



National Report Card on Government Measures to Counter Antisemitism and Foster Jewish Life

SPAIN 



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ABOUT THE NOA PROJECT

NOA – Networks Overcoming Antisemitism offers a pioneering approach to tackling the problem of rising antisemitism in Europe. With its unique partnership of major Jewish networks, it benchmarks EU Member States' policies across various areas. It helps them develop and implement holistic national action plans to address and prevent antisemitism, as well as foster Jewish life. For more information, see:

www.noa-project.eu

ABOUT CEJI - LEAD PARTNER, NOA PROJECT

CEJI – A Jewish Contribution to an Inclusive Europe stands with people of all backgrounds to promote a Europe of diversity and respect. CEJI's activities include delivering diversity education and enhancing interfaith and intercultural dialogue, while advocating in the EU against antisemitism and all forms of discrimination. For more information, see: www.ceji.org

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[European Union of Jewish Students \(EUJS\)](#)

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FOREWORD FROM THE EUROPEAN COMMISSION COORDINATOR ON COMBATING ANTISEMITISM AND FOSTERING JEWISH LIFE

We at the European Commission are proud to support the NOA-Networks Overcoming Antisemitism project, a unique partnership of European Jewish organisations that came together in 2019 with the aim of supporting holistic policy and practice to overcome antisemitism and foster Jewish life. The project aligns with and contributes to the European Commission's objectives, as outlined in its first-ever EU Strategy on combating antisemitism and fostering Jewish Life, presented on 5 October 2021, and reiterated in the Council Declaration on 15 October 2024.¹

NOA provides a pragmatic approach and framework that pairs security, education, and support for Jewish life with preventive and interventive measures at transnational and national levels. The NOA partners bring complementary expertise, tools, and engagement techniques, drawing on hundreds of affiliate members as well as their own networks. Their vision is to advance an inclusive and democratic Europe where Jewish communities thrive.

NOA's long-term goals include monitoring Member States' policies and actions to counter antisemitism and foster Jewish life through their government institutions, mapping efforts to combat antisemitism; equipping educators with training and teaching tools; diffusing positive narratives through socio-cultural educational activities to ensure the creation of inclusive environments; and evaluating impact to improve and sustain the project's activities over time.

The first phase of NOA included reports on Belgium, Hungary, the Netherlands, Austria and Italy.² The second phase, known as NOA-2, covers research in two new countries, Estonia and Spain. NOA-2 introduces several important innovations, including a substantial revision of the scoring methodology and the addition of youth as a new policy area, complementing the previous 10 areas: culture & heritage, education, hate crime, hate speech, Holocaust remembrance, intercultural dialogue, media, religious freedom, security, and sport.

These changes aim to enhance the National Report Cards' ability to provide a nuanced, holistic snapshot of EU Member States' policies, highlighting existing gaps as well as opportunities for further responses. We are pleased that this benchmarking tool has already supported the development and implementation of National Action Plans to counter antisemitism and foster Jewish life and will continue to do so.

I would like to thank the partners and stakeholders who contributed to this report for their openness, expertise, and valuable contributions. I am confident that it is an important step along the journey to countering antisemitism and fostering healthy and dynamic Jewish life.

Europe celebrates its diversity. Europe thrives when its Jewish communities thrive.



Katharina von Schnurbein

European Commission Coordinator on Combating Antisemitism and Fostering Jewish Life

¹ https://commission.europa.eu/strategy-and-policy/policies/justice-and-fundamental-rights/combating-discrimination/racism-and-xenophobia/combating-antisemitism/eu-strategy-combating-antisemitism-and-fostering-jewish-life-2021-2030/about-eu-strategy_en#:~:text=Actions%20of%20the%20Strategy%20include,sites%20%E2%80%9Cwhere%20Holocaust%20happened%E2%80%9D

² <https://www.noa-project.eu/national-report-cards/>

A NOTE FROM THE PRESIDENT OF CEJI – A JEWISH CONTRIBUTION TO AN INCLUSIVE EUROPE

For more than thirty years, CEJI has stood with individuals and organisations of diverse religions, cultures, and backgrounds to promote an inclusive and democratic Europe. Our activities, including training, education, dialogue and advocacy, are based on a human rights framework that has guided intergovernmental institutions since the mid-20th Century. This framework was established by the United Nations, affirmed by the Council of Europe and the Organisation for Security and Cooperation in Europe (OSCE), reinforced and enforced by the European Union, and transposed into national law by all EU Member States as a guarantor of Jewish life, both present and future.

Every European Union country has its own unique story of Jewish life, dating back to ancient Greece and the Roman Empire and continuing through centuries that saw the emergence of Christianity, the spread of colonisation and the development of the nation-state and democracy. The Jewish diaspora moved across the continent through waves of persecution from the Inquisition to the pogroms of the Middle Ages and the 19th Century, and, in the still living memory of some, the Shoah.

Despite periods of greater or lesser persecution, European Jewish communities have shown themselves to be resilient, capable of regeneration and integration. From craftspeople to merchants, artists and educators to philosophers and scientists, the history of Judaism in Europe is intertwined with the history of the region itself.

Today, there are various systems in place to monitor antisemitic attitudes, hate speech and hate crime in Europe, developments which are essential for responding to rising antisemitism with measures of protection and prevention. NOA's approach is different yet complementary. The project not only benchmarks government efforts but also offers concrete and actionable recommendations to strengthen them.

We are proud that the first phase of NOA has been widely disseminated and is proving to be useful not only in preventing and addressing antisemitism but also in developing national action plans against racism and all other forms of discrimination. Indeed, a flourishing life for marginalised communities is an indicator of safety and freedom for all.

We would like to thank our partners from across Europe: The European Association for the Preservation and Promotion of Jewish Culture and Heritage (AEPJ), the European Union of Jewish Students (EUJS), and the World Jewish Congress (WJC), in collaboration with their local affiliates and networks. We express our great appreciation for the trust and support we have received from the European Commission for this work, which is a natural extension of the multiple initiatives taken by the European Union on antisemitism and racism in recent years.



Alain Philippson
President, CEJI

EXECUTIVE SUMMARY

The NOA – Networks Overcoming Antisemitism project, launched in 2019, is an innovative European initiative designed to foster new partnerships between public authorities and civil society, and to strengthen collaboration within the nongovernmental sector. Its overarching goal is to advance the European Council’s Declarations on combating antisemitism and fostering Jewish life across the continent.

This report presents the current policy landscape in Spain across eleven key areas – culture & heritage, education, hate crime, hate speech, Holocaust remembrance, intercultural dialogue, media, religious freedom, security, sport, and youth. It assesses both national and regional developments, offering a comprehensive perspective, with Madrid representing the national level and Barcelona representing Catalonia’s decentralised governance. The findings show that, despite a solid legal and strategic framework, significant gaps remain in implementation, monitoring, and sustainable financing. There is substantial work ahead for Spanish institutions to fully realise their commitments.

KEY FINDINGS

1. Spain has established a comprehensive legal and policy framework aligned with European standards, but implementation is hampered by its decentralised system as well as a lack of resources.
2. The policy areas that scored the highest are Hate Crime, Religious Freedom, and Security.
3. The policy areas that scored the lowest are Education, Intercultural Dialogue, and Media.
4. Monitoring is the least developed dimension, which limits accountability and policy advancement.
5. Financial and human resources are inadequate and fragmented, dependent on project-based or local funding.

RECOMMENDATIONS FOR POLICY-MAKERS

1. Establish a permanent interministerial mechanism to oversee National Plan implementation.
2. Develop a national monitoring dashboard integrating antisemitism-specific indicators across all policy fields and make it publicly available.
3. Create multiannual funding lines for education, cultural heritage, and community resilience projects.
4. Strengthen education and awareness by integrating Jewish history and contemporary life into mainstream curricula, and national heritage and media policy.
5. Formalise collaboration with civil society, cultural and faith organisations at all governance levels, using the Barcelona Office of Religious Affairs (OAR) as a model.

CONCLUSION

Despite a strong legal base, which includes the National Plan 2023–2030 and the Strategic Framework 2023–2027, Spain’s response to antisemitism remains principally reactive, and implementation and monitoring are uneven or lacking. Transparent monitoring, media accountability, and shared civic responsibility are essential to building resilience. Existing local dialogue mechanisms and municipal partnerships offer promising models for combating antisemitism and promoting Jewish life but require sustained funding and policy recognition.

Ultimately, fighting antisemitic discrimination in the long term demands institutional agility, inclusive dialogue, and preventive education. Turning symbolic commitments into consistent, evidence-based action is the decisive step for safeguarding democratic coexistence and pluralism in contemporary Spain.

INTRODUCTION

NOA-Networks Overcoming Antisemitism is an innovative and forward-thinking project that provides Member States with recommendations for the development and implementation of national action plans to counter antisemitism and foster Jewish life.

Backed by European Union funding, a consortium of significant European Jewish organisations came together in 2019 to develop concrete and effective initiatives to combat antisemitism. NOA developed a series of work streams that range from creating training and teaching tools to developing socio-cultural activities to promoting inclusion in sport. The project takes a holistic approach that marries policy and practice, security and education, and transnational and national actions.

The first phase of the project, NOA-1 (2020-2023), covered five countries: Austria, Belgium, Hungary, Italy, and the Netherlands. The flagship activity was the publication of National Report Cards (NRCs), which are designed to support the European Council's Declarations on Combating Antisemitism and Fostering Jewish Life.³ Through these Declarations, EU Member States committed to mainstreaming the prevention and countering of antisemitism in all its forms across policy areas, recognising that antisemitism is a pan-European challenge. Furthermore, they emphasise the importance of engaging in policymaking at local, national, and European levels.⁴

The second phase of the project, NOA-2, began in May 2024 and encompasses two new countries: Estonia and Spain. It reflects multiple years of stakeholder engagement to achieve the highest standards in evaluating the level of governmental compliance and benchmarking progress. This Spanish report

is intended to assist the country in developing and implementing new policies by highlighting current strengths and weaknesses. In addition, it provides a wealth of socio-cultural educational resources that will contribute to combating rising antisemitism.

As this report's focus is the state's role and obligations, measures taken by civil society organisations (CSOs) and local communities are mentioned only to the extent that they are relevant to the state's role. Researchers primarily examined the existence of state policies and practices and undertook only a limited qualitative assessment of their impact.

This document does not include the full scope of evidence gathered to inform the researcher's assessments of the key indicators. A detailed description of the evidence is available upon request through the NOA website contact form.

³ <https://www.consilium.europa.eu/en/press/press-releases/2024/10/15/fostering-jewish-life-and-combating-antisemitism-council-approves-declaration/#:~:text=The%20declaration%20highlights%20alarming%20high.action%20to%20combat%20these%20phenomena>.

⁴ Based on the recommendations from the first five reports, NOA has developed a set of practical guidelines for cities and municipalities. For more information, see: <https://www.noa-project.eu/guidelines-resources/>

METHODOLOGY

The 2018 European Council Declaration on the fight against antisemitism was the basis for the development of NOA's research methodology. The Declaration mentions its expectations in multiple policy areas. Using this as a starting point, the NOA team explored how these broadly worded directives could translate into measurable indicators. Nine areas of life are included in the Council Declarations. The initial research team added an additional area, "religious freedom," because some partners feel this has a direct bearing on Jewish communities' ability to thrive.⁵ NOA-2 has expanded the scope further to include youth policy, previously considered a transversal element, to acknowledge its importance and provide more detail.

With the launch of the NOA-2, the NOA partners have reflected on the previous process and revised their approach. This updated theoretical framework offers significant refinements to enhance consistency, usability, and objectivity.⁶ Currently, the eleven policy areas addressed are: culture & heritage, education, hate crime, hate speech, Holocaust remembrance, intercultural dialogue, media, religious freedom, security, sport and youth. Once the policy areas were chosen, existing standards were compiled to establish a context for assessment. They are based on international norms established through regulations, directives, resolutions and other documents adopted by intergovernmental organisations such as European Union institutions, the Council of Europe, the OSCE, and UNESCO.⁷

The new methodology assesses five transversal indicators that apply across all policy areas, each given equal weight (20%):⁸ basic rights/legislation, implementation and enforcement,

monitoring mechanisms, resources/financing, and stakeholder engagement. This consolidation enables researchers to focus more on objective criteria, such as legal documents, strategies, bylaws, and guidelines, which enhances the credibility and defensibility of the findings. Furthermore, a clear distinction has been introduced between legislative provisions and implementation practices, ensuring that the full range of state actions is taken into account. This improved methodology establishes a stronger foundation for assessing government measures, forming a crucial step toward developing achievable and concrete recommendations for Member States to effectively combat antisemitism and foster Jewish life.

To gain a comprehensive understanding of the current national landscape, the author of this report card gathered information through desk research and interviews, as well as two stakeholder workshops, one in Barcelona and one in Madrid. It was important to distinguish between these two cities because they represent two different levels of governance with distinct responsibilities. Madrid represents the policies of the Spanish State. Barcelona was used as a reference point for the Autonomous Community of Catalonia, which holds devolved powers in most of the policy areas examined.

Evaluating Barcelona/Catalonia separately enabled us to assess how regional competences are implemented in practice, how they differ from national approaches, and where specific strengths or gaps may exist. This differentiation allows for a more accurate analysis and helps identify targeted opportunities for improvement, ensuring that recommendations can be adapted to both regional and state-level realities.

⁵ The EU cannot take a position on this topic because it is a national competence.

⁶ The NOA partners would like to thank Dr. Başak Yavçan, Head of Research for the Migration Policy Group, for her expert contributions in indicator development and methodology.

⁷ For more information about the methodology, see: <https://www.noa-project.eu/nea-methodology-standards-indicators-and-scoring-system/>.

⁸ In NOA-1, a different weighting system was used.

METHODOLOGY

1



STEP 1 Creation of NOA Project Partnership

NOA project partnership is created with Jewish experts and representatives to provide guidance on the topics, issues and needs to be addressed.

The 11 policy areas to be researched are determined: culture & heritage, education, hate crime, hate speech, Holocaust remembrance, intercultural dialogue, media, religious freedom, security, sport & youth.

2



STEP 2 Creation of Indicators

Based on existing international standards, key research questions are developed for each policy area, which are then translated into five transversal indicators:

- Basic rights/legislation
- Implementation and enforcement
- Monitoring mechanisms
- Resources/financing
- Stakeholder engagement

3



STEP 3 Collection & Analysis

Policy documents, legislation, national publications, and guidelines are collected and analysed.

4



STEP 4 Input & Interviews

To provide data and input, **25** people are consulted, including:

- 7** government representatives
- 7** civil society organisation representatives
- 5** community representatives
- 6** academics

5



STEP 5 Scoring

A scoring system is implemented, enabling the comparison of national policies and practices with established standards, facilitating future benchmarking, and identifying existing gaps and opportunities.

To assign final scores, two stakeholder workshops are undertaken in Barcelona and Madrid with the research team and a select group of representatives from step 4. Each indicator is given the same weight (20%) and is assessed on a scale from 1 to 5, with 5 being the highest. The scores for both cities are calculated separately and then averaged to achieve the national score.

6



STEP 6 Production of Report

7



STEP 7 Dissemination

National public events are organised to discuss findings, share good practices and provide policy recommendations.

SPAIN: BACKGROUND AND CONTEXT

GOVERNMENT STRUCTURE

Spain is a parliamentary monarchy whose system of government is based on national sovereignty, the separation of powers, and a parliamentary system. The Spanish Constitution of 1978 establishes Spain's institutional framework and is the cornerstone of its legal system, providing the basis for legal norms. It protects fundamental rights, such as the right to equality, non-discrimination and freedom of religion, and establishes guiding principles for public authorities. The constitutional framework also establishes special protection for cultural diversity as part of Spain's shared heritage.⁹

Territorially, Spain is one of the most decentralised countries in the world. While some state-level institutions exist, the country comprises 17 Autonomous Communities (regions) that have broad powers, two autonomous cities, and over 8 100 local entities. The Autonomous Communities have been granted competences in a wide variety of areas, regulated by Article 148 and Article 149 of the Constitution, as well as by the Statutes of Autonomy of each region. These include the management of education, healthcare, and public health services, as well as the administration of public schools and promotion of regional languages. The Autonomous Communities are also responsible for promoting and protecting regional culture, and for overseeing cultural institutions and events. Additionally, they manage regional police forces, civil protection, and emergency response.

JEWISH COMMUNITIES

The unification of Spain began with the marriage of Isabella de Castilla and Fernando de Aragon, leading to a consolidated Christian kingdom. The Spanish Inquisition, introduced in 1481 to enforce religious orthodoxy, escalated persecution of Jews. In 1492, following the conquest of Muslim Granada, the monarchs issued the Alhambra Decree, expelling Spanish

Jewry to achieve religious unity. By July of that year, over 100 000 Jews had fled the country, with many seeking refuge in North Africa, the Ottoman Empire, and Western Europe. Those who remained became *Conversos* (Jewish converts to Christianity), and often practised Judaism in secret, but they were subject to scrutiny and persecution by the Inquisition.

In the 19th century, small groups of Jews returned to Spain, partly in response to the Spanish Republic's 1868 pledge of religious tolerance. By 1900, the Jewish population in mainland Spain¹⁰ had reached about 1 000. During the dictatorship of Miguel Primo de Rivera (1923–1930), Sephardic Jews with ties to the Ottoman Empire were granted Spanish citizenship, leading to modest population growth. By 1936, there were about 6 000 to 7 000 Jews in mainland Spain, with another 6 000 in Melilla.¹¹

The Spanish Civil War (1936–1939) disrupted Jewish life, forcing synagogues to close and worship to move into private homes. During World War II, Franco's regime expressed anti-Zionist sentiments and tolerated certain Nazi ideologies, yet it avoided full-scale antisemitism and maintained an official stance of neutrality. It is estimated that between 25 000 and 35 000 Jewish refugees passed through the country during this period, many heading to Portugal and beyond. In addition, Spanish diplomats extended protection to some Jews abroad, and humanitarian organisations operated discreetly within the country. After the war, Spain harboured some Nazi collaborators while quietly allowing the Jewish community to rebuild. Jewish public activity resumed in 1947, bolstered by post-war immigration from Europe and North Africa. In 1968, the Alhambra Decree was formally rescinded, symbolising the end of

¹⁰ Excluding the enclaves of Ceuta and Melilla, located in North Africa.

¹¹ Culla, JB. 2005. *La comunidad judía en la España contemporánea*. Flor del Viento- Simó, M. 2018. "La Memòria de l'Holocaust a l'Estat Espanyol: Des d'una perspectiva sociològica i una perspectiva històrica," doctoral dissertation submitted to Universitat Autònoma de Barcelona. Simó, M. 2019. "España y el Holocausto: entre la salvación y la condena al exterminio para la población judía." *HISPANIA NOVA: Primera Revista de Historia Contemporánea on-line en castellano*. Segunda Época 1: 136–174.

⁹ Article 14 and Article 16: https://app.congreso.es/consti/constitucion/indice/titulos/articulos.jsp?ini=14&tipo=2&utm_source=chatgpt.com

centuries of persecution and acknowledging the historical roots of Spain's Jewish community. In the 1970s and 1980s, an influx of Argentine Jews fleeing political instability further increased the Jewish population.

Current estimates place Spain's Jewish population between 40 000 and 70 000, depending on the source.¹² Most Jews reside in Madrid, Barcelona, Málaga, Ceuta and Melilla, comprising both Sephardic and Ashkenazi communities. In 2015, Spain introduced Law 12/2015,¹³ granting citizenship to descendants of Sephardic Jews expelled in 1492. Applicants needed to prove Sephardic heritage, pass language and culture tests, and establish a connection to Spain. According to official data, a total of 153 774 applications were filed, and 89 008 were processed by the Directorate-General for Legal Certainty and Public Faith.¹⁴ Of these, 73 017 applications have been approved.¹⁵ In parallel, recent demographic research shows that Spain has experienced a notable increase in its Israel-born population over the past decade, with this group now constituting a significant proportion of the country's Jewish community, reflecting broader patterns of Israeli migration to Europe.¹⁶

The Federation of Jewish Communities in Spain (FCJE)¹⁷ is an umbrella organisation representing the majority of Jewish communities and institutions. It serves as the official interlocutor between Spanish Jewry and both national and international institutions. Its responsibilities include overseeing religious, cultural, and educational matters such as kosher certification, marriage, and burial practices, as well as coordinating inter-community relations. There

are Jewish day schools in Barcelona, Madrid, and Malaga and Jewish life in the country is further supported by civil society organisations. These include WIZO¹⁸ and cultural initiatives like Casa Adret in Barcelona, which hosts a broad ecosystem of Jewish cultural, educational, and heritage organisations.¹⁹ In Madrid, one of the most active Jewish cultural initiatives is Marom Connect, while at the national level organisations such as JCall and Limmud also contribute significantly to Jewish cultural and intellectual life across Spain.²⁰

OVERVIEW OF ANTISEMITISM

Antisemitism in Spain has deep historical roots, and its legacy remains evident in contemporary cultural and societal attitudes. Hostility towards Jews, rooted in religious and cultural prejudices, persisted for hundreds of years after the 1492 expulsion, expressed in language, literature, and traditions. By the late 19th century, antisemitism in Spain had moved beyond its religious origins, acquiring political dimensions. During the Second Republic (1931–1936), conservative and anti-republican groups adopted antisemitic ideologies, portraying Jews as conspirators aligned with perceived threats to Spain, such as communism, liberalism, and separatism. During the Spanish Civil War (1936–1939), Franco's faction incorporated Nazi-inspired antisemitic rhetoric, disseminating propaganda sourced from Germany. Although Spain did not implement systematic racial persecution, antisemitic narratives were widely promoted. These historical influences have left a cultural imprint, and contemporary antisemitism draws on both older religious prejudices and modern ideology.

The FCJE's 2024 Antisemitism Report²¹ noted 193 antisemitic incidents—the highest figure on record—marking a 321% increase from the previous year and a 567% increase since 2022, with peaks in October (25) and November (30).

¹² The World Jewish Congress reports around 50 000 residents (13 000 affiliated with the Jewish community), the European Jewish Congress estimates 45 000, and the U.S. Department of State provides a range of 40 000–50 000. The Federation of Jewish Communities in Spain approximates 70 000.

¹³ <https://www.boe.es/eli/es/l/2015/06/24/12>

¹⁴ The Directorate General for Legal Security and Public Faith is a Spanish government authority responsible for ensuring legal certainty in notarial and registry matters. Official information is available at: <https://administracion.gob.es/pagFront/espanaAdmon/directorioOrganigrama/fichaUnidadOrganica.htm?codigoUnidad=E00131304&idioma=en>

¹⁵ As of 30 September 2025, 7 292 applications were rejected, and 65 archived. 8 634 cases are still pending. https://www.mjusticia.gob.es/es/Ciudadano/Nacionalidad/Documents/Estadisticas_nacionalidad_30_09_2025.pdf

¹⁶ Staetsky, D. (2025). "Israelis abroad: The transformation of the Jewish Diaspora?"; Institute for Jewish Policy Research. <https://www.jpr.org.uk/reports/israelis-abroad-transformation-jewish-diaspora>

¹⁷ <https://www.fcje.org/>

¹⁸ Women's International Zionist Organization in Spain: <https://www.wizo.org/our-federations/spain/>

¹⁹ These include Mozaika, the AEPJ, Toldot Barcelona, the Institute for Jewish Studies Barcelona, the long-established Jewish Film Festival of Barcelona, and other dialogue and arts initiatives, transforming the building into a major hub of contemporary Jewish life: <https://mozaika.es/colaboradores/>

²⁰ <https://maromconnect.com/>, <https://jcall-barcelona.mailchimpsites.com/>, <https://www.facebook.com/LimmudMallorca>

²¹ <https://observatorioantisemitismo.fcje.org/wp-content/uploads/2025/07/Informe-2024-1.pdf>

Incidents spanned politics, education (including campus actions and harassment), media, demonstrations/boycotts, and graffiti/posters. These figures are reflected in a growing sense of insecurity amongst Jewish communities. The most recent “Jewish People’s Experiences and Perceptions of Antisemitism”, published by the European Union Agency for Fundamental Rights (FRA),²² confirms that antisemitism remains a serious and growing concern within Spanish society: 76% of Jewish respondents consider antisemitism to be a “very big” or “fairly big” problem; 73% believe antisemitism has increased over the past five years (particularly since the October 7 attacks); and 97% have encountered some form of antisemitism in their everyday lives during the preceding year.

Legal frameworks

Spain has comprehensive legal frameworks to combat antisemitism, including the Strategic Framework for Citizenship and Inclusion, Against Racism and Xenophobia 2023-2027 (“the Strategic Framework”)²³ and the National Plan for the Implementation of the European Strategy against Antisemitism and for the Promotion of Jewish Life 2023-2030 (“the National Plan”),²⁴ which is aligned with the EU Strategy on Combating Antisemitism and Fostering Jewish Life 2021-2030. In September 2024, to complement the National Plan, the Spanish Congress adopted a non-binding motion (PNL 161/001184)²⁵ urging the government to reinforce the protection of Jewish communities by enhancing security at synagogues and schools; strengthening hate-crime enforcement; cooperating with social-media platforms to tackle antisemitic content; and expanding public awareness and education initiatives. These priorities align with the National Plan’s pillars on protection, prevention and awareness. In addition, Penal Code Articles 510 and 22.4 criminalise hate crime and hate speech, including antisemitism.²⁶

²² <https://fra.europa.eu/en/publication/2024/experiences-and-perceptions-antisemitism-third-survey>. For more information, see Country Sheet Spain: https://fra.europa.eu/sites/default/files/fra_uploads/antisemitism_survey_2024_-_country_sheet_spain_0.pdf

²³ <https://www.inclusion.gob.es/web/oberaxe/w/marco-estrategico-de-ciudadania-e-inclusion-contra-el-racismo-y-la-xenofobia-2023-2027->

²⁴ <https://www.lamoncloa.gob.es/consejodeministros/resumenes/Documents/2023/310123-PlanNacionalAntisemitismo.pdf>

²⁵ PNL 161/001184, Congress of Deputies (Spain), BOCG Series D, No. 201, 24 Sept 2024.

²⁶ <https://www.iberley.es/legislacion/articulo-510-codigo-penal> and

Monitoring

Spain’s National Office for Combating Hate Crimes (ONDOD)²⁷ monitors incidents and coordinates training and awareness-raising of state security forces. According to its most recent report, 37 antisemitic hate-crime incidents were recorded in 2024, a 60.87% increase compared with 2023. The Spanish Observatory on Racism and Xenophobia (Oberaxe)²⁸ additionally identified 99 incidents of online antisemitic content—43% of which were removed—noting that one-third were unrelated to any specific event, indicating persistent baseline antisemitism. According to ONDOD’s geographic breakdown, the highest concentration of antisemitic incidents occurred in Madrid, Catalonia, and Valencia.

Further monitoring is undertaken by the FCJE, in collaboration with the NGO *Movimiento contra la Intolerancia*.²⁹ It operates the *Observatorio contra el Antisemitismo* (Observatory Against Antisemitism³⁰), which documents antisemitic incidents, identifies sources of antisemitic ideologies, and advocates for anti-discrimination policies. Recent reports show an increase in antisemitic incidents³¹ during the COVID-19 pandemic and a significant surge following the October 7 attacks. Indeed, the renewed conflict in the Middle East has fundamentally shifted Spain’s public discourse. Large-scale demonstrations, polarised media coverage, and intense social-media activity have blurred boundaries between political criticism and antisemitic expression.

<https://www.boe.es/buscar/act.php?id=BOE-A-1995-25444#a22>

²⁷ ONDOD is an agency of the Spanish Ministry of the Interior. It regular meets with the FCJE, including enhanced coordination following the October 7 attacks. <https://oficinacional-deltosdeodio.ses.mir.es/publico/ONDOD/en/>. For the most recent report (2024): https://oficinacional-deltosdeodio.ses.mir.es/publico/ONDOD/dam/jcr:5a91cf6e-8355-47d9-bcf4-96abb21413e9/INFORME_2024.pdf

²⁸ Oberaxe collaborates with the European Union’s Fundamental Rights Agency (FRA) to share data and insights on antisemitism, <https://www.inclusion.gob.es/en/web/oberaxe/>

²⁹ *Movimiento contra la Intolerancia* is a Spanish NGO founded in the early 1990s that focuses on combating racism, xenophobia, antisemitism, and all forms of hate and discrimination. It conducts monitoring, education, and advocacy work, and co-founded the *Observatorio de Antisemitismo* together with the Federation of Jewish Communities of Spain to document and respond to antisemitic incidents nationwide. <http://www.movimientocontraintolerancia.com/>

³⁰ <https://observatorioantisemitismo.fcje.org/>

³¹ Incidents can take the form of physical and verbal attacks; hostility in schools towards students or educators; antisemitic narratives amplified in the media and political discourse; or graffiti, hate symbols and slogans in public spaces, amongst other manifestations.

SPAIN'S NATIONAL PLAN TO COMBAT ANTISEMITISM AND FOSTER JEWISH LIFE (2023–2030)³²

Spain's first national plan to combat antisemitism and foster Jewish life aligns with the EU Strategy (2021–2030). It strengthens prevention, protection, education, and remembrance through coordinated action across ministries, regional governments, and Jewish communities.

Institutional Framework and Coordination:

The Plan is led by the Ministry of the Presidency, through the Directorate-General for Religious Freedom, in partnership with the Federation of Jewish Communities of Spain (FCJE), Centro Sefarad-Israel³³, and the Pluralism and Coexistence Foundation.³⁴ Other key contributors include the Public Prosecutor's Office on Hate Crimes, Oberaxe, and the National Office for the Fight Against Hate Crimes (ONDOD). Together, these institutions ensure that antisemitism prevention and the promotion of Jewish life are embedded in Spain's broader human rights and equality framework.

Main Areas of Action

- **Education & Awareness:** Teaching materials on Jewish history and religion, Holocaust education, and public campaigns against antisemitic stereotypes.
- **Training & Prevention:** Capacity-building for officials and police on diversity, religious freedom, and hate-crime prevention.
- **Protection:** Stronger coordination between law enforcement and Jewish communities, ensuring rapid response to antisemitic incidents and safeguarding synagogues and schools.
- **Remembrance & Heritage:** Support for Holocaust commemoration, preservation of Jewish heritage, and creation of a National Jewish Museum.
- **Monitoring & Research:** Improved data collection and academic cooperation on antisemitism with the FCJE and the Ministry of the Interior.

Governance, Monitoring, and Evaluation

Implementation is coordinated by the Ministry of the Presidency, supported by partner institutions. A Monitoring Committee ensures cooperation among national, regional, and local authorities and engages civil society and Jewish organisations. Regular reporting and evaluation mechanisms track progress and ensure alignment with EU objectives.

Challenges and Commitment

Persistent challenges include underreporting, online hate speech, and limited public awareness. The Plan prioritises education, inter-institutional coordination, and international collaboration. It reaffirms Spain's commitment to diversity, inclusion, democratic memory, and the preservation of Jewish cultural heritage within a tolerant and rights-based society.

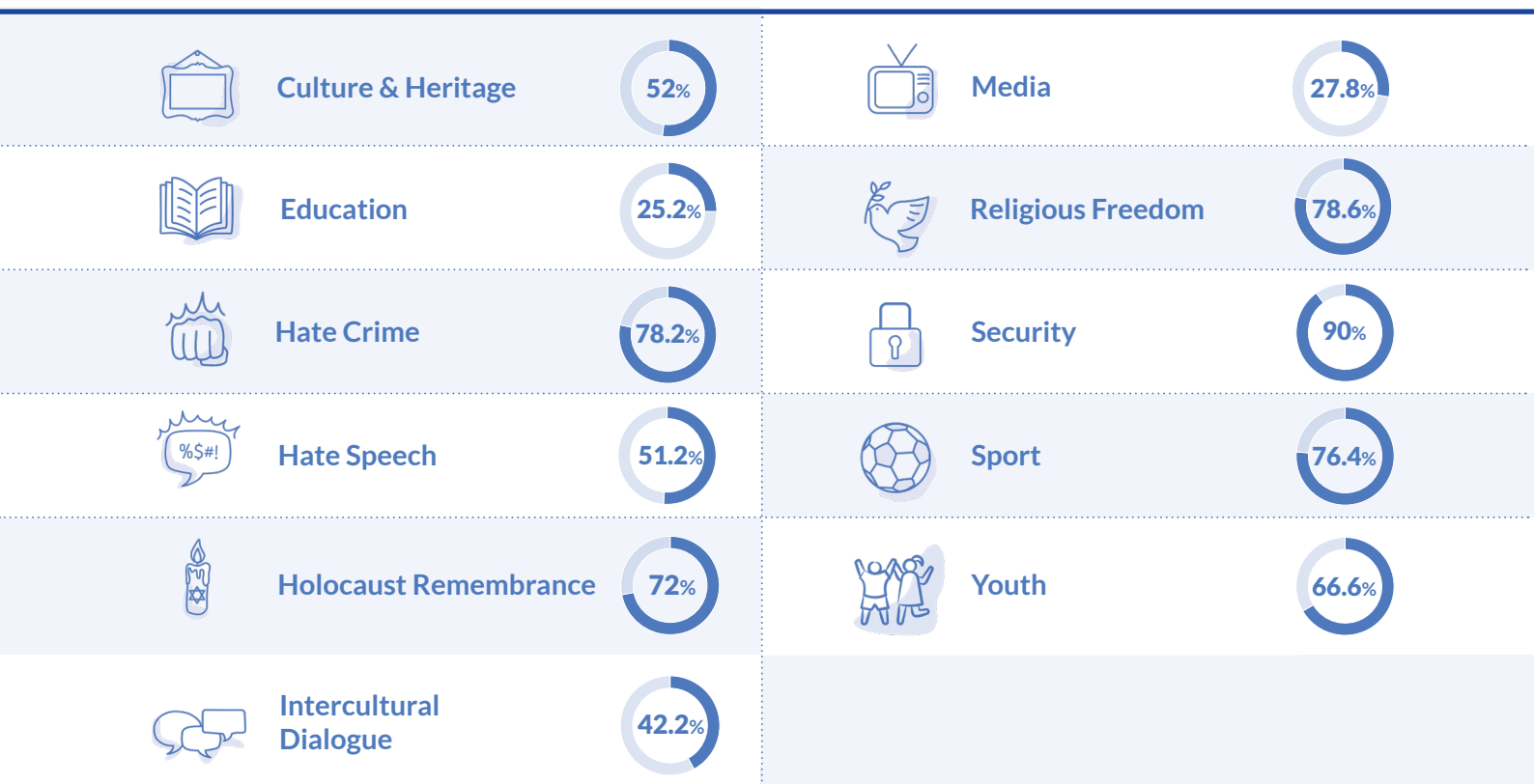
³² Summarised by Dr. Marta Simó Sánchez, author of this report. For more information, see: <https://www.inclusion.gob.es/en/web/oberaxe/w/la-contribucion-de-espana-a-la-implementacion-de-la-estrategia-europea-de-lucha-contra-el-antisemitismo-y-fomento-de-la-forma-de-vida-judia>

³³ <https://www.sefarad-israel.es/>

³⁴ https://www.pluralismoyconvivencia.es/english_version/

SPAIN – ALL POLICY AREAS

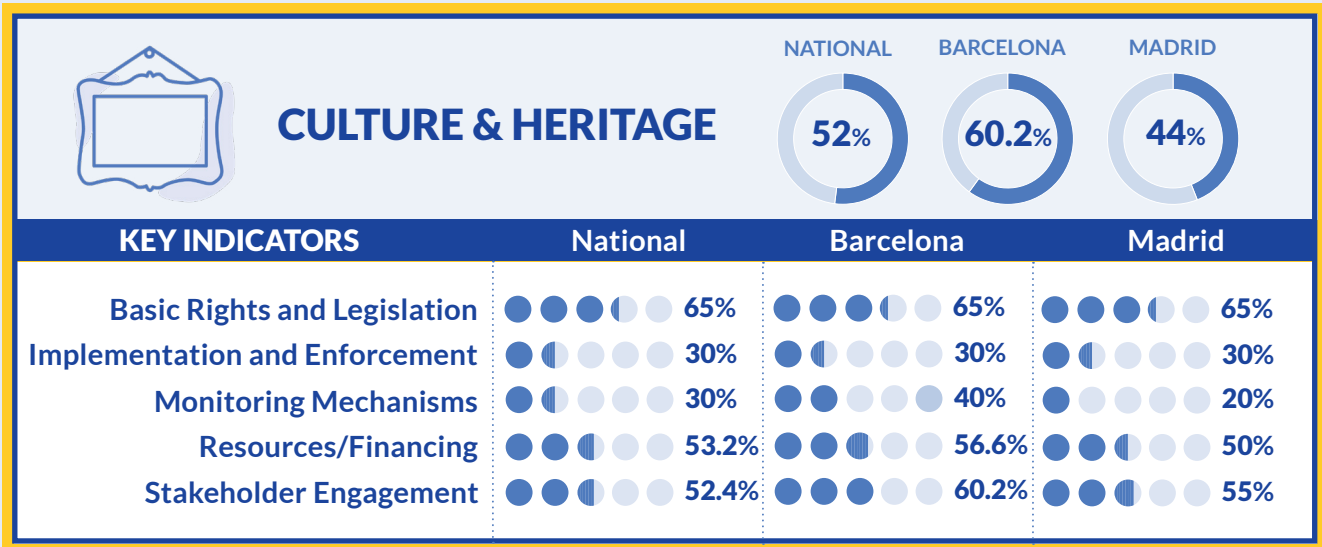
In this framework, Barcelona was used as a reference point for the Autonomous Community of Catalonia, which holds devolved powers in most of the policy areas examined. Catalonia also has a longstanding tradition of developing its own initiatives and institutional frameworks in fields such as intercultural dialogue, education, Holocaust remembrance and culture & heritage, among others. Madrid represents the national level and the policies of the Spanish State. Evaluating Barcelona/Catalonia separately enabled us to assess how regional competences are implemented in practice, how they differ from national approaches, and where specific strengths or gaps may exist. This differentiation allows for a more accurate analysis and helps identify targeted opportunities for improvement, ensuring that recommendations can be adapted to both regional and state-level realities.



RECOMMENDATIONS FOR SPANISH POLICY-MAKERS

1. Establish a permanent interministerial mechanism to oversee National Plan implementation.
2. Develop a national monitoring dashboard integrating antisemitism-specific indicators across all policy fields and make it publicly available.
3. Create multiannual funding lines for education, cultural heritage, and community resilience projects.
4. Strengthen education and awareness by integrating Jewish history and contemporary life into mainstream curricula, and national heritage and media policy.
5. Formalise collaboration with civil society, cultural and faith organisations at all governance levels, using the Barcelona Office of Religious Affairs (OAR) as a model.

BREAKDOWN OF POLICY AREAS



Culture & Heritage

OVERVIEW

Spain’s National Plan includes a dedicated line of action for Jewish heritage preservation. It emphasises cooperation with the Federation of Jewish Communities of Spain (FCJE) under Law 25/1992, calls for the creation of inventories and catalogues, and reaffirms Spain’s adherence to the Faro Convention and the Terezín Declaration.³⁵ The National Plan also promotes institutional collaboration with Centro Sefarad-Israel,³⁶ foresees the establishment of a national Jewish Museum in Madrid, and supports the network of Jewish quarters (*juderías*). Despite this comprehensive legal and institutional framework, implementation remains fragmented. Jewish heritage is presented mainly through historical or symbolic narratives, with limited attention to the cultural, social, and religious life of contemporary Jewish communities. Intangible heritage such as languages, music, and social traditions rarely features in cultural programming or public discourse. Access to archives and heritage sites continues to be subject to administrative constraints, limiting

opportunities for community participation and shared stewardship.

Financial support for Jewish heritage is inconsistent, frequently project-based, and dependent on municipal budgets or short-term grants. Coordination between national, regional, and local actors remains uneven, and Spain lacks systematic monitoring tools to assess representation, programming, or funding related to Jewish heritage. As a result, the long-term sustainability and visibility of Jewish cultural initiatives are reduced, and the policy commitments articulated in the National Plan are not yet fully translated into practice. Strengthening coordination, establishing structured monitoring mechanisms, ensuring stable funding, and broadening the interpretation of Jewish heritage remain central challenges for the years ahead.

³⁵ <https://www.coe.int/en/web/culture-and-heritage/faro-convention>, https://wjro.org.il/wp-content/uploads/2019/06/terezin_declaration.pdf

³⁶ <https://www.sefarad-israel.es/>

ASSESSMENT OF KEY INDICATORS

- 1. Basic Rights and Legislation:** Spain has a formal framework recognising Jewish heritage, supported by cooperation with the FCJE under Law 25/1992 and commitments under the Faro Convention and the Terzín Declaration. The National Plan includes specific actions such as inventories and catalogues, but the integration of Jewish heritage into wider cultural strategies is uneven. Both the national government and Catalonia acknowledge Jewish heritage, yet intangible elements are still largely absent from cultural policies.
- 2. Implementation and Enforcement:** Although the National Plan foresees cooperation with Centro Sefarad–Israel, support for the network of Jewish quarters, and the creation of a national Jewish Museum, no institution is specifically responsible for coordinating Jewish heritage and implementation remains fragmented. Actions often prioritise historical or symbolic aspects over contemporary Jewish cultural life. Training for public officials exists but is applied inconsistently across regions.
- 3. Monitoring Mechanisms:** There are no mechanisms dedicated to assessing how Jewish culture and heritage are supported or promoted at the national or regional level, although Catalonia conducts some general diversity monitoring. Existing bodies, such as the National Plan Monitoring Commission and the Observatory Against Antisemitism, do not cover culture and heritage.
- 4. Resources and Finances:** Spain provides some support to certain institutions, such as Jewish museums, but overall funding remains irregular and mainly dependent on municipal budgets, short-term grants, or external sources. Jewish museums receive relatively stable financing, but resources for heritage sites, festivals, educational programmes, and intangible heritage are scarce. National coordination of funding remains inconsistent, limiting long-term planning and sustainability.

- 5. Stakeholder Engagement:** Engagement with Jewish communities occurs mainly through ad-hoc consultation. The country manages issues related to heritage sites and participates in certain European cultural initiatives, but structured mechanisms for community involvement in cultural governance are lacking. Both national and regional levels support initiatives occasionally, yet collaboration is not institutionalised, and access to archives and sites remains restricted.

RECOMMENDATIONS

1. Create a permanent coordination mechanism under the National Plan between state authorities and Jewish communities to ensure community perspectives are included.
2. Merge the National Plan Monitoring Commission and the Observatory Against Antisemitism into a single monitoring structure covering cultural representation, funding, programming, and educational initiatives with regularly reported, accessible data.
3. Transition from short-term or project-based support to stable, multiannual funding mechanisms for the preservation, conservation, and promotion of Jewish heritage to support long-term planning and sustainability.
4. Encourage cultural institutions to present Jewish heritage as an integral part of Spain's contemporary cultural landscape through public awareness initiatives, joint programming, and stronger collaboration with museums, archives, and cultural organisations.
5. Support external published assessments of the presence and portrayal of Jewish culture in museums, archives, cultural programming, and educational materials to enhance transparency, inform public debate, and guide future policy.



EDUCATION

NATIONAL

BARCELONA

MADRID

25.2%

31.6%

20.2%

KEY INDICATORS

National

Barcelona

Madrid

KEY INDICATORS	National	Barcelona	Madrid
Basic Rights and Legislation	●●●●● 52.4%	●●●●● 60%	●●●●● 45%
Implementation and Enforcement	●●●●● 24.4%	●●●●● 28.8%	●●●●● 20%
Monitoring Mechanisms	●●●●● 0%	●●●●● 0%	●●●●● 0%
Resources/Financing	●●●●● 30%	●●●●● 40%	●●●●● 20%
Stakeholder Engagement	●●●●● 20%	●●●●● 30%	●●●●● 10%

Education

OVERVIEW

The Strategic Framework promotes education against racism and discrimination and recognises the role of schools in fostering equality and tolerance. However, it does not set out specific commitments regarding teacher training on antisemitism or the systematic inclusion of Jewish history, Judaism, or contemporary Jewish life in the national curriculum. Its measures on education are broad and do not address antisemitism or Jewish-related content specifically. The National Plan goes further, committing to participation in UNESCO's programme on preventing antisemitism through education;³⁷ the promotion of pedagogical resources on religious diversity (including Judaism); support for Autonomous Communities in expanding content about the Holocaust and Jewish life; and the encouragement of university-level Hebrew/Jewish studies. It also integrates antisemitism and Jewish heritage into Spain's education law (LOMLOE)³⁸ and strengthens teacher training. Spain participates in Yad

Vashem teacher programmes³⁹ and is active in UNESCO's initiative, although these are not yet part of official teacher training curricula, limiting their long-term impact.

Despite these commitments, implementation remains uneven. Innovative practices exist but are localised and dependent on individual initiatives rather than structured policy. Jewish topics appear almost exclusively in Holocaust education, with little integration of Jewish history, religion, or modern cultural life and no review of textbook content. Engagement between Jewish communities and educational institutions remains largely ceremonial, with limited or no Jewish structural presence within curriculum design, educational governance, or textbook review. Hebrew and Jewish Studies in universities remain small, underfunded, and peripheral. Overall, the absence of monitoring mechanisms, dedicated funding, structured teacher training, and systematic stakeholder engagement limits the impact of existing commitments. Strengthening coordination, ensuring curriculum inclusion, improving training, and developing monitoring tools remain central challenges.

³⁷ UNESCO's programme on preventing antisemitism through education was established as part of the organisation's mandate to combat discrimination, developed in cooperation with the OSCE Office for Democratic Institutions and Human Rights (ODIHR) and leading academic and civil-society experts, in response to rising global antisemitism and the need for stronger educational frameworks, <https://www.unesco.org/en/education-addressing-antisemitism>

³⁸ The LOMLOE (Organic Law 3/2020) is Spain's current education law, which amends the 2006 Organic Law on Education (LOE) and establishes the national framework for curriculum, assessment, and educational governance, <https://www.boe.es/eli/es/lo/2020/12/29/3/con>

³⁹ Centro Sefarad-Israel partners with Yad Vashem to organise Holocaust-education training courses for secondary, high-school and university teachers in Spain. To date, over 500 Spanish educators have been trained through these collaborative programs, which provide pedagogical tools and certification in Holocaust teaching methodology, <https://www.sefarad-israel.es/actividades/curso-online-sobre-la-enseñanza-del-holocausto-yad-vashem-escuela-internacional-para-el-estudio-del-holocausto/>

ASSESSMENT OF KEY INDICATORS

- 1. Basic Rights and Legislation:** Spain's education policy promotes equality and recognises religious diversity, but does not explicitly require teaching about antisemitism, Jewish history, or contemporary Jewish life. The National Plan strengthens these commitments by encouraging participation in UNESCO programmes and promoting resources on religious diversity.
- 2. Implementation and Enforcement:** Implementation varies widely across regions and institutional levels. Educational content addressing Judaism is often restricted to Holocaust studies, with little attention to contemporary Jewish life or cultural diversity. Teacher training on antisemitism and genocide education is uneven, and there are no clear guidelines for responding to antisemitic incidents in schools. Innovative practices remain localised and dependent on individual initiatives rather than systematic support.
- 3. Monitoring Mechanisms:** There is currently no official system to evaluate how Judaism or antisemitism are integrated into education. No studies measure curricular impact, the quality of materials, or student outcomes. The National Plan Monitoring Commission and the Observatory Against Antisemitism could provide a foundation for future monitoring, but they do not yet include education-specific indicators.
- 4. Resources and Finances:** Funding and material resources remain limited and inconsistent. There is no dedicated financial support or systematic teacher training on Jewish culture and antisemitism. Many educators rely on civil society for this, but national funding lines and FCJE support are sporadic and insufficient for sustained implementation, leaving most initiatives dependent on external or short-term support.
- 5. Stakeholder Engagement:** Jewish institutions and experts are rarely involved in the design or revision of curricula. Participation generally occurs through commemorative or consultative activities,

rather than structured policy engagement. Collaboration structures around Holocaust and antisemitism education remain underdeveloped at both national and regional levels.

RECOMMENDATIONS

1. Include Jewish history, culture, and antisemitism education in the curriculum by translating the commitments of the National Plan into clear standards aligned with education law across primary, secondary, and teacher-education levels. Ensure that content goes beyond Holocaust education to include information about contemporary Jewish life.
2. Create a unified monitoring system for education on antisemitism and Jewish topics by expanding the National Plan Monitoring Commission and integrating relevant indicators from the Observatory Against Antisemitism to systematically track curriculum content, textbook accuracy, teacher participation, responses to incidents, and student outcomes.
3. Integrate modules on antisemitism, Holocaust and genocide education, Jewish culture, and religious diversity into initial teacher education pathways and in-service training. Strengthen cooperation with UNESCO, Yad Vashem, and relevant national institutions as part of structured professional development.
4. Establish a national textbook review process to evaluate the accuracy and quality of textbook content on Judaism and antisemitism. Develop open-access pedagogical materials with academic, cultural, and heritage institutions to counter stereotypes and provide reliable resources for educators.
5. Develop national guidelines for schools and universities on identifying, reporting, and responding to antisemitic incidents. Ensure regular public reporting and audits to improve accountability and transparency.

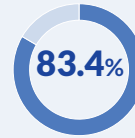
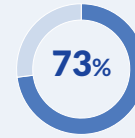
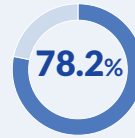


HATE CRIME

NATIONAL

BARCELONA

MADRID



KEY INDICATORS

National

Barcelona

Madrid

KEY INDICATORS	National	Barcelona	Madrid
Basic Rights and Legislation	●●●●● 85%	●●●●● 80%	●●●●● 90%
Implementation and Enforcement	●●●●● 81.2%	●●●●● 75%	●●●●● 87.4%
Monitoring Mechanisms	●●●●● 75%	●●●●● 70%	●●●●● 80%
Resources/Financing	●●●●● 90%	●●●●● 90%	●●●●● 90%
Stakeholder Engagement	●●●●● 60%	●●●●● 50%	●●●●● 70%

Hate Crime

OVERVIEW

Spain has developed a clear and defined legal basis for addressing antisemitic hate crime. Penal Code Articles 510 and 22.4, together with the transposition of the EU Framework Decision and the Victims' Rights Directive, provide a strong foundation for the recording, investigation, and prosecution of hate crimes and for recognising victims' needs. However, while this framework continues to evolve, specific protocols addressing antisemitism remain limited, particularly when the conduct does not rise to the level of a criminal offence.⁴⁰

The National Plan foresees concrete measures to strengthen hate crime responses, including specialised police teams, improved identification of antisemitic motivation, and enhanced victim-centred procedures. It also prioritises better recording and analysis of antisemitic hate crime through ONDOD's annual statistics, complemented by data from Jewish organisations and observatories; introduces tools to assess victim satisfaction; and promotes

regular contacts between law enforcement and Jewish organisations, particularly to support victims of antisemitic hate crime. The first annual monitoring report of the National Plan indicates that most of these measures remain at the early deployment stage, with the most tangible progress being strengthened police protection for Jewish communities.⁴¹

Regarding data collection, there are inconsistencies across regions—particularly in the disaggregation of antisemitic motives—and underreporting remains high.⁴² Training programmes have expanded under ONDOD leadership, such as ODIHR's Training Against Hate Crime for Law Enforcement (TAHCLE), implemented in 2019.⁴³ In addition, the Prosecutor General's Office has established a network of dedicated hate crime prosecutors across the country, although professional awareness, enforcement, and follow-up vary significantly across regions. ONDOD and the Observatory Against Antisemitism undertake monitoring, but there are currently no independent mechanisms to evaluate institutional responses or victim satisfaction.

⁴⁰ One example is a case that concerned the expulsion of Israeli citizens from a restaurant in Vigo. The incident was examined by a court as a potential offence under Article 510 of the Spanish Penal Code. After a preliminary assessment, the proceedings were dismissed on the grounds that the conduct did not meet the legal requirements necessary to establish criminal incitement to hatred, discrimination, or hostility against a protected group. As a result, the case did not proceed to trial. For more information: https://cadenaser.com/galicia/2025/11/26/no-hay-delito-de-odio-en-la-expulsion-de-ciudadanos-israelies-de-un-restaurante-de-vigo-radio-vigo/?utm_source=chatgpt.com

⁴¹ National Plan Annual Report for the European Strategy to Combat Anti-Semitism 2024: <https://www.sefarad-israel.es/actividades/plan-nacional-para-la-estrategia-europea-de-lucha-contra-el-antisemitismo/>

⁴² The OSCE/ODIHR Hate Crime Report on Spain notes, "Spain's hate crime statistics do not sufficiently distinguish hate crimes from other crimes." For more information: <https://hatecrime.osce.org/spain>

⁴³ A regional TAHCLE was first implemented in Valencia in 2016. For more information: <https://hatecrime.osce.org/spain#:~:text=Spain%20implemented%20ODIHR's%20Training%20Against,Valencia%20was%20implemented%20in%202016>

Some core aspects of countering antisemitic hate, such as prevention work, long-term training, and protection of Jewish communities, are still dependent on inconsistent, provisional or regional funding. Engagement with civil society organisations, experts, and Jewish communities is increasingly frequent, but cooperation has not yet been institutionalised and varies across regions. More stable, structured mechanisms to ensure regular communication, feedback, and follow-up with authorities would strengthen collaboration.

ASSESSMENT OF KEY INDICATORS

1. Basic Rights and Legislation: Spain has transposed key elements of the EU Framework Decision on hate crime recording, investigation, and prosecution. Penal Code Articles 510 and 22.4 provide a solid legal basis for addressing antisemitic hate crime, and national legislation recognises the specific status and needs of hate-crime victims in line with the Victims' Rights Directive. However, sector-specific protocols on antisemitism remain limited. Experts suggest consolidating the complementary roles of criminal and administrative anti-discrimination law in addressing antisemitic hate incidents to strengthen responses and expand sanctions.⁴⁴

2. Implementation and Enforcement: National and regional hate-crime protocols are comprehensive,⁴⁵ but application depends on professional awareness and training. Law enforcement training has expanded under ONDOD, but implementation and follow-up remain uneven across regions. Police and prosecutors can identify and apply antisemitic bias as an aggravating motive, yet enforcement varies.

⁴⁴ This approach would be consistent with recent legislative and strategic developments in Spain, including the Third Action Plan against Hate Crimes 2025–2028, Ministry of the Interior (2025), which explicitly refers to updating administrative sanctioning models where appropriate. For more information: Ley 15/2022: <https://www.boe.es/buscar/act.php?id=BOE-A-2022-11589> and Third Action Plan against Hate Crimes (2025–2028): https://www.interior.gob.es/opencms/pdf/archivos-y-documentacion/documentacion-y-publicaciones/publicaciones-descargables/seguridad-ciudadana/3_plan-accion-delitos-odio_126250364.pdfWEB.pdf

⁴⁵ Operational protocols and training measures are developed through the Ministry of the Interior's national and regional hate-crime action protocols and coordinated by ONDOD.

3. Monitoring Mechanisms: Spain has established mechanisms for collecting information on hate crime and providing guidance to victims, and structures such as ONDOD and the Observatory Against Antisemitism contribute to data collection and institutional coordination. However, antisemitic incidents are not consistently disaggregated within national statistics, which makes trend analysis more difficult. Underreporting is significant, and victims often hesitate to file complaints. Mechanisms for recording hate crime and providing guidance to victims exist, but they are not fully harmonised across institutions, and there is no independent mechanism that evaluates the quality of responses or victim satisfaction.

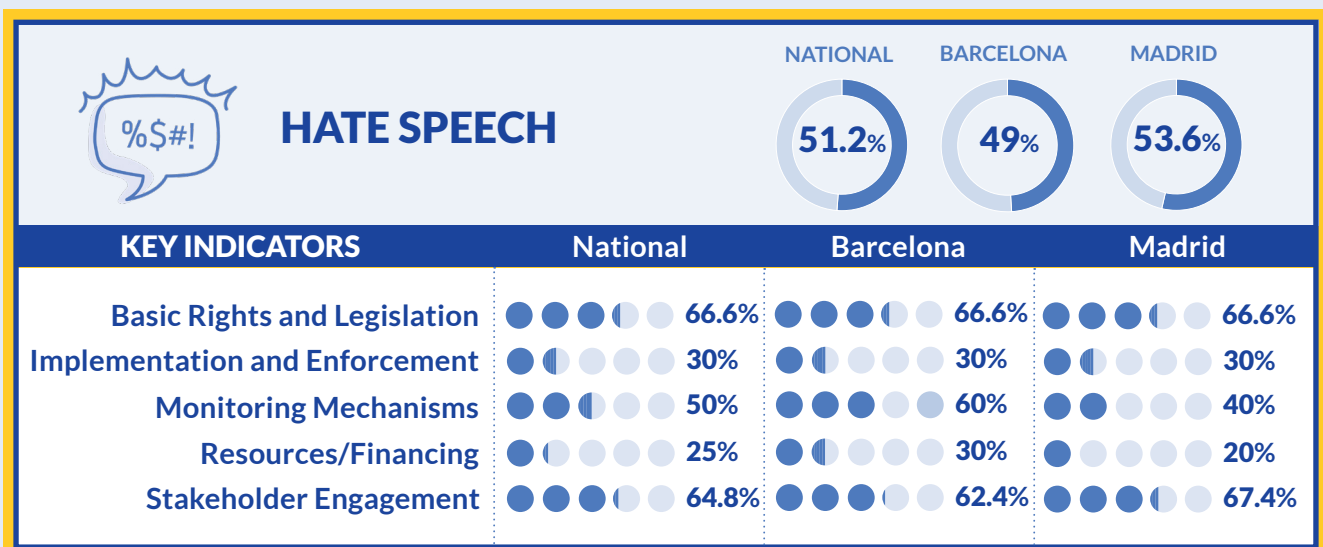
4. Resources and Finances: Spain allocates resources to developing and maintaining hate-crime recording and data systems, including police and judicial data collection tools, and operational mechanisms are coordinated by ONDOD. Nonetheless, some funding streams remain dependent on temporary allocations or regional budgets, and protection measures for Jewish communities are not consistently funded across the country.

5. Stakeholder Engagement: Cooperation with civil society organisations, independent experts, and Jewish communities has been strengthened in recent years, particularly through coordination between ONDOD, liaison officers, and community representatives in areas such as training and incident response, and structures exist across different institutional levels. However, stakeholders highlight that engagement is not consistently formalised, relies often on individual relationships, and varies across regions.⁴⁶

⁴⁶ Perry, J (2019). "Connecting on Hate Crime Data in Spain." Brussels: CEJI. Design & graphics: Jonathan Brennan. <https://www.facingfacts.eu/final-spain-country-report/>

RECOMMENDATIONS

1. Develop and clarify the use of anti-discrimination legislation to address antisemitic conduct that does not meet strict criminal thresholds.
2. Apply hate-crime protocols systematically and consistently to reinforce national and regional responses by police, prosecutors, and other criminal-justice actors. Expand ONDOD-supported training and ensure that participation and follow-up are mandatory.
3. Harmonise data-collection mechanisms across different actors to better identify manifestations of antisemitism and improve the recognition of trends throughout the hate response system.
4. Build on existing investments by establishing stable funding lines that ensure continuity in prevention programmes, specialist training, and community-protection measures.
5. Formalise structured and recurring consultation mechanisms between authorities, ONDOD, law-enforcement agencies, civil society, and Jewish communities across regions. Ensure that Jewish communities participate regularly in discussions on training, incident response, and policy development.



Hate Speech

OVERVIEW

Both the Strategic Framework and the National Plan include protocols to combat hate speech, including online and offline antisemitic discourse. The Strategic Framework encourages the establishment of monitoring mechanisms to help remove hate speech from media and digital platforms, as set out by the EU Code of Conduct on Countering Illegal Hate Speech Online.⁴⁷

⁴⁷ The EU Code of Conduct on Countering Illegal Hate Speech Online is a voluntary framework coordinated by the European Commission that commits major online platforms to assess and remove illegal hate speech

Article 510 of the Penal Code criminalises public incitement to hatred or violence, while Article 578 may apply in specific cases involving Holocaust denial and the glorification of genocidal ideologies.

and to cooperate with public authorities and civil society organisations. See: https://commission.europa.eu/strategy-and-policy/policies/justice-and-fundamental-rights/combating-discrimination/racism-and-xenophobia/eu-code-conduct-countering-illegal-hate-speech-online_en. On 20 January 2025, the Commission announced the integration of a revised Code of Conduct on Countering Illegal Hate Speech online into the framework of the Digital Services Act. See: <https://digital-strategy.ec.europa.eu/en/library/code-conduct-countering-illegal-hate-speech-online>

Despite these measures, experts highlight several challenges. Antisemitic discourse remains widespread in online spaces, and only a limited number of cases meet the strict requirements for prosecution under Spanish law.⁴⁸ The National Plan outlines Oberaxe's role in coordinating Spain's contribution to the EU monitoring process. It also references the REAL UP⁴⁹ and CITCO/Europol⁵⁰ projects to enhance monitoring, data exchange, and content removal, and explicitly includes antisemitic discourse within its remit. Yet there is no unified national mechanism capable of integrating data across platforms and regions, and available national-level data does not consistently disaggregate antisemitic content from other forms of hate speech. In accordance with the Digital Services Act (DSA),⁵¹ Spain has appointed a Digital Services Coordinator (DSC),⁵² but its powers are unclear as the country has failed to fully implement the DSA as required by EU law.⁵³

Victim support exists, and cooperation among authorities, equality bodies, and CSOs is increasing, but engagement is not yet fully institutionalised and varies across territories. Funding for projects to counter hate speech, improve digital literacy, and increase

awareness-raising media campaigns remains limited. Strengthening enforcement, building DSC capacity, improving data quality, securing stable funding, and formalising stakeholder cooperation are essential to ensuring that existing commitments translate into effective action.

ASSESSMENT OF KEY INDICATORS

- 1. Basic Rights and Legislation:** Penal Code Articles 510 and 578 criminalise incitement to hatred, Holocaust denial or trivialisation, and the glorification of genocidal ideologies. Both the Strategic Framework and the National Plan include specific provisions on antisemitic hate speech, online and offline, and link Spain to EU-level initiatives such as the Code of Conduct on Countering Illegal Hate Speech Online. Spain has formally transposed the DSA into national law, but questions remain about the extent of the DSC's authority.
- 2. Implementation and Enforcement:** There are national-level protocols and law enforcement agencies have tools to investigate antisemitic hate speech, including online offences, but implementation is uneven. Antisemitic discourse persists widely in digital environments, and many instances fall below the criminal threshold or are not pursued. Training for police and other relevant professionals has expanded, but it is not systematic or uniformly mandated across regions. The evolving status of the DSA's enforcement mechanisms means that the practical application of legal frameworks and protocols depends heavily on professional initiative and regional capacities.
- 3. Monitoring Mechanisms:** Spain participates in EU-level monitoring through Oberaxe, which coordinates the national contribution to the EU Code of Conduct process, and ONDON is involved in hate-speech oversight. Local structures, such as Barcelona's Discrimination Observatory, complement this landscape with additional reporting and analysis. However, monitoring remains partial—antisemitic hate speech is not systematically disaggregated in national statistics, public

⁴⁸ Freedom of expression is protected by the Spanish Constitution. To be considered criminal, instances of antisemitic content must involve incitement to hatred or harm, which limits prosecution. For more information: <https://www.facingfacts.eu/hate-speech-legislation/>

⁴⁹ REAL UP is an EU-funded project coordinated with Oberaxe and other partners that strengthens public authorities' capacity to monitor and respond to online hate speech, including antisemitism, through analytical tools and best practices: <https://real-up.eu/summary-in-english>

⁵⁰ Europol, notably through the EU Internet Referral Unit (EU IRU) and Referral Action Days, supports national authorities such as CITCO in identifying, referring and facilitating the removal of illegal online hate speech, including antisemitic content: <https://www.europol.europa.eu/media-press/newsroom/news/taking-action-against-antisemitism-close-to-2-000-pieces-of-content-flagged-for-removal>. CITCO (Centro de Inteligencia contra el Terrorismo y el Crimen Organizado) is Spain's domestic intelligence centre responsible for managing, integrating and analysing strategic information on terrorism, organised crime and violent radicalism, and coordinating operational responses with national and European partners: <https://administracion.gob.es/pagFront/espanaAdmon/directorioOrganigrama/fichaUnidadOrganica.htm?codigoUnidad=E04726802&idioma=en>

⁵¹ The DSA regulates online intermediaries and platforms such as marketplaces, social networks, content-sharing platforms, app stores, and online travel and accommodation platforms. Its main goal is to prevent illegal and harmful activities online and the spread of disinformation: <https://digital-strategy.ec.europa.eu/en/policies/digital-services-act>

⁵² <https://www.cnmc.es/prensa/coordinador-servicios-digital-20240124>

⁵³ For more information, see: <https://www.facingfacts.eu/dsa-policy-brief/> and <https://digital-strategy.ec.europa.eu/en/policies/dsa-dsca#1720699867912-2> and <https://digital-strategy.ec.europa.eu/en/news/commission-decides-refer-czechia-spain-cyprus-poland-and-portugal-court-justice-european-union-due>

reporting is limited, and no comprehensive national mechanism integrates data across platforms and regions.

4. **Resources and Finances:** Resources dedicated specifically to preventing antisemitic hate speech and promoting counter-speech remain modest. Traditional and social media campaigns exist but are limited in reach and duration and are typically financed through short-term or project-based schemes. Long-term investment in monitoring tools, media literacy, and targeted educational or digital initiatives is not yet consolidated, limiting the sustainability and effectiveness of preventative work.
5. **Stakeholder Engagement:** The National Framework encourages cooperation among public authorities, equality bodies, civil society organisations, and Jewish community representatives. Support mechanisms exist for individuals targeted by hate speech, and Jewish organisations play an important role in monitoring, advocacy, and raising awareness. Nonetheless, coordination remains uneven across regions, and engagement is not fully institutionalised.

4. Move beyond short-term or project-based support by creating multiannual funding lines for media and online campaigns, educational and media-literacy initiatives, and projects that counter antisemitic narratives.
5. Institutionalise regular coordination between public authorities, equality bodies, Jewish organisations, and civil society actors on monitoring, capacity-building, and support services for those targeted by hate speech. Ensure consistency across regions.

RECOMMENDATIONS

1. Strengthen legal responses to antisemitic hate speech by clarifying responsibilities and procedures for investigating and prosecuting cases, including online hate speech.
2. Establish clear competencies and sufficient resources for the DSC to enable effective platform oversight and coordination with EU bodies.
3. Build on the work of Oberaxe, local observatories, and the Observatory Against Antisemitism to create a unified national monitoring framework. Ensure regular publication of data with clear disaggregation of antisemitic hate speech.

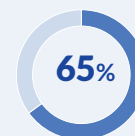
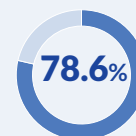
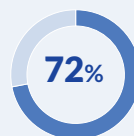


HOLOCAUST REMEMBRANCE

NATIONAL

BARCELONA

MADRID



KEY INDICATORS

National

Barcelona

Madrid

KEY INDICATORS	National	Barcelona	Madrid
Basic Rights and Legislation	●●●●● 87.4%	●●●●● 90%	●●●●● 85%
Implementation and Enforcement	●●●●● 82.4%	●●●●● 90%	●●●●● 75%
Monitoring Mechanisms	●●●●● 30%	●●●●● 40%	●●●●● 20%
Resources/Financing	●●●●● 75%	●●●●● 60%	●●●●● 90%
Stakeholder Engagement	●●●●● 100%	●●●●● 100%	●●●●● 100%

Holocaust Remembrance

OVERVIEW

The Strategic Framework supports the principles of remembrance and education, and recognises Holocaust denial as a form of antisemitism, but does not itself establish or describe concrete national programmes or structures for Holocaust commemoration. The National Plan goes further, setting out a detailed agenda for Holocaust pedagogy, research, and remembrance, including measures to strengthen research, review textbooks, disseminate official educational resources, and consolidate Spain’s annual commemoration of International Holocaust Remembrance Day. It reaffirms the legal framework criminalising Holocaust denial, distortion, and glorification and foresees the creation of a memorial to the Righteous Among the Nations and a new Virtual Centre for Holocaust and Antisemitism Pedagogy as a dedicated section in the planned national Jewish Museum.⁵⁴

Holocaust remembrance in Spain has improved significantly in recent years, with established national ceremonies, growing educational activities, and integration into broader democratic memory policies in several

Autonomous Communities. Training for teachers and some law enforcement personnel has expanded, and commemorative practices are increasingly linked to human rights and citizenship activities. Resources, while comparatively strong, are not fully secured through stable multiannual funding, limiting the expansion of successful initiatives.

However, there is no comprehensive system to assess the impact of Holocaust education or remembrance on public knowledge and attitudes. Cooperation with Jewish communities and civil society organisations is robust in the commemorative sphere and represents a clear strength, but they are only partially involved in long-term policy and curriculum development. Consolidating funding, strengthening monitoring and evaluation, and deepening structured cooperation will be key to fully realising the potential of the existing framework.

⁵⁴ The 2024 Annual Report on the Monitoring of the National Plan for the Implementation of the European Strategy to Combat Antisemitism details the creation of the new Virtual Centre and notes that new educational and commemorative materials were produced for Remembrance Day: <https://www.sefarad-israel.es/actividades/plan-nacional-para-la-es-trategia-europea-de-lucha-contr-el-antisemitismo/>

ASSESSMENT OF KEY INDICATORS

- 1. Basic Rights and Legislation:** National law requires the Ministry of Education to observe the “Day of Remembrance of the Holocaust and Prevention of Crimes against Humanity,” and Holocaust education is established as part of the official school curriculum. The National Plan sets out a detailed agenda for Holocaust pedagogy, research, and remembrance and reaffirms the criminalisation of Holocaust denial, distortion, and glorification under Penal Code Article 510.
- 2. Implementation and Enforcement:** Implementation of Holocaust remembrance is well-developed, although uneven across Autonomous Communities. Training for teachers and, to a lesser extent, law enforcement has grown over the past decade, and remembrance is increasingly integrated into broader democratic memory programmes. However, activities are still often concentrated around symbolic dates rather than embedded throughout the school year, and follow-through in schools, museums, and training institutions can be inconsistent. Guidelines and pedagogical resources exist, including attention to age-appropriate approaches and student sensitivity.
- 3. Monitoring Mechanisms:** The state monitors the implementation of the Day of Remembrance to some extent, and the National Plan’s monitoring commission and the Observatory Against Antisemitism collect relevant information, but these efforts do not yet provide a comprehensive or systematic evaluation of the impact of educational and memorial initiatives. There are no official studies assessing knowledge of the Holocaust or perceptions of antisemitism.
- 4. Resources and Finances:** The state provides funding for commemorative events, educational materials, and new initiatives, including the planned memorial to the Righteous Among the Nations and the Virtual Centre for Holocaust and Antisemitism Pedagogy linked to the future national Jewish Museum. At the same time, funding is not fully consolidated into

stable multiannual lines. Many promising projects, especially at the regional and local levels, rely on ad-hoc or municipal support, which limits their scalability and long-term continuity.

- 5. Stakeholder Engagement:** Spain officially commemorates the Day of Remembrance of the Holocaust in close collaboration with Jewish communities and civil-society organisations, and these actors play a central role in ceremonies, educational events, and public programming. Cooperation with Jewish and civic organisations is frequent in the commemorative sphere and increasingly present in educational initiatives.

RECOMMENDATIONS

1. Ensure that Holocaust remembrance is not confined to annual ceremonies, but is systematically embedded in curriculum design, teacher training, museum education, and broader democratic memory frameworks, with clear links to citizenship and human rights education.
2. Develop mechanisms to assess the implementation and impact of Holocaust education and commemorative activities.
3. Create dedicated, multiannual funding lines for Holocaust remembrance and education.
4. Formalise current structured partnerships as part of the National Plan that involve Jewish and civic organisations in planning, implementing, and evaluating Holocaust remembrance and education.
5. Develop the Virtual Centre for Holocaust and Antisemitism Pedagogy as a central hub for training, resources, and community engagement, ensuring that schools, museums, and local actors across Spain can access high-quality materials and expertise.

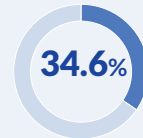
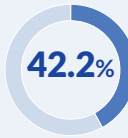


INTERCULTURAL DIALOGUE

NATIONAL

BARCELONA

MADRID



KEY INDICATORS	National	Barcelona	Madrid
Basic Rights and Legislation	80%	90%	70%
Implementation and Enforcement	10%	20%	0%
Monitoring Mechanisms	35%	40%	30%
Resources/Financing	40%	40%	40%
Stakeholder Engagement	44.6%	60%	33.2%

Intercultural Dialogue

OVERVIEW

Intercultural and interfaith dialogue remains a central pillar of the Strategic Framework, which promotes participation, institutional cooperation, and sustained engagement among civil-society, religious, and cultural actors. The National Plan translates these principles into practice through cross-sectoral coordination— notably between the *Fundación Pluralismo y Convivencia* (FPyC),⁵⁵ the Centro Sefarad-Israel, ONDOD, and Oberaxe—as part of a broader strategy to advance inclusion, anti-racism, and freedom of belief. In practice, however, experts underline that Jewish participation in these dialogues remains fragmented and largely tied to commemorative events, rather than fully integrated into ongoing policy processes.

At the regional level, the Barcelona *Oficina d'Afers Religiosos* (OAR) offers an advanced model for institutionalising dialogue and collaboration, demonstrating how they are integral to urban governance and social cohesion. The OAR regularly collaborates with AUDIR, the UNESCO Association for Interreligious and Interconvictional Dialogue, and the GTER Working Group on Religions, a platform that brings together major faith communities in Catalonia to foster interfaith cooperation and advise public institutions.⁵⁶ These approaches

highlight the potential of dialogue to build resilience against polarisation, extremism, and discrimination.

Despite these positive developments, significant gaps remain. Implementation of intercultural dialogue in education and other sectors is limited, evaluation mechanisms are weak or absent, and funding often relies on temporary projects rather than stable budget lines. National-level platforms for sustained, multi-actor engagement are less developed than local ones, with inconsistent Jewish participation. Consolidating legal and policy recognition, strengthening implementation, improving monitoring, stabilising funding, and institutionalising participation across all levels of government are key steps to realising the full potential of intercultural dialogue in Spain.

ASSESSMENT OF KEY INDICATORS

- 1. Basic Rights and Legislation:** Cooperation agreements with religious minorities and the work of bodies such as the FPyC provide a structured basis for recognising minority faith communities and supporting dialogue initiatives. Mechanisms for dialogue between public authorities and religious communities exist at both national and regional levels, and Barcelona's OAR provides an advanced local model that combines legal recognition with institutional support for interreligious and interfaith dialogue. Discussions on

⁵⁵ <https://www.pluralismoyconvivencia.es/>

⁵⁶ <https://audir.org/> and <https://www.grupdereligions.org/>

extending recognition to “convictions”, including non-religious beliefs, indicate movement towards a broader and more inclusive understanding of freedom of belief.

2. Implementation and Enforcement:

While the Strategic Framework and the National Plan underline the importance of dialogue and participation, there are few concrete measures to encourage religious educational institutions to teach about different religions, convictions, fundamental rights, and principles of dialogue. Initiatives exist, often led by FPyC, Centro Sefarad–Israel, and local partners. Jewish participation in these processes is frequently limited to commemorative or symbolic activities rather than sustained involvement in ongoing dialogue and decision-making.

3. Monitoring Mechanisms: There are no consistent indicators or national reporting systems to measure participation, representation, or the impact of intercultural and interfaith dialogue policies. The absence of structured evaluation tools makes it difficult to assess progress or identify gaps, even where promising local models exist.

4. Resources and Finances: National and local authorities provide some financial support for community-led projects that promote dialogue and respect for diversity, and institutions such as FPyC and OAR play an important role in funding and facilitating initiatives. Nonetheless, financing often relies on short-term or project-based schemes, which limits the possibility of scaling up successful practices and integrating dialogue structures into long-term social cohesion, education, or cultural policies.

5. Stakeholder Engagement: Authorities organise some events and initiatives with different faith groups, and the OAR brings together religious communities, experts, and secular actors in a more structured way, offering a model of how partnerships between institutions and communities can be integrated into urban governance and

advisory processes. At the national level, however, platforms for sustained dialogue are less developed, and engagement with Jewish communities and other minorities is ad hoc.

RECOMMENDATIONS

1. Institutionalise dialogue mechanisms within national and municipal governance, using the Barcelona OAR as a model, so that engagement with religious and conviction-based communities is ongoing, structured, and linked to decision-making processes.
2. Translate strategic commitments into clear guidance with practical tools for educational and religious institutions to teach effectively about different religions and convictions, fundamental rights, and dialogue.
3. Create measurable indicators to track participation, representation, and outcomes of intercultural and interfaith dialogue across sectors such as culture, youth, and employment for use in informing policy and identifying good practices.
4. Integrate intercultural and interfaith dialogue into regular public budgets for social cohesion, education, and culture. Provide multiannual support to community-led initiatives that foster cooperation and mutual understanding.
5. Encourage partnerships that bring together public authorities, faith communities, Jewish organisations, secular groups, and academic actors in joint planning initiatives, building trust and resilience.



MEDIA

NATIONAL

BARCELONA

MADRID

27.8%

29.6%

26%

KEY INDICATORS

National

Barcelona

Madrid

KEY INDICATORS	National	Barcelona	Madrid
Basic Rights and Legislation	●●●●● 46%	●●●●● 46%	●●●●● 46%
Implementation and Enforcement	●●●●● 38.6%	●●●●● 42.4%	●●●●● 35%
Monitoring Mechanisms	●●●●● 0%	●●●●● 0%	●●●●● 0%
Resources/Financing	●●●●● 20%	●●●●● 20%	●●●●● 20%
Stakeholder Engagement	●●●●● 35%	●●●●● 40%	●●●●● 30%

Media

OVERVIEW

The Strategic Framework includes general commitments to countering hate narratives and discriminatory portrayals in the media, particularly regarding Islamophobia and xenophobia, and includes training measures for media professionals. While it aligns with EU instruments, such as the EU Code of Conduct on Countering Illegal Hate Speech Online, and covers antisemitic hate speech, it provides no explicit guidance or initiatives addressing Jewish representation in mainstream or digital media. The National Plan addresses media through its anti-hate speech and awareness components and promotes public information campaigns on Jewish culture and festivities. However, the Plan stops short of a systematic approach and does not include any editorial standards, newsroom training, or mechanisms to ensure plural and accurate portrayals of Jewish life.

Overall, there is a lack of visibility for positive, contemporary Jewish narratives in Spanish media, which is particularly problematic given the historic marginalisation of Jews in public discourse and popular culture. When Jewish culture does appear, it is often stereotypical or within the context of Holocaust remembrance. Coverage of antisemitism tends to focus on isolated incidents or international crises, while the ongoing reality of Jewish life remains largely ignored.

The Centro Sefarad-Israel and FCJE sometimes issue press statements or offer expert commentary on current events, but these tend to be reactive, with little impact on editorial norms or training. Jewish organisations are not represented in audiovisual councils, and engagement with public broadcasters depends on personal networks. A shortage of funding further constrains media diversity—there are no public calls for Jewish-themed cultural or journalism projects, and independent initiatives rely on private funding or volunteer labour. In addition, there is no institutionalised monitoring, and anti-discrimination communication efforts tend to be generalised, or in reaction to hate speech, rather than proactive.

ASSESSMENT OF KEY INDICATORS

- 1. Basic Rights and Legislation:** Penal Code Article 510 criminalises incitement to hatred, including antisemitic hate speech, while the Audiovisual Communication Law (2022)⁵⁷ prohibits content that incites hatred or discrimination. There are well-developed sentencing provisions for antisemitic crimes committed through digital and audiovisual media. However, regulatory powers do not actively promote media responsibility in combating hate, and no mechanisms exist to address biased

⁵⁷ Ley 13/2022, de 7 de julio, General de Comunicación Audiovisual. (General Audiovisual Communication Law (Law 13/2022 of 7 July), <https://www.boe.es/eli/es/l/2022/07/07/13>)

or stereotypical representations of Jews. Editorial independence is legally protected, but the state plays only a minimal role in fostering media pluralism related to Jewish life.

- 2. Implementation and Enforcement:** Spain has a clear framework to act against unlawful content and can, in principle, enforce relevant audiovisual and criminal laws. Yet proactive initiatives, such as awareness-raising campaigns, newsroom guidelines, or anti-bias training for journalists, are almost absent. Positive initiatives, including documentaries or commemorative broadcasts supported by public institutions, remain sporadic and depend on individual leadership rather than sustained policy. Networks promoting diversity in journalism exist but are not broadly integrated across the sector.
- 3. Monitoring Mechanisms:** Spain has no media observatory or regulatory system specifically tracking antisemitic discourse or Jewish representation. Antisemitism is rarely included in media-related hate-speech datasets, and the state does not conduct research on portrayals of Jewish culture or narratives in news or entertainment media. Existing assessments depend almost exclusively on civil society monitoring or isolated academic work, offering no systematic picture of trends or emerging risks.
- 4. Resources and Finances:** Resources devoted to combating antisemitism or supporting pluralism in the media are minimal. There are no dedicated funding lines for audiovisual or journalistic projects on Jewish life, culture, or diversity. Public financial support for Jewish-themed media production is effectively non-existent, and existing projects rely on private donors, volunteers, or external institutions.
- 5. Stakeholder Engagement:** Jewish organisations are occasionally consulted or invited to commemorative media events, but they are not part of audiovisual councils, content advisory structures, or policy-making bodies. There are no mechanisms for Jewish communities to participate

in editorial standard-setting, diversity strategies, or content review. Collaboration between media regulators and Jewish institutions is not institutionalised.

RECOMMENDATIONS

1. Establish an observatory or formal partnership—for instance, between Oberaxe, academic institutions, the FCJE, and media regulators—to monitor portrayals of Jewish communities and track antisemitic narratives across audiovisual, print, and digital media.
2. Ensure Jewish representation in audiovisual councils, national diversity campaigns, and consultative bodies related to media regulation. Develop structured partnerships with Jewish institutions to improve accountability and pluralism.
3. Introduce recommended or mandatory modules on antisemitism, stereotyping, and inclusive representation in journalism schools, public broadcaster training programmes, and professional accreditation.
4. Create competitive grants or funding schemes for documentaries, creative projects, and public campaigns that portray contemporary Jewish life, culture, and contributions to Spanish society.
5. Promote critical media literacy among young people by connecting school curricula with programmes that analyse stereotypes, online hate, and cultural representation, strengthening students' ability to identify and reject antisemitic content.

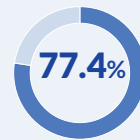
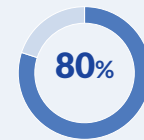
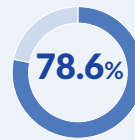


RELIGIOUS FREEDOM

NATIONAL

BARCELONA

MADRID



KEY INDICATORS	National	Barcelona	Madrid
Basic Rights and Legislation	●●●●● 88.6%	●●●●● 87.4%	●●●●● 90%
Implementation and Enforcement	●●●●● 60%	●●●●● 60%	●●●●● 60%
Monitoring Mechanisms	●●●●● 65%	●●●●● 80%	●●●●● 50%
Resources/Financing	●●●●● 80%	●●●●● 80%	●●●●● 80%
Stakeholder Engagement	●●●●● 70%	●●●●● 70%	●●●●● 70%

Religious Freedom

OVERVIEW

Spain's Strategic Framework recognises religious or belief-based discrimination as a significant societal challenge and emphasises safeguarding religious freedom across institutions. The National Plan reinforces this approach by establishing a dedicated line of action for Jewish religious life and strengthening the application of the 1992 Cooperation Agreement with the FCJE. It includes measures such as awareness-raising, guidance for public institutions, and protocols to facilitate religious accommodations. In addition, the Constitution and the 1980 Organic Law on Religious Freedom guarantee freedom of religion, while the 1992 Cooperation Agreement provides structured recognition of Jewish religious practice, enabling communities to obtain legal personality and clergy to access employment-related benefits on a non-discriminatory basis. Updated guidance from the Ministry of the Interior has clarified expectations for accommodating Jewish observance in schools, social services, and law enforcement.

Implementation, though developed, remains uneven. Some regional and municipal authorities, such as Barcelona, have well-established structures for religious diversity, but this is not the case elsewhere. The longstanding institutional predominance of the Catholic Church continues to influence public culture and administrative practice, affecting

awareness of minority religions. While this does not undermine legal protections, it contributes to variations in day-to-day application.

In terms of monitoring, equality bodies provide assistance and guidance, and local observatories contribute to data collection, yet national-level monitoring remains fragmented. Resources dedicated to religious freedom include support for security measures, training initiatives, and pluralism programmes. However, funding for Jewish cultural, educational, or community development is far less consistent. Stakeholder engagement is well structured through formal agreements and cooperation with local authorities and diversity institutions, though the degree of institutionalisation varies between regions. Overall, Spain demonstrates a high level of protection and support for Jewish religious freedom. The main challenges relate to ensuring more consistent implementation, strengthening monitoring, and broadening participation across diverse Jewish communities.

ASSESSMENT KEY INDICATORS

- 1. Basic Rights and Legislation:** The Constitution protects the right to practise religion individually and collectively, and the 1980 Organic Law on Religious Freedom sets the general legal framework. The 1992 Cooperation Agreement with the FCJE formally recognises Judaism and regulates essential aspects of Jewish religious life, including worship, education, and the

legal status of rabbis. Jewish communities can obtain legal personality under equal conditions, and legal provisions ensure that employment-related rights and benefits for clergy apply on a non-discriminatory basis across recognised religions.

2. Implementation and Enforcement:

Guidance on religious accommodations exists, including the 2025 Ministry of the Interior instructions for schools, law enforcement, and social services, and some municipalities like Barcelona have strong structures to support religious diversity. However, the application of religious-freedom guarantees can differ significantly depending on regional leadership and institutional awareness, influenced by the longstanding institutional presence of the Catholic Church.

3. Monitoring Mechanisms: Equality bodies are mandated to provide legal guidance and to support victims of discrimination, and some local observatories record incidents involving religious discrimination. While these contribute to awareness, there is no unified national system assessing how religious-freedom guarantees are implemented or the extent to which accommodations are applied consistently across sectors. Data collection remains fragmented, limiting the ability to evaluate trends or identify specific institutional needs.

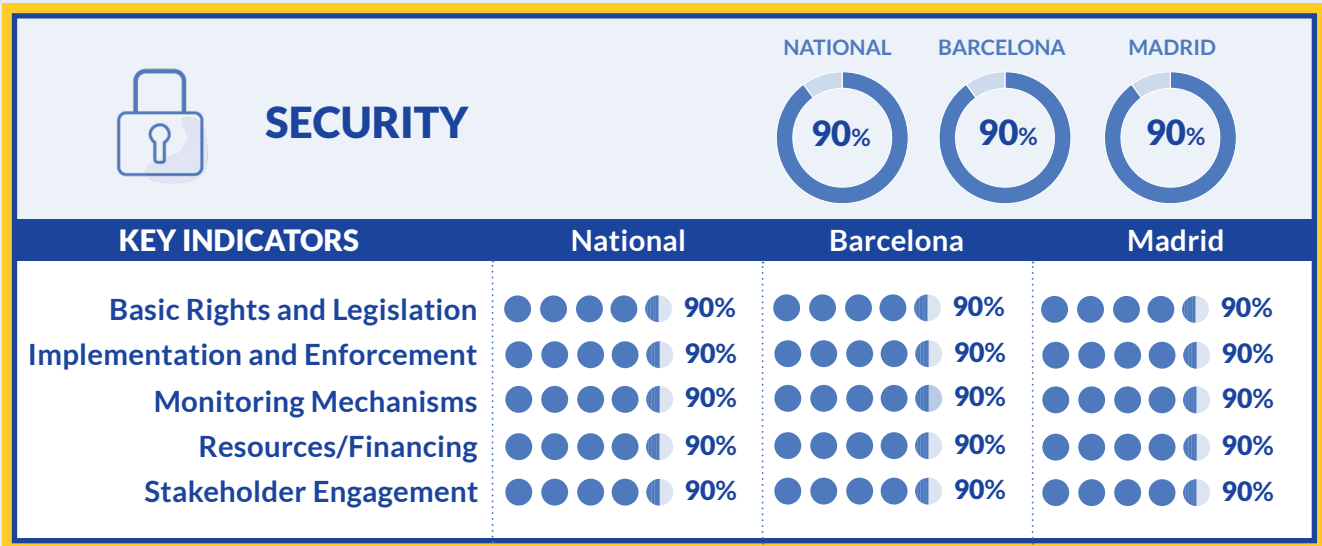
4. Resources and Finances: Spain invests meaningful resources to support religious freedom, including security measures for Jewish institutions, municipal support for places of worship, and funding for pluralism initiatives through bodies such as the FPyC. Local authorities offer guidance and training on religious diversity. However, there are no stable mechanisms for financing Jewish cultural or educational centres, community programming, or long-term capacity-building, limiting the potential for sustained development.

5. Stakeholder Engagement: The 1992 Cooperation Agreement provides a stable channel for dialogue between the state and Jewish communities. Cooperation

with equality bodies, local governments, and interfaith platforms is regular and constructive, with Barcelona offering a model of sustained engagement. However, national-level structures are less common, and participation is channelled primarily through recognised organisations, limiting the inclusion of the broader diversity of Jewish identities.

RECOMMENDATIONS

1. Strengthen institutional awareness and ensure that guidance on Jewish religious accommodations is applied uniformly across Autonomous Communities.
2. Establish coordinated monitoring mechanisms that track the implementation of religious accommodations, experiences of discrimination, and the visibility of minority religions in public institutions.
3. Consolidate and diversify long-term funding by creating stable, multiannual support for Jewish cultural, educational, and community initiatives, complementing existing protections and pluralism funding.
4. Integrate mandatory modules on Jewish religious practices and antisemitism into training for public-service professionals, including education, law enforcement, and social services.
5. Bolster consultation mechanisms within national equality bodies, ensuring participation of both recognised and non-recognised Jewish communities.



Security

OVERVIEW

Both the Strategic Framework and the National Plan recognise that security and protection for religious communities are fundamental rights and policy priorities. Within the Framework, security is understood as both a preventive guarantee of freedom of religion and belief and a core element of social cohesion. The National Plan promotes reinforced protection of Jewish sites and schools, permanent liaison mechanisms between Jewish organisations and law-enforcement agencies, and the creation of a National Plan for the Protection of Places of Worship, aligned with the UN Plan of Action to Safeguard Religious Sites.⁵⁸

These measures are complemented by preventive and rapid-response mechanisms, coordination between ONDOD and the FCJE, and periodic training for law enforcement. The Ministry of the Interior’s 2025 Operational Guide further sets out liaison procedures, police presence on Jewish holidays, and respectful practices for entering synagogues and handling sacred objects. Minimum standards have also been introduced to protect cemeteries and kosher businesses. Although implementation may vary by region, models such as Catalonia’s permanent liaison structures with the Mossos

*d’Esquadra*⁵⁹ police force illustrate best practices recognised by Jewish communities and NGOs.

Monitoring of threats and antisemitic incidents is continuous and coordinated through the Prosecutor’s Office, ONDOD, police liaison units, and community representatives, ensuring rapid intervention and ongoing improvement of protection protocols. While public campaigns supporting community protection remain limited, the core mechanisms for dialogue, coordination, and operational response are strong. Funding for protection is consistent, and the forthcoming National Fund for the Protection of Places of Worship is expected to consolidate and equalise support across territories.

Overall, Spain demonstrates a very strong and sustained commitment to ensuring the safety of Jewish communities, with high performance across all indicators. Continued progress depends on harmonising implementation across regions, institutionalising specialised training, and consolidating long-term financing through the national fund.

⁵⁸ https://digitallibrary.un.org/record/3897474?ln=es&utm_source=%5B%27chatgpt.com%27%5D&v=pdf

⁵⁹ The Mossos *d’Esquadra* is the autonomous police force of Catalonia, responsible for public security, law enforcement, and criminal investigation within the region.

ASSESSMENT OF KEY INDICATORS

- 1. Basic Rights and Legislation:** The Constitution, the 1980 Law on Religious Freedom, and the National Plan collectively establish the state's duty to prevent, investigate, and punish violence or threats based on religion or belief. Jewish life and institutions are explicitly recognised as requiring preventive security measures in the context of antisemitic threats.
- 2. Implementation and Enforcement:** The Ministry of the Interior's 2025 Operational Guide regulates police conduct, procedures for risk assessment, and coordination with Jewish community leaders. Permanent liaison mechanisms exist both nationally and regionally, and in some areas, such as Catalonia, cooperation with police forces is viewed as exemplary. Training delivered through ONDOD, the FCJE, and OSCE/ODIHR⁶⁰ strengthens police understanding of antisemitism and religious sensitivities.
- 3. Monitoring Mechanisms:** The Prosecutor's Office for Hate Crimes, ONDOD, police liaison units, and Jewish communities engage in regular information exchange, joint assessments, and coordinated analysis. These mechanisms allow for timely intervention and support the ongoing adjustment of protection protocols. Monitoring is operational throughout the year and directly supports the necessary security measures.
- 4. Resources and Finances:** The state provides consistent and substantial financial and logistical support for the security of Jewish premises and institutions. Although some institutions, especially schools and community centres, still rely partly on community resources, public support remains strong and is increasing. The planned National Fund for the Protection of Places of Worship is expected to consolidate financing and ensure equal access across all regions.
- 5. Stakeholder engagement:** Dialogue and consultation with Jewish communities are regular, structured, and institutionalised.

Through the ONDOD-FCJE liaison system and established police contacts, national and regional authorities maintain continuous communication on security needs and incident response. Although public awareness campaigns on security remain limited, civil society organisations and NGOs complement these efforts through training, analysis, and awareness-raising.

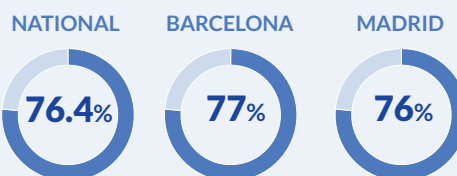
RECOMMENDATIONS

1. Integrate security provisions for religious communities into public-safety legislation within a national framework to ensure stability, continuity, and equal implementation across regions.
2. Promote consistent application of the 2025 Operational Guide procedures across Autonomous Communities and conduct regular joint emergency-response exercises involving Jewish institutions.
3. Ensure that hate-crime and security databases systematically identify antisemitism-specific indicators to strengthen prevention strategies and risk assessment.
4. Require police, judicial actors, and public-safety personnel to complete training on antisemitism, Jewish religious practice, and respectful conduct in places of worship.
5. Finalise and launch the National Fund for the Protection of Places of Worship to ensure sustained, equitable financing for security measures across Jewish communities and other vulnerable religious groups.

⁶⁰ <https://www.osce.org/odihr>



SPORT



KEY INDICATORS	National	Barcelona	Madrid
Basic Rights and Legislation	●●●●● 90%	●●●●● 90%	●●●●● 90%
Implementation and Enforcement	●●●●● 67.4%	●●●●● 70%	●●●●● 65%
Monitoring Mechanisms	●●●●● 80%	●●●●● 80%	●●●●● 80%
Resources/Financing	●●●●● 65%	●●●●● 67%	●●●●● 65%
Stakeholder Engagement	●●●●● 80%	●●●●● 80%	●●●●● 80%

Sport

OVERVIEW

Spain has a well-developed legal and institutional framework for combating racism, xenophobia, and intolerance in sport. The Strategic Framework places sport under the broader effort to implement ECRI recommendations⁶¹, and Law 19/2007⁶² together with Royal Decree 203/2010⁶³ sets out clear obligations for clubs, federations, match organisers, and security services. These instruments define prohibited conduct, establish sanctions, and require preventive measures, training, and coordination with public authorities. The Protocol against Racism in Football⁶⁴ complements this system with specific operational procedures for match-day incidents.

Implementation of these measures is generally effective. Referees, match officials, and security staff receive training; clubs participate in anti-discrimination campaigns; and the sports sector maintains structured cooperation with local and regional authorities. However, existing regulations do not include religion-based categories or specifically address antisemitism, and there is no mechanism to identify or record antisemitic incidents. This gap is evident in two

high-profile cases involving Anne Frank’s image at football matches, where public condemnation occurred but no clear sanctions or structural follow-up were publicly documented.⁶⁵

In terms of monitoring, there are mandatory reporting obligations and the use of observers in football, yet they do not disaggregate incidents related to Jewish identity or other ethnic or religious minorities. Resources for anti-discrimination measures are substantial, but none are specifically targeted at minority-religion inclusion. Jewish sports initiatives, such as Maccabi Spain,⁶⁶ operate independently from public inclusion frameworks, and sport-specific components are absent from the National Plan.

Stakeholder engagement is well developed in general anti-discrimination structures but has not been extended to Jewish communities or other minorities. There are no formal liaison mechanisms linking Jewish organisations with federations or the High Council for Sports (CSD),⁶⁷ resulting in missed opportunities for awareness-raising, prevention, and inclusive sport initiatives. Therefore, while Spain is generally strong in anti-discrimination efforts in sport, there is a lack of specific measures

⁶¹ <https://www.coe.int/en/web/european-commission-against-racism-and-intolerance/recommendation-no.12>

⁶² <https://www.boe.es/buscar/pdf/2007/BOE-A-2007-13408-consolidado.pdf>

⁶³ <https://www.boe.es/buscar/act.php?id=BOE-A-2010-3904>

⁶⁴ <https://www.csd.gob.es/es/csd/organos-colegiados/comision-es-tatal-contra-la-violencia-en-el-deporte/protocolo-contra-el-racismo-en-el-futbol>

⁶⁵ <https://www.elperiodico.com/es/deportes/20190408/ultras-espanyol-cuelgan-fotosana-frank-vestida-barcelona-7396928>, <https://www.worldjewishcongress.org/en/news/stickers-bearing-image-of-anne-frank-wearing-barcelona-football-shirts-distributed-by-fans-of-rival-espanyol-team-4-3-2019>, https://www.elconfidencial.com/espana/2023-06-01/archivado-caso-pancarta-antisemita-ana-frank-bernabeu_3656868/

⁶⁶ <https://www.maccabi.es/es>

⁶⁷ <https://www.csd.gob.es/en/csd/organization>

against antisemitism and limited inclusion of minority religious communities in dialogue and programming.

ASSESSMENT OF KEY INDICATORS

- 1. Basic Rights and Legislation:** Law 19/2007 and Royal Decree 203/2010 define prohibited conduct relating to racism, xenophobia, and intolerance in sport, establish sanctions, and require preventive measures, training, and coordination between clubs, organisers, security services, and public authorities. The Protocol against Racism in Football provides operational procedures and codes of conduct for responding to discriminatory incidents, although they do not explicitly reference antisemitism.
- 2. Implementation and Enforcement:** Referees, match officials, security staff, and organisers follow regulated procedures under RD 203/2010, and clubs participate in anti-discrimination campaigns with growing regularity. Training is required for match officials and security teams, and clubs are expected to apply preventive and disciplinary measures. However, antisemitism is not specifically addressed, and enforcement remains uneven across competitions. Instances involving antisemitic imagery have not resulted in visible sanctions or structured follow-up, suggesting the need to reinforce practical implementation within existing systems.
- 3. Monitoring Mechanisms:** Clubs, federations, and security authorities are required to report incidents under Law 19/2007 and RD 203/2010, and there are clear guidelines for evaluating the effectiveness of anti-discrimination measures. Observers and monitoring mechanisms help detect and document discriminatory behaviour. However, current systems do not disaggregate religion-based discrimination.
- 4. Resources and Finances:** Spain dedicates substantial resources to combating discrimination in sport. Training for referees, security personnel, and match organisers is mandatory, and clubs receive support for implementing inclusion and

anti-racism measures. National authorities also promote equal opportunities in sports structures. Yet no resources are specifically allocated to fostering religious diversity or supporting minority groups such as Jewish sports associations. Funding for pluralism in sport relies primarily on general anti-discrimination budgets rather than targeted support.

- 5. Stakeholder Engagement:** Engagement with stakeholders is well established. Sports federations and clubs cooperate with local and regional partners to combat discrimination, and Spain participates in international networks on anti-racism initiatives in sport. However, Jewish communities are not part of these structures, and there is no formal mechanism linking Jewish organisations with sports federations, clubs, or the CSD.

RECOMMENDATIONS

1. Integrate antisemitism explicitly into existing anti-racism legal frameworks and the Protocol against Racism in Football alongside other forms of intolerance.
2. Ensure that the CSD, federations, and ONDOD include antisemitism-specific categories in their reporting tools and annual monitoring, enabling the identification and analysis of patterns across competitions.
3. Establish structured consultation mechanisms between Jewish communities, sports federations, clubs, and the CSD to address prevention, training needs, and early warning protocols.
4. Incorporate modules on antisemitism, hate-crime recognition, religious holidays, and reasonable accommodation into mandatory training for referees, coaches, administrators, and security personnel.
5. Provide financial support, when possible, for interfaith tournaments, anti-discrimination campaigns, community sports projects, and initiatives led by Jewish and other minority groups to promote visibility and inclusion in sporting environments.

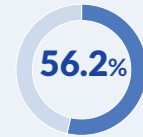
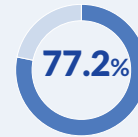
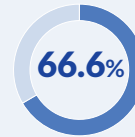


YOUTH

NATIONAL

BARCELONA

MADRID



KEY INDICATORS	National	Barcelona	Madrid
Basic Rights and Legislation	78.2%	86%	70%
Implementation and Enforcement	73.2%	83.2%	63.2%
Monitoring Mechanisms	67%	75%	60%
Resources/Financing	53.2%	56.6%	50%
Stakeholder Engagement	60%	85%	35%

Youth

OVERVIEW

The Strategic Framework treats youth inclusion, participation and anti-discrimination as cross-cutting priorities, promoting programmes on equality, civic participation and democratic values. However, it does not contain youth-specific measures on antisemitism or Jewish identity. The National Plan integrates youth aspects into education and citizenship components but does not provide a dedicated youth strategy focused on antisemitism prevention, interfaith dialogue or the promotion of Jewish life.

Monitoring of democratic citizenship policies and support for youth NGOs is in place, and there are important funding streams for civic participation and non-formal education. Yet there is almost no specific attention to Jewish youth, and very limited financial support or evaluation of interfaith projects aimed at fostering encounters between young people of different faiths. The contrast between Barcelona and the national level is particularly marked. Barcelona has more developed structures for youth engagement, Holocaust remembrance activities, and collaboration between schools and NGOs, including Jewish organisations. At the national level, youth participation tends to be more ad hoc, and Jewish youth are rarely involved in programme design or monitoring.

There is also no systematic data on Jewish youth experiences or antisemitic bullying. Addressing territorial disparities, improving monitoring, expanding targeted funding, and institutionalising the participation of Jewish and other minority youth would significantly strengthen this area.

ASSESSMENT OF KEY INDICATORS

- 1. Basic Rights and Legislation:** National legislation requires the inclusion of citizenship, democratic values and human rights in school curricula, and there are policies to combat discrimination and violence against youth minorities. Freedom of religion for young people is protected by law, including in educational institutions and public spaces. However, the legal framework does not specifically address antisemitism or Jewish identity. Barcelona goes further than the national level in applying citizenship and equality frameworks in youth policy and education practice.
- 2. Implementation and Enforcement:** Structures exist to support youth participation in policy processes, including youth councils and school councils that encourage engagement with civic education. Awareness-raising about minority religions and support for students who may face religious discrimination

are present but uneven across regions and institutions. In Barcelona, youth organisation capacity-building and participation in local policy processes are more developed, while at the national level, youth engagement and attention to religious minorities, including Jewish youth, tend to be more generic and less systematic.

- 3. Monitoring Mechanisms:** National and local policies related to democratic citizenship are broadly aligned and there is some coordination between education and youth strategies. However, there are no monitoring tools specifically focused on the participation of Jewish youth in civic life. Data on youth inclusion are collected in general terms but are not disaggregated by community or by experiences related to antisemitism, which limits the evidence base for targeted interventions.
- 4. Resources and Finances:** Spain provides funding to NGOs and youth organisations to support democratic citizenship and human-rights education, including non-formal education programmes. These resources are more developed in Barcelona than at the national level, where partnerships with youth organisations are somewhat limited. At the same time, financial support for activities and projects that build partnerships specifically with Jewish communities or promote interfaith encounters among young people is very weak.
- 5. Stakeholder Engagement:** In Barcelona, youth are actively involved in Holocaust remembrance and awareness-raising activities, and NGOs, including Jewish youth organisations, are consulted and can share resources and good practices with schools and institutions. At the national level, by contrast, youth involvement in Holocaust remembrance is more limited and largely ceremonial, and there is no structured mechanism for Jewish youth organisations to participate in policy processes or curriculum development.

RECOMMENDATIONS

1. Integrate antisemitism and Jewish youth perspectives into existing youth and citizenship policies and interfaith dialogue at both the national and regional levels.
2. Scale up local models in remembrance activities and structured cooperation efforts between schools and NGOs, ensuring, ensuring that similar mechanisms are developed beyond Catalonia.
3. Introduce age- and community-disaggregated indicators into education and youth monitoring systems, including data on antisemitic incidents, participation in public life, and access to youth structures.
4. Create multiannual funding lines for innovative projects that involve Jewish youth organisations in democratic citizenship, remembrance, and interfaith activities, with mechanisms to evaluate their impact.
5. Establish permanent channels for youth representation within national and regional youth councils and intercultural platforms, ensuring that Jewish and other minority youth organisations are systematically consulted.

IMPLICATIONS FOR THE FUTURE

This NOA National Report card reveals Spain is making strides towards combating antisemitism and fostering Jewish Life through its National Plan, which is aligned with EU Strategy. The country performs strongly in key areas such as Security, Religious Freedom, Hate Crime, and some aspects of Holocaust Remembrance. Nevertheless, the period following the October 7 attacks, marked by a documented rise in antisemitic incidents, highlights the need for sustained, coordinated action.

Spain's legal and institutional frameworks, as well as its security cooperation with Jewish communities, are robust. In addition, new national initiatives such as the Virtual Centre for Holocaust and Antisemitism Pedagogy and the future Jewish Museum reflect growing political attention to Jewish history and memory. These developments create opportunities to strengthen contemporary Jewish life and to broaden public understanding beyond purely historical narratives.

At the same time, gaps remain. In culture & heritage, Jewish narratives often remain predominantly historical or symbolic, with limited focus on living Jewish culture. In education, content on Judaism, Jewish history, and contemporary antisemitism is not systematically integrated into curricula, and teacher training and monitoring structures are underdeveloped. Youth policy, intercultural dialogue, media and hate speech prevention show similar inconsistencies. Some promising practices exist, but they lack continuity, and Jewish young people often report limited visibility or structured spaces for participation, despite their crucial role in shaping the future of Jewish life in Spain. A cross-cutting challenge is the absence of comprehensive and coherent monitoring mechanisms. Without regular, disaggregated data on antisemitic incidents, bullying, online hatred, cultural participation, or the implementation of religious accommodations, Spain cannot effectively evaluate progress or design evidence-based interventions.

Spain is notable for its regional differences, but these should be understood as opportunities for mutual learning. Approaches developed in cities such as Barcelona—in education, youth engagement, cultural programming, or intercultural dialogue—can inform national or other regional authorities as they reinforce their own frameworks. Facilitating structured exchanges can help build coherence while respecting its diversity.

Moving forward, the country will need to consolidate its policy commitments through stable funding, stronger cross-ministerial coordination, and institutionalised dialogue not only with established religious communities but also with the broader diversity of Jewish voices, including cultural, social, academic, grassroots actors and younger generations. It is equally important that the fight against antisemitism be treated as a specific policy priority to ensure targeted interventions and specialised training for professionals across sectors. Finally, promoting Jewish life must remain central. Supporting contemporary cultural initiatives, increasing representation in public institutions and the media, and expanding education and awareness-raising beyond the Holocaust will help build resilience and foster an inclusive social climate.

Antisemitism is a structural pillar of racism, and racism cannot be eradicated without addressing it. By bridging structural gaps, improving monitoring, engaging a wider range of Jewish voices, and ensuring that antisemitism is recognised and addressed specifically within broader anti-racism efforts, Spain can transform its commitments into sustained progress, countering antisemitism effectively while fostering a vibrant and confident Jewish life.

ANNEX – STAKEHOLDERS CONSULTED FOR THIS REPORT

With gratitude to the many people and institutions who contributed to this research

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NOA

NOA - Networks Overcoming Antisemitism
www.noa-project.eu



CEJI - A Jewish Contribution to an Inclusive Europe
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du Conseil de l'Europe

