

Presenter: Claudia Globisch, University of Innsbruck

Title: **“Anti-Semitism and the left.”**

Panel: Political Studies

Antisemitism within the left is still and again and again under debate yet receives less attention by the general public, though there's a tradition of antisemitism within the left through history that has been documented by a plethora of research: from the early socialists, the European labour movement, the Stalinistic campaigns against Zionism and cosmopolitanism, and the Slansky process in Czechia to the European left wing movements, especially anti-imperialists and people from the anti-globalization movement.

The ideology of people generally endorsing solidarity, emancipation, anti-racism, and universal human rights and thinking of themselves as members of a community of the good, and especially their struggle for the right of minorities, has led to a view making the Jews different from other groups in that they have to justify their existence as unquestionable members of a nation-state. In the name of solidarity and the critique of capitalism, those groups and individuals describing themselves as anti-antisemitic and progressive often practice intolerance against Jews (including exclusion, boycotts and physical violence), constructing them as perpetrators with a special connection to capitalism, imperialism, repression, the state, speculative economy and globalization. Within social research there are still controversies about the question of a general concept of antisemitism, structural antisemitism and the explanation of antisemitism within the left. In my lecture I want to elaborate on the structures of antisemitic semantics within the left, especially in the last decades in Europe (referring to case studies) and develop different typologies of argumentation and action contexts in order to show in which contexts the semantics is most likely: contexts with a Manichaean worldview with a clear order of the world in homogenous dualities and communities with similar collective interests. In a second step, I will reflect on the difficult relationship of universalism and particularism that has created both ways of emancipation for but also oppression of Jews.