



DIALOGUE ON ANTISEMITISM

A PATH TOWARDS *UNDERSTANDING* AND ACTION
TURKU/ÅBO 29-30 JANUARY 2025



KONE FOUNDATION





DIALOGUE ON ANTISEMITISM

A PATH TOWARDS UNDERSTANDING
AND ACTION

THE 29TH OF JANUARY

— 9.00-9.30 REGISTRATION —

— 9.30-10.00 OPENING —

— 10.00-12.00 SECTION A: DEFINITIONS OF ANTISEMITISM —

KEITH KAHN-HARRIS: MAPPING ANTISEMITISM'S CONTESTED TERRITORY IN EUROPE TODAY

ANDERS BLOMQUIST: A RELATIONAL AND INSTITUTIONAL DEFINITION OF ECONOMIC ANTISEMITISM

MIA LEE: USING THE HISTORY OF ZIONISM TO SHED LIGHT ON ANTI-ZIONISM AND ANTISEMITISM

LILIA KOROL, PIETER BEVELANDER: CRITICAL ENGAGERS, SKEPTICS, AND MODERATES:
MAPPING THE LANDSCAPE OF ANTISEMITISM (remotely)



— 10.00-12.00 SECTION B: HISTORY —

CHRISTINE MEIBECK: NORWEGIAN JEWS, REFUGEE AID AND THE STRUGGLE AGAINST
ANTISEMITISM (1938-1940)

INGJERD VEIDEN BRAKSTAD: FROM DISMISSAL TO PROTEST: RESISTANCE NARRATIVES
AND POLITICAL ANTISEMITISM IN NORWAY DURING NAZI OCCUPATION AND BEYOND

CLAUS BUNDGÅRD CHRISTENSEN: ANTISEMITISM AND RADICALIZATION IN DANISH
FASCIST SUBCULTURE DURING THE INTERWAR YEARS

PAAVO AHONEN: ANTISEMITISM IN THE FINNISH PRESS BETWEEN TWO WORLD WARS (1917-1939)



12.00-13.00 — LUNCH —

— 13.00-14.00 SECTION A: CONTEMPORARY SOCIETAL PHENOMENA I. —

HANNA NIR: YOUNG JEWISH EXPERIENCES IN CONTEMPORARY SWEDEN

PAULA CÁCERES: ANTISEMITISM: JEWISH YOUTH PERSPECTIVES AND COPING STRATEGIES



— 13.00-14.00 SECTION B: INTERSECTIONALITIES AND ANTISEMITISM —

CORDULA TRUNK: ON THE INTERSECTION OF (QUEER) FEMINISM AND ANTISEMITISM

MALIN THOR TUREBY, EMMA HALL: HISTORICAL PERSPECTIVES ON JEWISH
WOMEN'S EXPERIENCES OF ANTISEMITISM

THE 29TH OF JANUARY

----- 14.00-14.30 COFFEE BREAK -----

----- 14.30-16.00 SECTION A: CONTEMPORARY SOCIETAL PHENOMENA II. -----

DANA GRAYDI: GRASSROOTS INTERFAITH DIALOGUE: TACKLING STEREOTYPES IN FINLAND

LAURA MAJOR: HOLOCAUST INVERSION IN THE WAKE OF OCTOBER 7TH

GRAJ CZJÁR ISTVÁN: GRAJ CZJÁR, ISTVÁN: REASONS FOR SOLIDARY AND ANTISOLIDARY BEHAVIOR TOWARDS JEWS IN HUNGARY IN THE LIGHT OF IGNORANCE OF PLURALISM



----- 14.30-16.00 SECTION B: CONSPIRATORY ANTISEMITISM AND CONTEMPORARY DISCOURSE -----

SOFIE LENE BAK: FANTASIES AND STIGMATIZED KNOWLEDGE – A METHODOLOGICAL APPROACH TO CONSPIRACIST ANTISEMITISM

CYNTHIA SETON-ROGERS: PREJUDICE ON TRIAL: THE LEO FRANK CASE AND THE RISE OF ANTISEMITISM IN EARLY TWENTIETH-CENTURY AMERICA

ANDRÉ SWANSTRÖM: ISRAELI SETTLERS AND ANTISEMITISM

----- 16.00-16.30 COFFEE BREAK -----

----- 16.30-17.30 KEYNOTE I. -----

CANCELLED

IZABELLA TABAROVSKY: FROM THE COLD WAR TO UNIVERSITY CAMPUSES TODAY: THE USSR, THE THIRD WORLD, AND CONTEMPORARY ANTI-ZIONIST DISCOURSE

IZABELLA TABAROVSKY'S KEYNOTE IS CANCELLED. THIS DOES NOT MEAN, THAT THE TIME ALLOCATED FOR THE KEYNOTE WILL BE AN EMPTY SPOT – WE WILL PROVIDE YOU WITH A TEXT TO BE READ, IN REPLACEMENT OF THE LECTURE. FURTHER DETAILS FOLLOW ON-SITE.

----- 19.00- DINNER (TARGET) -----

**LINNANKATU 3 A, 20100 TURKU
ADVANCE REGISTRATION REQUIRED**



THE 30TH OF JANUARY

— 9.00-11.00 SECTION A: JEWISH LIFE AFTER THE 7TH OF OCTOBER —

DÓRA PATARICZA: ANTISEMITISM IN FINLAND: ROOTS AND CONTEMPORARY EXPRESSIONS

MIRJAM KATZIN: JEWISH LIFE IN SWEDEN AFTER OCT. 7: EXPERIENCES, THOUGHTS AND EMOTIONS

— 9.00-11.00 SECTION B: EDUCATION —

OLA FLENNEGÅRD: WHEN ANTISEMITISM IS LEFT OUT

CHRISTINE CHIRIAC: MANAGING AN ABSENCE. CONSTRUCTIONS OF THE RELATIONSHIP BETWEEN JUDAISM AND CHRISTIANITY IN GERMAN TEXTBOOKS FOR CATHOLIC AND PROTESTANT RELIGIOUS EDUCATION AS WELL AS ETHICS

JENNIE SIVENBRING, JENNIE KARLSSON: IN THE WAKE OF THE HAMAS ATTACK, NEGOTIATIONS IN SCHOOL

NÓRA VARGA: CLASSROOM AS SOCIETY'S STAGE: THEATRE PEDAGOGY TO ADDRESS ANTISEMITISM

— 11.00-11.15 COFFEE BREAK —

11.15-11.30 MERIAM CHATTY, KONSTANTINOS GOUNTAS (THE LIVING HISTORY FORUM, SWEDEN): ANTISEMITISM – THEN AND NOW: AN EDUCATION MATERIAL IN SWEDISH

— 11.30-12.30 PANEL DISCUSSION —

TACKLING THE CHALLENGES OF ANTISEMITISM RESEARCH IN THE NORDIC COUNTRIES

PANELISTS: MERCÉDESZ CZIMBALMOS, VIBEKE MOE, KARIN KVIST-GEVERTS, SOFIE LENE BAK; **FACILITATOR:** LARS M ANDERSSON

THIS PANEL DISCUSSION WILL ADDRESS DIFFERENCES AS WELL AS SIMILARITIES BETWEEN THE NORDIC COUNTRIES AND BETWEEN NORDIC TRENDS AND GLOBAL DEVELOPMENTS ON THE RESEARCH FIELD OF ANTISEMITISM. THE GOAL OF THE DISCUSSION IS TO HIGHLIGHT THE CHALLENGES OF RESEARCHING HISTORICAL AND CONTEMPORARY ANTISEMITISM, AND TO TACKLE THE ISSUES WITH CURRENTLY EXISTING THEORETICAL APPROACHES AND DEFINITIONS TO UNDERSTAND THE COMPLEXITY OF THE PHENOMENON ITSELF.

— 12.30-13.30 LUNCH —



--- 13.30-14.30 KEYNOTE II. ---

VIBEKE MOE: MANIFESTATIONS OF ANTISEMITISM IN NORWAY AFTER OCTOBER 7: THE SHIFTING BOUNDARIES OF DISCOURSE ABOUT ISRAEL AND THE HOLOCAUST

VIBEKE MOE IS A SENIOR RESEARCHER AT THE NORWEGIAN CENTER FOR HOLOCAUST AND MINORITY STUDIES IN OSLO, NORWAY. AMONG HER PROJECTS ON CONTEMPORARY ANTISEMITISM AND ISLAMOPHOBIA ARE THE PIONEERING NORWEGIAN ATTITUDE SURVEYS (2011, 2017 AND 2022). MOE IS A MEMBER OF THE NORWEGIAN DELEGATION TO THE INTERNATIONAL HOLOCAUST REMEMBRANCE ALLIANCE (IHRA), A BOARD MEMBER AT THE NORWEGIAN CENTER FOR HOLOCAUST AND MINORITY STUDIES, AND A MEMBER OF THE ADVISORY BOARD OF THE GOVERNMENT-INITIATED EDUCATIONAL PROJECT JEWISH PATHFINDERS, WHICH IS COORDINATED BY THE JEWISH COMMUNITY IN OSLO AND AIMS AT COMBATING ANTISEMITISM AMONG YOUTH IN NORWAY. SHE WAS ALSO INVOLVED IN THE DEVELOPMENT OF THE NORWEGIAN ACTION PLAN ON ANTISEMITISM 2016 - 2020. MOE IS CURRENTLY HEAD OF THE PROJECT DYNAMICS OF HATE: LOCAL MANIFESTATIONS OF A GLOBAL PHENOMENON. THE PROJECT IS FUNDED BY THE NORWEGIAN MINISTRY OF FOREIGN AFFAIRS AND FOCUSES ON ANTISEMITIC HATE SPEECH AND OTHER HATE NARRATIVES ON SOCIAL MEDIA.

--- 14.30-15.00 COFFEE BREAK ---

--- 15.00-16.30 DIALOGUE ---

DIALOGUE SESSION FACILITATED BY MIRIAM ATTIAS:
TIME TO TALK - HOW HAS IT BEEN FOR YOU? THIS CLOSED, CONFIDENTIAL DIALOGUE SESSION WILL SERVE AS A SPACE TO REFLECT THE PAST YEAR, JEWISH LIFE AFTER SINCE THE HAMAS ATTACK ON OCTOBER 7TH. AFTER THE DATE, ANTISEMITIC ATTACKS HAVE INCREASED IN ALL OVER THE WORLD AND POLARIZATION HAS MADE IT DIFFICULT TO HAVE NUANCED DISCUSSIONS. HOW HAS IT BEEN FOR YOU, AS A RESEARCHER ON ANTISEMITISM? HOW HAS IT AFFECTED YOU? HOW DO YOU TAKE CARE OF YOURSELF DURING THESE TIMES? WHAT DO YOU NEED TO COPE BETTER? THE DIALOGUE WILL BE CONDUCTED IN A CONFIDENTIAL SPACE. PLEASE SIGN UP IN ADVANCE,
MAX 15 PERSONS.
DURATION: 2 H.



--- 16.30-17.00 FINAL WORDS AND THANKS ---

ROOMS AND SECTIONS

THE 29TH OF JANUARY

9.30 OPENING ARMFELT A102

10.00-12.00 SECTION A: DEFINITIONS OF ANTISEMITISM
WESTERMACK C101

10.00-12.00 SECTION B: HISTORY
GOETHE L104

13.00-14.00 SECTION A: CONTEMPORARY SOCIETAL PHENOMENA I.
VOLTAIRE M124

13.00-14.00 SECTION B: INTERSECTIONALITIES AND ANTISEMITISM
SAUSSURE M128

14.30-16.00 SECTION A: CONTEMPORARY SOCIETAL PHENOMENA II.
VOLTAIRE M124

14.30-16.00 SECTION B: CONSPIRATORY ANTISEMITISM
AND CONTEMPORARY DISCOURSE
SAUSSURE M128

16.30-17.30 KEYNOTE I. IZABELLA TABAROVSKY
ARMFELT A102

THE 30TH OF JANUARY

9.00-11.00 SECTION A: JEWISH LIFE
AFTER THE 7TH OF OCTOBER CAMERA OBSCURA E201

9.00-11.00 SECTION B: EDUCATION VOLTAIRE M124

11.15-11.30 THE LIVING HISTORY FORUM VOLTAIRE M124

11.30-12.30 PANEL DISCUSSION ARMFELT A102

13.30-14.30 KEYNOTE II. VIBEKE MOE ARMFELT A102

15.00-16.30 DIALOGUE SAUSSURE M128

16.30-17.00 FINAL WORDS AND THANKS ARMFELT A102





WELCOME TO ARKEN! MAP

VOLTAIRE M127

SAUSSURE M128

CAMERA OBSCURA E201

ARMFELT A102

GOETHE L104

WESTERMARCK C101

1ST FLOOR





ABSTRACTS

DEFINITIONS OF ANTISEMITISM

KEITH KAHN-HARRIS: MAPPING ANTISEMITISM'S CONTESTED TERRITORY IN EUROPE TODAY

Defining and responding to antisemitism has become a politically contested matter in Europe today. Issues such as the appropriateness or otherwise of the IHRA definition of antisemitism are highly divisive and controversial. At the same time, contemporary antisemitism has never been more popular as a research topic, with a plurality of scholars, publications and projects attracted to this fast-expanding field. So how does the contested nature of antisemitism map onto the research produced by scholars of antisemitism? How far does the controversy imperil the development of knowledge about antisemitism and how to fight it? What are the principle absences in research on antisemitism in Europe and do these absences persist across ideological divides? This paper draws in part on an extensive mapping exercise of the field as it exists in Europe, drawing on the holdings of the Institute for Jewish Policy Research's European Jewish Research Archive. That exercise showed how the field of antisemitism research is marked by frequent duplication of effort and 'entrepreneurialism' in the foundation of new and competing organisations and projects. In addition, there are striking absences and under-explored areas in antisemitism research, including on how antisemitism impacts on the everyday lives of Jews and research on how antisemitism is understood and 'policed' within particular institutions.

ANDERS BLOMQVIST: A RELATIONAL AND INSTITUTIONAL DEFINITION OF ECONOMIC ANTISEMITISM

This paper examines various perspectives and interpretations of antisemitism, or more specifically, economic antisemitism. It proposes a definition of antisemitism which is based on a relational and institutional approach. Fein and others define antisemitism based on hostility towards Jews and IHRA and others define it based on the concept of hatred. Conceptually and theoretically, there is room to develop these definitions to define antisemitism as hostile beliefs (inspired by Fein) and that antisemitism can take economic expression (inspired by the IHRA). This could introduce a new scientific concept of economic antisemitism to research. Conceptually, economic antisemitism could join the theoretical development of economic nationalism and other economic theories of discrimination and hatred. The institutional theoretical approach to studying antisemitism as social practice combines informal (social norms) and formal (laws and regulations) institutions. The theoretical point of departure is that antisemitism in this respect is a social and structural phenomenon that is not only discourse practice but can also be translated into action. John Röhl has stratified antisemitism and distinguishes between different levels of antisemitism; Carlsson developed seven antisemitic levels (2004).

Carlsson highlighted a definition of antisemitism as an act derived from the political scientist Hansson (1988). Inspired by this, I define economic antisemitism as „in practice restricting or informally discriminating against Jews and their businesses with the intention of reducing their economic status, economic opportunities, employment, or income simply because they are Jewish.“.

MIA LEE: USING THE HISTORY OF ZIONISM TO SHED LIGHT ON ANTI-ZIONISM AND ANTISEMITISM

I would like to discuss the ways that antisemitism and anti-Zionism are entangled. An example from August this year shows the complexity of this issue. In a videoclip that has circulated on social media, a Vietnamese cafe owner tells a Jewish family to leave his cafe. He can be heard saying that he doesn't serve people from their country and sarcastically warning that bombs are flying and may hit them. The many responses that supported the cafe owner's actions congratulated the owner for his bravery and reinforced his conflation of Jews and Zionists. In the aftermath of the incident, the family, who post a travel vlog, emphasized that this incident proves that anti-Zionism is antisemitism.

The discussions on all sides reveal, however, a lack of nuance that hinders better understanding of Zionism. First, equating Jews with Zionists ignores the diversity of Jewish views on Zionism and Israel. Second, Zionist thought is itself diverse and has had different contours since the inception of modern Zionism in the mid-19th century. Third, it is important to consider current forms of Zionism and the place of Israel in Jewish identity if we are to meaningfully discuss the relationship between antisemitism and anti-Zionism. Right now, in the United States, high profile universities including Harvard, MIT, and UCLA are facing charges of failing to protect Jewish students on their campuses. The judgments seem to be rightly drawing a line between freedom of

expression and harassment. What is, however, interesting are the claims by Jewish students that their religious belief obliges them to support the state of Israel. Because Jewish identity and Zionism are connected for some fundamentally and comprehensively it is impossible to separate them. Yet, a historical look at modern Zionism can help us appreciate its diversity of thought and approach to avoid the blanket condemnation of Zionism that almost inevitably results in antisemitic expression.



LILIA KOROL AND PIETER BEVELANDER: CRITICAL ENGAGERS, SKEPTICS, AND MODERATES: MAPPING THE LANDSCAPE OF ANTISEMITISM

The study examines the intersection of antisemitic and anti-Israel attitudes within the Swedish population, using a person-oriented approach to identify distinct groups of individuals. Analyzing data from a representative survey of 3,507 participants, we identified three groups: Neutral Moderates (low antisemitism and low anti-Israel attitudes), Critical Engagers (low antisemitism but moderate anti-Israel attitudes), and Distrustful Sceptics (high antisemitism and high anti-Israel attitudes). Our analysis particularly focused on the Critical Engagers group, characterized by low antisemitic but high anti-Israel attitudes, to uncover the underlying factors contributing to this specific profile and understand the socio-demographic and socio-political dynamics that set these individuals apart from the other two groups.

The findings revealed significant differences among the groups in terms of socio-demographic characteristics, prejudicial attitudes, and related beliefs. Critical Engagers contained a higher proportion of women and showed greater support for the Sweden Democrats compared to Neutral Moderates and Distrustful Sceptics. Additionally, this group demonstrated the lowest levels of anti-immigrant attitudes, and lower levels of sexist attitudes and conspiracy beliefs, as compared to Distrustful Sceptics. Notably, our analyses revealed that higher trust in government and greater confidence in media significantly increased the likelihood of an individual being in the Critical Engagers group, suggesting that these attitudes might be shaped by trust in institutions. The findings suggest that addressing antisemitism requires nuanced approaches that recognize the diversity of profiles among individuals holding these attitudes. Engaging with the specific arguments underlying anti-Israel sentiment and distinguishing between legitimate criticism and hate-based prejudice is crucial for developing effective strategies to combat antisemitism. Our results contribute to the ongoing dialogue on antisemitism by providing new insights into the complexities surrounding antisemitic and anti-Israel attitudes, emphasizing the need for tailored interventions and a deeper understanding.

HISTORY

CHRISTINE MEIBECK: NORWEGIAN JEWS, REFUGEE AID AND THE STRUGGLE AGAINST ANTISEMITISM (1938-1940)

In the years preceding World War II, Norway adopted a highly restrictive immigration policy, particularly targeting Jewish refugees. This approach was influenced by widespread antisemitic conspiracies and notions that depicted Jews as "foreign elements" and



intruders". As a result, merely around 400 persecuted Jews were granted longterm residency, many of whom only through the persistent efforts of Norwegian refugee relief committees. Among them was the Jødisk Hjelpeforeningen (Jewish Aid Association), which played a crucial role in facilitating the escape of probably hundreds of Jews from Germany by organizing their transit through Norway and securing residence permits for dozens.

INGJERD VEIDEN BRAKSTAD: FROM DISMISSAL TO PROTEST: RESISTANCE NARRATIVES AND POLITICAL ANTISEMITISM IN NORWAY DURING NAZI OCCUPATION AND BEYOND

During the German occupation of Norway (1940-45), resistance to the occupation and the local Nazi Party Nasjonal Samling (NS), was ideological rather than military. Central to the ideological resistance known as "holdningskamp", were myriad underground news leaflets, aimed at fortifying the population against National Socialist propaganda. The purpose of the underground press was to counter the narratives constructed and disseminated in Nazified public arenas, including but not limited to the Nazified media. Antisemitic propaganda targeting Norwegian Jews as well as "World Jewry", became central to Nazi propaganda in Norway during the occupation, and antisemitic narratives portraying Jews as not only foreign to Norway, but a dangerous enemy "no matter how few", became increasingly commonplace in the Nazified public sphere. The underground press attempted to counter these narratives by both covering the persecution of Jews in Europe and in Norway and by rejecting antisemitism as a German import and essentially "un-Norwegian". This rejection initially took form of dismissal: antisemitism was described as "dumb", a silly (Nazi) fantasy.

This dismissal may have involved, as this paper will argue, a failure to recognize antisemitism as a deadly political force. This changed in the fall of 1942, when mass arrests and deportations of Norwegian Jews made such dismissals untenable.

The historical tendency in resistance narratives to dismiss antisemitism as "idiotic" and a "silly misunderstanding", rather than a very real threat to Norwegian Jews, raises several questions pertaining to the Holocaust in Norway, as well as to the current struggle to recognize and counter antisemitic narratives. This paper examines the

WW2 resistance narratives on political antisemitism and explores how these narratives may have continued in the broader perception of antisemitism in Norway post 1945 and today.





CLAUS BUNDGÅRD CHRISTENSEN: ANTISEMITISM AND RADICALIZATION IN DANISH FASCIST SUB-CULTURE DURING THE INTERWAR YEARS

This paper analyzes the processes of radicalization within the small fascist and Nazi parties and groups that emerged in Denmark during the interwar years, specifically from 1920 to 1939. These groups were

characterized by young individuals active in a highly revolutionary environment of minor parties and loosely organized factions. This environment was distinctly activist and, in several instances, influenced the public sphere in the capital city of Copenhagen with antisemitic actions directed against the Jewish community. The presentation tracks these activists through materials from police investigations and trials against the Nazis. The paper investigates the causes behind their increased radicalization and antisemitic activism. Radicalization during the interwar years reached its peak during the occupation, when members from these environments participated in arson attacks on the synagogue in Copenhagen and, on their own initiative, conducted hunts for Jews in conjunction with the German action in October 1943.

PAAVO AHONEN: ANTISEMITISM IN THE FINNISH PRESS BETWEEN TWO WORLD WARS (1917-1939)

„Liberalism, socialism, communism and anarchism are now all at the service of Jewish purposes, that is, the grimmest of the grim capitalism.”

This was stated by the newspaper Uusimaa in September 1920. It was the first time, that Finnish press wrote an article describing how Jews were seeking world domination with the help of both communism of Soviet Russia and capitalism of the West. This so-called Judeo-Bolshevist conspiracy theory spread quickly throughout Europe. The idea was accepted also in Finland, and not only by extremists; even many moderate and well educated Finns were baffled by the outcome of WWI and they pondered upon the role of Jews in world events.

There were several reasons why antisemitic ideas found supporters in Finland. First, the old Christian perception of Jews was negative. On the other hand, fear of communism was strongly present in the Finnish society, especially after the Civil War in the spring of 1918, so any connections between Jews and communists were interpreted in a severe manner. In addition, Finnish Jews gained equal rights in 1918, after a long civil rights struggle, and there were open suspicions, that Jews would abuse their new social status.

All aforementioned anti-Jewish ideas were published and discussed in Finnish newspapers. Yet there is a significant gap in the research of Finnish antisemitism: no one has taken the time and effort to systematically and thoroughly study and analyze Finnish press and its writings on Jews between two world wars, i.e. during the time

when anti-Jewish accusations and antisemitic conspiracy theories spread throughout Europe, and eventually led to the nazis' atrocities. This presentation will introduce an upcoming research project with a working title "Antisemitism in the Finnish press between two world wars (1917-1939)".

CONTEMPORARY SOCIETAL PHENOMENA I.

HANNA NIR: YOUNG JEWISH EXPERIENCES IN CONTEMPORARY SWEDEN

Building upon the findings of my master's thesis, which investigated how young Swedish Jews „do" Jewishness, this doctoral project further explores the experiences of young Jews in Sweden, a diverse group practicing something age-old as Judaism in one of the world's most secular countries. Recognizing that Jewish practices are complex, flexible, multifaceted, and sometimes even contradictory, this research seeks to understand how young Swedish Jews practice and negotiate their Jewishness in contemporary Swedish society. Moving beyond the dominance of quantitative identity studies in contemporary Jewry and how religious institutions define Jewish practice, this study develops the concept of "doing Jewish" with inspiration from practice theory and the lived religion perspective. By using a phenomenological approach and ethnographic interviews, the research examines Jewish experiences through what people do, how it feels for them, and how they make sense of these experiences. This method reveals ambiguities that often remain unseen, offering a different perspective on what Jewishness means for its practitioners. Inspired by Lars Dencik's inquiry into Jewish experience, this research focuses on the practical aspects of „doing Jewish." It examines unique and evolving practices, such as personalized kosher interpretations, self-chosen symbols of belonging, and other creative practices that make young individuals feel Jewish. The doctoral thesis will incorporate its findings into a broader framework of sociology of religion to deepen the understanding of what it means to be a (young) Jew in Sweden today.



PAULA CÁCERES: ANTISEMITISM: JEWISH YOUTH PERSPECTIVES AND COPING STRATEGIES

Sweden has seen a notable growth of racism, including expressions and acts of anti-semitism. Antisemitism perpetuates discrimination, hatred, violence against Jews, for being Jews. Antisemitism is expressed and manifested in different manners. Open (overt) actions of hate and violence, and hidden (covert) in ideas, attitudes and jokes that many times goes by unnoticed. To understand how different expressions of anti-semitism affects contemporary Jewish youth in Sweden it is necessary to gain more knowledge on it. Antisemitism, just like racism, is a dynamic process in motion that

that needs to be further explored to understand how young Jews navigate through it. My study aims to understand how Jewish youths, (ages 15-25) experiences and understanding of antisemitism shape strategies to cope with it. In order to understand how different expressions of antisemitism affects different ways of handling and/or coping with it, it is important to explore which factors affects the formation and outcome of specific strategies of coping. Questions about interpersonal relations, structures such as social norms and underlying social codes in different environments will play an important role in exploring these matters. Young people, living in a society governed by adults, depend on how professionals understand and act when it comes to questions or issues that affects them. Antisemitism violates fundamental human rights such as the right to human dignity, equality of treatment and freedom of thought, conscience, and religion. Social work research and profession has a core duty to advocate and uphold human rights. How professionals in social work understand and act affects the outcome of young people s sense of safety and belonging in a society that promotes diversity, democracy and multiculturalism. Lack of knowledge and sensitivity on how to cope and mobilize against antisemitism could obstruct professionals in social work to fully meet and advocate for young Jews.

INTERSECTIONALITIES AND ANTISEMITISM

CORDULA TRUNK: ON THE INTERSECTION OF (QUEER) FEMINISM AND ANTISEMITISM

In the aftermath of the massive sexualised violence against Jewish women and others committed by the Islamist Hamas and its allies on October 7 2023, the article attempts to find answers to the question of why the feminist public did not react appropriately to the violence against and murder of Israeli women, men and queers and to what extent and what forms of antisemitism were causal in it. In the first part the systematic and mass sexualised violence perpetrated by Hamas is classified as a weapon of war. With reference to Rolf Pohl, the method of filming oneself while raping and murdering others is understood as a modern variant of the display of war trophies and as a hallmark of islamist terror. Subsequently, UN-Women is used exemplary to show chronologically how there was no reaction to the massacre, or how the existing reactions looked like, as well as when they surfaced. The dethematisation, followed by so called rape-denial- from parts of the feminist public, is interpreted as a breach of the globally valid and hard-won feminist consensus that those affected by sexualised violence are believed. To create effective counter-strategies against antisemitism, it is crucial to understand its contemporary forms. Therefore, the second part will explore the connections between theory and the feminist movement. On the basis of the differences between antisemitism-critical theory in the tradition of Critical Theory and postcolonial or racism-critical theory, which is based



on Michel Foucault, Edward Said and Gayatri Spivak it is shown, that there are respective mutual gaps regarding racism and antisemitism in both theories. With regard to the Middle East conflict, it thus becomes clear why some feminists in the postcolonial, racism-critical tradition have a blank space in relation to anti-Semitism and did not classify the anti-Semitic and misogynistic nature of the attack on Israel appropriately.

MALIN THOR TUREBY AND EMMA HALL: HISTORICAL PERSPECTIVES ON JEWISH WOMEN'S EXPERIENCES OF ANTISEMITISM

This paper will present and discuss the methods used and the results from a study of how Jewish women in Sweden narrate and interpret their experiences of antisemitism. The interviews were conducted within the research project „Jewish and Woman“ that focuses on various ways to live as a woman and a Jew in Sweden during the 20th and 21st Century. The study has also investigated if and how women from different generations talk about the ways in which antisemitism or fear of antisemitism has affected their lives and life choices. Most of the interviews were conducted during the fall and winter of 2023 2024 with women from different generations living in the three largest cities in Sweden. Working with a life history approach, a dialogical epistemology of intersectionality (Yuval Davies 2023) and shared authority (Frisch 1998) which emphasizes the importance of giving space to both what the interviewees tell about their experiences, and how they interpret their experiences, we have listened to what and how the women talk about their experiences of antisemitism. Although the interviews have not primarily focused on experiences of antisemitism, negative attitudes and beliefs as well as hostility towards Jews are recurring themes in the women's narratives. For many women, antisemitism seems to be an integral part of their biography, not only through their own experiences, but through the experiences of family members and other people throughout the Jewish history. Therefore, the paper will also discuss how we apply historical perspectives in our analysis, and how the women themselves use and relate to history in different ways when they narrate, interpret and make sense of their experiences of antisemitism.

CONTEMPORARY SOCIETAL PHENOMENA II.

DANA GRAYDI: GRASSROOTS INTERFAITH DIALOGUE: TACKLING STEREOTYPES IN FINLAND

This paper explores how interfaith dialogue initiatives in Finland contribute to dismantling stereotypes that affect various religious communities. As a member of the Jewish community in Helsinki, I have observed how societal prejudices manifest in different forms, including but not limited to antisemitism. I believe that dialogue is a powerful tool for addressing these issues, and this conviction forms the foundation of both my interfaith work and the thesis I am writing.





The research centers on Dialogue for Peace Ry, a women-led organization founded in Helsinki in December 2022. The organization's core project, the Beyond Beliefs Dialogue Project, engages in grassroots interfaith activities such as workshops, interfaith dinners, and visits to different places of worship. These activities provide a platform for individuals from diverse backgrounds to confront and dismantle stereotypes.

The primary research question of my thesis is: How is interfaith dialogue understood by the founders and facilitators of Dialogue for Peace Ry? Sub-questions include: How is it applied in their activities? And how is it specifically employed to challenge stereotypes? While antisemitism is not the primary focus of this study, it will be examined within the broader context of stereotypes related to Jews and Judaism.

The research uses autoethnography due to the researcher's active involvement and unique position in the case study. Autoethnography serves as the intersection between the personal and the social, where interviews with other facilitators and participants of the project complement the researcher's field notes and reflections.

This study fills a gap in understanding Finland's grassroots, women-led interfaith dialogue initiatives and highlights their role in creating inclusive spaces that address and reduce prejudices, including antisemitism.

This paper is particularly relevant to the conference theme, as it provides insights into the practical applications of interfaith dialogue in combating contemporary social issues, with a focus on stereotype reduction.

LAURA MAJOR: HOLOCAUST INVERSION IN THE WAKE OF OCTOBER 7TH

This talk will explore the phenomenon of Holocaust inversion in the wake of the October 7th Hamas attack on Israel and the subsequent ground incursion in Gaza. Already in 2013, Clemens Heni identified the equation of Israel and the Jews with Nazism as an 'inversion of truth' used as a type of 'extremely aggressive anti-Jewish propaganda.' This kind of Holocaust inversion, I shall argue, has nothing to do with any legitimate criticism of Israel, but rather plays into ancient and new anti-Semitic tropes. Nazism has become the embodiment of absolute evil; the equation of Jews and Israelis as Nazis then lays the ground for the re-demonization of Jews, the possible delegitimization of Israel, and even the justification of the destruction of the Zionist state. In the wake of the attack by Hamas, who also practice Holocaust inversion in their charter, the very victims of massacre, rape, mutilation, plunder and kidnapping, and indeed the historic victims of Nazi atrocities, have themselves been accused of Nazism in the most insidious visual and other media, which would put De Sturmer to shame. It is insufficient to frame this Holocaust inversion around the question of Holocaust comparison since the results of this kind of anti-Semitism may have dangerous outcomes for Jewish people worldwide and for the state of Israel itself.

GRAJ CZJÁR, ISTVÁN: REASONS FOR SOLIDARY AND ANTISOLIDARY BEHAVIOR TOWARDS JEWS IN HUNGARY IN THE LIGHT OF IGNORANCE OF PLURALISM

This study investigates the factors influencing solidarity and anti-solidarity behaviors toward Jews in Hungary, with particular attention to the phenomenon known as the ignorance of pluralism. This concept suggests that when individuals overestimate the proportion of antisemites in society, conformist pressure may make them less willing to offer assistance. Using a nationally representative survey of 1,000 respondents we created with help of antisemite and philosemite attitudes five distinct clusters: consistent antisemites, consistent philosemites, inconsistent respondents, hesitant respondents, and moderately tolerant respondents. The study used a logistic regression model to explore how these groups, along with ignorance of pluralism and classic socio-demographic variables and other factors such as feeling of injustice, authoritarianism, intolerance, and knowledge of Jews, influenced their willingness to help Jews in the event of a verbal or physical antisemitic attack.

Results showed that feeling of injustice and knowledge about Jews were significant predictors of solidarity, while traditional explanatory variables like intolerance and authoritarianism were not relevant. Importantly, individuals who did not overestimate the prevalence of antisemitism in society—those not living in an „antisemitic bubble”—were more likely to offer assistance to Jews. This highlights the role of social perceptions and normative pressures in shaping solidarity behaviors, with those perceiving antisemitism as a minority viewpoint being more inclined to intervene on behalf of Jewish compatriots.



CONSPIRATORY ANTISEMITISM AND CONTEMPORARY DISCOURSE

SOFIE LENE BAK: FANTASIES AND STIGMATIZED KNOWLEDGE – A METHODOLOGICAL APPROACH TO CONSPIRACIST ANTISEMITISM

While the concept of race and biological racism was discredited after the Second World War, conspiracy theories have remained a constant within antisemitic movements and platforms, often concealed behind codes and euphemisms. Thus, it is crucial to the understanding of the mechanisms of antisemitism to explore the relations between conspiracy theories and antisemitism.

Combining antisemitism studies with insights from research on conspiracy theories and ideologies offers several advantages: On the one hand, radical antisemitic milieus can be examined as realms of stigmatized knowledge, prone to conspiracy beliefs, which helps us understand why conspiracy beliefs are adopted in milieus already infected with antisemitism. On the other hand, concepts such as the dynamics of expansion from event conspiracies to systemic conspiracism explain why conspiracists are drawn to the ‚mother of all conspiracies’—the antisemitic claim of an imminent Jewish world takeover. While not all conspiracies are inherently antisemitic, the probability of incorporating antisemitic tropes is significant due to this dynamic. Yet, how can concepts from research on conspiracist ideologies be applied to antisemitism studies, and how can this be approached methodologically? This paper will illuminate how such analysis may be performed using historical National Socialist journals and demonstrate the workings of both explicit and implicit conspiracism. As the latter primarily works through codes and references, these may move beyond radical milieus and become part of the antisemitic cultural heritage without new users being aware of the conspiracist framework they are engaging in.

CYNTHIA SETON-ROGERS: THE MYTH OF AMERICAN JEWISH EXCEPTIONALISM

Described by Robert Wistrich as “The Longest Hatred” European antisemitism was built on the foundation of centuries of violent precedents and deeply-engrained myths about Jews that were rooted in xenophobia and superstition. American antisemitism, however, is conspicuously absent from much of the historical narrative. The notion of American Jewish Exceptionalism has long been prevalent amongst American historians who often marginalize antisemitism as a fringe phenomenon in America. My dissertation seeks to refute that idea and demonstrate that, although less pervasive than its European counterpart, antisemitism is not uniquely an Old-World issue. Anti-Jewish rhetoric and discrimination has a long history that extends from the colonial era, grew in the last decades of the nineteenth century following the Civil War, spiked in the twentieth century during the interwar period, and peaked in the final years and in the immediate aftermath of World War II. Therefore, my research focuses on the interwar period between the First and Second World Wars and will include the two years leading up to World War I and following World War II. My presentation at this seminar will focus on the second chapter of my dissertation, which is bookended by the Leo Frank Affair (1913-1915) and the economic crash of 1929. Anti-semitism during this period not only increased but mutated to adapt to the evolving social, political, and economic climate in America.



This presentation will explore how this transformation manifested into false narratives that Jews are a collective threat and must be confronted as such. These conspiracy theories were often customized to appeal to the audience being addressed; for example, groups and individuals who saw people of color as a danger to White America were targeted to perceive Jews as a threat to Christian America. As a result, there were many intersectionalities between racial prejudice and religious antisemitism.

ANDRÉ SWANSTRÖM: ISRAELI SETTLERS AND ANTISEMITISM

Israeli settlement activity in the West Bank (Judea and Samaria) is generally portrayed in negative terms in media reports. Settlers are criticized and the Israeli occupation is decried. Some settlers (Sharon 2010), as well as academic scholars (Berman 2019; Hirschhorn 2017) have suggested that criticism can turn into demonization or even antisemitism. Where goes the boundary between legitimate criticism and possibly antisemitic demonizing of settlers?

I will probe the topic by analyzing material from The Guardian. How does The Guardian portray Israeli settlers? My focus will be on the years 2001, 2017, and 2024. The year 2001 marks the beginning of the second intifada while the present year 2024 represents the period following the murderous events of October 7th. The choice of 2017 in between is motivated by professor Sara Hirschhorn's analysis of the Halamish stabbing attack that year. Her article on that subject in Haaretz has been instrumental in raising awareness of the dehumanization of settlers. This study follows methodologically in the footsteps of my previous study of antisemitism in the editorials of Helsingin Sanomat (Swanström 2024).

Literature: Berman, Todd (2019): 'The moral failure of refusing to condemn murder' The Times of Israel 2 September 2019.

Hirschhorn, Sara Yael (2017): 'If You Can't Say Israeli Settlers Are Civilians Too, You're Propping Up Apologists for Terror' Haaretz 24 July 2017.

Sharon, Avinoam (2010): 'How I became an Evil Settler' Haaretz 13 September 2010.

Swanström, André (2024): 'Israel, antisemitismi ja antisemitismi Helsingin Sanomien pääkirjoituksissa 1990-2023'. Teologinen Aikakauskirja 1/2024.





THE 30TH OF JANUARY

JEWISH LIFE AFTER THE 7TH OF OCTOBER

DÓRA PATARICZA: ANTISEMITISM IN FINLAND - ROOTS AND CONTEMPORARY EXPRESSIONS

Antisemitism has existed in most societies for centuries. In recent years, Jewish minorities around the world have reported increased anti-Semitic experiences, especially since the terror organisation Hamas attacked Israel on 7 October 2023. The current lecture presents the roots of antisemitism in Finland and analyses the views and experiences of antisemitism and discrimination of Jews in Finland based on quantitative and qualitative data. A survey conducted by Czimbalmos and Pataricza in October – November 2023, commissioned by the Ministry of Justice of Finland and the Human Rights Center, examined the experiences and perceptions of antisemitism and discrimination among Finland's Jewish population, highlighting an increase in antisemitism, particularly online, and resulting in recommendations to combat hate and safeguard Jewish life and culture. Additionally, in the Antisemitism Undermining Democracy project (PI Mercedesz Czimbalmos, 2023-2026), more information was gathered in 40 qualitative interviews. The presentation provides a detailed overview of the findings, along with the recommendations to address the problems.

MIRJAM KATZIN: JEWISH LIFE IN SWEDEN AFTER OCT. 7: EXPERIENCES, THOUGHTS AND EMOTIONS

The understanding of how Jews in Sweden have experienced the time after the Hamas terrorist attack on Oct. 7th 2023 is limited to journalistic reports or individual accounts. The purpose of the presented study is to create a systematic and broad understanding of how the attack and events after the terrorist attack have affected Jewish life in Sweden. This includes the exploration of Swedish Jews' own experiences, thoughts and feelings connected to the public debate, demonstrations, discrimination, hate crimes and other events after Oct. 7. The study is based on data from a qualitative survey and approximately 30 in-depth interviews conducted with a strategic selection of informants.

Through an analysis of the collected stories, we have tried to answer the following questions: How did Jews in Sweden experience the attack on Oct. 7, Israel's war against Hamas and the following events and responses in the world at large? How do they describe their own response as well as their experiences, thoughts and emotions in

connection to the events? In what way can patterns in these experiences, thoughts, and emotions be discerned and what connection can there be with other factors, such as social and cultural (Jewish) identity, stories and collective memory?

EDUCATION

OLA FLENNEGÅRD: WHEN ANTISEMITISM IS LEFT OUT

The tension between teaching about the Holocaust as an historical event, and the understanding of the subject as one having potentials of socialising younger generations into values of democracy and human rights, is a longstanding theme within the research field Teaching and learning about the Holocaust (TLH). The presentation will shed light upon and problematise this tension, with bearing on a tendency to push anti-semitism to the background of educational content as a part of a universalistic understanding of the Holocaust. Two empirical studies on Swedish study trips to Holocaust memorial sites will be tenets of the presentation. The first is based on interviews with nine teachers and reveals how the teachers' main purpose is to promote students' learning about democracy and human rights. Their overarching educational strategy of focusing on the suffering of the victims, is meant to evoke empathy among the students but lacks an explanatory approach. The second study, which employed full-project interviews and participant observations during a study trip, demonstrates how the universalist concept of the Holocaust was linked to the understanding of antisemitism as racist prejudice, among others. The presentation will argue that study trips may not be legitimized as a prime bulwark against antisemitism.

CHRISTINE CHIRIAC: MANAGING AN ABSENCE, CONSTRUCTIONS OF THE RELATIONSHIP BETWEEN JUDAISM AND CHRISTIANITY IN GERMAN TEXTBOOKS

In schools, anti-Jewish resentment is today notoriously vague (von Kellenbach 2015), latent (Kistenmacher 2021) and normalised (Bernstein 2018; Salzborn/Kurth 2019; Grimm/Müller 2021), which makes it effective in practice and difficult to grasp for prevention. Assuming that antisemitism can be analysed as the connection between a positive non-Jewish self-image and a negative image of Jews (Holz/Haury 2021), this paper deals with the question of how the relationship between Christianity (or a Christian-influenced, secular culture) and Judaism is constructed in textbooks for Catholic and Protestant religion as well as ethics.

In an interdisciplinary approach, combining antisemitism research, educational science and educational media research, the paper examines 'ambiguities' and 'ambivalences' in this relationship in order to gain a better understanding of the adaptability of contemporary antisemitism in educational contexts. The inquiry is investigated by



The inquiry is investigated by means of a post-structuralist discourse analysis of 30 textbooks and teachers' manuals currently in use in German lower secondary schools. Textbooks are hereby seen as the result of construction processes in which interpretations and interests compete with one another (Crawford/Foster 2006) and meaning is 'selected' according to present-day requirements (Höhne 2003).

The paper argues that the relationship Christianity-Judaism is not (or no longer) drawn as a dichotomy, but remains 'fuzzy' instead. While Judaism is often mentioned in the textbooks, it is rarely made visible. On the contrary, construction strategies such as Christian perspectivation, universalisation, victimisation or silencing can contribute to its discursive invisibility. The further question is raised as to how Christian anti-Jewish patterns persist in contemporary (religious and secular) education and how they can be challenged.

JENNIE SIVENBRING AND JENNIE KARLSSON: IN THE WAKE OF THE HAMAS ATTACK, NEGOTIATIONS IN SCHOOL

Antisemitism is a growing and multifaceted concern in Swedish society, including schools. Despite the indicated problems, there are few studies, especially in education, that investigate understandings of antisemitism or explore preventive or countering initiatives. Previous research shows that antisemitism is triggered and escalates in Sweden in relation to developments and the intensity of the conflict between Israel and Palestine. This paper focuses on antisemitic discourses in the wake of the Hamas attack on Israel in October 2023, and how they were negotiated by Swedish students. Focus group interviews were conducted with all 33 students in upper secondary school with the aim of discussing the attack, its causes, and its consequences. The analyses rely on a discursive psychology framework, where we attempt to show the discourses activated by the students and the positions they construct in discussing the attack and its consequences. Findings show that the issue is triggering strong emotions and controversies in educational settings, with students activating dichotomous discourses to negotiate right or wrong, victims and perpetrators. We also find that students negotiate Jewishness in relation to the Israeli state, using antisemitic tropes to conceal stereotypical images of Jews.

NÓRA VARGA: CLASSROOM AS SOCIETY'S STAGE, THEATRE PEDAGOGY TO ADDRESS ANTISEMITISM

In 2022, I received a letter from the parents of one of my foreign-born students, informing me that they were leaving the country due to the challenges their child faced at school and the lack of institutional support in providing a safer environment. The student had been a target of persistent antisemitic bullying.



Bullying and victimization are influenced by the social environment (Due, 2009). Studies indicate that hate speech and hate crimes have significantly increased in Finland in recent years (Äystö, 2019). In 2024, following the October 7th attack by Hamas on Israel and the subsequent war in Gaza, several European countries reported a sharp increase in antisemitic attacks (McSorley, 2024; Honderich, 2024). Hatred and incitement pose significant threats to modern democracies. Racist and antisemitic victimization and scapegoating are prevalent in Finnish schools (Lehtonen, 2021; Zacheus, 2019). Antisemitism is often addressed cognitively in education, but art pedagogy and theatre pedagogy offer ways to analyze and process societal issues emotionally.

This presentation introduces and analyzes a theatre pedagogy-based pilot workshop for students aged 15-18, providing tools to recognize and combat antisemitism. The workshops focus on students' experiences, allowing them to build reflective and informed knowledge through post-structural sensitivities (Lather, 2001). Engaged and critical pedagogies make participants more conscious of their socio-political situation, activating emotional, behavioral, and cognitive engagement (Eisner, 2008; Zaidel, 2010).

The proposed action research examines how theatre pedagogy could engage students and influence their views on antisemitism through applied theatre elements, an antisemitism studies perspective. The workshop will be tested and implemented in practice later in 2025, I am more than thankful for every comment I receive.



KEYNOTE SPEAKERS

IZABELLA TABAROVSKY: FROM THE COLD WAR TO UNIVERSITY CAMPUSES TODAY: THE USSR, THE THIRD WORLD, AND CONTEMPORARY ANTI-ZIONIST DISCOURSE

CANCELLED

Izabella Tabarovsky's keynote is cancelled. This does not mean, that the time allocated for the keynote will be an empty spot – we will provide you with a text to be read, in replacement of the lecture. Further details follow on-site.

VIBEKE MOE: MANIFESTATIONS OF ANTISEMITISM IN NORWAY AFTER OCTOBER 7: THE SHIFTING BOUNDARIES OF DISCOURSE ABOUT ISRAEL AND THE HOLOCAUST

Vibeke Moe is a Senior Researcher at the Norwegian Center for Holocaust and Minority Studies in Oslo, Norway. Among her projects on contemporary antisemitism and Islamophobia are the pioneering Norwegian attitude surveys (2011, 2017 and 2022). Moe is a member of the Norwegian delegation to the International Holocaust Remembrance Alliance (IHRA), a board member at the Norwegian Center for Holocaust and Minority Studies, and a member of the advisory board of the government-initiated educational project

Jewish Pathfinders, which is coordinated by the Jewish Community in Oslo and aims at combating antisemitism among youth in Norway. She was also involved in the development of the Norwegian action plan on antisemitism 2016 - 2020. Moe is currently head of the project Dynamics of Hate: Local Manifestations of a Global Phenomenon. The project is funded by the Norwegian Ministry of Foreign Affairs and focuses on antisemitic hate speech and other hate narratives on social media.

