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Title: **“Antisemitic jokes’ in the Internet”**

Panel: Internet and Anti-Semitism

Antisemitism occurs in various contexts, e.g. in the public sphere and anonymously in online postings and other Internet genres. Indeed, antisemitism and Islamophobia can also appear together, as recent public debates about banning Halal and circumcision in Austria, Germany and France illustrate (Erb & Kohlstruck 2016; Wodak 2015, 2017). Moreover, it is important to emphasize that various *antisemitisms* exist – racist, capitalist, cultural, religious or syncretic; Muslim or Christian; left- or right-wing; “old” or “new”, “traditional, structural or secondary”; hard-core or latent; explicit or coded; and soft or violent, resemiotized in physical acts of hatred. Indeed, Marin (2000) provocatively states that after the Shoah, we are dealing with an antisemitism without Jews and without antisemites. Antisemitic prejudices can be expressed and realised implicitly and explicitly in many contexts and in a range of genres, thus also in jokes, frequently masked as examples of “Jewish humour” or “black/macabre humour”. However, the meanings and functions of jokes also depend on the precise context, the speakers and the audience, and thus, the intended or coincidental perlocutionary effects; hence the same joke might be funny; or told in a different audience, susceptible to insinuated antisemitic stereotypes, might resonate with antisemitic prejudices. A case study investigating debates about antisemitic caricatures, jokes, and posters at the Law Faculty, Vienna University, 2017, distributed in an on-line chat room amongst students belonging to the Junge Volkspartei will be analysed to illustrate the discriminatory power of so-called jokes.