The present collective volume represents a salutary effort to address analytically the upsurge of antisemitism across Europe, and a welcomed attempt to cast more light on the interpretive ambiguities and challenges that the examination of this multifaceted issue posits to researchers in the field. Although the title makes reference to the European Union, the collected essays also incorporate analyses of the antisemitic and counter-cosmopolitan manifestations in the Russian Federation, Switzerland, and Ukraine. The authors rightly note that addressing antisemitism is of pressing actuality across Europe, in more mature and established, and newer and more fragile democracies alike. Setting a broad innovative framework for future research on the topic, the present volume integrates a wide array of methods from political and social sciences (discourse and content analyses, innovative uses of statistical data and surveys, party research and political psychology, to name a few). In so doing, the authors endeavor to offer a multiplicity of perspectives on the issue at stake.

The first section of the volume collects comparative analyses of antisemitic manifestations across Europe. As such, Werner Bergmann contends the existence of a ‘new European antisemitism’ in the light of a comparative empirical research on antisemitism in Europe. In turn, Lars Rensmann discusses counter-cosmopolitan discontent and the modernised forms of antisemitism employed by the European extreme right parties. Subsequently, Andrei Markovits addresses antisemitism and anti-Americanism in a comparative European perspective, while Paul Iganski and Abe Sweiry evidence the use of the ‘Nazi card’ in criticism of the Israeli state, and Jews as an expression of antisemitism. The second section details the antisemitism
manifest in the region generically labeled as ‘Eastern Europe’. It opens with Stella Rock and Alexander Verkhovsky’s analysis of inflammatory antisemitic propaganda in the context of heightened nationalist and racist sentiments in post-Soviet Russia. Then, András Kovács investigates the hatred of Jews as a political code in the Hungarian context as evidenced by survey data. The section’s final piece, authored by Irineusz Krzeminski, scrutinises the resilience of tradition and provides a comparative sociological examination of the antisemitic attitudes in Poland and Ukraine. The following section addresses the antisemitic manifestations in Western Europe. Jean-Yves Camus moves beyond the universalistic claims of the French republican model and investigates the issue of ‘new Judeophobia’ from a French perspective. In turn, Michael Whine focuses on the manifestation of antisemitism in the United Kingdom, evidencing the liberal tradition in contrast to the unexpected alliances of the present. Subsequently, Henrik Bachner discusses the characteristics of anti-Jewish thinking in Sweden at the dawn of the third millennium. The development of antisemitism in Switzerland perceived as the erosion of a taboo is addressed by Christina Späti, followed by the analysis of anti-Jewish guilt deflection and national self-victimisation in modern Germany by Samuel Salzborn. The section is concluded by Emanuele Ottolenghi’s analysis of antisemitism in Italy. In the epilogue, Lars Rensmann explores the need to rethink antisemitism, counter-cosmopolitanism and human rights in the global age and argues in favour of a situated cosmopolitanism as a means to address the challenges of postmodernity.

The present volume aims to take issue with the interpretative ambiguities of analysing antisemitism and counter-cosmopolitan manifestations in the European context. It acknowledges that antisemitic forms and manifestations, functions and criteria are context bound, and thereby in a continuous state of (re)interpretation, which reflects on the field of antisemitism research. Nonetheless, at times it does so in an uneven manner, which evidences the need for further analytically rigorous explorations of the topic. Indeed, when addressing the issues of antisemitism and counter-cosmopolitanism manifest among parties lying on the right fringe of the political spectrum, there is a genealogical arch that traces the transformation of Nazi-inspired racism and antisemitism into modernised forms of ‘racism without races’ and ‘antisemitism without antisemites’, in other words of culturalised racist antisemitism and critique of Jewish influence and cos-