



Zizek and the Zionist-Nazi alliance

Leading intellectual's baseless theories enjoy broad international attention

Sever Plocker | Published: 12.09.06 , 19:51



[facebook](#)

[print](#)

[send to friend](#)

[comment](#)

What was the most important event in the history of modern-day anti-Semitism, the event that "anyone interested in anti-Semitism research" must recall? The day Auschwitz was established? The day it was liberated? The day top Jewish intellectuals were killed by Stalin? Not at all.

The deciding date in the history of anti-Semitism is September 26 1937. On that date, Adolf Eichmann boarded a train in Berlin en route to Palestine, in order to meet Haganah underground activist Feivel Polkes and discuss with him the "mass immigration of German Jews to Palestine."

The meeting ultimately took place in Cairo because of decrees by the British Mandate. And still, this event apparently serves as the utmost testament to the common interest between the Nazis and Jews: to implement a type of ethnic cleansing that would fundamentally change the proportion of ethnic groups in the population.

There you have it, the ultimate match-making of history, and the key to finding out the secret of the Jewish state: The dark alliance between the Jews and Nazism.

As opposed to the initial impression, the words above are not found in the speeches delivered by Iran's president; they are included in the new book by fashionable leftist philosopher Slavoj Zizek, a favorite among the post-post-modernist crowd.

The 440 page book is titled "The Parallax View" and attempts to revive dialectic thinking, may it rest in peace. A whole section of the book is dedicated to "anti-anti-Semitism's dead-end."

Anti-anti-Semitism, according to the Slovenian Zizek, is one of the gravest dangers hovering above free thinking wherever it is, because it does not allow – or so the philosopher believes – to harshly criticize Israel without being accused of anti-Semitism.

Yes, this even happened to Slavoj himself, as he notes in his book, but not a man like him shall capitulate.

He has freed himself from the chains of anti-anti-Semitism and in his book we can find the following declarations: Modern day Zionism, as manifested by the State of Israel's' policy, is already anti-Semitic, that is, premised on anti-Semitic ideological fundamentals.

More specifically: It is a fact that Zionism is one of the types of anti-Semitism. What we should be slamming the Zionists with is the genuine Jewish cosmopolitan spirit. Isn't the idea of establishing a nation-state by the Jewish akin to putting an end to Judaism? Therefore, it isn't surprising the Nazis supported this plan.

Identifying Zionism with anti-Semitism and Nazism is not unique to Zizek. The comparison was raised in Stalinist trials in Eastern Europe in the 1940s and 1950s, and in the 1968 events in Poland.

What is surprising is the new verbal-philosophical veneer of this baseless thesis, brought to Zizek's loyal readers coated in complex wording with double and tripe meaning and covered with the poison of artificial words formed by surprising combinations.

Israel born in sin

Yet behind the veil of philosophical expressions and historical quotes selected, a familiar statement emerges: Israel is a country born in sin and continues to exist through crime.

(In order to clear any doubts, the above-mentioned "meeting" between Eichmann and the Haganah emissary failed miserably and did not lead to anything writes professor Saul Friedlander in his classic book "Nazi Germany and the Jews."

On the Jewish side, the meeting's aim was to implement the agreement that allowed 20,000 wealthy Jews to take out of Nazi Germany a bit of their assets, by paying a ransom.)

In the past, Slavoj Zizek did not hold on to such radical anti-Israel positions. In a collection of articles translated to Hebrew, he still preached for a two-state solution and wrote that Arabs will have to not only reconcile themselves to the existence of the State of Israel, but also to its existence as a Jewish state.

Yet in the last article in the compilation, Zizek already expressed harsher views, noting that seemingly it appears that Israel only responds to Palestinian terror attacks, but under the surface continues its "colonialist" enterprise.

In his next political book, "Iraq: The Borrowed Kettle," Zizek already moved closer to the idea of a bi-national state, raised Eichmann's visit to Palestinian to the level of a crucial event, and argued that the only genuine loyalty to the memory of the Holocaust is found in recognizing the injustice done to the Palestinians.

An aggravated Israeli reader may ask here: Why are you wasting my time talking about this Slavoj Zizek? Why do I care what he thinks about us?

Here's my answer: Slavoj Zizek is one of the most prominent intellectuals who affect ideological and cultural discourse in the world. His words are closely read by his loyalists and students.

He influences the perceptions of students, lecturers, and members of the elite at many universities in developed and developing countries.

What to Israeli ears sounds like a combination of absurd, false curses, resonates as the words of a living-and-breathing God within the intellectual universe of 2006.