

The Abraham Global Peace Initiative



**The State of Global
Antisemitism
-2025-**

AGPI: The State of Global Antisemitism -2025-

By

Dr Neil Orlowsky
Director of Education
The Abraham Global Peace Initiative

The cover image is a cartoon called, "Seppla" by Josef Plank, depicting British Prime Minister Churchill as an octopus, printed in 1935 and 1943. Both the war against Nazi Germany and efforts to stop the Holocaust were hampered by anti-Semitism. Axis propaganda sought to portray Churchill, who was sympathetic to Zionist aims and had many Jewish friends, as part of a supposed Jewish conspiracy. Here, he is shown as an octopus fastening his tentacles on the globe.

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“One of the enduring facts of history is that most antisemites do not think themselves as antisemites...

‘We don’t hate Jews,’ they said in the Middle Ages, just their religion

‘We don’t hate Jews,’ they said in the nineteenth century, just their race

‘We don’t hate Jews,’ they said now, just their nation-state.”

Rabbi Lord Jonathan Sacks

January 27, 2025

Dear Readers,

As the Director of Education for the Abraham Global Peace Initiative (AGPI), I am honored to present the 2025 State of Global Antisemitism Report. This report arrives at a critical moment in history, as 2024 witnessed an unprecedented rise in global antisemitism. From communities in the United States to the streets of Europe and beyond, Jews faced targeted violence, harassment, and intimidation in alarming numbers. Across the globe, hundreds of thousands of incidents were documented, yet this surge in hate reaches beyond what can be fully captured in any report.

While this report aims to provide a broad cross-section of the major incidents and trends observed throughout the year, it is important to acknowledge that it does not comprehensively review every antisemitic act that took place in every country. Our team at AGPI has diligently examined over one thousand sources, including police reports, news articles, government statements, and listened to hundreds of firsthand accounts from survivors, witnesses, and affected communities. We are deeply committed to presenting the most accurate and detailed picture possible of the current state of antisemitism globally. However, even with these efforts, we acknowledge that some incidents may have been missed or underreported, and we may not have captured the full extent of this deeply troubling rise in hate. As you read this report, please bear in mind that while thousands of reports were collected, this is not an exhaustive account of every event or every location. Our goal is to illuminate patterns, offer context, and provide insights into the challenges faced by Jewish communities worldwide in 2024.

We hope that this report serves as both a call to action and a tool for greater awareness. We cannot tackle antisemitism without understanding its scope and impact, and this report is just one step in a larger journey towards education, dialogue, and ultimately, the eradication of hate in all its forms.

Thank you for your commitment to understanding and confronting antisemitism. Together, we can work toward a future of peace, respect, and shared humanity.

Sincerely,

Dr Neil Orlowsky
Director of Education
Abraham Global Peace Initiative (AGPI)

Executive Summary: 2025 State of Global Antisemitism Report

The 2025 State of Global Antisemitism Report offers a comprehensive examination of the alarming rise in antisemitism observed across the globe throughout 2024. Our efforts to document this rise included the collection of thousands of reports, spanning multiple forms of antisemitic and anti-Zionist acts, including both overt and systemic hate. The incidents documented range from violent attacks, arson, and pogroms to more insidious forms of hate, such as institutional discrimination, gaslighting, and the spreading of misinformation.

This year's report highlights a troubling pattern of escalation, where the intensity and frequency of antisemitic incidents mirror disturbing historical precedents, drawing strong comparisons to the state of Europe during the 1930s and 1940s, under Nazi occupation. We observed similar trends in how Jewish communities are being vilified, dehumanized, and ostracized—echoing rhetoric and actions that paved the way for the horrors of the Holocaust.

Our findings also uncover the systemic nature of modern antisemitism. This includes the intentional distortion of facts through misinformation campaigns, as well as "DARVOism" (Deny, Attack, and Reverse Victim and Offender), where Jewish individuals and organizations are accused of exploiting their victimhood. In many cases, these tactics are used to deflect attention from real issues, undermining the ability of Jewish communities to address their own experiences of hate. We also examine how marginalized Jewish communities are hijacked, manipulated, or marginalized by broader social movements that distort their struggles for ideological or political purposes.

The documented cases of violence and physical attacks against Jewish individuals and institutions remain deeply troubling, with countless lives disrupted, physical properties destroyed, and entire communities left in fear. Arson attacks, destructive protests, and physical beatings have become disturbingly common, with Jewish individuals being targeted not just for their religious beliefs but for their cultural and national identities as well.

A deeply concerning trend revealed in this report is the alarming intersection between the rise of antisemitism and the broader surge in global extremism. As it is said, what begins with the Jews, never ends with the Jews and this tolerance of antisemitism, has led to new wave of global extremism. Notably, On December 20, 2024, a disturbing attack in Magdeburg, Germany, saw an SUV deliberately drive into a crowd at a Christmas market, resulting in six deaths and at least 299 injuries. While the attack itself targeted a broader group of civilians, its symbolism and timing further emphasized the dangerous rise in extremist actions that disproportionately affect vulnerable communities, including Jewish individuals. The incident underscored the growing threat of violence associated with the rise of Islamic extremism.

On January 1, 2025, two separate incidents further exposed the increasing danger. In New Orleans, an individual allegedly found with an ISIS flag in his car drove a pickup truck into a crowd on Bourbon Street, killing at least ten people and injuring dozens more. On the same

day, another attack occurred when a Tesla Cybertruck exploded outside the Trump Hotel in Las Vegas, though the motivations behind this attack remain under investigation.

These incidents, occurring at a time of heightened global tensions, illustrate a concerning pattern of increasing extremism and violence. They serve as a stark reminder of the risks that lie ahead if we fail to recognize the signs of rising hate and extremism. This alarming escalation is not confined to antisemitism but intersects with broader forms of extremist violence targeting a range of marginalized communities.

This report highlights the critical need for immediate action in confronting these threats, both to protect vulnerable communities and to prevent further escalation. The failure to address antisemitism, along with the broader rise in extremism, will only lead to greater suffering for all communities. This report should be read as a dire warning—one that signals imminent danger if the deepening roots of hatred are not confronted.

The Abraham Global Peace Initiative remains unwavering in our commitment to combating antisemitism and promoting peace. We continue to advocate for stronger measures against hate speech, the establishment of better reporting mechanisms, and an enhanced focus on education to confront the prejudice that fuels such violence. This report is both a call to action and a reminder of the responsibility we all share to stop hate before it spirals further out of control.

As we reflect on the events of 2024 and the first days of 2025, the dangers of unchecked extremism are growing. This report serves as a canary in the coal mine, alerting us all to the urgency of the situation. Unless immediate and decisive action is taken, the consequences will only become more severe, and we risk witnessing further attacks of escalating magnitude. The time to act is now.

Dr Neil Orlowsky
Director of Education
Abraham Global Peace Initiative (AGPI)

A Message From AGPI

The year 2024 began with a chilling reminder of the rising tide of antisemitism worldwide. Reports of increased hate crimes and discriminatory policies targeting Jewish communities in Europe, North America, and the Middle East dominated headlines. These troubling developments set the stage for a year in which antisemitism would remain a key global issue. As we faced these challenges, AGPI reaffirmed our commitment to combatting hate in all its forms.

Throughout this year, the persistence of dangerous stereotypes and the spread of misinformation continued to fuel antisemitic rhetoric, exacerbating tensions across the globe. Social media platforms, as ever, served as breeding grounds for harmful ideologies, leading to both online and offline violence against Jewish individuals and communities. As the year progressed, AGPI redoubled its efforts to educate and advocate against these rising trends. We expanded our programming and outreach to schools and institutions, providing them with the necessary tools and resources to address antisemitism in their classrooms. Our exhibits and educational initiatives reached more audiences, from young students to policymakers, creating a platform for important conversations about hate, history, and human dignity.

By the spring, antisemitism had become more visible, often intertwined with global political issues, particularly in the context of the ongoing conflict in the Middle East. As tensions escalated, we saw an uptick in the number of antisemitic incidents, both verbal and physical. AGPI worked tirelessly to be a voice for those affected, advocating for stronger protections and legal safeguards for Jewish communities.

By April, six months after Hamas launched their genocidal attacks, AGPI continued to push for systemic change through dialogue, policy development, and public engagement. We organized numerous events to raise awareness about the dangers of unchecked hate speech and violence and worked with local police services to ensure that that message was understood. Our international partnerships were crucial in expanding the reach of these efforts, particularly as we looked to protect Jewish communities from harm in countries where antisemitism had become endemic.

By midyear, the mounting pressure on Jewish communities was becoming increasingly evident, with incidents of hate crimes reaching alarming levels. AGPI responded by strengthening its advocacy efforts, both within Canada and internationally. We worked alongside governments, international organizations, and grassroots movements to tackle the systemic roots of antisemitism and its impact on society at large.

As the summer drew to a close, AGPI's focus turned toward youth engagement and education once again. We launched new initiatives aimed at reaching younger generations, equipping them with the knowledge and empathy needed to combat hatred and bigotry. Our

programs were met with enthusiasm, particularly among students who had experienced antisemitism firsthand or had seen its harmful effects on their communities.

The final quarter of 2024 saw a surge in solidarity, with a growing number of individuals and organizations publicly denouncing antisemitism. However, the challenges remained, and AGPI continued its efforts to foster partnerships that would push for tangible change. We hosted high-level discussions and seminars to address the evolving nature of antisemitism in today's world, focusing on combating hate speech online and ensuring that legal protections for Jewish communities were strengthened.

As we reflect on the year that was, AGPI remained deeply concerned by the persistence of antisemitism and heartened by the progress that has been made. The rise in hate crimes and rhetoric is a stark reminder of how much work lies ahead, but it is also a call to action. Throughout 2024, AGPI remained at the forefront of this global battle, providing advocacy, education, and leadership in the fight against antisemitism. As we move into 2025, we are committed to continuing this work in the years to come, working alongside our partners to ensure that every person, regardless of background or faith, can live in peace and security.

Significant challenges may have marked the year, but it has also shown the strength of communities coming together in the face of adversity. We stand united in our determination to fight for a future free of hate and discrimination.

Respectfully,

Avi Benlolo
Founder and CEO
The Abraham Global Peace Initiative

State of Global Antisemitism

Algeria

The allegations of a “Zionist conspiracy” against Algerian boxer Imane Khelif reveal how antisemitic rhetoric is weaponized to deflect controversy and bolster nationalist sentiments. Facing gender eligibility accusations, Khelif was defended by Yassine Arab, director of Algeria’s Olympic Committee, who claimed a “Zionist lobby” sought to undermine her success as a Muslim and Arab woman. This framing not only perpetuates harmful stereotypes about Jewish and Zionist influence but also exemplifies how antisemitism intersects with identity politics to galvanize support. By invoking antisemitic tropes, the incident amplifies prejudice and mistrust, particularly in regions where such narratives resonate. In addition to the above, AGPI is concerned that the media’s global dissemination of these claims further normalizes antisemitism in public discourse and masking it as political or cultural defense. This incident underscores how antisemitic rhetoric transcends borders, fostering divisive ideologies and contributing to the global rise in antisemitism, particularly in politically charged contexts like international sports.

Argentina

Argentina has been grappling with a concerning surge in antisemitic incidents, marked by violent threats, extremist activities, and widespread hate speech. An August police operation led to the arrest of seven individuals accused of plotting attacks on Jewish targets, including synagogues, following threats against a Jewish journalist and connections to extremist ideologies like ISIS and the Taliban. However, this rise in violence must be understood within a broader trend, as antisemitic incidents in the country increased by 44% in 2023, fueled in part by the aftermath of the October 7 Hamas attacks in Israel. Delegación de Asociaciones Israelitas Argentinas (DAIA), Argentina’s main Jewish organization, reported that the October 7, 2023, attacks unleashed a wave of hate crimes in Argentina, ranging from antisemitic graffiti defacing public monuments to slogans like “Serve the nation, kill a Jew” appearing in public spaces. While a 44% rise in concerning, AGPI is extremely concerned with DAIA findings of a 380% rise in anti-Zionist rhetoric online. Compounding the issue, Argentine police recently uncovered Nazi memorabilia and firearms in raids targeting far-right extremists, underscoring the enduring presence of such ideologies. However, amidst this troubling landscape, there have been victories in combating hate. AGPI was pleased that a federal court’s September decision ordering the removal of an antisemitic definition from the Spanish Royal Academy’s dictionary. While the court’s decision was pivotal, these developments reflect both the deepening challenges and the critical urgency to confront antisemitism in Argentina through unified action and vigilance.

Armenia

AGPI raised the alarm when in June, the Mordechai Navi Synagogue in Yerevan had faced its fourth attack since October 2023, fueling concerns within Armenia's Jewish community of external provocation. While police were alerted to a report that an unidentified assailant threw a brick through the synagogue's window, AGPI was also happy to learn that Armenia's government denounced the attack, with former President, Arayik Harutyunyan affirming the country's commitment to tolerance and promising a thorough investigation. While local support for the Jewish community remains strong, AGPI is aware that previous incidents, including arson, were claimed by a Telegram channel linked to the Armenian Secret Army for the Liberation of Armenia (ASALA). However, investigations revealed non-Armenian perpetrators, suggesting outside influence. Community leader Roman Lapin reinforced these concerns, highlighting how external media used these attacks to incite hostility and promote propaganda.

Australia

The rise in antisemitism in Australia throughout 2024 reflects a broader global trend of increasing hostility toward Jewish communities, but the trajectory observed in Australia over the past year reveals a deeply troubling pattern. The events AGPI examined—from verbal abuse to violent physical attacks—illustrate the growing normalization of antisemitism in both public and private spaces. More than just isolated incidents, AGPI believes that these episodes represent a deliberate and concerted attack on the Jewish community's right to exist in public spaces without fear of discrimination, hatred, or violence.

The early events of January 2024, when protests against Israeli policies were marred by antisemitic rhetoric, laid the groundwork for a climate of hostility that would persist throughout the year. While many of these protests began as politically charged demonstrations against the Israeli government, they quickly morphed into events where Jews, as individuals and as a collective, became scapegoated for the defensive actions of the Israeli state. In these spaces, where dissent was supposed to be aimed at political actions rather than ethnic or religious groups, the vilification of Jews was not only tolerated but actively promoted. This shift was evident in the frequent use of anti-Jewish slurs, the widespread public display of swastikas, and the chanting of hate-filled slogans. While these events should have been an opportunity for political and religious dialogue, instead, became a breeding ground for antisemitism. As such, the failure of protest organizers and authorities to "police" these incidents signaled to the broader public that such acts of hate were excusable under the guise of political expression. AGPI has repeatedly stressed that when institutions fail to act, they implicitly endorse hate and antisemitism, which in turn, fosters an environment where Jews are seen as tolerable targets.

March saw the escalation of antisemitism became more pronounced when attacks on Jewish businesses in Melbourne, including the use of swastikas and anti-Israel slogans,

marked a shift from verbal abuse to tangible acts of hatred. The defacement of businesses became symbolic of a broader societal issue whereby Jews were being targeted not for their ideas or their political stances, but for their very existence as Jews. Here, AGPI was concerned that while these attacks only resulted in physical damage to property, the emotional and psychological toll it took on the business owners and the broader Jewish community was immeasurable as the use of Nazi-era imagery and anti-Israel rhetoric simultaneously drew on the history of European Jewry's trauma while tethering it to contemporary global conflicts.

The May 2024 harassment of Jewish students at the University of Melbourne illustrated another significant episode in this escalation. AGPI noted that Jewish students were targeted by their peers—verbally abused, excluded from student events, and made to feel unwelcome on campus—revealing the deep-seated nature of the institutional and systemic antisemitism permeating within academia. There is no doubt, as witnessed in the west, that this behavior represents a failure of academia to foster an environment where diversity is celebrated rather than punished. While AGPI reached out to the University of Melbourne, their inadequate response to these incidents—failing to take swift, decisive action to protect its Jewish students—only reinforced the message that such discrimination is permissible in the pursuit of political expression.

With this winter in full swing, online hate incidents brought to light the increasingly dangerous intersection of social media and antisemitism. The rise of online extremism and the growing prevalence of antisemitic conspiracy theories made the internet a fertile ground for hate speech. The arrest in Brisbane of an individual spreading extremist anti-Jewish content was merely one example of how antisemitism emerged within the digital age. Social media platforms, left unchecked, allowed hate speech to spread without consequence, individuals to radicalize others and normalize hate. While AGPI reached out to each respective platform, noting that anonymity on their platforms has opened up a new front in the war against antisemitism, as the barrier between physical and online spaces becomes increasingly blurred, said anonymity allows individuals to express antisemitism and anti-Zionist views without fear of social reprisal. While the arrest of the Brisbane individual is important, it highlights a deeper issue: that antisemitic sentiments are becoming so pervasive that they are no longer confined to isolated pockets but have become a mainstream issue.

By August 2024, the climate of hostility against Jews had spilled into violent confrontations. The Sydney rally where pro-Palestinian demonstrators clashed with Jewish counter-protesters reflected how political tensions over the Israeli-Palestinian conflict were being used as a justification for violence against Jewish people. While the rally's alleged intention was to protest Israel's actions, the violence that ensued showed how quickly political disputes can degenerate into religious and racial animus. AGPI believes that this was not a case of political disagreement but a clear instance where Jews were physically attacked simply because they were Jewish. The normalization of such violence at public rallies speaks to a much deeper cultural problem, where Jews are increasingly viewed as legitimate targets

for political retribution. The tolerance of violence against Australia's Jewish community justified by political disagreements, sets a dangerous precedent. As such, the Jewish community in Australia has been forced to reckon with the reality that their safety is no longer guaranteed in public spaces, even in demonstrations where peaceful expression should be the primary goal.

As spring brought summer, the November 2024 firebombing of Jewish businesses in Sydney was a grotesque escalation of this climate of hate. This was no longer a matter of symbolic gestures of hate like vandalism or verbal abuse; it was a direct, violent attack on Jewish homes and livelihoods. The firebombing was an act of terrorism in its truest form, one that sought to inflict not just material harm but also psychological terror. The Jewish community in Australia, who had already endured verbal and physical harassment, were now facing the prospect of being physically harmed or killed. There is no doubt that this attack was an unequivocal message: Jews were no longer safe, even in their own neighborhoods, a chilling reminder of how deep-seated antisemitism has become in Australian society. AGPI does not believe that these attacks were random; they are part of a growing pattern of violence against Jews, emboldened by a climate of political radicalization and institutional indifference.

By December 2024, AGPI was pleased to learn of the arrest of Mohammed Farhat, a man with links to Hezbollah. However, this highlights the transnational dimension of antisemitism in Australia. The connection to a terrorist group with a history of targeting Jews signals the growing presence of global extremist ideologies within Australia's borders. Hezbollah, notorious for its antisemitic rhetoric and attacks on Jewish communities, has found allies within Australia. The presence of such individuals is a direct threat to the safety of Jewish Australians, as it signals that international terrorism is being imported into the country. These global connections add another layer of complexity to the issue, as they suggest that antisemitism in Australia is not simply a domestic issue, but part of a broader geopolitical struggle.

From verbal abuse to violent attacks, Australia has become an environment where Jews in Australia are increasingly made to feel unsafe and unwelcome. As antisemitism continues to rise, it appears that the Australian government and public institutions have failed to take strong, meaningful action to address this problem. Tolerating antisemitism in any form, whether online, in protests, or on university campuses, creates a dangerous precedent that emboldens extremists and endangers the Jewish community. Without significant intervention, these acts of hatred will continue to escalate, further entrenching antisemitism as a normalized feature of Australian life.

Austria

Austria is experiencing a troubling resurgence of antisemitism, one that threatens the safety and well-being of its Jewish community while evoking painful echoes of its dark past. Over the last year, incidents highlighted a dangerous confluence of historical prejudices, modern

extremist ideologies, and the global ripple effects of geopolitical conflicts. Taken together, these events expose the fragility of Austria's progress in combating antisemitism and underscore the urgent need for action.

Just two months after Hamas's genocidal attack on Israel, Austrian authorities arrested refugees from Afghanistan and Syria who were in possession of arms, ammunition, and images of Jewish and Israeli targets. Investigators linked their motivations to the then two-month-old conflict between Israel and Hamas, demonstrating how international tensions have inflamed localized antisemitic threats. Such incidents reveal the growing convergence of far-right extremism and Islamist radicalism in Europe, endangering Jewish communities that are increasingly caught in the crossfire of global conflicts. So too, the presence of organized terror networks targeting Austria's Jewish community and Israelis exacerbates the atmosphere of fear and uncertainty, reemerging in a country that saw the murder of an estimated 70,000 Jews in the Holocaust.

This reemerging, rise, and persistence of Austria's far-right sympathies was starkly displayed in April 2024 when German nationals were arrested for performing Nazi salutes and leaving flowers at Adolf Hitler's birthplace in Braunau am Inn. Despite Austria's strict laws banning the display of Nazi symbols, this act trivialized the horrors of the Holocaust, reducing them to a "joke" in the perpetrators' defense. Thus, such incidents illustrate the normalization of hate and the romanticization of Nazi ideology, which in turn, perpetuate a dangerous environment where far-right extremism is emboldened, and historical trauma is dismissed.

Further evidence of Austria's struggle with its Nazi past came in September 2024, when attendees at the funeral of former Freedom Party of Austria (FPÖ) District Counsellor, Walter Sucher, a far-right politician sang, a Nazi-era song evoking the "holy German Reich." Disturbingly, the funeral occurred against the backdrop of national elections, where the FPÖ had been leading in opinion polls. The FPÖ, founded by former Nazis, has drawn criticism for its leader Herbert Kickl's rhetoric, which harks back to Austria's fascist past. While FPÖ is a somewhat fringe part, such incidents not only highlight the political mainstreaming of extremist ideologies but also deepen the insecurities of Austria's Jewish population, who see their safety and rights increasingly compromised.

The gravity of this situation was further reflected in a dramatic increase in antisemitic incidents recorded by the Jewish Community Vienna (IKG). By October 2024, the IKG reported a staggering 160% rise in attacks and threats compared to the previous year, much of it linked to the October 2023 Hamas attack on Israel. The IKG has described the situation as alarming, underscoring the urgency of addressing this growing threat to Jewish lives and freedoms.

In December 2024, the physical vulnerability of Austria's Jews was brought into sharp focus when a 66-year-old Hasidic Jew was assaulted in Vienna by an alleged member of the extremist and neo-Nazi, Vienna Dance Brigade. It was reported that the attacker stole the victim's shtreimel, a sacred religious garment, and fled the scene, though later

apprehended. Such violence serves as a stark reminder that antisemitism is not merely a matter of rhetoric or symbolism but a tangible threat to life and safety and in doing so, paint a bleak picture of Austria's current climate. The rise in far-right political rhetoric, the glorification of Nazi symbols, and the physical assaults on Jewish individuals all contribute to an environment of fear and alienation. The normalization of antisemitism, whether through political channels or street-level violence, threatens to erode decades of progress in reconciliation and Holocaust remembrance. Austria's Jewish community has been grappling with a sense of insecurity as extremist ideologies gain traction, emboldened by a lack of sufficient political and societal pushback.

Belarus

Belarusian President Alexander Lukashenko faced accusations of antisemitism following remarks that had drawn sharp criticism from Israel. The controversy erupted when Lukashenko made statements linking Jews to corruption in Belarus, prompting a strong rebuke from Israeli Foreign Minister, Israel Katz. Katz described the comments as unacceptable, outrageous, and blatantly antisemitic, underscoring the gravity of such rhetoric in a region with a fraught history of Jewish persecution.

AGPI was happy to learn that in response to Lukashenko's remarks, Israel's Foreign Ministry took immediate diplomatic action. In so doing, Yuval Fuchs, head of the Eurasian Bureau of the Israeli Foreign Ministry, lodged a formal complaint with Belarusian Ambassador to Israel Evgeny Vorobyov, reflecting Israel's serious concern over the incident. AGPI believes that the statements, widely regarded as perpetuating harmful stereotypes, are not only offensive, but dangerous in their potential to incite prejudice.

The remarks in question were made in June, when Lukashenko called for redistributing wealth from what he described as "crooks" to the peasants, while also advocating for the expansion of agricultural services in Belarus. Though not explicitly naming Jews in these statements, there was no doubt that the implication that Jews were central to corruption, propagating age-old antisemitic tropes. Such rhetoric harks back to historical narratives, and antisemitic tropes that have been used to justify discrimination and violence against Jewish communities.

Yet this was not an isolated incident, rather Lukashenko has a history of contentious remarks and actions that have sparked international criticism. His comments have not only strained Belarus's relations with Israel but also highlighted the persistence of antisemitic attitudes in political discourse. For Belarus's small Jewish community, such statements evoke painful memories of past oppression, casting a shadow over efforts to foster inclusivity and mutual respect in a country with a complex and turbulent history regarding its Jewish population.

Belgium

The surge in antisemitic sentiment and violence in Belgium has created a deeply hostile and dangerous environment for the Jewish community, reflecting and amplifying global trends. On August 6, the European Ultimate Junior Frisbee Championships in De Pinte were indefinitely postponed after anti-Israel vandalism targeted the venue. Red paint was splattered on walls with the phrase “boycott Israhell now,” sparking widespread security concerns. Moreover, agitation on social media over the Israeli team’s participation had already heightened tensions, forcing organizers to relocate the event from Gent. However, the ultimate decision to delay the tournament indefinitely sent a chilling message: even a sporting event meant to unite youth could not escape the grip of antisemitic hostility.

This incident was compounded by the actions of Belgian columnist Herman Brusselmans, whose incendiary remarks published in *Humo* magazine exemplified the dangerous normalization of antisemitic rhetoric in public discourse. Brusselmans described an urge to “shove a sharp knife through the throat of every Jew” he encountered, using grotesque imagery to express his anger over images of suffering in Gaza. While he later claimed his comments were satirical, Jewish organizations condemned them as “psychopathic hate speech” that blurred the line between provocation and incitement to violence. AGPI joined the European Jewish Association in demanding accountability, arguing that such rhetoric not only dehumanized Jews but also emboldened extremists to act on these sentiments. Sadly, our concern was tragically validated in the subsequent outpouring of antisemitic incitement on social media, where Brusselmans’ remarks became fodder for further hate speech.

Yet the Jewish community’s fears were not unfounded because on September 10, a Belgian court sentenced members of a Chechen terrorist cell for plotting to attack Jewish neighborhoods in Antwerp and other targets, including LGBTQ+ venues. Their detailed plans, which involved ambushing emergency responders, highlighted how antisemitic ideologies fuel tangible threats. Antwerp’s ultra-Orthodox community, already highly visible and vulnerable, had been identified as a primary target, emphasizing the acute risks Jewish individuals face simply for existing openly in Europe today. AGPI applauded Jewish lawmaker Michael Freilich who publicly commended law enforcement for intercepting the plot thought noted the alarming increase in antisemitic conspiracies across the country.

Even educational institutions, traditionally bastions of safety and intellectual freedom, were not immune to this wave of antisemitism. On November 15, the rector of Brussels Free University publicly condemned pro-Palestinian student groups for their violent rhetoric, including calls for “no Zionists in our neighborhoods.” These words, she argued, were a thinly veiled euphemism for “kill them,” illustrating how language, when unchecked, can escalate to physical violence. Like experiences in the West, Jewish students on campus reported feeling unsafe, with some avoiding public displays of their identity. Gad Deshayes, President of the Union of Jewish Students in Belgium, expressed the fear that hate speech on campus has crossed into active threats against Jewish lives.

Bosnia and Herzegovina

In December, authorities in Bosnia and Austria arrested several terror suspects, uncovering evidence linking them to potential attacks on Jewish and Israeli targets. According to a Wall Street Journal report citing investigators, the suspects' cellphones contained images of these targets, suggesting a connection to Israel's war against Hamas as a motivating factor. Disturbingly, the arrests involved individuals from two separate groups of refugees from Afghanistan and Syria, all of whom were detained on suspicion of engaging in terror activities. Along with these images, authorities seized arms and ammunition, including AK-47s and several handguns.

Investigators noted that these incidents, including similar arrests in Italy, highlight a shifting and expanding terror threat in Europe. New sources of concern include Iran and its proxies, such as Hezbollah and Hamas. This development aligns with information released in January by Israeli intelligence agencies about a Hamas network operating in Europe. Commanded by leaders in Lebanon, this network reportedly aimed to target Israeli and Jewish sites in Europe, Africa, and the Middle East. Planned operations included attacking Israel's embassy in Sweden, acquiring UAVs, and collaborating with criminal organizations in Europe to support their activities.

Brazil

The recent wave of antisemitic incidents in Brazil has significant implications for the Jewish community, reflecting a troubling rise in hostility and fostering an environment where antisemitism is normalized and emboldened. Three key events underline this alarming trend: former Workers' Party leader José Genoino's public support for boycotting "Jewish companies," President Luiz Inácio Lula da Silva's inflammatory comparison of Israel's actions to those of Nazi Germany, and the broader global and local tensions that have exacerbated antisemitic rhetoric following the Israel-Hamas conflict. These incidents reveal a troubling convergence of political opportunism, ignorance, and historical distortion that has tangible and dangerous implications for Brazil's Jewish population.

Genoino's comments, made during a broadcast about Brazil's support for South Africa's genocide case against Israel, signify a chilling reintroduction of targeting Jews under the guise of political critique. His remarks about boycotting Jewish companies drew widespread condemnation from Jewish organizations like the São Paulo Jewish Federation and CONIB, Brazil's Jewish umbrella group, both of which identified the comments as antisemitic. AGPI believes that Genoino's rejection of these allegations, claiming to denounce all forms of prejudice, underscores a broader issue: the difficulty in distinguishing legitimate criticism of Israel from thinly veiled antisemitism. There is no doubt that by linking Jewish businesses to geopolitical conflicts, he dangerously invoked echoes of Nazi-era boycotts which in turn has the potential to normalize discriminatory behavior, placing Jewish individuals and businesses at heightened risk of economic and social marginalization.

President Lula's comparison of Israel's actions to Nazi Germany's atrocities marks another deeply concerning moment, as it trivializes the Holocaust while fostering antisemitic sentiment under the guise of human rights advocacy. While AGPI joined Brazilian Jewish leaders in denouncing Lula's remarks, Lula's distortion of historical realities and its inflammatory consequences highlight an unbalanced and normalized stance that contribute to a significant rise in antisemitic rhetoric and threats within Brazil. Since Hamas's October 7 attack and the subsequent conflict in Gaza, antisemitic incidents in Brazil have risen by over 1,000%. These incidents, amplified by social media, include hate speech, threats, and discriminatory behavior, which have deeply unsettled the Jewish community and undermined its sense of security.

Further compounding these issues, the global surge in pro-Palestinian activism has, in some cases, been weaponized to fuel antisemitic narratives. The Israel-Hamas conflict has served as a flashpoint, providing justification for extreme rhetoric and actions under the pretense of political solidarity. This dynamic is evident in Genoino's remarks and Lula's stance, both of which intertwine anti-Israel rhetoric with broader antisemitic implications.

Bulgaria

In May 2023, a disturbing act of vandalism occurred at the Holocaust Memorial in Paris, a site commemorating 3,900 individuals who risked their lives to save the lives France's Jewish community, made headlines when three Bulgarian nationals, linked to a far-right extremist group were arrested by the Bulgarian State Agency for National Security (DANS) for defacing the monument with 35 red palm prints. The graffiti, which appeared to be a protest against Israel's war with Hamas, was interpreted as an antisemitic act. The red palm prints, which have appeared elsewhere across Europe and North America, symbolize bloodstained hands, referencing Israel's military operations against Hamas. The fact that such vandalism occurred at a Holocaust memorial highlights a concerning rise in antisemitism, and the involvement of Bulgarian nationals raises significant implications for both Bulgaria and the broader European context. Moreover, these arrests suggest that this act of vandalism was not merely a political protest but also part of a broader pattern of hate-driven actions against Jews.

This incident carries profound implications for Bulgaria. The involvement of Bulgarian citizens in such acts reflects a dangerous trend within the country's far-right circles, where antisemitic sentiments are often linked to broader geopolitical conflicts. These individuals' ties to extremist ideologies and their ability to travel freely within the EU raise concerns about the extent to which these far-right groups can operate across borders. Additionally, the international investigation into this act of vandalism, highlights the global nature of the threat and the increasing weaponization of social media in amplifying hate.

Canada

Since the onset of the Israel-Hamas conflict in October 2023, Canada has witnessed an appalling and unrelenting surge in antisemitic incidents, shedding light on the disturbing apathy of Canadian institutions in addressing this growing wave of hatred. Antisemitic acts have skyrocketed, leaving Jewish communities across the country increasingly vulnerable, with local, provincial, territorial, and federal governments failing to enact meaningful solutions or to protect their citizens from such egregious violence. This is not a matter of isolated events but part of a broader, systemic failure to combat an environment of hate that has permeated Canadian society.

Between October and early November 2023, Toronto—a city that is home to Canada’s largest Jewish population—saw a staggering 168% increase in antisemitic incidents. From hate-filled graffiti defacing Jewish businesses to bomb threats against Jewish institutions, the uptick in such attacks speaks to the deepening insecurity Jewish Canadians face. In one particularly egregious act, a Jewish-owned grocery store in Toronto was set on fire with the words “Free Palestine” smeared on its walls. This terrifying incident epitomized the toxic intersection of political activism and antisemitic violence, a trend that continues to go largely unchecked by Canadian authorities. Jewish Canadians, already navigating the complexities of public life, were increasingly forced to confront their own isolation as public institutions and law enforcement failed to provide adequate protection.

Equally alarming were the incidents unfolding in other cities, including Ottawa, Victoria, and Montreal. In Victoria alone, more than one hundred antisemitic crimes were reported within a mere three months. The fact that measures like “Operation Park,” intended to protect Jewish communities, remain largely reactive and insufficient to address the root causes of this hatred is indicative of a wider, systemic problem. Yet the rise in antisemitism is inextricably linked to the political exploitation of public protests and the weaponization of the Israel-Palestinian conflict. Protests—masquerading as political expression—have instead provided a breeding ground for hate, as evidenced by the closure of Toronto’s Avenue Road bridge amidst escalating tensions. The normalization of antisemitic rhetoric during such protests exacerbates the climate of fear for Jewish Canadians, further challenged the nation’s multicultural ideals.

Perhaps most disturbing is the generational divide in how younger Canadians perceive antisemitism. Young people, especially those influenced by social media platforms like TikTok and Instagram, have often failed to distinguish between political activism and outright hatred. Their uncritical alignment with anti-Israel movements fueled the ongoing normalization of antisemitism. This failure to recognize the dangerous rhetoric they perpetuate only contributes to the growing climate of hostility toward Jewish Canadians, which in turn, perpetuated cycles of hate that undermine the country’s moral fabric.

In 2024, the attacks had only intensified. On January 27, International Holocaust Remembrance Day, the Sgoolai Israel Synagogue in Fredericton was attacked in a violent act timed with the global day of remembrance for the victims of the Holocaust. This was followed by the vandalism of a Jewish school in Toronto and the distribution of anti-Israel materials at York University. These acts signaled what would prove to be a disturbing trend where even academic institutions, which should champion the values of inclusivity, become breeding grounds for antisemitism, demonstrating the failure of Canadian institutions to provide safe spaces for Jewish students, and which in turn, perpetuated the chilling reality that hate and violence against Jews have become so deeply ingrained in society that even academia is not immune.

The vulnerabilities faced by Jewish leaders are equally concerning. In February 2024, British Columbia's Jewish politician, Selina Robinson, following comments made about Israel and the land pre-1948, was driven to resign after being subjected to extreme harassment, death threats, and public vilification by anti-Israel activists. While Robinson later apologized for the comments and offered to undertake learning had discussions with Muslim community leaders regarding Islamophobia, a similar act provided by Jewish leaders following antisemitic remarks made by others, her resignation exemplifies a broader issue: even Jews in positions of leadership are not shielded from the increasing tide of hate that continues to rise unabated in the political sphere.

What is most alarming, however, is the insufficient response from both the political leaders and law enforcement. While the condemnation of antisemitic acts has been swift, these public statements lack the necessary depth and urgency to address the root causes of this pervasive hatred. The launching of investigations into these incidents has not been accompanied by substantive efforts to prevent further escalation. In fact, Jewish organizations, like AGPI, are often forced to take matters into our own hands, calling for a national strategy, similar to our National Strategy to Combat Antisemitism in Canada, and our National Strategy to Combat Antisemitism in Canadian Colleges and Universities, to combat this rising tide of hate. Antisemitism is not just a Jewish issue—it is a Canadian issue, one that threatens the very fabric of Canadian society itself.

The situation continued to worsen as we move further into 2024. On December 20, 2024, the Bais Chaya Mushka Elementary School in Toronto was shot at for the third time, underscoring the growing danger faced by Jewish institutions and schools across the country. This was not an isolated occurrence—just days earlier, on December 18, Montreal police's arson unit was investigating a suspicious fire at Congregation Beth Tikvah, a synagogue in the West Island. This incident follows a disturbing pattern of arson targeting Jewish communities, including the Kehillat Shaarei Torah, which has suffered five separate arson attempts in 2024 alone. The repeated targeting of Jewish institutions, coupled with the ongoing threats and attacks, paints a clear picture of a country that has failed to protect its Jewish citizens.

Moreover, the incident involving CUPE Ontario president Fred Hahn in August 2024, who gaslit Jewish CUPE members and the larger Jewish community, then brushing off mounting calls to resign after sharing an antisemitic video praising Hamas, illustrated how antisemitism has infiltrated even progressive spaces. Again, the failure to act swiftly and decisively in response to such incidents only emboldens those who seek to normalize hatred against Jews. It is a stark reminder of how the Canadian government's weak response to antisemitism has allowed it to fester in public discourse and within organizations that should be promoting equity and justice.

While these are just a small cross-section of the hundreds of recorded incidents AGPI reviewed, the failure to act decisively against these incidents—ranging from bomb threats and arson to political harassment and academic discrimination—speaks volumes about the institutional and governmental apathy that allows antisemitism to flourish. The normalization of such hatred only deepens the sense of insecurity within Jewish communities has sent a clear and dangerous message that this form of hate will not be effectively confronted. The longer Canada allows antisemitism to go unchecked, the more emboldened these hate-driven forces will become, further endangering Jewish Canadians, and eroding the values of diversity and inclusion that the country claims to uphold.

AGPI believes that Canada's response to the rise in antisemitism has been grossly inadequate. The country's institutions have failed to offer any meaningful protection to Jewish Canadians and have allowed hate to permeate the public and political sphere. This is not merely a failure to protect one group—it is a failure to uphold the very principles of justice, equality, and human dignity that the nation is purported to represent. If this trajectory continues, the normalization of antisemitism will not only divide Canadian society but also irreparably harm the nation's moral integrity. Immediate and comprehensive action is necessary to ensure that Jewish Canadians, and all marginalized groups, are protected and afforded the dignity they deserve. The failure to act now may lead to even greater social fractures and a deeper crisis for Canadian society as a whole.

Chile

2024 illuminated the increasing dangers facing the Chilean Jewish community, reflecting a deeply concerning normalization of antisemitic rhetoric and actions in the country. On January 4, Daniel Jadue, mayor of Recoleta and a prominent figure of Palestinian descent, caused widespread outrage when he referred to Judaism as a “supremacist conception” and drew parallels between Jewish ideology and Nazism. Speaking at an event promoting a book titled *Zionism: The Ideology That Exterminates*, Jadue stated that the notion of Jews being a “chosen people” inherently undermines the equality of all human beings. He further double downed, declaring that this ideology was “the most Nazi thing I have seen in my life.” Immediately following Jadue's statements, AGPI condemned his dangerous distortions, calling them inciteful hatred and violence against the Jewish community.

In so doing, AGPI stood with Chile's Jewish leaders who labeled Jadue's statements as "inconceivable" and demanded an apology. As Dr Neil Orlowsky, AGPI's Director of Education stated, the conflation of Judaism and Zionism, coupled with inflammatory comparisons to Nazism, feeds into long-standing antisemitic tropes that fuel hostility toward Jewish individuals and communities, not just in Chile, but the world around.

Sadly, as noted with other political figures around the world, Jadue's remarks are not an isolated incident. Despite Jadue's claims of being critical only of Zionists, not Jews, his statements continue to blur these distinctions, perpetuating harmful stereotypes. His social media post comparing Israeli Prime Minister Benjamin Netanyahu to Adolf Hitler, accompanied by the phrase "Never again!" further exemplifies the normalization of antisemitic imagery in Chilean political discourse. Yet this environment of hostility is exacerbated by cultural manifestations of antisemitism, such as those witnessed during the March 14 Copa Libertadores soccer tournament. Club Deportivo Palestino (CDP), a team representing Chile's Palestinian community, has long used politically charged imagery, including maps erasing Israel, on their uniforms. During the tournament, CDP fans chanted "From the river to the sea, Palestine will win," a dog whistle and phrase widely understood criticized as advocating the elimination of Israel. Some fans held banners accusing Israel of genocide, leading to their removal by local police. Sadly, while soccer is often a unifying force, the actions of the CDP fans turned it into a platform for promoting divisive and inflammatory rhetoric.

The intertwining of antisemitic statements by public officials with public displays of hostility at cultural events underscores the multifaceted challenges facing Chile's Jewish community. With Chile home to the largest Palestinian diaspora outside the Middle East, tensions between pro-Palestinian activism and the Jewish community have become increasingly volatile. AGPI believes that this dynamic not only isolates Jewish individuals but knowingly creates an environment where hostility and discrimination are normalized, making public spaces and political discourse unsafe for Jews.

China

In recent months, antisemitism has emerged as a growing concern in China, with multiple incidents spreading harmful rhetoric both domestically and internationally. One of the most notable events occurred on February 28, when Zhang Bingjun, a voice actor for the popular Chinese children's cartoon "Boonie Bears: Time Twist," came under fire after posting antisemitic comments on Weibo, a Chinese microblogging website. In his post, Zhang referred to Jews as "rats and cockroaches," claiming that wherever they rest, they multiply, and calling them "dirty as hell." The backlash was swift, with many calling for a boycott of the Boonie Bears franchise, though the company behind the animation. The incident highlighted the emergence and prevalence of Jewish stereotypes in Chinese discourse, especially in the wake of October 7, 2023, with increasing conspiracy theories about Jewish control over Western institutions circulating online.

Moreover, a more complex and covert form of antisemitism emerged in October 2024, when China-linked social media accounts launched a disinformation campaign targeting U.S. political figures. In particular, Republican Representative Barry Moore was the focus of a campaign that spread antisemitic conspiracy theories about him. These accounts, part of China's "Spamouflage" network, propagated false claims about Moore's ties to Jews and implied that he won his primary due to a "Jewish consortium." There is no doubt that this effort was part of China's broader strategy to allegedly influence U.S. politics, especially as the 2024 election approached. These incidents illustrate the growing trend of antisemitic narratives within China's online ecosystem. While Chinese authorities have publicly denounced such comments, emphasizing that China's laws prohibit the spread of extremism and hate, these incidents reveal the persistence of harmful stereotypes in the digital age.

Colombia

Colombian President Gustavo Petro has sparked significant controversy with his rhetoric and actions regarding the ongoing war between Israel and Hamas. Since the October 7 Hamas attack, Petro repeatedly refused to condemn Hamas' atrocities and instead turned his focus to Israel, accusing the Jewish state of "genocide" in Gaza. AGPI condemned Petro's comparisons of Israel's military response to Nazi Germany's actions during World War II warning that such rhetoric could endanger Colombia's Jewish community. Further troubling were Petro's comments claiming, "I was already in the Auschwitz concentration camp, and now I see it copied in Gaza," distort the memory of the Holocaust, and undermine the gravity of Nazi crimes. In response to Petro's comments, Colombia has experienced a troubling rise in antisemitism. Just days after October 7, the Israeli embassy in Bogotá was targeted twice with swastikas and graffiti equating Zionism with Nazism, echoing hateful narratives used by extremists globally to terrorize Jewish communities.

Amid this growing hostility, Petro has moved to sever Colombia's longstanding ties with Israel, ending decades of diplomatic, economic, and military cooperation. At a rally on May 1, Petro declared, "Tomorrow, diplomatic relations with the State of Israel will be severed... for having a genocidal president," further deepening the rift between the two nations. AGPI noted that these actions undermine a historically strong relationship that began when Colombia became one of the first Latin American countries to recognize Israel in 1948. Over the years, Colombia has benefited significantly from Israeli expertise, particularly in defense, counterterrorism, and agricultural innovation. Israel has, in turn, supplied Colombia with critical military equipment, including warplanes, surveillance systems, and assault rifles, which have been key to Colombia's national security efforts.

Petro's antagonism toward Israel has also strained Colombia's ties with the United States, its most significant partner, and a major provider of foreign aid. The U.S. has long collaborated with Colombia to combat organized crime and terrorism, strengthen

democratic institutions, and promote economic stability. However, Petro's rhetoric and decisions, including supporting South Africa's case at the International Court of Justice accusing Israel of genocide, directly contradict the U.S. commitment to combating antisemitism and preserving its ironclad strategic alliance with Israel. Deborah Lipstadt, the U.S. Special Envoy to Monitor and Combat Antisemitism, denounced Petro's rhetoric, stating that it normalizes antisemitism and perpetuates harmful narratives. In response, Petro insisted that his criticism of Israel is not antisemitic, claiming that Palestinians, too, are Semites and accusing Israel of perpetuating a new Holocaust against the Palestinian people.

In January, Petro escalated his stance by calling for a major concert in Bogotá to protest what he labeled as genocide in Gaza. Sharing a video of Puerto Rican rapper René Pérez Joglar, known as Residente, Petro urged artists to join him in using their platforms to denounce Israel's actions. Residente himself postponed his album release, claiming that Israel was committing genocide with U.S. support and criticizing the silence of other musicians on the issue. Petro further emphasized his position on social media, calling for nationwide artistic protests to amplify his message and condemning what he perceived as media complicity in silencing the plight of Palestinians. He invoked Nazi propaganda minister Joseph Goebbels, suggesting that global media, like tens of thousands of journalists, have ignored the suffering in Gaza.

Colombia's Jewish community, estimated at 5,500 people primarily in Bogotá, has expressed deep concern over Petro's actions. The Jewish people have been part of Colombia's history since the 15th century, with waves of immigration from both Sephardic and Ashkenazi Jews over the centuries contributing to Colombian society. Petro's rhetoric and actions now threaten this community's sense of safety and belonging, and the diplomatic stability that had been built over decades.

The fallout from Petro's decisions has been far-reaching, not only jeopardizing Colombia's relations with Israel but also calling into question its alliance with the United States. AGPI argues that Petro's alignment with extremist narratives and his amplification of Holocaust comparisons undermine Colombia's standing on the global stage.

Czechia (formally Czech Republic)

Antisemitic incidents in the Czechia surged dramatically in 2023, with a significant spike in the final quarter following the October 7, 2023, Hamas attacks on Israel. The country recorded 4,328 antisemitic incidents, a staggering 90% increase from 2,277 incidents in 2022. Of these, approximately 1,800 incidents—42% of the total—occurred in the last three months of the year, reflecting a direct correlation with the global rise in antisemitism following the October 7 attacks. Nearly 98% of these incidents took place online, particularly on social media platforms. They involved the spread of false and dehumanizing narratives, vulgar language, conspiracy theories, and hateful stereotypes. AGPI was concerned to learn

that many instances also targeted the sovereign State of Israel, reigniting debates over the definition of antisemitism and its intersection with criticism of Israeli policies.

Despite this sharp rise in incidents, AGPI believes that at this time, Czechia remains a safe country for Jews, as there were no physical attacks reported for the second consecutive year. However, of note is an increase in other forms of antisemitism, with eighteen cases of harassment, verbal insults, and threats—more than double the previous year’s count. The remaining incidents largely involved conspiracy theories and stereotypical portrayals targeting the Jewish community.

Denmark

Antisemitic incidents and terror-related threats in Denmark have surged dramatically since October 7, 2023, reaching levels not seen since World War II. On December 14, 2023, Danish police arrested three individuals suspected of planning a terror attack, and by January, the number of suspects had risen to seven. Danish prosecutor Anders Larsson confirmed the case’s connection to Hamas, aligning with Israeli Prime Minister Benjamin Netanyahu’s warning that Hamas is expanding its operations in Europe to target Jewish and Israeli civilians. AGPI supported Danish Justice Minister Peter Hummelgaard’s acknowledgement of the seriousness of the threat and praised Denmark’s police and intelligence services in thwarting such attacks.

Since the October 7 massacre, antisemitism in Denmark has escalated to its worst point since 1943, when Nazi Germany occupied the country. Concerningly, there were 121 antisemitic incidents in 2024, all of them deemed Jew-hatred, not simply criticism of Israel. Of these 121 incidents, there were twenty death threats, a frequency not seen since the 1980s, prompting Jewish leaders to advise against openly displaying Jewish symbols. Similar to other countries, the uncontrolled spread of hatred on social media has fueled Denmark’s violent escalation of antisemitism and Jew-hate.

Of great concern was the targeted attack on May 29, 2024, when a 21-year-old man allegedly set a fire at a Jewish woman’s home in Copenhagen. The Danish Security and Intelligence Service tied the suspect to Loyal to Familia, a banned criminal gang, and warned of an “intensified terrorist threat” against Jewish and Israeli targets in Denmark.

Antisemitism in Europe has been described as a “tsunami” by European officials. Incidents such as the firebombing of synagogues, vandalism, and physical attacks on Jewish students have reignited fears reminiscent of Europe’s darkest days. A July 2023 poll by the EU Fundamental Rights Agency revealed that 96% of European Jews, including those in Denmark, reported encountering antisemitism in their daily lives even before the current Israel-Hamas conflict. AGPI reiterates our concerns that this surge jeopardizes progress made in combating antisemitism and highlights the growing challenge of protecting Jewish communities amid escalating hate-fueled extremism.

Egypt

Bassem Youssef's inflammatory remarks and subsequent suspension or deactivation from X (formerly Twitter) highlight a significant and concerning trend in the region, which could exacerbate the rise of antisemitism in Egypt. As a prominent public figure, Youssef holds considerable influence, not only in Egypt but also across the broader Arab world, where his commentary often garners widespread attention. By perpetuating stereotypes about Jews—such as invoking the notion of "the chosen people" as a tool for land appropriation and violence—Youssef reinforced existing prejudices that fuel antisemitic sentiments, particularly in a context where political tensions and misinformation are easily spread.

Antisemitism in Egypt has deep historical and sociopolitical roots, often tied to anti-Zionist rhetoric. Over decades, negative portrayals of Jews in media, literature, and political discourse have contributed to a broader conflation of Judaism with the actions of the Israeli state. Figures like Youssef, who frame Jews collectively as oppressors while claiming to solely target Zionists, blur the line between anti-Zionism and antisemitism. While such rhetoric resonates with longstanding grievances about the Israeli-Palestinian conflict so too does it foster a toxic environment where antisemitic tropes are normalized under the guise of political critique. Youssef's reference to antisemitic tropes such as Jews' alleged use of divine status to "kill" and "take land" perpetuates dangerous myths and reduces a complex geopolitical situation into inflammatory narratives that vilify an entire group of people.

The impact of such rhetoric is compounded by Egypt's history of strained relations with its Jewish community. Once a vibrant population, Egypt's Jewish community has been largely diminished, with antisemitism often taking root in public discourse. When figures like Youssef amplify such sentiments, it legitimizes antisemitic views among segments of the population that may already harbor distrust or prejudice toward Jews. His remarks, shared widely on social media platforms, subsequently embolden others to express similar views, further normalizing antisemitism as part of mainstream discourse.

Moreover, the viral nature of Youssef's comments, especially on platforms like X and Facebook, demonstrates how easily such rhetoric transcends borders. In an age of global connectivity, antisemitic ideas expressed by influential voices in Egypt can inspire similar sentiments across the Arab world, Europe, and beyond, contributing to a broader resurgence of antisemitism globally. The focus on religious identity—particularly Youssef's attack on the "chosen people" concept—also aligns with traditional antisemitic narratives that have existed for centuries, making his rhetoric even more insidious and difficult to counter.

Ultimately, Youssef's rhetoric—and the public support it might generate—reflects a larger challenge in combating antisemitism in Egypt. It underscores the need for responsible public dialogue, media accountability, and education to differentiate between legitimate political criticism and hate speech. Without such measures, figures like Youssef can

inadvertently fuel a cycle of prejudice, fostering environments where antisemitism thrives, and marginalizing the already dwindling Jewish presence in Egypt.

Estonia

The case of Indrek Kabel in Tallinn raises significant concerns about the rise of antisemitism in Estonia and highlights the complexities surrounding free speech, hate speech, and legal enforcement in a democratic society. Kabel, a 31-year-old activist, has delivered approximately 150 public speeches—primarily in Tammsaare Park—over the past year, many of which propagate antisemitic rhetoric and conspiracy theories. His repeated claims that platforms like Wikipedia, which in and of itself has faced notable backlash, and Facebook are "controlled by Jews" reflect classic antisemitic tropes that have historically fueled distrust, discrimination, and violence against Jewish communities.

This situation is particularly troubling given its timing. Kabel began his public monologues shortly after October 7, 2023. By framing his speeches as expressions of pro-Palestinian sentiment, Kabel blurred the line between political activism and hate speech, a tactic increasingly seen in various parts of the world. While legitimate criticism of state policies is protected under free speech, his conflation of Jews as a monolithic group with the actions of the Israeli government promotes dangerous stereotypes and erodes the distinction between anti-Zionism and antisemitism.

The lack of legal consequences for Kabel's activities underscores the tension between free speech and the need to combat hate speech. Estonia, like many European nations, grapples with balancing individual freedoms with societal protections. While the Police and Border Guard Board (PPA) have engaged with Kabel and acknowledged the frequency of his public addresses, it had not deemed his rhetoric to cross the legal threshold into criminal inflammatory speech or incitement to violence. This decision has since frustrated Estonia's Jewish community, arguing that the country's laws are outdated in addressing modern manifestations of hate speech, particularly amid a global resurgence of antisemitism. Most notably was Kabel being issued a €160 fine, not for his antisemitic statements, but for littering, further underscoring the perception of inadequate legal tools to address this issue effectively. These discrepancies have led to appeals, including one to the European Court of Human Rights, highlighting the broader implications for legal precedent in Estonia and beyond.

While Kabel is only one case examined here, there is no doubt that unchecked hate speech could embolden individuals or groups to escalate from verbal hostility to physical violence. For a country like Estonia, which has a relatively small but historically significant Jewish community, the normalization of antisemitic rhetoric threatens not only the safety of Jewish citizens but also the country's social cohesion and international reputation as a defender of democratic values.

Moreover, the visibility of Kabel’s speeches—amplified through megaphones and occurring in central public spaces—adds another layer of concern. Public displays of hate speech can create a chilling effect, making Jewish individuals feel outed, isolated, and unwelcomed. In an era where conspiracy theories and misinformation spread rapidly, particularly online, the impact of Kabel’s speeches extends beyond local boundaries, contributing to the global normalization of antisemitism.

The European Union

The rise of antisemitism in the European Union (EU) has been fueled by a series of events and actions that reflect both external influences and internal dynamics. Though noted throughout this report via specific country sections, it is imperative to note that on August 23, a report issued by the European Commission against Racism and Intolerance (ECRI) highlighted a significant rise in antisemitism in the wake of the October 7 Hamas attack. ECRI’s report documented a sharp increase in antisemitic hate speech, physical assaults, and vandalism targeting Jewish individuals and institutions across Europe. AGPI was extremely concerned with the EU Agency for Fundamental Rights (FRA) findings that 76% of Jewish respondents occasionally concealed their Jewish identity, and 34% avoided Jewish events or sites due to security concerns.

Finland

The events involving a Finnish neo-Nazi highlight the growing intersection of extremist ideologies, antisemitism, and coordinated online activity, with dangerous real-world consequences. European authorities have already expressed concern over new terrorist threats, including those linked to Iran and its proxies—Hamas and Hezbollah—particularly targeting Jewish communities. However, the case of this Finnish extremist underscores how neo-Nazi movements exploit online platforms like Telegram to propagate hatred, incite violence, and coordinate criminal activities.

A 20-year-old- Finnish extremist, who goes by the pseudonym Mr AG, whose real name is Charles-Emmanuel Mikko Rasanen, played a significant role in fostering far-right violence during riots in the UK, where non-white individuals were attacked, and asylum centers were targeted, including the arson of a Rotherham hotel. His involvement as a co-administrator of the Telegram channel, Southport Wake Up, demonstrates how encrypted messaging apps are increasingly being used to disseminate dangerous instructions—such as arson guides created by Russian-Ukrainian neo-Nazi group Red Flare—while spreading Holocaust denial, pro-Nazi propaganda, and Hamas-related content.

Notably, Mikko Rasanen had boasted about “cleaning out the Jews” from chat groups and has produced videos outside the Helsinki Synagogue, calling for aggressive action against Jewish communities. His rhetoric—invoking the survival of national socialism and promoting

destruction of “the accursed Jews”—mirrors classic antisemitic tropes and calls for violence historically associated with Nazi ideology. AGPI noted that his active participation in Britain’s largest far-right group, Patriotic Alternative, underlines how transnational far-right networks operate seamlessly, sharing ideologies, propaganda, and tactics across borders.

While Finnish authorities previously investigated Mikko Rasanen in 2021 on suspicions of plotting an attack that could endanger lives, resulting in the confiscation of hard drives. His continued online activities—promoting antisemitic tests, Nazi ideology, and extremist content—highlight the challenges faced by law enforcement in monitoring and disrupting radicalization pathways, especially in the digital sphere.

Sadly, and most concerning is that this case exposes a critical threat: the weaponization of online platforms by far-right extremists to foster antisemitism, organize attacks, and glorify violent ideologies. Mikko Rasanen’s dissemination of Hamas propaganda reflects an alarming ideological alignment between far-right neo-Nazism and extremist anti-Israel sentiments, which often converge in their targeting of Jewish communities globally.

AGPI calls for the European authorities to enhance cross-border cooperation to combat online extremism, close legal loopholes that allow the proliferation of hate speech, and strengthen protections for Jewish institutions, which remain at significant risk.

France

In 2024, France’s crisis of antisemitism reached unprecedented levels, with a virulent resurgence of hatred targeting its Jewish population. This escalation—one of the most severe since World War II—was not just an isolated phenomenon but the consequence of political, cultural, and social failures.

At the heart of this crisis was the political indifference that allowed extremist rhetoric to flourish. For example, far-left politicians like David Guiraud, who denied the brutal realities of Hamas’s October 7 pogrom and invoked the poisonous lie of global Jewish conspiracies, can be seen as having contributed to the climate of normalization. The inability or unwillingness of France’s political elite to denounce such views, and their silence in the face of mounting violence, only emboldened hate groups. With echoes of “silence is complacency” a tagline that took over social media during the #MeToo movement and #BLM campaigns, political figures effectively became accomplices in the broader societal embrace of antisemitism, marking a grave departure from the moral leadership that a democratic government should provide.

Further failure was reflected in violent escalations that followed. French Jews became the primary victims of a widespread campaign of hate and terror, with no place in French society left untouched. Attacks like the brutal beating of three Jewish men at the University of Strasbourg, the gang rape of a young Jewish girl with antisemitic slurs, and the attempted

bombing of a synagogue in La Grande-Motte were all stark symbols of the profound existential threat facing the Jewish community. The failure of law enforcement to respond with the urgency and gravity these incidents demanded only fueled a sense of alienation and despair among France's Jewish community. With France effectively indifferent to their suffering, many Jews began to question whether they could continue to live in a country that no longer seemed to protect them.

The crisis extended to the very institutions that were supposed to defend the values of equality, justice, and human rights. Universities like Sciences Po, a symbol of France's intellectual life, became battlegrounds for extremism, where Jewish students were physically blocked from entering classrooms by pro-Hamas activists. So too, the delay in President Emmanuel Macron's condemnation of these actions underscored a broader institutional failure to combat hate and extremism within the academic sphere.

Media outlets also played a pivotal role in exacerbating the crisis. The amplification of extremist voices by both mainstream and social media outlets led to the trivialization of Jewish suffering and provided a platform for antisemitic narratives to spread. Public figures, such as Jean-Luc Mélenchon, who openly supported Hezbollah and vilified Israel, helped to normalize antisemitic rhetoric in the public sphere. By aligning themselves with groups known for their virulent antisemitism, these figures contributed directly to the cultural and political climate that allowed hate to flourish unchallenged.

At the same time, the French political landscape became dangerously polarized, with both the far-right Rassemblement National (RN) and the far-left France Unbowed (LFI) becoming vehicles for antisemitism. The RN, which only disavowed a candidate after his Holocaust denial surfaced, and LFI, which fostered pro-Hezbollah sentiment, left Jewish citizens with no political allies.

Sadly, the economic and cultural consequences of this rise in antisemitism were devastating. Jewish businesses, integral to French culture and economy, began to close their doors, driven by both physical attacks and the fear of further violence. Jewish cultural events, once central to the nation's identity, were either canceled or held under heavy security, symbolizing the loss of a vibrant community within France. Entire Jewish neighborhoods, which had long stood as beacons of cultural diversity and inclusion, became ghost towns as families fled to safer havens abroad. This exodus not only weakened France's economy but also eroded its social fabric, creating a void that extremists were quick to fill with hate.

France, the once-proud defender of human rights found itself under scrutiny, with questions arising about its commitment to the values it had long championed. For many Jews, the inability of the French state to stem the tide of antisemitism became a powerful indictment of the nation's moral decline. France now faces a critical juncture. The departure of its Jewish citizens, coupled with the growing influence of extremists, threatens the very foundations of its democracy. Without decisive action to confront antisemitism and restore faith in the state's ability to protect all its citizens, France risks becoming a cautionary tale—a nation

that allowed hatred to take root, destroying the principles of equality and justice that once defined it.

Germany

In early 2024, Germany witnessed a series of incidents that underscored the alarming rise of antisemitism within the country. The first of what would prove to be many major incidents occurred on January 3, when a memorial in Berlin dedicated to the Jewish children rescued through the Kindertransport program was vandalized. This memorial, which honors the 10,000 Jewish children saved from Nazi Germany in 1938 and 1939, was defaced with graffiti depicting a mosque and imagery associated with pro-Palestinian protests. The act of desecration took place amid a wave of unauthorized pro-Palestinian demonstrations in Berlin, many of which included antisemitic rhetoric, reflecting a troubling trend of antisemitism being normalized in public discourse.

That said, this incident was more than a mere act of vandalism; it symbolized the growing normalization of antisemitism in Germany's public spaces. The defacement of a memorial represents a disturbing revision of history. It suggests that the lessons of the Holocaust are being forgotten, or worse, deliberately ignored by those using the language of anti-Zionism to justify hate.

On February 4, the situation escalated further when a Jewish student in Berlin was violently attacked by a classmate with alleged pro-Palestinian views. The attack, which began as a heated argument over the Israel-Hamas conflict, left the Jewish student with facial fractures, an incident emblematic of the physical danger facing Jewish individuals in Germany, with antisemitic sentiment fueling real-world harm and violence. The attack on the Jewish student also marks a disturbing escalation in the targeting of Jews in Germany, signaling that hatred against Jews is no longer confined to abstract political discussions or online platforms but is now manifesting in physical violence. This shift from rhetoric to action has parallels to the rise of antisemitic violence seen in the years leading up to the Nazi regime. While the scale and state-sanctioned nature of violence in Nazi Germany are incomparable, the climate of rising public hostility toward Jews, coupled with acts of violence, mirrors the growing atmosphere of antisemitism in the pre-Holocaust period.

The influence of antisemitism was also evident within academic institutions. AGPI was pleased to learn of the February 9 report that the Max Planck Society dismissed Professor Ghassan Hage for his social media posts that praised Hamas and compared Israel to Nazi Germany. This dismissal followed a pattern of public figures using platforms to spread antisemitic ideas under the guise of political discourse, which further deepened societal divisions. While the dismissal was welcomed and is a necessary stance against antisemitism, it draws attention to the presence of hate speech within academic circles, and under the guise of academic freedom.

Moreover, while the dismissal of Hage was a significant step in holding individuals accountable for spreading hateful rhetoric, it also highlighted the prevalence of antisemitism among Germany's intellectual elite. The fact that such views could be expressed without significant repercussion before this event suggests that antisemitism was, to some extent, tolerated in academic and cultural spheres. When respected scholars and public figures propagate hate under the guise of political or academic freedom, they lend legitimacy to harmful ideologies that have historically fueled discrimination and violence against Jews.

The following week, on February 11, a public reading of Hannah Arendt's *The Origins of Totalitarianism* was disrupted by pro-Palestinian protesters, who used the event to spread hate speech against Jewish cultural figures. This protest occurred at a prominent Berlin art museum, raising alarm over the safety of Jewish artists and intellectuals whose work is increasingly targeted by political activists. The targeting of cultural events and figures represents another alarming trend in the rise of antisemitism. Throughout history, cultural figures and institutions have often been used as battlegrounds for ideological wars. In this case, the use of a cultural space to spread hatred against Jews echoes the tactics of Nazi propaganda, which sought to delegitimize Jewish intellectual and cultural contributions to German society. The attack on the reading of Arendt's work is not just a rejection of a Jewish intellectual's contribution to philosophy; it is an attempt to erase Jewish voices from Germany's cultural and intellectual landscape.

On February 26, antisemitism again reared its head during the Berlinale Film Festival, when filmmakers made anti-Israel remarks, calling Israeli actions in Gaza "genocide" without acknowledging the context of the Hamas attack. These remarks, which were applauded by the audience, reflected a broader trend of using cultural platforms to promote antisemitic rhetoric. This cultural endorsement of antisemitism by influential figures within the film industry raises important questions about the role of art and media in shaping public opinion. By using cultural platforms to promote political narratives, filmmakers risk perpetuating dangerous stereotypes and fostering division. In this case, the normalization of anti-Israel and anti-Jewish rhetoric at a prestigious event like the Berlinale indicates that antisemitism has found a fertile ground in Germany's cultural elite, further emboldening individuals who harbor such views.

The increase in antisemitic incidents reached a new high in 2024, with a staggering 1,270 incidents reported by the Research and Information Centre on Anti-Semitism (RIAS) in Berlin, marking a 50% increase from 2022. So too, the striking rise in antisemitic incidents in 2024, is indicative of a much deeper societal shift. Antisemitism has gone from being a fringe phenomenon, mostly confined to extremist groups, to becoming more mainstream in public discourse. The convergence of political events, social media amplification, and cultural endorsement has led to a dramatic rise in antisemitism that has been witnessed in Germany in recent decades, if not since the Nazi era itself.

In June 2024, the situation worsened when Pret a Manger, owned by one of Germany's wealthiest families, bowed to pressure from the Boycott, Divestment, Sanctions (BDS) movement by halting plans to open branches in Israel. This decision, despite the family's earlier acknowledgment of their Nazi past and commitment to fighting antisemitism, exposed the contradictions in Germany's approach to combating hate. Similarly, rapper Macklemore's remarks during a concert, which justified his anti-Israel rhetoric by referencing the Holocaust and supporting Hamas, further fueled antisemitic sentiment in the country.

Notably, AGPI was pleased to learn that on June 9, Chancellor Olaf Scholz dismissed Geraldine Rauch, the President of Technische Universität Berlin, after it was revealed that she had liked a series of antisemitic social media posts. Sadly, and again, this incident highlighted the failure of German institutions to adequately address antisemitism at all levels of society. Unsettlingly, the theft of Holocaust memorial plaques, such as the "Stolpersteine" in Zeitz on October 9, provided another example of the growing erasure of Jewish history and memory, with such actions reflecting the broader rise of hate crimes in Germany.

By the fall of 2024, antisemitic sentiment had reached a tipping point. On September 23, the home of Berlin's top cultural affairs official, Joe Chialo, was attacked with blood-red paint after he publicly condemned antisemitism in Germany. The attack, coupled with a growing number of pro-Palestinian protests. The theft of Holocaust memorials in October, and the broader wave of antisemitic incidents underscored the disturbing reality that antisemitism in Germany was not only on the rise but was becoming more emboldened.

These events, from acts of vandalism to physical violence, from academic and cultural endorsements of antisemitic rhetoric to political protests, reveal a growing climate of hostility toward Jews in Germany. Despite public condemnations from the German government, the persistent nature of these incidents suggests that authorities have failed to effectively address the root causes of antisemitism.

The rise in antisemitism seen in 2024 parallels the climate of hatred and suspicion that led to the Holocaust, with attacks against Jews becoming more frequent and publicly acceptable. The growing alliance between anti-Israel rhetoric and antisemitism, the infiltration of hate into cultural and intellectual spaces, and the public endorsement of such views by influential figures, are all factors that have created an environment in which antisemitism has once again become a pervasive force in German society. AGPI calls for immediate and sustained action by both governmental and societal institutions to confront antisemitism in all its forms before history repeats itself.

Greece

Antisemitism in Greece has been marked by a series of troubling incidents, showing a troubling trend that combines political rhetoric, violent acts, and cultural tensions. Several key events in 2024 reflect this rising issue, underlining the challenges faced by both Jewish and Arab communities in the country.

On January 28, Archbishop Elpidophoros of America, a high-ranking Orthodox Church official, spoke out against the spread of antisemitism. Addressing an audience in Thessaloniki, Greece's second-largest city, Elpidophoros expressed his concerns about the growing influence of antisemitic views, particularly among religious figures. He noted that some attempts to connect far-right ideologies with Christian theology only fueled this hatred. The archbishop emphasized that ideologies like fascism and Nazism had no place in Christian doctrine, but warned that some were using religious platforms to spread antisemitism. Elpidophoros' remarks came during the Holocaust Memorial Day commemorations, a time for reflecting on the historical atrocities faced by the Jewish community. He, along with former Thessaloniki mayor Yiannis Boutaris, was made an honorary member of the local Jewish community, which is now significantly smaller, numbering only around 1,200 people. The city itself holds a somber place in Jewish history, having been a major center of Jewish life before the Holocaust, with 50,000 Jews deported from the area to concentration camps.

That said, in July, an Israeli Arab tourist in Crete was brutally attacked after being mistaken for a Jew. Fahad Qubati, a 24-year-old Christian from Nazareth, was hospitalized following an assault by attackers who had overheard him playing Hebrew music in his car. Reports indicated that the perpetrators beat him until he revealed his Christian identity by showing them the cross, he was wearing. This incident drew strong condemnation from the Greek government, which expressed its commitment to investigating the matter thoroughly, the attack highlighted the vulnerability of individuals caught in the crossfire of political tensions, with Qubati being mistakenly targeted due to the ongoing Israel-Palestine conflict.

Additionally, November brought attention to another controversial cultural moment in Greece. Palestinian filmmaker Scandar Copti, who has openly accused Israel of committing genocide in Gaza, won the top prize at the Thessaloniki International Film Festival. His film, "Happy Holidays," set in Israel and featuring both Jewish and Arab characters, explores complex cultural and national narratives. However, during his acceptance speech, Copti repeated his condemnation of Israel's actions in Gaza, negating the Hamas atrocities and invoking inflammatory language about genocide, which garnered applause from some in the audience. Sadly, like many other incidents already highlighted in this report, this event underscores the continuing polarization and the role of media, art, and public figures in perpetuating or addressing issues of national conflict and identity. The festival's recognition of Copti's film, along with his controversial remarks, added fuel to the already heated discussions on antisemitism, anti-Israel sentiment, and the intersection of political views with artistic expression.

Hungary

The surge in online antisemitism in Hungary following the October 7 massacre reflects a troubling trend with serious implications for the country's Jewish community. The online environment has experienced a significant increase in antisemitic content, particularly on platforms like Facebook, with a notable escalation of rhetoric driven by the war in Gaza and the surrounding political climate.

In September, it was reported that over a two-month period, Hungary experienced 217 antisemitic posts, created by 127 unique users. This rise in antisemitism aligns with broader European trends but is particularly concerning due to the high concentration of classical antisemitism, Holocaust denial, and anti-Judaism content. Additionally, anti-Israel posts in Hungary tripled during this time, amplifying the growing online hostility toward Jewish individuals and communities. The increase in such content, especially on platforms like Facebook and X (formerly Twitter), underscores the normalization of antisemitic rhetoric, making it more visible and accessible to the public and further fueling hate-driven ideologies.

The above findings are a stark reminder of the growing danger faced by Hungary's Jewish population. AGPI echoes Rabbi Menachem Margolin, chairman of the European Jewish Association (EJA), comments whereby he expressed the dire nature of the situation, stating that the current climate for Jews in Europe is the worst since the days of Kristallnacht.

The surge in online antisemitism is not just a digital problem; it is a symptom of deeper societal issues. As Kalman Szalai, Secretary of the Action and Protection League of Budapest, Europe's leading organization for combatting antisemitism warned, the mantra of "never again" has already moved beyond the future and is now a present reality that demands immediate action. Without meaningful intervention, the conditions for further antisemitism and violence against Hungary's Jewish population will only worsen.

Iran

Iran's antisemitic actions, both within its borders and beyond, are far-reaching and deeply entrenched, with a clear intent to marginalize Jewish communities, delegitimize Israel, and spread hate on a global scale. Within Iran itself, the systemic persecution of Jews is glaring. One of the most telling incidents is the execution of Arvin Ghahremani, a Jewish man accused of espionage. Despite a lack of evidence, Ghahremani's execution represents a tragic reflection of the Iranian regime's judicial use of antisemitism as a political weapon. Accusations of "spying for Israel" are a routine pretext used by Tehran to imprison or execute members of the Jewish community, often based on coerced confessions. While Ghahremani is just one of such cases, it demonstrates how deeply antisemitism is embedded in Iran's judicial and political systems.

Another harrowing example of state-sponsored antisemitism is the Iranian government's organization of the annual "International Holocaust Cartoon Contest." This event, highlighting a mockery of the Holocaust, trivializes the genocide of six million Jews and denies one of history's most documented atrocities. The 2024 contest had featured entries depicting Jews as conspirators and exploiters, perpetuating antisemitic stereotypes on an international stage. Through this event, Iran doesn't merely deny the Holocaust but attempts to reframe Jewish suffering as a fabrication, inciting hatred and delegitimizing Jewish claims to historical justice.

Moreover, Iran's education system has been weaponized as a tool of antisemitic indoctrination. Textbooks disseminate venomous rhetoric, describing Jews as enemies of Islam and humanity. Via this state-mandated hatred, Iran ensures that antisemitism is ingrained in the minds of Iranian youth. As one can only imagine, the effects of such indoctrination are profound, with generations being raised to view Jews with hostility, creating a fertile ground for perpetuating hate domestically and abroad.

Beyond Holocaust denial and educational indoctrination, is Iran's financial and ideological support for Hezbollah, Hamas, and the Houthis who all are openly committed to the destruction of Israel and engage in violent acts of terrorism against Jewish civilians. Iran's proxy, Hezbollah's leader, Hassan Nasrallah, had repeatedly stated that "Israel is a cancerous tumor that must be eradicated," a sentiment directly aligned with Iran's antisemitic rhetoric. Iran's funding of terrorist organization enables such groups to attack Israel militarily while simultaneously spreading antisemitic propaganda through media outlets like Al-Manar. Al-Manar regularly broadcasts programs that propagate conspiracy theories, such as Jewish control of global banking and politics, fueling hatred not only in the Middle East but worldwide.

Historically, Iran has been no stranger to the targeting of Jewish sites abroad further illustrates Iran's reach and intent. For instance, the 1994 bombing of the AMIA Jewish community center in Buenos Aires, orchestrated by Hezbollah with direct Iranian involvement, killed eighty-five people and injured hundreds. Aimed specifically at a Jewish target, this attack underscores Iran's commitment to exporting its antisemitic ideology through violence. Similarly, Iranian-backed operatives have plotted attacks on Jewish synagogues and institutions in Europe, Asia, and Africa, proving that no corner of the world is immune to Tehran's influence.

Iran's cyber warfare campaigns also play a significant role in its antisemitic strategy. A 2023 investigation revealed that Tehran orchestrated thousands of fake social media accounts to disseminate Holocaust denial, spread conspiracy theories about Jewish power, and accuse Israel of fabricating atrocities in Gaza. These insidious campaigns exploit the anonymity and reach of social media to infiltrate mainstream discourse. By masking antisemitism as anti-Zionism, these digital operations erode the boundaries between legitimate criticism of Israel and outright hatred of Jews.

The regime's antisemitic ambitions extend to manipulating international platforms to amplify its hateful narratives. Iran's representatives at the United Nations have repeatedly used the podium to denounce Israel as a racist and apartheid state, equating Zionism with Nazism. Such rhetoric not only distorts historical realities but also emboldens antisemitic movements worldwide by lending them ideological legitimacy under the guise of anti-Zionism.

Iran has also systematically suppressed the few remaining Jewish cultural institutions within its borders. Synagogues are closely monitored by the regime, and any outward display of Jewish identity is met with suspicion or outright hostility. For example, the desecration of Jewish cemeteries in Iran, which goes uninvestigated and unpunished, reflects the regime's tacit approval of societal hatred toward Jews. By erasing Jewish cultural heritage, Iran seeks to deny the existence of a once-thriving Jewish community within its territory.

The international community's failure to address these blatant acts of antisemitism and turn a blind eye has only emboldened Tehran. Despite sanctions, Iran continues to fund terrorist organizations targeting Jewish civilians and manipulate international platforms to spread its hate-filled ideology. Western nations have largely prioritized nuclear negotiations and geopolitical concerns over holding Iran accountable for its antisemitic actions, creating a dangerous precedent.

Ireland

Antisemitism in Ireland is neither new nor fleeting; it is a deeply rooted phenomenon that has persisted for generations. Though it often operates in the shadows of Ireland's broader sociopolitical history, recent developments have brought the issue to an undeniable forefront. The events of 2024 revealed the disturbing extent to which antisemitism has entrenched itself in the country's political discourse, societal attitudes, and international relations.

Historically, Ireland has never been a safe haven for its Jewish population. Despite the resilience of its small Jewish community, who have lived in the country for generations, antisemitic undercurrents have long been present. During the 20th century, Ireland's Catholic majority maintained a complex relationship with Jews, characterized by religious differences, economic stereotypes, and social exclusion. While Irish antisemitism was not as overt or violent as in other parts of Europe, it manifested in societal norms and practices that marginalized Jewish individuals and communities.

This historical undercurrent has gained new life in recent years, fueled by the rise of anti-Zionist rhetoric that often crosses the line into antisemitism. As Ireland's political stance toward Israel has grown increasingly antagonistic, this rhetoric has provided a veneer of legitimacy for more blatant expressions of hostility toward Jews. The political discourse

surrounding the Israeli-Palestinian conflict has polarized public opinion, leaving Irish Jews caught in the crossfire and increasingly vilified for their perceived association with Israel.

The Irish government's approach to antisemitism has done little to mitigate the growing threat. In fact, its actions have often exacerbated the problem. President Michael D. Higgins's dismissal of concerns about rising antisemitism on May 26, 2024, exemplified this troubling trend. His comments, which downplayed the fears of Jewish citizens, sent a message of indifference that emboldened those who perpetuate hate.

This apathy was further highlighted in the case of Dublin City Councilor Punam Rane, who made blatantly antisemitic remarks on October 8, 2024, invoking harmful stereotypes about Jewish control of global finance. While Rane issued a formal apology, she faced minimal consequences and retained her position, signaling a lack of accountability for such behavior within the Irish political establishment.

The culmination of these trends has left Ireland's Jewish community feeling increasingly unsafe. Verbal assaults, physical violence, and rising incidents of antisemitic vandalism have become stark reminders of the deteriorating climate. Despite these alarming developments, the Irish government has largely failed to address the issue adequately, focusing instead on policies that amplify tensions.

One such policy, Ireland's formal recognition of a Palestinian state in May 2024, drew sharp criticism from Israel. The decision marked a turning point in Irish-Israeli relations, which have steadily declined over recent years. In response, Israel recalled its ambassador to Ireland and, in a dramatic escalation, announced the closure of its embassy in Dublin in October 2024. Israeli Foreign Minister Gideon Sa'ar described the closure as a direct response to Ireland's "extreme anti-Israel policies" and accused the Irish government of fostering antisemitic rhetoric aimed at delegitimizing and demonizing the Jewish state.

The closure of the embassy was not merely symbolic; it underscored the depth of the diplomatic rift between the two nations. For Israel, it was a firm repudiation of Ireland's stance on the Israeli-Palestinian conflict and a stark message about the consequences of perceived bias and hostility. For Ireland, the closure represented a significant blow to its international reputation, raising questions about its ability to maintain balanced and constructive foreign relations.

Taoiseach Simon Harris and Tánaiste Micheál Martin rejected Israel's accusations, framing Ireland's position as one rooted in human rights and international law. However, their remarks did little to ease tensions. Instead, the Irish government doubled down, supporting South Africa's genocide case against Israel at the International Court of Justice (ICJ). This move, coupled with calls for broader interpretations of genocide that critics viewed as targeting Israel, reinforced the perception that Ireland's foreign policy was veering into deeply partisan territory.

The implications of these developments extend beyond diplomatic fallout. Ireland's actions on the global stage and its failure to address antisemitism domestically have left the Jewish community feeling alienated and vulnerable. The embassy closure, in particular, has deepened the sense of isolation among Irish Jews, serving as a stark reminder that larger geopolitical agendas are overshadowing their concerns.

Ireland's long history of antisemitism, combined with recent political decisions, has created a climate of hostility that is both alarming and unsustainable and AGPI believes that 2024 serves as a wake-up call, revealing the urgent need for Ireland to confront its antisemitism problem head-on. Without meaningful action, the nation risks becoming a place where its Jewish citizens—who have contributed to its cultural and social fabric for generations—feel increasingly unwelcome.

Israel

The series of antisemitic incidents in 2024 reveal a disturbing and systematic campaign to delegitimize Israel, demonize the Jewish state, and perpetuate antisemitism globally. From institutional failures to violent acts, these incidents reflect a growing trend of hostility against Israel, emboldening hate groups and providing moral cover for anti-Israel rhetoric and violence.

In January, the International Ice Hockey Federation (IIHF) banned Israel from the Under-20 World Championships in Bulgaria, citing safety concerns post-October 7 Hamas attacks. Although the decision was later reversed, it exposed the pattern of isolating Israel globally. By citing security fears, the IIHF marginalized Israeli athletes and weaponized sports to advance antisemitic discrimination, reinforcing the narrative that Israel's presence is controversial. This act was part of a broader effort to push Israel out of international spaces under the guise of security concerns.

The International Court of Justice (ICJ) further fueled these delegitimization efforts when it suggested Israel's actions in Gaza might amount to genocide in January. The selective framing of Israel's security measures against Hamas, combined with distorted rhetoric, presented Israel as a criminal state. This misrepresentation contributed to the global narrative that permeated throughout 2024 and painted Israel as a pariah, dehumanizing its right to self-defense, and amplifying antisemitic views worldwide.

The United Nations (UN) also played a key role in perpetuating these narratives. In February, UN aid official Martin Griffiths downplayed Hamas's role as a terrorist group, labeling it a "political movement," which undermined Israel's right to defend itself and minimized the atrocities committed by Hamas. AGPI expressed our disappointment with Griffiths's remarks and felt that they were part of a larger pattern within international institutions that failed to condemn those who target Jews, legitimizing violent anti-Jewish ideologies.

International inaction in the face of Hamas's crimes during the October 7 attacks, which included sexual violence, further demonstrated the failure of global institutions to protect Jewish communities. Despite a report to the UN on the atrocities, international bodies were slow to act, reinforcing the perception that Jewish suffering was not taken seriously. Israel's calls for accountability were largely ignored, deepening the frustration over the global indifference to the ongoing threat against Jews.

In addition to diplomatic failures, the UN continued its pattern of delegitimization when, on February 22, UN Special Rapporteur Francesca Albanese referred to Israelis as "colonialists" with "fake identities." Albanese's rhetoric denied the historical connection between Jews and the land of Israel, fueling antisemitism by questioning the legitimacy of Israel's existence and promoting the erasure of Jewish identity. Albanese's repeatedly used her platform to perpetuate antisemitic rhetoric, fueling an ongoing international discourse that distorted or ignored the historical realities of Jewish connection to Israel.

In March, with damage already done, the UN released a report on Hamas's sexual violence in Gaza, though it was heavily criticized due to its being allegedly anti-Palestinian because it debunked a number of Palestinian Ministry of Health (aka Hamas) lies about its operatives and, because of its delay and lack of urgency in addressing the issue – claims made by the international Jewish community but had subsequently be gaslit or ignored. The muted response from the UN signified a broader trend of institutional bias that downplayed the importance of safeguarding Jewish lives. This failure, combined with selective outrage on other global issues, left Israel vulnerable to both external attacks and institutional neglect.

The International Criminal Court (ICC) exacerbated the delegitimization campaign in May by seeking arrest warrants for Israeli leaders, equating them with terrorists. This move attempted to criminalize Israel's democratically elected officials and denied the country's right to self-defense. AGPI noted that the ICC's actions further distorted the narrative, painting Israel as a criminal state while emboldening those, like Hamas, Hezbollah, the Houthis, and Iran, who seek to delegitimize it on the global stage.

These incidents culminated in growing concerns among the global Jewish community. A September 9 survey by the Anti-Defamation League (ADL) revealed that 81% of Israelis felt unsafe due to the rise in antisemitism, with 80% expressing concerns about traveling abroad. This survey highlighted the pervasive fear among Jews worldwide, as rising violence and diplomatic double standards contributed to a growing sense of insecurity.

Cultural antisemitism also took root in 2024. Actor Gal Gadot, a prominent Israeli figure, became the target of a vicious online campaign following the release of her film *Snow White*. The campaign, laden with antisemitic tropes, labeled Gadot an "evil Zionist" and perpetuated conspiracy theories about Jewish control of Hollywood. Sadly, as seen in countless similar instances throughout this report, this attack highlighted how cultural platforms could become breeding grounds for antisemitism, normalizing hate and targeting Jewish individuals in public life.

These incidents collectively demonstrate the systematic delegitimization of Israel and the global rise in antisemitism. The normalization of anti-Israel rhetoric, the failure of international institutions to protect Jewish communities, and the increased violence against Jews are clear indicators of a coordinated effort to isolate Israel and erase its legitimacy on the world stage. AGPI believes that without concerted global action to confront these biases and protect Jewish communities, antisemitism will continue to thrive, with profound consequences for Jews and the international order.

Italy

In 2024, Italy faced a disturbing surge in antisemitic incidents, illustrating a broader national failure to ensure the safety and dignity of its Jewish community. On February 15, 24 individuals were placed under investigation for a hate-fueled event in Ferrara's Jewish quarter, where participants not only celebrated fascist dictators Benito Mussolini and Adolf Hitler but also mocked Anne Frank and Black Italian athlete Fiona May. This gathering, dressed in prison uniforms and armed with weapons, flaunted an overt disrespect for the presence of police officers, further exacerbating the threat posed to Jewish communities in a space that should have been a sanctuary for them. The police raids yielded Mussolini calendars and other pro-fascist paraphernalia, symbolizing an alarming attempt to revive Italy's fascist past. However, the police's failure to act decisively in quelling this incitement to racial hatred highlighted the systemic inadequacies in protecting vulnerable groups, like Italy's Jewish community, revealing how fascism has reemerged, become normalized and emboldened.

This troubling trend persisted in March, exemplified by Lazio soccer fans in Munich. On March 5, a supporter was arrested for performing a Hitler salute in the Hofbräuhaus beer hall—an iconic location tied to Nazi history—while singing fascist songs and chanting Mussolini's name. However, this was not an isolated incident; rather, it mirrored the country's failure to address the normalization of hate within various subcultures, from soccer hooliganism to political discourse.

The situation worsened further in March when the University of Turin suspended academic collaborations with Israeli universities following student protests over the Gaza conflict. While framed as a political stance, this decision became a symbol of growing antisemitism in academic settings, where the critique of Israeli policies easily bled into blanket condemnation of Jewish identity. Noemi Di Segni, president of the Union of Italian Jewish Communities, expressed concerns that this move epitomized a growing trend on campuses where political discourse against Israel often spirals into attacks on Jews as a whole, creating a hostile atmosphere for Jewish students and academics. The suspension was a stark reminder of the ease with which antisemitism can be disguised as political activism, further alienating Jewish citizens, and increasing the sense of insecurity they face.

The rise of far-right extremism was further underscored in late June when undercover investigations exposed members of Italy's far-right youth wing, Gioventù Nazionale, making antisemitic and pro-fascist comments. Despite public condemnation, the failure of Italy's political leadership to effectively challenge the rise of extremist ideologies again demonstrated a clear disregard for the safety of Jewish Italians. The complacency within political circles left Jewish communities feeling increasingly vulnerable, as the state failed to act decisively against hate speech and actions perpetrated by far-right groups. Moreover, this failure to confront the deeply entrenched fascist ideologies within the political establishment only deepened the growing climate of fear and insecurity among Jewish Italians.

A particularly concerning consequence of the government's inaction was the marked rise in antisemitic incidents following the October 7 Hamas attacks. Between October 7, 2023, and June 30, 2024, reported incidents quadrupled, totaling 406 cases of antisemitism. These acts, often more direct and personal than previous online manifestations, reflected an increasingly hostile environment for Jewish communities in Italy.

In August, over three hundred filmmakers condemned Israeli films at the Venice Film Festival, accusing them of "artwashing" Israel's actions in Gaza. While the boycott was framed as a stance against Israeli politics, it crossed into antisemitic territory, perpetuating the idea of collective Jewish guilt. By targeting Israeli cultural institutions, the protest fueled harmful narratives that ultimately undermined Jewish identity, painting Jews as inherently complicit in the actions of the Israeli government. As seen throughout this report, this incident was not an isolated example but part of a larger pattern of demonizing Jewish culture in the name of political advocacy.

In the later months of the year, antisemitism reached new heights with a disturbing exchange on November 5 in Rome, when a vegan sandwich vendor launched into a tirade against a Jewish customer, invoking Hitler's name and blaming Jews for the world's problems. This outburst epitomized the blurred line between political criticism of Israel and outright hatred of Jews, revealing how toxic rhetoric has become more widely accepted in Italian society. Similarly, on November 13, a mural in Milan depicting Holocaust survivors Liliana Segre and Sami Modiano was defaced, following accusations from a pro-Palestinian rally that Segre was a "Zionist agent." The defacement not only attacked Holocaust memory but also symbolized the erasure of Jewish history in public discourse.

Together, these incidents form a disturbing portrait of a nation where antisemitism is on the rise, fueled by both far-right extremism and the failure of political and societal leaders to challenge it. The normalization of hate speech, the increasing number of antisemitic acts, and the government's ineffective response point to a disturbing trend of deepening hostility towards Jewish communities. The Italian government's failure to address these issues comprehensively and assertively leaves Italy's Jewish citizens vulnerable to further attacks. What has become evident is that Italy is not just witnessing isolated incidents of

antisemitism; it is experiencing a growing and dangerous trend that threatens the safety and inclusion of its Jewish population.

Jordan

Jordan has increasingly become a stage for overt displays of antisemitism, particularly through the rhetoric of figures like Fayez al-Dwairi, a retired Jordanian military general and prominent commentator on Al Jazeera. Al-Dwairi's inflammatory statements illustrate not just a personal bias but a systemic normalization of antisemitic hate speech in parts of the Arab media landscape. In his social media posts, al-Dwairi claimed that Jews harbor "hidden hatred" against humanity, an assertion that echoes medieval antisemitic tropes portraying Jews as inherently malicious. He further cited the Talmud and "forged" Jewish religious texts as the supposed origin of this animosity, an age-old canard used to demonize Jewish belief systems and perpetuate conspiracy theories about Jewish intentions.

Al-Dwairi's denial of the Holocaust, referring to it as the "so-called Holocaust," underscores his disdain for Jewish historical suffering. Such rhetoric not only diminishes the gravity of the Shoah but fuels Holocaust denial—a central pillar of modern antisemitism. By questioning the Holocaust's veracity, al-Dwairi aligns himself with global networks of Holocaust denial that aim to delegitimize Jewish narratives and justify antisemitic ideology. This denial is compounded by his baseless accusations that Jews use media control to obscure their alleged crimes, a conspiracy theory that has long been a hallmark of antisemitic propaganda.

Yet the antisemitism expressed by al-Dwairi extends beyond his social media presence to his on-air commentary for Al Jazeera, where he frequently praises Hamas while denigrating Israel. His laudatory descriptions of Hamas as a competent and righteous resistance force, juxtaposed with his vilification of Israel as a genocidal entity, reveal a dangerous bias that conflates anti-Zionism with outright hatred of Jews. Al-Dwairi's rhetoric serves to amplify Hamas's antisemitic ideology, framing its terror activities as justified resistance while demonizing Israel and, by extension, Jews.

Al Jazeera's Arabic platform has become a vehicle for such hateful rhetoric, often presenting a stark contrast to the network's English-language content. In addition to al-Dwairi's commentary, the network has a history of propagating antisemitism, as exemplified by its 2019 Holocaust denial video. That clip questioned the existence of gas chambers and framed the Holocaust as an exaggerated narrative used by Jews to advance Zionist agendas. Although the video led to the suspension of two journalists, its production and dissemination highlight the pervasive antisemitic undercurrents within Al Jazeera's Arabic programming.

While this is only one of the many instances of antisemitism in Jordan in 2024, the country's complicity in fostering antisemitism is also reflected in its tacit tolerance for figures like al-Dwairi, whose views align with a broader regional narrative that conflates opposition to Israel

with the vilification of Jews. His statements about evangelical Zionists collaborating with Jews to expedite the construction of the Third Temple further fuel conspiratorial fears, stoking hatred by linking religious fundamentalism with Jewish global domination. As such, this rhetoric intentionally aims to portray Jews and their allies as existential threats to humanity, reinforcing dangerous stereotypes that can incite violence.

Jordan's willingness to host and amplify voices like al-Dwairi's raises serious concerns about the normalization of antisemitic hate speech in the region. The international community must confront not only the individuals perpetuating these narratives but also the platforms and state actors enabling them. AGPI believes that by failing to hold Jordan and Al Jazeera accountable, the global response risks allowing this hateful ideology to spread unchecked, undermining efforts to combat antisemitism worldwide.

Lebanon

The events of October 7, 2023, marked a harrowing escalation in the volatile Middle Eastern conflict, as Hamas launched a brutal and coordinated assault on Israel. While the initial attack resulted in the tragic loss of Israeli lives and drew widespread condemnation, the response of Hezbollah, the Iranian-backed terrorist group, revealed a sinister and deliberate strategy to exploit the violence for its broader goal of eradicating the Jewish state and, by extension, the Jewish people. Hezbollah's actions in the months following October 7 were not only indicative of their commitment to this genocidal ideology but also emblematic of the rising tide of antisemitism in Lebanon and the wider Arab world.

In the immediate aftermath of the October 7 attacks, Hassan Nasrallah, Hezbollah's leader until his death on September 27, 2024, celebrated the Hamas assault as a courageous jihadist act. His rhetoric emphasized the goal of undermining and ultimately destroying Israel, framing this as an existential battle rather than a political or territorial dispute. Nasrallah's explicit alignment with Hamas solidified Hezbollah's role as a key player in the campaign against Israel, further emboldened by Iran's financial and logistical support. This alignment was soon followed by a series of violent provocations orchestrated by Hezbollah, targeting civilian populations in Israel with indiscriminate attacks.

On July 27, 2024, a Hezbollah-fired rocket struck a soccer field in Majdal Shams, an Israeli-Druze town, killing twelve children. This abhorrent act of terrorism underscored Hezbollah's disregard for human life, particularly that of children, and its intent to inflict maximum suffering on civilians. The attack was not merely an act of war, but a calculated move designed to terrorize and destabilize the Jewish state, a tactic that echoes the darkest chapters of antisemitic violence throughout history. The targeting of a civilian site—a soccer field frequented by children—was emblematic of Hezbollah's dehumanization of its victims, aligning with a narrative that seeks to portray Jews and Israelis as legitimate targets for annihilation.

Nasrallah's leadership epitomized Hezbollah's mission to fuse militant action with antisemitic propaganda. Under his guidance, Hezbollah consistently demonized Israel, conflating political opposition with racial and religious hatred. This rhetoric not only justified the group's terrorist activities but also perpetuated antisemitism among Lebanon's population. The normalization of Holocaust denial, as exemplified by Lebanese political analyst Talal Atrissi's remarks on November 3, 2024, further illustrates how antisemitic narratives have become entrenched in Lebanese society. Atrissi's dismissal of the Holocaust as a "big lie" reflects a deliberate effort to delegitimize Jewish suffering and history, reinforcing a dangerous cycle of hate and denial.

Hezbollah's propaganda machine played a crucial role in spreading these narratives, using state-controlled media and educational platforms to indoctrinate the population. The glorification of "resistance" against Israel often blurred the line between legitimate political critique and outright antisemitism, creating an environment where hatred of Jews was not only tolerated but celebrated. This pervasive ideology was evident in Hezbollah's exploitation of UNRWA, where figures like Fateh Sherif Abu el-Amin, a senior Hamas commander and UNRWA teacher, used their positions to propagate extremist views. Sherif's dual role exemplified the infiltration of terrorist ideologies into ostensibly humanitarian institutions, further eroding the safety and dignity of Jewish communities.

Hezbollah's actions following October 7 must be understood within the context of its long-standing objective to dismantle Israel and annihilate its Jewish population. The group's indiscriminate rocket attacks, including the killing of twelve children in Majdal Shams, were not isolated incidents but part of a broader strategy to delegitimize and destabilize the Jewish state. By framing its aggression as a form of "resistance," Hezbollah sought to rally support among Lebanon's disenfranchised populations while perpetuating antisemitic ideologies that justified its actions.

The assassination of Nasrallah on September 27, 2024, marked a turning point, yet it also exposed the deep-rooted antisemitism that continues to fuel Hezbollah's ranks. Even in death, Nasrallah's legacy of hatred lives on, as evidenced by the continued glorification of violence against Jews and the dissemination of Holocaust denial narratives. This underscores the broader implications of Hezbollah's actions—not only for Israel but for Jewish communities worldwide, who face rising antisemitism fueled by the group's propaganda and violent campaigns.

The implications of Hezbollah's actions extend far beyond the borders of Lebanon. The normalization of antisemitic rhetoric, coupled with acts of terrorism targeting Jews, has contributed to a global rise in antisemitism. In Lebanon, where Hezbollah wields significant political and military influence, this trend has been particularly pronounced. The group's indoctrination efforts, supported by Iranian funding, have cultivated an environment where antisemitism is both a political tool and a deeply ingrained societal norm.

Internationally, the narratives propagated by Hezbollah and its allies have emboldened antisemites, leading to a surge in hate crimes against Jewish communities. The events surrounding October 7 and their aftermath serve as a grim reminder of how unchecked antisemitism, when institutionalized and weaponized, can result in widespread violence and suffering. The complicity of organizations like UNRWA, which failed to prevent figures like Sherif from exploiting their positions, highlights the urgent need for accountability and reform in the fight against antisemitism.

The international community must recognize the threat posed by Hezbollah and its antisemitic agenda. Efforts to combat this ideology require a multifaceted approach, including stringent oversight of humanitarian organizations, sanctions against state sponsors of terrorism, and educational initiatives to counteract hate-filled propaganda. Without decisive action, the events of 2024 will serve as a precursor to further violence, deepening the cycle of hatred and leaving Jewish communities worldwide increasingly vulnerable.

For AGPI, there is no doubt that Hezbollah's exploitation of the October 7 attacks was not merely a response to regional conflict, but a deliberate act of systemic antisemitism aimed at eradicating the Jewish state and its people. The rise of antisemitism in Lebanon, fueled by Hezbollah's propaganda and violent actions, underscores the urgent need for global solidarity in confronting and dismantling this dangerous ideology.

Lithuanian

In 2024, Lithuania experienced a disturbing surge in antisemitism, marked by high-profile incidents involving political figures and public discourse. On January 22, MP Remigijus Žemaitaitis, under investigation for antisemitic rhetoric, announced his candidacy for the Lithuanian presidency. His controversial online posts, which mocked and vilified Jews, made him a polarizing figure. Despite his legal troubles, the Justice Ministry allowed him to register his party, Nemuno Aušra, raising alarms among Lithuania's Jewish community and international observers.

By September, Žemaitaitis and his newly formed Dawn of Nemunas party had gained momentum ahead of the parliamentary elections. The controversy escalated when the Lithuanian Constitutional Court ruled that he had violated his parliamentary oath with anti-Semitic remarks, including posts suggesting that Jews and Russians were responsible for wartime atrocities in Lithuania. Despite these rulings, Žemaitaitis rejected the accusations and shocked many by stepping down from his parliamentary seat to continue his bid for political office. This came amid warnings from both the Lithuanian president, Gitanas Nausėda, and prime minister, Gintautas Paluckas, who expressed concerns over the party's

rising influence and its efforts to form alliances in the new government. Calls for a *cordon sanitaire*¹ emerged, aiming to prevent antisemitic figures from gaining further political power.

Adding to the tension, on September 26, over 150 public figures, including members of Lithuania's Jewish community, signed an open letter urging President Nausėda to reject politicians who incite hate, specifically targeting Žemaitaitis. This letter responded not only to his inflammatory rhetoric but also to a worrying trend of attacks on Jewish sites across the country. The letter's signatories, including artists, scholars, and politicians, expressed deep concern over the normalization of such hate in Lithuania's political landscape.

By November, the political situation had shifted dramatically. Despite widespread condemnation, Žemaitaitis' party was included in a coalition government, drawing both domestic and international criticism. The inclusion of a party led by a figure notorious for antisemitic statements sent a troubling message, especially given Lithuania's painful history with the Holocaust. The rise of Žemaitaitis' party and the political establishment's failure to address his rhetoric contributed to a growing sense of insecurity within the Jewish community.

The failure to condemn antisemitism at the highest levels of power was a significant political misstep and a disservice to Lithuania's Jewish community. For many, the events of 2024 represented a deepening crisis of safety and belonging. The rise of politicians who openly spread hate undermines the country's commitment to European values and democracy. This erosion of public trust and safety is compounded by the unchecked rise of antisemitic sentiments, aggravated by continued desecration of Jewish monuments and political leaders' failure to act decisively. AGPI stresses that the implications for Lithuania are dire, as the normalization of such hate perpetuates a cycle of division and intolerance, threatening not only the Jewish community but the future of democratic discourse in the country.

Luxembourg

In 2024, Luxembourg, like its surrounding neighbours, experienced a notable and concerning increase in antisemitism. In the aftermath of these attacks, the Research and Information Centre on Antisemitism in Luxembourg (Rial) documented a significant surge in hostility towards the Jewish community. AGPI was extremely concerned to note that the frequency of antisemitic incidents more than tripled, rising from an average of four incidents per month to 108 in the last quarter of 2023. Not surprisingly, the majority of these incidents were online, where hate speech, Holocaust denial, and conspiracy theories proliferated, often masked as political discourse on the Israel-Palestine conflict. Equally disturbing was that

¹ A *cordon sanitaire* refers to a political or social barrier set up to isolate or block something considered harmful, dangerous, or undesirable, such as a group, idea, or influence. For example, it can describe efforts by political parties to exclude extremist groups from mainstream political systems or to prevent the spread of certain ideologies or behaviors.

Pro-Palestinian social media posts not only downplayed the atrocities committed by Hamas but, in some instances, even glorified such violence as a form of resistance. Noting the prevalence of social media in disseminating information and misinformation, this rhetoric no could have had a profound impact on the Jewish community, which would have assumingly created an atmosphere of fear and vulnerability in their daily lives.

The implications for Luxembourg's Jewish population were profound. Many individuals in the community expressed fear of physical violence and further hostility, though it was also noted that many in the Jewish community admitted to a hesitancy to report these incidents. The concern that authorities might dismiss or downplay their experiences created an atmosphere of distrust and fear. Sadly, the increasing frequency of antisemitic incidents, alongside the lack of meaningful action from law enforcement and political leaders, underscores the failure of the state to provide a safe and secure environment for its Jewish citizens. The inability to address or prevent such hate speech, despite the government's formal recognition of the International Holocaust Remembrance Alliance (IHRA) definition of antisemitism on July 10, 2019, represents a deeper problem—one that speaks to the growing normalization of anti-Jewish rhetoric.

In failing to act, Luxembourg's government perpetuates a national trend that mirrors the disturbing rise of antisemitism across Europe. The Jewish community in Luxembourg, already vulnerable, faces growing threats without adequate recourse or protection. AGPI believes that if the state continues to fail to hold perpetrators accountable and neglects to implement stronger safeguards for minority communities, Luxembourg risks deepening its crisis of safety and security. The rise in antisemitic incidents of 2024 is not an isolated event but part of a broader, more alarming trend that threatens the democratic fabric of the nation. Luxembourg must recognize the urgency of this moment and take swift, decisive action to confront the growing tide of antisemitism, or it risks becoming another European country where the safety and well-being of its Jewish community are compromised, contributing to the global surge in hate and intolerance.

Moldova

In 2024, Moldova's Jewish community found itself navigating a deeply polarized social landscape, as a March 5 poll conducted by the Brussels-based Action and Protection League and the European Jewish Association, revealed a concerning level of ambivalence toward Jews in the country. In a survey of nearly 1,000 Moldovan adults, AGPI was extremely concerned to learn that while 35% of respondents held positive views about Jews, citing qualities like intelligence, education, and capability, a troubling 48% expressed dislike for Jews, with 13% admitting to strong negative feelings. This stark divide underscores the complexity of Moldova's relationship with its Jewish population, which, though small (just 0.7% of the population), faces considerable prejudice and stereotypes. In a country where negative sentiments toward Roma also persist, Jews remain the most disliked minority, a

disturbing sign that antisemitism continues to exert a significant influence on Moldovan society.

This pervasive hostility is rooted in long-standing, deeply ingrained prejudices that have shaped public attitudes for generations. Nearly 20% of respondents still associate Jews with negative traits such as greed, deceit, and foreignness—stereotypes that have long marginalized the Jewish population in Moldova. Rabbi Menachem Margolin of the European Jewish Association poignantly pointed out the irrationality of such widespread animosity towards a community that is both small and largely unthreatening. Yet, the persistence of these harmful myths highlights a glaring failure on the part of Moldova to create a truly safe and inclusive environment for its Jewish citizens. The fact that such stereotypes continue to thrive, unchecked by effective public interventions or educational efforts, speaks to the broader societal failure to protect this vulnerable minority.

The implications of this entrenched antisemitism extend far beyond public opinion. With nearly half of the population harboring negative feelings toward Jews, Moldova's Jewish community faces an unwelcoming and hostile environment. While 40% of respondents expressed positive views about Jews, this minority sentiment does little to counterbalance the overwhelming prejudice experienced by the Jewish population. For many Jews in Moldova, this toxic atmosphere makes it difficult, if not impossible, to fully integrate into Moldovan society. Discrimination, exclusion, and the constant threat of violence create a climate of fear and insecurity that undermines the well-being of Jewish Moldovans, leaving them vulnerable to further marginalization. This failure to protect the Jewish community signals a broader breakdown in Moldova's commitment to safeguarding the rights and security of its minority groups.

These attitudes seemingly would contribute to the growing sense of insecurity among Jewish Moldovans, as antisemitism gains visibility not only in public opinion but in daily life. Moldova, like many other Eastern European nations, is grappling with the rise of far-right and nationalist movements, which further fuel prejudice and exclusion. The country's failure to confront these ideologies head-on risks exacerbating the sense of alienation and danger felt by its Jewish population. In this context, Moldova is perilously close to becoming a society where hatred and intolerance are normalized, creating an environment where Jews, and other minorities, are marginalized and pushed to the fringes of society.

Netherlands

The series of antisemitic incidents across the Netherlands in 2024 paints a troubling picture of escalating hate against the Jewish community, underscoring not only the vulnerabilities faced by Jewish individuals but also the failure of the Dutch government to provide a safe and secure environment for its citizens. The year began with a concerning debate in the Dutch Parliament on January 25, when the role of antisemitism in immigration policy was discussed. This debate, instigated by SGP parliamentarian Diederijk van Dijk, reflected the

alarming rise in antisemitic incidents, particularly in connection with the Israel-Hamas conflict. The suggestion that antisemitism could serve as grounds for denying residency permits illustrated how deeply ingrained and normalized the issue had become, highlighting the government's failure to address this hatred at its root.

The months that followed further saw a disturbing increase in hostile acts towards the Jewish community. On March 27, Jewish singer Lenny Kuhr was harassed during a performance in Waalwijk, with protestors accusing her of supporting genocide due to her Israeli ties. The lack of support from politicians, particularly from FvD and Denk, only exacerbated the situation, revealing a deep political divide where some leaders were more concerned with exploiting the situation for ideological gain than addressing the rise in hate. That said, this incident was not an isolated one but part of a growing trend of antisemitism creeping into public and cultural spaces. In a similar vein, the March 28 attack on a Jewish nurse in Amsterdam, targeted for her daughter's service in the Israeli Defense Forces, highlighted the increasingly dangerous nature of antisemitism, where personal details were weaponized to incite fear and violence.

Perhaps most alarming was the March 29 physical assault on Rabbi Aryeh Heintz in Utrecht, where the rabbi was attacked for simply wearing his religious attire. The assailant's statement, declaring that the rabbi had no place in the area "dressed as a Jew," reflected the disturbing sentiment that Jewish individuals were unwelcome in public spaces. The lack of accountability for the attacker and the minimal legal repercussions further compounded the sense of abandonment felt by the Jewish community, mirroring a growing disillusionment with the government's ability or willingness to ensure their safety.

As if that was not enough, the escalation continued through the spring, with a shocking survey on April 5 revealing a marked increase in antisemitic incidents within Dutch secondary schools, including swastika graffiti, Holocaust denial, and offensive references to Hitler. This alarming trend uncovered that antisemitism was not confined to a fringe group of extremists but was being normalized among the youth. Schools should provide a safe space for all students, yet they have instead become breeding grounds for hatred, further emboldening those who seek to perpetuate prejudice and division. The failure of the education system to address these incidents effectively only contributed to the growing sense of fear within the Jewish community.

May brought further violence, with a violent attack on May 6 at the University of Amsterdam, where a young Jewish man was struck in the head during an anti-Israel protest. The lack of police intervention during the assault only deepened the Jewish community's sense of insecurity, particularly given that the police were present but failed to act. Despite the government's emphasis on Holocaust education in the wake of these attacks, it became clear that education alone was insufficient to stem the tide of growing violence. Sadly, the lack of meaningful action to protect Jewish citizens in both public and educational spaces underscored the Dutch government's failure to confront the rising tide of antisemitism head-on.

By the summer, further acts of vandalism and violence continued to erode the sense of safety. On July 10, the Anne Frank statue was defaced with the word "Gaza," and just weeks later, on August 4, it was again vandalized with pro-Palestinian graffiti and blood-red paint on its hands. These acts of desecration were not just attacks on a memorial but on the very memory of the Holocaust, symbolizing the deepening erosion of respect for Jewish history and heritage.

The worst of the violence came on November 8, when Jewish and Israeli fans of Maccabi Tel Aviv were ambushed by organized gangs in Amsterdam after a soccer match. This brutal act, which left victims chased, beaten, and even forced into canals, bore a chilling resemblance to the pogroms of the past. The global gaslighting of the Jewish community and the Dutch authorities' slow response and lack of meaningful arrests underscored the growing sense of impunity for perpetrators of antisemitic violence. This incident, occurring just hours after the Netherlands commemorated Kristallnacht, which further symbolized the normalization of violence against Jewish people and reinforced the sense that Jewish lives were expendable.

This climate of growing hostility reached a fever pitch by November 12, when violent rioters set a tram ablaze and chanted antisemitic slurs during clashes between pro-Palestinian demonstrators and the police. The public endorsement of violence by Palestinian rapper Saint Levant served to further inflame antisemitic sentiments, sending a dangerous message that hate against Jews could be justified as part of political resistance. This incident was not an isolated outburst but part of a wider trend, with similar antisemitic violence spilling over into neighboring European countries. In Antwerp, Jewish individuals were targeted in violent assaults, further demonstrating the contagious nature of this hate.

The final blow to Jewish safety came on November 15, when the Israeli band Yemen Blues was forced to cancel its performance in The Hague due to threats of violence from pro-Palestinian groups. This cancellation again underscored the pervasive climate of fear and intimidation that has permeated Dutch society, where even cultural expressions of Jewish identity are no longer safe from attack.

Taken together, these incidents reflect a nation failing to protect its Jewish citizens and effectively address the rising tide of antisemitism. From attacks in schools and public spaces to desecration of memorials and violent pogroms, the Netherlands has become a breeding ground for hate. The government's delayed and inadequate response sends a dangerous message that antisemitism is either tolerated or, at worst, justified. This failure to address the growing crisis threatens not only the safety of Jewish citizens but also the integrity of the Dutch society itself, undermining the very principles of tolerance and human rights upon which the country was built. Without urgent action, the Netherlands risks becoming a place where antisemitic violence is normalized, and Jewish life is no longer safe.

Norway

In 2024, Norway experienced an alarming surge in antisemitism, deeply unsettling the Jewish community and prompting concerns about the country's commitment to protecting its citizens. On February 26, Rabbi Joav Melchior of Oslo warned that Norway was witnessing a wave of antisemitism not seen since World War II. He attributed this rise to a growing anti-Israel sentiment, which was increasingly finding its way into mainstream discourse, with both verbal and physical hostility against Jews becoming more prevalent. The government's response, particularly Foreign Minister Espen Barth Eide's open condemnation of Israel's defensive measures following the October 7 Hamas massacre, contributed to a climate of hostility. By criticizing Israel's actions without holding Hamas accountable for its brutal assault, the Norwegian government inadvertently exacerbated tensions, further fueling the animosity against Jews. These political actions, coupled with increasing hostility from pro-Hamas demonstrations, such as the disturbing display of antisemitic placards by a Norwegian woman in Warsaw, painted a grim picture for Jewish Norwegians, many of whom began questioning their future in the country (Cohen, October 24, 2024; Taylor, October 22, 2024). The palpable sense of insecurity led some to contemplate immigration to Israel as a safer alternative.

This sense of growing fear was further cemented in July 2024 when a mural in Bergen, depicting Anne Frank wearing a keffiyeh, sparked outrage. Intended as a political statement about the Gaza conflict, the mural became a grotesque distortion of history. The image, juxtaposing the innocent Holocaust victim Anne Frank with a symbol of Palestinian nationalism, minimized the suffering of Jews during the Holocaust while hijacking her image to push an anti-Israel and anti-Jewish agenda. AGPI joined Jewish organizations across Europe, including the European Jewish Congress, condemning the mural as a harmful distortion of history that trivialized the Holocaust. Despite the artist's defense of the mural as a call for peace, the controversy revealed a disturbing trend in which the suffering of Jews in the past was being used to justify modern political conflicts. The mural was part of a wider global pattern where Holocaust trivialization and antisemitic rhetoric were increasingly normalized, especially in the context of pro-Palestinian protests.

The culmination of these events paints a troubling picture of a society in which antisemitism is no longer on the fringes but is becoming increasingly normalized. Norway's government, by failing to adequately address these incidents or condemn the antisemitic elements within the pro-Palestinian movement, has left its Jewish community feeling abandoned and unsafe. AGPI believes that the lack of decisive action against the hateful rhetoric and actions — from the pro-Hamas placards in Warsaw to the Anne Frank mural in Bergen — signals a dangerous shift in public discourse, where antisemitism is not only tolerated but, in some cases, celebrated. This failure to act is not isolated to Norway but is part of a wider European trend, where Jewish communities are facing a growing tide of hostility. The implications are profound: a nation that fails to protect its Jewish citizens fosters an environment in which hate can flourish unchecked. As antisemitism becomes more mainstream, it erodes the values of equality, safety, and freedom that should define any democratic society.

Palestinian Territories

The rise of antisemitism in 2024 has been underscored by the disturbing fusion of propaganda, misinformation, and institutional hijacking, which has turned the Palestinian Territories into a focal point for hate, particularly against Jews. This disturbing trend is increasingly evident in the promotion of "Pallywood" — the deliberate and manipulative presentation of fabricated narratives designed to demonize Israel and portray Palestinians as perpetual victims, while glossing over or excusing violent actions committed by groups like Hamas. The media manipulation that accompanies this phenomenon allows antisemitic sentiment to spread globally under the guise of political activism, which undermines any real discourse around the Israeli-Palestinian conflict. As antisemitism finds more acceptance in the mainstream, the impact on Jewish communities grows more dangerous. These narratives perpetuate the myth of Palestinian innocence while obscuring the very real acts of violence and terrorism perpetrated by Hamas and other extremist factions, effectively absolving them of responsibility and redirecting blame toward Israel and the Jewish people at large.

Equally alarming is the hijacking of the United Nations Relief and Works Agency (UNRWA) by Hamas operatives. UNRWA, which was established to provide aid to Palestinian refugees, has become an institution exploited for the political and ideological agendas of Hamas. As evidenced by the January 2024 revelations about 3,000 UNRWA teachers in Gaza praising the October 7 massacre, the organization's educational infrastructure has been weaponized to spread antisemitic hatred. This manipulation of an international aid agency is a severe failure of global governance, where institutions meant to support peace, and humanitarian efforts have been co-opted to promote terror and incite violence. The fact that such views are not only tolerated but shared openly by educators within the UN's framework speaks to the extent to which the international community has failed to address this ideological capture. Hamas's ability to infiltrate and control key educational spaces within the UN system reveals the depth of institutionalized hatred and poses a direct threat to future generations of both Palestinians and Jews, as the cycle of radicalization continues to be perpetuated in schools meant to foster peace and understanding.

This institutional capture is compounded by a troubling pattern of denial, avoidance, and rationalization from Palestinian leaders and their international allies, which can only be described as a constant DARVO (Deny, Attack, and Reverse Victim and Offender) approach. Palestinian leaders routinely blame Israel for all their woes, refusing to take responsibility for the internal political dysfunctions and the violent acts committed by Hamas. Instead of holding Hamas accountable for its role in exacerbating the suffering of Palestinians and its deliberate targeting of Jewish civilians, the rhetoric from Palestinian authorities continually places the blame on Israel. This pattern of denial, manipulation, and victim-blaming creates an environment where the real issues are sidestepped in favor of demonizing Israel and, by extension, the Jewish people. The refusal to confront the antisemitism that permeates the ranks of Palestinian leadership, whether in political discourse or within organizations like Hamas, only enables the rise of this toxic narrative. The international community's failure to

condemn this cycle of blame has created a fertile ground for the growth of antisemitism worldwide, feeding into the normalization of hate and fostering a climate in which Jews everywhere are increasingly seen as the enemy, despite their own history of suffering and displacement.

The growing epicenter of antisemitism in 2024 cannot be ignored. It is the result of a confluence of manipulated media narratives, the hijacking of humanitarian institutions for political gain, and the failure of Palestinian leadership to take responsibility for the violence and hatred that continue to fuel the conflict. This failure to hold accountable those responsible for perpetuating antisemitism, both within the Palestinian leadership and in the broader international community, including the United Nations specifically, has created a dangerous and growing trend of hatred that has profound implications for Jewish communities worldwide. The normalization of this hatred, through both the denial of historical truths and the glorification of violence, poses a direct threat to the safety, security, and dignity of Jews everywhere, as well as to the broader cause of peace and justice in the Middle East.

Poland

In 2024, a disturbing series of antisemitic events in Poland have exposed the alarming persistence of hate and underscored the Polish state's failure to protect its Jewish community. On January 17, during the Jewish Festival of Lights, far-right MP Grzegorz Braun publicly desecrated a Hanukkah menorah within the Polish parliament, an act that was as shocking for its open display of hatred as it was for its blatant disregard for religious symbols. Despite swift condemnation across the political spectrum and charges being pressed against Braun, the fact that a sitting parliamentarian felt emboldened enough to conduct such an act in a governmental institution speaks volumes about the growing normalization of antisemitic sentiment in Polish politics. The outrage that followed his actions highlighted a fundamental truth: the political establishment's failure to confront such sentiments, even among elected officials, contributes to a climate in which antisemitism is increasingly visible and tolerated, undermining the safety and dignity of the Jewish community.

This disturbing trend continued through the year, further manifesting itself in violent acts. On May 1, an attempted arson attack on the Nozyk Synagogue in Warsaw, one of Poland's oldest and most revered Jewish sites, served as a chilling reminder of the vulnerability of Jewish institutions in the country. Though the Molotov cocktail attack failed to cause significant harm, the symbolic weight of the act cannot be understated. Polish Foreign Minister Radoslaw Sikorski's comments on the coincidental timing of the attack—on the 20th anniversary of Poland's EU accession—suggested a troubling link between rising extremism in Poland and broader European trends. The fact that such an attack was made on the anniversary of Poland's integration into the European Union, a symbol of progress and unity, laid bare the deep-seated hatred that continues to permeate the country's social and political fabric. It was an explicit reminder that Poland's democratic progress is undermined

by the persistent undercurrent of antisemitism that remains unchecked in many spheres of public life.

The escalation of these incidents reached a disturbing peak in October, when antisemitic banners were discovered at Krakow’s prestigious Jagiellonian University, one of Poland’s oldest and most respected academic institutions. The banners, including one that read “Jews to the gas,” were displayed by a student group that had been occupying the university’s building for months. Although the group denied responsibility, the banners and the hostile atmosphere they created sparked outrage. Israel’s ambassador to Poland condemned the function as incitement to genocide, and the Jewish community in Krakow rightly identified the display as a revival of anti-Jewish rhetoric disguised as anti-Zionism. For Jewish students at the university, this display was a stark reminder of the hostility they face in an institution that should serve as a sanctuary for learning and intellectual exchange. The failure of local authorities to take effective action against the perpetrators not only emboldened them but also reinforced the sense of alienation and insecurity among Jewish students, further deepening the fracture between the Jewish community and broader Polish society.

As referenced in the Norway section, AGPI was extremely shocked to see Norwegian national, Marie Andersen — a student at the Medical University of Warsaw in Poland — carrying a home-made sign showing a Star of David being dumped into a garbage can alongside the slogan “Keep the World Clean.” Happy to learn that Ms. Anderson was held to account, AGPI commends the University of Warsaw suspended her from their medical school.

These incidents illustrate a grim and growing trend of antisemitism in Poland. The failure of the government to adequately respond to or prevent such acts—particularly those occurring within prominent institutions like parliament and universities—reflects a dangerous normalization of hatred. For the Jewish community in Poland, the message is clear: the state’s failure to act leaves them vulnerable to rising hostility.

Qatar

Over the past year, Qatar has revealed itself as an active architect of global antisemitism, employing its state-controlled media, financial sponsorship of extremist groups, and institutionalized indoctrination to normalize hate, undermine interfaith harmony, and destabilize peace initiatives. Through platforms like Al Jazeera, Qatar has weaponized the media to disseminate antisemitic ideologies. On May 20, military analyst Fayez al-Dwairi used Al Jazeera to deny the Holocaust and spread baseless accusations about Jewish hostility toward humanity. While only representing one case, this rhetoric, a norm for the channel, reflects a broader institutional agenda where hate speech is presented as analysis, leveraging Al Jazeera’s global reach to legitimize and embolden antisemitism. On August 12, Al Jazeera commentator Jamal Rayyan perpetuated the trope of Jewish control over Arab leaders in a widely viewed tweet, demonstrating how Qatar uses social media to amplify

dangerous conspiracy theories. While the tweet was deleted, its damage in normalizing antisemitic narratives was already done, revealing Qatar’s strategic use of media as ideological warfare.

The targeting of youth through children’s media highlights another facet of Qatar’s agenda. In May, the Qatari children’s magazine *Jassim*, glorified violence against Jews and Israel, portraying martyrdom as an ideal for young readers. There is no doubt that by embedding antisemitic hate into formative years, Qatar is ensuring its perpetuation across generations. This deliberate indoctrination is part of a broader strategy to institutionalize antisemitism within its society, can no doubt undermine global values of tolerance and coexistence.

In September, Qatari academic Dr. Abd al-Aziz al-Khazraj released a video reiterating antisemitic conspiracy theory about Jewish control over global finance and politics. Presented as “academic insight,” this rhetoric illustrated the dangerous intersection of state sponsorship and intellectual authority. Like Al Jazeera, by providing such figures with platforms, Qatar lends credibility to hate speech, further embedding antisemitic ideologies within public discourse. This tactic reflects Qatar’s dual approach: posturing as a hub of intellectual progressivism while fostering extremism.

Qatar’s media campaign is inextricably linked to its financial and political support for groups like Hamas. By funding an organization that explicitly calls for the destruction of Israel, Qatar demonstrates that its antisemitic rhetoric is not mere commentary but a reflection of its broader geopolitical agenda. The alignment of Hamas’s narratives with those promoted by Qatari media outlets highlights the symbiotic relationship between Qatar’s propaganda machine and its support for extremist violence.

Despite its attempts to position itself as a progressive state committed to education and human rights, AGPI believes that Qatar’s actions reveal stark hypocrisy. The state invests heavily in global educational initiatives and hosts international conferences to enhance its image, even as it promotes hate through its media and academic institutions. This duplicity erodes trust in Qatar’s purported commitments to equity and inclusion, exposing it as a destabilizing force in the international community. The interconnected nature of Qatar’s campaign—spanning media, education, and financial sponsorship of extremism—emboldens hate groups, destabilizes interfaith relations, and endangers Jewish communities worldwide.

Romania

In 2024, a series of antisemitic events in Romania exposed a deeply troubling trend of rising intolerance toward the Jewish community, revealing a broader societal and political failure to address growing hostility. On June 3, a Molotov cocktail was thrown at the Israeli embassy in Bucharest, signaling a dangerous escalation of violence against Jewish and Israeli institutions. While the attack fortunately caused no injuries, it highlighted the vulnerability

of Jewish sites, particularly in the context of heightened global tensions following the Hamas-led invasion of Israel on October 7. The attack in Romania, amidst global unrest, exposed the country's failure to implement adequate protections for Jewish communities and institutions. The lack of a robust response and preventative measures sent a concerning message: antisemitic violence is tolerated, even within the political and social spheres where such actions should be unequivocally condemned.

By November, Romania's political landscape further revealed the dangerous normalization of antisemitic rhetoric when far-right politician Calin Georgescu advanced to the second round of the presidential election. Georgescu, who openly praised notorious Nazi collaborators and antisemitic figures such as Corneliu Zelea Codreanu and Ion Antonescu, garnered significant support, securing 22% of the vote. Codreanu's Legionnaire Movement, infamous for its violent antisemitic attacks, including the 1941 Bucharest Pogrom, stands as a dark symbol of Romania's unresolved past with fascism and anti-Jewish violence. Georgescu's candidacy and the support he received underscored the alarming rise of far-right ideologies in Romania, where the praise of fascist figures and revisionist histories downplaying the severity of past atrocities are gaining traction.

Furthermore, these events reveal a broader societal failure to confront antisemitism, with the Romanian state's inability to act decisively against such trends exacerbating the sense of insecurity among Jews. With a population of only 8,900 Jews in the country, the Jewish community is small, but the implications of these incidents reverberate beyond this group. The rise of far-right ideologies and the mainstreaming of antisemitic rhetoric embolden hate, making it a more accepted part of public discourse.

Russia

AGPI was began 2024, with some serious concern when Russia's Foreign Ministry, through spokesperson Maria Zakharova, downplayed the Holocaust's specific targeting of Jews, framing it instead as a tragedy that equally impacted "various ethnic and social groups". This rhetoric not only distorted the historical truth but undermined the unique suffering endured by Jewish communities during World War II. Zakharova's statements, coupled with accusations against Germany's support for Israel in a genocide case at the International Court of Justice, reflected a broader effort to diminish the Jewish narrative of the Holocaust and shift focus onto other groups' suffering.

The implications of these narratives became more apparent as Russia grappled with domestic threats to its Jewish population. In March, Russian authorities claimed to thwart an Islamic State (ISIS) plot targeting a Moscow synagogue, intended to cause mass casualties during a period of significant congregation. The failed attack, while averted, revealed a chilling reality: Jewish places of worship remain high-profile targets for extremists, emphasizing the enduring threats against Jewish communities worldwide. Despite these dangers, the Kremlin's response was marred by its simultaneous engagement in antisemitic

propaganda. Figures like Aleksandr Dugin perpetuated baseless claims, linking Jewish entities such as the Mossad to terrorist organizations like ISIS, and even implicating them in unrelated attacks, such as the Crocus City concert bombing that killed over 140 people.

The use of antisemitism as a political weapon extended to international narratives surrounding the Israel-Hamas conflict. The Kremlin amplified tensions between Muslim and Jewish communities, exacerbating divisions in regions like Dagestan, where protests erupted after a plane from Tel Aviv landed, targeting Jewish passengers amid the ongoing war in Gaza.

The broader implications of these events are alarming. Russia's dual narrative—claiming to protect Jewish communities from extremist violence while simultaneously engaging in Holocaust distortion and antisemitic propaganda—reveals a dangerous hypocrisy. It not only jeopardizes the safety of Jews within Russia but also emboldens antisemitism as a global trend. By manipulating historical narratives and amplifying conspiracies, the Kremlin has created an environment where antisemitic beliefs can flourish, reinforcing a growing sense of alienation and insecurity among Jews.

The June 24 attacks in Dagestan, among other locations was the Kele-Numaz synagogue in Derbent, which was severely damaged by fire. The violence, seemingly coordinated to disrupt both religious sanctuaries and civic peace, underscores the precarity of minority communities in the North Caucasus. Statements from regional leaders implied external orchestration, notably blaming Ukraine, but the focus on foreign scapegoats deflects from the troubling domestic reality: Russia's Jewish population continues to be a vulnerable target for terrorism and hate-fueled violence.

These fears were tragically realized again on October 30 when a mob stormed Makhachkala Airport, seeking passengers arriving from Tel Aviv. Videos showed rioters shouting antisemitic slogans, demanding identification documents to locate Jews, and even confronting passengers directly. While law enforcement ultimately regained control, the chaos injured at least twenty people, including nine police officers, with two critically wounded. The regional government's lukewarm response, marked by vague condemnations of "provocations," starkly contrasted with the Jewish community's alarm. AGPI wonders about the future of Dagestan's small Jewish population, whose roots in the region predate Islam but whose continued presence now feels untenable.

The implications for the Jewish community are profound. Beyond immediate physical danger, these incidents reinforce a sense of isolation and abandonment, driving many to reconsider their place in a society that fails to protect them. This sadly was further amplified when President Vladimir Putin's December 20th remarks accusing "ethnic Jews" of undermining the Russian Orthodox Church served as another glaring example of how antisemitic tropes are being weaponized by the state. Echoing Stalin-era propaganda, Putin's characterization of Jews as "people without kin or memory, with no roots" invoked

the Soviet-era campaign against “rootless cosmopolitans,” a term used to marginalize and persecute Jews.

For the global Jewish community, the normalization of such rhetoric and violence in Russia poses a chilling reminder of the cyclical nature of hate, while for Russia itself, it signals a descent into a more insular, intolerant society. AGPI urgently calls on the international community to unequivocally condemn these actions in order to stem the tide of antisemitism and its dangerous implications for both Russia and the broader world.

Saudi Arabia

On March 11, 2024, a troubling incident in Saudi Arabia underscored the deeply entrenched religious discrimination that continues to affect Jews, despite the country’s claims of modernization and global ambitions. During a visit to Diriyah, a UNESCO World Heritage site near Riyadh, Rabbi Abraham Cooper, co-chair of the U.S. Commission on International Religious Freedom (USCIRF), was asked by Saudi officials to remove his kippah, a traditional Jewish head covering. Rabbi Cooper, a prominent Orthodox rabbi, steadfastly refused, asserting his right to practice his faith. However, his refusal led to an escalation in which Saudi officials demanded the removal of the kippah in public and escorted the delegation from the site, ultimately forcing them to cut short their visit.

The implications of this incident extend far beyond the immediate interaction between Rabbi Cooper and Saudi officials. It sends a clear and concerning message to the international community that, despite Saudi Arabia’s push for modernization, the country is unwilling to offer religious minorities, particularly Jews, the same protections enjoyed in many other parts of the world. This failure to provide a safe space for Jewish expression fosters a climate in which Jews, whether in Saudi Arabia or abroad, feel increasingly vulnerable. The event signals that, within the kingdom, Jewish identity remains marginalized and unwelcome, perpetuating the stereotype that Judaism is foreign to the region.

Scotland

The series of antisemitic incidents across Scotland in 2024 exposes deep-seated flaws in the country’s ability and willingness to address hatred targeting its Jewish community. AGPI was happy to learn that on February 22, Scotland finally extradited French Holocaust denier Vincent Reynouard to face charges in France, a move that, while laudable, was long overdue. Reynouard’s ability to evade detection and operate under a false identity within Scotland for an extended period highlights alarming gaps in the country’s mechanisms for identifying and addressing individuals who propagate hate. The failure to preemptively address such ideologues undermines Scotland’s commitments to combat hate speech and protect vulnerable communities. The extradition, while significant, raises uncomfortable questions

about whether Scotland acted only under external pressure rather than from an internalized commitment to justice and truth.

So too, the complicity of political figures in perpetuating antisemitism further deepens the issue. On March 21, MP Angus MacNeil dismissed Israel's claims of Hamas's sexual abuse of hostages as fabricated lies, a baseless accusation that not only dismissed the suffering of victims but also amplified a narrative of denial that frequently accompanies antisemitism. By doubling down on his inflammatory rhetoric during a parliamentary debate, MacNeil highlighted a disregard for accountability and a willingness to manipulate global tragedies to score political points. Similarly, in October, the Scottish National Party expelled John Mason after he downplayed genocide claims in Gaza. While the expulsion was necessary, it arrived belatedly and only after significant public outcry.

In a similar set of events witnessed throughout this report, cultural spaces, long heralded as forums for dialogue and diversity, have not been immune to this troubling trend in Scotland either. On June 24, a halal café in Edinburgh displayed a sign declaring itself a "Zionist-free zone." This blatant act of exclusion targeted not only political affiliations but also Jewish identity, further blurring the line between criticism of Israel and outright antisemitism. The justification of such actions under the guise of political activism is a dangerous precedent, effectively sanctioning discrimination against a minority community. In July, allegations of illegal discrimination against Israeli artists at the Glasgow Festival of Contemporary Arts revealed how cultural platforms had become tools for perpetuating bias. AGPI expressed our concern in that the transformation of public spaces into battlegrounds where antisemitism masquerades as political dissent, leaving Jewish individuals ostracized and unwelcome, is a representable step similar to those taken by the Nazis across Europe.

August brought another stark example when American comedian Reginald D. Hunter used his platform at the Edinburgh Fringe Festival to launch a tirade against Zionists, culminating in verbal attacks on Israeli audience members. While his initial remarks could have been dismissed as ill-conceived, his subsequent social media posts revealed a deeper alignment with antisemitic conspiracy theories. The escalation of his commentary, paired with the inadequate response from festival organizers, demonstrated another troubling leniency toward hate speech under the guise of artistic expression.

AGPI notes that Scotland stands at a critical juncture. The persistence of these incidents requires a reckoning not only with their immediate impact but also with the broader societal conditions that allow antisemitism to thrive. Without a firm, systemic response, the country risks entrenching prejudice as a growing norm rather than an aberration. If 2024 is to serve as a turning point, it must be met with renewed commitment to justice, accountability, and the unequivocal rejection of hate in all its forms.

Serbia

The June 30 attack outside the Israeli embassy in Belgrade represents a chilling escalation of targeted violence against Jewish and Israeli institutions, further compounding the sense of insecurity for Jewish communities in Serbia and beyond. The incident, which authorities had deemed a "targeted terrorist act," highlights a failure to provide adequate safeguards for the Jewish community and its associated spaces, despite the growing global trend of antisemitism. The deliberate targeting of both the synagogue and the Israeli embassy underscores the premeditated nature of such violence, revealing an ideological intent rooted in extremist worldviews. This event is emblematic of a broader failure to proactively combat radicalization and address systemic threats to Jewish security, both nationally and internationally.

The attacker, a convert to Islam reportedly connected to the ultra-conservative Wahhabi movement, attempted to breach the Israeli embassy after abandoning an earlier plan to target a synagogue due to police presence. This sequence of actions illustrates a deliberate and escalating threat against Jewish and Israeli entities, with motivations linked to extremist ideologies that exploit religious and political tensions. That the Serbian authorities only heightened national security in response to the attack, rather than as a preventative measure, speaks to a reactive rather than initiative-taking approach to protecting Jewish spaces and combating extremism.

While Serbian officials, including President Aleksandar Vucic and Interior Minister Ivica Dacic, assured the public of the nation's capacity to combat terrorism, such reassurances ring hollow against the backdrop of an attack that might have been prevented with robust intelligence and coordinated action. The swift condemnation by Serbia's top Islamic cleric and the visit of Israeli Ambassador Yahel Vilan to the wounded officer signify important gestures of solidarity, yet they do little to address the deep-seated vulnerabilities exposed by this incident. While the acknowledgment of extremist networks and the detention of two individuals connected to the attack signal some progress, AGPI questions which broader implications remain unaddressed.

The systemic failure to combat these threats reflects a troubling normalization of antisemitism in various forms, from ideological hatred to physical violence. The incident in Belgrade is not an isolated event but part of a broader pattern AGPI stresses that hostility against Jewish communities that demands immediate and sustained action. Governments, institutions, and civil societies must address these patterns with urgency to reverse the growing trend of antisemitism and restore a sense of safety and inclusion for Jewish communities worldwide.

South Africa

The events surrounding antisemitism in South Africa throughout 2024 paint a chilling portrait of the country's disturbing failure to provide a safe space for its Jewish community, revealing how state actions and societal rhetoric have actively contributed to an escalating tide of hate. The year began ominously with South Africa's decision to accuse Israel of genocide at the International Court of Justice in early January. This marked the first time Israel would face such a charge, and the repercussions rippled across the Jewish community worldwide. South Africa's backing of this accusation was not just a political gesture—it became a thinly veiled attack on Jewish identity itself. In a nation with its own painful history of apartheid and genocide, the comparison of Israel's actions to those of past regimes triggered intense backlash. For the Jewish community, this accusation was not merely a political dispute; it was a grotesque distortion of history and reality that inflamed existing prejudices and legitimized the targeting of Jews for the actions of a foreign government. The consequences were far-reaching, setting the tone for an entire year of emboldened antisemitism.

Just one week later, the climate of animosity against Jews intensified, this time on a deeply personal level. On January 12, Jewish cricketer David Teeger, who had shown public support for Israel, was stripped of his captaincy of the South African Under-19 cricket team. The decision came after Teeger dedicated an award to the Israeli Defense Forces, triggering protests from pro-Palestinian groups. Despite an investigation by the South African Sports Confederation and Olympic Committee, which found no hate speech in Teeger's remarks, the cricket authorities chose to remove him from his role due to fears of protests and potential violence. The clear implication of this decision was that Jewish identity itself was dangerous, and that expressing support for Israel in any form was unacceptable in South Africa. This action was not merely a punitive measure against an individual but a statement about the powerlessness of Jews in the face of rising hostility. It was an act of political persecution, designed to silence and marginalize Jewish voices.

These events, however, were only the beginning of a year marked by a sharp rise in antisemitic violence and rhetoric. Throughout the year, the South African government's indifference to the increasing hate crimes against Jews became all too apparent. In January, Justice Minister Ronald Lamola shockingly denied the existence of antisemitism in the country, even as the South African Jewish Board of Deputies reported a horrifying 631 percent rise in antisemitic incidents between October 2023 and December 2023. These included assaults, vandalism, and threats of violence, yet Lamola's dismissive comments, made during an interview with the BBC, revealed a stark refusal to confront the reality of rising hate. His rejection of the evidence, particularly in the wake of the horrific October 7th Hamas attacks, signaled a disturbing lack of governmental responsibility for the safety of Jewish citizens. The government's failure to acknowledge this alarming surge in antisemitic incidents not only emboldened perpetrators but effectively gave them license to continue their attacks unchecked. In doing so, the state sent a powerful message to the Jewish community that their concerns were neither valid nor worthy of serious consideration.

Compounding these domestic failures, South Africa's foreign policy throughout 2024 further exacerbated the vulnerability of its Jewish population. In March, Minister Naledi Pandor's refusal to acknowledge Iran's authoritarianism, coupled with her defense of South Africa's relationship with the Iranian regime, raised alarm within the Jewish community. Iran's openly declared aim of destroying Israel and its history of supporting terrorism directly threatened not only Israel but Jewish communities worldwide. South Africa's alignment with such a regime reflected an alarming indifference to the safety of its Jewish citizens, fostering an environment in which antisemitism could thrive unchecked. By aligning itself with nations that advocate for the destruction of Israel, South Africa further emboldened the global movement of antisemitism and normalized the hatred that was seeping into the country's social and political fabric.

The cumulative effect of these events throughout 2024 is a disturbing rise in normalized antisemitism in South Africa—a trend that can no longer be viewed as isolated incidents but as a systemic issue fueled by political expedience, governmental indifference, and societal normalization of hate. The increasing targeting of Jews in South Africa in 2024 has underscored a tragic truth: the state has failed its Jewish citizens, not only by allowing antisemitic violence to proliferate but by actively contributing to a culture of exclusion. With political leaders not only failing to confront the problem but in some cases, exacerbating it with reckless rhetoric and foreign alliances, the Jewish community in South Africa has been left in an untenable position. Forced to navigate a hostile environment where their very identity is weaponized against them, Jews in South Africa now face a dangerous crossroads—one that could lead to even greater marginalization and isolation if these trends continue unchecked.

Spain

The surge in antisemitic incidents across Spain in 2024 underscores a troubling pattern of rising intolerance, perpetuating a sense of insecurity and alienation within the Jewish community. On February 16, the forced relocation of Barcelona's Seret Film Festival exemplified how threats from anti-Israeli groups, emboldened by cultural boycotts, can stifle freedom of expression. Despite the festival proceeding at a secret location, the harassment faced by the original venue's staff—coupled with the chilling threats of a "four-day nightmare"—revealed the dangerous nexus between cultural activism and intimidation. While organizers refused to concede defeat, the incident again exposed the fragility of public spaces for Jewish and Israeli cultural representation. This capitulation to fear underscores how easily antisemitism can masquerade as political dissent, normalizing the suppression of Jewish voices under the guise of broader geopolitical grievances.

The arrest of a man in Melilla on March 8, implicated in the radicalization and targeting of Jewish individuals, further illuminates the pervasive threat. This individual not only orchestrated an attack on a synagogue but actively incited violence online, endorsing terrorist organizations and naming specific Jewish targets. The case illustrates the alarming

ease with which antisemitic rhetoric evolves into direct threats, leveraging modern communication tools to proliferate hate. While AGPI was happy that the Spanish authorities acted decisively, the need for such intervention highlights systemic vulnerabilities in addressing the root causes of radicalization.

Perhaps most jarring was the reemergence of the phrase "Kill Jews" during León's Holy Week festivities on March 30. Centuries removed from its origins in the 15th-century pogroms, this expression—used casually by revelers in a city devoid of a visible Jewish community—embodies the deeply entrenched normalization of antisemitic language in Spanish culture. The ritual, tied to drinking "limonadas" in remembrance of an antisemitic massacre, is now dismissed by locals as an innocuous tradition devoid of racial animus. Yet, the historical context—a brutal attack fueled by economic motives disguised as religious vengeance—remains inextricably linked to the phrase. This normalization trivializes centuries of Jewish suffering and perpetuates an environment where discriminatory language is celebrated rather than condemned. Even as residents insist it is "not racist," the enduring presence of such expressions in public life reveals a societal failure to critically examine and reject its antisemitic past.

Spain's reluctance to confront its historical and contemporary antisemitism perpetuates a climate of insecurity for its Jewish residents and echoes a global trend where antisemitism is resurgent under various pretexts. These events—whether harassment campaigns, direct threats, or normalized hate speech—signal a profound failure to provide a safe and inclusive environment for Jewish communities. They also illuminate the dangerous feedback loop of rising antisemitic rhetoric fostering real-world harm, eroding trust in institutions, and emboldening extremists.

Sri Lanka

The incident on October 24, 2024, involving the arrest of three Sri Lankans suspected of plotting an attack on Israeli tourists, highlights the continued vulnerability of global tourist destinations to targeted violence fueled by geopolitical tensions. The arrests, announced by Minister of Public Security and Foreign Affairs Vijitha Herath, followed a foreign intelligence warning of a potential attack near a popular surfing destination in eastern Sri Lanka. AGPI was happy to learn that authorities promptly heightened security measures across the country to mitigate the threat, underscoring the gravity of the intelligence received. The fact that the potential attack targeted a specific demographic—Israeli travelers—points to the intersection of local grievances, international geopolitics, and the potential for extremist ideologies to exploit tourism hotspots. For Sri Lanka, a country recovering from past civil unrest and seeking to bolster its economy through international tourism, such threats underscore the delicate balance between fostering a welcoming environment and ensuring robust security measures.

But so too do the arrests raise critical questions about the presence of radicalized networks within Sri Lanka and the effectiveness of intelligence-sharing mechanisms to prevent potential violence. While the swift action by authorities may have thwarted a significant incident, the threat itself highlights the precarious nature of security in regions frequented by international tourists. Furthermore, the U.S. government's warning about attacks targeting popular tourist destinations points to the broader implications of such threats on global travel and the need for coordinated international responses.

Sweden

In recent years, Sweden has witnessed a troubling escalation in antisemitic incidents, underscoring the failure to provide a safe and inclusive environment for its Jewish community and highlighting broader societal challenges in addressing hate and intolerance. This issue came into sharp focus on February 6, 2024, when it was reported that an Iranian couple, suspected of working for the Islamic Revolutionary Guard Corps (IRGC), plotted to kill Swedish Jews. Although deported for posing a significant security threat, the lack of sufficient evidence to prosecute them reveals critical gaps in the nation's legal and security frameworks. This chilling plot not only endangered specific individuals, such as Aron Verstandig, the chair of the Official Council of Swedish Jewish Communities, but also sent shockwaves through Sweden's Jewish community, exacerbating fears of targeted violence and reinforcing the perception of inadequate state protection.

The vulnerability of Sweden's Jewish community was further underscored during preparations for the Eurovision Song Contest in Malmö in April 2024. Police rescinded permits for pro-Israel demonstrations under the guise of neutrality and security concerns, effectively silencing Jewish expressions of pride and solidarity. The cancellation, coupled with heightened security fears surrounding Israeli participation in the contest, exposed systemic issues in balancing public safety with the protection of minority rights. Malmö's Jewish population, already dwindling due to persistent antisemitism, faced intensified hostility as anti-Israel protests and hate crimes surged. The community's marginalization, compounded by inadequate governmental support, contributes to the growing alienation of Jewish residents in Sweden.

This pattern of antisemitism was starkly illustrated in the Swedish National Council for Crime Prevention's May 2 report, which documented a fourfold increase in antisemitic hate crimes in the aftermath of the October 7 Hamas-led attack on Israel. The surge in incidents, including threats, vandalism, and harassment, highlights the troubling conflation of Jewish identity with Israeli politics, often used as justification for bigotry. There is no doubt that such acts not only perpetuate a hostile environment but also signify a broader societal failure to confront and condemn antisemitism unequivocally.

The July 10 assault on attendees of the Malmö Pride Parade, targeted for wearing Stars of David, further exemplifies the dangerous intersection of antisemitism and other forms of

hate. The attack on individuals displaying pro-Israel symbols during a celebration of diversity and inclusion starkly contradicts the values such events aim to uphold. This incident, alongside similar attacks, reinforces the pervasive fear among Jewish communities and demonstrates the embodiment of antisemitic perpetrators, who act with apparent impunity in a climate of insufficient accountability.

Sadly, collectively, these incidents paint a grim picture of a society grappling with entrenched antisemitism. Sweden's failure to robustly address these acts has far-reaching implications, fostering a sense of insecurity among its Jewish population and enabling the normalization of hate. AGPI calls on Sweden to confront this crisis with decisive action—strengthening legal protections, fostering interfaith dialogue, and unequivocally condemning antisemitism—to safeguard its Jewish community and uphold its commitment to human rights and equality.

Switzerland

Switzerland has seen a disturbing surge in antisemitic incidents, marking a grim chapter for the nation's Jewish community and exposing systemic failures in ensuring their safety and dignity. On February 12, the blatant display of an antisemitic sign at a ski rental shop near Davos shocked the Jewish community. The sign, written in Hebrew, specifically targeted Jewish visitors, refusing them service due to alleged “annoying incidents.” This act of overt discrimination, condemned by the Swiss Federation of Jewish Communities as a violation of anti-racism laws, not only stigmatized an entire group but highlighted a troubling undercurrent of intolerance in one of Switzerland's most globally recognized towns.

This sense of vulnerability was compounded on March 3 when a visibly identifiable Orthodox Jew was brutally stabbed in Zurich by a 15-year-old assailant shouting “death to the Jews.” The attack, described as one of the most serious antisemitic crimes in Switzerland in two decades, left the victim in critical condition and sent shockwaves through the Jewish community. While physical assaults on Jewish individuals have historically been rare in Switzerland, the incident marked a chilling escalation in violence following the October 7 Hamas attacks in Israel. Despite assurances from authorities that further threats were unlikely, the attack exposed glaring gaps in preventative security measures for Jewish institutions and individuals.

Rare or not, a study released on March 12 revealed that antisemitic incidents in Switzerland had nearly tripled in 2023, with 155 documented occurrences compared to fifty-seven the previous year. Alarming, 114 of these incidents occurred after October 7, linking the spike directly to the Hamas-Israel conflict. These incidents ranged from verbal assaults and graffiti to physical violence, with online hate surging as well. The increase mirrors trends across Europe, where pro-Palestinian activism often crosses into outright antisemitism. Moreover, this normalization of hate speech, coupled with insufficient systemic safeguards, creates an

environment where Jewish communities are left to grapple with both immediate threats and long-term erosion of their sense of security.

The intersection of anti-Israel sentiment and antisemitism was starkly evident on March 29 when Bern city councillor Judith Schenk shared an Instagram post accusing Jews of being “child killers.” While Schenk later apologized, her invocation of a centuries-old blood libel trope highlighted the persistence of deeply ingrained prejudices. Her remarks were met with widespread condemnation, but the damage was already done. Such rhetoric legitimizes antisemitic views, fueling a culture where hate speech finds a platform, even among public officials.

The desecration of Jewish cultural sites in Zurich during the June Art Weekend, including the Bernheim Gallery and the Cabaret Voltaire, added another layer of insult. Graffiti proclaiming “Free Palestine” and “No art for genocide” defaced institutions in Jewish neighborhoods, drawing condemnation from leaders who identified the acts as pure antisemitism. These attacks, coupled with slogans like “Intifada for Victory” and Hamas symbols, show how protests against Israel can quickly spiral into targeted hatred against local Jewish communities.

The growing threat culminated on August 11 when a man poured gasoline on a synagogue in an apparent arson attempt. Although authorities dismissed him as “mentally disturbed,” the incident reflected a broader trend of emboldened antisemitic acts. Coupled with other attacks, it reinforced a narrative of escalating danger for Jewish institutions in Switzerland. AGPI believes that these acts not only terrorize local communities but also undermine Switzerland’s image as a neutral, tolerant nation.

Tunisia

2024 brought a cascade of antisemitic violence and intimidation in Tunisia, raising grave concerns about the safety and security of its dwindling Jewish community and the state’s ability—or willingness—to protect them. On February 28, a mob in Sfax targeted an abandoned synagogue, setting fire to trees in its courtyard and damaging the building’s windows. While firefighters managed to control the blaze before it engulfed the structure, the attack signified more than an isolated incident. Occurring amid the Israel-Hamas war and during sensitive negotiations for a hostage release, the event reflected how geopolitical tensions have reignited local antisemitic sentiments, transforming them into physical acts of violence. Sadly, the absence of immediate consequences or police intervention sends a dangerous signal of tacit acceptance, further marginalizing Tunisia’s Jewish population, which has already shrunk dramatically—from over 100,000 in 1948 to fewer than 1,000 today.

This was not the first incident of its kind during the war. In October, following the controversial explosion at Gaza’s Al-Ahli hospital, pro-Palestinian rioters attacked the

historic synagogue in Al Hammah, planting Palestinian flags, defacing the stone walls, and setting fires. Videos of the vandalism circulated widely, showing the blatant lack of police presence or deterrence. The synagogue, a site of immense cultural and historical significance, houses the tomb of Rabbi Yosef Ma'aravi, a 16th-century kabbalist, and had already been damaged during the Arab Spring protests in 2011. While no Jews currently live in Al Hammah, these attacks represent more than desecration of abandoned sites; they are direct affronts to the memory, identity, and history of Tunisian Jewry, illustrating a pattern of erasure that parallels the community's demographic decline.

The assault on Jewish spaces is not confined to empty synagogues. In May, the Jewish community of Djerba suffered a devastating attack during the annual Lag B'Omer pilgrimage, a tradition that draws thousands of visitors from around the world. A Tunisian national guardsman opened fire, killing two Jewish pilgrims and three security officers. This shocking act of violence deeply unsettled the community, shattering the perception of relative safety that had allowed such religious celebrations to continue. For the small Jewish population in Tunisia, Djerba's attack served as a grim reminder of their vulnerability, even in spaces meant to foster faith and community, and further, it highlighted the government's inability to prevent such incidents or provide robust security, further isolating Tunisia's Jews and amplifying their fears about the future.

AGPI stresses that by failing to act decisively against perpetrators or safeguard historical sites, Tunisia risks perpetuating a dangerous cycle of impunity, where violence against Jews is not only tolerated but expected. The implications are profound—not just for the Jewish community but for the broader values of diversity and coexistence that Tunisia has long claimed to uphold.

Türkiye

In 2024, Türkiye witnessed a series of events that highlighted a growing trend of antisemitism, reflecting both societal undercurrents of hate and the failure of the state to protect its Jewish community. On February 1, a wave of protest erupted outside the Israeli consulate in Istanbul, as demonstrators expressed vehement opposition to the planned visit of Israeli President Isaac Herzog. The chants, including “We don’t want baby killers” and “Murderer Israel get out of Palestine,” exposed the deep-seated animosity towards Israel that has increasingly blurred into anti-Jewish rhetoric. The protesters condemned Herzog’s visit as a betrayal of Muslim solidarity, with some calling for the destruction of Israel and condemning its leadership in the most violent terms.

By May 1, Türkiye’s involvement in the political arena further fueled this climate of hate when the Turkish government announced its support for South Africa’s case at the International Court of Justice, accusing Israel of committing genocide in Gaza. While the case was allegedly rooted in political opposition to Israeli military actions, the rhetoric from Turkish officials, including President Erdogan’s repeated calls for Israel to face justice, became

increasingly hostile and dehumanizing. Erdogan's harsh language—referring to Israel as a “terror state” and accusing it of Nazi-like behavior—served to normalize antisemitic expressions, intertwining the discourse of Palestinian solidarity with a broader demonization of Jews. This intersection of anti-Zionism and antisemitism further alienated Türkiye's Jewish population, as the vilification of Israel often spilled over into wider attacks on Jewish identity and heritage.

A more insidious manifestation of this animosity came in October when reports emerged of a neo-Nazi faction operating in Türkiye, linked to the country's National Intelligence Agency (MIT). This ultra-nationalist group, known as the National Front Party, openly embraced Hitler's National Socialist ideology and promoted the supremacy of Turkish ethnicity. The group's inflammatory actions—ranging from public demonstrations to violent threats against ethnic and religious minorities, including Jews—illustrated a dangerous undercurrent of hate that the Turkish government has failed to suppress. Despite the group's openly antisemitic rhetoric and admiration for Nazi ideals, the Turkish state has largely ignored calls for legal accountability. The National Front Party's activities, including advocating for the exclusion of Jews and other minority groups from Turkish society, are compounded by the state's inaction, allowing such groups to grow unchecked and emboldening individuals to target Jews with impunity. This failure to intervene and curb hate speech represents a systemic issue, where elements within the government may even tacitly support such factions for political gain.

From state-backed accusations of genocide against Israel to the rising prominence of neo-Nazi ideologies, AGPI believes that these incidents demonstrate the broader implications of failing to provide a safe space for the Jewish community. The failure to tackle antisemitism not only undermines the safety and dignity of Turkish Jews but also perpetuates a cycle of hate that reaches beyond Türkiye's borders, influencing global attitudes towards Jews and Israel.

United Arab Emirates

The brutal murder of Rabbi Zvi Kogan in the United Arab Emirates on November 24, 2024, highlighted a chilling rise in antisemitism that transcends borders and cultures. Kogan, an Israeli-Moldovan rabbi, was found dead after being reported missing earlier in the week. His death, described by Israel as a “heinous antisemitic terror incident,” comes at a time of heightened tensions in the Middle East, exacerbated by the ongoing conflict between Israel and Palestinian groups such as Hamas. The killing occurred in Dubai, a city known for its cosmopolitan atmosphere and relatively progressive policies, yet the attack reveals a darker undercurrent of hate that has emerged amid political unrest in the region.

Kogan's murder was not an isolated event but is part of a growing wave of violence directed at Jewish individuals and communities. The UAE, which has increasingly positioned itself as a diplomatic bridge between Israel and the Arab world since the 2020 Abraham Accords,

found itself at the epicenter of this tragedy. While the UAE has cultivated a reputation for moderation, particularly by opening synagogues and Jewish businesses in Dubai, Kogan's death underscores the failure of the country to fully safeguard its Jewish population from the rising tide of antisemitism in the region. The authorities in the UAE were quick to announce the arrest of three individuals in connection with the murder, but the government's initial reluctance to acknowledge Kogan's Israeli citizenship—referencing him only as Moldovan—reflects a reluctance to confront the underlying issues of religious intolerance.

The attack against him, an emissary of Jewish faith and culture, was a direct assault not just on an individual but on the broader Jewish presence in the Middle East. The fact that his kosher grocery store in Dubai had been the target of online protests by pro-Palestinian supporters, and the visible desecration of mezuzahs, also reveal the growing animosity towards Jewish establishments, which were previously symbols of religious tolerance in the region.

Kogan's death also feeds into a larger, more disturbing global trend of growing antisemitism. Across Europe, the United States, and the Middle East, there has been a marked increase in attacks on Jewish communities, fueled in part by political rhetoric surrounding the Israeli-Palestinian conflict. In countries like the UAE, where diplomatic relations with Israel have recently been normalized, there is a disturbing convergence of anti-Zionist rhetoric with outright antisemitism. For AGPI, the implications are clear: the more that political leaders stoke division and animosity based on religious and national identity, the more vulnerable Jewish communities will become to violence and hatred.

The murder of Rabbi Zvi Kogan is not merely an isolated act of terrorism; it is part of a larger, troubling pattern of antisemitism that is becoming normalized, even in places that have outwardly embraced peaceful coexistence. His tragic death serves as a stark reminder that political instability, hate-filled rhetoric, and the failure to confront the root causes of prejudice only serve to perpetuate the growing threat of violence against Jews. The consequences of this failure extend far beyond the immediate loss of one life—they signal a troubling future where the Jewish community is increasingly at risk, not only in the UAE but in many parts of the world.

United Kingdom

In 2024, the United Kingdom faced a stark rise in antisemitic incidents, highlighting deep-rooted issues across cultural, political, and legal spheres. The year was marked by events that exposed the vulnerability of Jewish communities, the normalization of antisemitic rhetoric, and the systemic failure to confront hate effectively.

One of the most controversial incidents occurred in December when the Brighton Dome hosted *Let It Be a Tale*, a youth production inspired by Palestinian activist Refaat Alareer. Alareer is notorious for his inflammatory rhetoric, including calling Jews “evil” and justifying

Hamas's October 7 attacks on Israel. Despite protests from UK Lawyers for Israel (UKLFI) and other advocacy groups, the production proceeded with backing from Arts Council England and Brighton & Hove City Council. Critics argued that public funding for such a production legitimized Alareer's views and demonstrated a failure to consider the consequences of promoting narratives that dehumanize Jewish people.

The arts and cultural sectors, traditionally viewed as spaces of inclusion and understanding, became battlegrounds for antisemitic hostility. Candida Gertler, a prominent philanthropist, resigned from several UK arts organizations in December, citing a growing tolerance for antisemitism within cultural institutions. Her resignation followed criticism from over 1,100 artists for her public support of Israel, a stark example of how anti-Israel sentiment often spills into antisemitism. Earlier in the year, in May, the Hay Festival succumbed to pressure from anti-Israel activists and severed ties with Baillie Gifford, one of its main sponsors, citing alleged financial ties to Israel. This decision, celebrated by proponents of the Boycott, Divestment, and Sanctions (BDS) movement, alienated Jewish communities and reinforced the conflation of Jewish identity with geopolitical controversies.

Public spaces were also marred by antisemitic hostility. On November 2, protests ostensibly addressing the Israeli-Palestinian conflict turned violent, culminating in the desecration of the Jewish National Fund's headquarters. These protests, which targeted Jewish institutions rather than fostering constructive dialogue, underscored how political dissent often masks outright hatred toward Jewish people. A day later, at the Edinburgh Festival, comedian Reginald D. Hunter incited animosity against Israeli audience members who objected to his offensive joke about Israel. As tensions escalated, audience members chanted "Free Palestine" and accused Israelis of genocide, with Hunter refusing to intervene. Anti-antisemitism advocates widely condemned this incident as emblematic of the normalization of hostility in public discourse.

Even symbolic figures of Jewish heritage were targeted. In February, a statue of Amy Winehouse in Camden Market was defaced with a pro-Palestinian sticker that covered the Star of David. Advocacy groups condemned this function as antisemitism disguised as political expression, further demonstrating how Jewish identity is often attacked under the guise of activism. Around the same time, Jewish actor Tracey-Ann Oberman faced threats during the premiere of *Merchant of Venice 1936*, a play confronting historical antisemitism. Despite the play's aim to educate audiences about prejudice, Oberman's experiences underscored the persistent hostility faced by Jewish individuals even in spaces of historical reflection.

Digital platforms and legal responses to antisemitism also fell short in 2024. In December, Mohammed Nafees Ahmed, a self-identified Hamas supporter, was sentenced to only one year in prison after making threats against Prime Minister Keir Starmer and spreading antisemitic slogans supporting proscribed terrorist organizations on social media. While his conviction was welcomed by AGPI, the leniency of the sentence raised concerns about the adequacy of legal measures in deterring hate speech and extremist activity.

Media platforms further exacerbated the problem. In November, Nadia Sawalha used her position on ITV's *Loose Women* to propagate conspiracy theories about Jewish control of the media and misrepresent Palestinian freedom fighters. Despite condemnation from the Campaign Against Antisemitism (CAA), ITV failed to impose any meaningful consequences, reflecting a broader reluctance within media organizations to confront antisemitic narratives. Similarly, in July, the BBC invited Ms. al-Dawi, a commentator with a history of antisemitic rhetoric, to appear on its Arabic channel. Al-Dawi had previously justified Hamas's October 7, 2023, attacks as "necessary" for Palestinian self-defense. By offering her a platform without scrutiny, the BBC enabled the spread of dangerous and prejudiced narratives.

Public figures further amplified antisemitic rhetoric. In October, renowned filmmaker Asif Kapadia retweeted a comparison of Israel to Nazi Germany using an image from *Schindler's List*. Though Kapadia eventually apologized and resigned as a patron of the Grierson Trust, his actions highlighted how prominent individuals can perpetuate harmful tropes under the guise of political critique. Earlier in the year, in January, Sky News presenter Belle Donati drew parallels between Israeli military actions and the Holocaust, trivializing the historical genocide and fueling damaging rhetoric. Although Donati issued an apology, the incident revealed how public discourse continues to enable antisemitism.

Institutional antisemitism persisted in trusted organizations. BBC senior scheduler Dawn Queva referred to the Holocaust as a "holohoax" and spread antisemitic conspiracy theories on social media. While the BBC promised disciplinary action, this incident underscored the presence of deep-seated prejudices within influential institutions. The Labour Party also faced criticism when candidate Azhar Ali promoted antisemitic conspiracy theories related to the October 7 Hamas attacks. Despite calls for his removal, Ali remained a candidate, reflecting the political complacency toward addressing antisemitism.

The events of 2024 demonstrated that antisemitism in the United Kingdom is not confined to isolated incidents. It permeates cultural institutions, public discourse, digital platforms, and even trusted organizations. The indifference of societal structures to effectively counter hate speech and prejudice continues to jeopardize the safety and dignity of Jewish communities. Addressing this requires not only stronger legal measures but also a concerted effort to challenge the normalization of antisemitism in all its forms.

United States

The wave of antisemitism in the United States throughout 2024 has escalated alarmingly, marked by several high-profile and violent incidents, and exacerbated by institutional failures to address this crisis. From December to the start of the year, the frequency of antisemitic incidents increased drastically, demonstrating a broader societal shift toward unchecked hatred.

On December 23, 2024, a survey conducted by the Anti-Defamation League (ADL) found that 71% of Jewish parents reported having witnessed or experienced antisemitism within K-12 schools. This alarming statistic highlights the growing presence of hate within educational institutions, which should ideally be places of safety and learning.

Additionally, on December 19, 2024, antisemitic graffiti was found in Montauk, Long Island, and on December 23, 2024, a group of pro-Palestinian protesters disrupted an event at the National LGBTQ Task Force's Creating Change conference in a clear act of targeting Jewish individuals. The protesters interrupted a reception featuring Israeli LGBT activists, underlining a troubling intersection between the pro-Palestinian movement and antisemitic sentiments that have found footholds in both political and activist spaces.

Moreover, the academic environment has not been immune to this rising tide of hate. On December 21, 2024, Hunter College's Jewish Studies Center director publicly accused CUNY of ignoring antisemitism on its campus, citing a pattern of institutional neglect. On December 16, 2024, a 20-year-old student was allegedly attacked on the campus of Columbia University, where his Israeli flag was stolen during a violent confrontation that is currently being investigated as a hate crime. These incidents reflect a disturbing failure of higher education institutions to address and prevent antisemitism among students and faculty.

The failure of institutions to act decisively is also highlighted by the findings of a December 14, 2024, report from the U.S. Department of Education, which revealed that University of Michigan had not adequately investigated antisemitic complaints from its Jewish students. Similarly, the University of California, San Francisco, faced allegations of discrimination against Jewish patients, with some reportedly feeling compelled to conceal their Jewish identities to receive proper care, highlighting the extent to which discrimination against Jews has infiltrated public service systems.

Violence against Jewish individuals has become increasingly prevalent. On December 5, 2024, a series of swastikas were spray-painted in East Greenwich, Rhode Island, while on December 16, 2024, the FBI thwarted an attempted mass casualty attack on the Israeli consulate in New York City, a stark reminder of the growing extremism and the dangerous levels of antisemitic sentiment. In another alarming development, incidents against Jewish healthcare workers have seen a drastic increase, with antisemitic attacks on Jewish medical professionals doubling since October 2023.

In parallel with these acts of violence, antisemitic rhetoric has permeated social and political spheres, often fueled by political agendas that target Jewish identity and Israel. On October 31, 2024, journalist Abigail Shrier reported that teachers, administrators, and pro-Palestinian activists coordinated efforts to instill anti-Israel sentiment within K-12 classrooms. This indoctrination aligns with rhetoric shared by Francesca Albanese, a prominent speaker at a Barnard College event on October 30, 2024, where she referred to

Israel's actions in Gaza as "genocide," directly justifying the October 7, 2024, massacre of Israeli civilians by Hamas and questioning Israel's legitimacy as a state.

On October 30, 2024, a Jewish man was harassed on the Upper East Side of Manhattan, marking another incident where Jews were targeted in a public space. Similarly, the Jerusalem Coffee House in Oakland, CA was embroiled in controversy on October 30, with reports of Jewish customers being refused service, further illustrating the hostile environment Jews face in everyday life.

The situation has grown so dire that the ADL's October 30, 2024, report revealed that antisemitic hate crimes had increased by 46% in Chicago alone. Meanwhile, a Chicago Board of Education member who had previously posted antisemitic content online was appointed to lead the board, further highlighting the systemic failure to confront antisemitism at institutional levels. The Twitch platform, on October 30, 2024, also came under fire for allowing the spread of antisemitic hate speech without adequate intervention, leaving Jewish users vulnerable to online harassment.

In response to these incidents, many Jewish individuals feel increasingly unsafe, facing rising hostility in both public and private spaces. The failure of political, educational, and corporate institutions to adequately address and combat this rising tide of antisemitism not only endangers the Jewish community but also sets a dangerous precedent for how hate can be normalized within societies.

These troubling developments underscore the urgent need for a comprehensive response that prioritizes the safety, dignity, and rights of Jewish individuals across the United States. Stronger policies, more decisive actions by institutions, and widespread education about antisemitism are essential in combating this growing crisis. The year 2024 serves as a grim reminder of the profound work still needed to address this pervasive and increasingly visible form of hate that threatens the security and well-being of Jewish communities across the country.

The events in September and August 2024 further highlighted the growing trend of antisemitism in the United States, with particular attention drawn to the failure of institutions, media, and law enforcement to provide adequate protections and condemn these acts of hate.

In September, the Jewish community found itself confronting a series of high-profile instances that underscored the escalating atmosphere of hostility toward Jews. On September 12, an alarming act of antisemitic vandalism occurred when a Jewish cemetery in New York was defaced with swastikas and other hate symbols. This attack on a sacred space was not isolated but part of a broader surge in antisemitic incidents, including a spate of antisemitic graffiti in various cities. The timing of these attacks coincided with a growing public conversation about the normalization of hate, evidenced by the continuing silence or minimization of such acts by both law enforcement and media outlets. In many instances,

authorities were slow to respond, undermining the sense of security that Jewish communities should expect from the state.

August also saw a disturbing continuation of these trends. On August 5, a swastika was discovered painted on the door of a synagogue in Los Angeles, marking another in a series of direct attacks on Jewish spaces. In addition, there were reports of antisemitic content circulating across social media platforms, reflecting a wider trend of online harassment that has come to dominate the public sphere. These events were compounded by the broader societal issue of academic institutions allowing antisemitic ideologies to fester under the guise of free speech. For example, on August 9, a university in California was criticized for allowing speakers with controversial views on Israel to hold events on campus without any real pushback or efforts to foster balanced discourse. These institutions, rather than creating safe spaces for Jewish students and staff, were allowing the proliferation of dangerous ideologies that incite hatred and division.

In both September and August, the increasing normalization of antisemitic sentiment across American public life became undeniable. Despite the mounting evidence of harm to Jewish communities—through direct assaults, threats, and institutional indifference—there remained a troubling lack of a comprehensive, nationwide response to these acts of violence and discrimination. The ongoing failure to hold perpetrators accountable, along with the growing apathy from both government and social institutions, has left Jewish individuals and communities feeling vulnerable and increasingly marginalized. As the trend of antisemitism continues to gain momentum, the need for swift action and solidarity has never been more critical. Without concerted efforts to challenge these hateful ideologies, there is a real danger that the Jewish community will be further excluded from the protections and respect that every group deserves.

In 2024, the Jewish community in the United States experienced a growing wave of antisemitism, as a series of violent incidents, inflammatory rhetoric, and institutional failures highlighted the failure to protect Jewish people and their spaces. This uptick in hostility was underscored on July 2, when a journalist from *The Palestine Chronicle* shared an image on social media depicting a rescued hostage as a pig drinking blood. This grotesque portrayal was part of a broader pattern of disturbing acts. That same day, former *Grey's Anatomy* star Jesse Williams faced calls for action after posting antisemitic comments about Israel, further reflecting the mainstreaming of such sentiments in popular discourse. In North Carolina, at a seminar titled “Strategic Lessons from the Palestinian Resistance,” a group of pro-Palestinian protesters reportedly assaulted three pro-Israel activists, an incident that exemplified how these tensions were spilling over into physical violence against Jews, highlighting the growing animosity and deepening rift between pro-Palestinian and pro-Israel factions.

The gravity of these events was compounded by a July 2 joint statement issued by seven U.S. Holocaust museums, which condemned antisemitic graffiti that read “Genocide in Gaza,” defacing an image of a Holocaust survivor. In a disturbing move, Seattle police initially

declined to investigate the incident as a hate crime, underscoring a systemic failure by law enforcement to address the rising tide of antisemitism. The Jewish community was left with a chilling message: their safety was secondary to broader political agendas, with the authorities' unwillingness to act exacerbating their vulnerability. This situation was compounded by the failure of educational institutions, as seen on July 1, when students at Union Theological Seminary petitioned for the reinstatement of a professor dismissed from Columbia University for defending Hamas. The petition reflected a disturbing trend in academia, where antisemitic ideologies were cloaked under the guise of free speech or academic freedom, further alienating Jewish students and faculty from the very institutions meant to support them.

These incidents were not isolated but part of a broader and deeply troubling pattern. On May 27, a swastika was drawn on an Israeli café in Chelsea, Manhattan, part of a series of targeted attacks. At the same time, in Elmhurst, Illinois, two teenagers carved swastikas into playground equipment, symbolizing how such hate was infiltrating even the most innocent of spaces. This was further amplified by Rep. Rashida Tlaib's speech at a Detroit conference on May 27, where she denounced Israeli leadership in incendiary terms, promoting a narrative that vilified Jewish people, particularly those who supported Israel. This rhetoric only fueled a public atmosphere where Jews were viewed as complicit in supposed atrocities, further entrenching a toxic climate of hostility and suspicion.

As antisemitism crept into universities, Jewish students were increasingly targeted. A May 22 Siena College poll revealed that many Americans saw the peaceful demonstrations in support of Gaza as crossing into antisemitism. Jewish students mirrored this sentiment, particularly at Northwestern University, where a journalism professor likened Israeli actions to genocide and justified Hamas attacks. The failure of the administration to address these issues, despite numerous complaints, left Jewish students feeling isolated and marginalized both socially and academically. The lack of meaningful action from universities turned these spaces of learning into hostile environments, leaving Jewish students to fend for themselves against a growing tide of prejudice.

On May 28, Seattle's Wing Luke Museum became another flashpoint when it shut down its "Confronting Hate Together" exhibit after staff walked out in protest over its problematic conflation of anti-Zionism with antisemitism. This failure to distinguish between legitimate political discourse and hate speech reflected broader societal indifference to Jewish experiences, further minimizing the significance of historical Jewish trauma, particularly the Holocaust. Similarly, in Pittsburgh on May 24, a man was arrested for defacing a synagogue with hate symbols while also facing charges related to bomb-making, illustrating the growing scale of violence linked to antisemitic rhetoric. In California, violent threats were made against Jewish communities, further reflecting the volatile environment surrounding Jewish individuals.

These incidents mirrored the increasing normalization of antisemitism across various spheres of society, including media, political discourse, and even the public sphere. On June

20, Jewish organizations criticized Wikipedia for labeling the Anti-Defamation League (ADL) as an unreliable source on antisemitism and Israel. This attack on one of the foremost organizations combating antisemitism demonstrated how even influential platforms were contributing to the legitimization of harmful antisemitic narratives. Similarly, the rise of antisemitic graffiti and threats on social media illustrated that these behaviors were increasingly becoming normalized in the public consciousness, empowering perpetrators and further isolating Jewish communities.

Institutional failures continued to permeate public and political spheres. On May 21, the Trump campaign released a video referencing a “united Reich” under a potential second term, invoking Nazi imagery and ideologies that fueled further animosity toward Jews. Republican figures, such as U.S. Senator Roger Marshall, opposed legislation aimed at curbing antisemitism, claiming it violated Christian scripture, thereby stoking tensions between Jewish citizens and their elected representatives. These political stances reflected a broader permissiveness toward antisemitic rhetoric within mainstream political discourse, where the concerns of the Jewish community were sidelined and their safety compromised.

Moreover, these incidents resonated deeply within Jewish communities, as seen on May 23, when a rock was thrown through the window of a Seattle home displaying pro-Israel signage. This act of violence, alongside other incidents such as May 19 vandalism of Jewish staffers’ homes and May 19 instances of swastikas appearing in public schools, painted a grim picture of the physical and emotional toll these attacks took on Jewish individuals. They were not just victims of abstract political debates; they were being personally targeted, and their safety was in direct jeopardy.

The failure to protect Jewish people from rising hate and violence exposed the deep flaws within American institutions, which failed to safeguard Jewish spaces and people at every level—from universities to the police force, from political leaders to everyday citizens. In high schools, where swastikas were drawn in bathrooms and locker rooms, young people were increasingly exposed to hateful rhetoric that normalized antisemitism. In cities across the nation, Jewish people faced threats not only in the streets but in their homes and schools, illustrating the growing normalization of this hate in every corner of American life.

The year 2024 has witnessed a disturbing surge in antisemitism across the United States, with specific events highlighting this alarming rise. One of the most shocking incidents occurred on April 9, 2024, when a food delivery driver in Rockland County, New York, backed his vehicle into a customer during a personal dispute, shouting antisemitic slurs. This incident is a stark example of the dangerous environment Jewish individuals face, even in ordinary interactions. On the same day, Vanderbilt University's student government denied membership to the Students Supporting Israel chapter in the Multicultural Leadership Council, a move emblematic of the growing antisemitic atmosphere in academic spaces.

This disturbing trend continued April 8, 2024, when a bag of rat poison was discovered in Lincoln Park, Chicago, along with an antisemitic message. Such acts not only represent a

direct attack on Jewish communities but also serve to fuel the broader climate of hate and fear. An April 2, 2024, survey from Pew Research further confirmed these concerns, showing that most Americans recognize that antisemitism has worsened since the October 7, 2023, attacks in Israel, with many citing the conflict between Israel and Hamas as the key driver behind the increase in antisemitic incidents.

The pervasive rise in antisemitism was visible in other high-profile incidents, such as the vandalization of displays supporting Israeli hostages in Newton, Massachusetts, on April 5, 2024, and the discovery of antisemitic graffiti in Santa Monica, California, around the same time. In March 2024, New York City saw a staggering forty-three antisemitic incidents in a single month, illustrating just how severe the crisis has become. These events demand immediate action, yet there has been a disturbing lack of meaningful response from both public institutions and political leaders.

The failure of educational institutions to protect Jewish students has also been a major issue. On April 1-5, 2024, Columbia University faced controversy when pro-Palestinian students celebrated Hamas and justified the October 7 attacks. The administration's suspension of students involved in this celebration only highlighted the lack of effective response to antisemitic behaviors on campuses, which continued at other schools like Rutgers University. Instead of fostering an environment of inclusivity and respect, universities have allowed antisemitism to flourish unchecked.

In February 2024, a disturbing series of events further highlighted the growing antisemitic sentiment across the U.S. On February 15, 2024, Jewish community centers in New York received bomb threats that sent law enforcement on high alert. In another incident, February 17, 2024, the words "Death to the Jews" were spray-painted on a synagogue in Los Angeles, symbolizing the growing tension and violence directed at Jewish communities. On February 20, 2024, the Anti-Defamation League (ADL) reported a sharp increase in antisemitic incidents, including harassment and vandalism, compared to previous years. This surge also coincided with increased hate speech and violent rhetoric on social media platforms, which further emboldened individuals committing these acts.

The political landscape has exacerbated this situation. On March 4, 2024, Georgia Congressman Mike Collins defended his reposting of an antisemitic post, dismissing it as a misunderstanding. This endorsement of hate speech from a public figure sent a clear message that antisemitism would not be condemned in the political sphere. Figures like Max Blumenthal, who spread conspiracy theories about the October 7 attacks, further normalized this rhetoric in political discourse, contributing to a culture where hate against Jews is not only tolerated but often encouraged.

At the community level, antisemitic violence has also been on the rise. On January 17, 2024, a Jewish woman and her daughter were surrounded and harassed by pro-Palestinian protesters in Philadelphia, with the attackers shouting antisemitic slurs. Additionally, on January 4, 2024, the FBI investigated bomb threats targeting synagogues and Jewish centers

in Massachusetts and California, signaling that the threat to Jewish safety is widespread and growing.

These incidents are just the beginning. From the Rockland County attack to the lack of action by universities and political figures, the rise of antisemitism in 2024 presents a dire threat to the safety and well-being of Jewish communities. The failure of institutions to act decisively and condemn these acts of hate has left Jewish Americans feeling increasingly vulnerable. The United States must confront this crisis head-on, with both political leaders and the public working together to ensure that antisemitism is not allowed to fester or thrive. Until meaningful action is taken, Jewish communities will continue to face escalating hate and violence.

Vatican City

The year 2024 has laid bare a distressing surge in global antisemitism, with incidents in Vatican City highlighting a deeply troubling failure to provide safety and dignity to Jewish communities. These events have cast doubt on the Catholic Church's commitment to combating antisemitism, exposing a widening chasm between its rhetoric and actions. While Pope Francis has denounced antisemitism as a "sin against God", his inconsistent responses to recent events and troubling gestures have undermined the trust of Jewish leaders and communities worldwide.

While the escalation of violence in the Holy Land, particularly following the October 7, 2023, Hamas-led massacre, has reverberated globally. AGPI was pleased to learn that on February 6, 2024, Pope Francis issued a letter to Jewish theologian Karma Ben Johanan condemning antisemitism and urging peace and coexistence. However, his hesitation to unequivocally condemn Hamas's terrorism, coupled with his remarks suggesting that Israel's military actions in Gaza could "bear the characteristics of genocide", must also be criticized. These comments have been perceived as legitimizing antisemitic narratives under the guise of political critique, amplifying hostility toward Jewish communities. AGPI echoed remarks by Israeli Ambassador Yaron Sideman who decried that the Popes comments were categorically false and dangerously inflammatory, arguing that they trivialize the Holocaust and blur the line between political critique and outright bigotry.

But symbolism from the Vatican has compounded this growing sense of alienation. One only needs to look at this past Christmas where Pope Francis inaugurated a nativity scene in the Vatican that included a baby Jesus wrapped in a keffiyeh, a symbol associated with Palestinian nationalism. This imagery, widely interpreted as eroding the Jewish historical connection to Judea, struck a nerve within the Jewish community. Although the keffiyeh was later removed, the damage was done, feeding into a broader narrative that questions the Vatican's sensitivity to Jewish identity and historical trauma.

Sadly, these actions and remarks have reignited long-standing tensions in Jewish-Catholic relations. Despite the strides made since the Second Vatican Council's *Nostra Aetate* in 1965, which repudiated anti-Jewish stereotypes, Pope Francis's actions reflect a persistent theological and cultural disconnect. His references to "hypocritical Pharisees" in homilies, his assertion that the Jewish Torah "does not give life," and his unscheduled 2014 visit to the security barrier near Bethlehem have all strained ties. AGPI joined Jewish leaders who have repeatedly expressed frustration over these missteps, seeing them as part of a broader pattern of insensitivity and equivocation.

The implications of these incidents are far-reaching, as they contribute to a normalization of antisemitism and embolden those who perpetuate hate under the pretext of solidarity with Palestinians. Jewish leaders have appealed to Pope Francis to unequivocally condemn Hamas's atrocities and recognize the existential threats faced by Jews worldwide. However, his delayed and measured responses, focusing on abstract calls for peace rather than confronting the perpetrators of violence, have left Jewish communities feeling abandoned. German theologian Gregor Maria Hoff has criticized this approach, arguing that invoking dialogue and cooperation is futile while the Jewish people fight for survival in their ancestral homeland.

It is the belief of AGPI that the Vatican's rhetoric and symbolic gestures have undermined its moral authority, perpetuating a dangerous narrative that diminishes Jewish concerns. This failure to act decisively against antisemitism risks emboldening extremists and deepening divisions. As the Jewish community grapples with rising hate crimes and a growing sense of insecurity, the Church's failure to address these concerns with clarity and conviction represents a betrayal of its proclaimed values of equity and inclusion.

Venezuela

A striking example of this normalization of antisemitism came in August, when Venezuelan President Nicolás Maduro blamed "Zionists" for his political setbacks. This declaration, though couched in political rhetoric, drew directly on centuries-old antisemitic tropes, casting Jews as shadowy conspirators orchestrating global chaos. Maduro's scapegoating of "Zionism" reveals a larger, troubling trend where political leaders worldwide increasingly adopt antisemitic tropes for their own gain, feeding a narrative that positions Jews—or in this case, the broadly defined "Zionists"—as enemies to be vilified. By separating the term "Zionism" from Judaism, Maduro attempts to cloak his antisemitism in a guise of political discourse, allowing him to perpetuate harmful stereotypes without drawing the same level of international condemnation. However, as this rhetoric circulates globally, its effects are unmistakable: antisemitism becomes more entrenched in public discourse, and the safety of Jewish communities worldwide is further compromised.

Maduro's comments are part of a wider pattern in which antisemitic sentiment is allowed to proliferate without significant pushback from international bodies. The normalization of

terms like "Zionist conspiracy" in global political rhetoric has an insidious effect: it transforms harmful, hateful language into acceptable discourse. This phenomenon was mirrored elsewhere, most notably in Algeria, where an Olympic controversy was attributed to a "Zionist conspiracy" despite no Israeli involvement. The fact that such a claim was made by a high-ranking sports official without consequence underscores how pervasive and unchecked antisemitic rhetoric has become in many regions. What these signals for AGPI is a dangerous trend of institutionalized ignorance or indifference to the implications of antisemitism. When political figures and institutions fail to challenge such statements, they inadvertently endorse them, creating an environment where antisemitism can thrive unchecked.

Vietnam

On July 1, 2024, an unsettling incident unfolded in Hanoi, Vietnam, when a Jewish family was violently ejected from a restaurant by a shop owner who declared, "My shop doesn't accept people from your country." The family, the Namdars, known for their vlog "That Jewish Family," were amid a photoshoot with their young children when the owner, upon noticing the father's kippah, began hurling antisemitic insults at them. The Namdars, who are Orthodox Jews, were confronted with open hostility simply because of their Jewish identity, a situation that was captured in a video that quickly went viral, accumulating over 40,000 views. The video and the accompanying caption revealed the profound implications of the event: it was not just a case of discrimination but a stark reminder of how antisemitism, disguised as anti-Zionism, has seeped into everyday life, even in places far from the ongoing Israeli-Palestinian conflict. The shop owner's aggression—especially toward young children—served as a chilling symbol of how deeply ingrained hatred toward Jews can be, regardless of geographical or political context.

The Namdars' experience in Vietnam, a country with a small Jewish population, demonstrates that antisemitism is no longer confined to regions with longstanding political disputes over Israel or historical tensions with Jewish communities. Rather, it is becoming a globally pervasive issue, often disguised under the guise of political activism or anti-Zionism. This notion, that criticism of Israel can be disconnected from hostility toward Jews, is a dangerous myth, one that fails to recognize the deep ties between Jewish identity and the state of Israel for many people. The shop owner's words, "My shop doesn't accept people from your country," not only denounce the Namdars' Jewishness but also reinforce a broader narrative in which Jews are seen as outsiders, undeserving of respect or safety, regardless of their nationality or political stance. The incident in Vietnam, therefore, is not an isolated act of prejudice but part of a larger, worrying global pattern in which Jewish people are scapegoated for broader geopolitical conflicts they may have no personal stake in.

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