



**REPORT TO THE CHAIRMAN-IN-OFFICE
OF THE OSCE ON THE COUNTRY VISIT TO
SWEDEN**

23 - 24 OCTOBER 2008

**R.Ambassador Ömür Orhun
Personal Representative of the Chairman-in-Office
of the OSCE on Combating Intolerance and
Discrimination against Muslims**

I. Background Information and Purpose of the Visit

On 23-24 October 2008 I conducted a country visit to Sweden upon the invitation of the Swedish Government. I was accompanied by Mr.Taskin Soykan, Adviser on Combating Intolerance and Discrimination against Muslims at the ODIHR.

The purpose of the visit was to gain a better understanding of the situation and expectations of Muslim communities living in Sweden, including current trends and patterns, and to identify areas of concern and good practices for follow-up.

The program of the country visit was coordinated by the Security Policy Department of Swedish Ministry of Foreign Affairs and I would like to express my appreciation for a well coordinated and comprehensive program. The program had a significantly strong civil society component, which included meetings with established Muslim civil society organizations, new Muslim youth initiatives and NGOs dealing with racism and promotion of tolerance. However, the profile of the other meetings was relatively low; the only high profile meetings were with Ms. Nyamko Sabuni, Minister of Integration and Gender Equality and with Mr. Mehmet Kaplan, Member of Parliament.

The program of the visit, as well as the personalities met, are at Annex I and II.

II. Summary of Findings

On the basis of the consultations made throughout the meetings, information gathered can be classified into three groups: demographic and organizational situation of Muslims; areas of concern; and good practices.

1. Demographic and Organizational Situation of Muslims:

Today in Sweden it is estimated that there are 400,000-450,000 persons with a Muslim background. Sweden has no official statistics on religious affiliation, but only about the country of origin. As the Swedish immigration policy has an element of “All-Over-Sweden-Strategy”, distributing people all over the country, one can find Muslims almost in every town and city. Nonetheless, Muslims reside mainly in three of the major urban areas: Stockholm, Göteborg and Malmö.

The majority of Muslims are from the Middle East, especially Iraq and Iran. The second largest Muslim group consists of immigrants or refugees from former Yugoslavia. There is also a sizeable community of Somalians. Smaller Muslim communities include Moroccans, Turks, Afghans, Kurds, Lebanese and Bangladeshis.

Muslims in Sweden have a very active and engaged civil society which is not only concerned with the interests of their own communities, but also with those of the Swedish society in general. The most representative Muslim umbrella organization, which includes nine member NGOs, is the Muslim Council of Sweden (SMR). The other important Muslim NGOs are Muslim Youth of Sweden, Swedish Muslim Women Forum and Swedish Islamic Academy.

2. Areas of Concern:

a) Racism and the rise of a far right political party which has an anti-Muslim agenda

During our consultation meetings, our counterparts explained that the general climate of tolerance in Sweden has been improving significantly. Nonetheless, many of them expressed concerns over the rise of a far right political party which has an anti-Muslim agenda. They

stated that the party enjoyed a growing support and frequent media coverage in the country. The recent polls indicate that the party's votes in the next national elections could reach the four percent threshold for the entry into the Swedish Parliament. It already gained representation in a majority of the municipalities. It is notable that although in public discourse the party seeks to dissociate itself from all forms of totalitarianism and racism, it advocates a very strict assimilation policy for immigrants, in particular for Muslims. For instance, in 2002 the Deputy Chairman of the Party suggested in an interview a policy which would ban mosques, prohibit wearing of headscarf in public places, and end serving special food in schools. "This alarming situation should be taken seriously", because as we have witnessed in some other politically multicultural or pluralistic societies, the rise of this type of political parties can have a quite negative impact on the general political discourse. Therefore, it is very important that mainstream political parties take a very strong position against xenophobic, anti-immigrant and anti-Muslim rhetoric, and do not condone such discourse.

The recent surveys indicate that already 54 percent of the Swedish people have negative attitudes towards Muslims. According to these surveys, older people have more intolerant views against Muslims.

In fact, even according to statements by government representatives to relevant international organizations "racial discrimination remains an area of concern and recent indications point to an increase in racist attitudes and expressions". (CERD, August 2008)

b) Hate crimes

The recent rise of hate crimes against Muslims is a concern in Sweden, although these crimes occur less frequently as compared with many OSCE participating States. The personalities that we consulted feel that hate crimes are increasingly targeting mosques and activities against Muslims in Sweden could be interpreted as a reaction to the increasing visibility of Muslims in social and political life. It should be noted that the mosque in Malmö was subject to several arson attacks in 2008. As will be seen in the section dealing with good practices, the Swedish authorities have already developed quite effective responses to hate crimes in general. However, it would be advisable to develop a longer term specific strategy to combat hate crimes against Muslims. Also, civil society should, in cooperation with governmental authorities, closely monitor hate crimes against Muslims and provide support for the victims. The establishment of the Anti-Islamophobia Committee is seen as a very positive development in this regard. The ODIHR's Law Enforcement Officers Programme on Hate Crimes and Civil Society Capacity Building Project to Combat Hate Crimes could be very useful tools for increasing capacities in Sweden.

c) Indirect and institutionalized discrimination

Many civil society representatives argued that although Muslims rarely face direct discrimination, they quite often experience indirect and institutionalized discrimination in areas pertaining to housing, education and employment. According to OECD statistics, unemployment rates for the foreign born are more than twice high as compared with natives. Various surveys also indicate that job applicants with Islamic names are more often rejected by employers despite having similar qualifications with native Swedes. Only 39 percent of immigrants have a job that corresponds with their level of education, while the correspondence rate is significantly higher for ethnic Swedish people, at 85 percent. Some Muslim community representatives claimed that Muslims who grow beards, wear hijab, or observe time for prayer face significant difficulties in the labour market that other immigrant groups do not face. Muslims of African origin may be subject to aggravated discrimination in various spheres of social life, including in the labour market. Although the performance of Muslim students varies a lot depending on their family backgrounds, it was argued that there

were some schools with a lot of Muslim students where the quality of education was very low. It should also be noted that as a result of educational and employment disadvantages, Muslims tend to live in segregated neighbourhoods with poor housing. Swedish Ombudsman against Ethnic Discrimination states that 30-40 % of the complaints that they receive concerns discrimination against Muslims and/or people with a background in the Middle East. Part of the problem, some NGO representatives argue, is lack of awareness among Muslims of their rights. It is advisable that the Ministry of Integration and Gender Equality develops a national action plan to overcome indirect and institutionalized discrimination that immigrants, particularly Muslims, have been experiencing.

d) Freedom of religion: mosques and imams

Swedish Constitution guarantees the right to freedom of religion, which includes “freedom of worship,” that is the freedom to practice one’s religion alone or in company with others. In Sweden there are six purpose built mosques; four Sunni Muslim mosques in Stockholm, Malmö, Uppsala and Västerås, one Shia mosque in Throllhattan, and one Ahmadiyya mosque in Goteborg. Since there are only a few of such purpose built mosques, most Muslims in Sweden practice their faith at “basement mosques”. When they seek to construct new purpose built mosques, they frequently face the opposition of local population. This might be an indication of the need for more intercultural dialogue and confidence building at local level. The government should take necessary measures in order to make sure that Muslims can enjoy their right to the freedom of worship in practice, on equal basis with others.

It appears that Swedish authorities are particularly concerned with the education of imams serving in the country. There is an on-going debate on how imams working in Swedish mosques can be educated in Sweden. As the State and Church are separated in Sweden, the government cannot directly provide such education. Therefore, at this stage the focus is more on language training and civic education for imams. The authorities hope that this would allow a better integration of imams, in particular, and Islam, in general, into the Swedish society. Muslim representatives do not object to the idea of education for imams in Sweden, but they suggest that for the time being the government should first support the existing imams in cooperation with other Muslim countries, as there is still no sufficient capacity to provide comprehensive imam education in Sweden.

e) Funding of religious activities

The State and the Church have been separated in Sweden. Swedish Commission for Government Support to Religious Communities within the Ministry of Culture provides State grants for the denominations other than the Church of Sweden. This commission also administers the Islamic Council for Cooperation, which distributes the State grants to the following associations: 1) Swedish Muslim Federation; 2) the Union of Islamic Cultural Centres in Sweden; 3) the United Islamic Communities in Sweden; 4) the Swedish Islamic Communities; 5) the Islamic Shia Communities in Sweden. However, as the Swedish model for the funding of religious services is based on a very structured way of religious organization, it is in practice said to be not suitable for Muslims. The amount of State grants that each denomination can receive depends on the number of their registered followers. As Muslims do not have a tradition of being a member of a specific mosque and they are also reluctant to register themselves in a mosque because they fear religious profiling, the number of Muslims who are registered in any mosque is quite limited. Although it is also possible for the registered communities to obtain the support from the government to collect fees from their communities, so far none of the Muslim organizations have been included in this system. In order to remedy this situation, the government can increase its direct funding for the cultural and educational activities of Muslim communities.

3. Good Practices:

a) Hate crime legislation

Sweden has a comprehensive hate crime legislation. According to the Swedish criminal law, in assessing penalties, courts shall deem as an aggravating circumstance if the motive for the crime was to aggrieve a person or a group of people on the basis of race, colour, national or ethnic origin, religious belief, sexual orientation or other similar circumstances. The law also considers incitement to hatred based on race, colour, national or ethnic origin, religious belief or sexual orientation as a hate crime. This provides a solid legal basis to fight hate crimes against Muslims.

b) Collecting statistical data on anti-Muslim hate crimes

Sweden is one of very few States in the OSCE region collecting data on anti-Muslim hate crimes. Since the mid-1990s, the Swedish government has given an increasingly high priority to combating racist and xenophobic crimes. In addition to stiffer sentencing to crimes motivated by hatred, the Swedish penal code pays special attention to the identification of motives associated with hate crimes at an early stage in the criminal investigating process. Since 2006 Swedish National Council for Crime Prevention has been collecting statistical data on “Islamophobic” crimes. In order to separately identify Islamophobic motives a definition of the concept was developed in cooperation with researchers and government agencies in 2006. It was established that in order to be considered as an Islamophobic hate crime, the victim must be a Muslim, or must be perceived by the offender as a Muslim. This definition has focused on religion rather than ethnicity, for the purpose of clearly delimiting Islamophobic hate crimes from xenophobic hate crimes. However, this narrow definition of Islamophobic crimes may limit collection of data on hate crimes motivated by hatred mixed with anti-Muslim attitudes and anti-immigrant sentiments or racism. As explained in the ODIHR’s Hate Crime Report for 2007, hate crimes against Muslims are fuelled by a combination of racism, hostility towards Islam and its adherents, powerful anti-immigrant sentiment and the association of Muslims and Islam with terrorism. Therefore, it is advisable that the National Council for Crime Prevention collect data also on hate crimes motivated by hatred mixed with anti-Muslim attitudes, racism and anti-immigrant sentiments.

c) Responding anti-Muslim hate crimes by law enforcement officers

As a response to the increase of anti-Muslim hate crimes, the Swedish law enforcement officers have sought to enhance their cooperation with Muslim communities. For this purpose, in 2008 they held a consultation meeting with Muslim community representatives and NGOs. It must be noted that in 2000 Prosecutor General had appointed a special prosecutor with responsibility for hate crimes at every prosecutor’s office. The following year, the National Police Board appointed special officials for hate crimes at each one of the country’s police authorities. In the same year the government also adopted a national action plan against racism, xenophobia, homophobia and discrimination. In parallel to these efforts, in 2007 the Stockholm County Police Authority was involved with the formulation of an educational strategy on attitude-related issues and hate crimes for all 6,500 employees working within the county police force. The police authority in the Stockholm County has also provided a one-day training programme for 700 employees who come into direct contact with the victims of hate crime. In addition to this educational strategy, the County has established a hate crime group within the City Police District with the responsibility of preventing and investigating hate crimes. More information on these efforts should be disseminated across the OSCE region as good practices. However, it should be noted that there is still no standardized police incident reporting mechanism with a specific category on anti-Muslim hate crimes. This situation is in contradiction with the efforts of Swedish authorities to support the

identification of hate crimes motivations by the law enforcement officers at the earliest stages of the investigation process. The police incident reports on hate crimes should include information on whether the relevant hate incident is motivated by anti-Muslim bias. In this regard, the Swedish authorities should be also encouraged to benefit from the ODIHR's Law Enforcement Training Programme on Hate Crimes in order to enhance their police training activities from the point of combating anti-Muslim hate crimes.

d) Awareness raising activities to prevent anti-Muslim hate crimes and to promote tolerance

My country visit to Sweden has provided me the opportunity to identify various awareness raising activities developed by both civil society and governmental institutions to confront intolerance against Muslims in Sweden. One of these projects, which is mainly a Muslim youth initiative, is called "Muslim Peace Agents". The aim of the project is to train 100 young Muslims to become "peace agents", in order to deliver a message of peace for promoting tolerance and mutual respect. Within the framework of this project, a book on peace in Islam was developed. As a practical tool, this book seeks to confront anti-Muslim stereotypes and explains the contributions that Muslims have made to their societies. Living History Forum, a government sponsored centre dealing with anti-Semitism and other forms of intolerance also issued a report on Islamophobia in 2006. This report seeks to identify trends and tendencies in the attitudes of the majority population towards Muslims. The issue of anti-Muslim hatred was also addressed in its bi-annual intolerance report addressing different forms of intolerance in 2004. The Swedish government should engage with the ODIHR in order to disseminate these good practices to other participating States.

e) Confronting anti-Muslim hatred and bias in education

The Act Prohibiting Discrimination and Other Degrading Treatment of Children and School Students (2006:67) provides an effective legal framework also for Muslim pupils to protect them from manifestations of intolerance and discrimination against Muslim in school. According to the aforementioned law, the schools authorities are obliged to take measures to prevent and hinder children and schools students from being subject to discrimination, harassment and other degrading treatment on the basis of race, religion or belief, ethnic origin, sexual orientation, disability and sex. If they become aware that a child or a school student is subject to discrimination, harassment and other degrading treatment in a school activity, they are required to investigate the circumstances and, where necessary, take a reasonable action to prevent the continuation of such behaviour. This requires the educational authorities to have sufficient knowledge of intolerance against Muslims and how to respond to it in school environment. However, we were informed that at the time being there are no teacher training programmes or teaching materials addressing intolerance against Muslims. The Swedish government can develop such tools in consultation with Muslim youth organizations and the parents of Muslim students.

It should also be noted that although there is no confessional education in Swedish schools, there is a course on world religions. Moreover, Muslims in Sweden are allowed to establish Islamic schools.

f) Integration of immigrants

Sweden is one of few countries in Europe which has a multicultural integration policy. This policy seeks to create conditions for the participation of immigrants in the social, political and economic life of the society, while allowing them to maintain their cultural and religious identity. It is relatively easier for immigrants to obtain Swedish nationality. Moreover, the education system provides for the immigrant children with the opportunity to receive mother

tongue teaching. Whether Sweden's integration policy has been as progressive as was claimed, however, is open for debate.

g) Participation of Muslim society

As I mentioned earlier, Muslims in Sweden have a rather active and engaged civil society. Muslim women are also quite active in both faith-based organizations and other NGOs. Currently there are three delegates with a Muslim background in the Swedish Parliament. The Minister of Integration and Gender equality has a Muslim immigrant background. It is also commendable that governmental authorities pay special attention to consultation with Muslim communities on the issues concerning Muslims. For instance, Ombudsman against Ethnic Discrimination holds regular meetings with the representatives of Muslim NGOs. Nonetheless, the Swedish government needs to better institutionalize these consultation meetings. Moreover, in order to more effectively address intolerance against Muslims, the government can appoint a special representative on combating anti-Muslim hatred and bias. This person can observe the general climate of tolerance in relation to Muslims, maintain contacts with Muslim communities and provide advice and recommendations on the policies that should be developed to overcome anti-Muslim prejudice and stereotypes in the society.

III. Recommendations to the Chairman-in-Office

This report should be shared with the Government of Sweden, who should in turn be encouraged to circulate it to the civil society. The report should also be shared with other participating States, Partners for Cooperation and relevant international organizations, agencies and institutions.

The Swedish Government is to be commended for its willingness to respond in an effective manner to acts of discrimination and intolerance against Muslims. The various good practices noted throughout this report should be disseminated through the ODIHR to demonstrate constructive and effective ways of dealing with intolerance and discrimination against Muslims.

On the other hand, the Swedish authorities should be urged to note the recommendations contained in this report and should also be asked to implement them. The Swedish Government should also take note of the programmes and mechanisms available through the ODIHR to more effectively deal with manifestations of intolerance and discrimination against Muslims. The same advice should also be conveyed to the Muslim civil society in Sweden.

Ministry of Foreign Affairs

Security Policy Department

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A N N E X I

V I S I T T O S W E D E N

by Ambassador Ömür Orhun

**OSCE Chairman's Personal Representative on Combating Intolerance and
Discrimination against Muslims**

23-24 October 2008

Ambassador Ömür Orhun is accompanied by:

Mr. **Taskin Tankut Soykan**, Adviser on Combating Intolerance and Discrimination Against Muslims, OSCE/ODIHR

Officials in charge:

Mr. **Jan Henningsson**, Senior Advisor, Middle East and North Africa Department, Ministry for Foreign Affairs

Mr **Jonatan Bergström Jürisoo**, Desk Officer, Security Policy Department, Ministry for Foreign Affairs

Mobile: 070-264 01 04

PROGRAMME

Wednesday 22 October

19:50 Arrival at Arlanda Airport (To be met by Mr. Jonatan Bergström Jürisso)

Thursday 23 October

08:40 Departure by taxi from the residence of the Turkish Ambassador

09:00- 09:30 Welcome and introduction by Ambassador Nils Daag, Head of the Security Policy Department

Ministry for Foreign Affairs, Vinskanen, Fredsgatan 6

09:30- Meeting with representatives of the Muslim civil society

11:00 *Ministry for Foreign Affairs, Vinskanen, Fredsgatan 6*

11:00- Coffee break

11:15 *Ministry for Foreign Affairs, Vinskanen, Fredsgatan 6*

11:15- Meeting with representatives of new Muslim

12:15 non-governmental organizations on peace and non-formal adult education

Ministry for Foreign Affairs, Vinskanen, Fredsgatan 6

12:30- Luncheon hosted by the Director General for

13:45 International Development Cooperation Mr. Jan Knutsson

Ministry for Foreign Affairs, Galleriet, Arvfurstens palats,

14:00- Meeting with Ms. Nyamko Sabuni Minister of

15:00 Integration and Gender Equality

Ministry of Integration and Gender Equality, Uppsala,

15:15- 16:30 Meeting with Member of Parliament Mr. Mehmet Kaplan (Green Party) and Professor Jan Hjärpe at the Swedish Committee against Islamophobia along with Professor Erik Amnå at Örebro University

The Swedish Riksdag(Parliament), Templum, Riksgatan 2

16:45- Meeting with the president of the Swedish Muslim

17:30 Council Ms. Helena Benaouda and visit to the Stockholm Mosque

Stockholm Mosque at Medborgarplatsen

19:30- Dinner hosted by the Turkish Ambassador Egüz Necip

Residence of the Turkish Ambassador, Dag Hammarskjölds väg 26

Friday 24 October

- 08:40 Departure by taxi from the residence of the Turkish Ambassador
- 09:00- 09:30 Meeting with Mr Jan Erik Levy at the Commission for State Support for Religious Communities
Ministry for Foreign Affairs, Vinskanen, Fredsgatan 6
- 09:30- 10:00 Meeting with Ms. Klara Klingspor and Ms. Anna Molarin at the National Council for Crime Prevention
Ministry for Foreign Affairs, Vinskanen, Fredsgatan 6
- 10:00- 11:00 Meeting with representatives of the Office of the Ombudsman against Ethnic Discrimination
Ministry for Foreign Affairs, Vinskanen, Fredsgatan 6
- 11:00- 11:50 Meeting with The Centre Against Racism, The Centre for equal rights, The Cooperation Group for Ethnic Associations in Sweden, the Palestinian Association in Stockholm, the Centre for Inter Faith Dialogue and the Swedish OSCE network
Ministry for Foreign Affairs, Vinskanen, Fredsgatan 6
- 12:00- 13:20 Luncheon hosted by the Ministry of Education and Research and the Ministry of Integration and Gender Equality
Restaurant Naglo, Gustaf Adolfs torg 20
- 13:30- 14:30 Meeting with representatives of the Ministry of Education, Professor Annika Rabo at Stockholm University Centre for Research in International Migration and Ethnic Relations and Ms Jenny Berglund of Södertörn University College
Ministry for Foreign Affairs, Vinskanen, Fredsgatan 6
- 14:40-15:30 Early reflections by Ambassador Orhun on his visit to Sweden
Ministry for Foreign Affairs, Press Room, Fredsgatan 6
- 15:40- 16:30 Meeting with representatives of the Ministry of Justice
Ministry for Foreign Affairs, Vinskanen, Fredsgatan 6
- 17:00- 18:00 Meeting with representatives of the Living History Forum
Living History Forum, Stora Nygatan 10-12, Gamla Stan

Saturday 25 October

14:10 Departure from Arlanda Airport

List of participants

A N N E X II

October 23

09:00

Ambassador Nils Daag, head of the Security Policy Department, Ministry for foreign Affairs

Ms Signe Burgstaller, Deputy Director-General, Security Policy Department, MFA

Mr Anders Wallberg, Deputy director, head of the Section for Policy and Analysis, Security Policy Department, MFA

Ms Katarina Fried, Desk Officer, Security Policy Department, MFA

09:30

Ms Helena Benaouda, The Swedish Muslim Council

Mr Mustafa Setkic, Bosnien- Hercegovinas Islamiska Riksförbund

Mr Omar Mustafa, Sveriges Unga Muslimer

Ms Khadra Dini, Islamiska Kvinnoförbundet i Sverige

Mr Juan Veliz, Islamiska Informationsföreningen

Mr Oweis Eiduni, Svensk Islamisk samling

11:15

Mr Yasin Ahmed and Mrs Fazeela Zaib, Muslim Peace Agents

Ms Nejat Jaffer, Ms Anna Waara, Mr Amir Sebdani. Mr Mirza Arnaut, Swedish Muslims for Peace and Justice

Mr Abdel Qader Habib, Kista Folk High School

Luncheon

Mr Jan Knutsson, Director General for International Development Cooperation

Ambassador Nils Daag, head of the Security Policy Department, MFA

Ms Elinor Hammarskjöld, Director for the Department for International Law, Human Rights and Treaty Law, MFA

Mr Jan Henningsson, Senior Advisor, Middle East and North Africa Department, MFA

Mr Jonatan Bergström Jürisoo, Desk Officer, Security Policy Department, MFA

14:00

Ms Nyamko Sabuni, Minister for Integration and Gender Equality

Ms Charlotta Wickman, Director, head of the Division for Discrimination Issues, Ministry of Integration and Gender Equality

Mr Anders Wilhelmsson, Desk Officer, Division for Discrimination Issues, Ministry of Integration and Gender Equality

Mr Lennart Rohdin, Political Advisor, Ministry of Integration and Gender Equality

15:15

Member of Parliament Mr Mehmet Kaplan, Green Party
Mr Rafet Candemir, Green Party
Professor Jan Hjärpe, Swedish Committee against racism
Professor Erik Amnå, Örebro University, Investigator of Education of Imams, appointed by the government

16:45

Ms Helena Benaouda, President of the Swedish Muslim Council

October 24**09:00**

Mr Jan Erik Levy, The Commission for State Support to Religious Communities

09:30

Ms Klara Klingspor and Ms Anna Molarin, The National Council for Crime Prevention

10:00

Ms Anna Theodora Gunnarsdóttir and Mr Lars Lindgren, The Office of the Ombudsman against Ethnic Discrimination

11:00

Mr Hewan Temesghen, Center Against Racism
Mr Elvir Gigovic, The Centre for Equal Rights
Ms Katrin Broms Essen, The Cooperation Group for Ethnic Associations in Sweden
Mr Nael Touqan, Mr Ammar Makboud, Mr Oraib Qamhawi, The Palestinian Association in Stockholm
Mr Zakarias Zahouri, Association of African-Swedes
Ms Helene Egnell, Bishop's Adviser Centre for Inter Faith Dialogue, Diocese of Stockholm
Ms Annika Wirén, Centre for Inter Faith Dialogue, Diocese of Stockholm
Mr Urban Gibson, Swedish network for the OSCE

Luncheon

Mr Geoff Erci, Director, head of the Division for Student Financial Support and Adult Education and Training, Ministry of Education and Research
Ms Charlotta Wickman, Director, head of the Division for Discrimination Issues, Ministry of Integration and Gender Equality
Ms Kerstin Molander, Desk Officer, the Division for Student Financial Support and Adult Education and Training, Ministry of Education and Research
Mr Adam Axelsson, the Swedish Delegation for Human Rights
Mr Jan Henningsson
Mr Anders Wilhelmsson
Mr Jonatan Bergström Jürisoo

13:30

Professor Annika Rabo, Center for Research in International Migration and Ethnic Relations
Ms Jenny Berglund, Södertörn University College
Ms Kerstin Molander, Desk Officer, the Division for Student Financial Support and Adult Education and Training, Ministry of Education and Research
Mr Kent Eriksson Desk Officer, Division for Schools, Ministry of Education and Research

15:40

Ms Elinor Hammarskjöld, Director, head of the Department for International Law, Human Rights and Treaty Law, MFA

Mr Peter Lindström, Senior Advisor, Ministry of Justice

Ms Eva-Marie Hellstrand, Senior Legal Advisor, Ministry of Justice

Ms Anna Erman, Senior Legal Advisor, Department for International Law, Human Rights and Treaty Law, MFA

17:00

Mr Eskil Frank, Director of the Living History Forum

Ms Anna-Karin Johansson, the Living History Forum

Ms Birgitta Löwander, the Living History Forum

Ms Eva Fried, the Living History Forum

Mr Oscar Österberg, the Living History Forum

Officials

Mr Jan Henningsson, Senior Advisor, Middle East and North Africa Department, MFA

Mr Jonatan Bergström Jürisoo, Desk Officer, Security Policy Department, MFA

Mr Anders Wilhelmsson, Desk Officer, Ministry of Integration and Gender Equality

Ms Karin Asp, Security Policy Department, MFA