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Title: “**Anti-Semitism in post-Holocaust Conspiracy Ideologies**”

Panel: Internet and Anti-Semitism

Current conspiracy narratives initially appear to exhibit no connection with anti-Semitism. “1%”, “vaccination-lie”, “chemtrails” or the rejection of the own states, as practiced by the “Reichsbürger”, only rarely overtly invoke the “Jewish world conspiracy”. Before the Holocaust antisemitic conspiracy myths were expressed overtly and explicitly. Since the Middle Ages Jews have been considered as diabolical conspirers in Christian societies. Even after secularisation Jews served non-Jews, via the myth of the “Jewish world conspiracy”, as the personification of all evil in the world. As a result of the modernisation processes in western European societies the stereotypes incorporated in the myth were updated and extended. Non-Jews now also blamed Jews of being responsible for those aspects of modernity which were perceived as negative. The complex stereotype-linkage of the updated myth of the “Jewish world conspiracy” ultimately found its most successful expression in The protocols of the Elders of Zion, which besides its racist elements served the eliminatory anti-Semitism of the National Socialists.

After the Holocaust and the defeat of anti-Semitism as a political ideology, overt anti-Semitism was tabooed in western states. Some states criminalized denial of the Holocaust which in essence constitutes a conspiracy-ideological narrative. As a result of these developments anti-Semitic statements were now expressed by means of codes and ciphers to avoid societal or criminal sanctions and to furthermore fulfill the desire for these anti-Semitic statements. This can also be observed in world conspiracy narratives. The myth of the “Jewish world conspiracy” is predominantly expressed overtly in right-wing extremist milieus. In public conspiracy-ideological communication, without direct right-wing reference, the single stereotypes of the linkage „Jewish world conspiracy“, as also the mention of the names of single Jewish people or of those identified as Jewish people serve as codes to label the alleged conspirers. This coded communication can be utilized in a twofold manner, on the one hand to fend off accusations of anti-Semitism, and on the other to address the aware via “Dog Whistling”. Since the terror attacks of September 11, 2001 and the improvement of the possibilities to distribute user-generated contents, for example in social networks, world conspiracy narratives are becoming increasingly visible. The communication of the Web 2.0 reveals how the overt

performance of decoding of anti-Semitic stereotypes is increasing. This contribution establishes, by means of selected examples, the persistent efficiency of the complex stereotype-linkage of the myth of the “Jewish world conspiracy“, even without the overt identification of Jews.