

Who is an anti-Semite?

By Tomislav Sunic

Someday the word “anti-Semite” will be studied as an example of distorted political discourse — as a signifier attached to somebody who advocates the reign of demonology. How does one dare critically talk about the extraordinary influence the Jews in the West without running the risk of social opprobrium?

We certainly cannot expect that Jewish intellectuals will think critically about Jewish influence. As a French author Hervé Ryssen [writes](#), “internationally-known Jewish authors, haunted by the either real or surreal specter of anti-Semitism, consider it a sickness, which enables them to avoid any form of introspection.”

While it is a commonplace for White Europeans and Americans to critically talk in private about Arabs, Mexicans, Africans or, for that matter, deride their fellow White citizens, a critical comment about the influence of Jews, even if founded on empirical facts, is viewed as an insult to Jews. If a serious European and American scholar or a politician ventures into this minefield, his gesture is interpreted as a sign of somebody who writes his obituary.

Such a schizophrenic climate of self-censorship in the West will sooner or later lead to dramatic consequences for both Jews and non-Jews. The lack of healthy dialogue can last for decades, but feigned conviviality between opposing groups cannot last forever. Mendacity carries the germ of civil war.

While many authors in the West sport staggering erudition in unabashedly challenging modern myths, the most sensitive point of reference of the twentieth century — Jewish influence — is carefully avoided. If the subject of Jews is ever brought up in a European or American public forum, it is in a laudatory fashion — a clear indication of the morbid desire of White ruling elites to curry favor with the Jews.

In the same vein, many intelligent White American and European racialists frequently decorate themselves with their “token Jews” in hopes of achieving some legitimacy in the mainstream media and seeking some camouflage in their opposition to non-European immigration or to various other myths of multicultural ideology. These individuals will likely be the first to declare themselves anti-Semites if the wind changes and critiques of Jewish influence become part of a new *Zeitgeist*.

The lack of open discussion about Jewish influence corroborates the thesis that Jews play a crucial role in opinion making in Western societies. True power shows itself by not being open to discussion. Hypothetically speaking, if Jews, by some miracle, were to play a marginal role in Europe or America — as they publicly claim they do, then logically, they would not object to being the subjects of critical discussion, or for that matter derision — just as it is legitimate to discuss the power of other groups. But Americans are far more likely to read books about the nefarious power of [Christian conservatives](#) or “[white racism](#)” than they are to hear about the far greater power of the organized Jewish community.

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A common trait among many liberal Whites is intellectual servility — to look up to Jews as paragons of intelligence and moral rectitude. In the beginning of the 21st century there is no worse insult than qualifying a White politician or a White academic as an “anti-Semite.”

This intellectual servility of the Western political and academic class toward Jewry provides legitimacy to Jews in their endless search for a real or surreal anti-Jewish straw man. Organizations like the ADL trumpet even the most minor and deranged bit of anti-Semitism as heralding the next Holocaust.

The strange compound noun ‘anti-Semitism’ only gives Jews an additional alibi to project themselves as victims of prejudice. If anti-Semitism were non-existent it would have to be invented. The buzzword ‘anti-Semitism’ bestows upon the Jews a role of the moral and intellectual super-ego for White Europeans and Americans and by proxy for the entire world.

The frightened attitude of American and European intellectuals, who often extol the concept of “intellectual freedom,” is best seen in their schizoid attitude toward Jews. This was noted a long time ago by Wilmot Robertson, in his [The Dispossessed Majority](#): “the pro-Semite has ... made himself a mirror image of the anti-Semite.” The danger of this fatal embrace lies not with Jews, but with Whites. An American anti-Semite must appear in the eyes of Jews as a very bizarre species. On the one hand, he hates this alien Jew; yet on the other, he lugs behind himself the Levantine mindset of hatred toward outgroups that is not of European cultural origin.

A prominent Jewish-French politician and author, [Jacques Attali](#), in his much acclaimed book *Les Juifs, le monde et l'argent*, writes: “As Russian Jews invented socialism, and as Austrian Jews invented psychoanalysis, American Jews in the forefront, participated in the birth of American capitalism and in the Americanization of the entire world.” Because he is Jewish, Attali can make such comments without incurring the wrath of the Jewish activist organizations. If a White racialist author made a similar comment, he or she would be immediately shouted down as an “anti-Semite.”

That is why when a Jewish author talks openly and critically about Judaism — especially the strong Jewish role in social and political affairs in the postmodern West, his prose will elicit awe and respect. His words may be sometimes met with apprehension and irritation by his fellow Jews, as witnessed by [Norman Finkelstein](#) or to some extent [Noam Chomsky](#), but his words will nevertheless find their place in the ears and eyes of mainstream audience.

The Necessity of ‘Kulturvolk’

A Jewish author, preferably of liberal or leftist pedigree, who tackles this greatest taboo of all times, will have a safe passage to media success. Such is the case with the liberal Jewish-Russian-American scholar, [Yuri Slezkine](#), whose research does not reveal anything new regarding the Jewish role in the ex-Soviet Union and elsewhere. Yet Slezkine has the privilege of saying what is forbidden to the goyim.

Slezkine notes that America, unlike Europe, with its relatively strong tribal allegiances, knew only “vestigial establishment tribalism.” From its inception, America was far more propitious for Jews than Europe; it became a laboratory of ideas for diverse multicultural and academic

experiments — be they of infra-, intra-European, or extra-European nature. ”What Jewish intellectuals could not attain in Europe, or later in the Soviet Union, was at hand in America where Jewish power, economic status and cultural influence have increased dramatically since 1960.”

It should not come as a surprise that similar views about Jews were elaborated much earlier by many German scholars affiliated with the [Institut zum Studium der Judenfrage](#) in National Socialist Germany, but who for obvious reasons are squarely denounced as proverbial Nazis and anti-Semites. The Institute, whose director was [Eberhard Taubert](#) , had a large number of scholars whose goal was the detailed anthropological, political and psychological research of the Jewish question. Taubert, after WWII, was not purged but worked for a while for US intelligence. In passing, it is worth noting that unlike the English and the French language, the rich German language does not have a single vulgar or slang word for the word “the Jew” (“*Jude*”).

Many Jewish scholars are aware of the schizoid White European mentality. As [Shmuel Trigano](#) noted, while setting itself up as “new Israel,” the West recognized in Judaism a factual, if not a juridical jurisdiction over itself. And this boils down to saying that the West has become Jewish to the extent that for centuries it kept forbidding to Jews their own identity. It follows from this that the strange verbal construct “Judeo-Christianity” is an elusive oxymoron; it imprisons the West, which by its own act of submission accepts a different mindset — which is not its own.

One could argue that the West is subconsciously anti-Semitic to the extent that it has always yearned — be it in a theological or ideological fashion — to become Jewish. The thesis can be put forward that the West will cease to be obsessed with Jews and anti-Semitism once it leaves this neurosis, once it returns to its own local European traditions, and by stopping to be what it is not and allowing the “Other” to continue what he is.

What has been missing in the West, and particularly in America over the last 50 years is a strong sense of cultural identity. The German word *Kulturvolk*, stands for a rooted cultural and national community (and not just the adherence to White race), and it is a prerequisite for a sound White identity. In contrast to Germans, Russians, French, etc., the weak cultural identity among White elites in America was a major flaw among American nationalists, racialists and conservatives who, while being aware of Jewish influence, were unable to muster up cultural energy to counter it. However, with rapid racial changes in America there are signs that the common cultural identity among Whites in America is on the rise.

The feigned fraternity between the postmodern Euro-American “shabbos goyim” and American Jews is veiled in mendacity and mutual make-belief mimicry which can be spotted in the Western political establishment and the media at all times. It is too grotesque to last forever. Admittedly, it only gives rise to proverbial Jewish hubris which will continue to grow as long as it receives servile fodder from self-censored European academics and politicians.