

IMPACT-se

European Textbooks: Sweden Review

Author: Maria Owiredu

Editor: Madeleine Ferris



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Executive Summary

The Swedish National Agency for Education oversees the country's school system and formulates teaching requirements, regulations, and general recommendations. However, it does not provide teaching materials. Instead, the Swedish curriculum delegates the responsibility of providing an environment conducive to the use of textbooks and other contemporary teaching materials to each school's principal. As a result, the curriculum allows for an unlimited variety of textbooks or other teaching materials as long as they align with Swedish curriculum guidelines which are based on norms and values.

This report analyzes the portrayal of the Holocaust, Jews, Judaism, and the Israeli-Palestinian conflict in 18 Swedish textbooks.¹ These textbooks, produced by leading publishers Gleerups, Natur & Kultur, and NE, are used in middle schools (grades 4-6) and high schools (grades 7-9) for history, religion, and civic studies.

Our analysis reveals that the textbooks generally present a neutral and objective view, aligning with the broad guidelines of the Swedish curriculum. Jews are represented in historical, demographic, and religious contexts. The textbooks provide comprehensive sections on the Holocaust, Jewish history, and Judaism, and detail the atrocities committed against Jews during the Holocaust and throughout history. They portray Jews without negative connotations or using stereotypical language.

Given the upsurge of antisemitism in Europe, the textbooks could be critiqued for lacking a clear enough refutation of, or broader discussions about, the reasons behind the historical persecution of Jews. Additionally, not all textbooks that touch on the topic, adequately address present-day discrimination and antisemitism against Jews.

The textbooks generally demonstrate neutrality and objectivity when addressing the Israeli-Palestinian conflict. The textbooks tend to address the conflict from both an Israeli and a Palestinian perspective. However, potential biases and lack of clarity are also found. The textbooks fall short of explaining the complexity of the conflict. It may be necessary to provide a more comprehensive description from various perspectives, elucidating the ideological nuances of the conflict. The author of this report recommends three main areas of improvement:

- While the textbooks adequately cover historical persecution and discrimination of Jews, some textbooks overlook today's antisemitism. The author recommends including more content on contemporary antisemitism and how to tackle antisemitism in today's society.
- The textbooks could be clearer in refuting or problematizing historical accusations against Jews and Jewish stereotypes to prevent the perpetuation of antisemitism.
- A more nuanced view of the Israeli-Palestinian conflict would be helpful. This includes explaining various perspectives on the conflict, its global impact, and various ideological perspectives. This could help students better understand the complexity of the conflict.

¹ These textbooks can be accessed via the following links; however, please note that login credentials are required for access.

<https://www.ne.se/ta/teachingmaterial/1PCN9neT8uwQ2fN4xPERVFmOPx34BjSZjzRVquxw81NVmOciU>
<https://gleerupsportal.se/laromedel/0-religion-7-9/article/f73b7727-1c0d-4e30-86a5-58853ed40af4>
<https://digi.nokportalen.se/products/9789127467620?statisticsisbn=9789127467620>

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Introduction

An Overview of Swedish Jewish History

Jewish history in Sweden dates to the seventeenth century. At this time Jews were allowed to live in Sweden without getting baptized. Initially, only a handful of Jewish families resided in the country. The establishment of the first Jewish congregation around 1774 by Aron Isaac marked a significant milestone in the history of Jews in Sweden. Known as the “first Swedish Jew,” he laid the foundations for the Jewish community in Sweden.²

In 1782, a decree restricted Jewish homes to specific areas in Stockholm, Gothenburg, and Norrköping. Only wealthy Jews were permitted to immigrate, and certain religious practices were approved, while intermarriage between Jews and non-Jews was prohibited.³

During the 19th century, a number of reforms were enacted, driven by trends towards political emancipation and a more liberal approach to Judaism.⁴ The Jewish population gained full citizenship and rights similar to the Protestant majority via a 1870 constitutional amendment. The emancipation of the Jews was part of a larger societal development and involved the progressive expansion of religious freedom for Jews and Christians.⁵ Jewish immigration remained steady, with numbers increasing from around 900 in 1855 to approximately 6000 by 1910, largely due to immigration from the Russian Empire.⁶

Jews in Sweden have never formed a homogeneous group. Gender, class, and religious differences existed among the Jews even in the mid-nineteenth century.⁷ Like Jews worldwide, Swedish Jews navigated the delicate balance between adapting to Swedish society while preserving their Jewish heritage.⁸ Despite these challenges, Jews were generally successful in integrating, and they were comparatively well-treated relative to Jews in other European countries. Nonetheless, there have been moments in Swedish history when Jews have experienced severe hardships. The 1930s were a dark period for Jews in Sweden; antisemitism festered and many Jews who came as refugees were denied entrance. During that period, the most vocal critics of Jewish immigration were factions within the business elite and intellectual circles of society.⁹ For instance, before the war, many newspapers reported on the discrimination of Jews in Germany, and people who regularly read the newspapers could not avoid reading about the persecution. This, however, changed partly due to the change in restrictions on freedom of expression that occurred at this time. Newspapers became more cautious about the information they shared regarding what happened in the war.¹⁰ Sweden later helped Jewish refugees escape Norway and Denmark, which were occupied by German forces.¹¹

2 Carlsson, Carl Henrik. *Judarnas historia i Sverige*. Stockholm: Natur & Kultur, 2021. Judiska Församlingen i Stockholm. “Judar i Sverige.” n.d. Accessed July 25, 2024. <https://jfst.se/judendom-judar/judar-i-sverige/>

3 Carlsson, *Judarnas historia i Sverige*, 36–39.

4 Judiska Församlingen i Stockholm. n.d.

5 Carlsson, *Judarnas historia i Sverige*, 80.

6 Carlsson, *Judarnas historia i Sverige*, 116.

7 Carlsson, *Judarnas historia i Sverige*.

8 Carlsson, *Judarnas historia i Sverige*.

9 Blomberg, Göran. *Mota Moses i grind*. Stockholm: Hilleförlaget, 2003, 154.

10 Bachner, Henrik. *Judefrågan*. Stockholm: Atlantis, 2009, 15.

11 Blomberg, *Mota Moses i grind*, 185.

In the 1930s, the Jewish population of Sweden numbered around 6,600 people. Before World War II, Sweden absorbed around 3000 more Jews. After the war, a few thousand Jews immigrated to Sweden after being freed from the concentration camps.¹² Presently, Sweden is home to approximately 15,000-20,000 Jews, with the majority residing in Stockholm. The exact number of Jews is hard to define since Sweden does not register people according to ethnicity. Most Jews in Sweden are considered secularized and are not members of any Jewish congregation. In 1990, Jewish congregations had around 7500 members, but in 2021, this number had fallen to around 5800.¹³ This decline can be attributed to several factors, including antisemitism.

Antisemitism

Antisemitism has been present in Swedish history since the arrival of the first Jews to the country. While the Swedish Jewish community was spared the worst atrocities compared to other European countries, discrimination against Jews has been a constant, varying in intensity based on social trends and historical periods. For example, in 1815, parliamentarians falsely accused the Jews of monopolizing trade, and later, of owning the majority of apartments and inflating rents.¹⁴ These unfounded accusations were part of the everyday antisemitism that manifested in verbal provocations and threats.

Even after laws that directly discriminated against Jews were put to rest in the 1870s, societal attitudes against Jews persisted. During this period, antisemitism was often unreflectively expressed and considered 'normal'.¹⁵

Today, according to the Anti-Defamation League (ADL), the Swedish population has some of the least prevalent antisemitic opinions in Europe.¹⁶ Contemporary antisemitism is strongly opposed in official debates as well as politically, with all political parties promising to combat antisemitism in society. Significant progress in addressing antisemitism was made in the 1990s, partly due to former Prime Minister Göran Persson's initiative to spread public information about the Holocaust. The Jews received their status as one of five national minority groups in a 1999 parliamentary decision. It came into effect in 2000. In 2003, a public agency, The Living History Forum, was established. This nationwide agency aims to promote democracy and equality among all people, drawing lessons from the Holocaust and the crimes against humanity committed by the communist regime.¹⁷ In July 2024, it became illegal to deny the Holocaust in Sweden.¹⁸

¹² Judiska Församlingen i Stockholm. n.d.

¹³ Carlsson, *Judarnas historia i Sverige*, 328.

¹⁴ Carlsson, *Judarnas historia i Sverige*, 75.

¹⁵ Carlsson, *Judarnas historia i Sverige*, 174.

¹⁶ ADL. *An index of Antisemitism*. 2019. Accessed June 12, 2024. [The ADL GLOBAL 100: An Index of Antisemitism](https://www.adl.org/). The ADL data has been criticized due to the parameters used to determine what is antisemitism.

¹⁷ Forum för Levande Historia. *Levande Historia*. n.d.

¹⁸ Regeringen. "Kriminalisering av förnekande av Förintelsen och av vissa andra allvarliga brott." Regeringen. se, February 16, 2024. Accessed July 25, 2024. <https://www.regeringen.se/pressmeddelanden/2024/02/kriminalisering-av-fornekande-av-forintelsen-och-av-vissa-andra-allvarliga-brott/>.

An Overview of Education System: Curriculum

Textbooks are fundamental educational tools; they play a crucial role in fostering knowledge.¹⁹ Despite their importance, the Swedish National Agency for Education does not supply textbooks. Instead, the Swedish curriculum delegates the responsibility of providing an environment conducive to the use of textbooks and other contemporary teaching materials to each school's principal.²⁰ There is even no established definition of "teaching materials".²¹ The curriculum allows for an unlimited variety of textbooks or other teaching materials as long as they align with Swedish curriculum guidelines which are based on norms and values. Thus, the curriculum lacks clear and detailed directives as to what to teach in each subject. Instead, it provides a short description of general concepts. The norms and values provided correspond to the values of UNESCO and UN declarations on education for peace and tolerance, which will be described later in this section.

In most schools, the obligation of selecting and ensuring the quality of textbooks is not only the principal's but is delegated to individual teachers. This approach has its merits and drawbacks. On the one hand, it empowers teachers to decide on the material and tailor their lectures accordingly. On the other hand, it can lead to varied interpretations and potential educational misdirection. Previous studies indicate that teachers often struggle to find time to thoroughly evaluate, select and verify the quality of the learning material.²²

In 2021, the Swedish Schools Inspectorate conducted a review scrutinizing the quality of the education offered, focusing on quality assurance and choice of teaching materials. The review, which analyzed civics classes in grades 7-9, recommended the development of quality assurance controls for the options for learning materials.²³ However, the need for the principal to assume overall responsibility for the teaching material does not necessarily suggest a failure to maintain high-quality learning materials and textbooks. The review found that teachers' choices largely align with the curriculum. Many of the interviewed teachers expressed it as a given that materials must reflect the curriculum's foundational values. To ensure comprehensive coverage of all educational aspects, the teachers often use teaching materials produced by specific publishers.²⁴ These publishers, specializing in providing teaching materials, are the source of the most common teaching materials in Swedish schools.

Presently, there are no official, comprehensive statistics available on school purchases of learning materials in Sweden, nor is there any Swedish authority assigned the responsibility to compile

19 Ammert, Niklas. *Att spegla världen: Läromedelsstudier i teori och praktik*. 1st ed. Lund: Studentlitteratur, 2011, 26, 28. See also Carlsson, Marie, and Kerstin von Brömssen, *Kritisk läsning av pedagogiska texter: Genus, etnicitet och andra kategoriseringar*. Lund: Studentlitteratur, 2011, 282.

20 Skolverket. *Curriculum for Compulsory School, Preschool Class and School-Age Educare*. 2022. Accessed June 10, 2024. <https://www.skolverket.se/publikationer?id=7828>, 19–20.

21 Skolverket (2006) *Läromedlens roll i undervisningen. Grundskollärares val, användning och bedömning av läromedel i bild, engelska och samhällskunskap*. Rapport 284. Stockholm: Skolverket

22 Lärarnas Riksförbund. *Lärarna om läromedlen: En undersökning om läromedlens kvalitet och lärarnas tillgång på läromedlen*. 2014. Accessed September 12, 2024. <https://rmb.cision.com/Main/2140/9683303/314455.pdf>.

23 Skolinspektionen. *Kvalitetssäkring och val av läromedel: Fokus på samhällsorienterande ämnen i årskurs 7–9*. Accessed June 10, 2024. <https://www.skolinspektionen.se/beslut-rapporter-statistik/publikationer/kvalitetsgranskning/2024/kvalitetssakring-och-val-av-laromedel/>.

24 Skolinspektionen, *Kvalitetssäkring och val av läromedel*, 6–7.

such data. A report made by *Läromedelsföretagen*²⁵ shows that the cost of teaching materials is significantly lower in Sweden than in neighboring countries such as Finland and Norway. It also indicates that there are significant differences between municipalities.²⁶ However, new legislation ratified in July 2024 aims to strengthen students' rights to access learning resources.²⁷ At the same time, the government has provided more funds to improve access to teaching materials in schools.

The Living History Forum

In Sweden, a public agency called 'The Living History Forum' is dedicated to promoting democracy and equality, drawing on the lessons learned from the Holocaust.²⁸ This agency provides education and insights about the Holocaust through various means such as exhibitions, reports, educational materials, and seminars. While the agency does not conduct research directly, it collaborates closely with researchers studying areas like racism, antisemitism, and Islamophobia within Swedish society.

The agency's educational initiatives are primarily targeted at elementary and secondary school students. Despite being a governmental agency, its materials are not mandatory for schools. However, many schools choose to incorporate these resources into their curriculums.

Swedish Curriculum

The Swedish National Agency for Education oversees the country's school system, striving to create the optimal conditions for child development and enhance students' educational results and outcomes. The agency's responsibilities include formulating requirements, regulations, and general recommendations. It ensures that the Swedish educational system maintains a high standard and is responsible for certifying teachers.²⁹

The curriculum for elementary schools in Sweden is national. Below are the most relevant aspects of the Swedish school curriculum to this research project.³⁰ The curriculum's norms and values – which are in keeping with UNESCO and UN declarations for peace and tolerance – aim to educate pupils towards specific objectives. The curriculum states that each pupil should *"make and express conscious ethical judgements based on a knowledge of human rights, fundamental democratic values, and personal experience"*. Further, each pupil should respect *"the intrinsic value of other people and their physical and personal integrity"*, *"does not accept people being subjected to violence, oppression, discrimination, and victimization and takes part in helping other people"*, *"can empathize with and understand other people's situations"*

25 Läromedelsföretagen. "Läromedelsföretagen." n.d. Accessed July 15, 2024. <https://www.laromedelsforetagen.se>. *Läromedelsföretagen* is a trade association composed of 18 companies. These companies produce 90 percent of the teaching materials.

26 Läromedelsföretagen. *Läromedelsbarometern: En statistisk översikt över läromedelsinköp i Sverige*. 2023. Accessed July 1, 2024. <https://www.laromedelsforetagen.se/laromedelsbarometern>.

27 Edholm, Lotta. "Stärkt tillgång till läromedel." *Lagrådsremiss*, Regeringen, June 22, 2023. Accessed July 25, 2024. <https://www.regeringen.se/contentassets/339ce1aa5de7431eb9554ea462652e3f/starkt-tillgang-till-laromedel/>

28 Forum för Levande Historia. "Levande historia." n.d. Accessed June 10, 2024. <https://www.levandehistoria.se/english>.

29 Skolverket. "The Swedish National Agency for Education." n.d. Accessed June 19, 2024. [English \(engelska\) - Skolverket](https://www.skolverket.se/andra-sprak-och-lattlast/english-Engelska).

30 Skolverket. "The Swedish National Agency for Education." <https://www.skolverket.se/andra-sprak-och-lattlast/english-Engelska>. For a comprehensive understanding of the Swedish curriculum for elementary schools, visit www.skolverket.se or [English \(engelska\) - Skolverket](https://www.skolverket.se/andra-sprak-och-lattlast/english-Engelska).

and develop a willingness to act in their best interests”, and “shows respect and care for the local environment as well as the environment from a broader perspective”.³¹

Following these objectives, guidelines are established to help and advise all school employees. The guidelines state that schools should *“contribute to developing the pupil’s sense of belonging, solidarity and responsibility for others, including people outside their immediate group.”* With their activities, teachers should *“contribute to the characterization of the school as a gender equal environment and a place that encourages solidarity between people,”* as well as *“contribute to pupils interacting with one another regardless of gender affiliation.”* The teachers should *“actively combat discrimination and victimization of individuals or groups,”* and *“show respect for each individual pupil and apply a democratic and norm-conscious approach in their daily work,”* as well as, *“during activities involving norms and values, pay attention to both opportunities and risks associated with increasing digitalization.”³²*

The curriculum further states that schools are responsible for ensuring that their pupils acquire the necessary knowledge. For instance, the pupil should *“acquire knowledge of the culture, language, religion, and history of the national minorities”* (Jews, Roma, the indigenous Sami people, Swedish Finns and Tornedalians). They should also *“interact in encounters with other people based on their knowledge of similarities and differences in living conditions, culture, language, religion, and history,”* as well as *“acquired knowledge of society’s laws and norms, human rights, and democratic values in school and society”.³³*

In addition to these general goals, each subject has additional goals delineated in the curriculum. This could be described as a syllabus. These goals will be described per the relevance in each chapter, below.

Research Design and a Description of Research Subjects

This analysis will address four primary subjects: the Holocaust, Jews and Judaism in Christian religious contexts, Jews as part of the national fabric, and Jews and the Israeli-Palestinian conflict. The textbooks that we analyze will be broken down into these four themes according to relevance. Several research questions have been incorporated into the study in order to contextualize the analysis of these themes. These questions are not intended to find specific answers but to serve as guiding prompts to explore the context of the examples. The study also examines what is not included in the texts since choices involve what is included and excluded.³⁴ Each subject will be further divided into sub-sections related to the research questions. The questions revolve around the issues of presence, definition, empathy, portrayal, and objectivity.

31 Skolverket. “The Swedish National Agency for Education.” n.d. <https://www.skolverket.se/getFile?file=13128> 11.

32 Skolverket. “The Swedish National Agency for Education.” n.d. <https://www.skolverket.se/getFile?file=13128>, 11.

33 Skolverket. “The Swedish National Agency for Education.” n.d. <https://www.skolverket.se/getFile?file=13128>, 13.

34 Carlsson, Marie, and Kerstin von Brömssen. *Kritisk läsning av pedagogiska texter: Genus, etnicitet och andra kategoriseringar*. Lund: Studentlitteratur, 2011, 284.

- Presence: Are Jewish people present or absent historically, geographically, demographically, and religiously – in the text, photographs, graphs, charts, or maps?
- Definition: How is the Jewish minority defined – as a national-ethnic entity, a religious group, a civil society, or other? How are the Jewish people as a whole defined?
- Empathy: Is there any degree of empathy towards the feelings or unique experiences of the Jewish people (e.g. pain, joy, pride, etc.)?
- Portrayal: Are Jewish people, or the Jewish minority portrayed as a society of ordinary human beings or is it stereotyped, prejudiced, demonized, or dehumanized as a group and/or as individuals? Are Jewish individuals mentioned at all or are Jewish people referred to as a group only?
- Objectivity: Does the material about Jewish people also contain, alongside possible negative descriptions, objective information about its history, society, culture, religion, community organization, etc.?

Choice of Textbooks and Limitations

Given the design of Sweden's curriculum and the extent of available material, I've opted to narrow the scope of the analysis. Due to the relevance of the subject matter, I've focused on grades 4-6 and grades 7-9. This choice was also made since the same curriculum is applied.³⁵ The analysis is further limited to the three school subjects most relevant to the study: history, religion, and civic studies. Lastly, the selection of books for analysis was restricted to maintain a manageable scope for this specific project.

Approximately 18 textbooks covering the different subjects for grades 4-6 and 7-9 were analyzed. These books are published by three publishing houses. No official statistics can verify which publication is the most prevalent in the Swedish school system. The options seem endless, making it challenging to conduct a comprehensive analysis covering all available textbooks and teaching materials. Bearing this in mind, I relied on materials from three of Sweden's presumably most established publishing houses: Gleerups Utbildning, Natur & Kultur, and NE. Gleerups and Natur & Kultur are both members of the *Läromedelsföretagen* association, a trade association of 18 companies. The members claim to provide 90 per cent of the teaching materials in Sweden.³⁶ NE is a comprehensive contemporary Swedish language encyclopedia established in the 1980s. In 2015, they bought the publishing company Nordsteds, and in the same year, they started to develop digital education material.³⁷ These three publishing companies are among the largest in Sweden. In 2023, Natur & Kultur was the second largest publishing

³⁵ The curriculum in high school (grades 10-12) varies depending on the various programs the students choose to attend.

³⁶ Läromedelsföretagen. "Läromedelsföretagen." n.d. Accessed July 15, 2024. <https://www.laromedelsforetagen.se>

³⁷ NE. "Om oss." n.d. Accessed July 16, 2024. <https://www.ne.se/info/om-oss/>

company in Sweden. Gleerups Utbildning was the seventh, and NE was the twelfth.³⁸ Not all the top publishing companies produce textbooks for schools.

For this analysis I used the digital versions of the textbooks. They include not only plain text but also videos, link collections, and visual graphs. This is particularly relevant to the textbooks produced by NE, which provide links to its online dictionary. In this analysis, I will primarily focus on the written text within the teaching material. Less emphasis will be placed on the supplementary material due to the assigned timeframe of the project and its core purpose. Additionally, it is challenging to determine whether resources other than textbooks are incorporated into the class curriculum if students do not have access to the digital version of the textbook. Most textbooks also provide teacher guidebooks, which have also not been thoroughly analyzed.

Regarding the choice of textbooks, I have selected textbooks from three different subjects for grades 4-6 and 7-9. This means I analyzed at least six textbooks from each publishing company.³⁹ Despite the different sets of authors for various textbooks, it is evident that the publications use the same or similar texts in different textbooks, particularly in history and civic studies. The text for grades 4-6 is more concise and summarized, whereas the text for grades 7-9 is more detailed and comprehensive, leading to a more thorough examination of the latter.

In the next chapter, I will present the first subject, the Holocaust, followed by the second subject, Jews and Judaism in a Christian religious context; three, Jews as part of the national fabric; and finally, four, Jews and the Israeli-Palestinian conflict. The penultimate chapter is the conclusion, in which I lay out future recommendations. The final chapter covers methodology.

38 Boktugg.se. "Topp 50: Sveriges största bokförlag." n.d. Accessed July 15, 2024. <https://www.boktugg.se/2021/02/26/topp-50-sveriges-storsta-bokforlag/>. Boktugg.se is an organization that provides information about the Swedish book industry. These companies specialize in producing learning materials that adhere to the curriculum.

39 The Natur & Kultur publishing house has divided some of the textbooks for each grade. Instead of providing one textbook for grades 4-6, they produce three textbooks. This means that some of the books do not include any relevant information for this research, and therefore, are inconclusive.

The Holocaust

*Textbooks reviewed: Gleerups History 4-6 (grades 4-6), Gleerups History 7-9 (grades 7-9), PULS History Digital 4-6 (grades 4-6), SOL NOVA History 7-9 (grades 7-9). NE History 4-7 (grades 7-9), NE History 7-9 (grades 7-9).*⁴⁰

Syllabus guidelines

The guidelines in the Swedish syllabus for grades 4-6 does not specifically refer to the Holocaust, but the pupils are supposed to learn about the period of time from 1800-1900: *"The use of history associated with the period, such as how historical events and actors are portrayed in books and museums."* They should also understand the *"different causes for and consequences of emigration from Sweden."*⁴¹ The general guidelines allow for interpretation. For instance, *SOL NOVA History 4-6 and NE History 4-6* do not include any text about the Holocaust for these grades. However, *Gleerups History 4-6* includes a section that covers the World Wars and the interwar period where the Holocaust is mentioned. In grades 7-9, it is stated that the pupil in a socially oriented subject must deal with essential content such as *"the two World Wars, along with their causes and consequences. Oppression, displacement of folk groups and genocide. The Holocaust and the Gulag. Human resistance to oppression."*⁴²

Analysis

All reviewed history textbooks for grades 7-9 include a section dedicated to the discussion of the Holocaust and the industrial genocide of Jews, in keeping with Swedish educational guidelines. These texts offer diverse perspectives on the rise of the Nazi party and the subsequent systematic escalation of anti-Semitic sentiments. Key events such as Jewish life in ghettos, increasing discrimination, Jewish resistance, Kristallnacht, mass executions, concentration camps, and death camps are comprehensively detailed. The texts underscore that the Holocaust resulted in the tragic loss of approximately 6 million Jewish lives.

Beyond these general descriptions, each textbook provides unique insights into specific events and influential figures from the period leading up to and during the Holocaust. This information is complemented by visual aids such as images, videos, and graphs to illustrate these historical events further. The images below display a 3-minute video combined with a historical graph and a map of where several known concentration camps and ghettos were situated.⁴³

⁴⁰ The textbooks for grades 4-6 and 7-9 on the subject of religion, also contain a section describing the Holocaust. These texts are summaries and do not contribute any additional knowledge or nuances to their subject. I have therefore chosen not to emphasize these texts in more detail.

⁴¹ Skolverket, *Curriculum for Compulsory School, Preschool Class and School-Age Educare*, 230.

⁴² Skolverket, *Curriculum for Compulsory School, Preschool Class and School-Age Educare*, 232.

⁴³ Eriksson, Johan, Anders Hansson, Björn Höglund, and Mats Molund. *NE Historia 7-9*. Nationalencyklopedin, n.d. Accessed July 6, 2024. Chapter 7, in the section "Förintelsen."

Example 1

NE History 7-9 (grades 7-9).

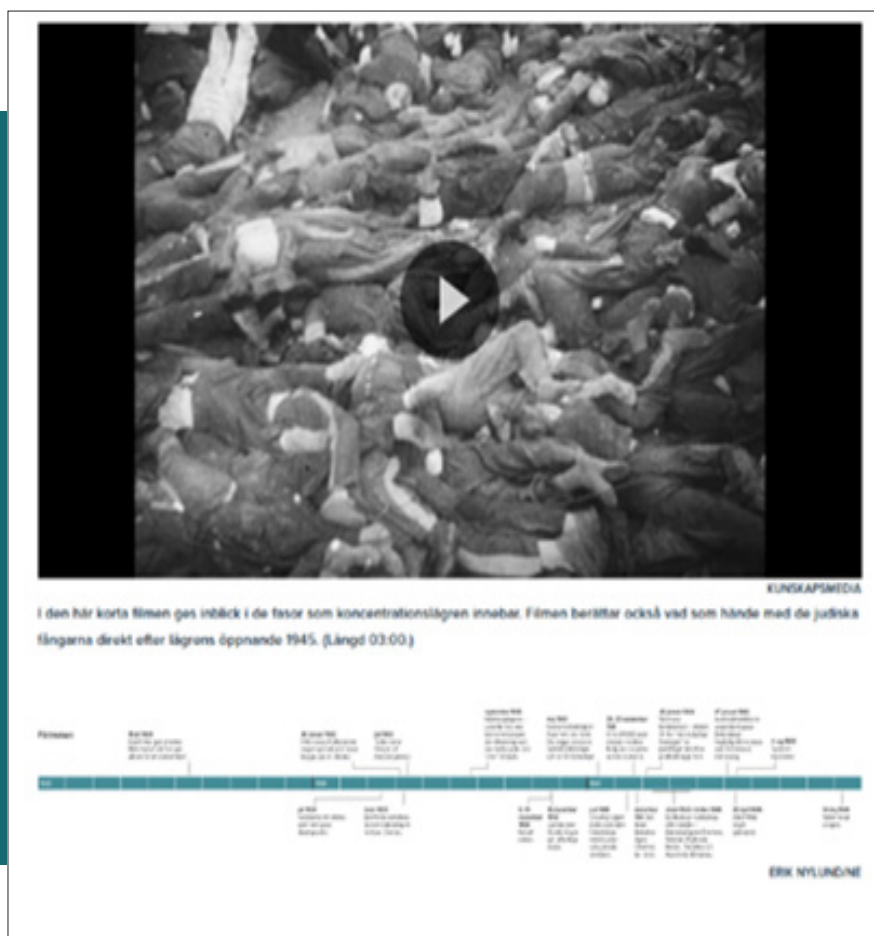


Image: In this short film, insight is given into the horrors of the concentration camps. The film also tells of what happened to the Jewish prisoners immediately after the opening of the camps in 1945. (Length 03:00.)

Example 2

NE History 7-9 (grades 7-9).



Text under image: The extermination camps and the largest concentration camps are marked on the map, but there were many more concentration camps, including in Ukraine, the Balkan Peninsula and North Africa. The first concentration camps were established after the Nazis took power in 1933 and were mainly for political prisoners. Between 1936 and 1942, additional and larger concentration camps were built. At the end of this period, six extermination camps were erected at railway junctions in occupied Poland where millions of people were murdered. Between 1942 and 1945, many camp inmates were forced to work in the German armaments industry before being sent to the extermination camps.

Jewish people play a pivotal role in the subject of the Holocaust. It is clear that Jewish people were the most persecuted group during this time, and their experiences are highlighted.⁴⁴ However, the narrative does not exclusively discuss Jews but also includes other people persecuted groups, such as the Romani people, German citizens with disabilities, homosexuals, and political dissidents. This is also the case when the textbooks discuss the death toll. They acknowledge the widespread impact of the Holocaust on various groups, though it primarily impacted the Jews. In *SOL NOVA History 9 Digital* the number of people who perished during the war is described as follows:

⁴⁴ Svante Skoglund, Glerups Historia 4–6. Malmö: Gleerups, n.d. Accessed July 2, 2024. ID: a3408.

Example 3

*SOL NOVA Historia 9 Digital (grades 7-9).*⁴⁵

Totalt dog cirka 6 miljoner judar under Förintelsen, nazisternas folkmord på judar som på hebreiska kallas för Shoah, katastrofen. Ungefär hälften dog i koncentrations- och dödslägren. Tre miljoner dog i massavrättningar, under transporter eller på grund av sjukdomar och svält. Dessutom mördades miljontals andra människor till följd av nazisternas strävan efter ett ariskt världsherravälde och ett tredje rike.

In total, approximately 6 million Jews died during the Holocaust, the Nazi genocide of Jews known in Hebrew as the Shoah, the catastrophe. About half died in t concentration and death camps. Three million died in mass executions, during transport or due to disease and starvation. In addition, millions of other people were murdered as a result of the Nazis' pursuit of Aryan world domination and a Third Reich.

Example 4

*NE Historia 7-9 (grades 7-9).*⁴⁶

Från och med 1941 byggde tyskarna dödsfabriker i Polen, så kallade förintelseläger. I dem avrättades miljontals judar enligt löpande band-principen. Även romer, homosexuella och personer med funktionsnedsättning mördades. Det var en skräckbild av industrins tidsålder.

Starting in 1941, the Germans built death factories in Poland, called extermination camps. In them, millions of Jews were executed on an assembly line. Roma, homosexuals, and people with disabilities were also murdered. It was a horror picture of the industrial age.

The narrative typically defines Jews as a distinct *population* subjected to discrimination, persecution, and murder solely based on their Jewish identity.⁴⁷ The definition of Jews is of a collective entity and as victims. This depiction is not confined to the Jewish community in Germany; it encompasses all Jews residing within the German Empire and elsewhere.

The recounting of the horrors inflicted upon the Jewish population during the Holocaust is thoroughly described in the textbooks. They offer numerous instances illustrating the humiliation, dehumanization, and murder of Jews. A poignant example from the period preceding the Holocaust is presented in *Gleerups Historia 7-9*, where an image depicts Jews being compelled to clean the streets with their bare hands.

⁴⁵ Jakob Harknäs, Kaj Hildingson, and Lars Hildingson, *SOL NOVA Historia 9 Digital*. Natur & Kultur Läromedel, n.d. Accessed July 2, 2024. Chapter 12, "Mellankrigstiden och andra världskriget," in the section "Förintelsen – folkmord på judar."

⁴⁶ Johan Eriksson, Anders Hansson, Björn Höglund, and Mats Molund, *NE Historia 7-9*. Nationalencyklopedin, n.d. Chapter 7, "Förintelsen," subsection "Innan Förintelsen."

⁴⁷ Johan Eriksson, Anders Hansson, Björn Höglund, and Mats Molund, *NE Historia 7-9*. Nationalencyklopedin, n.d., chapter 7, in the section "Förintelsen," subsection "Innan Förintelsen"; and Jakob Harknäs, Kaj Hildingson, and Lars Hildingson, *SOL NOVA Historia 9 Digital*. Natur & Kultur Läromedel, n.d., chapter 12, "Mellankrigstiden och andra världskriget," in the section "Förintelsen – folkmord på judar."

Example 5

*Gleerups History 7-9 (grades 7-9).*⁴⁸



Så fort Österrike blev en del av Tyskland 1938 ökade förföljelserna av judarna. Bilden visar hur en grupp judiska män i Wien tvingas skura gatan för hand medan poliser och vanliga invånare hånfullt tittar på. Men detta var bara början. I Wien fanns det före Förintelsen omkring 200 000 judar. Efter andra världskriget fanns det endast omkring 7 000 kvar. De flesta hade mördats.

As soon as Austria became part of Germany in 1938, the persecution of the Jews increased. The photo shows a group of Jewish men in Vienna being forced to scrub the street by hand while police officers and ordinary residents look on mockingly. But this was only the beginning. There were about 200,00 Jews in Vienna before the Holocaust. After World War II, there were only about 7,000 left. Most had been murdered.

The textbooks offer an in-depth account of the events during the Holocaust, detailing how thousands of individuals were systematically murdered daily in 1944. *“The crematoria could not cope with such extreme conditions. Consequently, bodies were also incinerated outdoors, in pits. The final gassings occurred in November 1944.”*⁴⁹ An additional instance is presented in *NE History 7-9*, which depicts the era preceding the Holocaust. *“It was free to abuse and kill Jews. Some found pleasure in throwing old people and children off the balconies.”*⁵⁰ The mixture of comprehensive text and illustrative images recounting the Holocaust evokes profound empathy, sadness, and horror.

48 Erik Nilsson, Rolf Uppström, and Hans Olofsson, *Gleerups Historia 7–9*. Malmö: Gleerups, n.d. Accessed July 2, 2024. ID: a246.

49 Jakob Harknäs, Kaj Hildingson, and Lars Hildingson, *SOL NOVA Historia 9 Digital*. Natur & Kultur Läromedel, n.d., in the section “Förintelsen – folk mord på judar,” subsection “Tusentals mördades varje dag.”

50 Johan Eriksson, Anders Hansson, Björn Höglund, and Mats Molund, *NE Historia 7–9*. Nationalencyklopedin, n.d., in the section “Förintelsen,” subsection “Innan Förintelsen.”

Example 6

*Ne History 7-9 (grades 7-9).*⁵¹



Image: The victims' possessions were collected and reused by the German military. Here you can see lots of shoes collected from people killed in Auschwitz II.

The portrayal of Jewish people in the textbooks can be divided into two distinct narratives. Firstly, the textbooks primarily portray the Jewish population as a collective entity and victims of the Holocaust. However, there are some notable exceptions, and Jews are also portrayed as individuals. In addition, the textbooks also focus on gender. For instance, *SOL NOVA History 9 Digital* highlights instances of Jewish resistance against Nazi atrocities, with a particular focus on the role of women. The text describes the dangerous missions undertaken by Jewish women as couriers, leveraging their ability to smuggle information and intelligence out of the Ghettos more easily than men. This narrative offers both a gender perspective and insight into the organized resistance within the Jewish community. However, examples where Jews are depicted as individuals are relatively few, and not all textbooks provide it.⁵²

The second narrative of how the Jews are portrayed is in how the textbooks thoroughly describe how Nazi Germany dehumanized the Jewish population. For example, *NE History 7-9* provides a detailed account of this dehumanization process.

⁵¹ Jakob Harknäs, Kaj Hildingson, and Lars Hildingson, *SOL NOVA Historia 9 Digital*. Natur & Kultur Läromedel, n.d., in the section "Förintelsen – folk mord på judar," subsection "I gaskammaren."

⁵² Another example is the description of Anne Franks diary. See Jakob Harknäs, Kaj Hildingson, and Lars Hildingson, *SOL NOVA Historia 9 Digital*. Natur & Kultur Läromedel, n.d., in the section "Andra världskriget (1939–1945)," subsection "Frankrike besegrat."

Example 7

*Ne History 7-9 (grades 7-9).*⁵³

Nazismens människosyn banade vägen för historiens värsta brott. Tyska barn fick titta på dockteater och skratta åt att judeskurken fick stryk av polisen och skrämdes iväg. "Trevliga" familjespel såldes som gick ut på att kasta ut judarna.

Människor berövades all värdighet och alla sina mänskliga drag bara för att de var judar. Nazisterna lyckades framställa dem som sopor eller skadedjur som måste förintas.

Nazism's view of humanity paved the way for the worst crime in history. German children got to watch puppet shows and laugh at the Jewish villain being beaten by the police and scared away. "Nice" family games that involved kicking out the Jews were sold.

People were stripped of all dignity and all their human traits just because they were Jews. The Nazis succeeded in portraying them as garbage or vermin that must be exterminated.

SOL NOVA History 9 Digital articulates this in the following manner: "Jews were the group that suffered the most under Nazi rule. Hitler's party introduced racial laws that targeted the Jewish population. New and stricter rules were added all the time."⁵⁴ The textbook further describes how the Jews were differentiated from the Aryan race, highlighting how "racial mixing" allegedly poisoned Aryan blood. *NE History 7-9* provides an example of Hitler's dehumanizing rhetoric towards Jews and Roma: "The Jews and the Roma belonged to an even lower group of people. He likened them to bacteria that infected healthy Germans and made them sick. Therefore, these harmful peoples must be exterminated."⁵⁵

SOL NOVA History 9 Digital describes antisemitism as follows:

Example 8

*SOL NOVA History 9 Digital (grades 7-9).*⁵⁶

Enligt nazismen var judar fiender till arierna. Judar beskrevs som samhällsförstörare, skadedjur och smitthärdar som måste fördrivas. En sådan fientlig inställning till judar kallas för antisemitism.

According to Nazism, Jews were enemies of the Aryan people. Jews were described as destroyers of society, vermin and foci of infection who had to be expelled. This type of hostile attitude towards Jews is called anti-Semitism

In the same text a link is provided which defines antisemitism: "*Antisemitism, a hostile attitude toward Jews*". In addition to the description of antisemitism, the text provides an information box stating that science disproves racism.

⁵³ Johan Eriksson, Anders Hansson, Björn Höglund, and Mats Molund, *NE Historia 7-9*. Nationalencyklopedin, n.d., chapter 7, section "Förintelsen," subsection "Den nazistiska människosynen."

⁵⁴ Jakob Harknäs, Kaj Hildingson, and Lars Hildingson, *SOL NOVA Historia 9 Digital*. Natur & Kultur Läromedel, n.d., chapter 5, "Mellankrigstiden och andra världskriget," section "Diskriminering av judar – raslagar införs."

⁵⁵ Johan Eriksson, Anders Hansson, Björn Höglund, and Mats Molund, *NE Historia 7-9*. Nationalencyklopedin, n.d., chapter 7, section "Mellankrigstiden," subsection "Stortyskland – Tredje riket."

⁵⁶ Jakob Harknäs, Kaj Hildingson, and Lars Hildingson, *NE Historia 7-9*. Nationalencyklopedin, n.d., in Mellankrigstiden och andra världskriget, chapter 5, section "Antisemitism – hat mot judar," 18.

Example 9

*SOL NOVA History 9 Digital (grades 7-9).*⁵⁷

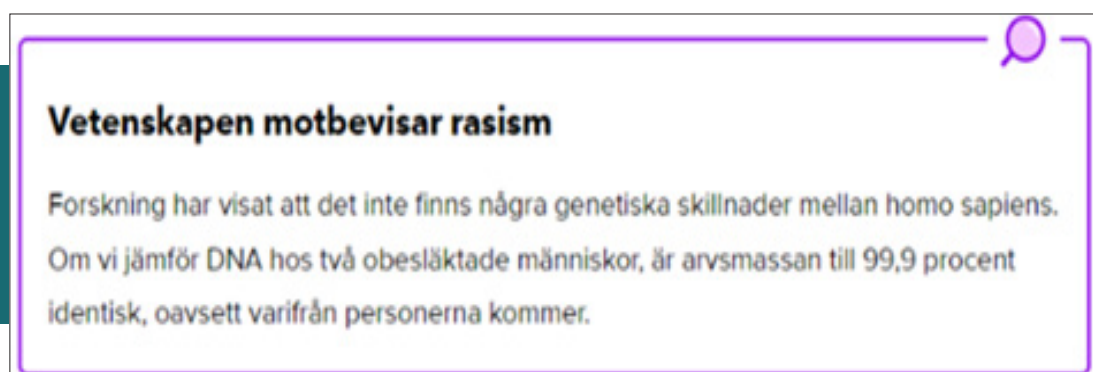


Image: Science disproves racism

Research has shown that there are no genetic differences between homo sapiens. If we compare the DNA of two unrelated people, the genetic material will be 99.9 percent identical, regardless of where the people come from.

With the exception for this clear rejection of racism, few instances critically examine or challenge Nazi Germany's portrayal of Jews and other groups in the texts. The textbooks are descriptive, avoiding value-laden language and merely narrate the historical portrayals of the time. Most textbooks provide definitions of antisemitism. For example, in *Gleerups History 4-6*, antisemitism is defined as a widespread dislike of Jews, with many blaming them for every misfortunes, such as the spreading of the plague.⁵⁸ The hostile attitude of the Germans is also described as antisemitism.⁵⁹ *NE History 7-9* provides a link to a comprehensive definition in their extended dictionary. In *Gleerups History 7-9*, the definition of antisemitism is described as hatred against Jews and displayed in a fact box.

⁵⁷ Jakob Harknäs, Kaj Hildingson, and Lars Hildingson, *NE Historia 7-9*. Nationalencyklopedin, n.d., in *Mellankrigstiden och andra världskriget*, chapter 5, "Antisemitism – hat mot judar."

⁵⁸ Per Lindberg, Göran Körner, Anders Lundin, and Anna Götlind, *Puls Historia 4-6 Digital*. Natur & Kultur, n.d., in *Medeltiden, pesten – den värsta smittan*.

⁵⁹ Jakob Harknäs, Kaj Hildingson, and Lars Hildingson, *NE Historia 7-9*. Nationalencyklopedin, n.d., in *Mellankrigstiden och andra världskriget*, chapter 5, section "Antisemitism – hat mot judar."

Example 10

*Gleerups History (grades 7-9).*⁶⁰

❶ Antisemitism

Antisemitism – hat mot judar – var inget nytt utan något som funnits i Europa, åtminstone sedan medeltiden. Det nya var idén att judarna skulle tillhöra en särskild "ras". Det räckte därför inte längre för judar att lämna den judiska religionen för att slippa förföljelser. En kristen jude ansågs ändå vara en "rasfiende" som antisemiterna inte ville ha i sina länder.

Image: Anti-Semitism

Anti-Semitism – hatred against Jews – was not new, rather something that had existed in Europe at least since the Middle Ages. What was new was the idea that the Jews belong to a special "race". It was therefore no longer enough for Jews to leave the Jewish religion to escape persecution. A Christian Jew was nevertheless considered a "racial enemy" whom the anti-Semites did not want in their countries.

In terms of objectivity, the textbooks I analyzed are generally objective, providing informative content without using negatively connoted, value-laden words to describe Jews, except when portraying Nazi Germany's perspective on the Jewish population. The narrative in the textbooks strongly underscores the victimization of Jews under the Nazi regime. But what the textbooks fail to do is to adequately explain why Jews were persecuted. The text briefly mentions that the Jews were accused of all negative things that happened in society.⁶¹ The texts also describe how Jews were victims of the racial ideas developed by Nazis ideology and how Nazism considered Jews enemies of the Aryan race.⁶² However, the textbook does not clearly explain why the Nazis portrayed the Jews this way or refute it in any way.

Another way to determine objectivity is to analyze how the textbooks portray Swedish involvement before and during the Holocaust. From that perspective the textbooks provide a more critical and self-reflective approach. The textbooks do highlight Swedish heroes like the diplomat Raoul [See the next page for continuation of the example.]

⁶⁰ Erik Nilsson, Rolf Uppström, Hans Olofsson, and Björn Liljegren, *Gleerups Historia 7–9*, ID: a246, n.d.

⁶¹ Svante Skoglund, *Gleerups Historia 4–6*, ID: a3408, n.d.

⁶² Johan Eriksson, Anders Hansson, Björn Höglund, and Mats Molund, *NE Historia 7–9*. Nationalencyklopedin, n.d., chapter 5, section "Tyska nazistiska partiet."

Wallenberg and Count Folke Bernadotte, who saved many Jews during the Holocaust,⁶³ as well as two journalists, Torgny Segerstedt and Ture Nerman, who wrote articles about the atrocities happening in Germany and were sentenced to prison because of this.⁶⁴ Yet, the narrative is not merely positive. For instance, *SOL NOVA Historia 9 Digital* describes the origin of the decision to stamp the German passport with a 'J' to identify Jews in 1938. This further hindered Jews from, among other things, obtaining driver's licenses.⁶⁵ Sweden and Switzerland were the first to request this discriminatory action against the Jews, according to the textbook.

Example 11

SOL NOVA Historia 9 Digital (grades 7-9).⁶⁶



The passport of a German Jew . It was stamped with a "J" indicating that the person was of Jewish descent.

[See the next page for continuation of the example.]

63 Jakob Harknäs, Kaj Hildingson, and Lars Hildingson, *SOL NOVA Historia 9*, in the section "Förintelsen – folk mord på judar"; Erik Nilsson, Rolf Uppström, Hans Olofsson, and Björn Liljegren, *Gleerups Historia 7-9*, 2024, ID: a407.

64 Johan Eriksson, Anders Hansson, Björn Höglund, and Mats Molund, *NE Historia 7-9*, in chapter 6, section "Sverige under andra världskriget," subsection "Censur av information," n.d.

65 Jakob Harknäs, Kaj Hildingson, and Lars Hildingson, *SOL NOVA Historia 9 Digital*, in part *Mellan krigstiden och andra världskriget*, chapter 7, section "Diskriminering av judar – raslagar införs," n.d.

66 Jakob Harknäs, Kaj Hildingson, and Lars Hildingson, *SOL NOVA Historia 9 Digital*, in *Mellan krigstiden och andra världskriget*, chapter 7, section "Diskriminering av judar – raslagar införs," n.d.

Gleerups History 7-9 discusses the failure of the Evian Conference, organized by American President Roosevelt in 1938. The conference aimed to aid Jews, and many countries, including Sweden, participated to express their support for the Jewish people. However, no tangible help was provided as none of the countries opened their borders to Jewish immigration. The textbooks also describe other controversial Swedish actions during the war, such as its involvement in racial biology.⁶⁷ *NE Historia 7-9* emphasizes that despite having an institute for racial biology, Sweden never descended into the extreme racism that led to the genocide of Jews, as was the case in Germany.⁶⁸ This section also highlights how the Swedish government censored reports of German war crimes between the two wars, ordering the seizure of 17 newspapers that reported on torture in a German prison camp in Norway.⁶⁹

Gleerups History 7-9 also underscores the complexity of Swedish involvement in the war. It describes how many Swedes attempted to assist Jews in Germany in various ways, but how, at the same time, the government prevented Jews from entering Sweden. The text further reveals that around 3000 Jews were denied entry into Sweden during the 1930s. Many of them later died in the genocide.⁷⁰ The text also describes how, towards the end of the war, Sweden changed its position and saved the lives of several thousand prisoners, including many Jews.

Summary

In conclusion, the textbooks for grades 7-9, as mandated by the Swedish syllabus, effectively describe the events of the Holocaust. The portrayal of the Holocaust in Swedish textbooks is both comprehensive and generally balanced. No particularly negative connotations or value-added words are used. There are no stereotypical or prejudiced descriptions of Jews, except when how Nazi Germany portrayed the Jews is discussed. Jews are characterized primarily as victims of discrimination, persecution, and genocide solely due to their Jewish identity. The textbooks recognize the suffering endured by the Jewish population, fostering a sense of empathy, sadness and anger. What is lacking is a clear refutation or critical discussion of the way Jews were portrayed and treated. One textbook distinctly refutes racism but not antisemitism. Antisemitism is, however, defined in most textbooks, although in a simplified way. The portrayal of the Jewish people is both as a collective, the Jewish people, and as individuals, in the sense that individual stories are portrayed.

In terms of objectivity, Jews are portrayed as victims, and any negative connotation towards them is absent except confined to the textbook's recounting of Nazi Germany's perspective. The reasons behind the persecution of Jews are briefly touched upon, but the explanation falls short of conveying the full extent of why the atrocities were committed. The textbooks adopt a critical perspective of Sweden's role before and during the Holocaust when discussing Swedish involvement.

There is no evidence of any antisemitic or discriminatory sentiments towards Jews in the analysis of the Holocaust. Instead, the texts underscore the horrific persecution endured by the Jewish people.

⁶⁷ Jakob Harknäs, Kaj Hildingsson, and Lars Hildingsson, *SOL NOVA Historia 9 Digital*, in *Mellankrigstiden och andra världskriget*, chapter 5, section "Nazism – kamp mellan raser," n.d.

⁶⁸ Johan Eriksson, Anders Hansson, Björn Höglund, and Mats Molund, *NE Historia 9*, chapter 6, section "Sverige under andra världskriget," subsection "Censur av information," n.d.

⁶⁹ Johan Eriksson, Anders Hansson, Björn Höglund, and Mats Molund, *NE Historia 9*, chapter 6, section "Sverige under andra världskriget," "Censur av information," n.d.

⁷⁰ Erik Nilsson, Rolf Uppström, and Hans Olofsson, *Gleerups Historia 7–9*, ID: a732, n.d.

Jews and Judaism in a Religious Context

Textbooks reviewed: *Gleerups Religion 4-6 (grades 4-6), Gleerups Religion 7-9 (grades 7-9), PULS Religion 4-6 Daybook Digital (grades 4-6), SOL NOVA Religion 9 (grades 7-9), NE Religion 4-6 (grades 4-6), NE Religion 7-9 (grades 7-9).*

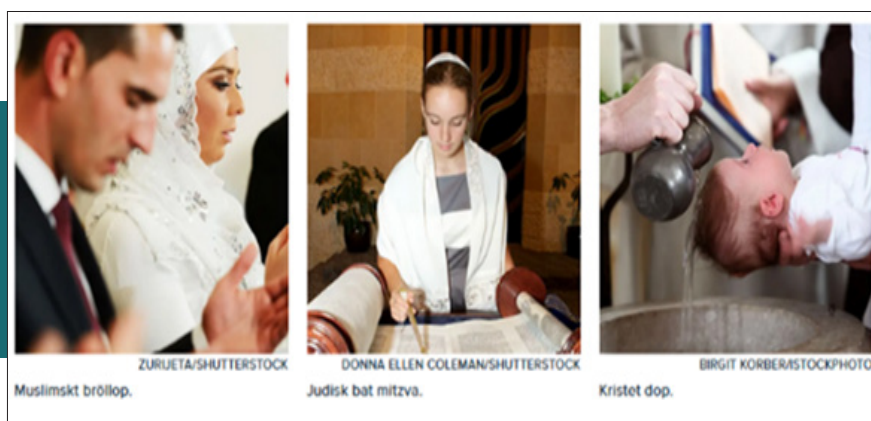
Syllabus guidelines

In this section I analyze the textbooks on religion for grades 4-6 and 7-9 in terms of how they portray the Jews and Judaism. According to the guidelines in the Swedish curriculum, the aim of the subject of religion is to help pupils develop knowledge about religions and other types of worldviews in Swedish society and other parts of the world. The pupils should understand how others express themselves and live with their religions. As part of this, pupils must also reflect on how religions and worldviews effect how people view their identity. The syllabus for grades 4-6 notes that the subject should cover aspects such as *“rituals and religion-based precepts, as well as holy places and spaces in Christianity, Islam and Judaism”*. Other aspects to be covered are *“central ideas related to rituals, precepts and holy places in Christianity, Islam and Judaism, for example as expressed in stories in the Bible and other religious texts”*. The pupil should also learn *“similarities and differences between and within some religions”*.⁷¹ There are similar requirements for grades 7-9. The syllabus mentions topics such as *“central ideas in Christianity, Islam, Judaism, Hinduism and Buddhism”*. The pupils should understand *“similarities and differences in religious interpretations and practices between and within religions, as well as in denominations of Christianity and other religions”*.⁷²

Analysis

Judaism, Christianity, and Islam are all recognized as monotheistic world religions, and are treated equally in the text. These three faiths are collectively referred to as the Abrahamic religions. Each of these religions is comprehensively represented, and their central religious symbols, rituals, and celebrations are detailed in both the text and through images. This thorough description is provided for both grades' levels 4-6 and 7-9.

NE Religion 7-9 (grades 7-9).⁷³



ZURUETA/SHUTTERSTOCK
Muslimskt bröllop.

DONNA ELLEN COLEMAN/SHUTTERSTOCK
Judisk bat mitzva.

BIRGIT KÖRBER/STOCKPHOTO
Kristet dop.

Muslim wedding

Jewish bat mitzvah

Christian baptism

⁷¹ Skolverket, *Curriculum for Compulsory School, Preschool Class and School-Age Educare*, 235.

⁷² Skolverket, *Curriculum for Compulsory School, Preschool Class and School-Age Educare*, 238–39.

⁷³ Mats Molund and Frans af Schmidt, *NE Religion 7–9*. NE Nationalencyklopedin, n.d. Accessed May 7, 2024. Chapter 1, in the section “Religion och andra livsåskådningar,” subsection “Ceremonier från födelse till död.”

As outlined in the curriculum, an integral aspect of the teaching process is to highlight the central similarities and differences between these world religions. This is exemplified in the way the textbooks illustrate their varying perspectives on Jesus.

Example 12

SOL NOVA Religion 7 (grades 7-9).⁷⁴

tidig judendom brukade smörja huvudet på den som skulle bli kung. Enligt kristendom är det Jesus som är Messias, världens frälsare och Guds son. Judendom säger att Jesus predikade en ny lära, men han var inte profet, inte Messias och absolut inte gudomlig. Enligt judendom väntar världen på att Messias ska komma. Enligt islam är Jesus Guds sändebud och profet. Han togs levande till himlen; Gud skulle nämligen aldrig tillåta en profet att dö på korset som Bibeln beskriver att Jesus gjorde.

Judaism says that Jesus preached a new doctrine, but he was not a prophet, not the Messiah, and certainly not divine. According to Judaism, the world is waiting for the Messiah to come. According to Islam, Jesus was God's messenger and prophet. He was taken alive to heaven; Namely, God would never allow a prophet to die on the cross as the Bible describes Jesus did.

Another comparison is found in *NE Religion 7-9*.

Example 13

NE Religion 7-9 (grades 7-9)⁷⁵

I motsats till kristen tro förnekar den judiska tron att människan är född syndig. I stället hävdar judendomen liksom islam att människan klarar att välja mellan gott och ont. Guds rättvisa bygger på att var och en ansvarar för sina egna handlingar.

Contrary to the Christian faith, the Jewish faith denies that man is born sinful. Instead, Judaism, like Islam, claims that man can choose between good and evil. God's justice is based on everyone being responsible for their actions.

Overall, the text is balanced and informative, without any value-laden words that could be interpreted as favoring any religion. In grades 4-6, most of the topics are addressed in a more succinct manner. The textbooks for grades 7-9 offer a comprehensive description of Judaism. These topics include the *Tanakh*, the role of the synagogue, and various sacred symbols and artifacts such as the menorah, the star of David, and the kippah. The textbooks detail the Jewish holidays, including the weekly Sabbath celebration, *Rosh Hashana*, *Sukkot*, and *Yom Kippur*. Sacred practices like praying and adhering to the 613 commandments are explained.

⁷⁴ Boel Nygren, Gunilla Rundblom, and Leif Berg, *SOL NOVA Religion 7*. Natur & Kultur Läromedel, n.d. Accessed July 4, 2024. Chapter 4, section "Abrahamitiska religioner," subsection "Centrala tankar – likheter och skillnader."

⁷⁵ Mats Molund and Frans af Schmidt, *NE Religion 7-9*, chapter 2, section "Gud och det judiska folket," subsection "Människosyn," n.d.

They textbooks include descriptions of holy sites like the Western Wall, kosher dietary practices, and the significance of circumcision, as well as celebrations like the Bar Mitzvahs, Bat Mitzvahs, and Jewish weddings. The textbooks also include stories from the *Tanakh*, supplemented with several photos and maps for better understanding.⁷⁶

In addition to outlining the religion of Judaism and its practices, the textbook for grades 7-9 also includes a section detailing Jewish history, tracing its establishment over 3000 years ago.⁷⁷ The texts identify the Jewish diaspora and the historical persecution of Jews, leading to the formation of the Zionist movement by Theodor Herzl.⁷⁸ The textbooks further describe the establishment of the Jewish state in 1948 and the formation of modern-day Israel.⁷⁹ They cover the period after 70 AD and the Jewish diaspora, extending to the present day.

Gleerups Religion 7-9 provides the most extensive texts. It notes that *"in order to understand today's Judaism, one must also have a good understanding that the history of the Jewish people has often been characterized by anti-Semitism - hatred and a dislike of Jews."*⁸⁰

The textbooks define a Jew as an individual born to a Jewish mother. Judaism is characterized both as a religion and a people and being religious is not listed as a prerequisite for being considered a Jew. They additionally note that individuals from other backgrounds can convert to Judaism.⁸¹ *SOL NOVA Religion 7* emphasizes that Judaism is occasionally referred to as an ethnic religion due to its strong ties to the Jewish people. The text further clarifies that the Jewish people do not share a common language, skin color, or nationality. Instead, what binds them together is their shared Jewish culture, history, and faith.⁸²

Gleerups Religion 4-6 notes that Judaism has played a pivotal role in strengthening cohesion among Jews even during periods of persecution: *"The Jews have been persecuted many times throughout history. For periods they have been forced to live in special areas, ghettos. Sometimes they have been forbidden to practice their religion and sometimes they have been driven away from the countries where they lived"*.⁸³

NE Religion 4-6 and 7-9, explains that Judaism is often referred to as the "mother of two religions" because both Christianity and Islam have their roots in the Jewish faith.⁸⁴

76 See for example Mats Molund and Frans af Schmidt, *NE Religion 7-9*, chapter 2, "Patriarker, kungar och profeter," n.d.; Hans Olofsson, Rolf Uppström, and Magdalena Nordin, *Gleerups Religion 7-9*, Malmö: Gleerups, n.d. Accessed July 3, 2024.. ID: a973.

77 See for example Marianne Abrahamsson, Kajsa Bornedal, and David Thurfjell, *PULS Religion 4-6 Grundbok Digital*, 4th ed. Natur & Kultur Läromedel, n.d. Accessed July 6, 2024. Chapter 1, section "Judendom, kristendom och Islam – inledning."

78 Mats Molund and Frans af Schmidt, *NE Religion 7-9*, chapter 2, section "Judarnas historia, Sionismen," n.d.; Boel Nygren, Gunilla Rundblom, and Leif Berg, *SOL NOVA Religion 7*, chapter 8, "Upplysningstiden och sionismen," n.d.

79 Mats Molund and Frans af Schmidt, *NE Religion 7-9*, chapter 2, "Judarnas historia, Nationen Israel utropas," n.d.; Hans Olofsson, Rolf Uppström, and Magdalena Nordin, *Gleerups Religion 7-9*, ID: a320, n.d.

80 Hans Olofsson, Rolf Uppström, and Magdalena Nordin, *Gleerups Religion 7-9*, ID: a320, n.d.

81 Hans Olofsson, Rolf Uppström, and Magdalena Nordin, *Gleerups Religion 7-9*, ID: a823, n.d.

82 Boel Nygren, Gunilla Rundblom, and Leif Berg, *SOL NOVA Religion 7*, in *Judendom*, chapter 2, section "Vem är jude?" n.d.; Marianne Abrahamsson, Kajsa Bornedal, and David Thurfjell, *PULS Religion 4-6*, chapter 6, section "Judendomen – inledning," n.d.

83 *Gleerups Religion 4-6*, Malmö: Gleerups, n.d. Accessed July 3, 2024. ID: a445.

84 Mats Molund and Frans af Schmidt, *NE Religion 7-9*, chapter 2, section "Inledning, Judendomen och det judiska folket," n.d.; Johan Eriksson and Frans af Schmidt, *NE Religion 4-6*, NE Nationalencyklopedin, n.d. Accessed July 6, 2024

Chapter 4, section "Judendomens kärna."

In a section in *SOL NOVA Religion 7* the distinctions between men and women are discussed in Judaism. Although the description is simplified, it appears to emphasize the concept of gender equality within Judaism.

Example 14

SOL NOVA Religion 7 (grades 7-9).⁸⁵

Den judiska synen är att det är varje människas plikt att utveckla sina förmågor. Därför har ofta judiska flickor och kvinnor i alla tider fått utbildning. De religiösa uppgifterna har trots det setts som mannens ansvar, medan kvinnans roll har varit att ta hand om hem och barn. Men dagens samhällsutveckling som har gjort män och kvinnor mer jämställda i många länder märks också i de flesta judiska grupper.

The Jewish view is that it is the duty of every person to develop their abilities. Therefore, Jewish girls and women have often received education throughout the ages. Religious commandments have nevertheless been seen as the man's responsibility, while the woman's role was to take care of the home and children. But the current evolution of today's society, through which men and women are more equal in many countries, is also noticeable in most Jewish groups.

The various texts do not demonstrate any specific empathy towards Jews when discussing the religion. Judaism and its followers are portrayed in the same informative and neutral manner as Christians and Christianity, as well as Muslims and Islam. However, there is a sense of empathy in the way the textbooks describe the diaspora and the persecution of the Jewish people, which has followed them throughout their history. For instance, *SOL NOVA Religion 7* highlights that as early as 1215, Jews were compelled to wear a 'star of David' on their clothing, people were forced into ghettos, and Jews were prohibited from residing in many parts of Europe.⁸⁶ A similar narrative can be found in *Gleerups Religion 4-6*.

⁸⁵ Boel Nygren, Gunilla Rundblom, and Leif Berg, *SOL NOVA Religion 7*, chapter 5, section "Judendomens syn på människan," n.d.

⁸⁶ Boel Nygren, Gunilla Rundblom, and Leif Berg, *SOL NOVA Religion 7*, chapter 8, section "Judendom under medeltiden," n.d.

Example 15***Gleerups Religion 4-6 (grades 4-6).***⁸⁷

förföljelser. Judarna har varit förföljda många gånger under historien. I perioder har de blivit tvingade att bo i särskilda områden, ghetton. Ibland har de förbjudits att utöva sin religion och ibland har de blivit bortkörda från de länder där de bodde.

The Jewish view is that it is the duty of every person to develop their abilities. Therefore, Jewish girls and women have often received education throughout the ages. Religious commandments have nevertheless been seen as the man's responsibility, while the woman's role was to take care of the home and children. But the current evolution of today's society, through which men and women are more equal in many countries, is also noticeable in most Jewish groups.

Each textbook on religion for grades 7-9 includes a dedicated section that outlines Jewish history in the diaspora and the rise of antisemitism, spanning from 70 AD—when the Romans invaded Jerusalem—to the present day. They mention such issues as the fact that Jews were prohibited from owning land and were frequently scapegoated for societal issues, such as the poisoning of water wells or the Black Death pandemic in the 14th century. This persecution resulted in the murder of thousands of Jews across Europe.⁸⁸ The description of the diaspora is comprehensive and does not shy away from the fact that Christians persecuted Jews. For instance, it is emphasized that Christians accused Jews of killing Jesus, which intensified Christian aversion towards them.⁸⁹

The textbooks further explore the origin of antisemitism and the evolution of racial discourse, which is unrelated to religion but focused on Jews as an ethnic group. *SOL NOVA Religion 7* addresses antisemitism by detailing the atrocities committed against Jews during the Middle Ages, such as rumors of Jews kidnapping Christian babies and drinking their blood. In this context, it notes that: “*Hatred and aversion towards the Jews is called antisemitism.*”⁹⁰ *NE Religion 7-9* includes a timeline that describes how antisemitism in northern and central Europe became nationalistic and racial in the 1860s, with Jews being considered foreign and forbidden from intermarrying with the people.⁹¹

Reading about Jewish history evokes feelings of sorrow and sadness for the treatment of Jews throughout history. These feelings are not evoked in the same way when discussing Christianity, mainly since the description of Christian persecution is less extensive. When reading about the Jews' historical past, it is easy to empathize with them. However, one problem with this historical narrative is that accusations are seldom refuted, and the allegations' sincerity or extent is rarely questioned. There could be several reasons for this, however, the problem lies in the fact that the texts leave room for interpretation as to why these atrocities occurred. The

⁸⁷ *Gleerups Religion*, ID: a445, n.d.

⁸⁸ Hans Olofsson, Rolf Uppström, and Magdalena Nordin, *Gleerups Religion 7-9*, ID: a441, n.d.

⁸⁹ Boel Nygren, Gunilla Rundblom, and Leif Berg, *SOL NOVA Religion 7*, chapter 3, section “Judendomens roll i samhället,” subsection “Judendomen i romarriket,” n.d.; Mats Molund and Frans af Schmidt, *NE Religion 7-9*, chapter 4, section “Judarnas historia,” subsection “Förskingringen,” n.d.

⁹⁰ Boel Nygren, Gunilla Rundblom, and Leif Berg, *SOL NOVA Religion 7*, chapter 8, section “Judendomen under medeltiden,” n.d.

⁹¹ Mats Molund and Frans af Schmidt, *NE Religion 7-9*, chapter 2, section “Judarnas historia, Sionismen,” n.d.

argument among certain groups of antisemites is that if Jews have been expelled from so many countries throughout history, there might be some truth in the accusation against them. This argument continues to fuel antisemitic discourse today.

The textbooks' portrayal of Jews and Judaism is consistent with their depiction of Christianity and Islam, in that they avoid stereotypical or prejudiced descriptions. They are generally informative and neutral in tone. Judaism is described as the oldest yet smallest of the world religions. They note that there are around 15 million Jews dispersed worldwide due to persecution, with the majority residing in the US and Israel and around 20,000 living in Sweden.⁹²

The textbooks further illustrate how Judaism views the Jewish people as God's chosen people. However, according to Judaism, this does not imply superiority over others, but rather a responsibility to demonstrate God's will through their way of life.⁹³ *Gleerups Religion 7-9* elaborates that some rabbis interpret Judaism as one of many paths to serving God, while other religions have unique ways of serving God. The text emphasizes, "*being a Jew does not mean that you are worth more than other people.*"⁹⁴ *PULS Religion 4-6* states that Judaism views the existence of different religions in the world as a positive aspect.⁹⁵ Additionally, *Gleerups Religion 7-9* explains the concept of *Tikkun Olam*, a religious principle advocating making the world a better place for all.

92 Hans Olofsson, Rolf Uppström, and Magdalena Nordin, *Gleerups Religion 7-9*, ID: a823, n.d.; Mats Molund and Frans af Schmidt, *NE Religion 7-9*, chapter 2, section "Inriktningar inom judendomen," n.d.; *Gleerups Religion*, ID: a445, n.d.

93 Hans Olofsson, Rolf Uppström, and Magdalena Nordin, *Gleerups Religion 7-9*, ID: a713, n.d.; Boel Nygren, Gunilla Rundblom, and Leif Berg, *SOL NOVA Religion 7*, in the section "Judendomens centrala tankar," n.d.

94 Hans Olofsson, Rolf Uppström, and Magdalena Nordin, *Gleerups Religion 7-9*, ID: a713, n.d.

95 Marianne Abrahamsson, Kajsa Bornedal, and David Thurfjell, *PULS Religion 4-6*, chapter 2, section "Vem är jude?," n.d.

Example 16

Nall. *Gleerups Religion 7-9* (grades 7-9).⁹⁶



The messianic age will only occur if the Jews help God to make the world as it is intended to be. An important expression of this is Tikkun Olam. It roughly means "to mend the world" or "to make the world whole". Even non-Jews can participate in Tikkun Olam and transform the world in this way.

The textbooks also present Christianity as originating from Judaism, identifying Jesus and his earliest followers as Jews. Key figures in the early church, such as Peter, the first church leader, and Paul, the first apostle, are also referred to as Jews.⁹⁷ The texts additionally detail how both Jews and Christians faced persecution under the Roman Empire due to their refusal to recognize the empire's divinity. Over time, however, Christians also began to persecute Jews.

The Jewish people are presented as a group of people as well as individuals. The textbooks highlight the diversity within Judaism, partly due to the diaspora that scattered the Jewish people worldwide for an extended period.⁹⁸ This dispersion led to various developments in Judaism across diverse regions, exemplified by the emergence of Yiddish, now one of Sweden's official minority languages.⁹⁹ The textbooks also outline three main streams that emerged out of Jewish tradition among Jewish congregations between the 1700s to the 1800s: Liberal

⁹⁶ Hans Olofsson, Rolf Uppström, and Magdalena Nordin, *Gleerups Religion 7-9*, ID: a713, n.d.

⁹⁷ Hans Olofsson, Rolf Uppström, and Magdalena Nordin, *Gleerups Religion 7-9*, ID: a527, n.d.

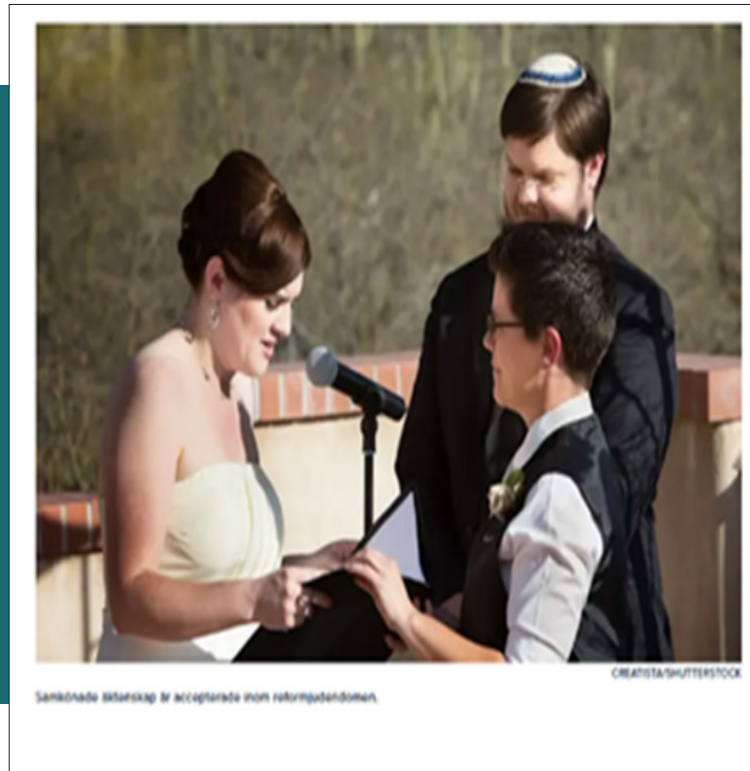
⁹⁸ Boel Nygren, Gunilla Rundblom, and Leif Berg, *SOL NOVA Religion 7*, chapter 5, section "Judendomens centrala tankar," n.d.

⁹⁹ *Gleerups Religion*, ID: a134, n.d.

(Progressive) Judaism, Orthodox Judaism, and Conservative Judaism.¹⁰⁰ These denominations remain relevant today. However, it is also noted that many Jews do not associate themselves with any of these three streams.¹⁰¹

Example 17

*Ne Religion 7-9 (grades 7-9).*¹⁰²



Same-sex marriage is accepted within Reform Judaism

¹⁰⁰ Hans Olofsson, Rolf Uppström, and Magdalena Nordin, *Gleerups Religion 7-9*, ID: a199, n.d.; Boel Nygren, Gunilla Rundblom, and Leif Berg, *SOL NOVA Religion 7, Judendom*, chapter 7, section "Riktingar," n.d.; Mats Molund and Frans af Schmidt, *NE Religion 7-9*, chapter 2, section "Inriktningar inom judendomen," n.d.; Hans Olofsson, Rolf Uppström, and Magdalena Nordin, *Gleerups Religion 7-9*, ID: a713, n.d.

¹⁰¹ Mats Molund and Frans af Schmidt, *NE Religion 7-9*, chapter 2, section "Att leva som jude," n.d.

¹⁰² Mats Molund and Frans af Schmidt, *NE Religion 7-9*, chapter 2, section "Inriktningar inom judendomen," n.d.

Example 18

*PULS Religion 4-6 Daybook Digital (grades 4-6).*¹⁰³



A Jewish cafe and grocery store in the town of Sde Boker in Israel.

Several examples are given to illustrate that Jewish people are not a monolithic group but individuals with diverse beliefs and practices. One such example is the varied perspectives on *halakhic* courts, a system used by Orthodox Jewish groups. In contrast, liberal and non-religious Jews oppose these courts and their influence over private life.¹⁰⁴

The textbooks give voice to individual perspectives. For instance, *Gleerups Religion 7-9* presents the views of Israeli author Amos Oz on religion as an Israeli peace activist's understanding of God.¹⁰⁵ *NE Religion 7-9* includes a video where several Jews in Sweden share their interpretations of Judaism.¹⁰⁶ *PULS Religion 4-6 Daybook Digital* features an interview with two Jewish fifth-grade children living in Sweden.¹⁰⁷

Despite being a small religion globally, Judaism is the dominant religion in Israel and significantly impacts all residents' lives. This is highlighted in *Gleerups Religion 7-9*. While Israel practices freedom of religion, Judaism profoundly influences the interpretation of laws and family law in the country.¹⁰⁸

¹⁰³ Marianne Abrahamsson et al., *PULS Religion 4-6*, chapter 2, section "Vem är jude," n.d.

¹⁰⁴ Hans Olofsson, Rolf Uppström, and Magdalena Nordin, *Gleerups Religion 7-9*, ID: a361, n.d.

¹⁰⁵ Hans Olofsson, Rolf Uppström, and Magdalena Nordin, *Gleerups Religion 7-9*, ID: a361, n.d.

¹⁰⁶ Mats Molund and Frans af Schmidt, *NE Religion 7-9*, chapter 2, section "Gud och det judiska folket," subsection "Den judiska religionens grund," n.d.

¹⁰⁷ Marianne Abrahamsson, Kajsa Bornedal, and David Thurfjell, *PULS Religion 4-6*, chapter 6, section "Reportage: 'Det bästa är gemenskapen,'" n.d.

¹⁰⁸ Hans Olofsson, Rolf Uppström, and Magdalena Nordin, *Gleerups Religion 7-9*, ID: a361, n.d.

The textbooks clearly distinguish between being a Jew and being a citizen of the state of Israel. *NE Religion 7-9* explains that while the Jewish religion is strongly connected to the Jewish people, being a Jew does not equate to belonging to the state of Israel, as Jews can have other nationalities. *NE Religion 4-6*, states that “*being Jewish means being part of the Jewish people. The name Israel refers both to the country of Israel (which was established in 1948) and to the people of Israel (the Israelites)*”.¹⁰⁹ *Gleerups Religion 7-9* further clarifies this difference in an information box.

Example 19

*Gleerups Religion 7-9 (grades 7-9).*¹¹⁰

Många tänker nog på staten Israel då de hör talas om judendom. Men där lever endast omkring en tredjedel av världens judar. Trots att judendomen är den minsta av de fem världsreligionerna bor det judar över hela världen. Det beror till stora delar på judendomens långa och dramatiska historia.

Many people probably think of the state of Israel when they think of Judaism. But only about a third of the world's Jews live there. Although Judaism is the smallest of the five world religions, Jews live all over the world. This is largely due to the long and dramatic history of Judaism.

The textbooks noticeably emphasize the importance of distinguishing between being a Jew and being a citizen of the state of Israel. They delve into the historical context of the land of Israel. For instance, a video in *Gleerups Religion 7-9* reveals that some Jews perceive modern Israel as the land of Canaan, their promised land, while others view it as the promised land symbolically.¹¹¹ Additionally, *NE Religion 7-9* includes a fact box that provides a detailed description of the land of Israel.

¹⁰⁹ Johan Eriksson and Frans af Schmidt, *NE Religion 4-6*, chapter 4, section “Judendomens kärna, ett folk och en religion,” n.d.

¹¹⁰ Hans Olofsson, Rolf Uppström, and Magdalena Nordin, *Gleerups Religion 7-9*, ID: a245, n.d.

¹¹¹ Hans Olofsson, Rolf Uppström, and Magdalena Nordin, *Gleerups Religion 7-9*, section “Vad tror judar,” [video], n.d. Accessed July 3, 2024.

Example 20

NE Religion 7-9 (grades 7-9).¹¹²*The land with many names*

It was called the land of Canaan when Abraham wandered through it with his cattle herds in the 2000s before Christ. That was also the name of the land when his relatives returned from slavery in Egypt in 1200 BC.

Palestine is not mentioned in the Tanakh. It was the Greeks who, a few centuries before the birth of Christ, began to use the word Palestine for the area of land claimed by both Jews and Arabs today.

According to the Tanakh, Israel is the name of the nation that was created by relatives of Jacob's twelve sons who conquered the land of Canaan in the 13th century before Christ. Jacob had been given the name Israel by God.

The selected texts analyzed generally demonstrate objectivity, providing informative content without using negatively connoted, value-laden words describing Judaism or Jewish people. There are numerous instances wherein the textbooks positively present Judaism, such as when children's personal experiences of faith are depicted,¹¹³ or when the text underlines Judaism's respect for other religions.¹¹⁴

The texts noticeably emphasize the discrimination and decrees made by Christians against Jews. For example, when recounting Jewish history and the evolution of antisemitism, the texts highlight the persecution of Jews in Christian kingdoms during the Middle Ages. They also point out that Jews generally did better under Muslim rulers than under Christian leaders during this period.¹¹⁵ *Gleerups Religion 7-9* mentions how Protestant reformist Martin Luther urged Christian kings to prohibit Judaism and incinerate synagogues.¹¹⁶

¹¹² Mats Molund and Frans af Schmidt, *NE Religion 7-9*, chapter 2, section "Patriarker, kungar och profeter," subsection "Kanaans land," n.d.; Johan Eriksson and Frans af Schmidt, *NE Religion 4-6*, chapter 4, section "Tanakh, Abraham och Mose," n.d.

¹¹³ See for example, Mats Molund and Frans af Schmidt, *NE Religion 7-9*, chapter 2, section "Gud och det judiska folket," subsection "Den judiska religionens grund," n.d.

¹¹⁴ See for example, Marianne Abrahamsson, Kajsa Bornedal, and David Thurfjell, *PULS Religion 4-6*, section "Om judendomen," subsection "Vem är jude?," n.d.

¹¹⁵ Hans Olofsson, Rolf Uppström, and Magdalena Nordin, *Gleerups Religion 7-9*, ID: a441, n.d.; Boel Nygren, Gunilla Rundblom, and Leif Berg, *NE Religion 7-9*, Judendom, chapter 8, section "Judendomen i romariket," n.d.

¹¹⁶ Hans Olofsson, Rolf Uppström, and Magdalena Nordin, *Gleerups Religion 7-9*, ID: a441, n.d.

Example 21**NE Religion 7-9 (grades 7-9).¹¹⁷**

Under tidig medeltid pågick korstågen, ett slags heliga krig mellan kristna och muslimer som den kristna kyrkan stod bakom. Samtidigt fortsatte kristna att förfölja judar. Det spreds rykten om att judar fångade kristna barn och drack deras blod, att de förgiftade brunnar och spred sjukdomar och död. Sådana fördomar var vanliga i hela Europa under medeltiden. Hatet och motviljan mot judar kallas antisemitism.

During the early Middle Ages, the Crusades took place. They were a kind of holy war between Christians and Muslims, championed by the Christian Church. At the same time, Christians continued to persecute Jews. Rumors spread that Jews kidnapped Christian children and drank their blood, that they poisoned wells, and spread disease and death. Such prejudices were common throughout Europe during the Middle Ages. The hatred and dislike of Jews is called anti-Semitism.

Gleerup Religion 7-9 discusses the emergence of new forms of persecution against Jews outside Israel. The text notes that while Jews can live without concern in many parts of the world, instances of “new persecution” can arise. It elaborates that the Israeli-Palestinian conflict has been exploited to justify the mistreatment and persecution of Jews in various countries, citing occurrences in Malmö, Sweden, as an example. This issue is highlighted as a significant concern within Swedish society, but the text also notes the strong opposition to such behavior by other Swedes.

¹¹⁷ Boel Nygren, Gunilla Rundblom, and Leif Berg, *NE Religion 7–9*, Judendom, chapter 8, section “Judendomen under medeltiden,” n.d.

Example 22

*Gleerup Religion 7-9 (grades 7-9).*¹¹⁸

Konflikten mellan Israel och Palestina kan ibland användas som ursäkt för att förfölja och hota judar i andra länder. Så har exempelvis skett i Malmö vid flera tillfällen. Samtidigt har andra malmöbor protesterat kraftigt mot dessa förföljelser och deltagit i så kallade "kippamarscher" då alla manliga deltagare burit kippa, den huvudbonad som judiska män brukar bära i synagogan.

The conflict between Israel and Palestine can sometimes be used as an excuse to persecute and threaten Jews in other countries. This has, for example, happened in Malmö on several occasions. At the same time, other Malmö residents strongly protested these occurrences and participated in so-called "kippa marches" where all male participants wore the kippa, the headdress that Jewish men usually wear in the synagogue.

This section emphasizes that the issue of antisemitism in Sweden is a matter of great concern. However, it overlooks the fact that despite Jews being able to live comfortably in many parts of the world, Jews also face high levels of antisemitism in numerous other countries in the world. This poses significant challenges for the Jewish in those countries and even makes it impossible to stay there simply because of their Jewish identity. Another concern is that a similar emphasis on how Jews are perceived today is not covered in the other textbooks.

The texts discuss where Jews reside globally. While the information is accurate, the briefness of the text omits crucial details. Firstly, it fails to mention that Jews have always lived in the region referred to as Palestine, thereby neglecting to establish a historical connection to the land. Secondly, the text implies that Palestine – as we know it today – existed before 1948, which is not accurate. This portrayal of Israel's establishment is problematic as it suggests that the UN's decision was arbitrary.

¹¹⁸ Hans Olofsson, Rolf Uppström, and Magdalena Nordin, *Gleerups Religion 7–9*, ID: a361, n.d.

Example 23

*PULS Religion 4-6 Daybook Digital (grades 4-6).*¹¹⁹

2

Var finns judendom?

Under nästan 2 000 år hade det judiska folket inget eget land. Efter andra världskriget beslöt FN, Förenta nationerna, att en del av Palestina skulle bli det nya landet Israel. Det var år 1948 och sedan dess har många judar från hela världen flyttat till Israel. Ändå är det judiska folket fortfarande utspritt över en stor del av världen. Allra flest judar bor det i USA.



Davidsstjärnan är Judendomens vanligaste symbol. Den finns på den israeliska flaggan.

Where is Judaism?

For nearly 2,000 years, the Jewish people had no land of their own. After World War II, the United Nations decided that part of Palestine would become the new country of Israel. This was in 1948 and since then many Jews from all over the world have moved to Israel. Nevertheless, the Jewish people are still scattered over a large part of the world. The largest number of Jews live in the United States.

Text under the image: The Star of David is the most common symbol in Judaism. It is featured on the Israeli flag.

¹¹⁹ Marianne Abrahamsson, Kajsa Bornedal, and David Thurfjell, *PULS Religion 4–6*, chapter 2, section “Om judendomen,” subsection “Var finns judendom?,” n.d.

Summary

In their discussions of Jews and Judaism within a Christian religious context, the textbooks present a neutral and informative depiction of Jews and Judaism. They do not exhibit any bias towards Jews and Judaism compared to other world religions. Jews are represented historically, demographically, and religiously. The images and text portray Jews positively, without negative connotations. Jews are depicted both as an ethnic and a religious group, and the texts include the clarification that believing in God is not a condition for being a Jew. The textbooks further illustrate that Judaism varies depending on traditions and cultures, emphasizing that not all Jews are alike. This emphasis on diversity is evident when individual Jews are quoted and portrayed. The textbooks make a clear distinction between being a Jew, belonging to Judaism, and being an Israeli, emphasizing that not all Jews reside in Israel.

While there is no specific emotional tone associated with the description of Judaism, the textbooks place significant emphasis on the historical persecution of Jews, evoking feelings of sorrow and sadness. A potential weakness in this context is that the reasons for Jewish persecution are seldom refuted or critically discussed, leaving room for interpretation.

The textbooks maintain objectivity when describing Jews and Judaism, demonstrating the authors' intent to keep the text neutral and unbiased. However, one concern identified was the lack of clarity regarding the establishment of Israel, which will be addressed more thoroughly in the fourth section. Another concern is the lack of emphasis on the fact that in many countries Jews still face discrimination and wrongful treatment today simply because they are Jews.

The analysis further reveals that the textbooks on religion meet the Swedish curriculum's requirements. However, some textbooks, like those from Gleerups, provide more comprehensive texts and a more extensive description of Jewish history. NE's publications provide shorter texts and, consequently, less information in their books. However, their digital versions provide comprehensive dictionary links, enhancing the information significantly. Nevertheless, this could be a problem if the pupils cannot access the digital version of the texts.

Jews as Part of The National Fabric

Textbooks reviewed: *Gleerups Civics 4-6 (grades 4-6)*, *Gleerups Civics 7-9 (grades 7-9)*, *PULS SO year 5 Daybook Digital (grades 4-6)*, *SOL NOVA Society 7 Digital (grades 7-9)*, *NE Civics 4-6 (grades 4-6)*, *NE Civics 7-9 (grades 7-9)*.

Syllabus Guidelines

In this section, I will delve into the representation of Jews as a minority group in Sweden, in the context of civics studies literature. The syllabus for grades 4-6 mandates learning about “*the culture, history and rights of the national minorities, namely Jews, Roma, indigenous Sami, Swedish Finns, and Tornedalians.*”¹²⁰ For grades 7-9, the syllabus is expanded to include “*the situation of the national minorities in Sweden, and Swedish minority policy and its development. The status of the Sami as an indigenous people.*”¹²¹

Analysis

From 2000 onwards, five minority groups, including Jews, have been recognized as national minorities in Sweden, with their rights protected by the Swedish constitution. The textbooks explain the reasons behind their minority status and outline the criteria required to be classified as a national minority in Sweden.¹²²

Textbooks for grades 4-6 provide informative accounts of the history of the Jewish people, the diaspora, and the persecution of Jews, which is a requirement when portraying the struggle of the minority group. However, it's worth noting that the emphasis on persecution is absent in the text in *NE Civics 4-6*, which offers a briefer overview of minority groups in general. A more comprehensive description can be found via an additional link to the encyclopedia and videos.¹²³

In contrast, textbooks for grades 7-9 vary in their approach, with some providing more detailed explanations while others providing more concise ones. Notably, these textbooks are more parsimonious in their texts portraying minority groups in Sweden as compared to their coverage of the Holocaust and Judaism. This is likely due to the syllabus's focus on Swedish minority groups in grades 4-6 as well as grades 7-9.

In general, the description of the Jewish minority is similar in text and images relative to the other minority groups, with the exception of the indigenous Sami people. They have a unique status. The Sami people have resided in Sweden since ancient times, predating the formation of Sweden as a kingdom.¹²⁴

¹²⁰ Skolverket, *Curriculum for Compulsory School, Preschool Class and School-Age Educare*, 215.

¹²¹ Skolverket, *Curriculum for Compulsory School, Preschool Class and School-Age Educare*, 217.

¹²² The requirements are a sense of belonging in the ethnic group; there is a religious, linguistic, traditional and cultural affiliation within the ethnic group; there is a desire and aspiration to maintain one's identity in the ethnic group; there are historical and long-term ties with Sweden – the ethnic group must have lived in Sweden for a long time. See for instance, Hans Almgren, *Gleerups Samhällskunskap 4–6*, Malmö: Gleerups, n.d. Accessed July 15, 2024. ID: a421.

¹²³ In the digital version of *NE Samhällskunskap 7-9* (grades 7-9) the reader is provided with additional information by clicking on a link to the NE dictionary. This information can be read as “simple” or “long”. The long version provides a comprehensive article about the Jewish people as an “ethnic group”. This feature is highly informative but it is less probable that students in grades 7-9 would take their time to read it. See for further information, Frank Lundberg and Lars Olsson, *NE Samhällskunskap 7–9*, NE Nationalencyklopedin, n.d. Accessed July 16, 2024. Section “Nationella minoriteter – Sveriges nationella minoriteter.”

¹²⁴ Hans Almgren, *Gleerups Samhällskunskap 4–6*, ID: a421, n.d.

*PULS SO Year 5 Daybook Digital (grades 4-6).*¹²⁵

Image: Picture of the flags representing the minority people in Sweden

The text offers a broad overview of the Jewish community, its culture, and the development of their rights in Sweden. Historically these have not always been equal to those of other citizens. The textbooks highlight 1770 when Jews were permitted to enter Sweden for the first time as a significant milestone. Some texts also mention the presence of Jews in Sweden even before this period.¹²⁶

Furthermore, the textbooks emphasize that Jews were granted the same rights as other Swedish citizens as late as 1870. The texts also acknowledge Yiddish as the minority language of the Jewish community.¹²⁷

¹²⁵ Marianne Abrahamsson et al., *PULS Religion 4–6*, Nationella minoriteter, chapter 1, section “Inledning,” n.d..

¹²⁶ Christina Friberg, Anna Holmlin-Nilsson, Henrik Isaksson, and Mona Linder, *Gleerups Samhällskunskap 7–9*, Malmö: Gleerups, n.d. Accessed July 16, 2024. ID: a4483; Marianne Abrahamsson, Maria Bergman, Anna Görlind, Peter Kinlund, Göran Körner, Per Lindberg, and Anna Lena Stålnacke, *PULS SO åk 5 Grundbok Digital*, Natur & Kultur Läromedel, n.d. Accessed July 15, 2024. *Nationella minoriteter*, chapter 6 – “Judar.”

¹²⁷ See for example, Karin Wergel, Pär Sahlin, and Kaj Hildingson, *SOL NOVA Samhälle 7 Digital*, Natur & Kultur, n.d. Accessed July 16, 2024. In section “Nationella minoriteter, Judar i Sverige.”

Example 24

*Gleerups Civics 4-6 (grades 4-6).*¹²⁸

Det judiska språket **jiddisch** har utvecklats av det tyska språk som talades under medeltiden, men har idag inslag av arabiska och många andra språk. Jiddisch talas av två–tre tusen människor i Sverige, men det är ett fåtal som har jiddisch som modersmål. Jiddisch kan studeras vid Lunds universitet. I Sverige beräknar man att det finns 20 000–25 000 judar.

The Jewish language Yiddish developed from the German language spoken in the Middle Ages, but today has elements of Arabic and many other languages. Yiddish is spoken by two to three thousand people in Sweden, but only a few speak Yiddish as their mother tongue. Yiddish can be studied at Lund University. In Sweden, it is estimated that there are 20,000–25,000 Jews.

The Jewish community has been legally acknowledged as a Swedish minority group since 2000, thereby securing their cultural rights and their right to live without discrimination.¹²⁹

The textbooks highlight that while Judaism is the religion traditionally associated with Jews, not all Jews are religious. What unites Jews in Sweden and globally is the concept of “affinity” - a sense of belonging rooted in shared history, culture, and tradition.¹³⁰ For instance, the *PULS SO year 5 Daybook Digital* describes this sense of unity, “Until 1948, Jews were a people without a country of their own. Despite being dispersed worldwide, they managed to maintain their unity as a people.”¹³¹

¹²⁸ Hans Almgren, *Gleerups Samhällskunskap 4–6*, ID: a800, n.d.

¹²⁹ See for instance Friborg, Christina et.al. n.d-a, *Gleerups Samhällskunskap 7-9* ID: a4483.

¹³⁰ Ted Bjarne, Johan Eriksson, Anna-Maria Erling, and Frans af Schmidt, *NE Samhällskunskap 4–6*, NE Nationalencyklopedin, n.d. Accessed July 15, 2024. Chapter 5, section “Sveriges nationella minoriteter”; Hans Almgren, *Gleerups Samhällskunskap 4–6*, ID: a800, n.d.

¹³¹ Marianne Abrahamsson et al., *PULS SO år 5 Grundbok Digital, Nationella minoriteter*, chapter 6, section “Judar,” n.d.

Textbooks for grades 4-6 acknowledge the discrimination faced by Jews and other minority groups within Swedish society. While these books offer less extensive descriptions of persecution than other textbooks that detail the Holocaust, the narratives still evoke feelings of sorrow and distress when reading about the historical treatment of Jews. *PULS SO year 5 Daybook Digital* notes:

Example 26

PULS SO year 5 Daybook Digital (grades 4–6).¹³³

Judar fick bara bo i särskilda områden. De levde alltså ofta vid sidan av det övriga samhället. Det gjorde att rykten om dem kunde gro. När något hemskt drabbade en stad, som svält eller en pandemi, anklagade man ibland judarna för att ha orsakat katastrofen. Det hände att de blev bortkörda eller till och med dödade.

Jews were only allowed to live in special areas. They therefore often lived separate the rest of society. This allowed rumors about them to sprout. When something terrible befell a city, such as a famine or a pandemic, the Jews were sometimes blamed for causing the disaster. They were sometimes driven away or even killed.

Other examples of discrimination faced by national minority groups such as racial biology, forced displacement, and forced sterilization, are highlighted in the textbook *Gleerups Civics 7-9*.¹³⁴

Another textbook, *SOL NOVA Society 7*, emphasizes the historical persecution of Jews, stating, “throughout history, Jews have repeatedly been scapegoated. They have been persecuted and killed solely for being Jews.”¹³⁵ The textbooks also draw connections to the Holocaust, discussing the role of the authorities during this period.

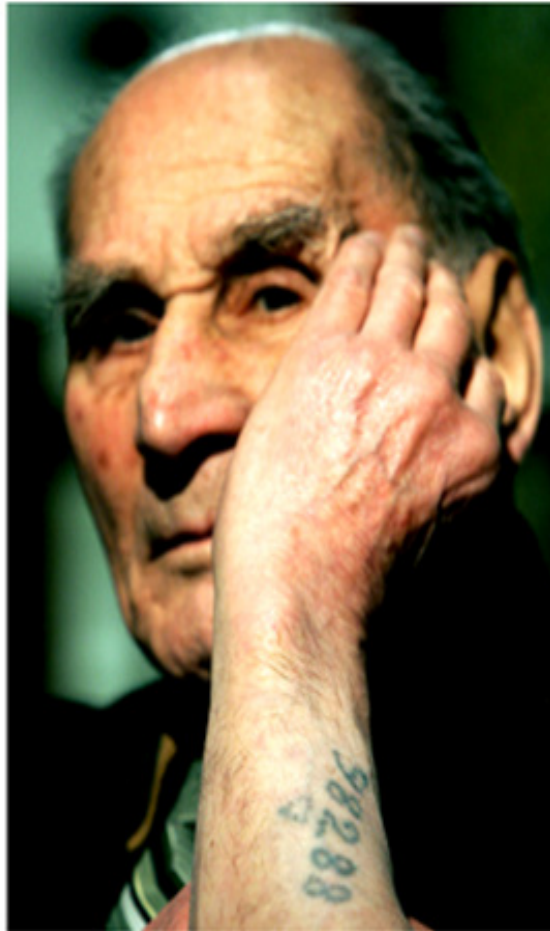
¹³³ Marianne Abrahamsson et al., *PULS SO år 5 Grundbok Digital*, *Nationella minoriteter*, chapter 6, section “Judar,” n.d.

¹³⁴ Christina Friberg et al., *Gleerups Samhällskunskap 7–9*, ID: a4483, n.d.

¹³⁵ Karin Wergel, Pär Sahlin, and Kaj Hildingson, *SOL NOVA Samhälle 7 Digital*, *Nationella minoriteter*, chapter 10, “Judar i Sverige,” n.d.

Example 27

*Gleerups Civics 4-6 (grades 4-6).*¹³⁶



Leon Greenman överlevde Förintelsen. Alla fångar hade ett nummer – deras namn användes inte. Numret tatuerades in på fångens arm.

Image: Leon Greenman survived the Holocaust. All prisoners had a number – their names were not used. The number was tattooed on the prisoner's arm.

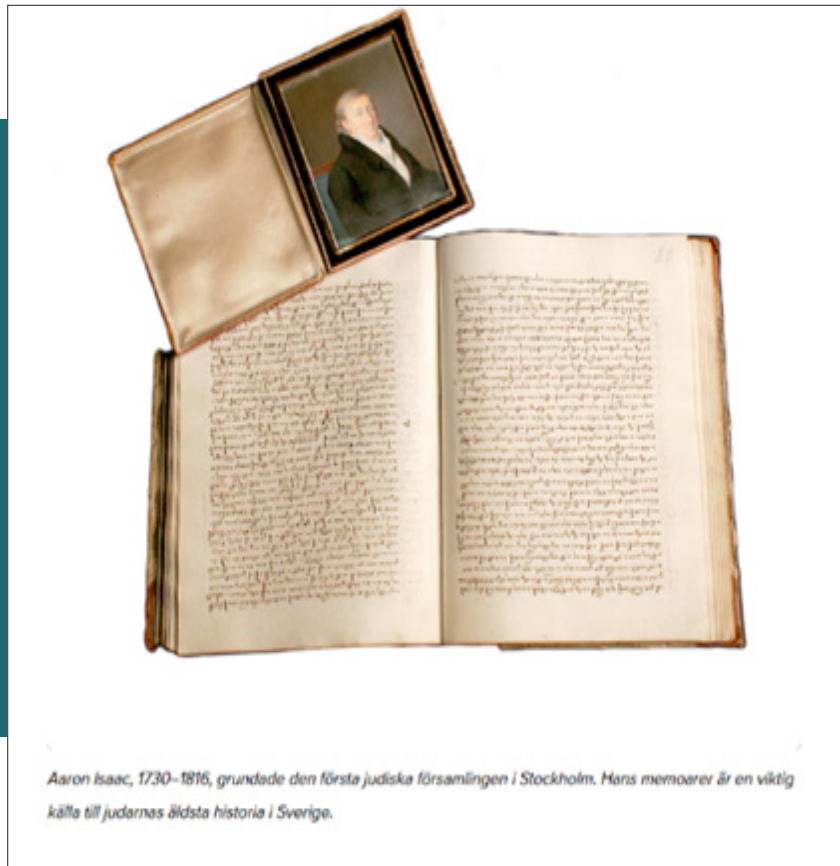
Jewish people are depicted as a minority group in Sweden, with the freedom to express their religion, culture, and language. They are also portrayed as a community that has faced long-standing discrimination, both within Sweden and globally. While the instances of discrimination and persecution mentioned in the textbooks are not comprehensive, they effectively illustrate the historical challenges faced by Jews. For example, *Gleerups civics 4-6* states: “It was only in 1874 that the Jews were granted the same rights as all other Swedes. However, Jews continued to be negatively and prejudicially portrayed in newspapers, books, and later, in films.”¹³⁷

¹³⁶ Hans Almgren, *Gleerups Samhällskunskap 4-6*, ID: a800, n.d.

¹³⁷ Hans Almgren, *Gleerups Samhällskunskap 4-6*, ID: a800, n.d.

Example 28

*SOL NOVA Society 7 Digital (grades 7-9).*¹³⁸



Aaron Isaac, 1730–1816, grundade den första judiska församlingen i Stockholm. Hans memoarer är en viktig källa till judarnas äldsta historia i Sverige.

Image: Aaron Isaac, 1730–1816, founder of the first Jewish congregation in Stockholm. His memoirs are important sources for the history of the Jewish people in Sweden.

While most of the examples in the textbooks focus on the historical persecution and discrimination of Jews, there is less emphasis on the current state of the Jews of Sweden. However, two instances stand out. *SOL NOVA Society 7 Digital*, highlights that antisemitism has been on a rise in Sweden and globally: “Synagogues have been attacked and Nazi swastikas have been painted on Jewish schools. Therefore, some synagogues have recently been compelled to employ guards and police surveillance.”¹³⁹ In *Gleerups Civics 4-6*, the experiences of harassment and bullying faced by Jews in Swedish schools today are described. This is illustrated through an interview with a Jewish high school girl who recounts how her classmates ridiculed her, made “Heil Hitler” signs, and cracked “Jewish jokes”.¹⁴⁰ This example provides a glimpse into the contemporary situation Jews in Sweden find themselves in and portrays Jews not just as a group but also as individuals. This anecdote is a step towards acknowledging and addressing contemporary discrimination faced by the Jewish community in Sweden. However, similar examples cannot be found in the other textbooks, which would be preferable.

¹³⁸ Karin Wergel, Pär Sahlin, and Kaj Hildingson, *SOL NOVA Samhälle 7 Digital, Nationella minoriteter*, chapter 6, section “Judar – regler för bosättning och arbete,” n.d.

¹³⁹ Karin Wergel, Pär Sahlin, and Kaj Hildingson, *SOL NOVA Samhälle 7 Digital, Nationella minoriteter*, chapter 6, “Judar – Antisemitism och förföljelse,” n.d..

¹⁴⁰ Hans Almgren, *Gleerups Samhällsskunskap 4–6*, ID: a800, n.d.

Example 29

*Gleerups civics 4-6 (grades 4-6).*¹⁴¹

Så här berättar en judisk tjej på högstadiet. Att *heila* innebär att göra nazisthälsning, att ropa "Heil Hitler", som nazisterna gjorde. Det är olagligt, **hets mot folkgrupp** kallas brottet i lagboken.

This is what a Jewish girl in junior high school tells us. To heil means to give the Nazi salute, to shout "Heil Hitler", as the Nazis did. It is illegal. According to legal texts, the crime is called incitement against an ethnic group.

The same section of the textbook goes on to note that according to a survey conducted in 2021, almost fifty percent of Jewish children and youth in Sweden have experienced hate and threats. It states, "*their rights to live in Sweden, just like others, are questioned.*" This textbook provides a valuable example of how Jews and other minorities are treated, potentially sparking further classroom discussion. However, such examples are not found in other textbooks as well.

In general, it can be concluded that this textbook portrays the Jewish minority in Sweden in an objective way, discussing their history, culture, and rights as a minority group, similar to the way it does other minorities. It specifically outlines the discrimination faced by Jews in Sweden. The textbook does not shy away from acknowledging that Sweden has mistreated minority groups from a state, societal, and church perspective. *PULS SO year 5 Daybook Digital* writes: "*The Swedish state, companies, associations, and individuals have discriminated against these groups.*"¹⁴² *Gleerups Civics 4-6* states:

Example 30

*Gleerups Civics 4-6 (grades 4-6).*¹⁴³

I Sverige finns det idag många folkgrupper som tillhör olika kulturer. Och så har det alltid varit. Sverige har aldrig varit helt svenskt. Samer, finnar, judar, romer och tornedalingar har mer eller mindre alltid bott i Sverige, men länge vill svenska staten inte erkänna deras sätt att leva, deras språk och kultur. Idag har de status som nationella minoriteter.

Sweden has never been completely Swedish. Sami, Finns, Jews, Roma and Tornedals have more or less always lived in Sweden, but for a long time the Swedish state did not want to recognize their way of life, their language, and culture. Today they carry the status of national minorities.

¹⁴¹ Hans Almgren, *Gleerups Samhällskunskap 4-6*, ID: a800, n.d.

¹⁴² Marianne Abrahamsson et al., *PULS SO åk 5 Grundbok Digital*, Nationella minoriteter, chapter 6, "Diskriminering av nationella minoriteter," n.d.

¹⁴³ Hans Almgren, *Gleerups Samhällskunskap 4-6*, ID: a914, n.d.

Another example given is how Jews and other people groups were forced to convert to Christianity.

Example 31

*PULS SO year 5 Daybook Digital (grades 4-6).*¹⁴⁴

De första judarna kom till Sverige på 1600-talet. På den tiden var alla svenskar tvungna att vara kristna, så judar som ville bo här behövde konvertera till kristendomen. Det var inte så många judar som ville konvertera. Därför kom inte så många till Sverige då.

The first Jews came to Sweden in the 17th century. At that time, all Swedes had to be Christians, so Jews who wanted to live here had to convert to Christianity. There weren't that many Jews who wanted to convert. Therefore, not many people came to Sweden then.

Another potential area of concern that arose while analyzing the textbooks is the lack of exploration, discussion, or refutation of the reasons for the persecution and discrimination of Jewish people. Some sections do mention how rumors were spread, and Jews were sometimes “*blamed for causing the disaster*” when a city was struck by famine or a pandemic. However, when such accusations are not refuted or further discussed, it raises questions as to why this could have happened. It opens the door for various justifications as to why such extensive persecution and discrimination could take place. Similar ideas can be found among people who spread antisemitism today.¹⁴⁵

¹⁴⁴ Marianne Abrahamsson et al., *PULS SO år 5 Grundbok Digital, Nationella minoriteter*, chapter 6, section “Judarnas historia i Sverige,” n.d.

¹⁴⁵ See for instance, Anti-Defamation League (ADL), *Hate on Display /109/110*, n.d. Accessed July 23, 2024. <https://www.adl.org/resources/hate-symbol/109110>.

Summary

This section aimed to analyze the portrayal of Jews as part of the national fabric and how the Jewish people are represented as a minority in Sweden in civic studies and educational historical literature. Since 2000, five minority groups, including Jews, have been recognized as national minorities in Sweden, with their rights protected by the Swedish constitution. The textbooks provide general information about Jewish people, their culture, and their rights, which have not always been the same as those of all citizens in Sweden. On the contrary, the textbooks further explain how Jews have been persecuted and discriminated against in Swedish society for a long time. The textbooks define Jews in this context as a Swedish minority. The text also emphasizes that Judaism is a Jewish religion, but that not all Jews believe in God. What defines Jews is therefore not necessarily their faith, but rather the shared common history, culture, and tradition of the Jewish people.

The portrayal of the Jewish minority is mainly objective and unbiased, without negative connotations, and explained similarly to the way other minority groups are described. There is a clear emphasis on the historical discrimination of Jewish people in Swedish society and elsewhere, but the explanation of why Jews were discriminated against is inadequately described. This inadequate explanation, combined with the lack of refutation or discussion of why Jews were persecuted and discriminated against, might leave room for various justifications which could further perpetuate discrimination against Jews. At the same time, the present discrimination of Jews and how to handle antisemitism today is not emphasized as much as it should be. Some textbooks address this issue, while others do not.

Jews and the Israeli-Palestinian Conflict

Textbooks reviewed: Gleerups Civics 4-6 (grades 4-6), Gleerups Civics 7-9 (grades 7-9), PULS SO year 5 Daybook Digital (grades 4-6), SOL NOVA Society 7 Digital (grades 7-9), NE civics 4-6 (grades 4-6), NE civics 7-9 (grades 7-9), Gleerups History 4-6 (grades 4-6), Gleerups History 7-9 (grades 7-9), PULS History 4-6 Digital (grades 4-6), SOL NOVA History 7 Digital (grades 7-9), SOL NOVA History 9 Digital (grades 7-9), NE History 4-6 (grades 4-6), NE History 7-9 (grades 7-9).

Syllabus Guidelines

In this section, I will analyze the Israeli-Palestinian conflict and its representation in educational literature, primarily focusing on textbooks used for civic studies and history. The syllabus for civic studies in Swedish schools is designed to familiarize pupils with the concepts of democracy and human rights. A significant part of the educational process is dedicated to help pupils comprehend the implications of being an active and responsible citizen. The syllabus aims to equip pupils with the ability to analyze social issues from diverse perspectives and understand the genesis of opinions and interests. Furthermore, it allows pupils to express and test their viewpoints in the face of contrasting perspectives.¹⁴⁶ The syllabus for grades 4-6 in civic studies and history does not explicitly oblige the teaching of the Israeli-Palestinian conflict. Consequently, not all publishing houses provide substantial content on this topic. However, the syllabus for grades 7-9 in civic studies encompasses decision-making, political ideologies, rights, and the administration of justice. It includes the study of “*local, national and global social issues and different perspectives on them.*” The syllabus also emphasizes the purpose, main tasks, and activities of the UN and its background, as well as “*freedoms, rights, and obligations in democratic societies.*”¹⁴⁷ The history syllabus for grades 7-9 stipulates that pupils should learn to analyze the use of history to a specific period. For instance, they should understand how various actors utilize history to create or reinforce national identities. The syllabus also necessitates learning about “*Cold War conflicts and new power relations and challenges in the post-Cold War world.*”¹⁴⁸

Analysis

The history textbooks (grades 7-9) offer informative descriptions of the Jewish people in the context of Israeli-Palestinian conflict. In civic studies for the same grades, textbooks from both *Gleerups Civics 7-9* and *NE Civics 7-9* provide a section detailing the Israeli-Palestinian conflict, which is absent in the textbooks from Natur & Kultur (*SOL NOVA Society 7 Digital, 8 Digital and 9 Digital*). *Gleerups History 4-6* offers a short description of the conflict, while other textbooks for grades 4-6 do not particularly address the conflict.

The primary topics covered in these textbooks include the establishment of the Jewish state in 1948, the ensuing war, the Zionist movement, the underlying causes of the conflict, and the historical Jewish connection to the land. However, the extent on the various topics varies significantly depending on the textbook. For instance, *SOL NOVA History 9 Digital* includes a section focusing on peace attempts, a topic not covered in *Gleerups History 7-9*. The Gleerups textbooks, on the other hand, provide greater emphasis on the connection of Jews to the land of Israel compared to the other textbooks. Moreover, the Jewish connection to the land of Israel

¹⁴⁶ Skolverket, *Curriculum for Compulsory School, Preschool Class and School-Age Educare*, 212.

¹⁴⁷ Skolverket, *Curriculum for Compulsory School, Preschool Class and School-Age Educare*, 217.

¹⁴⁸ Skolverket, *Curriculum for Compulsory School, Preschool Class and School-Age Educare*, 232.

is not only confined to sections discussing the conflict.¹⁴⁹ It is also highlighted in other parts of the textbook. For example, when discussing antiquity the text elaborates on the historical Jewish connection to the region and the significance of Jerusalem as the site of the most prominent Jewish temple. This is also the case in terms of how the Roman Empire is described in the same textbook.

Gleerups History 7-9 (grades 7-9).¹⁵⁰

Det judiska folket drabbades också hårt av romarnas krig. Det land som idag heter Israel erövrades av romerska arméer 63 f.Kr. och området förvandlades senare till den romerska provinsen *Palestina*. Från början samarbetade en grupp ledande judar i

The Jewish people were also severely affected by the Roman wars. The land that is today called Israel was conquered by Roman armies in 63 BC. and the area was later transformed into the Roman province of Palestine.

The text describes the Jewish diaspora, detailing how Jews were dispersed to places such as Alexandria, Athens, and Rome, with many being brought to Rome as slaves. While these details are not directly linked to the Israeli-Palestinian conflict, they highlight the Jewish connection to the land of Israel,¹⁵¹ which is highly relevant to the current conflict. Although other textbooks also touch on the historical Jewish connection to the land of Israel, none of the others emphasize this connection across multiple historical periods as extensively.

The Israeli-Palestinian conflict is not only confined to a single section in the textbooks. It is also referenced or used as an example when other subjects related to civic studies are discussed. For instance, in *NE Civics 7-9*, the conflict is brought up in the context of international conflict and international law. Similarly, when discussing mass media, the textbooks highlight the Israeli-Palestinian conflict as a topic that receives significant media attention.

¹⁴⁹ See for example, Erik Nilsson, Rolf Uppström, and Hans Olofsson, *Gleerups Historia 7-9*, ID: a196, n.d.

¹⁵⁰ Erik Nilsson, Rolf Uppström, and Hans Olofsson, *Gleerups Historia 7-9*, ID: a314, n.d.

¹⁵¹ See for example, Jakob Harknäs, Kaj Hildingson, and Lars Hildingson, *SOL NOVA Historia 9 Digital*, section "Den romerska antiken," chapter 6, "Makten blir ärftlig," n.d.

Example 32

NE Civics 4-6 & 7-9 (grades 7-9).¹⁵²

Israel-Palestina-konflikten får stort utrymme i medierna trots att det finns många andra konflikter som är mer intensiva och dödliga. På bilden ses en journalist som söker skydd från israeliska styrkor på Västbanken 2023.

The Israel-Palestine conflict gets a lot of space in the media although many other conflicts are more intense and deadly. The picture shows a journalist seeking protection from Israeli forces in the West Bank in 2023.

One concern regarding the description under the image is that it states that the journalist is “seeking protection from Israeli forces.” It does not mention the reason why Israeli forces were in the West Bank. Generally, Israeli forces do not enter the West Bank without a specific reason. This is a classic example of how the details of what is actually happening are disregarded and the description omits the underlying context.

An additional illustration of how the conflict is used in the context of other subjects is found in *Gleerups Civics 7-9*, where the role of the International Court is explained. The text describes how the Security Council seeks counsel from the International Court of Justice (ICJ).

¹⁵² Frank Lundberg and Lars Olsson, *NE Samhällskunskap 7-9*, chapter 6, section “Massmediernas roll,” n.d.; Ted Bjarne et al., *NE Samhällskunskap 4-6*, chapter 2, “Massmedier och internet,” n.d.

Example 33***Gleerups Civics 7-9 (grades 7-9).***¹⁵³

Domstolen ger också råd till säkerhetsrådet och generalförsamlingen i olika juridiska frågor. Ett exempel på en sådan fråga från generalförsamlingen rörde rätten att uppföra den mur som byggts på palestinskt område som är ockuperat av Israel. Domstolen kom fram till att Israel inte hade rätt, enligt internationell lag, att uppföra muren.

The Court also advises the Security Council and the General Assembly on various legal matters. An example of such a question from the General Assembly concerned the right to construct a wall built on Palestinian territory occupied by Israel. The court concluded that Israel had no right, under international law, to build the wall.

In the context of the Israel-Palestine conflict, Jews are identified as the people of Israel; a people that sought to establish their nation following a prolonged period of persecution, a goal they achieved in 1948. At the same time, Palestinians are defined as Palestinian Arabs who lived on the land before the establishment of Israel and are described as having the same territorial claims. They were unable to establish a state in 1948 and rejected the proposed land partition by The United Nations (UN).

The Jewish people are predominantly depicted as a homogeneous group with a unified objective. The textbook does not differentiate depict of the various Jewish groups and factions within Israeli society, such as Israeli peace movements, settler movements, nationalists, or liberals. Even when discussing the Zionist movement, it is not explicitly stated that not all Jews supported this movement. The Palestinians are similarly homogeneously portrayed.

Israel is defined as the nation established in 1948. However, the definition of Palestine is more complex. In *NE Civics 7-9*, Palestine is described as the place the Zionist movement aimed to relocate to: “a homeland for the Jews of the world in what was then called Palestine”.¹⁵⁴ Palestine is also referred to as the “state established in 1988”. The same textbook provides a link to the publisher’s dictionary (accessible only in the digital version), which provides a more comprehensive definition of Palestine. It goes on to explain that Palestine is a historical region in the Middle East and a state that declared its independence in 1988.¹⁵⁵ This is problematic as a clear distinction between these two definitions is crucial for understanding the Israel-Palestine conflict. When the definition of present-day Palestine is mixed up with the historical region of Palestine, it can easily be assumed they are the same. A more precise description

¹⁵³ Christina Friborg et al., *Gleerups Samhällskunskap 7–9*, ID: a1421, n.d.

¹⁵⁴ Johan Eriksson et al., *NE Religion 4–6*, chapter 8, section “Israel-Palestina-konflikten,” n.d.

¹⁵⁵ *NE, Uppslagsverket*, Nationalencyklopedin, n.d. Accessed July 17, 2024. <https://www.ne.se/uppslagsverk/encyklopedi/enkel/palestina>. *Palestina*.

can be found in *Gleerups History* 7-9, which thoroughly emphasizes the different meanings of Palestine in the actual textbook.

Example 34

Gleerups History 7-9 (grades 7-9).¹⁵⁶

1. Området som var *det historiska landet Palestina*, fram till 1948 när Israel bildades. Stora delar av *det historiska landet Palestina* ligger idag inom Israels gränser.
2. Palestina kan också betyda *staten Palestina*. Staten Palestina har ett eget styre med bland annat president och premiärminister. Staten Palestina äger inga landområden men har delvis haft rätt att styra över palestinska områden som Västbanken och Gaza.

1. The area that was the historical land of Palestine until 1948 when Israel was formed. Large parts of the historical land of Palestine are today within the borders of Israel.

2. Palestine can also mean the State of Palestine. The State of Palestine has its own government with, among other things, a president and prime minister. The State of Palestine does not own any land but has the partial right to rule over Palestinian areas such as the West Bank and Gaza.

Another issue with this definition is that even though Sweden acknowledged the Palestinian state in 2014, not all countries acknowledge Palestine, and recognizing it as such is controversial. This, however, is not mentioned in any of the textbooks.

There is nothing apparent in the textbooks that portrays the Jewish people in a more empathetic way than, for instance, the Palestinians in the context of the Israel-Palestine conflict. On the contrary, empathy towards the Jewish people is evoked in the texts that underscore the historical persecution of Jews, particularly when describing the Holocaust and the atrocities inflicted upon the Jews.¹⁵⁷ Conversely, empathy for the Palestinians can be seen when the texts depict their displacement and marginalization, referring to the event known as the Nakba. The textbooks' emphasis on the higher number of Palestinian casualties in the conflict between Israel and Palestine also raises empathetic feelings towards the Palestinians. More detailed casualty figures are generally absent from the texts, except for in *NE Civics* 7-9. This text, for instance, provides specific numbers of casualties when discussing the violence that emerged in 2021.

¹⁵⁶ Erik Nilsson, Rolf Uppström, and Hans Olofsson, *Gleerups Historia* 7-9, ID: a196, n.d.; Svante Skoglund, *Gleerups Historia* 4-6, ID: a128, n.d.; Hans Almgren, *Gleerups Samhällskunskap* 4-6, ID: a260, n.d.

¹⁵⁷ See for example, Erik Nilsson, Rolf Uppström, and Hans Olofsson, *Gleerups Historia* 7-9, ID: a196, n.d.

Example 35

NE Civics 7-9 (grades 7-9).¹⁵⁸

I Gazaremsan dödades cirka 200 människor (varav över 60 barn), över tusen skadades och mer än 70 000 palestinier tvingades fly från sina hem.

In the Gaza Strip, approximately 200 people were killed (including over 60 children), over a thousand were injured and more than 70,000 Palestinians were forced to flee their homes.

Various textbooks portray the Israeli-Palestinian conflict as significant. The crux of the conflict lies in both Israel and the Palestinians claiming the same territory.¹⁵⁹ However, the textbooks note, the conflict extends beyond the interests of the people in Israel and Palestine. As *NE History 7-9* explains: “*The Israeli-Palestinian conflict is one of the most visible, debated, and sensitive issues in international politics.*”¹⁶⁰ Similarly, *NE Civics 7-9* describes it as “*one of the world’s most protracted and intractable conflicts.*”¹⁶¹ *SOL NOVA History 9 Digital* portrays the conflict as “*still today one of the Middle East’s biggest and longest-running conflicts.*”¹⁶² The text further elaborates that “*the war not only divides the countries of the Middle East but effects the whole world.*” It continues by stating that many countries in the Middle East see themselves as enemies of the state of Israel, the US, on the other hand, is described as an ally to Israel. While the textbooks clearly outline the conflict’s substantial relevance, it may be challenging for the reader to fully comprehend the reasons behind the significance of the conflict.

The portrayal of Israel as an occupier varies across textbooks. *SOL NOVA History 9* does not address the occupation at all. In contrast, *Gleerups History 7-9* states, “*in the West Bank, the Golan Heights, and Jerusalem, Israeli citizens have moved in and created Jewish settlements.*”¹⁶³ Another section in the same textbook displays a map of Israel’s land, highlighting the occupied areas.

¹⁵⁸ See for example, Frank Lundberg and Lars Olsson, *NE Samhällskunskap 7–9*, chapter 9, section “Israel-Palestina-konflikten,” n.d.

¹⁵⁹ See for instance, Frank Lundberg and Lars Olsson, *NE Samhällskunskap 7–9*, chapter 9, section “Israel-Palestina-konflikten,” n.d.

¹⁶⁰ Johan Eriksson et al., *NE Religion 4–6*, chapter 8, section “Israel-Palestina-konflikten,” n.d.

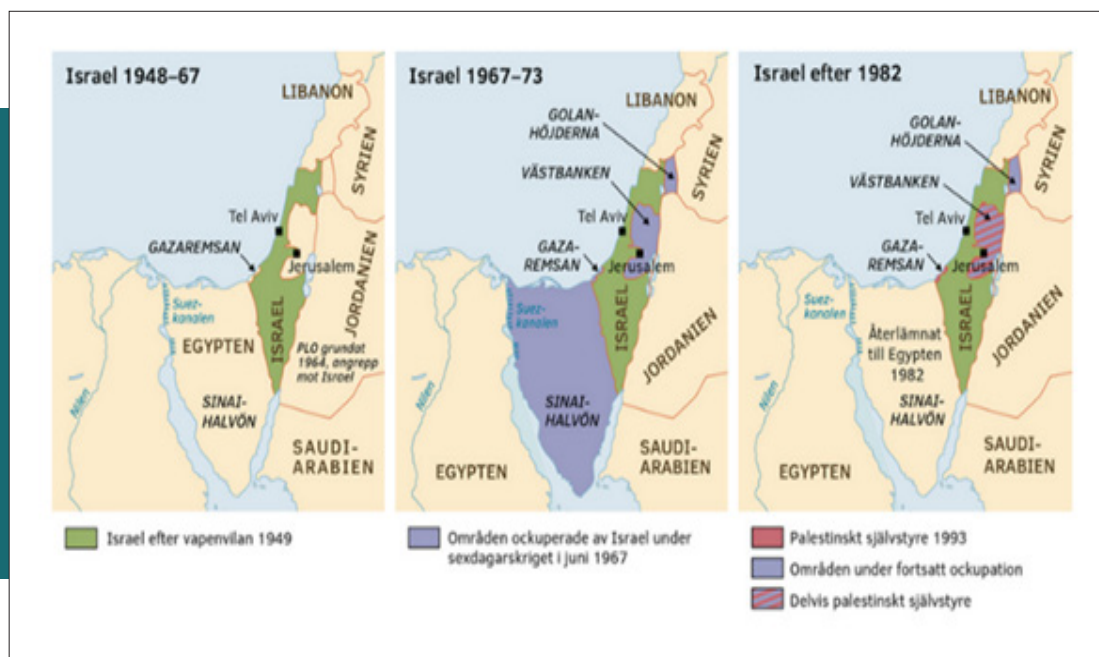
¹⁶¹ Frank Lundberg and Lars Olsson, *NE Samhällskunskap 7–9*, chapter 7, *Internationell politik*, section “Krig, konflikter och terrorism,” n.d.

¹⁶² Jakob Harknäs, Kaj Hildingson, and Lars Hildingson, *SOL NOVA Historia 9 Digital, Efterkrigstidens konflikter och utmaningar*, chapter 5, section “Israel- och Palestinakonflikten,” n.d.

¹⁶³ Erik Nilsson, Rolf Uppström, and Hans Olofsson, *Gleerups Historia 7–9*, ID: a196, n.d.

Example 36

*Gleerups History 7-9 (grades 7-9).*¹⁶⁴



Israel after the ceasefire 1949

Areas occupied by Israel during the Six-Day War in June 1967

- Palestinian Autonomy 1993,
- areas under continued occupation,
- Partial Palestinian autonomy.

The *NE Civics 7-9* textbook is more descriptive when depicting the occupation and the settlements. “The Palestinian uprising against the Israeli occupation broke out in 1987 and 2000. The uprising is called intifada”. The text continues:

Example 37

*NE Civics 7-9 (grades 7- 9).*¹⁶⁵

2005 började Israel bygga en mur mellan Israel och Västbanken. På många ställen byggdes den på vad som före 1967 var arabiska områden. Barriären orsakar svåra problem för många palestinier. Samtidigt bestämde Israels regering att alla bosättningar i Gazaremsan skulle utrymmas. På vissa ställen på Västbanken har dock bosättningarna fortsatt.

In 2005, Israel began building a wall between Israel and the West Bank. In many places, it was built on what was, before 1967, Arab areas. The barrier causes severe problems for many Palestinians. At the same time, the Israeli government decided that all settlements in the Gaza Strip would be evacuated. However, the settlements continue to exist in some places on the West Bank.

¹⁶⁴ Erik Nilsson, Rolf Uppström, and Hans Olofsson, *Gleerups Historia 7-9*, ID: a599, n.d.

¹⁶⁵ Frank Lundberg and Lars Olsson, *NE Samhällskunskap 7-9*, chapter 9, section “Israel-Palestina-konflikten,” n.d.

Israel is indirectly depicted as the dominant actor in the conflict. This portrayal is not explicitly stated in the text, but it becomes apparent when discussing Israel's retaliation and its significant impact on civilian populations. *NE Civics 7-9* further emphasizes Israel's strength by explaining that the relatively low casualty rate in Israel is “because Israel has a high-tech defense system called the “Iron Dome” which shoots down most of the rockets before they hit their target.”¹⁶⁶ The choice of images used in the texts to illustrate the conflict further reinforces the depiction of Israel as the stronger actor. This can be problematic since the images do not as clearly depict atrocities carried out by Palestinian terrorists.

*Gleerups History 7–9 (grades 7-9)*¹⁶⁷



Smoke rises after an Israeli airstrike in Gaza on May 12, 2020.

*NE Civics 7–9 (grades 7-9)*¹⁶⁸



The authors of these textbooks have strived to maintain a balanced representation of Israel and Palestine, acknowledging the complex nature of the conflict. In most instances, there is a clear attempt at neutrality. For example, *Gleerups History 7-9* underscores that “both Israelis and Palestinians remember family, relatives, and friends who were injured or died in the conflict. Both sides remember agreements broken and promises broken.”¹⁶⁹

Furthermore, these textbooks highlight the Jewish historical connection to the land while also noting that a larger population of Muslim Arabs or Christians inhabited the region before the establishment of Israel in the 20th century.¹⁷⁰

However, the emphasis placed on various events in the conflict differs across the textbooks, which may influence the reader's understanding of the conflict. For instance, the textbooks published by Gleerups and Natur & Kultur delve more deeply into the historical origins of the conflict, while *NE* concentrates more on current events of the war. This distinction becomes evident when the latter mentions the escalation of the conflict in 2021 but does not even mention it in the other textbooks from Gleerups and Natur & Kultur.¹⁷¹

¹⁶⁶ Frank Lundberg and Lars Olsson, *NE Samhällskunskap 7–9*, chapter 9, section “Israel-Palestina-konflikten,” n.d.

¹⁶⁷ Frank Lundberg and Lars Olsson, *NE Samhällskunskap 7–9*, chapter 9, section “Israel-Palestina-konflikten,” n.d.

¹⁶⁸ Erik Nilsson, Rolf Uppström, and Hans Olofsson, *Gleerups Historia 7–9*, ID: a196, n.d.; Christina Friborg et al., *Gleerups Samhällskunskap 7–9*, ID: a158, n.d.

¹⁶⁹ See for example, Erik Nilsson, Rolf Uppström, and Hans Olofsson, *Gleerups Historia 7–9*, ID: a196, n.d.

¹⁷⁰ Erik Nilsson, Rolf Uppström, and Hans Olofsson, *Gleerups Historia 7–9*, ID: a599, n.d.

¹⁷¹ Frank Lundberg and Lars Olsson, *NE Samhällskunskap 7–9*, chapter 9, section “Israel-Palestina-konflikten,” n.d.

While most textbooks lean towards objectivity, there are instances in the texts that could be perceived as biased. A notable example is the depiction of post-1948 events, where *Gleerups History 7-9* accentuates the differences between the Palestinian and Jewish perspectives in those events.

Example 38

*Gleerups History 7-9 (grades 7-9).*¹⁷²

Vad som hände i samband med staten Israels grundande 1948 är mycket omdiskuterat. Vad de flesta historiker är överens om är att många av de arabiska palestinierna – flera hundra tusen – flydde eller tvingades bort från staten Israels territorium och att ungefär lika många judar flydde till Israel från de arabiska länderna sedan de blivit utsatta för hot eller förföljelser där. De judiska och palestinska perspektiven på händelseförloppet skiljer sig starkt åt. För de

What happened in connection with the founding of the State of Israel in 1948 is much debated. What most historians agree on is that many of the Arab Palestinians – several hundred thousand – fled or were forced out of the territory of the State of Israel and that about the same number of Jews fled to Israel from the Arab countries after being threatened or persecuted there. The Jewish and Palestinian perspectives on the course of events differ greatly.

The images connected to the text portray how Jews and Palestinians were fleeing.

*Gleerups History 7-9 (grades 7-9)*¹⁷³



Jewish immigrants on their way from Europe to the newly formed state of Israel. They have just gotten off the boat that took them across the Mediterranean. The man carries the Torah, the most important religious scripture. Many of those who came to Israel from Europe had survived the Holocaust.

*Gleerups History 7-9 (grades 7-9).*¹⁷⁴



Palestinians on the run 1948.

¹⁷² Erik Nilsson, Rolf Uppström, and Hans Olofsson, *Gleerups Historia 7–9*, ID: a599, n.d.

¹⁷³ Erik Nilsson, Rolf Uppström, and Hans Olofsson, *Gleerups Historia 7–9*, ID: a599, n.d.

¹⁷⁴ Erik Nilsson, Rolf Uppström, and Hans Olofsson, *Gleerups Historia 7–9*, ID: a599, n.d.

However, the other history textbooks (grades 7-9) do not depict the event with the same level of objectivity. Instead, they depict it by emphasizing the displacement of Palestinians during the war. For instance, *SOL NOVA History 9 Digital* explains that the 1948 war “resulted in approximately 650,000 Palestinians fleeing Israel and being forced to settle in refugee camps.”¹⁷⁵ The accompanying image portrays a Palestinian refugee, further emphasizing this perspective.

Example 39

*In SOL NOVA History 9 (grades 7-9).*¹⁷⁶



Till en början måste de hundratusentals palestinier som lämnade sina hem 1948 bo i tält. Den här familjen tältar i Jordanien. I dag består flyktinglägren av riktiga hus men trängseln och fattigdomen är stor.

At first, the hundreds of thousands of Palestinians who left their homes in 1948 had to live in tents. This family is camping in Jordan. Today, the refugee camps consist of real houses, but the overcrowding and poverty are common.

NE History 7-9 is not objective in the sense that it depicts fleeing Palestinians but neglects to mention that thousands of Jews had to flee from neighboring Arab countries.

Example 40

*NE History 7-9 (grades 7-9).*¹⁷⁷

I maj 1948 förklarade sig Israel självständigt. De arabiska grannstaterna blev provocerade av detta och förklarade krig. Israel vann kriget och utökade sina områden i Palestina samtidigt som hundratusentals arabiska palestinier tvingades fly. Den planerade palestinska staten blev aldrig verklighet.

In May 1948, Israel declared independence. The neighboring Arab states were provoked by this and declared war. Israel won the War and expanded its territories in Palestine while hundreds of thousands of Arab Palestinians were forced to flee. The planned Palestinian state never became a reality.

¹⁷⁵ Jakob Harknäs, Kaj Hildingson, and Lars Hildingson, *SOL NOVA Historia 9 Digital*, section “Israel- och Palestinakonflikten,” n.d.

¹⁷⁶ Jakob Harknäs, Kaj Hildingson, and Lars Hildingson, *SOL NOVA Historia 9 Digital*, section “Israel- och Palestinakonflikten,” n.d.

¹⁷⁷ Johan Eriksson et al., *NE History 7–9*, chapter 8, *Internationella konflikter från 1945*, section “Mellanöstern efter andra världskriget,” n.d.

Example 41

NE History 7-9 (grades 7-9).¹⁷⁸

Arab villagers flee after Jewish armed forces attacked the village of Colonia in mid-April 1948.

Central Jerusalem is cordoned off with barbed wire in connection with the declaration of the state of Israel.

One example of ambiguity in the texts relates to the depiction of the Palestinian Liberation Organization (PLO). In this context, all textbooks for grades 7-9 underscore the PLO's objective of liberating all of Palestine through armed struggle.¹⁷⁹ While this is accurate, the rest of the text describing PLO omits any mention of the atrocities committed by the PLO. Instead, the PLO is characterized as an organization striving to work for a two-state solution. This simplified description does not fully capture the complexity of the PLO's actions and previous intentions.

¹⁷⁸ Johan Eriksson et al., *NE History 7-9*, chapter 8, *Internationella konflikter från 1945*, section "Mellanöstern efter andra världskriget," n.d.

¹⁷⁹ See for example, Jakob Harknäs, Kaj Hildingson, and Lars Hildingson, *SOL NOVA Historia 9 Digital*, chapter 5, section "Israel-Palestinakonflikten, fler försök till fred," n.d.; Erik Nilsson, Rolf Uppström, and Hans Olofsson, *Gleerups Historia 7-9*, ID: a599, n.d.; Frank Lundberg and Lars Olsson, *NE Samhällskunskap 7-9*, chapter 9, section 9.17, "Israel-Palestina-konflikten," n.d.

Example 42

NE Civics 7-9 (grades 7-9).¹⁸⁰

Den viktigaste palestinska organisationen har varit PLO (Palestinas befrielseorganisation), där Fatah är den största gruppen. PLO, som bildades 1964, hade länge som mål att befria hela Palestina genom väpnad kamp. I slutet av 1980-talet började PLO i stället arbeta för en så kallad tvåstatslösning, det vill säga att det ska finnas två stater: Israel och Palestina.

The most important Palestinian organization has been the PLO (Palestine Liberation Organization), with Fatah being the largest group. The PLO, which was formed in 1964, had long aimed to liberate all of Palestine through armed struggle. In the late 1980s, the PLO instead began to work for a so-called two-state solution, that is to say, that there should be two states: Israel and Palestine.

The textbooks do mention that Palestinians have carried out attacks in Israel, including suicide bombings and rocket assaults. However, the portrayal of the PLO paints a picture of an organization striving for peace while neglecting to mention the attacks and atrocities they have committed. This omission is problematic as the PLO's activities have significantly influenced how the conflict between Israel and Palestine evolved.

A different yet similar issue arises in the depiction of Hamas. Hamas is recognized as a terrorist organization by the EU (Sweden included), but the textbooks do not define Hamas as such. In the textbooks published by NE, Hamas is referred to as "*the Palestinian organization Hamas*"¹⁸¹ or "*the militant Islamist movement*."¹⁸² A link to a comprehensive definition of Hamas is provided, accessible only in the digital version. In *Gleerups History 7-9*, an information box describes Hamas. However, even in this text, there is no explicit description of Hamas as a terrorist organization. The text depicts Hamas as an Islamist political organization but neglects to mention that it is also a military movement. The textbooks from Natur & Kultur do not mention Hamas in their texts.

¹⁸⁰ Frank Lundberg and Lars Olsson, *NE Samhällskunskap 7-9*, chapter 6, section "Israel-Palestina-konflikten, misslyckade förhandlingar," n.d.

¹⁸¹ Frank Lundberg and Lars Olsson, *NE Samhällskunskap 7-9*, chapter 9, section "Krigets lagar," n.d.

¹⁸² Johan Eriksson et al., *NE History 7-9*, chapter 8, *Internationella konflikter från 1945*, section 8.4, "Mellanöstern efter andra världskriget," n.d.

Example 43

*Gleerups History 7-9 (grades 7-9).*¹⁸³

Vilka är Hamas?

Hamas är en islamistisk politisk organisation som härskar på Gazaremsan sedan början av 2000-talet. Det var Hamas som anföll Israel i oktober 2023. Även tidigare har Hamas attackerat Israel, bland annat genom självmordsbombningar mot civila. Hamas har fått stöd av andra palestinska islamistiska rörelser som Islamiska jihad. Hamas kräver bland annat att Palestina befrias och att hela nuvarande Israel blir muslimskt.

Who is Hamas?

Hamas is an Islamist political organization that has ruled the Gaza Strip since the early 2000s. It was Hamas that attacked Israel in October 2023. Hamas has also previously attacked Israel, including with suicide bombings against civilians. Hamas is supported by other Palestinian Islamist movements such as Islamic Jihad. Among other things, Hamas demands that Palestine be liberated and that all of current Israel become Muslim.

Another example of ambiguity appears in the description of the security fence. In *SOL NOVA History 9*, the text recognizes the wall's construction as a "*protection against suicide bombers*," however, it neglects to mention that the barrier is not only a wall. A significant part of it is a security fence. This omission results in an incomplete description of the barrier's actual structure. The need for accuracy on this subject is highly relevant since the building the security fence is a politicized and controversial subject.

¹⁸³ Erik Nilsson, Rolf Uppström, and Hans Olofsson, *Gleerups Historia 7-9*, ID: a196, n.d.

Example 44

*SOL NOVA History 9 (grades 7-9).*¹⁸⁴



Image: In 2000, Israel began building a high wall next to the West Bank, an area where many Palestinians live, as protection against suicide bombers. Palestinians who work in Israel must pass daily barriers guarded by the military to enter Israel.

A more accurate description of the barrier can be found in *NE History 7-9*.

¹⁸⁴ Jakob Harknäs, Kaj Hildingson, and Lars Hildingson, *SOL NOVA Historia 9 Digital*, chapter 5, "Israel-Palestinakonflikten, Konflikten splittrar Mellanöstern och världen," n.d.

Example 45

*NE History 7-9 (grades 7-9).*¹⁸⁵



Image: In the early 2000s, the Israeli authorities built a barrier alongside Palestinian areas to stop acts of terrorism. The British graffiti artist Banksy painted graffiti with political messages on the barrier and many house walls.

The war that started on October 7, 2023 is mentioned in both *Gleerups History 4-6, 7-9* and *NE Civics 7-9*. The depiction is brief and lacks detail, presumably because the conflict is still ongoing. However, certain concerns in the description of the event raise questions. In *NE History 7-9*, which was updated on January 11, 2024, the text provides the following description of the war:

¹⁸⁵ Johan Eriksson et al., *NE Historia 7-9*, chapter 8, *Internationella konflikter från 1945*, section 8.4, "Mellanöstern efter andra världskriget," n.d.

Example 46

NE History 7-9 (grades 7-9).¹⁸⁶

Krig i oktober 2023

⋮

I oktober 2023 anföll Hamas Israel. Tusentals raketer skickades från Gazaremsan in över Israel, något som har hänt flera gånger tidigare. Men denna gång tog sig beväpnade män också in i Israel, där de dödade flera hundra personer. De flesta av dem som dödades var civila och många var kvinnor och barn. Bland annat anfölls en musikfestival där fler över 360 personer sköts ihjäl. Många israeler togs också som gisslan.

Enligt experter var det svårt att förklara exakt varför Hamas valde att anfalla Israel på detta sätt.

Israel svarade med att förklara krig mot Hamas. I attackerna mot Gazaremsan har över 23 000 personer döats. Israel har fått hård kritik för att de inte gjort mer för att undvika att civila personer dödas.

In October 2023, Hamas attacked Israel. Thousands of rockets were sent from the Gaza Strip into Israel, something that has happened several times before. But this time, gunmen also entered Israel, and killed several hundred people. Most of those killed were civilians and many were women and children. Among other things, a music festival was attacked and more than 360 people were shot dead. Many Israelis were also taken hostage.

According to experts, it was difficult to explain exactly why Hamas chose to attack Israel in this way.

Israel responded by declaring war on Hamas. In the attacks on the Gaza Strip, over 23,000 people have been killed. Israel has been heavily criticized for not doing more to avoid civilian casualties.

The concern when reading the text is in the way casualties are depicted. In general, the textbooks seem to avoid details such as the number of casualties. However, in the sections describing the 2023 war and the 2021 escalation, more specific casualty figures are provided, albeit inconsistently. For instance, by November, the death toll from the October 7 attack was confirmed to be around 1,200,¹⁸⁷ yet the textbook refers to this as “*several hundred people*.” Similarly, the official number of Israelis taken hostage exceeds 250, but the text vaguely states that “*many Israelis were also taken hostage*.”¹⁸⁸ While these descriptions are not incorrect, they are somewhat misleading.

The confusion becomes more evident compared to previous texts describing the intensified conflict in 2021. In this section, the text specifies that “*in the Gaza Strip, approximately 200 people were killed (including over 60 children), over a thousand were injured, and more than*

¹⁸⁶ Frank Lundberg and Lars Olsson, *NE Historia 7–9*, section “Israel-Palestina-konflikten, kriget i oktober 2023,” n.d.

¹⁸⁷ Emanuel Fabian, “Authorities Name 683 Soldiers, 63 Police Officers Killed in Gaza War,” *The Times of Israel*, July 18, 2024. Accessed July 24, 2024. <https://www.timesofisrael.com/authorities-name-44-soldiers-30-police-officers-killed-in-hamas-attack/>.

¹⁸⁸ Emanuel Fabian, “Authorities Name 683 Soldiers, 63 Police Officers Killed in Gaza War,” *The Times of Israel*, January 11, 2024. Accessed July 24, 2024. <https://www.timesofisrael.com/authorities-name-44-soldiers-30-police-officers-killed-in-hamas-attack/>. Note: The number of casualties has since exceeded this reported figure.

70,000 Palestinians were forced to flee their homes.”¹⁸⁹ If the textbook is so accurate in its description of the Palestinian casualties during the 2021 conflict, it should also provide the same level of detail when describing Israeli casualties.

In another section in the same chapter of the textbook from *NE Civics 7-9*, the number of hostages is accurately described as “over 200 people.” This is a more precise account. However, this section discusses the laws of war, using Israel as an example of a state accused of violating these laws.

Example 47

*NE Civics 7-9 (grades 7-9).*¹⁹⁰

Den saken är inte alltid lätt att avgöra. Ett aktuellt exempel kan hämtas från kriget mellan Israel och den palestinska organisationen Hamas. Israel har attackerat det palestinska området Gazaremsan efter att Hamas genomfört attacker mot både militär och civila i Israel. Israel har sagt att man ska krossa Hamas och befria de över 200 personerna som tagits som gisslan. Under krigets första månad dödades över 10 000 palestinier, varav många var barn. Många anklagar därför Israel för att bryta mot både distinktionsprincipen och proportionalitetsprincipen och de anser därmed att Israel har brutit mot krigets lagar.



En man bär på ett barn som skadats i en israelisk attack mot Rafah i södra Gazaremsan 20 november 2023.

Text over Image: That matter is not always easy to decide. A current example can be taken from the war between Israel and the Palestinian organization Hamas. Israel attacked the Palestinian territory of the Gaza Strip after Hamas carried out attacks against both military and civilians in Israel. Israel has said it would crush Hamas and free more than 200 people who were taken hostage. In the first month of the war, over 10,000 Palestinians were killed, many of them children. Many therefore accuse Israel of violating both the principle of distinction and the principle of proportionality, and they therefore believe that Israel has violated the laws of war.

Text under image: A man carries a child injured in an Israeli attack on Rafah in the southern Gaza Strip on November 20, 2023.

¹⁸⁹ Frank Lundberg and Lars Olsson, *NE Historia 7–9*, chapter 9, section “Israel-Palestina-konflikten, striderna våren 2021,” n.d.

¹⁹⁰ Frank Lundberg and Lars Olsson, *NE History 7–9*, chapter 9, section “Krigets lagar,” n.d.

This inconsistency in this detailed description further contributes to the confusion. This is probably not bias but rather a way of being subjective.

While some of these examples may appear irrelevant in the context of the conflict itself, their significance is relevant due to their politicization in the discourse about Israel-Palestine, making it all the more vital to ensure that the depictions of the conflict are accurate.

Summary

Describing the Israeli-Palestinian conflict in a few pages is complex and challenging. It is nearly impossible to cover all the central aspects of the conflict, inevitably leading to some aspects being overlooked. The textbooks vary in their portrayal of the conflict, with some focusing more on the historical elements while others concentrating on the current situation. What is clear, however, is the depiction of the Jewish people and their connection to the land of Israel, as well as the Palestinians' connection to the same land. Jews are defined as the people of Israel and are described as a homogeneous group. This is problematic since there is no one unified Jewish voice in the conflict. Instead the textbooks could describe the conflict similarly to the way the textbooks described the varieties within the Jewish religion.

While empathy for the Jews is absent when describing the war, it is present when describing Jewish persecution prior to the establishment of the state of Israel. Empathy for the Palestinian people, on the other hand, is more evident in the description of the present conflict, particularly when discussing the number of casualties during the war and the description of the Nakba.

Most textbooks seem to strive for objectivity in their descriptions of the Jews, the Palestinians, and the Israeli-Palestinian conflict. However, concerns of bias and impartiality can be identified in certain sections. This bias is not systematic and is not present in all textbooks. Where one textbook excels in its description, another may fall short. Bias may occur in one section of a textbook, while other parts provide a more thorough description. Textbooks from Gleerups and Natur & Kultur are more restrained when describing value-laden concepts such as present conflicts, occupation, and the numbers of casualties. These books also emphasize the historical aspects of the conflict rather than current events. The textbook from *NE*, however, is more focused on the present developments, which are also more politicized and up for debate.

One of the challenges in maintaining objectivity when describing the conflict is the difficulty of fully explaining the root cause of the conflict. It is problematic when textbooks state that the conflict "*affects the whole world*" or is "*the most noticed, debated, and sensitive issue in international politics*," without thoroughly explaining why. To help pupils better understand the complexity of this conflict, it would be best to include a section that would explain this more clearly. One suggestion could be to address the conflict from an ideological perspective, allowing for the inclusion of multiple viewpoints.

Conclusion

This analysis of Swedish textbooks reveals a generally neutral portrayal of Jews, Judaism, the Holocaust, and the Israel-Palestine conflict. This aligns with previous studies indicating that Swedish textbooks strive for objectivity, as is often mentioned by experts.¹⁹¹ The Swedish curriculum, which corresponds to UNESCO and UN values, provides broad guidelines rather than specific instructions. The Holocaust, Judaism, and national minority education are all mandatory subjects, with Jews recognized as a Swedish minority. The curriculum doesn't mention the Israeli-Palestinian conflict but covers broader topics like post-Cold War challenges and global social issues. Even so, history textbooks for grades 7-9 include specific chapters on the Israeli-Palestinian conflict, highlighting its significance in historical discourse.

Representation of Jews

Jews are represented historically, demographically, and religiously. The images and text portray Jews neutrally for the most part, with some exceptions. No depiction of hate, mistrust, or religious bigotry can be found. On the subject of history, the textbooks offer a comprehensive section on the Holocaust and the atrocities carried out against the Jewish people. Regarding religion, the textbooks provide a comprehensive section on Jewish history and life. Judaism is described as one of the three world religions and is given a similar amount space within the textbooks as Christianity and Islam. The text is informative and is not biased toward any religion. Jews as part of the national fabric and a minority group in Sweden are described to a lesser extent. However, the description is thorough, identifying Jews as one of five minority groups in Sweden. All minority groups are given a similar amount of text in the textbooks, and Jews are not discriminated against in any way. The Israeli-Palestinian conflict is present in history and civics textbooks (grades 7-9). The information is comprehensive yet limited, as it is difficult to depict all aspects of the conflict due to its complexity. Gleerups and Natur & Kultur emphasize the historical aspect of the conflict. NE is more focused on current events.

Defining Jewish Identity: Contextual Perspectives

The definition of Jew varies depending on the context; however, the general conclusion is that the textbooks present the Jewish people as a group and as individuals from a Jewish perspective. When The Holocaust is described, Jews are defined as people subjected to discrimination, persecution, and murder solely because of their Jewish identity.

Judaism is defined as an ethnic religion due to its strong ties to the Jewish people. Being religious is not a prerequisite to being considered a Jew. Shared Jewish culture, history, and faith create a bond among Jews and serve as a common denominator in national contexts. This definition is also emphasized as the common denominator when Jews are described as part of the national fabric.

When the Israel-Palestinian conflict is addressed, Jews are frequently defined as the people of Israel and depicted as a homogeneous group. In this context, the textbooks fail to present Jews in a broader perspective or as individuals, making it challenging for readers to understand

¹⁹¹ Marie Carlsson and Kerstin Von Brömssen, *Kritisk läsning av pedagogiska texter – Genus, etnicitet och andra kategoriseringar* (Lund: Studentlitteratur, 2011), 17.

that not all Jews are Israelis. Moreover, there are different opinions about the conflict within the Jewish society. It is crucial to address this distinction as a shield against stereotyping and widespread antisemitism.

Historical Empathy

The textbooks provide a detailed account of the Jewish people in the context of the Holocaust and the atrocities committed against them. They do not hide the fact that Jews were persecuted and treated inhumanely. Additionally, the textbooks acknowledge that Sweden was not innocent in these atrocities. Empathy is evident when Jewish history is described, highlighting that the persecution of Jews existed even before the Holocaust and has recurred throughout Jewish history. Some textbooks delve into this more extensively, while others mention it briefly.

In contrast, when discussing the Israeli-Palestinian conflict, empathy towards Jews is not as apparent. Instead, empathy is more often directed towards Palestinians, particularly concerning the events described as the Nakba but also when casualties in the conflict are mentioned. However, the level of empathy expressed in this context is not as pronounced as when depicting the atrocities of the Holocaust.

Portrayals Without Emphasis

Jews are portrayed without negative connotations or stereotypical language. Both men and women are represented in the text and images. The portrayal emphasizes that Jews have suffered tremendously, not only during the Holocaust but also throughout history. The texts describe how Jews were accused of spreading diseases like the plague in the Middle Ages and how they faced persecution and discrimination in the 20th century. What is missing is a clearer understanding of why these occurrences happened to the Jewish people. The reasons behind the persecutions are briefly touched upon, but the explanation falls short of conveying the full extent of why the atrocities were committed. These elements should be better refuted and discussed. Similar descriptions are included when describing Jews as a minority group in Sweden. The inadequate explanation, combined with the lack of refutation or discussions of why Jews were persecuted and discriminated against, might lead pupils to various justifications. Present-day antisemitism is full of conspiracies making similar arguments, which is why the causes of antisemitism should be thoroughly discussed and refuted.

In addition, while there are several descriptions explaining the persecution and discrimination of Jews from a historical perspective, there are only a few examples that address the present-day discrimination and antisemitism against Jews. Not all textbooks emphasize present-day antisemitism, which is problematic.

Jews are portrayed, for the most part, as a group. However, several texts also make room for individual and gender perspectives. Some of the textbooks portraying the Holocaust make some room for individual stories, but not all of them. When portraying Judaism there is more room for individual stories expressing personal ideas and experiences. This, is not evident at all in the portrayal of the Israeli-Palestinian conflict. Neither an individual perspective nor a gender perspective can be found.

Challenges to Objectivity

The analyses generally demonstrate a neutral, mostly objective text, providing informative content without negatively connoted, value-laden words. However, some concerns have been raised, mostly related to how the Israeli-Palestinian conflict is described. Capturing and describing this conflict within a few pages is complex and challenging. It is almost impossible to address all aspects needed to comprehend the conflict fully. One of the challenges is making the conflict understandable while keeping the content relevant. Simplifying the text does not make it easier for inexperienced readers to understand. When the text is compressed, it further erases the necessary nuances.¹⁹²

Concerns regarding potential bias can be found in how the conflict is portrayed. This bias is not systematic and is not present in all textbooks. Where one textbook excels in its description, another may fall short. Bias may occur in one of the textbook's viewpoints, while others may provide a more comprehensive description. For instance, Gleerup's textbooks present a broad description of the establishment of Israel in 1948, trying to stay as objective as possible by describing the event from both sides. This is not as distinct in other textbooks, which only explain that hundreds of thousands of Palestinians fled, neglecting the hundreds of thousands of Jews who had to flee the countries they had lived in for generations. Another example of this is the description of Palestine. In Gleerup's textbook, Palestine is described both as a historical region and as the state of Palestine. A similar explanation cannot be found in other textbooks. This could be potentially confusing to pupils. NE, however, provides these details in a link to their dictionary. Additionally, no textbooks mention the complexity of acknowledging Palestine as a state, which is politically controversial in many countries and should be mentioned as such. Another example of possible bias, or lack of clarity, is the absence of a thorough description of the PLO and Hamas. The textbooks are not technically wrong in their description but neglect essential information.

One significant challenge to maintaining objectivity when describing the conflict is the complexity of how to tackle or fully explain its root causes. It is additionally problematic that textbooks state that the conflict "*effects the whole world*" or is "*the most noticed, debated, and sensitive issue in international politics*" without thoroughly explaining why. To help pupils better understand the complexity of this conflict, it would be beneficial to include a section that explains this more clearly. One suggestion is to address the conflict from an ideological perspective, allowing for the inclusion of multiple viewpoints. Michael Walls (2010) reached a similar conclusion in his dissertation on framing the Israel/Palestine conflict in Swedish school history textbooks.¹⁹³ Walls found that the connections between teachers' statements and the textbooks were weak and did not provide a platform for a broad critical understanding of the conflict's root causes. Hence, his conclusions were that the literature is described to provide a balanced view that highlights perspectives from both sides of the conflict. However, according to Walls, this balance is an illusion due to the lack of perspective and the presence of ideological assumptions.

¹⁹² Niklas Ammert, *Att spegla världen: läromedelsstudier i teori och praktik* (Lund: Studentlitteratur, 2011), 33, 37.

¹⁹³ Michael Walls, *Framing the Israel/Palestine Conflict in Swedish History School Textbooks* (University of Gothenburg: Geson Hylte Tryck, 2010), accessed at [Framing The Israel/Palestine Conflict in Swedish History School Textbooks \(gu.se\)](https://www.gu.se/ramen-for-israel-palestina-konflikten-i-svenska-historieskoleboker).

While all textbooks in this analysis cover general aspects of the Holocaust, Judaism, and Jews in the national fabric in a commendable way and, for the most, give room for individual voices, this is not as evident when the Israeli-Palestinian conflict is portrayed. There is a need for the textbooks to provide a more comprehensive and nuanced understanding of the conflict, taking into account individual perspectives and addressing potential biases by including the ideological nuances of the conflict.

Textbook Comparisons

The various textbooks convey and follow the recommendations and instructions of the Swedish curriculum and syllabus. However, when comparing textbooks from different publishing companies, it is evident that while they all describe general aspects of the Holocaust, Judaism, Jews in the national fabric, and the Israeli-Palestinian conflict, some textbooks are more descriptive than others and give room for individual voices or more descriptive texts. The more information provided, the better the understanding.

The Swedish system does not use textbooks as the only teaching materials, making it difficult to know how teachers combine other teaching materials in their teaching. Most textbooks come with teacher guidebooks, which have not been scrutinized in this analysis and may alleviate the concerns raised in this text.

Policy Recommendations

The textbooks I have analyzed in this study adhere to the Swedish curriculum and generally present Jews neutrally and objectively. For this, I can recommend them. My main findings and recommendations focus on three key aspects. The first involves the current state of Jews worldwide. While historical persecution and discrimination are emphasized, some texts, but not all, overlook the present situation of Jews. One commendable example is found in *Gleerups Civics 4-6*, which includes an interview with a Jewish girl discussing her experience with antisemitism. More content like this would highlight contemporary antisemitism and how to tackle it in today's society.

Second, the texts lack a thorough discussion or refutation of the reasons behind the historical persecution and discrimination of Jews, which could inadvertently perpetuate antisemitism instead of preventing it. The recommendation is to bring about stronger statements that refute or problematize this collective accusation and stereotypical views of Jews throughout history. The third recommendation concerns the Israeli-Palestinian conflict. The conflict needs to be portrayed in more depth and from multiple viewpoints. The literature acknowledges its complexity, but its current portrayal may not fully capture its intricacies. Addressing the conflict from an ideological perspective and including various viewpoints could provide a more comprehensive understanding. Conversely, this approach might introduce more bias and confusion for students if not addressed cautiously, but ignoring multiple perspectives is even more problematic.

In conclusion, while the textbooks analyzed generally align with the Swedish curriculum's guidelines, there is room for improvement in how the texts discuss the historical persecution of Jews and the Israeli-Palestinian conflict. These improvements could enhance students' understanding and promote a more nuanced view of these important topics. These recommendations are subject to the already existing guidelines of the Swedish curriculum, which state that its aim is to educate pupils towards specific objectives so that the pupil *"does not accept people being subjected to violence, oppression, discrimination, and victimization and helps other people"* and *"can empathize with and understand other people's situations and develop a willingness to act in their best interests"*. For this reason, no recommendation has been made to adjust the Swedish curriculum. These recommendations are directed towards the textbook writers and publishing houses who produce the textbooks.

Our Methodology

is designed to consider every detail within the textbooks; it does not paraphrase, rely on interpretations, or attempt to illustrate preconceived notions.

The following is an updated, condensed version of the IMPACT-se UNESCO-derived standards for peace and tolerance in school education:



IMPACT-se applies methodological standards which are based on UNESCO and UN declarations, and international recommendations and documents on education for peace and tolerance. (see notes)

1

Respect

The curriculum should promote tolerance, understanding and respect toward the “Other,” his or her culture, achievements, values and way of life. [1]

2

Individual Other

The curriculum should foster personal attachment toward the “Other” as an individual, his or her desire to be familiar, loved and appreciated. [2]

3

No Hate

The curriculum should be free of wording, imagery and ideologies likely to create prejudices, misconceptions, stereotypes, misunderstandings, mistrust, racial hatred, religious bigotry and national hatred, as well as any other form of hatred or contempt for other groups or peoples. [3]

4

No Incitement

The curriculum should be free of language, content, and imagery that disseminate ideas or theories which justify or promote acts and expressions of violence, incitement to violence, hostility, harm and hatred toward other national, ethnic, racial or religious groups. [4]

5

Peacemaking

The curriculum should develop capabilities for non-violent conflict resolution and promote peace. [5]

[1] As defined in the Declaration of Principles on Tolerance Proclaimed and signed by Member States of UNESCO on November 16, 1995, Articles 1, 4.2. See also the UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding Between Peoples (1965), Principles I, III. Universal Declaration of Human Rights (1948): Education shall be directed to the full development of human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial and religious groups and shall further the activities of the United Nations for the maintenance of peace.

[2] The goal of education for peace is the development of universally recognized values in an individual, regardless of different socio-cultural contexts. See Ibid., Article 6. See also, on exchanges between youth, the UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding between Peoples (1965), Principles IV, V.

[3] Ibid., and based on Articles III.6, IV.7 and VII.39; and on the Integrated Framework for Action on Education for Peace, Human Rights and Democracy, approved by the General Conference of UNESCO at its twenty-eighth session, Paris, November 1995, Article 18.2.

[4] As defined in Article 4 of the International Convention on the Elimination of All Forms of Racial Discrimination (ICERD), adopted by the United Nations General Assembly Resolution 2106 (XX) on December 21, 1965. See also Article 20 of the International Covenant on Civil and Political Rights (ICCPR), adopted by the United Nations General Assembly Resolution 2200A (XXI) on December 16, 1966.

[5] Based on the Integrated Framework for Action on Education for Peace, Human Rights and Democracy, approved by the General Conference of UNESCO at its twenty-eighth session, Paris, November 1995, Article 9; and on the Declaration of Principles on Tolerance proclaimed and signed by member states of UNESCO on November 16, 1995, Article 5.

6

Unbiased Information

Educational materials (textbooks, workbooks, teachers' guides, maps, illustrations, aids) should be up-to-date, accurate, complete, balanced and unprejudiced, and use equal standards to promote mutual knowledge and understanding between different peoples. [6]

7

Hate Gender Identity and Representation

The curriculum should foster equality, mutual respect, and should aim for equal representation between individuals regardless of their gender identity. It should also refrain from language, content, and imagery that depicts limiting and/or exclusionary gender roles. [7]

8

Sexual Orientation

The curriculum should be free of language, content, and imagery that promulgates violence or discrimination on the basis of sexual orientation. [8]

9

Sound Prosperity and Cooperation

The curriculum should educate for sound and sustainable economic conduct and preservation of the environment for future generations. It should encourage regional and local cooperation to that effect. [9]

[6] Based on UNESCO recommendation concerning education for international understanding, cooperation and peace and education relating to human rights and fundamental freedoms, adopted by the General Conference at its eighteenth session, Paris, November 19, 1974, Article V.14.

[7] The preamble to the Declaration of Principles on Tolerance proclaimed and signed by member states of UNESCO on November 16, 1995, notes the Convention on the Elimination of Any Form of Discrimination against Women and emphasizes respect for human rights and fundamental freedoms for all, without distinction as to gender.

[8] Based on Resolutions 32/2 (adopted June 30, 2016) and 17/19 (adopted July 14, 2011) of the UN Human Rights Council, and numerous UN General Assembly resolutions expressing concern and condemnation of laws and practices around the world which target individuals based on their gender identity and/or sexual orientation for discrimination, violence, and even extrajudicial, summary or arbitrary executions—all of which contradict the most basic principles of the UN and have no place in education.

[9] Based on UNESCO recommendation concerning education for international understanding, cooperation and peace and education relating to human rights and fundamental freedoms, adopted by the General Conference at its eighteenth session, Paris, November 19, 1974, Articles III.6, and IV.7. On the imperative for developing "systematic and rational tolerance teaching methods that will address the cultural, social, economic, political and religious sources of intolerance," see the Declaration of Principles on Tolerance proclaimed and signed by member states of UNESCO on November 16, 1995, Article 4.2. On education for international cooperation, see also the UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding between Peoples (1965), Principle II.

List of Textbooks

History:

- Gleerups History 4-6, Gleerups
- PULS History 4-6 Digital, Natur & Kultur
- NE History 4-6, NE
- Gleerups History 7-9, Gleerups
- SOLV NOVA History 7-9 Digital , Natur & Kultur
- NE History 7-9, NE

Religion:

- Gleerups Religion 4-6, Gleerups
- PULS Religion 4-6 Daybook Digital, Natur & Kultur
- NE Religion 4-6, NE
- Gleerups Religion 7-9, Gleerups
- SOL NOVA Religion 9 Digital, Natur & Kultur
- NE Religion 7-9, NE

Civic studies:

- Gleerups Civics 4-6, Gleerups
- PULS SO year 5 Daybook Digital, Natur & Kultur
- NE Civics 4-6, NE
- Gleerups Civics 7-9, Gleerups
- SOL NOVA Society 7 Digital, Natur & Kultur
- NE Civics 7-9, NE

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Molund, Mats, and Frans af Schmidt. *NE Religion 7–9*. NE Nationalencyklopedin, n.d. Accessed May 7, 2024.

Nilsson, Erik, Rolf Uppström, and Hans Olofsson. *Gleerups Historia 7–9*. Malmö: Gleerups, n.d. Accessed July 2, 2024.

Nygren, Boel, Gunilla Rundblom, and Leif Berg. *SOL NOVA Religion 7*. Natur & Kultur Läromedel, n.d. Accessed July 4, 2024.

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