The long-running Israeli-Palestinian hostilities are an ongoing conflict that people beyond the region are generally well aware of and perhaps even fixated on. Very often, the conflict serves as a smokescreen and focal point for antisemitic attitudes. Especially since the Second Intifada from 2000 until 2005 and the ‘War on Terror’ in the wake of the attacks of 9/11, debates on ‘new antisemitism’ emerged engaging with Muslim antisemitism, the increase of anti-Israeli sentiments, and anti-Americanism.

The recently published special volume of the journal *Chilufim. Zeitschrift für jüdische Kulturgeschichte* edited by the historian Helga Embacher (University of Salzburg), sheds light on European reactions to military actions conducted by Israeli armed forces in Gaza during 2014. In four case studies the authors analyze reactions, demonstrations, and public debates in France, the UK, Germany, and Austria. The main conclusion of the volume is twofold. Firstly, the authors show us that many global antisemitic and/or anti-Zionist patterns were featured at the pro-Palestinian demonstrations. Secondly, the engagement with antisemitism still is strongly shaped by national contexts.

In the introductory article, the editor outlines the concept of the volume and its comparative approach, then provides a short summary of the differences and parallels between the selected cases. The four selected countries vary significantly regarding their immigration history, relations toward colonialism, and the Holocaust. Furthermore Embacher, a proficient expert on contemporary antisemitism, highlights both the background of the war in Gaza and the (academic) debate on ‘new antisemitism’ in the context of the perception of Israel.

In the first case study, Alexandra Preitschopf examines the demonstrations and debates in France, which relate to events in the Middle East. She offers
an elaborate overview of the different actors and analyzes the various fields of discourse, ranging from national politics over the demonstrations for and against Israel to posts and comments online. Attacks on synagogues and Jewish businesses in the wake of Pro-Gaza-demonstrations gave further proof of antisemitic tendencies. Referring to Volkov, Preitschopf identifies anti-Zionism in France as a “cultural code”, a token of belonging to a specific group of society, for example young Muslims or the political left. Unlike France, Embacher points out in her case study that there were no physical attacks against Jews in the UK. The British discourse is strongly influenced by the BDS-movement (Boykott, Divestment and Sanctions), which aims at the political, economic, and cultural boycott of Israel. By focusing on demonstrations and statements concerning the Gaza-War, Embacher argues that the discourse on antisemitism in Great Britain is closely related to debates on ‘islamophobia’, which emerged long before 2014. She concludes that there is much continuity regarding both actors and discourses between recent and past movements, such as the anti-war demonstrations against the US-intervention in Iraq in 2003.

Jan Rybak’s article examines demonstrations in Germany and analyzes actors, their motives, the debates on antisemitism, and the reproduced images of Israel. Rybak concludes that both sides, the pro-Palestinian, as well as the few smaller pro-Israel demonstration statements featured a projective dimension of simplistic views, homogenizing groups and serving mainly their own group needs. In the last case study, Bernadette Edtmayer and Bernhard Trautwein take a closer look at Austria. After a short summary of antisemitism and its transformations in the Second Republic after 1945, they provide an overview of the demonstrations, events, and debates concerning the military actions by Israel. They identify four main types of antisemitic arguments: the equation of Israeli policies with National Socialist crimes, the depiction of Israel as ‘child murderers,’ references to conspiracy theories, and demands for the extermination of Israel.

The academic engagement with contemporary events often features a significant lag in time. The reviewed volume definitely deserves credit for providing a thorough comparative analysis of demonstrations and debates concerning the recent Israeli military actions in Gaza in 2014. Based on a rich variety of sources while looking at different levels of discourse, all authors give important insights into European perceptions of the conflict, related manifestations of antisemitism, as well as strategies of reducing the latter toward Muslim immigrants. The contextualization of each case offers a profound framework for the analysis.

The volume deals with a highly contested issue to which I offer the following two aspects of criticism. First, the comparative dimension (a central asset of