural life and bearing Jewish symbols. For many, it can involve celebrating Shabbat, the Jewish day of rest, together on Friday evening by gathering for a meal. For others, it may involve being active in the Jewish community and congregational life. For those who choose to live a more traditional life, for instance for religious reasons, it may be important to keep kosher or otherwise adhere to Jewish dietary rules and to have access to brit milah, the Jewish circumcision of boys.

Jewish congregations and associations offer cultural and leisure activities, educational programmes, activities for children and young people, and social events. Jewish congregations also offer divine service and other religious activities. They thus fulfil an important role in maintaining and passing on Jewish identity, knowledge and culture to the younger generation. They also serve as a place of safety and community, especially for children and young people. Today, Jewish civil society is concentrated in the largest cities in the country, where the majority of the Jewish population lives.



Jewish languages

Yiddish was spoken by many of the first Jews who arrived in Sweden. New groups of Yiddish speakers arrived at the end of the 19th century and connection with the Second World War. The significance and use of Yiddish has clearly declined since the Holocaust. Few Swedish Jews today have Yiddish as their mother tongue, but many have a connection to the language. Influences and expressions from the language are present to varying degrees in different groups and families where there are, or have been, older relatives who spoke Yiddish. There is a renewed interest in Yiddish, in Sweden as well as internationally. In Sweden, there is also a vibrant community life connected to Yiddish.

The Jewish minority in Sweden consists of individuals with links to several different Jewish languages including Hebrew, Ladino and Judeo-Arabic. Many in the Jewish minority consider Hebrew to be the colloquial language for Jews, as it is shared with other Jews globally. Knowledge of Hebrew is also described as important for understanding texts and songs at divine services.

Antisemitism in Sweden

Antisemitism is a collective term for prejudice and hostility towards Jews. It concerns in part stereotypical notions and myths, and in part a negative attitude towards Jews as a group.

Sweden stands behind the International Holocaust Remembrance Alliance's (IHRA) non-legally binding, working definition of antisemitism, and the list of examples that can serve as a guide, depending on the context. According to this definition, antisemitism is a certain perception of Jews, which may be expressed as hatred towards Jews. Rhetorical and physical manifestations of antisemitism are directed towards Jewish or non-Jewish individuals or their property, and towards Jewish institutions and religious facilities. The definition also includes examples of what is classified as antisemitism, such as comparing Israel's policies with those of the Nazis or considering Jews to be collectively responsible for the actions of the State of Israel.

The prevalence of antisemitic ideas and the rise in hate crime targeting Jews means that living safely and securely as a Jew in Sweden today has become more difficult, both for individual citizens and for Jewish organisations. The lack, or perceived lack, of safety and security and the risk of being subjected to hatred or threats limit many Jews' ability to live a Jewish way of life and to openly express their Jewish identity.

Antisemitism occurs across broad segments of the population and most people with antisemitic attitudes or who subject others to antisemitism – consciously or unconsciously – generally do not belong to an organised group. At the same time, it is clear that hatred and threats against Jews have particularly links to right-wing extremism, left-wing extremism, and violent Islamist extremism. There is also antisemitism linked to conflicts in the Middle East. Actors in violent extremist environments, particularly within right-wing extremism and violent Islamist extremism, can pose direct threats to individual Jews and to congregations and organisations. The threat also comes from foreign state actors who use proxies, such as people in the criminal milieu, to plan and carry out various crimes.

Antisemitism has increased significantly in Sweden following the Hamas terrorist attack in Israel on 7 October 2023 and the subsequent war in Gaza. Many Jews are experiencing a sense of vulnerability, abandonment and betrayal by parts of society.



"... antisemitic ideas and the rise in hate crime targeting Jews means that living safely and securely as a Jew in Sweden today has become more difficult ..."



An attitude survey from 2024 shows that antisemitism has increased globally but levels in Sweden are comparatively low, even in relation to the Nordic countries (Anti-Defamation League, January 2025). According to the survey, 5% of the adult population in Sweden have stronger antisemitic attitudes than the rest of the population, which is in line with a survey conducted by the Living History Forum in 2020. However, the results should not be interpreted to mean that antisemitism is a marginal problem in Swedish society.

Antisemitic hate crimes occur in many different contexts. Common offences include agitation against a population group, damage to property, making an unlawful threat, and molestation. These offences are mainly committed in digital environments, at school or in public places, and the perpetrator is usually unknown to the victim. According to a report on security for faith communities by the Swedish Agency for Support to Faith Communities (2025), Jewish faith communities are among those that are particularly vulnerable to systematic and recurrent violent crime. Generally, the number of unreported hate crimes is large, and many Jews choose not to report incidents to the police, partly because the reporting process is perceived as difficult and rarely leads to a conviction. Studies show that political and violent events linked to Israel, in particular conflicts between Palestine and Hamas and Israel, can lead to an increase in antisemitic hate crimes.

Several studies on antisemitism in digital environments paint a very serious picture of the situation. The spread of antisemitic messages of all kinds, conspiracy theories, and denial and distortion of the Holocaust, is commonplace on most digital platforms and forums. Antisemitic messages, expressions and code words change rapidly and continuously and are adapted to different digital environments.

Children and young people are particularly vulnerable to antisemitism, as they spend a lot of time at school and on social media-environments where antisemitism is often present in many different ways. Jewish pupils have reported verbal or physical attacks as well as language and actions that make them feel singled out, stressed and sad. Jewish students are also exposed to antisemitism in higher education. According to civil society representatives, their Jewish students have felt less safe following demonstrations of various kinds linked to the war in Gaza at higher education institutions.

Focus areas



Focus area 1:

**Knowledge,
education and
research on
Jewish life**

Objective

There should be a good knowledge of Jewish life in society and people belonging to the Jewish minority should have good opportunities to learn Jewish languages.



Focus area 2:

**Swedish-Jewish
cultural heritage
and Jewish
culture**

Objective

There should be a living Swedish-Jewish cultural heritage and good opportunities to participate in Jewish cultural life.



Focus area 3:

**Safety and
openness
– efforts
to combat
antisemitism**

Objective

Jews in Sweden should be able to live openly, safely and securely.

Focus area 1

Knowledge, education and research on Jewish life

Objective

There should be a good knowledge of Jewish life in society and people belonging to the Jewish minority should have good opportunities to learn Jewish languages.

Status report

In recent years, there have been signs of a Jewish ‘renaissance’ in Sweden. This is manifested in part by more Jews turning to Jewish organisations for support, knowledge and community. At the same time, assimilation and secularisation are occurring in the Jewish minority, weakening their ties to Jewish identity. This has increased the importance of Jewish organisations and education organisations that can act as channels for knowledge transfer. There is a great deal of interest in society as a whole, for information, lectures in schools and visits to synagogues.

Studies have identified shortcomings in knowledge and understanding of the needs and conditions of the Jewish minority in the public domain, and of what it means to be Jewish, for example among staff in schools and elderly care services. There are also recognised gaps in the general public’s knowledge about Jewish culture, traditions and history.

The Stockholm County Administrative Board and the Sami Parliament have pointed out that the Jewish minority is covered to a much lesser extent than other national minorities by the municipalities’ structured work with objectives and guidelines. Moreover, the Jewish minority has the least access to its minority rights at municipal and regional level. This risks leading to activities and initiatives in the public domain not being adapted to the needs and conditions of the Jewish minority.

Most Jewish children in Sweden do not attend Jewish schools or preschools, but many Jews see the opportunity to do so as important prerequisites for passing on Jewish culture, history and traditions to future generations. There are currently Jewish preschools in Stockholm, Gothenburg and Malmö. In Stockholm and Gothenburg, there are Jewish compulsory schools up to year 6, and in Stockholm

there is one secondary school with classes with a Jewish profile provided in accordance with the Ordinance on Special Courses in Jewish Studies in Compulsory School (2011:398). There is also Paideia folkhögskola, with a Jewish profile in Stockholm.

Higher education and research about Jewish life is offered at some higher education institutions in Sweden. They concern both contemporary and historical aspects of Jewish life, as well as different Jewish languages. According to data from the Swedish Council for Higher Education, there were 33 first-cycle and five second-cycle programmes in Jewish Studies or Yiddish in 2024. Over the last five years, the number of courses has remained at roughly the same level. Yiddish was taught at first-cycle level, while Jewish Studies was taught at both first- and second-cycle levels. According to information from Lund University, the number of registered Yiddish students at the university has increased from an average of 70 admitted students in the period 2019–2021 to an average of 100 admitted students in 2022–2024.

The curriculum for compulsory school (Lgr22) states that the school is responsible for ensuring that every pupil who has completed compulsory school has acquired knowledge of the culture, language, religion and history of the national minorities (Jews, Roma, the indigenous Sami people, Sweden Finns, and Tornedalians). The syllabuses addressing the national minorities are those for Civics, Religion and Swedish. The History syllabus for secondary school states that the pupils should learn about the Holocaust.

The curriculum for upper secondary school also states that the school is responsible for ensuring that pupils have knowledge of the culture, language, religion and history of the national minorities after completing their schooling.

Surveys show that there is limited access to up-to-date teaching and learning materials in schools on the Jewish minority. Descriptions of Jews rarely reflect the fact that the majority of Swedish Jews live a secular lifestyle or in accordance with denominations other than the ultra-Orthodox.

Within the school system, there are opportunities to study Hebrew as a mother tongue. In the case of Yiddish, pupils belonging to one of the national minorities have a stronger right to mother tongue tuition in the national minority languages than other pupils. The Education Act (2010:800) states that a pupil belonging to one of the national minorities must be offered mother tongue tuition in the

Direction of the work to achieve the objective

Good opportunities to acquire and disseminate knowledge about Jewish life and Jewish languages, and to make this knowledge accessible, help to strengthen the conditions for Jewish life in Sweden. It also enables knowledge about Jewish life and Jewish languages to be preserved and passed on between the generations.

Education about Jewish culture, history and life also help to strengthen knowledge about the Jewish minority in the majority society, and to increase understanding of the needs and conditions of the Jewish minority. Teachers and other school staff have an important role to play in increasing pupils' knowledge of contemporary Jewish life. The level of knowledge within the public sector has an impact on the approach towards the Jewish minority.

The work will include the following:

- Promoting the conditions for education and research about Jewish life and Jewish languages, as well as mother tongue tuition in Yiddish.
- Strengthening the conditions for increased knowledge about Jewish life in schools, and among public sector actors and the general public.

pupil's national minority language in compulsory school, compulsory school for pupils with intellectual disabilities, compulsory special needs school, Sami school, upper secondary school, and upper secondary school for pupils with intellectual disabilities. This obligation on the organiser applies if there is a suitable teacher. However, very few pupils participate in mother tongue tuition in Yiddish, although the number has increased somewhat.

Measures contributing to achieving the objective

Language-promotion initiatives

The Institute for Language and Folklore (Isof) is responsible for the Finnish, Yiddish, Meänkieli and Romani Chib language centres (Ku2024/01288). Special priority must be given to initiatives targeting children and young people. The work of the language centres should be based on the needs of the language bearers for revitalisation initiatives and be carried out in a continued dialogue with the language bearers.

In May 2024, the 2023 parliamentary commission of inquiry into public service broadcasting submitted its report *Ansvar och oberoende – public service i oroliga tider* (SOU 2024:34) (Responsibility and independence – public service broadcasting in troubled times), which proposes that the combined program offering of Sveriges Radio (Swedish Radio), Sveriges Television (Swedish Television) and Sveriges Utbildningsradio (Swedish Educational Broadcasting Company) in the Yiddish language should increase during their 2026–2033 mandate period compared with the 2025 level. The commission of inquiry has also proposed that the programs offered in the minority languages should be relevant to the target groups. The commission's report is being prepared in the Government Offices of Sweden.

Between 2020 and 2024, the National Library of Sweden was tasked with carrying out an investment in the national minorities' libraries. The National Library of Sweden has, with regard to the resource library for Yiddish, collaborated with the Jewish Library, which is run by the Jewish Community of Stockholm. Since 2020, the Government has set aside funds for the National Library to support the national minorities' libraries as resource libraries.

Language initiatives in schools

To assure the right of the national minorities to mother tongue education, the Government has adopted the Government Bill Expanded right to study national minority languages for pupils in upper secondary school and upper secondary school for pupils with intellectual disabilities (Govt Bill 2022/23:132). This means that the right to mother tongue tuition in upper secondary school has been strengthened, so that also those who do not have a basic knowledge of the language are entitled to mother tongue tuition. The draft law entered into force on 1 January 2024 and will apply for the first time to courses starting after 30 June 2025.

In March 2025, the Government adopted a bill to introduce ten-year compulsory school. This will mean that the preschool class will be replaced by a new year 1 of compulsory school from autumn 2028. Compulsory school for pupils with learning disabilities, compulsory special needs school and Sami school will also be expanded to include a year 1. At present, a pupil in compulsory school or equivalent types of school who belongs to one of the national minorities must be offered mother tongue tuition in the pupil's national minority language. There is no equivalent provision for the teaching of a national minority language in the preschool class. The introduction of ten-year compulsory school means that pupils belonging to one of the national minorities will be entitled to an additional year of mother tongue tuition.

Since 2023, the Swedish National Agency for Education has been responsible for the nationwide coordination of teaching in national minority languages, including Yiddish, and compensation for the additional costs of remote tuition in the languages. The National Agency for Education will also support the production and development of teaching and learning materials in national minority languages for preschool, other voluntary types of school, and the compulsory types of school. It is important that efforts continue to ensure that all pupils belonging to a national minority have access to mother tongue tuition and adequate teaching and learning materials.

Higher education and research

Lund University, Stockholm University, Umeå University and Södertörn University are tasked with offering courses in the national minority languages. These higher education institutions were also given a specific assignment to strengthen and develop the revitalisation and preservation of the minority languages in 2022–2024. The assignment has helped to strengthen the education and research environment for Yiddish at Lund University and increased interest in Yiddish studies at that university.

The Government has increased its support to the European Institute for Jewish Studies in Sweden, Paideia, an independent institute for Jewish studies in Sweden, by SEK 3 million annually for the period 2025–2027 to fund ongoing work with education and research on Jewish culture and Jewish life.

Awareness-raising activities

The National Agency for Education has the overall responsibility (sectoral responsibility) for matters relating to the national minorities and the national minority languages within its sphere, which includes acting as a unifying, supporting and driving force in relation to relevant parties. Within the context of its sectoral responsibility, the Agency works to spread awareness of the national minorities and minority languages, and to disseminate information about the right to mother tongue tuition.

In the years 2022–2024, the Living History Forum was tasked with implementing awareness-raising initiatives related to historical events that have affected the national minorities in Sweden. Within the context of this task, the Living History Forum produced materials included those addressed to actors in the school system and in liberal adult education (Ku2022/01209).

Focus area 2

Swedish-Jewish cultural heritage and Jewish culture

Objective

There should be a living Swedish-Jewish cultural heritage and good opportunities to participate in Jewish cultural life.

Status report

The national minorities have existed in Sweden for a long time, and their history, languages and cultures are self-evident elements in Sweden's common history. In Sweden there is an interest in Jewish life and culture within the Jewish minority as well as in the majority society. In Stockholm there are a number of Jewish cultural institutions and a rich Jewish cultural scene including music and visual and performing arts, while in the rest of Sweden this is much more limited. However, Jewish culture has limited visibility in the public domain today, even in Stockholm.

The security measures that Jewish organisations need to take make many cultural events more difficult to access and affect the opportunities of using culture as a place for conversations and meetings with non-Jews.

Swedish-Jewish tangible cultural heritage is found today throughout the country and includes, among other things, synagogues, other buildings and cemeteries. It also includes artifacts and objects in museums and collections as well as various types of archives. In addition, there is intangible Jewish cultural heritage such as traditions, manners and customs that have been passed down between the generations. Holocaust memorial sites, such as reception camps and the traces of escape routes between Sweden and other Nordic countries, also bear part of Swedish-Jewish cultural heritage, as well as memories and accounts of the Holocaust. In Sweden there are several publicly funded institutions that hold collections which include Swedish-Jewish cultural heritage. These include the National Library, the Nordic Museum, the Swedish National Archive and the Swedish Holocaust Museum. There are also collections in several city archives, for example in Stockholm, Gothenburg and Malmö as

well as in smaller archives such as Föreningsarkivet in Borås. Furthermore, there is the Jewish Museum located in Sweden's oldest preserved synagogue.

Parts of Swedish-Jewish cultural heritage are neither visible nor accessible and may have disappeared without ever having been adequately documented. There are also Jewish objects in museum collections that for various reasons are not identified as Jewish. The maintenance of Jewish buildings and cemeteries is also neglected in some instances.

Direction of the work to achieve the objective

Swedish-Jewish cultural heritage is to be preserved, applied and developed. It helps to promote the language and culture of the Jewish minority and to increase public awareness of the Jewish minority and their contribution to Sweden's shared history. This applies to tangible as well as intangible cultural heritage.

A vibrant Jewish cultural life and good opportunities to participate in Jewish cultural activities help to strengthen Jewish identity among the Jewish minority. It also serves as a way of creating places to meet and strengthen cohesion in our society.

The work will include the following:

- Strengthening the conditions for improving knowledge about and highlighting Swedish-Jewish cultural heritage throughout the country.
- Strengthening the conditions for highlighting and developing Jewish culture.

Measures contributing to achieving the objective

250 years of Jewish life in Sweden

2025 marks 250 years of established Jewish life in Sweden. It is an opportunity to highlight the Jewish minority, Jewish culture and Jewish cultural heritage throughout the country. The year coincides with the 80th anniversary of the liberation of the extermination camp Auschwitz-Birkenau. The Government has given the Living History Forum the task of implementing initiatives before and during this jubilee year. The task includes producing material and communicating about the jubilee year. The Government has also tasked the Institute for Language and Folklore, the National Library, the Swedish Agency for Support to Faith Communities, the Swedish National Heritage Board, the Swedish National Archive, the Swedish Institute, the Swedish Arts Council, and the Swedish National Agency for Education to help highlight the anniversary.

In 2024, the Government granted funding to the Jewish Museum in Stockholm for the jubilee year. The funds were for the project Synagogue on Sjalagårdsgatan 19 – the foundation for Jewish life in Sweden, with the aim of increasing awareness of the site's history, highlighting Jewish cultural heritage, and making a unique cultural environment accessible to the public.

The promotion of Jewish culture and Jewish languages

The Swedish Arts Council distributes targeted activity and project grants to national minority organisations and actors, as a complement to the Arts Council's grants in different art forms in order to strengthen, develop and highlight the culture of Sweden's national minorities. This includes contributions to Jewish culture. The Arts Council also distributes support for the planned publication of national minority literature.

In 2025, the Swedish Arts Council is also distributing specific funding to mark the 250th anniversary of Jewish life in Sweden. Projects working to highlight Jewish culture and Jewish languages can apply for this funding. The Government sees a need to support actors who are working to highlight Jewish culture and Jewish languages even in the future, and intends to continue the initiative.

Conservation efforts for tangible and intangible cultural heritage

There are various opportunities to apply for funding to maintain and preserve tangible cultural heritage in such as buildings, sites, and collections with cultural values. According to the Ordinance (2010:1121) on grants for the management of valuable cultural environments, grants can be awarded for building conservation and cultural environment conservation, as well as for greater access to and knowledge about valuable cultural environments. The county administrative boards distribute most of this funding.

It is also possible to apply for grants through the National Heritage Board for the preservation of buildings and sites as well as objects and traditions under the Ordinance (2017:628) on central government grants for cultural heritage efforts. Grants may be awarded to working-life museums, local heritage museums and non-profit cultural heritage activities for special initiatives whose purpose is to preserve, utilise and develop cultural heritage. Specific projects which aim to preserve and develop tangible and intangible cultural values may apply for grants.

The National Heritage Board also distributes grants under the Ordinance (2014:108) on central government grants to non-profit cultural heritage organisations.

The Institute for Language and Folklore coordinates Sweden's work with the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage. This means, among other things, that the Institute maintains a national list of intangible cultural heritage in Sweden, to which the public may submit suggestions (Levandekultur-arv.se). The list includes examples of traditions, holidays and other intangible cultural heritage, including those that cover a large part of the country's population and those that concern only small groups of individuals. Some of the examples concern Jewish cultural heritage.

Highlighting Swedish-Jewish cultural heritage

The Swedish National Archive is tasked with contributing to the implementation of this strategy by highlighting Swedish-Jewish cultural heritage as well as how it is reflected in archives held in the National Archive. Through this task, the National Archive can also contribute to achieving the objective for the focus area Knowledge, education and research on Jewish life.

Focus area 3

Safety and openness – efforts to combat antisemitism

Objective

Jews in Sweden should be able to live openly, safely and securely.

This focus area is divided into three sub-areas:

- Research and knowledge about antisemitism
- Dissemination of knowledge and training about antisemitism
- Safety

Sub-area: Research and knowledge about antisemitism

Status report

In recent years, new research and other reports have led to a greater understanding of antisemitism, its history, contemporary manifestations, and its consequences for both Jews and Jewish institutions. Despite this, new knowledge needs to be developed continuously, not least because antisemitism is constantly taking on new guises and is affected by events in the world at large.

Previous studies and what has emerged in dialogues with civil society concerning antisemitism show that there is a need for deeper knowledge in certain areas in order to better target interventions. Among other things, more knowledge is needed about the prevalence and incidence of antisemitism in digital environments and in the school environment. Deeper knowledge of various manifestations of antisemitism, such as antisemitism being confused with criticism of the State of Israel, is also important.

Furthermore, knowledge that enables comparisons over time is essential to identify and develop interventions, and to improve the conditions for monitoring. There is also a need to regularly survey antisemitic attitudes in the population, the nature of antisemitic hate crimes, and how these are dealt with in the judicial system.

Direction of the work to achieve the objective

To be able to develop the work to combat antisemitism in a way that takes account of different manifestations of antisemitism, and for this work to be monitored and evaluated, relevant and up-to-date knowledge is needed that enables comparisons over time.

The work will include the following:

- Improving opportunities for the continuous development of up-to-date knowledge about the prevalence and dissemination of antisemitism in digital environments.
- Supporting the development of knowledge about antisemitic attitudes in the population.
- Creating the conditions for acquiring knowledge that enables the work to combat antisemitism in the education system to be better targeted.
- Continuously producing statistics and, if necessary, deeper knowledge that provides a picture of hate crimes with antisemitic motives.
- Promoting research on antisemitism and the Holocaust.

Measures contributing to achieving the objective

Antisemitism in digital environments

Since 2022, the Swedish Defence Research Agency (FOI) has had a permanent mission to conduct surveys and analyses of violent extremism and racism in digital environments. Within the framework of this mission, the Agency has developed important knowledge that highlights how antisemitism works as both a mobilising and cohesive factor in anti-democratic extremist environments. To improve the conditions for acquiring deeper and up-to-date knowledge in the area, FOI is tasked with continuously developing and presenting new knowledge about the incidence of antisemitism in digital environments. The Living History Forum is tasked with producing a knowledge overview of the prevalence of antisemitism online and measures to combat this. The task includes identifying key success factors and challenges in the work to combat antisemitism online, and proposing further measures in this area.

Antisemitic attitudes

The Living History Forum is tasked with conducting a study of antisemitic attitudes and beliefs in the Swedish population that will enable comparisons with the Living History Forum's previous studies. The Living History Forum also carries out a study of Swedish school pupils' attitudes concerning intolerance, including antisemitism. The study should also enhance knowledge about young people's lived experience of various forms of racism and intolerance. In addition, the Living History Forum has been tasked with conducting a study of attitudes concerning intolerance in the Swedish population, which includes investigating attitudes towards and beliefs about vulnerable groups, including Jews.

Antisemitism in the school environment

The Swedish National Agency for Education is tasked with conducting a national study of antisemitism in the school system. The purpose of this study is to investigate the children's, pupils' and staff's experiences of contemporary expressions of antisemitism, incidents and attitudes in the school system, and to describe how the school system is working to combat antisemitism.

Antisemitic hate crimes

The Swedish National Council for Crime Prevention (Brå) annually produces knowledge concerning hate crimes through statistics and in-depth studies, including statistics on processed offences and the quality audits of the police's hate crime flaggings. Brå has been tasked with gathering knowledge about the Jewish minority's exposure to antisemitism. The final report on this task is to be presented in June 2025. The task includes studying contemporary experiences of antisemitic hate crime as well as feelings of insecurity and fear of such offences, as they arise in Sweden's Jewish congregations and organisations.

Support for research

In order to strengthen Swedish research on the Holocaust and antisemitism in the long term, since 2022 the Swedish Research Council has been conducting a special research initiative that involves issuing multiple calls for applications for funding. In consultation with the Swedish Research Council for Health, Working Life and Welfare (Forte), the Swedish Research Council also issues calls for applications for funding for a national research programme on racism.

Sub-area: Dissemination of knowledge and training about antisemitism

Status report

Knowledge about antisemitism needs to improve in public sector activities as well as in society at large. It is important to create the conditions for different activities to have up-to-date knowledge about how antisemitism can manifest itself and tools to prevent, manage and combat it.

Within the framework of the Action Plan to combat racism and hate crime, a large number of awareness-raising initiatives are being carried out to prevent and combat antisemitism and other forms of racism, targeting public sector activities and employers as well as other actors in the labour market. Due of its particular features – for example, the notion that Jews are 'white' or 'well-established' and therefore cannot be victims of racism – antisemitism is sometimes ignored in work against racism at a general level. To raise awareness in various activities about antisemitism in general, and the exposure of Jews to antisemitism in their everyday lives, is therefore important. In this work, the knowledge and experience of parts of civil society are important resources.

Schools are a particularly important actor in the work to combat antisemitism, in part because of the school's responsibility to ensure a safe school environment for all pupils and to impart an understanding of human rights and the equal value of all. There is a need for more knowledge and tools that can improve the capacity of schools and the school system in general to identify, respond to, and teach about antisemitism. The importance of involving the whole school, including for example the School Health Service, has been highlighted in some research and in dialogues with civil society. That the initiatives should reach all schools, regardless of whether there are Jewish pupils at the school or not, has also been highlighted as important. It is also important that higher education institutions responsible for their teaching staff's work environment and their students' study environment work preventively and act when antisemitism occurs in their activities.

There is a need, which is emphasised in particular by Jewish representatives, to improve teachers' and pupils' knowledge about the Holocaust, about the antisemitism that led to the Holocaust, and about how antisemitism is manifested today. From the 2025 autumn semester, new syllabuses for upper secondary school will come into force, which means that teaching about antisemitism will be included in the subject History. This will provide a new basis for schools' awareness-raising efforts when it comes to these questions.

When children and young people use social media, they risk being exposed to disinformation, manipulation and antisemitic images where code words and a joking tone make it difficult for the recipient to comprehend the true implications of hateful messages. At the same time, teachers say that they lack the knowledge and tools to integrate images, including moving images, into their teaching about source criticism. There is also a lack of tools to support individuals in identifying and distancing themselves from antisemitism online. This means that there is a need for support to, and tools that can be used by, schools concerning these issues.

A challenge in awareness-raising initiatives reaching schools is that the teachers and other school staff may lack the time and other conditions needed to benefit from them. Another challenge is that the initiatives do not always reach the schools that may need them. There is therefore a need to reach more schools and to take into account the different needs, tasks, resources and conditions so that these target groups can benefit from the initiatives.

Direction of the work to achieve the objective

It is important that awareness-raising initiatives concerning antisemitism reach the entire country and to create the conditions for more actors to benefit from them, including those who usually do not participate in this type of initiatives.

The work will include the following:

- Strengthening the work that targets activities in the education system, including the school system and liberal adult education, through broad awareness-raising initiatives concerning antisemitism.
- Creating the conditions for the development of educational tools and methods to strengthen children's and young people's capacity to utilise source criticism to evaluate information and correctly identify antisemitism in digital environments.
- Enabling relevant occupational groups in various public sector activities to receive training and process support for work to combat antisemitism and other forms of racism.
- Strengthening and developing the work with Holocaust remembrance.

Measures contributing to achieving the objective

Efforts to combat antisemitism in the education system

Many efforts are ongoing to develop and disseminate methods to combat antisemitism in schools and other parts of the education system. The Living History Forum has a specific task to increase and deepen knowledge about antisemitism with a focus on the connection between the past and the present. The Living History Forum has been tasked with implementing awareness-raising initiatives to combat antisemitism. The aim is to increase the capacity of teachers and other relevant staff in the education system to prevent, manage and combat antisemitism. This work includes training initiatives in schools in close cooperation with regional and local actors, and

developing and disseminating educational tools and methods to strengthen children's and young people's capacity to correctly identify and counter antisemitism in digital environments.

The Swedish National Agency for Education and the Living History Forum will further develop and follow up the Demokratistegen (Democracy ladder), which is the tool that these government agencies have developed for systematic work with democracy-strengthening efforts in the school system and liberal adult education. The tool will be adapted so that it can be used in preschools, preschool class, compulsory school and upper secondary school for pupils with intellectual disabilities, as well as study associations (liberal adult education). The government agencies will offer process support to the target groups in their work with the tool and use outreach activities to reach more preschools and schools, especially those that have a particular need to work with the tool.

The University of Gothenburg is via the Segerstedt Institute tasked with disseminating knowledge about ways of working to combat antisemitism to actors, such as teachers and school principals, who have an important role to play in combating antisemitism among children and young people. The National Agency for Education's task to conduct a national study of antisemitism in the school system includes providing examples of initiatives that contribute or have contributed to combating antisemitism in the school system.

The Equality Ombudsman (DO) works to combat discrimination through oversight and various promotional measures, including in the area of education. In the period 2024–2026, DO is prioritising work to prevent and combat racism and discrimination related to ethnicity, religion or other belief. Areas that will be covered by this priority include discrimination in schools and discrimination against national minorities.

Knowledge about antisemitism in the welfare system and public sector activities

A number of government agencies have been tasked with carrying out training initiatives and other forms of knowledge dissemination targeting various public sector activities, including employees in schools, the healthcare system, and social services.

For example, the Living History Forum conducts training and awareness-raising initiatives concerning antisemitism and other forms of racism in the past and the present in order to ensure quality on how public sector activities treat the public. In their 2025 appropriation directions, the county administrative boards are required to support municipalities and regions in their work to combat racism, including antisemitism, to assist in knowledge and tools reaching municipal and regional activities.

Increased knowledge about the Holocaust and antisemitism

The Living History Forum is tasked with promoting work on democracy and human rights, based on the lessons learned from the Holocaust and the crimes against humanity committed by communist regimes in the past, as well as other crimes against humanity in the past. The Living History Forum must also actively promote Holocaust Remembrance Day. In 2022, the Swedish Holocaust Museum was also established as part of Sweden's National Historical Museums.

The Living History Forum has also been tasked with implementing a broad awareness-raising initiative for Holocaust remembrance by developing the message in the book "Tell Ye Your Children: A Book about the Holocaust in Europe, 1933–1945" (original title: "...om detta må ni berätta...En bok om Förintelsen 1933–1945").

To conduct remembrance trips to Holocaust memorial sites, the Government has allocated funding to the Living History Forum, the Swedish Committee Against Antisemitism, and the cultural centre Voksenåsen AS. Voksenåsen AS was Norway's national gift to Sweden in gratitude for the humanitarian aid it received from Sweden during the Second World War. The purpose of funding remembrance trips to Holocaust memorial sites is to raise awareness of the Nazi regime's crimes against Jews, Roma and other groups, and to increase knowledge and understanding concerning historical and contemporary antisemitism, antigypsyism and racism. This work targets schools in areas with socio-economic challenges. In 2025, the Government announced that the funding set aside for this purpose will increase from SEK 6 million to SEK 8 million and that SEK 8 million will continue to be set aside annually for this purpose.

Sub-area: Security

Status report

For Jews to feel safe and secure and openly express their identity without being subjected to hatred, threats and violence, efforts are being made to increase the security of individuals and of Jewish institutions. Schools, synagogues and cultural institutions are particularly vulnerable, which places demands on the relevant authorities' security competence as well as dedicated protection of these buildings. The incidence of hate crime in public spaces has been highlighted in dialogues with civil society organisations and the responsible government agencies. Civil society organisations have also highlighted the importance of antisemitic graffiti and antisemitic banners and statements being promptly reported and removed, and that the offenders are prosecuted because otherwise it feels like antisemitism is legitimised. The Government's national strategy against violent extremism and terrorism states that efforts to prevent ideologically motivated crime and terrorist crime should be integrated into local crime prevention work and that coordination between the national, regional and local levels to protect both people and society's functions needs development. Hate crime needs to be included in the police's local situational assessments and in the situational assessments that the police share with municipalities. The efforts made by the police to protect Jewish institutions and gathering places also need to be included in these situational assessments.

There is a need for various initiatives to ensure that a larger proportion of hate crimes are reported, investigated and prosecuted. In general, hate crimes are difficult to investigate and require special expertise, which presents a challenge in this work. It is therefore important that professionals in the judicial system have sufficient knowledge of various manifestations of antisemitism to quickly identify antisemitic motives behind different crimes and thus improve the conditions for investigating them and prosecuting the perpetrators. The challenges involved in identifying antisemitism, which is constantly taking on new guises and being spread in the form of code words, jokes or in a language of symbols mean that there is a need for continuous knowledge development in various functions. The antisemitism that occurs in contexts where the policies of the State of Israel are criticised requires knowledge of the antisemitic ideas and figurative expressions that are spread, even in languages other

than Swedish. Knowledge of antisemitism that manifests itself in the form of denial or misrepresentation of the Holocaust also needs to increase.

On 1 July 2024, the provision on agitation against a population group in the Criminal Code was clarified and expanded. Through these amendments, it has been clarified that denial of the Holocaust and certain other international crimes can constitute the offence agitation against a population group. Moreover, individuals who are victims of the offence agitation against a population group can now be given the status of an injured party in a trial with the right to damages. It is proposed that corresponding amendments to the Freedom of the Press Act should enter into force on 1 January 2027.

The knowledge that Brå produces from statistics on hate crimes reported to the police and Brå's specialised studies of hate crime constitute an important contribution to this development work. The same applies to reports from FOI on antisemitism, racism and violent extremism in digital environments. In order to acquire deeper knowledge in this area, it is also important that the relevant authorities in the judicial system develop their dialogue with representatives of the Jewish minority.

Experience from the Swedish Police Authority, other government agencies and municipalities' cooperation with civil society organisations and faith communities shows that this cooperation must be built up over time and be long-term. National and international experience shows how antisemitic expressions that are spread online can result in increased threats and violent uprisings against the Jewish minority. When a crisis occurs that increases the spread of antisemitism online, there need to be established channels for communication, dialogue and cooperation. Government agencies and municipalities therefore need to continue to develop their cooperation in their operational work and in their long-term crime prevention efforts.

The incidence of antisemitism in digital environments poses a particular challenge. Controversial content that provokes strong emotions and leads to a lot of engagement tends to be rewarded on digital platforms, which facilitates the spread of antisemitism, for example in connection with various crises. There is a need to make better use of the work within existing structures for the oversight, flagging and notification of antisemitic content spread across various digital platforms.

Direction of the work to achieve the objective

The responsible actors within the judicial system having the knowledge and working methods needed to prevent and combat the antisemitism that occurs in society contributes to an increased sense of security and safety for Jews. Crime prevention as well as efforts to report, investigate and prosecute a larger proportion of antisemitic hate crimes need to be continued.

The work will include the following:

- Increasing knowledge about antisemitism, including in digital environments, among the relevant actors in the judicial system in order to develop the system's capacity to identify and investigate hate crime motives, among other things.
- Strengthening the conditions for organisations in civil society to report antisemitic content on online platforms, as set out in the EU's Digital Services Act (DSA).
- Continuing to develop the work within the framework of the Swedish Police Authority's Internet Referral Unit to strengthen the analyses of terrorism-related material that is spread in digital environments.
- Ensuring protection and support for Jews, and Jewish institutions and organisations, including by developing situational assessments, preparedness and tools for rapid information sharing between national government agencies and municipalities.
- Continuing efforts to ensure that more hate crime victims get in touch with crime victim support activities.

Measures contributing to achieving the objective

Efforts to combat hate crime

Several government agencies are important in the work to prevent and combat antisemitic and other hate crimes. The Swedish Police Authority has a key role in both registering and investigating hate crimes. The police have special expertise in the investigation of hate crimes and offences of undue influence targeting democratic functions (elected officials and municipal administrations). The Swedish Police Authority also works with the Swedish Security Service through a joint function in their work to combat violent extremism and terrorism, as well as with the Swedish Prosecution Authority's specialist hate crime prosecutors. These activities have been continuously developed. According to the Swedish Police Authority, knowledge is needed to identify the ideological component of different types of crime. Furthermore, the situational assessment of reported hate crimes should be included in the police's planning of their normal operations and communicated to cooperating actors at the local, regional and national levels. The Swedish Police Authority has been tasked with contributing to the implementation of the strategy by coordinating the implementation of interventions and the focuses related to this sub-area. In carrying out this task, the Swedish Police Authority will be cooperating with the other government agencies that are important for this focus area, in particular the Swedish National Council for Crime Prevention, the Swedish Crime Victim Authority, the Swedish Security Service and the Swedish Prosecution Authority. The Swedish Police Authority will also engage in dialogues with Jewish organisations and organisations working to combat antisemitism.

The Swedish Prosecution Authority takes measures to enhance the quality of its work to combat hate crimes. These include appointing specialists in hate crime who work to enhance knowledge about hate crime among operational prosecutors. This is done through an annual conference for sharing experience, and through networks where prosecutors discuss issues that have arisen in the area.

Crime prevention work

The Swedish Police Authority's proactive and long-term work with dialogue and security-enhancing measures with civil society organisations at local level is an important aspect of the work to prevent antisemitic hate crime. The Swedish Police Authority will continue to develop its work with security-enhancing dialogues, for example prior to demonstrations, in order to combat hate crime and, if necessary, cooperate with municipalities on various initiatives. In these dialogues, it is of central importance to discuss questions of freedom of expression and give clear examples of what is illegal.

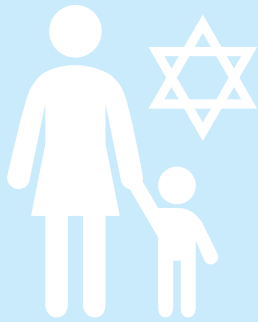
Efforts to combat antisemitism in digital environments

FOI is tasked with creating the right conditions for the continuous dissemination of knowledge about antisemitism in digital environments to actors in the judicial system, for example in the form of networks and similar initiatives. In carrying out this task, FOI is to engage in dialogues with the Swedish National Council for Crime Prevention, the Living History Forum, the Swedish Agency for the Media, the Swedish Police Authority, the Swedish National Agency for Education, the Swedish Security Service and the Swedish Prosecution Authority. FOI must also engage in dialogues with Jewish organisations and organisations working to combat antisemitism.

The EU's Digital Service Act (DSA) has been in force since February 2024. In Sweden, oversight of the DSA is exercised by the Swedish Post and Telecom Authority, the Swedish Consumer Agency and the Swedish Agency for the Media. The DSA imposes greater obligations on online platforms and

search engines to deal with illegal content, which means greater protection for individuals who are subjected to harassment or other discriminatory acts online. The platforms are also required to report suspected offences that involve a threat to the life or safety of one or more people to a law enforcement authority, which in Sweden is the Swedish Police Authority. Trusted flaggers are special notifiers, often non-governmental organisations, who are experts in detecting certain types of illegal content online, such as hate speech or terrorist content. Notifications from them must be prioritised by the platforms. In Sweden, the Swedish Post and Telecom Authority is responsible for assigning the status of 'trusted flagger'. Due to the spread of illegal antisemitic content across many different online platforms, including gaming platforms, more people need to be involved in flagging and reporting illegal content to the responsible authorities. Civil society organisations can play an important role here.

Since June 2022, the EU Regulation on addressing the dissemination of terrorist content online (TCO), for which the Swedish Police Authority is the competent authority, has also been applied. In light of this legislative development in the law with DSA and TCO, the Swedish Police Authority has set up an Internet Referral Unit whose tasks include reporting illegal content online. The Swedish Police Authority also cooperates with several online platforms and contributes knowledge about illegal content to enable them to develop their own measures. Both Regulations – DSA and TCO – together provide new tools to prevent and combat the spread of illegal content on online platforms.



"For Jews to feel safe and secure and openly express their identity without being subjected to hatred, threats and violence, efforts are being made to increase the security of individuals and of Jewish institutions."

Protection and support to Jewish institutions and organisations

The Swedish Police Authority adapts its protective measures based on a threat assessment made in light of events in the world at large and in Sweden, and from engaging in dialogue about this with Jewish congregations. Where necessary, the Swedish Police Authority also implements measures to ensure safety and security at places of worship.

Organisations and faith communities, including Jewish organisations, can apply for central government grants to increase the security of the premises in which they carry on their activities. As of 2024, central government grants for this purpose have more than doubled. In addition to these funds, the Government has decided to earmark an additional SEK 10 million for the Jewish minority from 2025 onwards. Furthermore, changes have been made in the Ordinance (2018:1533) on central government grants for security-enhancing measures to civil society organisations in order to better publicise the grants and to prioritise those who are most in need of the grants.

Initiatives addressing victims

Actors working with victim-of-crime support should be knowledgeable about ideologically motivated crimes and the different needs that individuals may have for support and protection depending on the nature of the crime. The Swedish Police Authority and other actors working with support for victims of crime are to communicate with activities and organisations representing the Jewish minority and other groups that are particularly exposed to hate crimes.

The Swedish Crime Victim Authority is tasked with developing and communicating information to those who are at risk of being or have been subjected to hate crime. This work is to include efforts targeting those working in government agencies and civil society who encounter people who have been subjected to hate crimes with various motives. The starting point for this should be that it will result in more people reporting incidents that may constitute hate crime.

Actors in the implementation of the strategy

The strategy provides the basis for long-term work throughout society and it involves many different actors. Below, some actors that are of particular importance for the implementation of the strategy are described.

National Coordinator

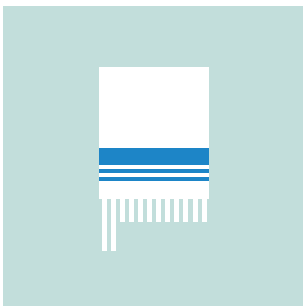
The implementation of the strategy involves different policy areas, government agencies, and actors. In order for the strategy to have an impact and lead to lasting change in different parts of society, work done for its implementation needs to be coordinated. The Government intends to appoint a National Coordinator whose tasks will include promoting cooperation between the actors involved in the strategy, monitoring its implementation, and engaging in dialogue with the Jewish minority.

Government agencies

The strategy involves multiple public actors, but there are some government agencies that are considered to be particularly important for its implementation. These are government agencies that are active in the strategy's focus areas or have been assigned tasks that relate to the strategy's objectives. Furthermore, they can contribute to the development of relevant new knowledge, or strengthen Jewish life and combat antisemitism through other initiatives. Some of these government agencies have been tasked with contributing to the 250th anniversary of Jewish life in Sweden in 2025. Some are specifically identified government agencies in the Government's Action plan to combat racism and hate crime.

The Living History Forum has an important role to play in the work to combat antisemitism based on its instructions and specific tasks, as well as in the work to coordinate and monitor the implementation of the Government's Action plan to combat racism and hate crime, which includes work to combat antisemitism. The Living History Forum also works with issues concerning Sweden's national minorities.

The Stockholm County Administrative Board and the Sami Parliament have a coordinating and monitoring task regarding Sweden's minority policy.



Other government agencies that are assessed as being particularly relevant to the strategy's objectives through their existing roles and tasks are the Swedish National Council for Crime Prevention, the Swedish Crime Victim Authority, the Equality Ombudsman, the Institute for Language and Folklore, the National Library, the Swedish Agency for Support to Faith Communities, the Swedish Agency for Youth and Civil Society, the Swedish Police Authority, the National Heritage Board, the Swedish National Archive, the National Board of Health and Welfare, The Swedish Arts Council, the Swedish National Agency for Education, Sweden's National Historical Museums, the Swedish Security Service, the Swedish Defence Research Agency and the Swedish Prosecution Authority.

Central government authorities also play an important role in strengthening Jewish life because, under the Act on National Minorities and Minority Languages (2009:724), they shall give the national minorities the possibility of influencing questions that affect them and consult, as far as possible, with the minorities in such questions.

Municipalities and regions

Municipalities and regions play an important role in strengthening Jewish life and combating antisemitism. Many of their activities are relevant to this strategy, such as schools and preschools, culture and leisure activities, health care and elderly care services. In addition, they are responsible for activities that function as meeting places, such as libraries and museums. They often engage in dialogue with their residents and have specific knowledge of the local context. Beyond this, they distribute grants to cultural activities and to civil society organisations.

Municipalities and regions also have important roles in implementing the Minorities Act. For example, under the Minorities Act, municipal and regional authorities shall give the national minorities the possibility of influencing questions that affect them and consult, as far as possible, with the minorities.

Given the content of the Minorities Act, municipalities and regions can choose to contribute to the implementation of the strategy by, for example, ensuring that staff in different administrations and activities have sound knowledge about the Jewish minority and antisemitism so that activities are conducted and decisions are made that take into account the conditions and needs of the Jewish minority. This may also involve disseminating knowledge about the Jewish minority, such as about Jewish traditions, dietary practices and Jewish languages. Other examples include promoting and highlighting Jewish culture, history and languages, or celebrating Jewish holidays. Interventions adapted to the activity to raise awareness of antisemitism for relevant local and regional actors is another example.

The Jewish minority

The strategy must be implemented in close dialogue and collaboration with the Jewish minority. This means that the Jewish minority needs to be involved in various ways in the work carried out within the framework of the strategy. A special focus on Jewish children and young people is needed, by taking into account their perspectives and situations, as well as their opportunities for influence and participation. That the Jewish minority is a heterogeneous group with different needs and conditions needs to be observed.

Each year, the Government holds individual consultations with the Jewish minority and with the other national minorities. The purpose of these consultations is to discuss current issues related to Sweden's minority policy. The consultations are based on the three sub-areas of Sweden's minority policy: Language and cultural identity, Influence and participation, and Discrimination and vulnerability.

Questions concerning antisemitism are also addressed in dialogues with faith communities and in other contexts. As part of the work with the Action Plan to combat racism and hate crime, the Government carries out focused discussions (sagråd) on racism, including antisemitism, with civil society.

International actors

The Government works in various ways to strengthen Jewish life and combat antisemitism in dialogue with regional and international actors and in international forums. This includes supporting initiatives within the EU and its institutions, along with other regional or international organisations, as well as through cooperation in the International Holocaust Remembrance Alliance (IHRA) and the Council of Europe, for example.



Monitoring and evaluation of the strategy

The work carried out within the strategy will be monitored in relation to its objectives.

The monitoring is based on reports from the relevant government agencies. As far as possible, it will be based on the compiled and processed data already collected on a regular basis, for example within the framework of the government agencies' annual follow-up of Sweden's minority policy and the follow-up of the Government's Action Plan to combat racism and hate crime. In addition, the monitoring needs to be developed, for example by defining indicators that can follow developments in the three objectives of the strategy.

The purpose of the monitoring is to provide the Government and the actors involved with an account of how far the work on the implementation of the strategy has progressed, and provide the background information for deciding on further measures. There may also be a need to revise the strategy. In order to provide the Government with a basis for such a position, the strategy needs to be evaluated by an actor with no significant role in its implementation. The Government intends to return to this issue.

In monitoring the implementation of the strategy, dialogue with Jewish civil society organisations as well as relevant government agencies is of great importance.

Government Offices of Sweden

Switchboard: +46 8 405 10 00

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Read more
about the
strategy at
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